



Diocesan Report June 2022



Antigonish, Nova Scotia, Canada

Dear Pope Francis,

On Oct. 17, 2022, Bishop Wayne Kirkpatrick officially opened the diocesan phase of the Synod with a Mass at St. Ninian Cathedral. Those who attended expressed joy and hope. They also had eyes on the empty pews, which expressed through silence and absence many things: the ongoing protocols required to curb the spread of COVID-19 and the lingering fear of those trying to avoid infection; confusion and disbelief about the Synod expressed by clergy; general disengagement by the faithful and lack of connection with those not connected to a parish or the Mass; the early nightfall limiting travel for those unable or unwilling to drive in the dark, the shortening days heralding the busy Christmas season and stormy Canadian winter. Attendance at the opening Mass was but one concern as the Synod team stood on the precipice of this new and unique aspect that was your wish: engage the faithful, including all baptized and the marginalized, and report back to the Synod of Bishops. The empty pews were a stark reminder of the challenges ahead, yet scattered among them were individuals offering prayers, support, knowledge and determination. Inspired by their presence and prayers, we promised as a team to connect with as many individuals and groups as we could to hear their stories, invite their ideas and dreams, listen to their wounds and discuss possible ways forward. We could promise no outcome, so focused on what we could do: offer a voice to every person who engaged with the Synod process.

The responses, like our diocese itself, were varied in medium and message.

Individuals engaged through online surveys, mail-in surveys, email letters and poetry, and letters that were mailed or hand-delivered to our offices. Groups engaged through in-person conversations and missions and virtual conversations via Zoom or Facebook live. Some reports were chaptered and annotated; others were hand written. In point form and flowing prose, spoken word and summary, individuals shared hopes and hurts, faith and frustration, devotion and despair. There is great love for our church and the Roman Catholic faith. There is also deep anger and loss of trust, confusion about what it means to be a Roman Catholic today and about what the future holds, and how we will engage and nourish the next generation. The good, the bad and the ugly were shared willingly, pointedly, in voices as varied as the individuals who submitted them. **The one commonality: all input was shared respectfully.** Whether signed submissions or anonymous, whether expressing joys or wounds, even those who submitted letters to protest the existence of the Synod shared their views clearly without vitriol or personal attack. It was gratifying as a team to see the level of respect extended to the Synod process and team, and it helped dispel a fear that too often keeps us as faithful silent in the secular world today: the fear of abuse by those unknown or unseen. We cannot and should not predict the outcomes of this engagement: we open our hearts and minds and allow the Holy Spirit to guide us.

This report is in fulfillment of our promise to you to engage in the Synod process and provide a diocesan report for inclusion in an Atlantic Canada Regional report, which will in turn be synthesized into a National report from Canada for the Synod of Bishops in 2023. We further hope this report fulfills our promise to those who engaged with the Synod to give them a voice in the Synod process, and to our faithful to be a Listening Church moving forward.

With humility, respect and gratitude,

The Synod Team, Diocese of Antigonish, Nova Scotia, Canada

Our Synod Process

(A list of our Synod team members is included in Appendix 1)

Between Oct. 17, 2021 and June 7, 2022, our diocesan Synod team engaged in the following:

- Launched a #ListeningChurch webpage as a virtual storefront for the Synod process: Including a video welcome from Bishop Kirkpatrick, online surveys in both English and French, the Synod prayer and questions, resources for discernment and engagement, and contact information for anyone to phone, email or write to the Synod team.
- Developed virtual and print resources for parish/group conversations
- Facilitated virtual and in-person conversations with ministries and parishes
- Collected individual survey submissions and letters
- Developed and launched 'Come Back To Me With All Your Heart' Synod Lenten campaign, including branding, a weekly Synod Lenten calendar and resources for parish Lenten conversations
- Supported the organization of a Mass and reception on the Feast of Pentecost closing the diocesan phase of the Synod
- Organized a concert of song and stories featuring donated talent by renowned local musicians and sharing of stories about mothers and faith, raising \$5,500 for five organizations in our diocese supporting women and children escaping domestic violence.

These activities resulted in 156 individual submissions and group reports from 8 ministries including two university youth chaplaincy programs, the Congregation of the Srs. of St. Martha and Martha Associates, and 18 parishes. Individual and group responses were received from every deanery in our diocese, as well as from individual respondents who no longer engage with the Roman Catholic church and those who identify as Catholic but do not engage with a parish. We remain grateful for each submission and response, and hold in prayer the wider engagement that potentially occurred among those who read or heard of Synod invitations but did not provide a submission. Continuing the invitation to engage remains important in maintaining the momentum of #ListeningChurch moving forward.

The engagement numbers provided a means of record keeping, but are not used to determine the success of engagement or importance of issues raised in the submissions.

We chose to make our Synod a qualitative listening process, rather than a quantitative tabulation of data. Each story, suggestion and comment is considered valid on its own merit, and every effort has been made to ensure all submissions are reflected in this report and/or in a subsequent diocesan report that will be compiled for future conversations and planning at the diocesan and parish levels.

Our Diocese

The Diocese of Antigonish, Nova Scotia, Canada encompasses the counties Pictou, Antigonish and Guysborough of mainland northern Nova Scotia and the four counties of Cape Breton Island: Inverness, Richmond, Victoria and Cape Breton Regional Municipality. We are a rural diocese, rich in natural beauty and diversity of cultures. As a diocese we celebrated our 175th anniversary in 2019, but our Roman Catholic roots extend to 1610, when Chief Membertou of the Mikmaq Nation was baptised by French missionaries. The diocese is on the unceded territory of Mi'kma'ki. Our diocese now includes more than 90 churches and missions, including traditional Mi'kmaw, Acadian French, Gaelic, and Polish and a growing array of new citizens and clergy from European, Asian and African nations.

Our Faithful

"I wish there was less division even within our church among all the various viewpoints. We need everyone to pull together. We need to not take our eyes off Jesus."

As a diocese we believe we are all first and foremost children of God. Within our diocese, we as faithful show our love for God in a variety of ways:

Protect and Defend

"To call out sin is an act of love, not to condemn but to rescue"

There are those for whom celebration of Jesus in the Holy Eucharist is paramount.

Churches are to be ornate and reverently silent, the tabernacle is to be front and centre, church teachings are to be vigorously protected and defended. The Holy Mass, Sacraments, Rosary, novenas and the lives of the Saints are not only sacred traditions but weapons in the war against evil.

Respondents here tended to be against the Synod, supportive of clergy who offered homilies calling out sin and in search of youth and adult formation that returned to traditional catechism. Their wish is for availability of the Tridentine or Latin Mass, the inclusion of St. Michael's prayer at Mass, increased preaching of the existence of Satan and spiritual warfare, and a renewed acknowledgement that ours is the One True Church and the world is to conform to the church, not the other way around.

Doing Our Best

"Hope in a changing world, the continuity and comfort we get from Mass, the Sacraments and the Word."

"It's our responsibility that all feel our love and support."

Many respondents were Catholic born and raised, faithful to the Mass and parish, love their church and want to share that love with the next generations, but struggle with how. They are enriched by the Mass and Sacraments and enjoy the community connection of worship, parish activities and community service. They also grieve the continuous decline in numbers of clergy and parishioners, and many are grieving the lack of involvement by their own families who have chosen to not attend or support the church. They turn to God, open to the Holy Spirit and pray that this Synod and the hierarchy will offer the changes needed to be a welcoming and engaging place for all to live in love.

Expand and Let Go

The faithful here are of many origins: Catholic born and/or Catholic by mindful choice, Catholic born and worshipping in parishes as well as in other denominations, occasional churchgoers, Catholic-born and now choosing to worship in other denominations, or identifying with no particular church or religion. These faithful see and experience God everywhere, not just in church. They want to engage in social justice and environmental issues, and want these connected to church teachings. They experience God as unconditional love, and expect that in their worship and outreach. Inclusivity of all genders and faiths is non-negotiable. Joy, not fear, is their motivation.

"Too much emphasis on sin in liturgy. We are blessed people and we need to hear this at the beginning of the liturgy"

Our Youth Voices

“Witness the faith, rather than merely talk about it.”

Youth worshippers are found in small numbers among worshippers described above, and are of prime concern to our faithful, who wonder how to engage them, share with them the love of God, and support their faith journeys. Youth engaging in Synod conversations offered a variety of views, united by one word: action. Those engaging with their faith do so in prayer (individual and communal), Mass, and community service. Those wishing to deepen their relationship with church seek teachings and opportunities that are inclusive and just for all.

“Be good to others and try to be the best version of yourself.”

Healing the “divisions within our church’ will require authentic, respectful conversations, learning more of our faithful and their experiences, exploring commonalities and building bridges. Some issues can be addressed at the diocesan or parish levels, but it seems the continued flow of God’s unconditional love through all of our faithful and their communities depends on major changes to church hierarchy and teachings that must be done by the hierarchy itself.

Our Wounds

Indigenous residential schools

Our diocese did not contain an indigenous residential school, but many indigenous children from communities within our diocese were sent to the Shubenacadie school in what is now our metropolitan Archdiocese of Halifax-Yarmouth. The school operated from 1930-1967, and indigenous families and communities continue to cope and heal from the intergenerational effects of trauma inflicted by the school and the government policies of assimilation behind it. The discovery of unmarked graves in Kamloops, BC in May 2021 was a catalyst for our non-indigenous faithful to renew a cry for reconciliation with our indigenous neighbours – for the Roman Catholic Church to be accountable, apologetic, and forthright with funding and programs to own its wrongdoing and support healing. That process continues to evolve within our diocese and nationally with the planned visit to Canada by Pope Francis in July 2022.

Sexual abuse and class-action settlement

In 2009 a class-action lawsuit by survivors and family of deceased survivors of abuse by priests employed by our diocese was settled for \$15 million. This forced the closure and sale of numerous churches and related properties including church and community halls built by parishioners. Grief and anger were compounded by the arrest and conviction on charges of possessing child pornography by the bishop who negotiated the class-action settlement. Many faithful left the church as a result. In 2022 the last of the class-action debt was paid, however, bitterness and hurt over the crimes, the lack of accountability by the institutional church and download of financial responsibility to the parishes remain deeply among our faithful – in those who left and those who stayed.

Exclusion on basis of gender/orientation

The availability of ordination to men only is hurtful to women who feel called to ordination and an abuse of human rights in the minds of some faithful.

The exclusion of LGBTQIA2S+ individuals from full communion with the church is also seen as a human rights violation, particularly by youth who have grown up in an era that is evolving morally and legally to see ‘people as people.’ (LGTBQIA2S+ is an acronym for Lesbian, Gay, Bisexual, Transgender, Queer

and/or Questioning, Intersex, Asexual, Two-Spirit, and the countless affirmative ways in which people choose to self-identify.) This exclusion is particularly painful for Catholic parents and grandparents striving to express their love of God by upholding church teachings while being called to love their LGBTQIA2S+ children and grandchildren unconditionally.

Change and confusion in liturgy and teachings

“Relationship building with God and one another takes priority over dogma or decrees”

“The Roman Catholic Church is not a democracy, ruled by public opinion... Only where the teachings and traditions of the One True Holy Catholic and Apostolic Church are maintained will Catholicism survive and thrive.”

Church teachings that are written and administered from a legal and liturgical standpoint cause confusion and tension for those seeking answers from the heart, desiring engagement rather than enforcement. There is also a wide spread of theologies embraced by both faithful and clergy. For those raised pre-Vatican 2, the sweeping changes in liturgy – replacement of the Latin Mass, communion in the hand, etc. – appears to feel like a loss of tools against evil. For those living a life in which we are all loved unconditionally by God, teachings on human sexuality that seem discriminatory and punitive in language and context provide confusion and judgement instead of clarity. This confusion is heightened by homilies in which messages vary depending on the formation and views of the clergy.

COVID-19

“I was sorry to hear that [churches would close] but what was most upsetting to me and some with me was when a member of the parish made a statement that the priests and bishop were under Satan’s power. I constantly think of how God tells us to obey lawful authority and in the days of growing up had that happened I know people would have been heartbroken but they would have accepted it as God’s will.”

Protocols and closures required by Nova Scotia Public Health to minimize spread of the COVID viruses were seen as essential by many, attacks on faith by some. To those for whom the Eucharist is a direct weapon in the fight against evil, church closures followed by attendance limits and restriction of communion to the hand only (not the tongue) were seen as victories of evil and a failure of their church to stand up for religious freedom and right to worship.

For those who supported the public health measures, the closure of churches during Easter, the prolonged aftermath of restricted Mass numbers, cancelled events, and continued threat of infection, especially for the immune-compromised meant lengthy isolation, disruptions in routine and finances, and challenges to mental and spiritual health. We are still living with COVID in our communities, and while most protocols have been lifted, there remains an uneasiness and disconnectedness from patterns of the past two years. Church attendance has rebounded but not completely recovered, and health concerns remain. Loss of community cohesion remains an issue.

Reaction to the Synod

“Gratitude for these efforts to move toward a Synodal church – we, too, have a voice and must be listened to”

“Whoever we may identify as companions, as long as we include Christ (and He willingly journeys with us) we can’t go wrong.”

"How can a poorly-formed Catholic that refuses to abide by God's law think they can 'hear the Holy Spirit.' "

*"Although it is popular to say 'all should be listened to' I believe, in the absence of Christ's inspired discernment, this will only lead us to one of two fatal flaws:
Blind pursuit of the majority; Responding to the cry of the minority 'you asked but didn't listen'
We need to pray that we are truly open to Christ's word more and plan less how to obtain and process our secular opinions"*

There is a profound sense of how faith supports those who gathered to participate in these Synod discussions. Faith is what motivates them and assists them in living their lives with hope and courage."

"What I think is irrelevant as it is God's church to guide, not mine. However, the church is exactly as it is meant to be, for better or for worse." (Youth respondent)

"Grant us the vision to look beyond our own self- interest."

What We Seek From 'Church':

"It is time we know and realize that WE are the church."

"People are thirsting for a community and a sense of belonging and inclusion"

*Go back to the catechism: 'Why did God Make you?
'To know Him, to love Him and to serve Him in this life so to be happy with Him in the next.'*

"We appear to have traded honest Catholic dialogue for watered-down neutral commentary ... Although moving forward with love precludes intentionally precipitating animosity, getting out Christ's truth should be the focus of our efforts."

*"Comfortable watching Mass at home but miss community
Need more opportunities to come together as a parish community"*

"We want you to think of church not as an ethical choice or structured service. We want you to come and meet your neighbours and community. Freeing yourself of inner emptiness and loneliness."

*"Learning how to live with my faith, accept it, use it in a way that is healthy. Also having others see you differently, how to communicate in a way that's comfortable for others who may not share your view."
(Youth respondent)*

"Being personally invited means a lot."

What our Diocese Can Do

We as a diocese will continue reviewing and discerning the Synod submissions, and will create summary document for discussions within our diocese. From these discussions, we will develop actions plans for our diocese and support parishes in their own plans, within the scope of what we can do as a diocese.

The greatest impact and need for change must come from the 'top' of the hierarchy. Only you have the power to enact the changes to structure, governance, teachings and liturgy to assure God's love for all is present, flowing and accessible to all who engage with 'church'.

Here is what we humbly, respectfully, and prayerfully ask of the Synod of Bishops:

Be Open To Change

"New model will occur only with the combination of openness to change from the clerical model and support and active engagement from all Catholics"

"Transformation and change are the new norm."

"I appreciate the oldness with love, but realize newness must occur. We are hurting far too many people by our narrow vision."

Welcome and Accept All at Christ's Table

"Welcome everyone, rather than pushing them away from which God has allowed us to be a part of."

"If, as Catholics, we believe the Eucharist to be the real presence of Jesus, why do we not then want to share this with others? Especially with the baptized Christians? Is not everyone welcome at the table of the Lord?"

a) Address exclusion due to gender and/or sexual orientation

"Is there a place within the institutional church for those struggling with sexual orientation and gender identity? Does the unconditional love of our God embrace these people as well?"

"I am a cradle Catholic who attends Mass. I am 70 years old and throughout the years have been a lector, choir member, religion teacher, liturgical committee member, art committee member, etc. I am a graduate of two catholic universities and hold two Masters' degrees. I am a retired school teacher/administrator. Religion and faith development have always been an important part of my life. As a gay man I would like to feel loved and accepted by my church."

"I cannot comprehend why the church does not view and accept us. We are who we are and live our lives as they are supposed to be lived."

"Imagine, if you can, the heartbreak of hearing a priest, during his homily, at a youth Challenge weekend, tell those young people that anyone who is gay/lesbian/homosexual is condemned in the eyes of God and the church and will go to hell."

b) Welcome all baptized to communion

Respondents worshipping as a family in different churches find Catholics welcomed at other churches, but non-Catholics not welcomed at communion in the Catholic Church. There is also confusion and differences in who can and does receive communion, depending on personal formation and clergy.

“Picture yourself sitting at Sunday Mass and hearing the visiting priest tell parishioners present that if they are gay, divorced, living in sin or as common-law partners, that they should not go up for communion as they are not worthy before they repent. But yet the church allowed- and still allows – its priests who have committed atrocities against some of the weakest of us all ... children ... to preside/celebrate Eucharist.”

c) Reinstate General Absolution

General Absolution is seen as an invitation: to the faithful attending church and to those who have been away from church, to return to the healing grace of confession. It is seen as a necessity for those who have limited access to individual confession due to availability of priests, or who have concerns about safety or privacy with individual confession. Thirdly, General Absolution is seen as a community builder, offering the experience of communal celebration and healing. General Absolution is suggested as a complement, not a replacement, of the individual sacrament of confession.

Review and Update Church Teachings

“Are we seeing Christ in others?”

It is suggested that church teachings, especially those governing inclusion, access to the Sacraments, and family life be reviewed and updated in light of advances in relevant theology, science, language and capacity of individuals to discern and understand. In doing so, it is suggested to:

- Build on the strength of our rich traditions to reach new heights of understanding and relevancy
- Examine beliefs, teachings and language that fracture our communities of faithful and explore ways to rebuild on common ground
- Use and encourage inclusive language in all liturgy and church teachings, documents and communications

“Provide all generations with the knowledge and invitation to ‘Be still and know that I am God’, to feel for themselves the depth and meaning of the life they are leading”

“A path forward could be updating and deepening the understanding of the reality in which people live their lives”

“Guilt is no longer in your toolbox so please stop using it.”

Get honest with yourself about the manmade rules of church that are so antiquated that they’re keeping the church from being realistic to so many people.

“We need to find a new and better balance of being more Christ-like without losing sight of the values of the humanness of the CHURCH – that flawed humanness which makes up that Holy Body of Christ.”

"We must know the TRUTH: Teach the catechism and stop changing the church to suit the world."

"The people wanting to come back may not know everything about church teaching; we make things complicated for them"

"Listen to more young voices and religious ed with the reasons behind some of the teachings and the benefit of them, instead of a legalistic and prohibitive view"

"Don't have to change the message and values in my opinion, not water it down, but there needs to be a way of integrating people and welcoming them into a community, walking with people." (Youth)

Review and Rebuild the Hierarchy in Rome

It was the suggestion among several respondents that the Vatican be completely dissolved, and its wealth redistributed among the churches. Dissolution was also referenced in terms of the governance structure of the church.

"The opulence of the Vatican flies in the face of the message of the Beatitudes. The future of the Vatican should be uppermost in Synods and/or Vatican Council discussions."

"I think lay people have been asked to share before and the only things that were really listened to were those things that the 'church' already agreed with. I put church in quotation marks because the hierarchy sometimes seems to think they are the church."

"There needs to be a revision of roles and responsibilities for the Pope, the Curia and other persons who hold the various positions which make up the Vatican."

"I believe the time is now for a new Vatican Council!"

"The early church was highly decentralized and unlike today, the pope's power was limited. .. As time went on, political power took over the power of faith ... How does the leadership of the church view power and authority today?"

"More openness from church hierarchy, less condemnation"

Ease clericalism and isolation of our bishops and clergy

"Clericalism is an obstacle to the equal participation of the laity in decision-making, a patriarchal world view that excludes any meaningful participation in the church by right of our baptism."

"Clericalism itself is not healthy, so simply saying we need women priests is not a solution. We need to create a new way of being together in our lives of faith that includes everyone. Good solid technological education that engages with the culture in which we live is vital in order to help create inclusive, diverse communities of people. Gender is irrelevant."

*"Change the governance of the diocese: Bishop too powerful
Form a team with bishop to review how authority is exercised in parishes"*

“There needs to be a formation process that prepares individuals with the knowledge and skills needed to be pastoral.”

There is also concern that pastors are lonely, living alone in glebes that once housed two or more clergy, or living in homes separate from the church and parish, with little time to travel and/or spend with family and friends, while enduring increased responsibilities from multiple pastoral charges.
“Priests have so much on their shoulders and do not get the support that priests got in past years ... I worry their needs are not being taken care of adequately.”

A review of formation of seminarians was suggested:

“Very conservative today, very unfortunate – how can they inspire people to grow and mature in their faith if they themselves have not been challenged to grow beyond pre-Vatican II theology?”

Support for Deacons was encouraged: offering them a stipend and/or payment of expenses, and treating them equally as clergy.

Expand Ordination to include Women and the Married

Enable ordination of women as priests and deacons

“I can’t even count how many times I have been told – in subtle and not so subtle ways – that as a woman I have no place in the institution of the Catholic Church unless it is on the sidelines or behind the scenes or in the ministries that “allow” women But there were priestesses and deacons before and during the time of Jesus. And nowhere in Scripture is it written that their male counterparts “allowed” or “prohibited” women from holding such positions as leaders, pastors or spiritual guides.”

“I would encourage all Catholics to attend a service of worship conducted by an ordained woman of a non-Catholic denomination such as the United Church of Canada. You will be moved by the spirit.”

“As a female, I don’t feel persecuted by the church. Nor do I feel my voice is unheard within the church. If tomorrow the pope said women could be ordained, I’d be OK with that. But what would the implications be for the Universal Church if women were ordained in the west? It could devastate churches in other countries where women have little to no rights or status even in ordinary society.”

Enable priests to marry

“I would like to see single and/or married priests/deacons of both genders accepted by my church.”

Celibacy *“is inhuman as sexuality is a normal part of all creatures. So, I view the teachings of the church as irresponsible and damaging... We should remember that equal rights are human rights.”*

Embrace Laudato Si as a means of moving forward

Engaging youth, faithful, and marginalized, to be a living church as well as a listening church

“If we ever needed a handbook on how to walk gently with each other and upon the face of the earth, Laudato Si is such a guide.”

“Catechesis reflective of today’s world, focus on creation/incarnation”

Appendix 1: Diocesan Synod Team

The core of our diocesan Synod team was the diocesan Communications Committee. Additional members were added upon recommendation of staff, faithful and clergy. Each team member was issued and accepted an invitation from Bishop Wayne Kirkpatrick.

The team met an average of every two weeks from October 2021 through May 2022, via virtual platform (Zoom), meeting more frequently as resources, campaigns and events were prepared for launch. Conversations ranged from specific tasks at hand to wider dreams and visions for church, faith and our communities. As team members we journeyed on behalf of those who engaged with us; the Synod journey has also been a powerful experience for us as a team and as individuals.

Our team members:

- Bishop Wayne Kirkpatrick
- Jennifer Hatt, diocesan Communications Officer
- Irene Khattar, Communications Committee chair
- Lori Bowen, parish administration, Stella Maris Pastoral Unit, an Acadian parish grouping
- George Paul, Communications Committee and member of the Mi'kmaw community of Eskasoni
- Patricia Fricker-Bates, lawyer and parishioner
- Cecile Miller, active diocesan volunteer and parishioner
- Debbie Aker, diocesan catechetical consultant
- Norma Blinkhorn, diocesan youth ministry
- Fr. James Oliver, retired pastor and passionate Vatican II historian
- Fr. Conrad Edwards, diocesan Director of Liturgy and pastor of two parishes, including the Mi'kmaw community of Waycobah

Appendix 2:
Tabulation of Submissions received

Individual Submissions

Online survey responses:	128
Mail-in survey responses:	11
Mail-in/Hand-delivered responses:	5
Email responses:	12
Total Individual Submissions	156

Group Submissions

Ministries and Congregations

- St. Francis Xavier University Chaplaincy
- Cape Breton University Chaplaincy
- Sisters of St. Martha
- Martha Associates
- Diocesan Permanent Diaconate Deacons and Spouses
- Diocesan Council of Development and Peace
- Diocesan Liturgical Commission
- Catechists/Coordinators/Lay Graduates

Parishes and Groupings

- Holy Rosary, Westmount
- Holy Family, Sydney Mines
- Margaree Family of Catholic Churches

(including parishes of St. Michael, East Margaree; St. Patrick, North East Margaree and St. Joseph, South West Margaree)

- Stella Maris Pastoral Unit
- St. Joseph, Port Hawkesbury/St. Francis de Sales, Lower River Inhabitants/St. Louis, Louisdale
- Pictou Deanery

(including St. John the Baptist, New Glasgow; Our Lady of Lourdes, Stellarton; Holy Name, Westville; Our Lady of Perpetual Help, Pictou Landing)

- St. Marguerite Bourgeoys, Sydney/St. Anne, Membertou
- Our Lady of Fatima, Sydney River
- St. Joseph, Little Bras d'Or