

**-St. Peter's, Holy Guardian Angels and St. John the Baptist Parishes
(902) 535-2053
Rev. John Yake, I. V. Dei**

Bulletin email: bulletinsjbsp@gmail.com

June 6, 2021

Body and Blood of Christ

While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many.



Where the Solemnity of the Body and Blood of Christ is not observed as a holy day, it is assigned to the Sunday after Trinity Sunday, which is then considered its proper day in the calendar.

Please see this special section on [Corpus Christi](#). The feast of [St. Norbert](#), which is ordinarily celebrated today, is superseded by the Sunday liturgy.

Corpus	Christi	Sunday
Corpus Christi (Body and Blood of Christ) is a Eucharistic solemnity, or better, the solemn commemoration of the institution of that sacrament. It is, moreover, the Church's official act of homage and gratitude to Christ, who by instituting the Holy		

Eucharist gave to the Church her greatest treasure. Holy Thursday, assuredly, marks the anniversary of the institution, but the commemoration of the Lord's passion that very night suppresses the rejoicing proper to the occasion. Today's observance, therefore, accents the joyous aspect of Holy Thursday.

The Mass and the Office for the feast was edited or composed by St. Thomas Aquinas upon the request of Pope Urban IV in the year 1264. It is unquestionably a classic piece of liturgical work, wholly in accord with the best liturgical traditions. . . It is a perfect work of art.

— Excerpted from *The Church's Year of Grace*, Pius Parsch.

In the words of St. Thomas:

"How inestimable a dignity, beloved brethren, divine bounty has bestowed upon us Christians from the treasury of its infinite goodness! For there neither is nor ever has been a people to whom the gods were so nigh as our Lord and God is nigh unto us.

"Desirous that we be made partakers of His divinity, the only-begotten Son of God has taken to Himself our nature so that having become man, He would be enabled to make men gods. Whatever He assumed of our nature He wrought unto our salvation. For on the altar of the Cross He immolated to the Father His own Body as victim for our reconciliation and shed His blood both for our ransom and for our regeneration. Moreover, in order that a remembrance of so great benefits may always be with us, He has left us His Body as food and His Blood as drink under appearances of bread and wine.

"O banquet most precious! O banquet most admirable! O banquet overflowing with every spiritual delicacy! Can anything be more excellent than this repast, in which not the flesh of goats and heifers, as of old, but Christ the true God is given us for nourishment? What more wondrous than this holy sacrament! In it bread and wine are changed substantially, and under the appearance of a little bread and wine is had Christ Jesus, God and perfect Man. In this sacrament sins are purged away, virtues are increased, the soul is satiated with an abundance of every spiritual gift. No other sacrament is so beneficial. Since it was instituted unto the salvation of all, it is offered by Holy Church for the living and for the dead, that all may share in its treasures.

"My dearly beloved, is it not beyond human power to express the ineffable delicacy of this sacrament in which spiritual sweetness is tasted in its very source, in which is brought to mind the remembrance of that all-excelling charity which Christ

Showed in His sacred passion? Surely it was to impress more profoundly upon the hearts of the faithful the immensity of this charity that our loving Savior instituted this sacrament at the last supper when, having celebrated the Pasch with His disciples. He was about to leave the world and return to the Father. It was to serve as an unending remembrance of His passion, as the fulfillment of ancient types — this the greatest of His miracles. To those who sorrow over His departure He has given a unique solace."

Symbols: The usual symbol for the Holy Eucharist is a chalice, with a host rising out of it.

The chalice is shown with a hexagonal base, as a rule, symbolizing the Six Attributes of the Deity (power, wisdom, majesty, mercy, justice and love), and with a richly wrought stem of gold, studded with precious stones. The host is shown as the typical circular wafer, upon which may be imprinted the letters I. N. R. I., from which proceed rays of light, symbolical of the Real Presence, the substantial presence of Christ under the species of bread and wine.

An altar, upon which is set a cross, two or more candles in their tall candlesticks, a chalice and a ciborium, is another symbol often seen.

The fourteenth encyclical letter of Pope John Paul II [*Ecclesia de Eucharistia \(On the Eucharist in Its Relationship to the Church\)*](#) released on Holy Thursday, April 17, 2003. The focus of the papal encyclical is the celebration of the Eucharist; the Pope reminds us that the Eucharist is the center of Catholic spiritual life.

[*Redemptionis Sacramentum \(On certain matters to be observed or to be avoided regarding the Most Holy Eucharist\)*](#), an Instruction released by the Congregation for Divine Worship and the Discipline of the Sacraments on March 25, 2004.

Sacrament of Baptism

please call:
Rev. John Yake, I.V. Dei
902-535-2231

Instructors for baptism:
Mary Fougere, SJB (902) 535-2699
Rose Pâté, SP (902) 302-7011
Vera Doucette, HGA (902) 785-4018

Sacrament of Matrimony

Please call Fr. Yake six months prior to the wedding date.

Pre-Marriage Program

May 29, 2021

Offered by Family Service of Eastern Nova Scotia, Glace Bay.

Register by phone: 902-849-4772

For more information, contact:

Tasia Boucher

EAP/Pre-Marriage Program Coordinator & Admin Support

tboucher@fsens.ns.ca

Website: <http://ensfamilyservice.ca/>

Weekday Liturgy

When in lockdown we still need to exercise our faith by our devotional prayer; there is much need for prayer in our troubled world.

Please note: Mass intentions should be arranged with Mary at office.

May 30, 2021 receipts (SJB & HGA)

Holy Guardian Angels

Envelopes & Loose	\$330.00
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Total	<u>\$330.00</u>
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Saint John the Baptist

Envelopes & Loose	\$635.00
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Church Repair	\$100.00
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Cemetery	\$100.00
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Total	<u>\$835.00</u>
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COMMUNITY EVENTS

Please call the office when covid-19 restrictions are lifted to reschedule Masses that were missed during closure.

The draw for the Knights of Columbus seafood raffle was held Monday May 31st. The winners are Helen MacDonald of St. Peter's, Conrad Fougere of River Bourgeois and Alvin Bona of L'Ardoise. Thanks very much for your support. We realized \$670.00 from the draw. All proceeds will go back to the communities we serve.

Facebook Live with Fr Patrick O'Neill and John Ratchford

Sundays at 7 pm

Fr. Patrick and John will host a 30-minute presentation of spirituality, talks and taking questions from viewers. Fr. Patrick is pastor of Our Lady of Fatima, Sydney River, as well as producer of Mass for Shut-Ins and chaplain for the Canadian Armed Forces and CBRM police. John Ratchford is a renowned photographer from North Sydney who has shared his personal experiences of faith and mental illness as part of our Youth Ministry Let's Talk events in 2020 and 2021.

To view the livestream:

<https://www.facebook.com/frpatrick.oneill>

From Bishop Kirkpatrick:

June 1, 2021

My Dear People

As noted in the *Seven Ears of Grain*, our weekly newsletter issued yesterday, the Diocese of Antigonish is deeply saddened by the news that the remains of 215 children were found buried at the former Kamloops Indian Residential School in British Columbia on the Tk'emplúps te Secwépemc First Nation. We pray for these children, their families and communities, and we hope that continued investigation will bring light and healing to this dark chapter of history.

We all feel the shock and grief of what has happened but we grieve especially for our First Nation Mi'kmaq people within the diocese and beyond. The renewal of suffering is a set back to the process of healing. We desire to be close to, and supporting of, our Mi'kmaq brothers and sisters. We want our words to become visible in our actions and in our shared life with our Mi'kmaq people.

There are memorials being offered and it is good for us to pray. We cannot change what has happened, but what we can do is pray for these children and their families and do all that we can to assist investigators in bringing to light what happened and then work to ensure that this does not happen again.

I think of the disciples on the road to Emmaus during troubling and dark times. How did this happen and why did it happen? They were deeply troubled and discouraged. They were experiencing the grief process. As they journeyed, Jesus walked the road with them. He listened to them as they told their sad story to him. As the disciples found light and hope amid the darkness of death and despair so will all of us, if we remember their simple little prayer: Stay with us Lord! Be our companion as we journey on the road ahead.

Fraternally,

+ Wayne Kirkpatrick

(Most Rev.) Wayne Kirkpatrick
Bishop of Antigonish

LETTER OF HIS HOLINESS POPE FRANCIS TO THE PEOPLE OF GOD

"If one member suffers, all suffer together with it" (*1 Cor 12:26*). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the

measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary's song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: "he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty" (*Lk 1:51-53*). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: "How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us! (cf. *Mt 8:25*)" (Ninth Station).

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is "a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for 'even Satan disguises himself as an angel of light' (*2 Cor 11:14*)" (*Gaudete et Exsultate*, 165). Saint Paul's exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: "Am I my brother's keeper?" (*Gen 4:9*).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: "If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified" (*Novo Millennio Ineunte*, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a *penitential exercise of prayer and fasting*, following the Lord's command.^[1] This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says "never again" to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.^[2] This is clearly seen in a peculiar way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that "not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people".^[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say "no" to abuse is to say an emphatic "no" to all forms of clericalism.

It is always helpful to remember that "in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people" (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church's members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For "whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world" (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors,

the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be "a sign and instrument of communion with God and of the unity of the entire human race" (*Lumen Gentium*, 1).

"If one member suffers, all suffer together with it", said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, "to insist more upon prayer", seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

Vatican City, 20 August 2018

FRANCIS

[1] "But this kind [of demon] does not come out except by prayer and fasting" (*Mt 17:21*).

[2] Cf. *Letter to the Pilgrim People of God in Chile* (31 May 2018).

[3] *Letter to Cardinal Marc Ouellet, President of the Pontifical Commission for Latin America* (19 March 2016).

Prayer for Healing

(adapted from [USCCB.org](https://www.usccb.org))

God of endless love,
ever caring, ever strong,
always present, always just:
You gave your only Son
to save us by the blood of his cross.

Gentle Jesus, shepherd of peace,
join to your own suffering
the pain of all who have been hurt
in body, mind, and spirit
by those who betrayed the trust placed in them.

Hear the cries of our brothers and sisters
who have been gravely harmed,
and the cries of those who love them.
Soothe their restless hearts with hope,
steady their shaken spirits with faith.
Grant them justice for their cause,
enlightened by your truth.

Holy Spirit, comforter of hearts,
heal your people's wounds
and transform brokenness into wholeness.
Grant us the courage and wisdom,
humility and grace, to act with justice.
Breathe wisdom into our prayers and labors.
Grant that all harmed by abuse may find peace in justice.
We ask this through Christ, our Lord. Amen.

In this month of the Sacred Heart:

We invite you to join our online Sacred Heart Novena Retreat from St. Augustine's Seminary starting June 3 and ending June 11, 2021. Here is the email that was sent out to our Friends of St. Augustine's (Benefactors, Alumni, Seminarians, Lay Formation, Board of Governors): <https://conta.cc/3vWPTA1>

I want to thank our faculty that graciously offered to participate:
Rev. John Elmer Abad

Rev. Charles Anang
Rev. Kevin Belgrave
Rev. Scott Birchall
Rev. Greg Carruthers
Rev. Frederick Chung
Rev. Edwin Gonsalves
Rev. Séamus Hogan
Rev. Tomasz Skibinski

I want to thank our seminarians that worked diligently to film and edit all videos:
Dylan Michael
Myles Vosylus

Please encourage your friends and family to participate in the Sacred Heart of Novena Retreat. The videos will premiere at 6 a.m. daily on our YouTube channel, so please set a reminder: <https://www.youtube.com/c/StAugustinesSeminary/videos>

After the premiere, the videos will be available on demand. If you haven't had a chance to watch the Save-the-Date video, please take a moment to do so today: <https://youtu.be/gAjP7tXCCzQ>

God Bless,
Fr. Seamus Hogan

Year of 'Amoris Laetitia Family' March 19, 2021 - June 22, 2022

March 19 was the 5th anniversary of Pope Francis' apostolic exhortation on the joy and beauty of family love and the start of the year 'Amoris Laetitia Family', a 15-month journey leading to the 10th World Meeting of Families in Rome, June 2022.

Read *Amoris Laetitia* on Our Bookshelf:

<https://www.antigonishdiocese.com/bookshelf/>

"The gift shop at the Mother of Sorrows Pioneer Shrine in Mabou will open on Saturday May 1st. The hours and days are as follows: We look forward to opening the gift shop at Mother of Sorrows Pioneer Shrine on Saturday, May 1st. Hours are from 1:00 to 4:00 pm daily. On Saturday, May 22nd the hours will be 10:00 am to 4:00 pm Monday to Saturday and 11:00 am to 5:00 pm on Sunday. The Shrine is open daily for visitation as it has been all winter. There is public health protocol in place in both the Shrine and the gift shop.

If you have any inquiries, please call 902-945-2221."

Thank-you Betty Ann