

St. Peter's, Holy Guardian Angels and St. John the Baptist Parishes
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April 17, 2022

**Easter Sunday
Resurrection of the Lord**



Easter is the feast of feasts, the unalloyed joy and gladness of all Christians.

In the very center of the Mass, the great prayer of thanksgiving, from the first words of the Preface, expresses the unrivaled motive for this joy: if it is right to praise You, Lord, at all times, how much more so should we not glorify You on this day when Christ our Passover was sacrificed, for He is the true Lamb who took away the sins of the world, who by His Death destroyed our death and by His Resurrection restored our life. Easter means, then, Redemption obtained — sin destroyed, death overcome, divine life brought back to us, the resurrection of our body which is promised immortality. With such a certitude, we should banish all trace of sadness.

Haec dies quam fecit Dominus: "This is the day which the Lord has made." Throughout the octave we shall sing of the unequalled joy which throws open eternity to us. Every Sunday will furnish a reminder of it, and from Sunday to Sunday, from year to year, the Easters of this earth will lead us to that blessed day on which Christ has promised that He will come again with glory to take us with Him into the kingdom of His Father.

Sunday Mass Readings

The **First Reading** is from Acts 10: 34; 37-43. This passage from Acts has been selected for Easter Sunday not only because the Resurrection is mentioned in it, but especially because St. Peter in his first discourse to a Gentile makes the resurrection the basic doctrine and the crowning proof of the truth of the Christian faith. As St. Paul says: "If Christ has not risen vain is our preaching, vain too is your faith " (1 Cor. 15: 14). And like Paul, St. Peter stresses the truth of the resurrection by citing witnesses, including himself, who had not only seen the Risen Jesus but had spoken to him and actually eaten with him.

There is no room for doubt but that the Apostles and disciples, had thought that the sad events of Good Friday had put an end forever to the mission of love and mercy of their beloved Master. In spite of his previous references to his resurrection, they had completely forgotten it and were convinced that the tomb near Calvary was the end of all their hopes. They had locked themselves into the Room of the Last Supper for fear of the Jews—two of them had set off for home on the Sunday

morning, down-hearted at the Master's failure, the others were waiting for an opportunity to slip out of the city quietly. But the Resurrection changed all this. The unexpected, the un hoped-for happened. Even the most sceptical of them all, doubting Thomas, was eventually convinced of its reality. Had they been hoping for it, or even thinking of it, there might be some reason to suspect it was only an hallucination, the result of their "wishful thinking", but the very opposite was the case. They were hard to convince even when it happened.

All this was intended by God—the basis of our Christian faith was proved beyond doubt. Christ, who had died on the cross on Good Friday, was raised from the dead by his Father on Easter morning. He returned to heaven in the full glory of the divinity which he had hidden while on earth, together with his human body, now also glorified. There (in heaven), as God and Man, he pleads for us at the right hand of the Father until the day when he who redeemed all men will come to judge them all.

The Alleluia is repeated often during the Easter ceremonies. It is a Hebrew word which means "praise ye the Lord". It is our attempt to give verbal expression to our joy and gratitude for all that God has done for us. We are no longer mere humans living on this planet for a few short years. We are citizens of heaven, made children of God the Father by Christ our Brother. And he has gone before us to his and our kingdom to prepare a place for us. He conquered death. Our earthly death has, therefore, now no real fears for us: it is not the end but the beginning of our true lives. It is only after our earthly death that we truly begin to live.

There is only one death now which we can fear—the spiritual death of serious sin which can keep us from our true heavenly life. But while this is a possibility for all of us, it is only a possibility. The sincere Christian who realizes what God has done for him and what is in store for him, will never be so ungrateful to God or so forgetful of his own best interests as to let some temporal and passing pleasure, pride, or profit, come between him and the eternal home which God's love has prepared and planned for him.

The **Second Reading** is from Colossians 3:1-4. Children at boarding schools draw up calendars and mark off each day which brings them one nearer to the end of the term. Fiancés mark off the months, the weeks, the days that separate them from the great day when they will be united forever, they say, to their beloved one. Seminarians count the years, months, weeks to the great day when they will be ordained and say their first Masses. Parents look forward anxiously to the day when their children will be educated and safely settled in life. In fact, we are all always looking forward to a happier day which is to come some time. All this is very natural and very human, because our present life is not our permanent life; our present home, this earth, is not the real home destined for us by our loving Creator.

We were created for unending happiness in heaven, and it is only when we get there that our desire and our quest for some greater happiness will end. From then on, we will always enjoy and possess that all-satisfying happiness.

Today, Easter Sunday, St. Paul reminds us that we have this happiness within our grasp. We are moving steadily and more quickly than we realize towards it. The Holy Trinity, God the Father, the Son and the Holy Spirit, have already done, and are daily continuing to do for us, all within their power. All that is needed is that we do the little that is asked of us.

St. Paul tells us we must "mind the things that are above not the things that are on

earth". We must never let the "things of earth", the pleasures, the power, the possessions which we can or could have in this life, block or impede us on our upward journey. Does this mean that we must all return to the deserts of Egypt, as some early Christians did? By no means. We are not forbidden to have the lawful pleasures of life. We are not forbidden possessions or power if they are used justly. All we are forbidden is the unlawful use of the things of this world.

And as regards minding the things that are above, this is not something calling for extraordinary self-sacrifice or unnatural mental activity. All we are asked to do is to try to stay in God's grace, and do our daily chores whatever they be, as well and as diligently as we can. We are expected to recognize our natural weakness and to turn to God frequently for pardon and for help.

Whilst there are saints in heaven who lived lives of extreme self-mortification and did extraordinary things for God and for their neighbor, it is an encouraging and consoling thought that there are millions of unknown saints in heaven who lived normal lives, unnoticed by the world and maybe even by themselves. They are people who kept in God's friendship all their lives, or got back quickly to it, if they sometimes forgot or offended their heavenly Father.

What millions of others have done I can do too. I am aided by God's grace as they were. God wants me in heaven. He has an Easter resurrection planned for me.

The **Gospel** is John 20:1-9. As we said above, the accounts of the Resurrection of Christ differ in many details in the different writings of the New Testament, but the fact of the Resurrection stressed in all of them, was the basis of the new Christian Faith. Had it not happened, Christianity would have been stillborn. It would have disappeared from Jerusalem and the world on that first Easter Sunday. Peter and his companions would have returned to their fishing-nets and boats on Lake Genesareth, and Christ the good and the kind man who had helped so many, would have been forgotten in half a generation.

But Christ was no mere man of kindly acts and words of wisdom. He was the Messiah promised for centuries. He was the suffering servant foretold by Isaiah, whose perfect obedience to his Father had led him to the Cross and the grave. But above all, he was the Son of God who had emptied himself (St. Paul) of his divine glory in order to be the perfect human servant of the Father, and who was now raised by the Father, with his divine glory restored, and his glorified resurrected body sharing in that glory. This was the divine plan of God for mankind, through Christ, and because of Christ, the new Adam's perfect obedience, all mankind would be made worthy of divine sonship, and worthy of one day rising like Christ from the grave in glorified bodies.

Is all this too good to be true? It is, if we make God to our image and likeness, as so many opponents of Christianity do. He is God and his love is infinite and incomprehensible to us. What God can see in me and my fellowmen will always be a mystery to me, but then I have not the mind of God. All I know and all I need to know is that I have sufficient proofs that God loves all men. The Incarnation, death and Resurrection of his Divine Son for man's sake is the greatest proof of love for us that even the omnipotent God could give He has given it. As a necessary consequence from this act of divine love, we are guaranteed our resurrection from the dead to a life of unending happiness and glory if we do not, in extreme folly, reject God's offer.

Today, let us thank God once more for Easter and for all that it means for us. Our personal Easter morning is not far away from even the youngest amongst us. We have a few Calvaries to climb perhaps in the meantime but what are they when we see our glorious Easter on the horizon?

—Excerpted from *The Sunday Readings, Cycle C* by Fr. Kevin O'Sullivan, O.F.M.

Sacrament of Baptism

please call the office:

Rev. John Yake, I.V. Dei

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.

Call Family Service of Eastern Nova Scotia to register for upcoming courses 902-849-4772. Ask for Tasia Boucher, tboucher@fsens.ns.ca

No Masses from April 18th till April 22nd inclusive

Saturday, April 23, 2022

SH 4:00 PM

HGA 5:30 PM

+ Alphie & Joseph Martell

Sunday, April 24, 2022

SJB 9:00 AM

+Eileen Yuille

SP 10:30 AM

+ Kemp LaRade

Monday, April 25, 2022

HGA 1:00 PM

Mass of the Resurrection

+ John Walter Martell

Tuesday, April 26, 2022

SJB 4:00 PM

Wednesday, April 27, 2022

SP 11:00 AM

Mass of the Resurrection

+James Wedge

No 9:00 AM Mass

Friday, April 29, 2022

HGA 11:00 AM

Receipts

Holy Guardian Angels Saturday, April 9, 2022

Envelopes & Loose	\$ 613.85
Candles	41.25
Solemnity of Mary	10,.00
Total	\$ 665.10

St. John the Baptist Sunday, April 10, 2022

Envelopes & Loose	\$ 563.00
Share Lent	235.00
Total	\$ 798.00

St. Peter's Sunday April 10, 2022

Envelopes & Loose	\$ 632.00
Candles	10.00
Share Lent	60.00
St. Patrick's Tea	10.00
Donation	50.00
Total	\$ 762.00

COMMUNITY EVENTS

HGA: Birthday celebration that was scheduled for Charlie Sampson at Community Centre on Sunday, April 24 has been cancelled.

SJB: Merchandise Bingo to be held on May 1st, 1:45 PM at the Tara Lynne Centre, River Bourgeois. Sponsored by the River Bourgeois Community Seniors Club.

Knights of Columbus General meeting is on Thursday April 21st at 6:30 pm at the glebe House in St. Peter's. See you all there.

SJB: Lenten folders will be made available in the church entrance.

St. Peter's Parish Altar Society would like to "Thank you" for your monetary donations to our Bakeless BakeSale". Your ongoing support is very much appreciated. We would like to wish you a very happy and blessed Easter, as we celebrate our Risen Christ. 🙏

The Resurrection: Five Reflections from the Gospels

From the gospels Jesuit Father David Stanley has pointed out five characteristics of the resurrection that image Jesus' way of being that involves us because as Jesus said that his mission was to announce the Kingdom, after the resurrection the Church did not preach the kingdom because it realized that Jesus is the kingdom, so the Church preached Christ, dead and risen.

Stanley indicated that after the resurrection:

1. There is no nostalgia, no references to the old way of being with Jesus *via* miracles, preaching, etc. We read, “Blessed are they who believe and have not seen.”
2. Resurrection is not resuscitation of a corpse. There were no eyewitnesses or description of the event. All die once and live the new life.
3. Two further traits of the resurrected life:
 - a. There is no familiarizing with Jesus that was common when he was in his earthly existence and,
 - b. Jesus is presented as a totally free human being who comes and goes as he wants.
4. In order to recognize Jesus Risen one needs the gift of faith.
5. Jesus is always human even in the resurrection and we are meant to join the risen and divinely human Jesus. Jesus-risen bears significant consequences for us his disciples because the Christian life intends to replicate the whole story of the death and resurrection of Christ. St. Paul expressed this truth, “...we have died with Christ and we believe that we shall live with him. For we know that Christ, being raised from the dead, will never die again; death has no more power over him.” (Rom. 6: 8-9)

The Stations of the Resurrection

The Stations of the Resurrection, also known by the Latin name, *Via Lucis*, (Way of Light), are a form of Christian devotion, encouraging meditation upon Christ’s Resurrection and some of the Resurrection appearances and other episodes recorded in the New Testament. The Way of Light celebrates the most joyful time in the Christian liturgical year, the fifty days from Easter to Pentecost.

1. Jesus Rises from the Dead (Mt 28: 5-7)
2. The Disciples Discover the Empty Tomb (Jn 20: 4-8)
3. Mary Magdalene Encounters the Risen Lord (Jn 20: 14-18)
4. The Risen Lord Appears to Disciples on the Road to Emmaus (Lk 24: 13-27)
5. The Risen Lord Is Known in the Breaking of the Bread (Lk 24: 29-32)
6. The Risen Lord Appears to the Disciples in Jerusalem (Lk 24: 36-40)
7. The Risen Lord Gives the Disciples His Peace and the Power to Forgive Sins (Jn 20: 19-23)
8. The Risen Lord Strengthens Thomas’ Faith (Jn 20: 24-29)
9. The Risen Lord Appears by the Sea of Tiberias (Jn 21: 10-12)
10. The Risen Lord Forgives and Commissions Peter (Jn 21: 15-17)
11. The Risen Lord Sends the Disciples out into the Whole World (Mt 28: 16-20)
12. The Risen Lord Ascends into Heaven (Acts 1: 9-11)
13. Mary and the Apostles Keep Vigil (Acts 1: 12-14)
14. The Holy Spirit Descends at Pentecost (Acts 2: 1-4)

(From the Institute on Religious Life)q

' A Church on a Synodal Journey'

By Sheila O'Handley, diocesan hermit:

from Week 6: Holy Week

"The Resurrection is a much deeper mystery than the body surviving death. It is the kenosis of God's self-pouring out of Divine Love, affirming that Love is

stronger than death. It is also affirming that Divine Love is at the heart of the Mystery of Life and is one with the Universe. Here I cannot resist quoting Jesuit scientist, priest and mystic Pierre Teilhard de Chardin, “the physical structure of the universe is love”.

Read the blog:

<https://www.antigonishdiocese.com/a-church-on-a-synodal-journey/>

If you had 10 minutes with Pope Francis, what would you tell him?

Now through the end of May, at the invitation of Pope Francis, our diocese is among those worldwide engaged in Synod consultations and conversations, asking our faithful to share their stories, ideas and dreams for the church moving forward. Information gathered will be compiled in a report for review by regional and national bishops to be part of a national submission to the Synod of Bishops in 2023.

How do people engage in the Synod?

- visit our website: antigonishdiocese.com/listeningchurch
- complete the online survey (link on the web page)
- send a submission to listeningchurch@dioceseofantigonish.ca or mail to : Listening Church, Diocesan Pastoral Centre, PO Box 100, Stn A Sydney NS. B1P 6G9

Questions or comments? Contact Communications Officer, Jennifer Hatt jennifer@dioceseofantigonish.ca, ph 902-759-2181

Thank you for journeying with us during the Synod.

Upcoming Events:

Synod Conversation:

Our Lady of Fatima Parish

Saturday April 23, 1:30pm - 3:30pm

to learn about the Synod and more importantly to share our thoughts and ideas around Pope Francis' questions.

TO REGISTER: Contact the parish office, by phone, 902-562-3934 or email: olfsydneyriver@gmail.com

Synod Conversation:

April 25, 6:30 to 8:30pm

Hosted by the Pictou Deanery of the Diocese of Antigonish, including the parishes of

St. Mary's (Lismore); Our Lady of Lourdes (Stellarton); Holy Name (Westville); Stella Maris (Pictou); Our Lady of Perpetual Help (Pictou Landing); St. John the Baptist (New Glasgow).

How are we journeying together as Church today?

What is your hope for the Church moving forward?

All are welcome to participate in this sharing and listening experience.

Contact: Jennifer Hatt, Communications Officer

jennifer@dioceseofantigonish.ca

www.antigonishdiocese.com/listeningchurch