

St. Peter, Holy Guardian Angels, and St. John the Baptist Parishes

(902) 535-2053

Rev. John Yake, I. V. Dei

Bulletin email: bulletinsjbsp@gmail.com

June 2, 2024

Most Holy Body and Blood of Christ

&

June 9, 2024

10th Sunday in Ordinary Time

The Solemnity of the Body and Blood of Christ

This feast is both a doctrinal and cultic response to heretical teaching on the mystery of the real presence of Christ in the Eucharist, and the apogee of an ardent devotional movement concentrated on the Sacrament of the Altar. It was extended to the entire Latin Church by Urban IV in 1264.

Mass Readings

The **First Reading** is *Exodus 24:3-8*. God called Abraham from his home in Mesopotamia and promised him and his descendants a homeland of their own in the land of Canaan. God's purpose in doing this was to enable him to fulfill his eternal plan of elevating man to divine sonship, through the Incarnation of his own divine Son. Christ, the Son of God made man, who would bring this blessing of sonship to all mankind, was to take his human nature from a descendant of Abraham. Hence God's very special interest in the Chosen People. The detailed covenant he made with the Israelites, after he had miraculously freed them from the slavery of Egypt, was the first pact he made with the people as a whole. On his part, he promised to lead them into the land he had promised to them through Abraham; there he would protect them from their enemies and prosper them, provided they were loyal to him and to his commandments. This pact, or covenant, was solemnly sealed and ratified with the blood of the sacrificial victims, sprinkled on the people and on the altar.

Like the whole of the Old Testament, this was a representation and a preparation for the real, the new Testament, the new Covenant, which God was to make not only with Abraham's descendants, but the whole human race through Christ.... This new and eternal covenant was signed and sealed with the precious blood of Christ who offered himself to God the Father as a propitiatory sacrifice for the sins of all mankind.

The **Second Reading** is *Hebrews 9:11-15*. The author is encouraging the converts from Judaism to persevere in their faith in spite of persecutions. From the frequent use of the Old Testament, which is shown as so much inferior to the new dispensation, the Christian religion, it would seem that many of the readers were

converts tempted to return to the old dispensation, with its temple worship. The author shows the emptiness of the old ritual when compared with the reality of the New Testament sacrifice and ritual. Today's excerpt from this Epistle compares the sacrifice offered by the high priest in the temple on the very solemn day of Atonement, with the sacrifice of true and infinite atonement offered by Christ for us.

On the day of Atonement the high priest alone offered the sacrifices for his own sins and the sins of all the people. He entered the innermost sanctuary—the Holy of Holies—to sprinkle the blood of the sacrifices on the Ark of the Covenant, God's throne. This was the only day in the year when the blood was sprinkled there.

If any of the first readers of this Epistle felt any temptation to return to the Jewish religion, the comparison between the value of the sacrifices offered on the day of Atonement by the Jewish high priest and the sacrifice offered by Christ on Good Friday must surely have put their minds at rest. The Jewish high priest was a man; Christ was the Son of God in human nature. The high priest had to atone for his own sins as well as those of his people; Christ was sinless. The high priest offered as sacrifice sheep and calves, things in themselves that had no value for making atonement or for honoring God; Christ offered his own human body, an offering that had infinite value in atoning for sin and in giving honor to his Father: for he who made the offering was the Son of God. The high priest had to repeat this ritual of atonement each year; Christ's offering was made once and for all, for it had infinite value for all men for all time.

The **Gospel** is from *St. Mark 14:12-16; 22-26*. We have St. Mark's brief account of what happened in Jerusalem on the first Holy Thursday night. Jesus evidently had a Passover meal with his disciples, at the end of which he institute the Blessed Eucharist.

Our divine Lord said: "Greater love has no man than this that a man lay down his life for his friends" (Jn 15:13). Christ carried out this act of love when he laid down his life for us on the cross. Because he was more than man, he was also capable of greater love than any man could show, and this he proved on the first Holy Thursday night. As man he could die for us only once, but being God as well, he ordained that this death of his could be repeated sacramentally time and again under the form of the separation of his precious blood from his body (what happened on Calvary) by means of the separate acts of consecration of bread and wine. This he did himself in the first instance. He then gave the power and the command to repeat this supernatural transformation when he said to his disciples: "Do this as a memorial of me" (Lk 22:19; 1 Cor 11:24).

Our Savior not only became man, lived among us and died on the cross for our sakes, but in his love for us, and because of his divine power, he arranged to leave to his Church the power to re-present once more to his heavenly Father and ours, his fully-atoning sacrifice of the cross under the Eucharistic form. He thus enabled us to partake of that sacrifice as our spiritual tournament during life. This is what our Savior did for us on Holy Thursday night in Jerusalem. That he could do it we have no doubt, because we admit he was God and man. He hid his divinity under the cloak of humanity while he was on earth as the incarnate Son. That he could hide his humanity, his body and blood, under the appearance of bread and wine is hardly any more difficult for divine power.

We have his own infallible word as witness and we have the indisputable fact that his disciples and their converts took him at his word, in the full literal sense, from the very beginning of the Church. The Eucharist, or the Mass as it was called later, was the one and only corporate act of worship which the Christian community offered to God, from the very first days of the Church. And, it must be remembered, all the first Christians in Palestine and many of them outside of Palestine, were Jews. Into them were instilled from childhood the need and grave duty to offer sacrifices of thanksgiving, petition and placation to God. On becoming Christians, they ceased offering the Jewish sacrifices, for they were convinced that they had in the Eucharist the true sacrifice which replaced all the offerings prescribed in the Old Law. It was a true sacrifice, which of its very nature, gave infinite honor, infinite thanksgiving and infinite atonement to God.

With such evidence from sacred scripture, and from the tradition of the Church from its very infancy, it seems strange that some who still claim to be Christians say they cannot admit that Christ left us his real body and his real blood in the blessed Eucharist. If he did not, he deceived the Church, a statement which is blasphemous for anyone who admits Christ's divine nature. The Church was not deceived.

"Thou has said it, O Lord, and thy word is true," this is the solid basis of our belief in the Blessed Eucharist as a sacrifice and as a sacrament. As a sacrifice: every time we participate in the celebration of the Mass we are offering a perfectly acceptable sacrifice to God; we join together as his Chosen People to rend him the thanksgiving, the honor and the atonement we owe him. When we partake of that adorable sacrifice and when we eat of the bread and drink of the wine which has become the body and blood of Christ, we receive Christ within us and we become intimately united with him and with one another.

"What return can I make to the Lord for all he has done for me?" The answer is: almost nothing or very little indeed. My finite love is puny indeed beside the infinite love of God. But that does not exempt me from doing what I can. The widow's mite was appreciated. I can attend the sacrifice of the Mass devoutly as often as I possibly can, and I can and should receive my Savior into my heart every time I participate in the Mass. I know that I am not worthy and never will be worthy to receive him under my roof. I am more unworthy perhaps than the Roman centurion who first said this to Christ, but it is not the healthy who have need of the physician but the sick. What greater source of help and strength could I get than Christ himself, the very author of my salvation? —*Excerpted from The Sunday Readings, Cycle B, Fr. Kevin O'Sullivan, O.F.M.*

Sacraments of Baptism and Matrimony

**Please call the office:
902-535-2053**

Mass Schedule

Note: The Priests' Retreat is scheduled from June 2 – June 7, inclusive and the General Assembly of Priests will be held from June 10 – 12 inclusive. Therefore, no Masses will be celebrated from Tuesday, June 4, to Friday, June 7, 2024 inclusive, and no Masses will be celebrated from June 11, and June 12, 2024. These two events do not affect weekend Masses.

Saturday, June 8, 2024

SJB 4:00 PM
+ *Madeline Libbus*

SP 5:30 PM
+ *Claire LeBlanc*

Sunday, June 9, 2024

SH 9:30 AM
+ *Eric Johnson*

HGA 11:00 AM
+ *Monica, Rosaline,
& Nathan Sampson*

Friday, June 14, 2024

HGA 11:00 AM
+ *Gwen Mombourquette*

Saturday, June 15, 2024

SJB 4:00 PM
+ *Helen Poirier*

SP 5:30 PM
+ *Madeline Libbus*

Sunday June 16, 2024

SH 9:30 AM
+ *Eric Johnson*

HGA 11:00 AM
+ *Ann Marie Cameron*

Receipts:

St. John the Baptist

May 25, 2024

Envelopes & Loose	\$	812.00
Donation		183.65
<u>Total</u>	\$	<u>995.65</u>

St. Peter's

May 25, 2024

Envelopes & Loose	\$	794.00
Candles		35.00
Parish Dues		230.00
Maintenance		155.00
Papal Charities		13.00
Improvement Fund		45.00
Truth & Reconciliation		10.00
<u>Total</u>	\$	<u>897.00</u>

Holy Guardian Angels

May 26, 2024

Envelopes & Loose	\$	579.00
Candles		51.10
<u>Total</u>	\$	<u>630.11</u>

Community News

RTO

June 18th - Richmond RTO Lobster Tour and Social

Time: 11:30 - Lobsters r' Us Tour

2:00 PM - L'Ardoise Legion - Lobster Lunch and Social

Price: \$15.00/Person - RTO Members & Guests Only

Ticket Contacts: Donna Machin - 902-535-2074; Jane Dorey - 902-227-8029; Bernie LeBlanc - 902-226-2055; George Landry - 902-535-3248; Rene Samson - 902-587-2426.

Tickets must be purchased by June 10th to accommodate the supplier.

The presentation by Chalice on Child Sponsorship, scheduled for this June 1 & 2 weekend, is postponed till the Fall.

Join the World in Prayer For Our Priests:

The Annual Global Rosary Relay for the Sanctification of Priests will take place on June 7, 2024. On this day, countries around the world will pray and offer their Holy Rosary in Thanksgiving to God for Priests and to implore the protection and loving care of our Lady, mother of all priests, for all her priestly sons.

At midnight on June 7, the Rosary Relay will begin with groups praying the Holy Rosary in one part of the world, and will continue to be passed on to other countries until the entire world is encircled in prayer over a 24 hour period.

You may pray individually, as a family, as a parish or prayer group.

For more information including promotional information, please visit: www.worldpriest.com

From the Catholic Register

Pope Francis recognizes miracle needed for Church's first 'millennial' saint

BY CAROL GLATZ, CATHOLIC NEWS SERVICE

- May 23, 2024



Pope Francis formally recognized a miracle attributed to the intercession of Blessed Carlo Acutis, a 15-year-old Italian teenager whose birth in 1991 will make him the first "millennial" to become a saint.

In a meeting May 23 with Cardinal Marcello Semeraro, prefect of the Dicastery for Saints' Causes, the pope signed decrees advancing the sainthood causes of Blessed Acutis, as well as one woman, and six men.

The Vatican announced May 23 that the pope had signed the decrees and that he would convene a consistory to set a date for the canonization of Acutis and other future saints: Blesseds Giuseppe Allamano; Marie-Léonie Paradis of Québec, Canada; Elena Guerra; and eight Franciscan friars and three Maronite laymen who were martyred in Damascus, Syria, in 1860.

Blessed Acutis was born and baptized in London to Italian parents in 1991, but the family moved back to Milan, Italy, while he was still an infant.

After he started high school, he began to curate, create or design websites, including one for a local parish, for his Jesuit-run high school and for the Pontifical Academy "Cultorum Martyrum," according to the saints' dicastery. He also used his computer skills to create an online database of Eucharistic miracles around the world.

He volunteered at a church-run soup kitchen, helped the poor in his neighborhood, assisted children struggling with their homework, played saxophone, soccer and videogames, and loved making videos with his dogs and cats, according to carloacutis.com, the website dedicated to his cause for canonization.

"To always be close to Jesus, that's my life plan," he wrote when he was 7 years old.

He was devoted to Our Lady, praying the rosary every day, and to the Eucharist.

"The Eucharist is the highway to heaven," he wrote. When people sit in the sun, they get tan, "but when they sit before Eucharistic Jesus, they become saints."

When he was only 15, he was diagnosed with an aggressive form of leukemia and died Oct. 12, 2006. He had said, "I'm happy to die because I've lived my life without wasting even a minute of it doing things that wouldn't have pleased God," according to carloacutis.com.

His mortal remains were moved to the municipal cemetery in Assisi in 2007 to fulfill his wish to be in the city of St. Francis. Then his remains were moved to the Shrine of the Renunciation at the Church of St. Mary Major in Assisi in 2019. He was buried wearing Nike sneakers, black jeans and an athletic warmup jacket -- clothes he was used to wearing every day.

In February 2020, the pope formally recognized a miracle attributed to Acutis' intercession and in October that year, the teen was beatified during a Mass at the Basilica of St. Francis. An estimated 117,000 pilgrims visited the teen's tomb in just the first year after his beatification, the Diocese of Assisi said the day before his feast day, Oct. 12, 2021.

The two miracles attributed to the intercession of the teen involved alleged miraculous recoveries for a young boy in Brazil in 2013 and a young woman in Florence in 2022.

The miracle Pope Francis recognized May 23 that paves the way for the blessed's canonization involved a young woman who was born in Costa Rica in 2001 and moved to Florence in 2018 to study.

The woman fell from her bicycle at 4 a.m. July 2, 2022, and suffered a serious head injury, according to the dicastery website. Even after emergency surgery removing part of her skull to reduce severe intracranial pressure, doctors warned her family she could die at any moment.

An associate of the young woman's mother began praying to Blessed Acutis the same day, and the mother went to Assisi and prayed at the blessed's tomb July 8 -- the same day the young woman began to breathe on her own again. She slowly recovered basic mobility and a CT scan showed the hemorrhage was gone. After a period of rehabilitation therapy and a complete recovery, she and her mother visited his tomb Sept. 2.

Pope Francis has urged young people to learn about Blessed Acutis, who "did a great deal of good things," despite his short life.

"Above all, he was impassioned by Jesus; and since he was very good at getting around on the internet, he used it in the service of the Gospel, spreading love for prayer, the witness of faith and charity toward others," the pope told young Italians Jan. 29.

"Prayer, witness and charity" were the hallmarks of Blessed Acutis' life and should be a key part of the life of every Christian, he said.

BOOK DRIVE ALERT! June 1, 2024 – June 30, 2024

LOOKING FOR NEW and/or GENTLY USED

PRE-SCHOOL AND CHILDREN'S BOOKS.

The Cape Breton Coalition for Social Justice are partnering with the Sydney Sunrise Rotary Club to collect new and/or gently used children's books. These books will be delivered to Food Banks and Family Resource Centers where children are able to pick their own books to take home and keep at no cost to them. *Spring Cleaning is a great time to pass along books you no longer need. If interested please contact any member of the Coalition or Sydney Sunrise Rotary, or call one of the following:*

Franklyn – 902-577-3415; Kathleen – 902-539-4669; Marilyn- 902-727-2461.

We will make arrangements for drop-off or collection.

Tenth Sunday in Ordinary Time

The **First Reading** is taken from *Genesis 3:9-15* and gives the background and reason for the call of Abraham.

The **Second Reading** is from *St. Paul's 2nd Letter to the Corinthians 4:13-5:1*. St. Paul compares his life on earth to a temporary dwelling, a tent, something not very durable, whereas God has prepared for us a new body—a new, glorious and permanent dwelling or mode of living in heaven.

The **Gospel** is from *St. Mark 3:20-35*. The truth of the saying "pride goeth before destruction" (Prov. 16:18) is clearly demonstrated in the first and third readings today. Pride indeed induced the First Parents to disobey God. They wished to be independent of him, in fact, they hoped to be his equals. The evil results of their folly are still among us. It was their sinful pride, their sense of superiority, their utter contempt for all who did not conform to their standard of observance, that led the Scribes and Pharisees to oppose Jesus. Blinded as they were by this deep-rooted pride, they could see nothing good in him. Absurdly, they explained as the work of Satan the miracles he worked. To any honest mind, these miracles proved that he was, at least, a friend of God. That most of the Scribes and Pharisees continued in their blind pride even after their attempt to silence him forever had failed, is most likely, as Jesus' reference to the unforgivable sin would indicate. They could not be forgiven while they refused, through pride, to ask for forgiveness.

While we can thank God that perhaps none of us has the same exalted opinion of himself as had the Scribes and Pharisees, there is still much pride in even the best of us. It is still the root of all the evil that is in our world. If faithfully observed the Ten Commandments of God would make the journey of all men to heaven easier, safer and surer. But they are violated daily. Why? Because proud men refuse to be

restricted in their actions. They cannot admit that any higher power has the right to regulate their lives; they are the sole arbiters of their fate; they will do as they please.

Which of us would admit to violating the first commandment? "I am the Lord your God, you shall not have strange gods before me." We never even thought of adoring a false god, we will say, we would never think of setting up a statue of Mars or Jove or Venus and bowing the knee before it. Yet, every time we break the law of God, we are setting up an idol—one more absurd than any false god of the pagan world. We are setting up our own self, our own will, our own authority in the place of God. We will not have him rule over us!

We are living today in what is politely called the permissive age—the age when God's laws are shamelessly flouted and despised; the age when men and women, old as well as young, do what they like regardless of whether or not their actions offend God and neighbor. This is a false philosophy, not of life, but of death; this is a philosophy or whim which has the ripe seeds of destruction of human society breaking through its crust. How long can we go on living together on earth, if each one claims the right to do as he pleases? If, with impunity, we can lay our hands on all the wealth and property we feel we want, what of our neighbors whom we despoil? If we can drive a coach and four through the laws of the state, which are themselves applications of the laws of God, how long can our state last? If, outside of marriage, we have every right to enjoy all the sexual pleasure of which we are capable, who is going to take on himself the responsibilities of married life: Who will produce the next generation of citizens and who will feed and educate them! If we have the right to all possible comfort, pleasure and ease in this life, then abortion, euthanasia for the old and defectives, in fact, the quiet removal of anyone who stands in our way, who interferes with our absolute freedom, is not only lawful but absolutely necessary! How many will survive this regime?

Of course, those who approve of and demand permissiveness, do not encourage going to such extremes—except when it suits them. But if there is no divine authority the state laws will have to be enforced with the gun. They will collapse, however, once a sufficient number of citizens opt for permissiveness.

He who does the will of God is the brother and kinsman of Christ and only his true brothers will get to heaven. We must keep the commandments of God. not only are they the guides that will keep us on the road to heaven, but they are our only guarantee of survival during our short sojourn here on earth. —**Excerpted from *The Sunday Readings, Cycle B, Fr. Kevin O'Sullivan, O.F.M.***

The gift shop at Mother of Sorrows Pioneer Shrine in Mabou, Cape Breton is now open seven days a week as follows:

Mon to Sat - 10am to 4pm

Sunday - 11am to 5pm

The Shrine is open daily for visitation as it has been all winter.

For inquiries 902-945-2221

Providing Hope for End of Life Care

The international interfaith Symposium on Palliative Care took place May 21-23 in Toronto.

“Palliative care, while seeking to alleviate the burden of pain as much as possible, is above all a concrete sign of closeness and solidarity with our brothers and sisters who are suffering.” – Pope Francis to the Symposium

Meanwhile, Nova Scotia’s medical regulator has drafted a policy that could force physicians to refer patients for euthanasia.

“I would point out that authentic palliative care is radically different from euthanasia, which is never a source of hope or genuine concern for the sick and dying. Instead, it is a failure of love, a reflection of a “throwaway culture” in which “persons are no longer seen as a paramount value to be cared for and respected” (Fratelli Tutti, 18). Indeed, euthanasia is often presented falsely as a form of compassion. Yet “compassion”, a word that means “suffering with”, does not involve the intentional ending of a life, but rather the willingness to share the burdens of those facing the end stages of our earthly pilgrimage. Palliative care, then, is a genuine form of compassion, for it responds to suffering, whether physical, emotional, psychological or spiritual, by affirming the fundamental and inviolable dignity of every person, especially the dying, and helping them to accept the inevitable moment of passage from this life to eternal life.” – Pope Francis to the Symposium

The time for awareness and action is now.

To learn more:

<https://www.antigonishdiocese.com/providing-hope-for-end-of-life/>