

From Fr. Yake's Desk – Reflection on the Paschal Mystery

Instalment #8

Jesus' strategy to overcome the compelling force of sin and to enable the baptized to be in Holy Communion with God was to reveal the extent of Divine Love by his Paschal Mystery, his death and resurrection; (1 Cor. 15: 17) by knowing and accepting that love, all lesser loves would pale by comparison. The word 'paschal' or 'pasch' refers to the Lord's passage from death to life. We read, "And I, when I am lifted up from the earth, will draw all people to myself." (Jn. 12: 32) Christ-crucified and Christ-risen and ascended images being lifted up and they communicate Divine Love in undeniable terms. They express love of God by perfect obedience to the Divine Will, and because they were totally for the redemption of the world, they make visible absolute love of neighbour; Jesus completely fulfilled the law as he had declared (Mt. 5: 17).

June 14, 2020, marks the end of the *Year of the Eucharist* in the Diocese of Antigonish. The Eucharist celebrates the Paschal Mystery. To repeat from instalment #3 (May 10), to celebrate means to say 'yes' to who we are in a ritual manner. The seven previous instalments reflecting on the Paschal Mystery of the Lord taken together contribute to the content of Christian faith and spirituality that the Catholic community says a resounding and clear, 'yes' at every Holy Mass. The Paschal Mystery has enabled sinners to be with God. (1 Jn. 4: 13-16) Note that the word 'mystery' in reference to Christ is not a dark unknown but it means something that reveals divine power at work in the world.

In the Upper Room with his disciples Jesus spoke optimistically of his departure through the Cross. He said that his death was to their advantage as it was the necessary condition for the coming of the Spirit of truth; the sending of the Holy Spirit was an essential part of his mission. This insight had St. John Paul II conclude that Jesus' *departure* heralded his new *coming*. (Encyclical Letter, *Dominum et Vivificantem*, (On the Holy Spirit in the Life of the Church and the World, Les Editions Paulines, 1986.p. 90) This new coming was repeated at Jesus' ascension because as he visibly left he promised to remain and the Church discovered that the action of the Spirit was accomplished *via* the Church's sacraments. (Lk. 24: 30-31) We read from section 62 of the Pope's encyclical, (I have inserted his notes in brackets within the text.)

"The most complete sacramental expression of the "departure" of Christ through the mystery of the Cross and Resurrection is the *Eucharist*. In every celebration of the Eucharist his coming, his salvific presence, is sacramentally realized: in the Sacrifice and in Communion. It is accomplished by the power of the Holy Spirit, as part of his own mission. (This is expressed by the epiclesis before the consecration of the Eucharistic elements of bread and wine. [Epiclesis is the extension of the celebrant's hands over the gifts and the calling of the Holy Spirit to come upon them.]) Through the Eucharist *the Holy Spirit accomplishes* that "*strengthening of the inner man*" spoken of in the *Letter to the Ephesians*. (Eph. 3: 16) Through the Eucharist, individuals and communities, by the action of the Paraclete-Counsellor, learn to discover the divine sense of human life, as spoken of by the Council (Vatican II): that sense whereby Jesus Christ "fully reveals man to himself," suggesting "a certain likeness *between the union of the divine persons*, and

the union of God's children in truth and charity." (*Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, # 24) This union is expressed and made real especially through the Eucharist, in which man shares in the sacrifice of Christ which this celebration actualizes, and he also learns to "find himself ... through a ... gift of himself," (*Ibid.*) through communion with God and with others, his brothers and sisters." (p. 91) This explanation of the Eucharist's redemptive and community-building functions enables us to understand why Jesus emphasized, "Do this in memory of me." We may also understand why St. John Paul then observed that this is why the very early Christians devoted themselves to the Breaking of the Bread as it was this ritual of Christ's Paschal Mystery wherein the risen Lord was with them to create and sustain the Church and thus the popular truism, *Eucharistia facit Ecclesia*, (The Eucharist makes the Church).

Jesus eagerly anticipated the Last Supper because it was the culminating climax of his mission and ministry. (Lk. 22: 15) Every Holy Mass celebrates his self-gift to the Church, "...this is my Body, which will be given up for you.... this is the chalice of my Blood, ... which will be poured out for you...." Knowing that humanity cannot achieve either its earthly happiness in peace or its eternal destiny without God, Jesus, the light and life of the world, gifted humanity with his divine presence as food for the journey. (Jn. 6: 51) Note Rev. Francis Carpinelli's observation that in Old Testament ritual sacrifices blood needed to be present as a protective to enable the divine-human encounter. (See its origins as taught by the Venerable Archbishop Fulton Sheen in Genesis where God provided an animal skin to cover the nakedness, i. e. the guilt, of Adam and Eve. To get the skin blood was shed.) Jesus, the divine Lamb, gave **all** of his blood to communicate the ardent desire of God for intimacy with human beings. (Rom. 3: 23-25 and Jn. 19: 34) Holy Mass is the ritual by which the Church could share in his death and resurrection as the way to eternal life; as the devotee of the Eucharist, the Venerable Carlo Acutis who died in 2006 at age fifteen put it, 'The Eucharist is my highway to heaven.'

Theologian Bill Marvee, SCJ once said that the resurrection of Jesus was real but incomplete. It will be complete, he said, when we decide to enter and occupy the territory that Jesus' Paschal Mystery has opened up for us. St. Paul indicated what that means when he wrote, "I fill up in my own flesh what is lacking to the sufferings of Christ." (Col. 1: 24) Christians are part of the redemptive process by which the first Adam, a creature subject to sin and death, is transformed into the last Adam, the sinless and heavenly one. (1 Cor. 15: 20-22, 42-49) This process was set in motion by the resurrection of Christ and it defines the Christian mission of evangelization and is the foundation of Christian hope for eternal life. How is what is 'lacking to the sufferings of Christ' filled up?

The Eucharist, like the Paschal Mystery, is not an object but the triple action of being taken, broken, and given: to be taken away from selfish egoism, broken of inordinate desires, and given in loving service. Almost every crime and injustice that victimizes persons today is due to the dismantling of Christianity, an undoing of Eucharistic action in favour of unrestrained self-assertion. The fact that the Eucharist has a specific, divinely ordained meaning that obliges disciples to witness to that meaning raises the issue of a worthy reception of the Eucharist, as St. Anthony of Padua put it, "Actions speak louder than words."

Receiving Holy Communion signifies a commitment to Christ. St. Augustine taught that the “Amen” of the faithful in the face of the Eucharist has two meanings: Firstly, ‘yes,’ I believe that Jesus is truly present, and secondly, I commit myself to be his Eucharistic presence (taken, broken, and given) in the world. Persons who do not accept the challenge of living the Christian life in non-conformity with worldly values (Jn. 15: 18-25, 16: 33) or who disagree with Church teaching need to question their reception of the Eucharist because reception means being in communion of faith. For example, besides corrupting the divine purposes for sexuality and marriage and perhaps linked to the evil of human trafficking, the lucrative pornography industry objectifies, dehumanizes and victimizes the poor. We may despise the perpetrators of this assault on the divine image in persons but if we use their product what can we say of ourselves? (Mt. 5: 27-29) And to our point, should porn-users receive the Eucharist?

Not so long ago Saturday’s line-ups in churches were long for ‘confessions;’ Catholics understood the necessity of being in the ‘state of Grace’ in order to make a worthy communion on Sunday. Some would not receive Holy Communion twice in a row without receiving the Sacrament of Reconciliation in between. Granted this may have been an exaggeration but deleting the Sacrament of Reconciliation from one’s religious practice is equally absurd. The ‘good news,’ the gospel, is precisely that Divine Love forgives sin but how can the gospel be appreciated rightly if sin does not exist? If sin is not real why and for whom did Jesus die?

The Eucharist is the means of salvation but a sacrilegious communion can have the reverse effect. For example, the prayer recited by the priest-celebrant at Mass in preparation for Holy communion reads, “May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy.” We hear of pro-abortion politicians being refused Holy Communion but we need to ask why they present themselves to receive in the first place. To repeat from above, “reception means being in communion of faith.” Perhaps it is because contemporary secular culture is dominated by relativism of values wherein persons feel that they can set their own standards. Secularization empties the world of the sacred but, as Pope Emeritus Benedict XVI taught, God will defend his image in persons if we fail to do so. Catholics need to realize that Jesus does not compromise as he, the divine lawgiver, sets the moral standard for his disciples. (Mt. 10: 32-33)

Sociologist of religion, Reginald Bibby (see his book, *Fragmented Gods*) has coined the term, ‘cafeteria Catholics’ to refer to those who pick and choose the teachings that fit their lifestyle and frivolously ignore those that don’t. Jesus’ redemptive mission is accomplished by a strict adherence to the gospel and disciples carry on that mission by their strict witnessing because this deliberately causes the conflict, the ‘fire,’ (Lk 12: 49) that Jesus desired as the force to compel persons to leave the world and abide in him. (Mt. 10: 34-39) The Papal Office, united with the Bishops, is called the Magisterium of the Church. (*magister* is Latin, meaning teacher) This teaching bears the authority of Christ (Heb. 13: 7-9) It is proposed, not for our opinion, but for our obedience, as St. Paul called faith, the “obedience of faith,” (Rom. 16: 25-26). The Cure of Ars told his people that if they were afraid about what others thought of them they should never have become a Christian.

As the world suffers from the effects of sin it continues to deny that sin exists and to reject the healing remedy for sin, the Paschal Mystery, that creates community, enables communion with divinity, and gives meaning to life as the baptized are commissioned to evangelize. It can be argued that the Pelagian heresy is alive and well today. (Pelagianism was, “a 5th-century Christian heresy taught by Pelagius and his followers that stressed the essential goodness of human nature and the freedom of the human will. ... Celestius, a disciple of Pelagius, denied the church's doctrine of original sin and the necessity of infant baptism.” (Internet Source) Being in communion with Christ is serious business. It is not a casual association to be entered into lightly because all are accountable to the Lord for the gift of faith. (Mt. 25: 14-30)

Addressing the Eucharistic mystery is difficult because it is a challenge to find words that can adequately communicate the infinite value of the Eucharist to the Christian life and the life of the world. St. Pius of Pietrelcina (Padre Pio) stated the importance of the Mass, "It is easier for the earth to exist without the sun than without the Holy Sacrifice of the Mass!" The history of the Eucharist as the perfect prayer and perfect sacrifice has filled libraries with extensive scholarly theological volumes but there is no greater evidence to witness to its beauty than the value that simple faith has placed in the Blessed Sacrament in the hearts of Catholics over the centuries. For example, “An old peasant went into the church every day before going to work, and again on his return. “Pere Chaffangeon, what do you say to our Lord during your visits?” asked M. Vianney. “I say nothing to him, M. le Cure, I look at him, and he *looks* at me.” (*Thoughts of the Cure of Ars*, p. 30) The power of a pure soul seeing God (Mt. 5: 8) cannot be over-stated. In fact, the obligation to praise God is but a natural consequence of appreciating the immensity of Divine Love; without that insight intended worship of God devolves into pointless and unfeeling attendance to an empty ritual, an experience that is deemed boring. Catching even a glimpse of the enormity of Divine Love and mercy that is contained in the Eucharist it is sad and befuddling to witness persons’ response: those who absent themselves entirely, those who socialize throughout, those whose attitude says that their attendance does God a favour, etc.

St. John Paul II faced the challenge of putting the infinite goodness of the Eucharistic Lord into words in his Apostolic Letter, *Mane Nobiscum Domine* (Stay with us Lord), on the occasion of calling a universal *Year of the Eucharist*, October 2004 – October 2005. In his conclusion to this document he wrote, “The *Year of the Eucharist* has its source in the amazement with which the Church contemplates this great Mystery. It is an amazement which I myself constantly experience. It prompted my Encyclical *Ecclesia de Eucharistia*... I consider it a great grace to be able to call the whole Church to contemplate, praise, and adore in a special way this ineffable Sacrament. May the *Year of the Eucharist* be for everyone a precious opportunity to grow in awareness of the incomparable treasure which Christ has entrusted to his Church. May it encourage a more lively and fervent celebration of the Eucharist, in leading to a Christian life transformed by love.” (p. 27) Notice the Pope’s use of superlative language: source in the amazement, a great grace, the whole Church to contemplate, praise, and adore, this ineffable Sacrament, a precious opportunity, the incomparable treasure, leading to a Christian life transformed by love. These images intend to relate the unparalleled excellence and beauty of divine grace towards humanity. Understanding the person of God has been the

constant effort of the whole Judaeo-Christian tradition because viewing the mercy of God accurately empowers religious faith. (Rom. 11: 33-36)

Images of Christ's passionate love in our time are the Jesus Mercy and the Sacred Heart. The month of June has customarily been known as the month of the Sacred Heart, the Solemn Feast of the Most Sacred Heart of Jesus being June 19. This feast came about as an antidote to growing atheistic secularization in the West and the over-emphasis on the transcendence of God. Jesus himself opposed the view of God as only transcendent (being total outside of creation) as expressed by the second commandment of the Decalogue, when he told his listeners to address God, *Abba*, the term used by adult children for their father. By the Mystery of the Incarnation God is equally immanent and keenly interested in human history.

The heart is the key life-giving organ of the body and it has also been viewed metaphorically as persons' emotional centre, for example, Valentine's Day where sentiments of love are depicted by hearts, even pierced hearts. The Sacred Heart appeals to the human heart because one can only know God by becoming what God is and God is love. (1 Jn. 4:8) The heart is also an interior organ that points to the need for the interior disposition of love of God; church going is external but if church-goers lack heart-felt love of God then they will not engage the Eucharist, the Agape Meal, the Love Feast purposefully. The spirituality of the heart is one of the most enduring of Christian devotions. For example: the Cure of Ars preached: "God has created my heart only for himself. He asks me to give it to him that he may make it happy." (*Thoughts of the Cure of Ars*, p. 22) "When we have God in our heart, it ought to glow. The hearts of the Disciples on the road to Emmaus burnt within them at the sound of his voice." (Ibid. p. 26) "One day, our Lord said to St. Catherine of Siena: "I want you to make a Retreat in your heart, and to come there to be alone with me and keep me company." Well, let us do the same." (Ibid. p. 28) "When the heart is pure, it cannot help loving, because it has found the source of love, which is God himself." (Ibid. p. 29) The interior movement of the heart, an activity designed to move persons to achieve love's potential, alludes to the action of prayer.

Prayer, like church going, can be external only but mystics have encouraged prayer of affection that arises out of mental prayer that is a meditation on the life of Christ: his truth, his gospel, his Paschal Mystery, so that one might abide, as St. Paul often put it, "in Christ." This expression reveals the aim of prayer of affection as imitation of and union with Christ, the reality ritualized by Holy Communion in the Sacrament of the Eucharist.

From the celebration of Holy Mass (from *missio*, Latin, to be sent) the faithful are given both the strength for the mission of evangelization and they receive its content. (1 Cor. 11: 26) So the Church teaches that the Mass, a foretaste of heaven, (*Mane Nobiscum Domine* #3 and #19) is both the source and summit of the Christian life. (*Catechism of the Catholic Church* # 1324 and *Lumen Gentium*, [Dogmatic Constitution on the Church], #11.)

The Eucharist (from the Greek, meaning, to give thanks) compels participants to give thanks to Jesus Christ for the gift of his active presence in the Church as consoler and as the inspiration for the evangelizing mission. His obedient 'yes' to the Father challenges humanity to echo his obedience, to say yes, thank you, and Amen, (*Mane Nobiscum Domine* #26) reminiscent of the *fiat* of the Blessed Virgin Mary at the

Annunciation. She said yes to the vocation that God offered to her in a world that had said no. Holy Mass empowers the Christian life with the energy and faith to make the Paschal Mystery of the Lord what it is, the centre of history. (*Mane Nobiscum Domine* #6)

2. Letter From Bishop Kirkpatrick

June 11, 2020

Dear Clergy, Religious and Faithful of the Diocese of Antigonish, (Pastoral Letter 16 / 2020)

On Sunday, we celebrate the feast of Corpus Christi, the feast of the Body and Blood of Christ and if not for this COVID -19 pandemic, we would have been celebrating our Diocesan Eucharistic Congress; it seems an opportune time to provide some reflection on the Eucharist.

This feast of Corpus Christi reminds us just how connected we are to Christ and to one another. We are 'One Body in this One Lord' as the hymn reminds us. If the early Christians had been asked to create a banner about the Eucharist, what words would they have chosen? I think they would have chosen "One Bread, One Body, One Church". Certainly, they realized that the Body of the Eucharist creates the Body of the Church. For the first seven hundred years of Christianity, the Eucharist was understood in the context of unity and community. This is evident in the theology of the early Church. The Eucharist is the New Passover of the Christian community. The Jewish Passover celebrated God's saving work in the Exodus from Egypt. In the Christian Passover, the Eucharist celebrates Christ's saving work at Calvary and Easter.

The emphasis upon unity and community is evident in the liturgy of the early Church. For the first few hundred years, the celebration of the Eucharist took place at home in a communal, yet family setting. When the liturgy moved to the church building, the Bishop gathered people around him in a communal atmosphere. The liturgies emphasized sharing and participating. The Church stressed community by the sending of a piece of consecrated bread from the Bishop's Mass to the local parish churches so that a sense of unity was preserved in the community of believers. This custom established by the Pope became known as the *fermentum* practice meaning leavening. This is the origin of the expression to be *in communion* with each other, and such communion was considered essential to Christianity in the 2nd-century writings of St. Ignatius of Antioch and St. Irenaeus. The term *fermentum* was probably a reference to the Eucharist as the leaven of the Christian life, and as the instrument by which Christians spread throughout the world were united in the one Body of Christ as a leaven to the world.

The context of unity and community dominated the meaning of Eucharist. Today, this rite of commingling consists of placing a small particle of the consecrated Bread into the chalice as the priest says a quiet prayer, "May the mingling of the body and blood of Christ

bring us to eternal life.” When the priest does this, it is also an ancient symbol of our union with the bishop and the church universal.

The celebration of the Eucharist unites us in mind and heart; at least it should if we receive it with the right attitude. Since Jesus shares Himself with us, we share ourselves with one another. It is a sacrament of solidarity with one another and with our world. The Church Fathers loved to preach on 1 Corinthians 11 in which St. Paul corrects the people at house liturgies for being selfish and not sharing their food with each other. Like St. Paul, the Church Fathers pointed out that such an absence of caring and sharing denies the very meaning of Eucharist. St Paul reminds us in the second reading of this year’s feast, “Because there is one bread, we who are many are one body, for we all partake of the one bread.” St. Paul encourages us by painting a picture of the kind of life we are called to live in union with one another. In Ephesians 4:2, we find five of the greatest words of our Christian faith where St. Paul advises us to "bear with one another charitably, in complete selflessness, gentleness, and patience”. He says, “Do all you can to preserve the unity of the Spirit, by the peace that binds you together." It is St. Paul's urgent plea that the members of the one Church should preserve 'the sacred oneness'; this unity and peace should characterize the true Church.

According to the Second Vatican Council in *Lumen Gentium* 3, as often as the Eucharist is celebrated the unity of all believers who form one body in Christ is both expressed and brought about. In other words, the Eucharist is both the sign and the source of two kinds of unity: our unity with Christ and our unity with each other. This means that we are to work to become the community to which Christ calls us. It means reaching out to others with genuine concern and not just to those in our own local community but also to our extended family around the world.

Nourished by the Eucharist we can overcome any differences between us, because we are united to each other. All differences of time and place, **race and colour**, politics and philosophies become irrelevant when we realize that we are one with each other because we eat together from the same loaf of Bread. Thus the Bread that makes us one, becomes through our work, Bread for the world. We reach out in compassion to heal and to feed the multitudes.

Thus, the Body of Christ in the Eucharist is what builds up the Body of Christ on earth, the Church. As we reflect upon the Eucharist, may we understand more clearly, as did the early Christians, the vision of the unity between Eucharist and Church and how one builds up the other. One Bread, One Body, One Church.

Bishop Wayne Kirkpatrick
Diocese of Antigonish

3. a. Re: Racism

Statement of the Canadian Conference of Catholic Bishops

God Created Humankind in his Image and Likeness Respect for the other is a must

It has been with great distress and sorrow that the world witnessed the tragic events that took place in Minneapolis, Minnesota, on 25 May 2020. The death of Mr. George Floyd at the hands of law enforcement officers is profoundly troubling and entirely unacceptable. The utter disregard for his human rights and dignity has justifiably raised numerous disturbing questions about the ongoing presence of racism and discrimination in our societies, as well as about how peace and good government can both avoid and deter self-destructive and self-defeating violence.

The denigration of humankind, the denial of God-given rights and of human responsibilities that flow from them, lack of love for one's neighbour, and the failure to show respect toward others are wholly intolerable; these must always be condemned in the strongest of terms. Racism and discrimination remain an appalling reality for a civilized society. The Bishops and Catholic faithful of Canada join with Pope Francis in lamenting all who have lost their lives and suffered because of exclusion, racism and violence which are antithetical to the Gospel of Jesus Christ. As the Holy Father himself stated at the occasion of this tragedy: "We cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life." 1 Every human being is created in the image and likeness of God and is precious in His eyes according to the first chapter of Genesis. This truth is for us the bedrock and foundation of all human dignity. To violate it is an offence against God Himself and against the sacredness of life. Our faith teaches us that: "Respect for the human person proceeds by way of respect for the principle that 'everyone should look upon his neighbor (without any exception) as 'another self,' above all bearing in mind his life and the means necessary for living it with dignity.'"2

In communion and solidarity with the Holy Father and the Catholic Bishops of the United States, we invite all Canadians to pray for all those who have lost their lives as a result of the sin of racism, to work for reconciliation and healing, as well as for peace and justice in our land and throughout the world.

8 June 2020

1 Pope Francis, 3 June 2020 General Audience - <https://www.vaticannews.va/en/pope/news/2020-06/pope-francis-usa-george-floyd-protests-no-racism-violence.html>. 2

Catechism of the Catholic Church, n. 1931, citing the Second Vatican Council's Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, 27.1.

3. b. Re: Racisme

Déclaration de la Conférence des évêques catholiques du Canada

Dieu a créé l'humanité à son image et à sa ressemblance Le respect d'autrui est indispensable

Plongé dans la douleur et le désarroi, le monde a été témoin des événements tragiques survenus à Minneapolis (Minnesota) le 25 mai 2020. La mort de M. George Floyd par les forces de l'ordre est profondément troublante et absolument inacceptable. Le mépris

flagrant de ses droits humains et de sa dignité soulève à juste titre plusieurs questions alarmantes sur la persistance du racisme et de la discrimination dans nos sociétés, ainsi que sur la façon dont la paix et le bon gouvernement devraient à la fois prévenir et décourager une violence contre-productive et autodestructrice.

Dans cette expérience d'humanité bafouée, la négation des droits donnés par Dieu et des responsabilités humaines qui en découlent, l'absence de l'amour du prochain et le manque de respect envers autrui sont totalement intolérables; de tels gestes sont à condamner avec la plus grande vigueur. Le racisme et la discrimination restent une réalité consternante pour une civilisation évoluée. Les évêques et les fidèles catholiques du Canada s'unissent au pape François pour déplorer les pertes de vie et les souffrances causées par l'exclusion, le racisme et la violence, qui sont contraires à l'Évangile de Jésus Christ. Comme le Saint-Père lui-même l'a déclaré à l'occasion de cette tragédie : « On ne peut pas tolérer ou ignorer le racisme et l'exclusion, sous quelque forme que ce soit, et prétendre défendre le caractère sacré de toute vie humaine¹ ».

Chaque être humain est créé à l'image et à la ressemblance de Dieu et il est précieux à ses yeux, dit le premier chapitre de la Genèse. Cette vérité est pour nous le fondement inébranlable de la dignité humaine. Violenter celle-ci, c'est offenser Dieu lui-même et le caractère sacré de la vie. Notre foi nous enseigne que «

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En communion et en solidarité avec le Saint-Père, de même qu'avec les évêques catholiques des États-Unis, nous invitons les Canadiennes et les Canadiens à prier pour toutes les personnes qui ont perdu la vie à cause du péché du racisme, à travailler à la réconciliation et la guérison, de même que pour la paix et la justice dans notre pays et dans le monde entier.

8 juin 2020

1 Le pape François, à l'audience générale du 3 juin 2020 -

<https://www.vaticannews.va/en/pope/news/2020-06/pope-francis-usa-george-floyd-protests-no-racism-violence.html>. 2 *Catéchisme de l'Église catholique*, no 1931, qui cite un document du Deuxième Concile du Vatican, la Constitution pastorale sur l'Église dans le monde moderne *Gaudium et Spes*, 27.1.

4. Parishioners of St. Peter's Church

Mr. Richard Landry serves the parish by collecting, counting, and banking monies that enable financial security. He has asked that his contact information be publicized to make donations more convenient to parishioners. Please call him at 902-535-2184 to arrange to drop off your donation. Collections are down over 50% but expenses continue.

5. Ms. Jillian Marie Fougere is the recipient of this year's St. John the Baptist parish bursary. Congratulations, Jillian.

6. A New Beginning for Bethany Motherhouse Site

The Sisters of St. Martha of Antigonish are thrilled to announce the commencement of a project that will convert the now empty 15-acre site where Bethany Motherhouse once stood into a commemorative garden space designed for contemplative walking for the use

of both the Sisters and the larger community. The 2-year phased project begins mid-June. The initial phase includes roadways and infrastructure and is expected to be completed by the end of November 2020.

Access to the property during construction:

If you visit the property by car during the construction period, please keep in mind that public parking may be very limited as the perimeter fencing will remain in place for the duration of the project. Please respect the road signage.

This is also a gentle reminder that the property is used by many walkers, so maintain very low speed at all times.

We ask all walkers to practice physical distancing.