

St. Peter's, Holy Guardian Angels, and St. John the Baptist Parishes
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May 3, 2026

Fifth Sunday of Easter

Mass Readings

The **First Reading** is taken from the *Acts of the Apostles 6:1-7* and continues the description of the missionary preaching and missionary activity of Paul and Barnabas. For those who follow the reign of God as inaugurated in Christ, these apostles can promise nothing for sure but trials and hardships. And yet, the paradox of suffering and yet being joyful in the Holy Spirit is here expressed as it was in the ending of the readings from Acts last week. —*A Celebrants Guide to the New Sacramentary - A Cycle* by Kevin W. Irwin

The **Second Reading** is from the *First Letter of St. Peter 2:4-9* in which he reminds the new converts to Christianity, that they must be holy, for they are the living stones out of which the new spiritual temple of God is formed. The cornerstone, the base and binding force of this temple, is the risen Christ. Because of Him, and through Him, they are able to offer sacrifices which are acceptable to God.

The **Gospel** is from *St. John 14:1-12*. We may well wonder at the slowness of the Apostles in seeing in Christ nothing more than a man—a great man, a man with power from God, yes, but still a mere man. That He was the Messiah, they were convinced, but their idea of the Messiah was wrong. They thought He would free Israel from foreign domination (Lk. 24:21), and set up a new kingdom of God—a prosperous, earthly kingdom with God guaranteeing peace and plenty for all. If, therefore, He allowed His enemies to put Him to death, all their hopes would be dashed to the ground. Hence, the mention of His impending death at the Last Supper filled them with dismay and despair.

But we must not judge them too harshly. Christ had indeed often claimed to be God, but His words fell on deaf ears. It was only after His resurrection that they began to understand that He had spoken literally—it was only then they believed He was indeed the Son of God, in human nature.

For us today, the Incarnation is still a mystery, but it is not the "how" that should trouble us, we know that with God all things are possible. It is rather the "why" that should cause us amazement. Why should God go to that length for our sake — mere creatures, and sinful, ungrateful creatures at that? The infinite goodness and the infinite love of God are the answer, but still an answer which is mysterious to us. For we, with our limited capacity for love, can form no idea of infinite love.

God created us "in His own image and likeness" (a very limited likeness, granted) and intended, because of the spiritual faculties He gave us, which enable us to see and enjoy truth and beauty, to give us a share in His eternal life and glory. To do this, the Incarnation of the second Person of the Holy Trinity was God's plan. There must have been other ways of doing this, but God, we can be sure, chose the best way. Even with our limited intelligence, we ourselves can see what a perfect way this was for proving to us the infinite love, goodness and compassion of our Creator.

Sin entered the world of man, as God had foreseen, but notwithstanding this ingratitude on our part, God's Son came in our lowly, human nature and suffered, even though sinless, all the effects of men's sins. He suffered in our name, and because He was God, His sufferings in His human nature made infinite atonement for the sins of all mankind.

His Incarnation had made us His brothers and co-heirs to heaven. His death on the cross wiped out, and gave us the means of wiping out, our sins, so that we would be capable of possessing our inheritance.

Knowing the story of the Incarnation therefore, we know of the love and kindness of God toward us. We need not ask, with Philip, "show us the Father," we have seen Him in His riches and wisdom and knowledge of God! "How unsearchable are His judgments and how inscrutable are His ways!" (Rom. 11:33).

"What return can I make to the Lord?" All the mortifications and good works of all the holy men and women that ever lived, or will live, would not be adequate a return to God for the miracle of love He has shown toward us. But He accepts the widow's mite, the little acts of love, the little proofs of gratitude, the willing acceptance of the crosses He sends us, to purify us. In one

word, all He asks in return is that we try to live our Christian life day after day, ever thanking Him for the gift of Christ and the Christian faith.

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

Schedule of Mass Intentions

Tuesday, May 5, 2026

SJB 4:00 PM
+ Rose & John Sutherland (SP)

Wednesday, May 6, 2026

SP 9:00 AM
+ Winnifred “Winnie” Burke

Friday, May 8, 2026

HGA 11:00 AM
Mass of Christian Burial
+ Quinton “Kenny” Martell

Saturday, May 9, 2026

SJB 4:00 PM
+ Francis Boudreau
SP 5:30 PM
+ Gaetan Lebeau

Sunday, May 10, 2025

SH 9:00 AM
HGA 11:00 AM
+ George & David Sampson

Receipts

St. John the Baptist

April 25, 2026

Envelopes & Loose	\$	933.00
Total	\$	933.00

St. Peter's

April 25, 2026

Envelopes & Loose	\$	1,067.05
Candles		14.00
Share Lent		30.00
Altar Society		30.00
Total	\$	1,141.05

Holy Guardian Angels

May 10, 2026

Envelopes & Loose	\$	993.25
Candles		45.75
Total	\$	1,039.00

Community News

SJB: The rosary will be prayed at 3:30 PM every Tuesday before 4:00 PM Mass.

Tea & Tunes Sunday May 24 Bonnie Brae Club 2-4 Wayne Bona, Evelyn MacRae and Friends Admission \$10.00 Half & Half Tickets Sold Light Lunch will be served.

A Devotion for the Month of May

The month of May is traditionally dedicated to honouring the Blessed Virgin Mary. This tradition informally began in the Middle Ages to counteract secular customs that were arising during that time. A more structured dedication began to develop in the 18th century and was fully established by the end of the 19th century. The Directory on Popular Piety and the Liturgy from 2002 from the Congregation of Divine Worship provides wonderful guidance on personal devotion and popular piety above all emphasizing that the faithful should be made conscious of the pre-eminence of the Liturgy over any other possible form of legitimate Christian prayer. While sacramental actions are *necessary* to life in Christ, the various forms of popular piety are properly *optional*. Such is clearly proven by the Church's precept which obliges attendance at Sunday Mass. No such obligation, however, has obtained with regard to pious exercises, notwithstanding their worthiness or their widespread diffusion.

Venerating Mary with Primacy of Liturgy

Continuing to follow the guidance in Directory of Popular Piety, Chapter Five is dedicated to Veneration of the Mother of God. The beginning of the chapter explains how natural it is to have veneration to Mary and again stressing the importance of balancing liturgy with piety: Indeed, "the faithful easily understand the vital link uniting Son and Mother. They realise that the Son is God and that she, the Mother, is also their mother. They intuit the immaculate holiness of the Blessed Virgin Mary, and in venerating her as the glorious queen of Heaven, they are absolutely certain that she who is full of mercy intercedes for them. Hence, they confidently have recourse to her patronage. The poorest of the poor feel especially close to her. They know that she, like them, was poor, and greatly suffered in meekness and patience. They can identify with her suffering at the crucifixion and death of her Son, as well as rejoice with her in his resurrection. The faithful joyfully celebrate her feasts, make pilgrimage to her sanctuary, sing hymns in her honour, and make votive offerings to her. They instinctively distrust whoever does not honour her and will not tolerate those who dishonour her"²⁰⁸.

The Church exhorts all the faithful—sacred minister, religious and laity—to develop a personal and community devotion to the Blessed Virgin Mary through the use of approved and recommended pious exercises²⁰⁹. Liturgical worship, notwithstanding its objective and irreplaceable importance, its exemplary efficacy and normative character, does not in fact exhaust all the expressive possibilities of the People of God for devotion to the Holy Mother of God²¹⁰.

184. The relationship between the Liturgy and popular Marian piety should be regulated by the principles and norms already mentioned in this document²¹¹. In relation to Marian devotion, the Liturgy must be the "exemplary form"²¹², source of inspiration, constant reference point and ultimate goal of Marian devotion.

The chapter continues with descriptions of various forms of popular piety, including a section on "Marian Months." It points out that the liturgy does not reflect Marian dedication of May or October, but rather than wiping out the traditions altogether ...the solution for such problems would seem to lay in harmonizing the content of the "Marian months" with the concomitant season of the Liturgical Year. For example, since the month of May largely corresponds with the fifty days of Easter, the pious exercises practised at this time could emphasize Our Lady's participation in the Paschal mystery (cf. John 19, 25-27), and the Pentecost event (cf. Acts 1, 14) with which the Church begins: Our Lady journeys with the Church having shared in the novum of the Resurrection, under the guidance of the Holy Spirit. The fifty days are also a time for the celebration of the sacraments of Christian initiation and of the mystagogy. The pious exercises connected with the month of May could easily highlight the earthly role played by the glorified Queen of Heaven, here and now, in the celebration of the Sacraments of Baptism, Confirmation and Holy Eucharist²²⁵.

The directives of *Sacrosanctum Concilium* on the need to orient the "minds of the faithful...firstly to the feasts of the Lord, in which, the mysteries of salvation are celebrated during

the year”²²⁶, and with which the Blessed Virgin Mary is certainly associated, should be closely followed. Opportune catechesis should remind the faithful that the weekly Sunday memorial of the Paschal Mystery is “the primordial feast day”. Bearing in mind that the four weeks of Advent are an example of a Marian time that has been incorporated harmoniously into the Liturgical Year, the faithful should be assisted in coming to a full appreciation of the numerous references to the Mother of our Saviour during this particular period.

Suggestions of Marian Devotions

The document continues with describing pious exercises that have been recommended by the Magisterium. This does not mean the practice is not recommended if not listed, but these are key practices that have more universal appeal and the stamp of “Magisterium approval”.

- Celebration of the Word of God, imitating Mary when she pondered all these things in her heart.
- Praying the Angelus, (or Regina Coeli during the Easter season)
- Praying the Rosary
- Praying Litanies of the Blessed Virgin Mary
- Total Consecration or Entrustment to Mary
- Wearing of the Brown Scapular and other Scapulars and Medals with images of the Blessed Virgin Mary