

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

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April 19, 2026

Third Sunday of Easter

Mass Readings

The **First Reading** is taken from the *Acts of the Apostles 2:14, 22-33* and concerns bearing witness to the "name" of Jesus, and the implications which this witnessing necessarily brings with it. Peter and the apostles answered their inquisitors by stating firmly their faith in Christ, and the lesson ends with reference to their joy at having been found worthy to endure trials for the name of Christ. —*A Celebrant's Guide to the New Sacramentary, A Cycle* by Kevin W. Irwin

The **Second Reading** is from the *First Letter of Peter 1:17-21*. St. Peter says that we are sons of God because of his infinite mercy in sending Christ to us as our brother. So we can rightly call God our "Father." But we must behave as true, loyal sons, during our "time of exile" on this earth, for our merciful Father is also the absolutely just God who will judge each one of us "impartially according to our deeds" when we lay down our earthly life. —*A Guide to the Eucharist and Hours—Lent* by Kevin W. Irwin

The **Gospel** is from *St. Luke 24:13-35*. It is the first day of the week after the great Jewish feast of the Passover and Jerusalem is trying to return to its normal routine. The shop keepers count their profits and the Temple priests congratulate themselves because they were able to kill the 'Galilean'. For the disciples and those who were 'foreigners' in Jerusalem, it is time to start to return to their own homes and their normal lives.

Curtains were closed and lights were dimmed not only due to the celebration of Jerusalem's solemn festival but also because everyone had hope that the man Jesus 'would be the One to redeem Israel' (Lk 24:21). The two disciples from Emmaus are to be found, along their journey, talking to 'Jesus in person', 'but their eyes were prevented from recognizing Him' (Lk 24:16). Why did the Lord not tell the disciples straight away who He was? Indeed, in the dialogue that the liturgy presents to us today, it almost seems that Jesus did all He could to avoid revealing His true identity. Firstly, He pretended not to know what Cleopas and his companion were discussing and then He went on to 'explain to them the passages throughout scriptures that were about Himself' (Lk 24:27) but without making direct reference to Himself.

At the end of the journey, 'He made to go on' (Lk 24:28). Jesus didn't want to play games with His disciples, but He sought to educate their hearts, and also ours, so that we won't be 'slow'! In fact, when faced with the Lord's Presence, we find that the heart quickly 'burns' upon hearing His words as we are grateful of the fact that we were freed not by 'gold and silver but by the precious blood of Christ' who is the 'blameless and spotless' lamb (Cf. 1 Pet 1:19).

The Risen Lord uses so much gentleness with us! He doesn't oblige us to 'believe' but He offers us the instruments that enable us to judge based on the infallible measure of our own hearts. As St Augustine extraordinarily wrote in the opening of his Confessions 'our heart is restless until it rests in you' (St. Augustine, Conf. 1,1,1:PL 32,659-661)

There is still one more detail that calls for our attention and raises many questions: why did the eyes of the disciples open to recognise Jesus whilst they were at table with Him? The Eucharistic context is undeniable. The disciples are at table, the Lord is with them; He took the bread and saying the prayer of benediction, broke it. It was during the last action of the breaking of the bread that the companions recognized Jesus. It was not only the action in itself but finally Cleopas and his friends could see, with their own eyes, the hands pierced by the nails of the passion that until that very movement had remained hidden from them during the long journey on the road. It was in that very moment in which they recognized the presence of the Crucified One, that He 'disappeared from their sight' whilst their eyes remained fixed on the broken bread, that was left to fall 'onto the altar'. Is it not the same experience that every one of us can have every Sunday? So, 'they set out that instant' (Lk 24:33). They started to understand that death is not the last word on the life of each one of us as we can not be 'held in its power' (Acts 2:24). This is a sign of great hope that gives us irreprehensible joy! In so much as we journey to Jerusalem—each on his own road, it must often seem long and tiring. However, now with our eyes fully opened it appears that we have the privilege to say to all the world, 'the Lord has indeed risen' (Lk 24:34). —From the Congregation for the Clergy

Schedule of Mass Intentions

Tuesday, April 21, 2026

SJB 4:00 PM
+ Patrick Bourque

Wednesday, April 22, 2026

SP 9:00 AM
+ Marjorie MacKay-MacKenzie

Friday, April 24, 2026

HGA 11:00 AM
+ Felix Pottie

Saturday, April 25, 2026

SJB 4:00 PM
+ Clem Burke
SP 5:30 PM
+ John V. & Mary E. Fougere

Sunday, April 26, 2025

SH 9:00 AM
HGA 11:00 AM
+ Yvonne Jones

Receipts

St. John the Baptist

March 11, 2026

Envelopes & Loose	\$ 1,160.00
Cemetery	50.00
Easter	125.00
Holy Land	35.00
Total	\$ 1,714.00

St. Peter's

April 11, 2026

Envelopes & Loose	\$ 832.00
Candles	44.00
Good Friday	20.00
Cemetery	100.00
Total	\$ 996.00

Holy Guardian Angels

April 12, 2026

Envelopes & Loose	\$ 1,240.00
Candles	56.25
Dues	20.00
Total	\$ 1,316.25

Repeated from last week

April 18-19, 2026

MAiD Awareness Sunday

"As Christians, we are called to witness hope and compassion. We must advocate for a culture that affirms life and the dignity of every person, especially those most vulnerable to being discarded or overlooked."

Bishop Wayne Kirkpatrick

MAiD Awareness Sunday or Dignity Sunday intends to raise awareness of the importance of protecting life at every stage and of opposing the expansion of MAiD to include mental health as the only qualifying condition.

We are also encouraged to contact our Members of Parliament and tell them to stop the expansion of MAiD for those with mental illness and to support Bill C-218 - An Act to amend the Criminal Code (medical assistance in dying), "The Right to Recover Act."

Read Bishop Kirkpatrick's Pastoral Letter and learn more:

<https://antigonishdiocese.com/medical-assistance-in-dying-a-catholic-response/>

As a follow-up to my Pastoral Letter concerning the expansion of MAiD, I mentioned an upcoming vote in Parliament concerning Bill C-218. I invite you to encourage your parishioners to contact their Members of Parliament and tell them to stop the expansion of MAiD for those with mental illness and to support Bill C-218 - An Act to amend the Criminal Code (medical assistance in dying), "The Right to Recover Act".

Bishop Kirkpatrick

<https://www.helpnotharmcanada.ca/>

Hon. Brian Comer Minister,
Mental Health and Addictions Barrington Tower,
1894 Barrington Street P.O. Box 488, Halifax,
NS B3J 2R8 MentalHealth.Minister@novascotia.ca

Dear Minister Comer:

I recently became aware of the tragic story of Kiano Vafaeian, a 26-year-old Ontario man who lived with mental illness and was a type 1 diabetic, which caused partial vision loss. He was repeatedly denied MAiD by doctors in his home province of Ontario and then was approved and received it on December 30, 2025 in British Columbia. His parents are convinced that what he needed was care, not having his life ended. Hearing stories like Kiano's makes me realize how easily this could happen to someone I love. I'm worried that after March 17, 2027, anyone will be able to get MAiD even if their sole health problem is mental illness. Please stop MAiD for mental health from being a possibility in Nova Scotia. Please change the current rules in Nova Scotia that require doctors to offer MAiD as a treatment option even before their patients request it, and which force doctors to sign referral forms to help their patients get MAiD. When Nova Scotians go to a doctor for help with suicidal thoughts, the response should always be focused on suicide prevention, not on ending the life of the patient. I acknowledge that your Department has added resources to deal with Nova Scotians' mental health challenges - and that's a great start. Please do more to protect the most vulnerable people, like those who are experiencing homelessness and addictions, from the expanding MAiD program. I don't want one more family to suffer the way Kiano's family is suffering right now. Thank you for your time and consideration.