



Bulletin

Sacred Heart Parish
Eucharist Schedule: Saturday 4:00

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February 27th, 2021
Second Sunday in Lent

**Masks are
mandatory in
the Church**

Sunday Readings:

The **first reading** is taken from the book of Genesis 22:1-2, 9-13, 15-18. Abraham had promptly obeyed the true God and come to Canaan. Now God tests him by asking him to offer his son, Isaac, in sacrifice. Abraham obeyed promptly once more, but God intervened as Abraham got ready to slay his son. He renewed His promise of a great race, through which the whole world would receive the blessing of God — divine adoption through the Incarnation.

The **second reading** is from the letter of St. Paul to the Romans 8:31-34. St. Paul is emphasizing the indwelling of the Spirit in Christians and their freedom from sin, eternal death and the Jewish law. The liberating act of Christ had made them children of God, destined for glory.

The **Gospel** is from St. Mark 9:2-10. This vision of Christ glorified, given to these Apostles on Mount Thabor (the traditional site of Transfiguration) was surely a very special privilege, and it was one they did not forget. "We saw his glory," St. John says in his gospel, written over sixty years later. In his epistles John also refers to this privilege (1 Jn. 1:1-4). St. Peter, writing from Rome to the churches in Asia Minor about thirty years later, mentions this outstanding experience: "For we were not following fictitious tales when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received from God the Father honor and glory, when from out the majestic glory a voice came

down to him saying: 'this is my beloved Son in whom I am well pleased.' And this voice we ourselves heard borne from heaven when we were with him on the holy mountain" (2 Pt. 1:16-18).

Yes, the three Apostles were privileged and we too are sharers in their privilege. The Transfiguration of Christ is but one among many of the incontrovertible proofs of the divine Sonship of Christ which we have in the gospel narratives and in the twenty centuries-long history of the Church which he founded. Were he not divine, that Church would long since have crumbled and fallen under the many vicious assaults from outside which it has undergone, as well as from the many human weaknesses which have beset it from within. But Christ is God and the Church has his divine protection and assistance. Therefore, it will go on to the end of time to continue his work of elevating and redeeming mankind.

This enlightening glimpse of Christ's future glory—a glory in which they would share—was given to these Apostles to strengthen and encourage them in the terrible test of their faith which the passion and death of Jesus would be for them very soon. It is for a similar reason that the Church orders this story of the Transfiguration to be read to us during this season of Lent. We are or should be mortifying ourselves during this season. This mortification can earn for us a glorious and unending future life. To encourage us to continue it, we are reminded that the One we are following, the One whose voice we listen to, is none other than the Son of God. There are the voices of many false prophets shouting around us, telling us to enjoy ourselves in this life, to "eat, sleep, drink and be merry for tomorrow we die," but there is the rub—tomorrow we shall die, but where shall we go then?

Let us thank our divine Lord today, for giving this consoling and encouraging vision of his glory to his Apostles and

through them to us. It was for them, and it is for us, a guarantee and a foretaste of the joys and the glory that will be ours for eternity, if we but persevere in our struggles against the world, the flesh and the devil. This struggle is not easy for our weak nature, but our loving Savior is ever beside us to "raise us up and tell us not to fear" if we but rely on him. When we are tempted to give way to our human weaknesses, or to give way under the weight of the crosses that sometimes are about to crush us, let us think of Mount Thabor, and the glorified Jesus, who a few weeks later faced his own real passion and cross cheerfully for our sakes. This thought will help us to carry our crosses as the thought of the future glory which will be ours should make us thank God that we have been created and thank his beloved Son for setting us on the road to that future glory.

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

Old Calendar: Second Sunday of Lent

Between Moses and Elias Jesus shows forth His divine glory, thus foreshadowing His resurrection. He is the Alpha and the Omega, the beginning and the end of all things. Today's Mass places before us the transfigured Lord and the model toward Whom we must tend, and our own transfiguration as the goal we must attain. We attain this goal by a profound realization of our sinfulness and need of a Redeemer; by preserving purity of body and soul; by combating our passions and carnal instincts and observing the commandments and most importantly by participating in the Mass.

— Excerpted from *Cathedral Daily Missal*

Collection:

February 20th, 2021

Envelopes	\$170.00
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Notices:

1: Bursary: Please note deadline of March 4, 2021: East Coast Credit Union bursary of \$1,000 available. To be eligible you must:

1. Be a member or child/grandchild of a member
2. Be enrolled full-time at an accredited vocational program, college/university for upcoming academic year
3. Complete application and submit before deadline of March 4, 2021

2: Some new pastoral directives from Bishop Kirkpatrick -

1) Removing the word “one” from the ending of the Collect.

Following a request from the Congregation for Divine Worship and the Discipline of the Sacraments which was sent to the Bishops’ Conferences of all English-speaking countries, the Canadian Conference of Catholic Bishops agreed to adjust the English-language wording to the conclusion of the Collect (the opening prayer) in the Roman Missal as approved for use in Canada. As of Ash Wednesday, 17 February 2021, the word “one” is to be omitted from the conclusion of the Collect, and likewise of similar prayers in the liturgy. Instead of ending “one God, for ever and ever”, the Collect will now end “God, for ever and ever”.

The presider at liturgical celebrations will simply omit the word where needed. The reason for this change is to avoid possible misunderstandings about the identity of the Son within the Blessed Trinity, or even the misconception that Our Lord Jesus Christ is “one God” among others.

2. Concerns about Holy Week Celebrations

It appears that we will continue celebrating Mass with existing restrictions. Currently we are limited to 50% of our indoor capacity up to a maximum of 100 people. Physical distancing is required unless the people are with members of their own household or social group. These rules may change before Holy Week, further clarifications may be announced as we approach Holy Week. We will not be able to retain the traditional practices this year and so we will need to adapt how we celebrate:

Passion Sunday - Palm branches could be distributed by someone with gloves, in this way no one is directly touching the branches as they are distributed.

Chrism Mass – In order to accommodate a large number of clergy socially distanced, the Mass of Chrism will be celebrated at 3 p.m. at the Cathedral. Given the present situation, no other gatherings are planned for that day apart from celebrating the Mass.

Holy Thursday - there will be no foot-washing.

Good Friday – Since there can be no contact with the Cross, the Veneration of the Cross will be by a simple but reverent bow. Genuflecting remains a possibility, as long as people do not need to touch anything that would then need to be sanitized.

Easter - There remains some doubt about the Rite of Sprinkling throughout the Church on Easter Sunday. The concern is for those cleaning and sanitizing the church. However, since we only have one Mass per parish this concerns churches that have a number of Masses in succession.

3: Holy Week

Palm Sunday – March 27/28 – Regular Sunday Schedule

Thursday of the Lord’s Supper
(Holy Thursday, April 1st)

4:00 pm – L’Ardoise (HGA)

5:30 pm – St. Peters (SP)

Friday of the Passion of the Lord (Good Friday) 3:00 pm Service

St. Peter’s –

L’Ardoise –

Johnstown – Fr. Yake

The Resurrection of the Lord (Easter Sunday)

Easter Vigil in the Holy Night, Saturday April 3rd

6:30 pm – Johnstown – Sacred Heart

The Resurrection of the Lord, Sunday April 4th

9:00 am – River Bourgeois (SJB)

11:00 am – L’Ardoise (HGA)