



Bulletin

Sacred Heart Parish
Eucharist Schedule: Saturday 4:00

Fr. John Yake, I. V. Dei
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March 6th, 2021
Third Sunday in Lent

**Masks are
mandatory in
the Church**

Sunday Readings:

The **first reading** is taken from the Book of Exodus 20:1-17. When God had freed the Chosen People from the slavery of Egypt, He led them to Mount Sinai. There he made a Covenant with the Israelites through which He promised to make them His own people, to lead them into the Promised Land, and to protect them from their enemies there. The Israelites were to reverence Him and Him only as their Lord, and they were to obey the moral and cultic laws which He laid down for them.

The **second reading** is from the letter of St. Paul to the Corinthians 1:22-25. In these few sentences St. Paul gives us the basic reasons which motivated opposition to the gospel message on the part of Jews and Gentiles. The Jews because Christ did not fit the preconceived ideas they had formed of the Messiah and the Gentiles because they looked to philosophy or human "wisdom" for the solution of man's problems.

The Gospel is from St. John 2:13-25. If we had only the Synoptic gospels (Mt., Mk., Lk.) we could easily conclude that Jesus spent almost all his public life and did all his preaching in Galilee and its neighborhood. St. John who wrote his gospel several years later corrects this false impression by mentioning visits made by our Lord to Jerusalem, He gave the "leaders of the people" in Jerusalem plenty of opportunity of hearing his message and his claims. He also worked some astounding miracles in or near the city.

For instance, the man crippled for thirty-eight years (Jn. 5); the man born blind (Jn. 9), the raising of Lazarus; who had been four days buried (Jn. 11). St. John makes it very clear that the leaders (the priests and Pharisees) in Jerusalem were given every opportunity to learn who Jesus was, and every help to believe in him, but they would not. The fault was theirs, therefore, and the loss.

On this particular visit he made it clear to them that he was someone special, someone close to God whose house they were desecrating, and whom he even called his Father. In hidden language he told them that they would put him to death but that that would not be the end, for he would rise again. Some of them seem to have remembered this saying of his after they had put him to death, for they asked Pilate to place a guard on his tomb lest his disciples should remove the body and pretend he had risen for: "we recall," they said, "that this impostor said while he was still living, 'after three days I shall rise again'" (Mt. 27 : 63). But even the miracle of his resurrection did not affect the majority of them. They had made up their minds and "there are none so blind as those who will not see."

The reasons for their blindness were the same as those that keep millions of the neo-pagans of today from accepting and living the Christian faith. These, like the priests and Pharisees of Jerusalem in the year 28, are so immersed in the affairs of this world that they can give no thought to their own future. Their eyes are so fixed on the earthly objectives that they have set themselves, that they can see nothing else. The priests and Pharisees wanted more than political freedom from Rome. They had hopes that their Messiah would give them a great world empire, and with it wealth and power without limit. Our contemporaries' aims may not go so far, but worldly aims are important enough in their eyes to make them exclude from their minds the thought of anything higher.

Yet, they have more than enough reminders whichever way they turn to recall their minds to the historical facts of Christianity. This is 2006 A.D., that is 2006 years since the birth of Christ. Who was he, why was he born, why does the world divide its history into before he came, B.C., and after he came, A.D.? In every town and village of our once Christian western world there is a church or two with steeples pointing to the sky. Why? What do churches mean to men? Near every town there are cemeteries or "sleeping places," according to the meaning of that Greek word. Are those buried there only sleeping and waiting to be called, if not already called, or are they finished forever just like the ox or the unthinking cow that may be buried in the next field.

The agnostics and free-thinkers of our day should start to think about the real facts of life—the central ones of which are that Christ, who was the Son of God, took our human nature and lived for some time on this earth, so that he would raise us up to sonship with God. He suffered crucifixion, because the world was full of sin when he came. But his death made atonement to the heavenly Father for all the sins of the world. His resurrection from the dead was the prelude and the guarantee that we shall all rise to a life of glory in heaven, if only we have followed him faithfully during our years on earth.

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

Collection:

February 27th, 2021

Envelopes	\$240.00
Loose	\$20.00
	\$260.00

Notices:

1: Please book your seat for Good Friday, April 2nd, and Holy Saturday April 3rd. You can call Louise at 535-3107 or email louise.campbell@stpeterscable.com to book your church seat for those dates.

2: A Take-out Fish Cake and Bean supper will be held on Friday April 2nd (Good Friday). The supper will be available at 4pm at the Parish Hall. To order a meal please call Louise at 535-3107 or email louise.campbell@stpeterscable.com Cost: \$12.00

3: Father Greg MacLeod Lecture Series: Bringing the University and Community Together through Faith and Reason

Title: The Other Face of God: When the Stranger Calls Us Home

By: Dr. Mary Jo Leddy: Founder: Romero House for Refugees

Wednesday, March 10th at 7 pm via Zoom or facebook live: Sponsored by CBU Chaplaincy and Newman Society. More info email CBU chaplain: doug_macdonald@cbu.ca

People can watch on facebook live via St. Marguerite Bourgeoys Parish

<https://m.facebook.com/St-Marguerite-Bourgeoys-Parish-215232988817352/>

or Join the Zoom Meeting

<https://zoom.us/j/99753679029?pwd=SIE5Z0ROtmZEMFJRnkdEdEtNNEZRQT09>

Meeting ID: 997 5367 9029

Passcode: 057391.

4: Holy Week

Palm Sunday – March 27/28 – Regular Sunday Schedule - Palm branches could be distributed by someone with gloves, in this way no one is directly touching the branches as they are distributed

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

Thursday of the Lord's Supper (Holy Thursday)

April 1

4:00pm HGA

5:30pm SP

7:00pm SJB

There will be no foot-washing.

Friday of the Passion of the Lord (Good

(Holy Mass is not permitted on Good Friday or Holy Saturday. The Good Friday Service consists of three parts: The Liturgy of the Word with Intercessions, the Veneration of the Cross, and Holy Communion.)

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.

Last year parishes had to double up but with COVID that cannot happen this year.

SJB - (officiant TBA)

Chapel Island and SP- (officiant TBA)

HGA – Mr. Arthur Doary officiating
SH, Johnstown – Fr. Yake

The Resurrection of the Lord (Easter Sunday)

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.

At the Easter Vigil in the Holy Night: Saturday, April 3

6:30pm SH

The Resurrection of the Lord (Easter Sunday): April 4

8:30am SJB

10:00am SP & Chapel Island

11:30 HGA