



Sacred Heart Parish Bulletin

Mass: 9:30 am – Sunday
Fr. John Yake, I. V. Dei
(902) 535-2053 – Fax: 535-3127

March 26, 2023

Fifth Sunday in Lent

The **First Reading** from the *Old Testament prophet Ezekiel 37:12-14* is taken from the chapter about pouring forth the Spirit upon the "dry bones" in the valley of his vision. The prophet speaks of restoration through an act of God through the Spirit and that it was through him that the people first were saved from their oppression in Egypt, and by his power they will be saved again and restored as the people of God. The symbolic meaning of the reading is the resurrection of the people to new life, a theme clearly reiterated in succeeding apocalyptic literature and finally present in the death and resurrection of Jesus.

The **Second Reading** from *St. Paul to the Romans 8:8-11* states that through Christ the whole person of the believer is saved, raised up, and redeemed. The realm of the flesh is the realm to be left behind, and the realm of the Spirit is where true life is to be found. But there is no hellenistic dichotomy here between flesh and spirit since the believer lives with the Spirit of God enfleshed in his body so that his whole person will live in conformity with that Spirit. The indwelling of the Spirit refers to the baptism of the person and his consequent moral life.

The **Gospel** reading from *St. John 11:1-45*, opens up in front of us a scene of unprecedented sorrow. The Lord Jesus receives the message from the sisters of Lazarus who, when confronted with the gravity of his condition, tried the only thing possible, they turned to the Lord of who it was said: *'Everything He does is good, he makes the deaf hear and the dumb speak'* (Mk 7:37). It is the cry of each one of us who would like their loved ones to live forever without ever leaving us.

The Lord Jesus, inexplicably, waited a further two days before heading for Lazarus' home. Even then, He only left with His disciples when he divinely knew of His friend's death. This particular detail from the Gospel tells us that the Word of God was made Man for the love of all of us. Also that His look of love is always upon us waiting for that meeting of immense joy that will happen in eternity.

Upon Jesus' arrival in Bethany there was a new apparently inexplicable development in the story. First Mary, then her sister Martha and behind them all the Jews who were united with them, converge on Jesus with the certainty that if there was a response to their sorrow it would come from Him. They were not irreligious people who were looking to Jesus for a solution. They profoundly accepted Israel's faith in the final Resurrection and so even this event was not ultimately inexplicable. In fact Martha said to the Lord, *'I know that he will rise again at the resurrection on the last day'* (Jn 11:24). However, knowing that in relation to the Lord, nothing that was authentically human in them or their cry of sorrow would be lost. Prior to that, their only consolation came from the eschatological faith of the time.

In this last sign, worked by the Lord before His triumphant entrance into Jerusalem, everything seems to flow to that 'new reality' inaugurated by Emmanuel, God with us. Sharing our existence, Jesus had loved us with a supreme passion, with that virginal love that doesn't seek to possess the heart of the other, but to love it in truth with delicate insistence right up to sacrificing Himself for us. In this infinite delicacy and attention to everyone, He was able to be moved by those who were linked to Him by ties of the most profound friendship who understood that it could not be anything but God's presence amongst them. *'I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this? She said to him, Yes, Lord. I have come to believe that you are the*

This is our last Mass in the Vestry, we will be moving to the main church next week. If you are able please stay after mass today to help move back.

Messiah, the Son of God, the one who is coming into the world. (Jn 11:25-27)

Christ then performed the great miracle of Lazarus' resurrection. He announced, through the work of the Father, that He, Himself, God made man, is the Resurrection and the Life. He is also the Lord of biological life. His voice can reach those who, like Lazarus, have exceeded the threshold of four days from their death and arrived at the point where bodily corruption commences. Faced with this sign, the words with which He foretold His Resurrection become clearer: *'I lay down my life, that I may take it again'* (Jn 10:17). He really can *'take up [His life] again'* as He is the Word of Life. If Lazarus' resurrection didn't stop the Lord's beloved friend from embracing *'our sister death'*—to use St Francis' expression—when God finally called him again from this life, then how much greater is the Life that the Lord has earned for Lazarus and everyone of us in the Paschal Mystery that we are preparing to celebrate a few days from now.

It was Martha and Mary's faith, even when confronted with Lazarus' death that gave rise to the extraordinary miracle worked by Christ. This is not only a consoling story narrated in the letters of the Gospel, but it is also accessible to us today in the Church from the day of our Baptism until when we are incorporated to Him by means of the Spirit that He has given to us. *'If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you.'* (Rom 8:11)

Most Holy Mary, the mother of the Risen One, give us the grace to look towards and live the light of this extraordinary reality—the promise of Resurrection in Christ. Amen.

—From the [Congregation for the Clergy](#)

Collection

March 26, 2023

Envelopes	\$380.00
Heat	\$75.00
	\$455.00

NOTICES:

1: Fish Cake Supper - Friday April 7th, 3:30 pm Eat In or Take Out - Fish Cakes, Homemade Beans, Chow, Biscuits, Cost \$12.00, Johnstown Parish Hall. If you would like to donate a package of salted cod bits, or would like to order a meal please contact the following:

Louise: 902-535-3107

Barbara: 902-828-2079

Rita: 902-631-0209

Edie: 902-322-6543

or email louise.campbell@stpeterscable.com

2: Help needed: We will be at the hall at 11:00 am on Friday April 7th, to make the fish cakes. If you are available please come and join in peeling potatoes and making the fish cakes.

3: Johnstown Landing Outdoor Farmer's Market: We are pleased to announce the second season of the Johnstown Landing Outdoor Farmer's Market. This year the Market will operate 10 am to 1 pm every **SUNDAY** from June 25 to September 24. Interested vendors should contact johnstownlanding@gmail.com or Rita Campbell 902-631-0209. **Note:** vendors do not need to commit to attending every week. Johnstown Landing is located across from the Johnstown Parish Hall.

4: All are invited to the upcoming first Ultreya. Will be taking place Thursday, March 30, 2023, at Our Lady of Fatima Parish, McMahan room in the basement. Start time is 7:30pm and the event will be livestreamed on the Cursillo Facebook page. Sydney Tuesday, March 28, 2023 1:30 -3:30 pm

5: An invitation to join with other women to share TEA and TALK at Holy Redeemer Convent, 24 Neville St. Whitney Pier. This invitation is open to women of all ages. This is an initial attempt to provide an opportunity for women to join with others to share a cup of tea and to experience the joy of being together, especially after living through the restrictions of COVID. For further information phone 902 270 4840 or 902 539 6331. - CND Sisters and Associates.

6: Richmond Recreation:

Registering &

Payment Options

→ Register online by visiting

<http://www.richmondcounty.ca>

→ Register by phoning 902.226.0663

→ Pay online via credit card or hybrid card

→ Pay by cash/cheque/debit at the municipal administration office

→ Pay via credit card over the phone

Gentle Yoga Red Islands Fire Hall, Johnstown

Wednesdays, for 6 weeks, beginning April 5

1:30 pm – 3:00 pm, Fee: \$25

Instructor: Lynne Doucette

Beginner/Intermediate Line Dancing (Ages 18+) Get physically and mentally fit as you dance to music. No partner needed. Dancing is one of the best activities for total body wellness and one of the only physical activities to offer protection against dementia. Beginners are always welcome.

United Church Hall, St. Peter's

Tuesdays, for 8 weeks, beginning April 4

2:00 pm – 4:00 pm, Fee: \$40 or \$5 drop-in

Instructor: Belinda LaRochelle

7: A Heavy Garbage Collection Program will be carried out in Richmond County from May 1 to May 28, 2023. Waste should be placed curbside by 8:00 am on Monday of the scheduled collection week for the area; items placed at the curb after collection has started in the area may not be collected. Please visit <http://www.richmondcounty.ca/> to see the list of acceptable and unacceptable items.

Week 3 (May 15 - 21) Arichat, Cap Auget, West Arichat , Janvrin's Island, Dundee, St. George's Channel, Samsonville, Black River, Oban, Seaview, **Johnstown**, Loch Lomond to St.Peter's

7: Holy Week Celebrations

Chrism Mass

Monday, April 3, 2023, at 3:00 pm Celebrated at St. Ninian Cathedral and hosted by Holy Guardian Angels Parish that is celebrating their 200th Anniversary.

Note: Parishioners of all parishes are welcome to join all Holy Week celebrations.

<p>Thursday of the Lord's Supper (Holy Thursday) Thursday, April 6, 2023 SH 5:00 pm SJB 7:00 pm There will be no foot-washing.</p>	<p>The Resurrection of the Lord At the Easter Vigil in the Holy Night Saturday, April 8, 2023 SP 8:00 pm</p>
<p>Friday of the Passion of the Lord (Good Friday) Friday, April 7, 2023 SP 3:00 pm</p>	<p>Easter Sunday Sunday, April 9, 2023 SH 9:30 am HGA 11:00 am</p>
<p>(TBA: Officiants for HGA, SJB, and SH. For Good Friday) Note: 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. There should be no physical contact with the Cross, but veneration may be expressed by a reverent bow or a genuflection.</p>	