



Bulletin

Sacred Heart Parish
Eucharist Schedule: Saturday 4:00

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January 30th, 2021
Fourth Sunday in Ordinary Time

Masks are
mandatory in
the Church

Sunday Readings:

The **first reading** is taken from the Book of Deuteronomy 18:15-20. This central section of this book describes the various offices and officers of the theocratic society which Yahweh, through his servant Moses, is setting up for the Chosen People.

The **second reading** is from the first Letter of St. Paul to the Corinthians 7:32-35. He devotes chapter 7 to answering questions concerning marriage and virginity. In today's extract he emphasizes freedom to serve God fully, freedom from earthly cares which those who choose a life of celibacy have.

The Gospel is from St. Mark 1:21-28. St. Mark makes it clear that, from the very first day of Christ's public ministry, his messianic power began to be manifested to those who saw and heard him. The Jews of Capernaum were "astonished" at his teaching and "amazed" at his power over the evil spirits. "What is this," they asked one another, "a new teaching and the unclean spirits obey him!" But they were still a long way from recognizing him for what he was, the Messiah and Son of God. This is as might be expected, the astounding mystery of the incarnation was way beyond human expectation or human imagination. And it was our Lord's own plan to reveal this mystery, slowly and gradually, so that when the chain of evidence had been completed by his resurrection, his followers could look back and see each link in that chain. Then they would be ready to accept without hesitation the mystery of the incarnation and realize the infinite love and power of God that brought it about. We look back today

through the eyes of the Evangelists, and, like them, know that Christ was God as well as man—two natures in one person. We should not therefore be "amazed" at the teaching of Jesus or at his power over the unclean spirits. What should amaze us really is the love that God showed mankind in becoming one of our race.

We are creatures with nothing of our own to boast of. We were created by God, and every talent or power we possess was given us by God. God's benevolence could have stopped there and we would have no right to complain. But when we recall the special gifts he gave man, which raise him above all other created things, we see that he could not, because of his own infinitely benevolent nature, leave us to an earthly fate. What thinking man could be content with a short span of life on earth? What real purpose in life could an intelligent being have who knew that nothing awaited him but eternal oblivion in the grave? What fulfillment would man's intellectual faculties find in a few years of what is for the majority of people perpetual struggle for earthly survival? No, God created us to elevate us, after our earthly sojourn, to an eternal existence where all our desires and potentialities would have their true fulfillment. Hence the incarnation, hence the life, death and resurrection of Christ, who was God's Son, as the central turning point of man's history.

Today, while amazed at God's love for us, let us also be justly amazed at the shabby and grudging return we make for love. Many amongst us even deny that act of God's infinite love, not from convincing historical and logical proofs, but in order to justify their own unwillingness to cooperate with the divine plan for their eternal future. This is not to say that their future, after death, does not concern them; it is a thought which time and again intrudes on all men, but they have allowed the affairs of this world which should be stepping stones to their future life, to become instead mill-stones which crush their spirits and their own true self-interests.

While we sincerely hope that we are not in that class, we can still find many facets in our daily Christian lives which can and should make us amazed at our lack of gratitude to God and to his incarnate Son. Leaving out serious sin which turns us away from God if not against him, how warm is our charity, our love of God and neighbor? How much of our time do we give to the things of God and how much to the things of Caesar? How often does our daily struggle for earthly existence and the grumbles and grouses which it causes, blot out from our view the eternal purpose God had in giving us this earthly existence. How often during the past year have we said from our heart: "Thank you, God, for putting me in this world, and thank you a thousand times more, for giving me the opportunity and the means of reaching the next world where I shall live happily forevermore in your presence"? If the true answer for many of us is "not once," then begin today. Let us say it now with all sincerity, and say it often in the years that are left to us.

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

Old Calendar: Septuagesima Sunday

In their synagogue was a man with an unclean spirit; he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" Jesus rebuked him and said, "Quiet! Come out of him!" The unclean spirit convulsed him and with a loud cry came out of him (Mark 1:23-26).

The feast of St. John Bosco, which is ordinarily celebrated today, is superseded by the Sunday liturgy.

Collection:

January 23rd 2021

Envelopes	\$220.00
Loose	\$10.00
	\$230.00

Notices:

1: Receipts: The 2020 receipts have either been mailed out or you will be able to pick them up at Mass on Saturday.

2: Statements: The 2020 statements are ready and some will be available to pick up at Mass. If you are not able to attend Mass and would like a statement, please let me know and I can email you one.

4: New Lector: We welcome a new lector today: Jennifer Blanchard joins our lectors.

5: 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) Ash Wednesday – Distribution of Ashes in Time of Pandemic

The CCCB General Secretariat received from the Congregation for Divine Worship and the Discipline of the Sacraments Note (N. 17/21) of 12 January 2021, concerning Ash Wednesday (17 February 2021) and the Distribution of Ashes in the Time of the Pandemic. In accordance with the Note from the Congregation, this year the ashes are to be imposed by sprinkling them on the head of the faithful. The rite of sprinkling ashes on the head of penitents is already a well-established and common practice in many countries across the world. The Priest says the prayer for blessing the ashes, he sprinkles the ashes with holy water, without saying anything, then he addresses all those present and only once says the formula as it appears in the Roman Missal, applying it to all in general: “Repent, and believe in the Gospel”, or “Remember that you are dust, and to dust you shall return.” The Priest then cleanses his hands, puts on a face mask and distributes the ashes to those who come to him. The Priest or Deacon takes the ashes and sprinkles them on the head of each one without saying anything.

3. Blessing of Throats on the feast of St. Blaise, February 3 Instead of individual throat blessings the priests will extend his hands over the congregation without the crossed candles while imparting the prayer of blessing. This blessing would also be imparted to those who join livestream.

4. 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.