

**St. Peter's, Holy Guardian Angels, and St. John the Baptist Parishes**  
(902) 535-2053

**Rev. John Yake, I. V. Dei**

**Bulletin email: [bulletinsjbsp@gmail.com](mailto:bulletinsjbsp@gmail.com)**

## **March 3, 2024**

### **Third Sunday of Lent**

---

The Church begins the second phase of Lent—an extended meditation on Baptism—with one of the key gospel passages that were taught to the catechumens of the early Church as they prepared to receive the sacraments of initiation at the Easter Vigil: Baptism, Confirmation and the Eucharist. Today's story of Jesus and the Samaritan woman, the longest dialogue in the four gospels, is such an important moment in the Forty Days that, although other gospel passages are appointed for this Sunday in Cycles B and C of the Lectionary cycle, the Church asks that, in those years, this Gospel of "living water" be read on one weekday of the following week. Those who will be called to renew their baptismal promises at the Easter Vigil, as well as those being baptized or received into the full communion of the Catholic Church, are being addressed by the Lord in a special way today through his dialogue with the foreigner from whom he asks a drink of water: a conversation that teaches the entire Church something very important about prayer. —George Weigel, *Roman Pilgrimage: the Station Churches*

## **Mass 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.**

# Sacraments of Baptism and Matrimony

Please call the office:  
902-535-2053

## Receipts:

### St. John the Baptist

February 24, 2024

Envelopes & Loose	\$ 1,000.00
Cemetery	300.00
<u>Total</u>	<u>\$ 1,300.00</u>

### St. Peter's

February 24, 2024

Envelopes & Loose	\$ 413.20
<u>Total</u>	<u>\$ 413.20</u>

### Holy Guardian Angels

February 25, 2024

Envelopes & Loose	\$ 957.05
Candles	22.05
Share Lent	20.00
Initial Offering	5.00
Solemnity of Mary	5.00
Candidates to priesthood	10.00
<u>Total</u>	<u>\$ 1,019.10</u>

## Mass Schedule

Monday, March 4, 2024

SJB 11:00 AM

Mass of Christian Burial  
+Helen Mary Poirier

Tuesday, March 5, 2024

SJB 4:00 PM

+Beverly Johnson

Wednesday, March 6, 2024

SP 9:00 AM

+ Peggy Collet

Friday, March 8, 2024

No Mass

**Pastor preaching a Lenten Mission  
Wednesday - Friday**

**Saturday, March 9, 2024**

**SJB 4:00 PM**

**+ *Geline, Fred & Everett Doary***

**SP 5:30 PM**

**+ *Rose Sutherland***

**Sunday, March 10, 2024**

**SH 9:30 AM**

**HGA 11:00 AM**

**+ *Charlie & Mildred Sampson***

## **Community Notices**

**SJB:** Our Lenten Project is financial support for “**Operation Smile**” providing surgical repair for children with hair lip/pallet in Libya, Syria & Yemen. Please place your donation in the envelope attached to bulletin and put in collection basket. Thanks for your generosity.

**SJB:** The family of the late John H. Burke is deeply grateful for the support provided during our time of bereavement. We truly appreciated the visits, the many donations of food and the many messages of condolences. Special thanks to Fr. Yake, the choir, and to all who braved the storm and made it out to celebrate John’s life. For those who wanted to be there but were snowed in, we felt your presence and prayers. Our hearts are truly grateful.

**Neil, Colleen, Russell & Families**

**HGA:** The Stations of the Cross will be prayed at 10:15 AM each Friday during Lent. Welcome all! On Sundays during Lent the church will be opened for visit or private prayer till 3 PM.

### **HGA Parish Council**

We are asking parishioners to consider becoming a member of the following parish council committees:

1. Finance & Management
2. Liturgy
3. Religious Education

**Please call René Samson (902) 227-7776**

**The St. Peter's and Area Food Bank Society** will be holding its Annual General Meeting on Sunday, March 24, 2024, at 1:00 PM in the basement of the Glebe House at 9785 Grenville Street, St. Peter's, Nova Scotia.

Sunday March 3<sup>rd</sup>, 2-4 PM there will be a workshop at St. Marguerite Bourgeoys on the Easter Triduum: “it’s meaning and it’s music” facilitators are Fr. Bill Burke, and Rosemary MaGhee.

## **A Lenten Parish Mission** at St. Joseph Parish, Port Hawkesbury

118 Granville Street, Port Hawkesbury

Sunday, March 17 to Wednesday March 20 inclusive

With Fr. Bill Burke, pastor of St. Marguerite Bourgeoys, Sydney

7-8pm Each evening, with tea and coffee reception following

Monday – Wednesday 2-4PM Confessional/Drop in chat

On Wednesday, the final evening, Mass at 7PM, with the talk as part of the Mass

### **MPs choose not to condemn church fires**

BY [QUINTON AMUNDSON, THE CATHOLIC REGISTER](#)

• February 20, 2024

A call to condemn the most recent arson attack on a Christian church — Feb. 9 at Blessed Sacrament Church in downtown Regina — failed to gain unanimous approval in the House of Commons.

On Feb. 12, Conservative MP Corey Tochor called for unanimous consent to condemn the arson at Blessed Sacrament. Members of the Liberal-NDP governing coalition responded with “no.” Speaker of the House of Commons Greg Fergus quickly stated, “there is no unanimous consent.”

The fire is recognized as the 100th Canadian Christian church desecrated or destroyed by fire or vandalism since the unproven discovery in May 2021 of unmarked graves near a former residential school in Kamloops, B.C.

During question period, Conservative MP Garnett Genuis and NDP MP Leah Gazan went back and forth during debate on Bill C-29, which calls for establishing a national council for reconciliation. The former tried to convince the latter to condemn attacks on churches in Indigenous communities specifically.

“Many churches in Indigenous communities, sacred spaces for Indigenous Christians, steeped in personal and familial traditions and sometimes containing important community records, have been vandalized or burned down,” said Genuis. “These acts of arson are not just damaging to property; they are also very dangerous to human life. I have noticed that we have not heard anything from the NDP on these incidents.”

Gazan hinted that Genuis was seeking a racist dog whistle for an answer.

“I am not sure who is burning the churches and why the member is relating it to this speech, but is he insinuating that it is Indigenous people?” said Gazan. “Does he have proof of that? If he does not, I would say that is a stereotype. I would also call that racist. I would first ask the member if he had proof, and then I would be willing to discuss it because without knowing what the answer is, it is really hard for me to answer what the root of that issue is.”

Genuis rejected the claim that he was assuming or suggesting who was behind the fires. He reiterated, “I am concerned not only about how those attacks on churches undermine religious freedom but also about how they are an aspect of the destruction of the cultural property of those Indigenous communities.” He again called upon Gazan to denounce these vile acts.

“I do not know what the motive was or who burned down the churches,” Gazan responded. “Second, because I do not know that, I cannot call it anti-Indigenous violence. I have not heard him debate anti-Indigenous violence when he talks about residential school denialism. I know what the motivation is for that. I know where it is coming from. They are very public about it.”

*The Catholic Register* attempted to uncover some answers as to why the NDP and Liberals refuse to condemn the ongoing desecration of Christian churches.

Comment was sought directly from the Liberal Party of Canada, the NDP and Gazan, but none responded.

Genuis said the caginess of the Liberals and NDP speaks volumes.

“When it comes to attacks on churches, there is clearly a kind of conspiracy of silence from the NDP-Liberal coalition,” said Genuis. “They don’t come out and publicly condone these attacks, but they are completely silent about them while they are vocal in criticizing attacks on other communities. It is clearly a choice. It is not by accident — and it is shameful.”

The Liberals have been quick to condemn vandalism on Islamic places of worship. Following the discovery of hate-motivated graffiti found on the outside of the Islamic Centre of Cambridge on Feb. 12, Prime Minister Justin Trudeau posted on X that “the vandalism at the Islamic Centre of Cambridge — and the rise in Islamophobia across the country — is alarming, abhorrent and unacceptable. I strongly condemn this incident and stand with Muslim communities against such hate. We must confront and combat Islamophobia together.”

As of Feb. 19, Trudeau has not once acknowledged the arson at Blessed Sacrament Parish. When the fires at churches first became an issue in 2021, Trudeau at one point said that he understood why people were torching Christian churches.

NDP Leader Jagmeet Singh also shared a statement of solidarity following the vandalism in Cambridge. He said, “This is horrifying. The hate-motivated graffiti found at the Islamic Centre of Cambridge this week is unacceptable. The rise in Islamophobia is deeply troubling — it must be confronted at every instance. Hate has no place anywhere in our country.”

And just like Trudeau, Singh has been radio silent on the burning of the Catholic church.

“If you could get the answer to that... I know I’ve been trying,” said Tochor.

“There is no MP, as you saw in the clip earlier, from the Liberals or NDP who has any interest in condemning these acts of vandalism.”

Meanwhile, one week after a masked perpetrator — caught on security camera — ignited the fire outside Blessed Sacrament Parish, 31-year-old Jordan Willet was arrested and charged with arson with disregard for human life, disguise with intent and two counts of failing to comply with a probation order. He appeared in court for the first time on Feb. 20.

Scrubbers are working to remove the smoke and pollutant damage within the 140-year-old church. Liturgical services will only resume when the air quality is deemed safe enough for parishioners.

## **The Rev. Dr. Ora McManus**

Father McManus graduated with a Diploma in Engineering from St. Francis Xavier University in 1950. In 1952 he completed his Bachelor of Engineering (metallurgy) at the Technical University of Nova Scotia (now Dalhousie University) and in 1954 graduated with a master’s in engineering from that same Institution. He completed his preparation for the Priesthood at the Newman Theological College in Alberta in 1957 and subsequently was ordained and appointed to the Diocese of Edmonton. In 1967 he completed his Ph.D. in Philosophy at the Catholic University of America in Washington D.C. He held teaching positions at Notre Dame University in Nelson B.C. (Professor of Physics 1958-1960); Newman Theological College (Professor of Philosophy of Science 1960-1963 and 1967-1970); and Cape Breton University (Professor of Philosophy 1971-1990). During his time in Western Canada, Father McManus was appointed Chair of the Western Conference of Priests. Understanding the importance of learning together and gathering to examine our experiences of the world around us,

he was the founder and first director of the Renewal Centre for the Clergy of Western Canada. In 1973 he was appointed Director of Continuing Education at what is now CBU, a position he held until 1990. After his retirement from CBU, Father Ora joined New Dawn Enterprises assuming a number of senior volunteer positions, including two six-year terms as Board Chair. He continued his work at New Dawn until he had to step away, at the age of 88, due to failing health.

Father Ora felt deep compassion for people and communities that struggled to overcome the often-unfair hand dealt to them. As a young man, he was inspired by the vision of the Antigonish Movement and was particularly touched by the Movement's impact on Cape Breton in the 1930's. He maintained a lifelong commitment to the practice of adult education believing that through that practice all things are possible.