

St. Peter, Holy Guardian Angels, and St. John the Baptist Parishes

(902) 535-2053

Rev. John Yake, I. V. Dei

Bulletin email: bulletinsjbsp@gmail.com

September 15, 2024

24th Sunday in Ordinary Time

Mass Readings

The **First Reading** is taken from the *Book of the Prophet Isaiah 50:5-9*. The prophet Isaiah describes some of the sufferings which the Messiah will endure.

The **Second Reading** is from the *Letter of St. James 2:14-18* and is a continuation of the practical guidance we heard two Sundays ago. Christians must be "doers of the word not hearers only."

The **Gospel** is from *St. Mark 8:27-35*. We need not be surprised at the slowness of the Apostles in grasping the messiahship of Jesus. He did not want the crowds who flocked to him to know this until later — after his resurrection — because they had the idea that the Messiah would be a political leader who would set them free from their subjection to pagan Rome. It was not until this occasion, near Caesarea Philippi, somewhat over a year after he had called them, that he admitted to his Apostles that he was the Messiah. He charged them not to make this fact known outside of their own limited circle. To forestall and erase any wrong ideas of a political leader which some of the Apostles might have, he immediately foretold the sufferings and death he would have to endure at the hands of the leaders of the Jews. He would be conquered and humiliated by his enemies but their victory would be short-lived -- death would not hold him -- he would rise triumphant on the third day.

To the Apostles this seemed incredible and Peter, their spokesman, told him so. This outlook of the Apostles is also very understandable. They had seen him work many miracles, God was evidently very near to him: how could God let his enemies humiliate and kill him? They did not know God's plan, they were fishermen and knew little if anything of the Old Testament messianic prophecies. Had they read of the Suffering Servant in second-Isaiah they would not have disbelieved the prophecy of his forthcoming sufferings, death and resurrection. And his mention of his resurrection after three days, which would prove that it was he and not his enemies who conquered, fell on deaf ears, because the idea of a resurrection of that kind was incomprehensible to them. We know how slow they were to accept his resurrection even after it had happened.

Although the message was only vaguely and dubiously grasped, Christ had forewarned his Apostles (he repeated this twice later: Mk. 9: 9-10; 31-32 and 10: 32-34), so as to prepare them for the scandal of the cross. While it did not really prepare them because they were still too worldly-minded, it did help to strengthen their faith once the facts convinced them of the resurrection. They then realized that their beloved Master was more than Messiah, that he was in fact the Son of God, who with knowledge aforethought freely accepted his humiliations and shameful death for their sakes and ours. They gladly gave their lives to bringing

this news of God's great love for men to all nations. From being a scandal the cross became the emblem and the proud standard of God's love for mankind.

We are in the happy position of the Apostles after the resurrection of Jesus. We know how much God loves us; we appreciate the humiliation that the incarnation brought on his beloved Son and the sufferings and cruel death which the sins of the world, ours included, brought on the Son of God. All of this took place because God wished to make us his adopted sons and worthy of the inheritance he had planned for us. For a faithful and grateful Christian, however, theoretical appreciation is not enough. Atonement has been made for our sins, but we have still a very important part to play. Our sins can be forgiven but we must truly repent of them before God will forgive them.

St. Mark adds some words of Christ which illustrate what practical form our appreciation and gratitude for Christ's sufferings should take. We must be ready to follow him on the road to Calvary. We must deny ourselves — deprive ourselves not only of sinful pleasure or gain, but even of lawful things at times, in order to be Christ-like. We must take up our cross and follow him. This does not mean that we must search for crosses — there are plenty of them in any good Christian's life — but we must gladly accept the crosses life brings us and see in them God's means of keeping us close to him.

Life on earth is very short, eternal life is endless. No thinking man, and certainly no true Christian, would risk losing the eternal life for the sake of a few paltry gains or a few extra years here below.

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

Mass Schedule

Monday, September 16, 2024

SJB

11:00 AM

Mass of Christian Burial
+ Catherine Sharon Digout

Tuesday, September 17, 2024

SJB

4:00 PM

+ Marilyn Ann Groom-McNamara

Wednesday, September 18, 2024

SP

11:00 AM

Mass of Christian Burial
+ Bertha Burke

Friday, September 20, 2024

HGA

11:00AM

+Gerard Taylor

Saturday, September 21, 2024
SJB 4:00 PM
+_Mary Claire Richard
SP 5:30 PM
+_Bridget Goodwin

Sunday, September 22, 2024
SH 9:30 AM
+ Bridget Goodwin
HGA 11:00 AM
+ Gerard Evong

Receipts

St. John the Baptist
September 7, 2024
Envelopes & Loose \$ 1,093.00

Total \$ 1,093.00

St. Peter’s
September 7, 2024
Envelopes & Loose \$ 814.65
Candles 11.00

Total \$ 825.65

Holy Guardian Angels
September 8, 2024
Envelopes & Loose \$ 579.95
Candles 34.15

Total \$ 614.10

St. Pius of Pietrelcina (Padre Pio) on the Seven Capital Sins

On seeing the direction of modern atheistic global culture St. Pius of Pietrelcina recognized the urgency of the need for repentance by reminding us of the seven capital sins that destroy one’s relationship with God and leads to eternal condemnation.

This Internet source is informative of each of the deadly Seven Capital Sins, exposing their true nature and offering the means to overcome them. We are offered an opportunity to reflect on our own soul, for sin is not a distant threat, it is

already at work festering in the heart separating persons from God's love. Sin is not merely a momentary lapse of judgment or a minor flaw in character, it is a deliberate turning away from God. Padre Pio offers spiritual insight in the spiritual combat. He saw the souls of the faithful being dragged into darkness, burdened by sins that they thought insignificant. He once said that *sin is the shipwreck of the soul, and it is from this wreckage that many will never recover unless they repent.*

The Seven Capital Sins are not mere moral failings, they are the chains that bind souls to the fires of hell. Padre Pio warned us of the dangers lurking behind every sin and in a world that glorifies indulgence his words have never been more urgent. Beware, he said, the road to damnation is wide and many walk it unknowingly. The seven deadly sins are tolerated and even celebrated in modern society. They are pulling humanity further from God but there is always hope if persons will return to divine grace and mercy.

The seven deadly sins are particularly insidious because they plant themselves in the core of the human heart slowly eroding one's ability to love and to serve God. They lead to a life of spiritual desolation isolating us from divine grace. In a prophetic tone Padre Pio, and other saints, have long warned that the consequences of these sins are not confined to this world, but they extend into eternity. But while the path to destruction is wide the path to salvation is still open. The challenge before us is to recognize these sins in ourselves, repent, and act before it is too late. We explore each sin, not just as a moral failure, but as a spiritual sickness that must be healed for the soul to regain its proper place in the light of God.

Pride the root of all evil, is the first sin and perhaps the most dangerous, for it blinds us to our need for God. St. Augustine taught that pride is at the core of every sin as it arrogantly dominates over divine authority. Pride caused Lucifer's fall from grace and lead Adam and Eve to disobey God in the Garden of Eden. Pride tells us that we are sufficient on our own and that we need not bowed to the will of our Creator. Padre Pio warned that pride leads to spiritual blindness. A soul cannot progress, he said, if it believes itself to be already perfect. Pride cuts us off from grace because it denies our need for repentance and humility. In our time pride manifests itself by the refusal to admit fault and the pursuit of personal desires. Above all else, to conquer pride we must adopt humility, understanding that we are utterly dependent on God's mercy.

Envy is the poison of the soul. It is a corrosive sin that eats away at our ability to love others. It is not simply jealousy but a desire for another's downfall, a resentment that others possess what we do not. Padre Pio called envy a dagger to the heart of charity it makes it impossible for us to rejoice in the blessings of others and keeps us trapped in bitterness. Envy can turn into a deep spiritual poison if left unchecked preventing us from forming genuine relationships and alienating us from God's love. The antidote to envy is gratitude and contentment with what God has given us. By cultivating a thankful heart we can begin to see the blessings we have been given and in doing so break the hold that envy has on us.

Wrath is the fire that consumes. Wrath is the uncontrolled anger that leads us to harm others both physically and spiritually. It is a sin that burns through families, friendships, and communities leaving destruction in its wake. Padre Pio often spoke about the dangers of wrath warning that anger left unchecked is a flame that devours even the soul. Wrath is especially dangerous because it often feels justified in the moment, but it leaves us spiritually barren. Anger hardens the heart preventing us from forgiving others and from seeking forgiveness ourselves. To overcome wrath we must learn patience, understanding that true justice belongs to God. Prayer, especially for those who have wronged us, is the key to softening a heart gripped by anger.

Sloth is the death of the soul. Sloth is often misunderstood as mere laziness, but it is far more deadly than that. Sloth is spiritual indifference, a refusal to engage in the spiritual life or pursue virtue. Padre Pio saw sloth as a great danger to the soul because it leads to stagnation. The soul must constantly be moving, he said, either toward God or away from him. In our modern world sloth is rampant as we fill our lives with distractions avoiding the call to prayer, service, and self-reflection. Sloth may not seem as dangerous as other sins, but it slowly erodes our relationship with God. The cure for sloth is diligence and discipline. By actively choosing to engage in the spiritual life we can break free from its numbing grip.

Greed is the endless desire for more. Greed is the insatiable desire for material wealth and possessions. It turns the heart away from God and toward the fleeting promises of worldly gain. Padre Pio saw greed as a rejection of God's Providence. To seek treasures on earth is to lose the treasures of heaven. Greed causes us to place our trust in material things rather than in God. It blinds us to the needs of others and fosters a spirit of selfishness. To combat greed, we must practice generosity and detachment from worldly goods. By giving to those in need we break the hold that greed has on our hearts and placed our trust back in God.

Gluttony is the overindulgence that destroys. Gluttony is not just about food; it is the overindulgence in any physical pleasure. It dulls our spiritual senses and makes us slaves to our desires. Padre Pio warned that gluttony weakens the will and makes us vulnerable to other sins. The body, he said, must be a temple for the Holy Spirit not a playground for indulgence. Gluttony is dangerous because it prioritizes pleasure over spiritual growth. The remedy for gluttony is self-control and moderation. By fasting and practicing restraint we can strengthen our will and open ourselves to God's grace.

Lust is the perverting of love. Lust distorts the gift of human love, turning it into something selfish and degrading. It reduces others to mere objects of pleasure, severing the sacred connection that true love fosters. Padre Pio spoke harshly about lust calling it a grave offence against God. He warned that lust leads the soul into darkness where love cannot thrive. Lust is particularly dangerous in today's culture where it is often glorified and normalized but true love as God intended is self-giving and pure. The antidote to lust is chastity, a commitment to loving others as Christ loves us with respect, dignity, and purity of heart.

The seven deadly sins are more than just moral failings they are spiritual diseases that threaten our eternal souls but there is hope. God's grace is stronger than any sin and he offers us the means to break free. Padre Pio's warnings echo through time, calling us to repentance and spiritual renewal. Our modern times need to return to an eternal perspective. Persons need to act by examining their moral lives to identify the sins that have taken root and seek God's mercy. The Sacrament of Reconciliation is a powerful weapon against sin as it is a direct encounter with God's forgiveness. Through prayer, penance, and the pursuit of virtue persons can be freed from the chains of sin and walk the path to salvation. The road to hell is paved with procrastination in the belief that there will always be more time, but the time is now to choose life and holiness and return to the arms of the Father.

Life Chain

Life Chain is an annual pro-life event to raise awareness about the sinful injustice of abortion and the inherent dignity of every human being. Participants pray silently and hold non-graphic signs with messages of love and truth at hundreds of locations across North America.

**This year's Life Chain event, bearing witness to the sanctity of human life,
is in Sydney.**

When: Sunday, October 6th, 2:00-3:00 PM

Where: Sidewalk in front of the Mayflower Mall (800 Grand Lake Rd)

Contact: Pat Moore, (902) 322-5624

Visit: campaignlifecoalition.com/life-chain

The Knights of Columbus Regular Meeting will be held at 6:30 PM on Thursday, Sept 19th at the glebe.

Please note changed date:

Come visit Richmond River Roots on Friday, Sept._25th for our Open House between 3pm - 7pm. There will be music, snacks, garden tours and games. Musicians include Leona Burkey, Donna Marie DeWolfe, Yvette Rogers, Wayne Bona and friends, Neil MacPhee, Paul Zinck and Norma Jean MacPhee Zinck.

Richmond River Roots is a social enterprise that grows great food, plants food knowledge and harvests community connections. A social enterprise means that any profit we make all goes directly back into the many River Roots community food and gardening projects.

Hope to see you on Friday, Sept. 25th at the Open House. All are welcome!

Cursillo

Men's Cursillo weekend October 25-27 Camp Bretondean Women's Cursillo weekend November 7-10 Camp Bretondean. For more info 902-317-5425.

Our first Ultreya for the season will be held at Our Lady of Fatima on September 26 @ 7:30 pm. Please join us for Mass and fellowship. All teams are encouraged to attend.