

15th Sunday of Ordinary Time



St. Peter's Parish
Port Hood
July 12, 2026

Contact Information

Fr. Sunny Sebastian,
Administrator
902-787-3317

Parish Office

(902) 787-3317

Parish Office Hours

Wednesday to Friday from
10.00 am to 12.00 pm.

Website

www.saintpetersporthood.com

Email

stpetersporthood@gmail.com

Pastoral Council Chairperson

Leon Livingstone
(902) 787-3041

Finance Council Chairperson

Charlie MacDonald
902-631-6533

CWL President

Debbie MacDonald
902-623-2578

KOC Grand Knight

Ron Schmidt
(902) 787-3484

Baptisms

By appointment, please call
Parish Office

Marriages

Please call Parish Office at least
six months in advance.

Sacrament of Reconciliation

Tuesday to Friday: 5:15pm
to 5:45pm & Saturday: 2.30pm to
3.30pm

To book Parish Hall call:

Ann MacDonald 902-787-2213
Ellen Murphy 902-631-0613

Bulletin

parishbulletin@hotmail.com
Send notices no later than 12
noon on Wednesdays.

Please note that bulletin notices
may be edited for
brevity or clarity.

Thank you,
Tudi MacEachern

Parish News

Mass Schedule

4:00 pm on Saturday and 10:00 am on Sunday

Date	Readers	Eucharistic Ministers
Sat. July 18, 4:00pm	Harvey van Zutphen	Janet van Zutphen
Sun. July 19, 10:00am	John Gillies	Marlene MacMillan
Weekday Masses		
Mon. July 13 6:00pm	Special Intention by Fr. Eugene	
Tues. July 14 9:30am	Special Intention by Cyriac Madathil & family	
Wed. July 15 6:00pm	Special Intention by Joe/Carmen van Zutphen	
Thu. July 16 6:00pm (R)	John Sutherland by Donald/Jeannie MacMillan	
Fri. July 17 6:00pm (R)	Raymond MacDonald by Finley Campbell	

KOC: Regular monthly council meeting will be held on Sunday, July 19, 2026 @ 7:30 pm in the Parish Hall. Rosary at 7:00 p.m.

Cemetery Mass: Holy Mass will be celebrated at the **Crossland** (Southside of the church) on **Tuesday, July 28, 2026, at 6:00pm** (weather permitting). Some chairs will be set up, but those who wish, may bring their own.

World Day for Grandparents and the Elderly: The 6th World Day for Grandparents and the Elderly will take place on **Sunday, July 26, 2026**. Pope Leo XIV has chosen **"I will not forget you"** (Isaiah 49:15) as the theme for this year. This verse emphasizes **God's unwavering love for every person, even in old age**, and serves as a message of **comfort and hope** for grandparents and the elderly, especially those who live alone or feel forgotten. The theme also encourages families and communities to **recognize the elderly as a precious presence and blessing**.

The third ceilidh of the Chestico Museum's summer ceilidh series will be on **Thursday, July 16 at 7.00pm** at the museum. Performing will be Koryne MacDonald, Mary Graham and The Boys from the Hood. Admission is \$10. Tea will be served.

Join us at the Chestico Museum Friday, July 17 at 2pm for a performance by Harpe Diem-a trio of harpists who perform Celtic folk music. Tea will be served. Admission is by donation. All proceeds go toward the Port Hood Community Park project.

Chestico Museum Twilight Tales walking tours led by John & Cathy Gillies are offered at 7:30pm on Mondays and Wednesdays between July 13 and August 12. The Monday tour includes St. Peter's Parish cemeteries and the Wednesday tour meets at the Union Protestant Cemetery. The cost is \$10 for adults and \$5 for children. Please contact the museum (902-787-2244) to reserve your spot!

The Judique Knights of Columbus are sponsoring a Brunch on Sunday, July 17 at the Judique Community Center from 10:30 to 12:30. Adults \$12.00, Children \$6.00.

MAGNIFICA HUMANITAS: Chapter 3. Technology And Domination. The Greatness of Humanity in The Face of The Promises of Ai-A Brief Summary:

This chapter analyzes the anthropological and ethical challenge posed by Artificial Intelligence and the emerging technologies. The text uses two biblical images to describe human action: **Tower of Babel:** Represents the risk of progress guided by the desire for domination, where technical efficiency can become "an idol" that dehumanizes and fragments relationships. **Reconstruction of Jerusalem (Nehemiah):** Represents the model of shared responsibility, where technology is used to heal wounds and rebuild social bonds in a participatory manner.

KEY CONCEPTS

- **Technocratic paradigm:** Technology is not neutral. If not guided by the heart and values, it tends to impose a logic of total control that reduces reality to a mere object of exploitation.
- **Limit as a Resource:** Human "limit" is not a lack, but the space that allows for relationships and the need for others.

- **Progress vs. Development:** If technological innovation grows while the human heart withers, we are faced with false progress.
- Responsibility and choice: AI is not an inevitable fate, but an ongoing construction site. Believers are called to choose every day whether to work on a project of domination or a work of care and protection for humanity.

BIBLICAL PASSAGE

Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace." [...] Then they said, "Let us start building!" So, they committed themselves to the common good. [...] Each person built the walls, and the burden bearers carried their loads in such a way that each labored on the work with one hand and with the other held a weapon. (Nehemiah 2:17-18, 4:17)

QUOTATIONS FROM THE ENCYCLICAL

- We are called to reflect on the great "construction sites" of our era and ask what are we building? [...] This is a choice not only for our future but also for our present. (MH 90)
- The creative intelligence of humanity is a gift that can alleviate suffering and open up new possibilities, but it must remain ordered toward the common good, justice, the care of the vulnerable and creation. (MH 129)
- If, however, power grows while the heart withers and human bonds fray, then we are faced with a new form of Babel—a construction that is grandiose, yet fundamentally dehumanizing. (MH 129)
- The age of AI is no exception: the construction of Babel or the rebuilding of Jerusalem begins within each one of us. (MH 130)

QUESTIONS FOR REFLECTION

❖ ***On A Personal Level***

- Do I feel that my life is becoming "more human" thanks to the technological tools I use, or do I perceive that I am becoming less capable of listening, more impatient, and more focused on immediate results?
- Do I accept my limitations (of time, knowledge, fatigue) as a space that opens me to the help of God and others, or do I seek in technology an "infinite power" that makes me believe I never need anyone?

❖ ***In community***

- Does our family, parish, or church group resemble a centralized project where a few decide everything (Babel) or a construction site where everyone, as in the time of Nehemiah, contributes their "piece" with responsibility and a participatory style?
- Beyond using technology, we stop to ask ourselves together: "What criteria do we use to decide whether an innovation is truly progress for us? Does what we are building make our community more worthy of humanity?"
- You can try, as a group or individually, to complete this sentence from the text: "Today I choose not to build my "Tower of Babel" when I avoid... and I choose to be like Nehemiah when instead..."

EXPERIENCES

❖ ***On a personal level***

- Fasting from "control": Choose a time of day when you give up using technology to monitor or control something (e.g., don't constantly check your phone notifications or social media "likes").
- Repairing a relationship: Like Nehemiah rebuilt the walls from the ruins, identify a relationship "in ruins" in your life. Send a text or make a call, not to argue, but to try to build a bridge and, possibly, arrange a face-to-face meeting.

❖ ***In community***

- The celebration of limits: Organize a community event (a dinner, a retreat) that is "low tech." Celebrate the beauty of needing each other to cook, sing, or talk, rediscovering that fragility and limitations are what truly bring us together.

PERSONAL EVALUATION

❖ ***True or False***

- In the biblical metaphor proposed by the text, the Tower of Babel, in relation to technology, represents the inevitable failure of all scientific progress.
- The fundamental question to ask when faced with a technological innovation is whether it makes human life on earth more worthy of humanity.
- The model of Nehemiah and the reconstruction of Jerusalem suggests that we must let the experts solve everything on their own.
- When we speak of a "heart that withers" due to technology, we are speaking of the loss of sensitivity, connections, and the ability to love in favor of power alone.

CLOSING PRAYER:

Lord, architect of goodness, grant us the spirit of Nehemiah, so that we may courageously inhabit the construction site of history, accepting our limitations as a space for encounter and patiently rebuilding wounded bonds. May every discovery and every technical tool serve to make life on this earth more dignified, more just, and more humane. Amen

“Remember your church in your Will.”