

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

November 3, 2024

31st Sunday in Ordinary Time

A reminder to pray for the Poor Souls in Purgatory, particularly from November 1 to the 8th to gain the special indulgences.

The Optional Memorial of St. Martin de Porres, which is ordinarily celebrated today, is superseded by the Sunday liturgy.

Mass Readings

The **First Reading** is taken from *Deuteronomy 6:2-6*. Moses, having received the Ten Commandments from God on Mount Sinai, set about teaching them to the Israelites.

The **Second Reading** is from the *First Letter of St. Paul to the Hebrews 7:23-28* where he continues to show the superiority of Jesus over the high priests of the Old Testament.

The **Gospel** is from *Mark 12:28-34*. The personal lesson which comes over loud and clear for every sincere Christian from today's gospel, is that the solid foundation of our Christian religion is love of God and neighbor. As our Lord says: "there is no other commandment greater than these." All the other commandments are expansions of these two and indications of how we are to put these two commandments into daily practice. For example: why am I forbidden to murder my neighbor? Simply because he belongs to God; it was God who gave him his life, and God has commanded me to love and respect him. Taking his life is interfering with God's rights, and disobeying him as well. Likewise, the prohibition of idolatry, refraining from insulting God's name, keeping the Sabbath day holy are the principal ways of indicating how we should love God.

One may ask: how can I love God? He is infinitely perfect, he needs nothing from me, what therefore can I do for him? I can understand loving my neighbor—for a neighbor can need help, advice, encouragement and consolation. I can prove my love by giving these to my neighbor, but God has no such needs. It is quite true that true love is not theoretical but pragmatic, it means doing some good for somebody. While the infinite God has no needs that I can supply, he has claims on my service, on my respect, on my gratitude—claims so basic and so great that I must be ready to suffer persecution and even death rather than deny or dishonor him (Mt. 5: 10; Lk. 6: 23). It was God who gave me existence and every gift that I have. It was God, through the incarnation of his own divine Son, who made me his adopted child and heir to heaven. Everything that I am and have and hope to be, I owe to God's generosity; therefore, he has an unquestionable right to my gratitude,

my reverence, my respect—these are the ways in which I can show my love for him.

The keeping of God's commandments, the prayers of thanksgiving, praise and petition which daily we offer, the attendance at Mass and other liturgical functions, these are the means God gives us of showing our love, our recognition of total dependence on him and our gratitude for all he has done and is doing for us. God does not need any of these signs of our submission and reverence and respect, but we need them absolutely, for they are the means he has given us of fulfilling his purpose in creating us—to share his eternal glory with him. To love God then, is not an obligation imposed on us by some demanding superior but a privilege granted us so that we can become worthy of the greater gifts he has in store for us.

Loving our neighbor—and in the Christian code this means all men no matter what may be their color, race or religion—is, according to our divine Lord, another most effective way of proving to God that we love him. Because of our common humanity we should be inclined to help our fellowmen, our neighbors, but the Christian law spiritualizes this natural inclination, by commanding us to help our neighbor because he is God's child. We are all fellow-children of God, members of the one family. Our heavenly Father loves each one of us and wants our salvation. If we love our common Father we will do all we can to help his other children also to attain salvation. It will earn for us God's favor.

If we observe these two commandments we are "fulfilling the whole law and the prophets,"; we are serving God and showing our gratitude to him for all his goodness to us. The Christian who is following Christ in love is already active in the earthly kingdom of God and traveling safely toward God's eternal kingdom of peace and happiness.
—Excerpted from *The Sunday Readings* by Fr. Kevin O'Sullivan, O.F.M.

Offering Prayers and Masses for The Deceased

The practice of offering prayers and Masses for the dead is deeply rooted in scripture, tradition, and the Church's understanding of the Communion of Saints. From the earliest days of Christianity, the faithful have practiced praying for the dead. Church Fathers like St. Augustine, St. Gregory the Great, and Tertullian all mention prayers for the deceased as a way to help them attain peace with God. Already back in the second century, evidence exists that Christians prayed for and celebrated the Eucharist for their beloved dead. By the third and fourth centuries, prayers and Masses for the dead became a regular part of Christian practice. The Church Fathers considered it an act of mercy to pray for the souls in Purgatory, who are believed to undergo purification before entering Heaven.

The Catholic Church teaches that the souls of most people who die in God's grace, but who may still need purification, go to Purgatory, where they are purified before they can enter into the full presence of God in Heaven (Catechism of the Catholic Church, 1030-1032).

Offering Mass for the dead is seen as a powerful way to help these souls. The Eucharist is the highest form of prayer, and by offering Mass for the deceased, we believe we are bringing God's grace to the souls in Purgatory, easing their purification.

This practice reflects our understanding of the Communion of Saints, the spiritual union of the Church on earth, in Heaven, and in Purgatory. The Church

teaches that the faithful on earth can intercede on behalf of the souls in Purgatory, just as the saints in Heaven intercede for us.

Praying for the dead expresses the Church's hope in eternal life and the resurrection of the body. It reminds us of the bond of love and charity that exists beyond death, uniting the living and the deceased within the Church's fold under God's loving care.

Praying for the dead through offering Masses and other prayers is a tradition rooted in scripture, affirmed by early Christians, and grounded in Catholic theology, especially the belief in Purgatory and the Communion of Saints. It underscores Catholics' ongoing relationship with their loved ones who have passed on and their hope for eternal union with God.

As Christians, we understand death in the light of Jesus' resurrection. This is where our strength and serenity come from. He opened the Way that leads through Truth to Life. Jesus Himself reminded us that have been made for eternity. Indeed, for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.

May eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. May the souls of all the faithful departed through the mercy of God rest in peace. Amen.

Mass Schedule

Tuesday, November 5, 2024

SJB **4:00 PM**
+ *Alex MacDonald*

Wednesday, November 6, 2024

SP **9:00 AM**
+ *Anna Mombourquette*

Friday, November 8, 2024

HGA **11:00 AM**
+ *Gerard Taylor*

Saturday, November 9, 2024

SJB **4:00 PM**
+ *Shyju Chacko*
SP **5:30 PM**
+ *Mary Claire Richard*

Sunday, November 10, 2024

SH **9:00 AM**
+ *Anna Mombourquette*
HGA **11:00 AM**
+ *Mildred & Charlie Sampson*

Receipts

St. John the Baptist

October 26, 2024

Envelopes & Loose	\$ 938.00
Mission Sunday	20.00
Cemetery	260.00

Total \$ 1,218.00

St. Peter's

October 26, 2024

Envelopes & Loose	\$ 778.00
Candles	24.00
Cemetery	150.00
World Mission	68.00

Total \$ 1,020.00

Holy Guardian Angels

October 27, 2024

Envelopes & Loose	\$ 714.75
Candles	32.35

Total \$ 747.10

Community Notices

Pope Francis' fourth Encyclical Letter, *Dilexit nos* ("He Loved Us")

"'He loved us', St. Paul says of Christ (Rom 8:37) to make us realize that nothing can ever "separate us" from that love." (Rom 8:39)

The Holy Father's fourth Encyclical Letter, *Dilexit nos* ("He Loved Us"): on the human and divine love of the Heart of Jesus Christ, was released on Thursday, Oct. 24. This Encyclical, focusing on devotion to the Sacred Heart of Jesus, coincides with the ongoing celebrations commemorating the 350th anniversary of the first appearance of the Sacred Heart of Jesus to St. Margaret Mary Alacoque in 1673.

It is drawn from lived experience, rather than the theoretical. In the early pages Pope Francis states: "Many of the reflections in this first chapter were inspired by the unpublished writings of the late Father Diego Fares, S.J." Fr Diego, a friend of the pope, died in 2022 at age 66. The letter also connects 'Mercy' and 'Hope' ... two prominent themes for Pope Francis. The Extraordinary Year of Mercy was in 2016, and the theme of the 2025 Jubilee year is Pilgrims of Hope.

The Knights of Columbus, Council 14280, will hold their monthly Officer's meeting on **Thursday, November 7, 2024**, at 7 PM at St. Peter's Glebe. Their general council meeting will be on **Thursday, November 21, 2024**, at 7 p.m., also at St. Peter's Glebe.

From St. John the Baptist CWL

Are you concerned about being duped by PHONE SCAMMERS? Do you know someone who has lost money to a scam? If so, plan to attend a FREE INFORMATION SESSION at the Anne Sampson Seniors' Hall in River Bourgeois on November 16th at 1 PM. An RCMP representative will speak about how to recognize SCAMS and avoid being caught in one. The session is sponsored by the St. John the Baptist CWL.

The Ordinary Jubilee of the Year 2025

is an opportunity for all people to enter into a pilgrimage of hope.

Whether we celebrate locally in our dioceses, cathedrals or Canada's National Shrines or make a pilgrimage to Rome, we are called to search for signs of hope and be signs of hope in our families, for our neighbours, the imprisoned, the sick and dying, the young and old.

The Jubilee Year will officially open on December 29, 2024, and remain open until December 28, 2025. For initial resources on our national shrines and more:

<https://www.cccb.ca/evangelization-catechesis-catholic-education/the-ordinary-jubilee-of-the-year-2025/>

From the Catholic Register

Bishops champion life over MAiD

By [Quinton Amundson, The Catholic Register](#)

- October 30, 2024

The Canadian Conference of Catholic Bishops (CCCB), the Pontifical Academy for Life (PAV) and collaborating stakeholders have crystalized a vision of palliative care that champions life rather than medically assisted death.

Five months after the CCCB and the PAV co-hosted Towards a Narrative of Hope: An International Interfaith Symposium on Palliative Care in Toronto from May 21-23, the post-symposium working group unveiled a formalized statement and a list of suggested next steps on Oct. 24.

Synthesized from the expertise and testimonials of the ethical, medical, health care, policy, legal and communications professionals who participated in the conference, the six recommendations for actions outlined in the document are:

1. Advocate that palliative care be deemed an essential medical service under the Canada Health Act;
2. Offer a conceptualization of end-of-life care that is distinct from the euthanasia regime. Additionally, strive to identify ways to restrain the harms inflicted by laws permitting medical assistance in dying (MAiD);
3. Push to secure legal protection for health-care practitioners and hospitals so they are not coerced into offering procedures that violate their beliefs and values;
4. Magnify efforts to grow public awareness among parishes, schools and community organizations regarding early and comprehensive palliative care. The CCCB's Horizons of Hope: A Toolkit for Catholics on Palliative Care, which was developed with multiple partners, will be a key resource in this educational campaign;

5. Continue inter-faith dialogue about bolstering access to palliative care to advance the common good;
6. Challenge people of all faiths to actively support this cause in the public square.

Bishop Emeritus Noel Simard of Valleyfield, Que., who chaired the symposium, said all these proposed measures will hopefully result in Canada becoming more life-affirming.

“We (want to) develop a culture of social responsibility and a culture of comprehensive and quality palliative care,” said Simard. “Pope Francis clearly indicated that palliative care is radically different from euthanasia, which is a failure of love and an expression of the throwaway culture of today.”

Moira McQueen, the director of the Canadian Catholic Bioethics Institute (CCBI), said she is happy to see the Horizons of Hope toolkit that she helped develop poised “to fly even further.”

“I think it is just essential to have basic knowledge of where we're at in Canada at the minute, as far as palliative care is concerned,” said McQueen. “It's also important for people to know a little bit about what palliative care is, quite apart from the access, because many people at the (training) sessions express a wish to be in line with Catholic teaching.”

McQueen said the action plan's stated intent to “start these discussions” about dying and end-of-life care at an earlier age by discussing these topics in schools and family life programs is a worthy endeavour. However, she noted “it will be a real challenge” because “these are not easy topics.”

Ultimately, the CCCB, particularly its Office for Family and Life, and the PAV desire to make these difficult subjects more palatable for discussion by working “towards a narrative of hope.”

According to the statement, all symposium attendees embrace a culture of palliative care that understands “human life as a gift,” and recognizes “human persons are more than a collection of symptoms to be treated.” People of faith are also called to participate in the “sacred ministry of presence” by remembering “the call to compassion and solidarity,” being mindful of “the preferential option for the poor, marginalized and those excluded in our societies; and accompanying the ill and dying — and their families.”

Effective accompaniment includes enlightening the loved one or friend in need of your support about what the Catholic faith teaches about suffering, said Simard.

“A culture of quality palliative care also expresses the needs of the spiritual dimensions,” said Simard. “(We need to share) the meaning of life when we are facing the end and when we are facing suffering. I think we have to tell people more and more that we are dying with Christ and suffering with Christ.”

Simard said the post-symposium working group will be divided into three subgroups. One will be responsible for cultivating a network of supporters for CCCB and the PAV's vision of palliative care. The second faction will be charged with developing educational resources. The third group will work on urging governments and regulatory bodies to respect the rights of Catholic health institutions.