

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

November 24, 2024
34th Sunday in Ordinary Time
Our Lord Jesus Christ
King of the Universe

The Solemnity of Our Lord Jesus Christ, King of the Universe was established by Pope Pius XI in 1925 as an antidote to secularism, a way of life which leaves God out of man's thinking and living and organizes his life as if God did not exist. The feast is intended to proclaim in a striking and effective manner Christ's royalty over individuals, families, society, governments, and nations.

Today's Mass establishes the titles for Christ's royalty over men: 1) Christ is God, the Creator of the universe and hence wields a supreme power over all things; "All things were created by Him"; 2) Christ is our Redeemer, He purchased us by His precious Blood, and made us His property and possession; 3) Christ is Head of the Church, "holding in all things the primacy"; 4) God bestowed upon Christ the nations of the world as His special possession and dominion.

The Mass also describes the qualities of Christ's kingdom. This kingdom is: 1) supreme, extending not only to all people but also to their princes and kings; 2) universal, extending to all nations and to all places; 3) eternal, for "The Lord shall sit a King forever"; 4) spiritual, Christ's "kingdom is not of this world." *Rt. Rev. Msgr. Rudolph G. Bandas*

Mass Readings

The **First Reading** is taken from *Daniel 7:13-14*. Today's extract from the Book of Daniel, written two centuries before Christ came on earth, tells us that the son of man would receive from God his Father, dominion and sovereignty over all peoples, nations and languages. He would be the king of kings and the lord of glory and his kingdom would last forever. Many other messianic prophecies in the Old Testament give Christ the Messiah the title of King.

The **Second Reading** is from the Book of Revelation 1:5-8. The readings today stress the kingly glory and dignity of Christ after his triumph over sin and death, while they also remind us of how much we owe him. This kingly glory will be visible to all men at his second coming—a vision which will delight his faithful ones but which will strike terror into his enemies. In his Apocalypse St. John reminds us first and foremost of all that Christ has done for us. During his life among us, he has revealed his loving Father. It was his own divine love that made him come as the incarnate Son of God and give his life for us. He triumphed over death and continues to love us in heaven. He established his messianic kingdom, in

which we, his subjects, are given the power and the privilege of serving God with a true service—for he has joined us to himself who alone could give fitting service to his Father. John then reminds the faithful followers of Christ and Christ's opponents as well that Christ will return in glory and majesty to dead a reckoning from each one. This a sobering thought for all of us.

The **Gospel** is from *John 18:33-37*, when Pilate was talking with Jesus and deciding whether or not to condemn Jesus to death. Pilate questioned Jesus about his kingship and Jesus admitted that he was a king but that his kingdom was not of this world. Long before, he had foreseen this death and had accepted it as part of his Father's plan for making atonement for the sins of mankind. He knew Pilate did not believe that he was the leader of a rebellion against the Roman authorities, but he did not try to influence Pilate's decision in his favor for he wanted the will of his Father carried out to the letter.

Five centuries before, the prophet Isaiah had described the Messiah who was to come as the Servant of God, who suffered torments on our behalf (Is 53:3-7). Had Pilate known this prophecy he would not have been surprised that Jesus uttered no word in his own defense. His Father had sent him to raise up mankind and to make atonement for men's sins; his death on the cross was that supreme act of atonement and without objection he accepted it.

The kings of this earth demand of their subjects that they should be ready, if necessary, to lay down their lives to defend their king and realm. Men have always accepted this and millions have gladly given their lives to defend their country and rulers. We have a king who laid down his life for us and set us an example unlike that of any earthly king. Following his Father's will, he did this to make us worthy to share in the Father's eternal kingdom. The incarnation, which made us adopted children of God, and the crucifixion, which obtained remission of our sins, surely prove to us the love and the esteem in which God holds us. It should also show how important is our future life. Christ did not come on earth to make us healthy, happy or prosperous in this world; he came to open heaven for us where we could be happy forever. This was God's purpose in creating us. This is his purpose for us still. All our other interests in this life are secondary when compared with this.

In honoring Christ today as our King, let us especially thank him for all the humiliations and sufferings he endured on our behalf. If our Christian way of living makes some demands on us let us not forget how trivial they are when compared with what Christ's earthly life cost him. He made these severe sacrifices for us; we are asked to make our small offerings for ourselves. Our self-interest alone should inspire us, but our gratitude to Christ should especially move us to play our part. Let us promise to be grateful and loyal subjects of his for the rest of our days. He has made us members of his kingdom on earth—the Church—and is preparing a place for us in his everlasting kingdom. Let no one be so foolish as to forfeit an eternal happiness because of some earthly attachment to the passing things of this world. —**Excerpted from *The Sunday Readings, Cycle B*, by Fr. Kevin O'Sullivan, O.F.M.**

Schedule of Mass Intentions

Tuesday, November 26, 2024

SJB 4:00 PM
+ *Alex MacDonald*

Wednesday, November 27, 2024

SP 9:00 AM
+ *Michael Marshall*

Friday, November 30, 2024

HGA 11:00 AM
+ *Anna Mombourquette*

Saturday, November 30, 2024

SJB 4:00 PM
+ *George Landry*
SP 5:30 PM
+ *Willie A. & Gertie Landry*
+ *Mary M. Fougere*

Sunday, December 1, 2024

SH 9:00 AM
+ *Anna Mombourquette*
HGA 11:00 AM
+ *Mildred Sampson*
(*Lr. L'Ardoise*)

Receipts

St. John the Baptist

November 17, 2024

Envelopes & Loose	\$ 808.00
Cemetery	125.00
Donation (Oil)	500.00
Missals	115.00
<u>Total</u>	\$ <u>1,548.00</u>

St. Peter's

November 17, 2024

Envelopes & Loose	\$ 1065.00
Candles	10.00
Parish Dues	70.00
Missals	90.00
<u>Total</u>	\$ <u>1,235.00</u>

Holy Guardian Angels

November 17, 2024

Envelopes & Loose	\$ 833.00
Candles	32.55
Missals	35.00

Total **\$ 900.55**

Community Notices

SJB: We, the family of the late Harold Landry, would like to thank everyone for their kindness shown during his recent illness and passing. All the gestures of food, visits, Mass cards, phone calls and donations will never be forgotten.

Georgie & Family

SJB: A reminder to CWL members and friends to bring their recyclables to the bottle exchange in St. Peter's as our Christmas gift to Chalice is quickly approaching. Many thanks for your support. **St John the Baptist CWL**

SP

Dear Parishioners:

In 1928, Fr. Leo Keats recognized the need for an Altar Society to perform the important services that make the church a sacred place of worship. The by-laws stated that every female in the parish who has reached the age of eighteen is a member. The many tasks we have carried out through the years have been done quietly so that the majority of the congregation are not aware of the many services provided by the Society. We have religious articles for sale, schedule weekly cleaning of the church, glebe basement and general cleaning in the spring. We order and supply flowers for Christmas and have the celebration of the "Crowning of our Blessed Virgin Mary" in May. We supply gifts for the First Communicants and Confirmation Candidates, send Christmas cards to Shut-ins, care and purchase of altar tablecloths, and vestments when required, have purchased some music for choir in the past and be responsible for the care of the Altar and Sacristy. Members also pay annual dues. To accomplish these tasks, we have ticket draws, and fundraisers, which have been very successful. We have many dedicated members who continue the traditions and continue to serve, decorating for Christmas, setting up the trees, and crèche. Thank you to all members of Altar Society, thank you for maintaining our beautiful church and special thanks to our parishioners for your continued support.

Respectfully Yours,

St. Peter's Altar Society

SP: A Remembrance Christmas tree will be erected in St. Peter's Church again this year from Nov. 30 throughout Advent. A donation will be placed on it for each name received. The names will be announced each week prior to Mass until Christmas. Charitable donation receipts will be issued. All funds raised go directly to St. Peter's Parish. Donations may be dropped in the collection at Saturday Mass, emailed to memorytreestpeters@gmail.com, or dropped off at the glebe between

9:00 AM and 12:00 PM Monday to Thursday. Security answer is *memory tree*. Please name persons you are remembering in the e-transfer.

HGA Social Action Events 2024:

Saturday, November 30, 2024

Men's Club Breakfast 8 AM-11 AM. Adults \$12/Children under 11 \$8.

Proceeds donated to Social Action.

Parish Food Drive starting at 10:00 AM.

Grand Greve to Pt. Michaud. Please leave non-perishable food items on your front doorstep or where they can easily be seen.

Sunday, December 1, 2024

Bake Sale 11 AM till 1 PM. Merchandise Bingo at 2:00 PM. Excellent prizes to be won. Lic. # AGD341079-24. All activities to take place at the L'Ardoise Community Centre.

Anyone wishing to make a financial contribution may do so by contacting Sally Mombourquette at (902) 587-2171 or by mailing your donation to L'Ardoise Social Action 19 Mombourquette Rd. Lr. L'Ardoise NS B0E 1W0

RTO: There was an error in the contact list. Colleen Mac Rae no longer has her land line so her phone number is **902-302-5309**. Sorry for the inconvenience.

Nov. 26 is Election Day in Nova Scotia

As candidates seek your vote, it is an opportunity to ask them about Medical Assistance in Dying (MAiD). The Christian Medical and Dental Association of Canada has compiled a list of topics, suggested questions and background information. Read and download them here:

<https://www.antigonishdiocese.com/providing-hope/>

<https://catholicconscience.org/canada/nova-scotia/2024-provincial-election/>

Catholic Conscience has been involved in non-partisan voter, candidate, and party engagement for more than ten years and is a source of comprehensive, non-partisan resources on a range of topics including the sanctity of life to the environment, economics, solidarity, rights and responsibilities, and good governance. This agency has compiled a voter's guide and other materials designed to support voter engagement and Catholic Social Teaching:

Catholics are called to participate, in accordance with the full measure of talents entrusted to us by God, each of us in accordance with our own well-formed conscience. At a minimum, this means voting prayerfully and wisely after having considered all relevant issues, the positions of each of the candidates and parties, and relevant Church teachings. Many of us are called to even deeper involvement: volunteering at polling stations and other efforts to get out the vote; engaging personally with candidates and party officials; helping to spread good ideas and encourage others to vote properly; or in some cases volunteering to assist candidates or parties – or even putting ourselves forward as candidates.

For Catholics, the voting process is really just a variation of the process we should use in making all of our life decisions. In voting, we should always:

1. Register!
2. Inform ourselves responsibly concerning (a) [the teachings of the Church](#) and (b) issues relevant to the election;

3. Reflect prayerfully;
4. Choose confidently;
5. Vote (polling places can generally be found on the provincial/territorial election registrars' websites); and
6. Once the election is over, stay actively and respectfully engaged with those who have been elected – whether they are our own preferred candidates or not. This is important if we hope to improve our choices in the future.

Even when choices seem clear, we should neither ignore the process nor skip steps: we Catholics have both a civic duty to stay informed and a calling to seek God's help in choosing. Nor can we responsibly abstain from voting, except in extreme and very clear-cut circumstances. If we don't vote or stay engaged between elections, how can we hope to improve things? And how, when our time comes and we face judgment, will we explain the fact that we failed to do what we could to help build a world pleasing to God?

“As far as possible citizens should take an active part in public life.”
Catechism of the Catholic Church, Section 1915

For more than 130 years the Catholic Church has offered detailed guidance on a full range of social issues, from the dignity of life and of our life's work to the environment and proper roles of government, the economy, and educational institutions.

Specifically, we are called to consider each of the following principles, values, and virtues in deciding our votes:

The life and dignity of the human person, which includes both the **sanctity of life** and the **dignity of work**. Catholics care about the sanctity of life because the entire purpose of this life is for each soul God puts into it to find its way back to God. Terminating a life voluntarily at any time after its conception necessarily frustrates that purpose. We care about work because it is through our life's work that we apply the time, talent, and treasure that God has entrusted to us assist in His continuing act of creation, seeking truth and working to ensure that all those around us are enabled to apply their gifts as well.

The Church defines **the common good** as the sum total of social conditions which allow people, as both groups and individuals, to reach their own true human fulfilment more fully and more easily, including commitment to peace, the organization of the State's powers, a sound juridical system, the protection of the environment, and the provision of essential services to all. Everyone deserves access to a dignified home, sufficient and nutritious food, and an opportunity to put the talents God entrusted to them to work.

Subsidiarity is the principle that all institutions of society – the government, businesses, schools, community organizations, and above all individuals and the family – help each other to serve their proper purpose. It includes the general rule that things should be done, and decided, by individuals, or at the lowest responsibly possible social level. Only by empowering individuals and smaller groups to make their own decisions can their freedom to seek God in their own ways be ensured. Each of us must be allowed to make our own way as best we can, under our own power, charting our own course toward truth in true freedom.

Solidarity, or the principle that what affects one of us affects us all, whether we are in the same town, province, or country, speak the same language, or have the same interests. As St. Paul explained, we are all different parts of the same One Body of Christ. If others suffer, we share in their distress.

A very common challenge is to balance the principle of solidarity – which should suggest to all of us that “we're all in this together” – with subsidiarity, which

implies among other things that individuals and organizations should strive to do what they can to take care of themselves first, before burdening others.

The fundamental values of **truth, freedom, justice, and love** should guide consideration of all proposals. We should always ask ourselves, how does any proposal relate to the truth, to freedom, to justice, and to love for all?

The virtues of **wisdom** and **humility** are also of fundamental importance, though sometimes in our modern culture they can seem to seldom be considered.

Want more information?

[Our summary of the principles, values, virtues, and sins of Catholic social thinking, based on the Compendium of the Social Doctrine of the Church, the Catechism, and other Church teachings, is available here.](#)

[The official and encyclopedic *Compendium of the Social Doctrine of the Church* can be found here.](#)

[The *Catechism of the Catholic Church* can be found here.](#)

Curious as to which level(s) of government are responsible for an issue? A listing of federal, provincial, and municipal responsibilities in Canada can be found here:

[Thoughts on the Catholic duty of civic participation can be found here.](#)

Papal teachings, including encyclicals, exhortations, and other documents, are available at www.vatican.va.

[Materials published by the Canadian Conference of Catholic Bishops concerning peace, justice, civics, and participation can be found here.](#)

Dying with Christ – Living with Hope is a three-video series seeking to demystify the dying process, making way for a new approach to end of life questions. The discussion, led by theologians and healthcare professionals, will give timeless perspectives on suffering, grief, dying, and our duty to care.

Offered by the Christian Medical and Dental Association of Canada via Zoom on January 15, 22, and 29, 2025, at 8 pm (Atlantic) or February 20, 27 and March 6, 2025 at 1 pm (Atlantic)

For details and to register:

<https://www.antigonishdiocese.com/providing-hope/>

From the Catholic Register

MAiD non-compliance goes unpunished

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

- November 20, 2024

Regulators of Ontario's euthanasia program have identified 428 cases of non-compliance by assisted suicide providers since 2016, but none of those violations were reported to the public or law enforcement.

Alexander Raikin's report "A Pattern of Noncompliance" in *The New Atlantis* reveals that lack of adherence to protocol began back in 2016 and 2017 with the first 100 medical assistance in dying (MAiD) fatalities. The visiting fellow in bioethics and American democracy at the Ethics and Public Policy Center (EPPC) uncovered a June 2017 academic paper published in *Academic Forensic Pathology* co-authored by Chief Coroner of Ontario, Dirk Huyer.

One of the standout excerpts from this study was that "MAiD regulations require clinicians to notify the pharmacist of the purpose of the MAiD medications before they are dispensed; however, some physicians listed that they did not abide by these regulations." Only 61 per cent of pharmacists in the first 100 MAiD cases were told the purpose of prescription.

"This is a safeguard," said Raikin. "If they knowingly don't follow the safeguard it is punishable up to years in prison. This is in the Criminal Code."

Raikin noted it is striking that “exactly when you would assume that MAiD providers would be (at their) most diligent and most scrupulous in following the law because it’s a new legislation” there was instead an abundance of breaches.

According to the Canadian writer and researcher, the sole reason why this analysis of the first 100 MAiD deaths is public domain is because one of the authors, Alexandra Rosso, wrote the paper as part of her honours study program at the University of Ottawa.

In an Oct. 9, 2018, memorandum provided to *The Register* by Raikin, the Office of the Chief Coroner (OCC) noted “some case reviews have demonstrated compliance concerns with both the Criminal Code and regulatory body policy expectations, some of which have recurred over time.”

As a result, Huyer’s office decided to implement a new system on Nov. 1, 2018, that would see each compliance issue get allotted a “level” of severity — level one being the least serious and level five the gravest. Level one violations would garner an informal conversation/email, escalating to level five where a report would be made to police and College of Physicians and Surgeons of Ontario (CPSO).

Of 76 compliance issues documented by the new system between Nov. 1, 2018, and Sept. 15, 2020, there were 16 level one cases, 51 level two infractions and nine level three violations. Not a single protocol transgression was elevated to investigative scrutiny.

“A Pattern of Noncompliance” does contain quotes from Huyer and other euthanasia practitioners that project a message the safeguards in Canada and Ontario are fastidious and the consequences of violating regulatory policies are severe. Raikin included an Aug. 8, 2018, article from *The Register* in his report where Huyer declared “Ontario has the strongest oversight of any province or territory in Canada. Every case is reported. Everybody has scrutiny on all of these cases.”

Despite these pronouncements, Raikin discovered comments made by Huyer during a private monthly webinar of Ontario nurses in December 2018 — available as an unlisted YouTube video — regarding a “very small handful” of practitioners not deviating from their approach despite educational intervention.

“And so, we see a pattern of noncompliance, we see a pattern of not following legislation, a pattern of not following regulation, and frankly we can’t just continue to do education to those folks if they’re directly repeating stuff that we’ve brought to their attention,” said Huyer.

Raikin’s report says the case treated with the most severity occurred in 2017 before the level system. Dr. Eugenie Tjan was reported to the CPSO. The regulatory body conducted an investigation and found her care “did not meet the standard of practice and showed a lack of skill, knowledge and judgment.”

The Independent Opinion provider (IO) called upon to scrutinize Tjan declared she “continued to underestimate the magnitude of providing medically-assisted death and the responsibility attached.” Tjan continues to this day as a licensed physician in Ontario but remains barred from performing assisted suicide. She may continue practising palliative care as long as she is supervised by another doctor.

Raikin wrote that “if this most ‘blatant’ case of violating Canada’s criminal law on euthanasia did not trigger a criminal investigation, no wonder the compliance concerns that Huyer’s office identifies have received so little public attention. Meanwhile, out of sight, the number of concerns continued to rise.”

To read Raikin’s full report,

visit <https://www.thenewatlantis.com/publications/compliance-problems-maid-canada-leaked-documents>.

Sr. Ann Marie MacDougall, CND

Please remember in your prayers Sister Ann Marie MacDougall 89, formerly S.S. Gregory Maria, a Sister of the Congregation of Notre Dame, died at the CND Health Care Center on November 16, 2024 in her 69th year of Religious Life. Sr. Ann Marie is survived by her brother, John (Loyola). She was predeceased by her sister, Lorna (Sam) MacDougall. She is also survived by her beloved nieces, nephews, grandnieces and grandnephews and their families.

Ann Marie was born in Halifax on April 14, 1935, the daughter of the late Gregory and Dorothy (Fegan) McDougall. She entered the Congregation of Notre Dame in 1953 and made First Vows in 1955.

Sister Ann Marie began teaching at the elementary level in Antigonish and River Ryan. In 1972 she moved to Truro where she taught French for the duration of her teaching career. She continued as pastoral minister in Immaculate Conception Parish, Truro and Holy Name Parish, Inverness and a part-time hospital chaplain in Woodstock, NB. She also generously served in various community capacities in the field of hospitality and as health care coordinator in our long-term health care centers in Charlottetown and Sydney. Sister Ann Marie shared generously her gifts of music, recitation and dance through choral singing, clog dancing, playing the ukulele or offering a favorite verse. Ann Marie was known for her welcoming spirit and warm heart. In her retirement years Sister Ann Marie lived at Parkland Cape Breton. In 2020 she moved to the CND Health Care Centre where she focused on intercessory prayer and personal presence.

Her love for family and her genuine interest in their well-being fostered the closeness she maintained with them throughout her life. Mass of Christian burial will be celebrated on Thursday, November 21 at 11 a.m. at St. Marguerite Bourgeoys Church with Father Bill Burke officiating. Interment in Resurrection Cemetery, Sydney Forks. To view the service, or to leave a memory or condolence for her family, please visit: www.twcurry.com

<https://www.saltwire.com/halifax/obituaries/sister-ann-marie-macdougall-104788/>