

**St. Peter's, Holy Guardian Angels, Sacred Heart and  
St. John the Baptist Parishes**

**(902) 535-2053**

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

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

**Pastor Rev. John Yake, Secretary, Mary Sutherland, and Book Keeper, Lauren Burke wish you and your families a very safe, blessed, and happy Christmas and a new year, a year of peace, richly enjoying the Lord's choicest blessings.**

**January 1, 2021**

**Mary, the Holy Mother of God**

**World Day of Peace**

Today the Church celebrates the Solemnity of Mary, Mother of God, our Lady's greatest title. This feast is the octave of Christmas. In the modern Roman Calendar only Christmas and Easter enjoy the privilege of an octave. According to the 1962 Missal of St. John XXIII the Extraordinary Form of the Roman Rite, today is the Solemnity of Circumcision of Our Lord.

"Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary. Mary is acclaimed and represented in the liturgy as the "Seat of Wisdom."  
— *Catechism of the Catholic Church* 721

A plenary indulgence may be gained by reciting or singing the hymn [\*Veni Creator Spiritus\*](#) on the first day of the year. This hymn is traditionally sung for beginnings of things, calling on the Holy Spirit before endeavoring something new.



## Solemnity of Mary, Mother of God - Day Eight



Although New Year's Day is not celebrated by the Church, this day has been observed as a holy day of obligation since early times due to the Solemnity of Mary, Mother of God. Each family and country has different traditional foods to eat on New Year's Day, with lentils being the main superstition: ill luck befalling those who do not eat lentils at the beginning of the year.

New Year's is a day of traditional hospitality, visiting and good cheer, mostly with a secular view, but there is no reason that this day, too, could not be sanctified in Christ.

## January 3, 2021

## Epiphany of The Lord

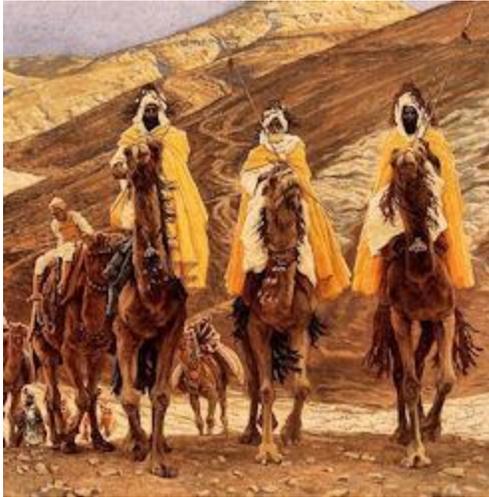


Today the Church celebrates the Solemnity of the Epiphany. "The Lord and ruler is coming; kingship is his, and government and power." With these words, the Church proclaims that today's feast brings to a perfect fulfillment all the purposes of Advent. Epiphany, therefore, marks the liturgical zenith of the Advent-Christmas season. — *Pius Parsch*



The Solemnity of the Epiphany is celebrated either on January 6 or, according to the decision of the episcopal conference, on the Sunday between January 2 and January 8. The young Messiah is revealed as the light of the nations. Yet, as the antiphon for the *Magnificat* at Second Vespers reminds us, three mysteries are encompassed in this solemnity: the adoration of the Christ Child by the Magi, the Baptism of Christ and the wedding feast at Cana. Extra candles and/or lamps may

be placed around the sanctuary and in other parts of the church to honor Christ revealed as the Light of the Gentiles (*Ceremonial of Bishops*). It is customary to replace the images of the shepherds at the crib with the three Magi and their gifts. — *Ceremonies of the Liturgical Year*, Msgr. Peter J. Elliott, Ignatius Press.



The feast of the Epiphany, which was kept in the East and in certain Western Churches before being observed in Rome, seems to have been originally a feast of the nativity; January 6, for those churches where it was kept, was the equivalent of Christmas (December 25) in the Roman Church. The feast was introduced at Rome in the second half of the sixth century and became the complement and, so to say, the crown of the Christmas festival.

Epiphany means manifestation. What the Church celebrates today is the manifestation of our Lord to the whole world; after being made known to the shepherds of Bethlehem He is revealed to the Magi who have come from the East to adore Him. Christian tradition has ever seen in the Magi the first fruits of the Gentiles; they lead in their wake all the peoples of the earth, and thus the Epiphany is an affirmation of universal salvation. St. Leo brings out this point admirably in a sermon, read at Matins, in which he shows in the adoration of the Magi the beginnings of Christian faith, the time when the great mass of the heathen sets off to follow the star which summons it to seek its Saviour.

That is the meaning, too, of the wonderful prophecy from Isaias which the liturgy appoints to be read in the first nocturn at Matins and at the Epistle of the Mass. This same thought of universal redemption the Church returns to as she sings, in the antiphon to the Magnificat at 2nd Vespers, applying the words to herself, of the union with Christ typified by the wedding feast at Cana, by the baptism of her children foreshadowed by that of Christ in the waters of the Jordan. Formerly the Epiphany was an additional day for solemn baptisms.



### **Solemnity of the Epiphany - Day Twelve**

Epiphany is a large celebration, especially in Spanish speaking countries. Things look different around the household: the infant

Jesus in the manger now has a small gold crown and is wearing regal robes. The figures of the wise men have reached Bethlehem, completing the nativity scene.

The Church extends itself on Epiphany to the homes of the faithful. The custom of blessing the home on this day probably originated from these words in the Gospel, "And entering into the house, they found the Child with Mary, His Mother, and falling down they adored Him." The priest blesses the house if he can be present, but if not, the father of the family may do so.



### **Sacrament of Baptism**

**please call:**

**Rev. John Yake, I.V.Dei  
902-535-2231**

Instructors:

Mary Fougere, SJB 902) 535-2699

Rose Pâté, SP (902) 302-7011

Vera Doucette, HGA (902) 785-4018

### **Sacrament of Matrimony**

Please call Fr. Yake six months previous to the scheduled marriage date.

### **Pre-Marriage Program**

**May 29, 2021**

Offered by Family Service of Eastern Nova Scotia, Glace Bay.

Register by phone: 902-849-4772

For more information, contact:

Tasia Boucher

EAP/Pre-Marriage Program Coordinator & Admin Support

[tboucher@fsens.ns.ca](mailto:tboucher@fsens.ns.ca)

Website: <http://ensfamilyservice.ca/>

### **EUCCHARIST SCHEDULE:**

ORDINARY TIME

**WEEKDAY LITURGIES**

## **WEEKEND LITURGY**

**No Masses this week, Jan. 6 – 8, 2021**

**In case of emergency, Fr. Yake can be reached at home (902) 535-2231.**

### **Saturday, January 9, 2021**

SH 4:00 PM

HGA 5:30 PM

### **Sunday, January 7, 2021**

SJB 9:00 AM

SP 10:30 AM

### **Dec. 27, 2020 receipts**

#### **St. Peter's**

Envelopes & Loose	\$1,032.00
Parish Dues	\$ 10.00
Missals	\$ 5.00
Memory Tree	\$ 325.00
Christmas	\$ 100.00
St. Anthony	\$ 25.00

**Total** **\$1,497.00**

#### **Holy Guardian Angels**

Envelopes & Loose	\$ 837.50
Candles	\$ 11.20
Church flowers	\$ 20.00
Christmas Offering	\$ 1,080.00

**Total** **\$ 1,948.70**

### **St. John the Baptist**

Envelopes & Loose	\$ 637.00
Christmas Offering	\$1,220.00
Memory Tree	\$1,565.76
Advent Folders	\$ 450.00
Property Maintenance	\$ 400.00

**Total** **\$4,272.76**

**The next St. Peter's Parish Council meeting** will be on Monday, January 18, 2021 at 7:00 PM in the glebe basement. **There are three vacancies on St. Peter's Parish Council.** This is a significant service to the ongoing development of a parish community. Feeling called to serve is a prompting of baptismal grace and as such is an opportunity to respond to Jesus' call to serve. Please call the office (902) 535-2053 in order to respond to this important invitation. Perhaps you may recognize this gift in others so you may approach them. Thank you.

**Mass cards for the living are now available** for \$2.00 each + Mass Stipend for the priest

**Hard copies of bulletin are available upon request** and can be picked up at glebe on Thursdays between 11:00 AM and 12:00 PM. Please call during office hours or leave message if you require one.

**2020-2021 Sunday Missals are available at church door \$5.00 each**

**SP: A Christmas tree will be displayed in the St Peters church again this year,** from Nov 29 through Advent. A decoration will be placed on it for each name received. Charitable donation receipts will be issued. All funds raised will go to St Peters Parish. Due to Covid 19 this year, donations may be dropped in the collection box at Sunday Mass, dropped at the Glebe house on Monday to Thursday mornings from 9am to 12 pm, mailed to St Peters Parish, PO Box 130 St Peters, B0E 3B0 or e-transfer to [memorytreestpeters@gmail.com](mailto:memorytreestpeters@gmail.com) Security answer to your question should be memory tree and in the message section add the name (s) you would like placed on the tree.

**SJB memory tree: donations made in memory of a loved one** will have the name placed on a dove, angel, or star which will be placed on the tree during the

Christmas season. Donations and names can be given to Marie Fougere or Mimi Fougere or simply place name and donation in the collection. Proceeds will be for parish needs. Thank you.

**Donations may be made to Leaside Transition House** and money will go towards needy children at Christmas.

**HGA: Christmas flowers** Anyone wishing to contribute in memory of loved ones may place your donation in an envelope, write your name and the names of your loved ones (IMO) on the envelope, and deposit it into the Collection Basket as you enter the church. Thank you in advance for the beauty and memories which these flowers bring to our Christmas celebrations.

**HGA: The Jesse Tree** will be up in the church throughout Advent. The donations which you hang on the tree will be going to Social Action/Parish Food Bank. Many thanks for your participation.

### **52nd International Eucharistic Congress Sept. 5-12, 2021**

The Most Rev. Louis Corriveau is the CCCB National Delegate for the French Sector and the Most Rev. Brian Joseph Dunn is the CCCB National Delegate for the English Sector.

Visit the Congress website: [iec2020.hu](http://iec2020.hu)

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### **Mass For Shut-Ins airs on CTV Sundays at 11:30 am**

You can also watch the recorded videos on the [Diocese of Antigonish YouTube channel](#) and MyParish app.

### **From Bishop Kirkpatrick:**

"From conception, to maturity, to old age - life is a continuous journey. Some journeys are cut short by sickness or tragedy; some life journeys last more than 100 years. Ours is a spiritual journey of the heart, working its way home to God."

As we celebrate Christmas this year, so many things come to mind. We think

about loved ones who are not with us now. We think back to days past and we yearn for better days ahead. The reality is that we make the most of our present day as we contemplate the meaning of Christmas. Christmas validates our hope that our God-is-with-us, Emmanuel and that is why we need to celebrate Christmas.

The words of the prophet Isaiah from the midnight Mass are a poetic gem. The lovely language does not cover up the agony behind the lines; it underlines it. The prophet is appealing to the people who have, “lived in a land of deep darkness,” pressed down by “the yoke of their burden...” We have been living in a land full of gloom burdened by this pandemic, unable to gather freely to worship, unable to gather as a family in our homes and in our churches. We long for the light to dispel this darkness that surrounds us. As we celebrate Christmas, we need to recognize and acknowledge that our God is with us always and will see us through these dark days. Let the message of Christmas speak to our hearts. Christmas is about allowing that love of God found in each to be shared. As people of faith, we are to reach out to one another in love, albeit this year with a mask and from a safe distance. Despite any darkness, Christmas fills us with hope and reminds us of God’s enduring love and constant presence among us. May we open our hearts to the light of His presence not just on Christmas Day, but every day.

May Blessed Mary and St. Joseph bless you and your families.

***Bishop Wayne Joseph Kirkpatrick***

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## Epiphany of the Lord January 3, 2021



There are so many wonderful details in the Epiphany story: the call of the Magi, their enthusiastic response, the significance of the star they seek, the gifts they bring, their dramatic interaction with Herod, and their ultimate rejection of Herod in favour of Christ. We can observe how they journey in stages from the light of a star to the bright and glorious Light of Jesus Christ. In addition to the traditional concepts that characterize the journey of the Magi – there is another underlying story within the story, that of travelling in faith toward God.

From conception, to maturity, to old age – life is a continuous journey. Some journeys are cut short by sickness or tragedy; some life journeys last more than 100 years. Ours is a spiritual journey of the heart, working its way home to God.

The Magi are an example to us. They were lost, blocked at every turn, more or less travelling in the dark, and yet, they were on the move, searching, looking for the light; the light came to them as a gift. They saw the light and made a journey of faith to search for the newborn King, to discover him and to worship him. When they left their gifts, they took with them a treasure that far surpassed anything they brought. They took away the gift of knowing Jesus. They left for their country by another road, guided no longer by the light of a star but by the light of faith.

They are a summary of all those who journey in faith. Like the Magi we too journey in faith – it may be long or short journey we do not know. The important

thing is to be open to our God and continue on the journey of faith. We are all companions on the journey.

**Bishop Wayne Joseph Kirkpatrick**

**Christmas Message from The Most Rev. Richard Gagnon  
President of the Canadian Conference of Catholic Bishops**

<https://www.cccb.ca/letter/christmas-message-2020/>

**“An Act to amend the Criminal Code” (medical assistance in dying)**

**Download letter:**

English

[MAID\\_Religious Leaders in Canada oppose Bill C-7\\_EN Final](#)

French

[MAID\\_Religious Leaders in Canada oppose Bill C-7\\_FR Final](#)

### **Open Letter to All Canadians**

We are obliged to express our strong concern and opposition to Bill C-7 which, among other things, expands access to euthanasia and assisted suicide to those who are not dying. It perplexes our collective minds that we have come so far as a society yet, at the same time, have so seriously regressed in the manner that we treat the weak, the ill, and the marginalized. We the undersigned remain inalterably opposed to euthanasia and assisted suicide, the intentional killing of human beings, euphemistically being called “Medical Assistance in Dying,” (MAiD) but which is more accurately, and tragically, nothing less than murder, as was recognized by the Criminal Code of Canada prior to the passing of Bill C-14 in June 2016.<sup>1</sup>

We, of course, have no desire to impose pain on the sick, nor do we wish that anyone suffer unduly. This is not our approach to illness and dying. We are convinced that a robust palliative care system available to all Canadians is a much more effective response to suffering and to protecting the sacred dignity of the

human person. Palliative care addresses pain in a loving and caring environment, wherein people go out of their way to offer comfort and solace. It makes everyone into a better person. Palliative care is a viable and life affirming alternative, which does not discriminate against any group and which gives expression to the ethics of caring and inclusion, hallmarks of Canadian values.

*In the presence of human pain, suffering and loneliness, we need to respond as a society with profound solidarity and extraordinary care. It is via the deep acknowledgement of the beauty and dignity of human life, lived and experienced as a gift, filled with meaning and love, that we can come to the aid of the most vulnerable among us.*



It is clear that the offerings of Bill C-7 will have harmful effects on persons with disabilities, as their representatives and organizations have made abundantly clear, and as the United Nations Special Rapporteur concluded on her visit to Canada. Offering euthanasia or assisted suicide to those living with a disability or chronic illness, but who are not dying, suggests that living with a disability or illness is a fate worse than death. This will create certain pressures to accept such lethal procedures, putting the lives of these Canadians at greater risk in what is now a new regime that sees certain lives can be ended.

Soon, the Federal Government will be contemplating the expansion of euthanasia to “mature minors” and to those whose sole medical condition is mental illness. With our world-renowned health care system now endorsing euthanasia as a “solution” to human suffering, we will be undermining the creativity and resolve that is needed to confront some of the most complex cases of care. We are, in effect, imposing the intentional taking of human life as a solution to human suffering. This is not just deeply troubling; it is unacceptable for a civilized society. The course on which we have embarked has resulted in the perverse reality that doctors and other health-care professionals who, on basic religious or ethical principle, refuse to administer a lethal injection could be subject to sanctions, even to the point of losing their license. How precipitous a fall we have made into a moral abyss. This is not what we, as Canadians, have in mind when thinking of ourselves as a caring, compassionate and inclusive society.

Instead, we must embrace those who suffer, and offer exceptional care to those who are confronting illness and death; to deploy our expertise and resources in confronting complex cases of care, rather than choosing lethal procedures that are incompatible with the dignity of both the patient and the health-care professional. Palliative care administered with unwavering compassion, generosity and skill expresses the best of who we are. Rather than withdrawing from those who are not far from leaving us, we must embrace them even more tightly, helping them to find meaning up to the last moments of life. This is how we build compassionate communities.

As Canadians, we can and must do better. It is our firm belief that to avoid moving too quickly toward a reality that has serious and long-lasting repercussions, we need to press hard on the pause button, and take serious stock of the impact of MAiD. As religious leaders in Canada, we provide this moral vision through the living memories of our respective traditions which stem from thousands of years across continents and cultures. We do not claim to have the technical solutions to all these complex problems; however, our duty is to witness to the lessons about the human spirit, the inestimable value and meaning of life, and the equal dignity of all learned through the crucible of history and through our extensive experiences of being at the bedside of the sick and dying. A society suffering from moral amnesia is perilously vulnerable to repeating the painful mistakes of the past. Let us not forget what is most becoming and appropriate to human dignity.

We urge a more complete consultation with all Canadians on this grave matter. In the presence of human pain, suffering and loneliness, we need to respond as a society with profound solidarity and extraordinary care. It is via the deep acknowledgement of the beauty and dignity of human life, lived and experienced as a gift, filled with meaning and love, that we can come to the aid of the most vulnerable among us. This is a defining moment for Canada. Let us take this moment with careful and complete deliberation, so we can become/be a society of care, compassion and inclusion for all.

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1Prior to the exemptions of Bill C-14, medical practitioners and nurse practitioners in Canada, would have been charged criminally with “culpable homicide” if they “intentionally cause the death of another person, even if they consent to die (section 14 of the Criminal Code).” Likewise, prior to Bill C-14, it was a criminal offence for anyone to “assist a person to die by suicide, whether or not suicide ensues (paragraph 241(b) of the Criminal Code).” Cf.

<https://www.justice.gc.ca/eng/rp-pr/other-autre/ad-am/p2.html>

## **SIGNATORIES:**

Rev. Bill Allan  
President  
Associated Gospel Churches of Canada

Dr. Rob Blackaby  
President  
Canadian Southern Baptist Seminary & College

Rabbi Dr. Reuven P. Bulka, CM, Ph.D  
Rabbi Emeritus and spiritual leader  
Congregation Machzikei Hadas, Ottawa

Kim Cairns  
President  
Peace River Bible Institute

Elder Michel J. Carter  
Area Seventy, National Public Affairs  
The Church of Jesus Christ of Latter-day Saints

Bruce J. Clemenger  
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The Evangelical Fellowship of Canada

David Di Staulo  
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Canadian Assemblies of God

Tim Dyck  
Executive Director  
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Dr. Stephen Elliott  
National Superintendent  
The Wesleyan Church of Canada

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Rev. Dr. Ian Fitzpatrick  
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Brenda Frost  
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Eston College

Rabbi Baruch Frydman-Kohl  
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Vice Chair  
Canadian Rabbinic Caucus

The Most Rev. Richard Gagnon  
Archbishop of Winnipeg  
President  
Canadian Conference of Catholic Bishops

Dr. Jeff P. Greenman  
President  
Regent College

Rabbi Jarrod Grover  
Beth Tikvah Synagogue in Toronto  
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Rabbi Dr. Geoffrey Haber, BA, BA, MA,  
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The Christian and Missionary Alliance in Canada

Farhan Iqbal  
Missionary  
Ahmadiyya Muslim Jama'at Canada

The Most Rev. Shane B. Janzen  
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Rev. Steven Jones  
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Dr. David P. Lavigne  
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The Right Rev. Brian K. Magnus  
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Rev. Tim McCoy  
Executive Minister  
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Rev. David McGrew  
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Canadian Fellowship of Churches and Ministers

Rev. Paul McPhail  
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Independent Assemblies of God International Canada

Rev. Wesley E. Mills  
President and National Director  
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Rev. Rob Ogilvie  
Executive Minister  
Canadian Baptists of Western Canada

Rev. Frank Patrick  
Pentecostal Assemblies of Canada

Michael B. Pawelke  
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Briercrest College and Seminary

Rev. John Pellowe, MBA, DMin  
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The Union of French Baptist Churches in Canada

Pastor David Ruis  
National Director  
Vineyard Canada

Rev. David Schrader  
National Pastor  
Congregational Christian Churches in Canada

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His Eminence Metropolitan Archbishop Sotirios  
Primate  
Greek Orthodox Metropolis of Toronto  
& All of Canada

Rabbi Chaim Strauchler  
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Dr. Bill Taylor  
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Archbishop Papken Tcharian  
The Primate of the Armenian Prelacy of Canada

Rev. Timothy Teuscher  
President  
Lutheran Church-Canada

Dr. David Williams  
President  
Taylor Seminary and College

Rev. Dr. David R. Wells, MA, DD  
General Superintendent  
The Pentecostal Assemblies of Canada

## **From the Catholic Register**

### **Smile said it all about our culture of death**

BY CHARLES LEWIS

- December 24, 2020

This is about a single newspaper photograph. The Canadian Press took it on Dec. 10 on the day the House of Commons passed Bill C-7, which expands euthanasia to include more victims.

The bill has yet to pass the Senate, and the federal government was given a two-month extension on its deadline to do so on Dec. 17 by a Quebec Superior Court judge. But the gist of it is that dying is no longer a requirement. What is deemed to be suffering, a subjective notion, will be enough to get a lethal dose of poison. It will also allow those who are suffering and also have mental illness to be included. I saw the photo in question in the *National Post* over breakfast. I felt like retching, so offensive did I find it. It was truly obscene.

The picture showed federal Justice Minister David Lametti, grinning and giving himself a big thumbs-up after the passage of Bill C-7.

Why was Lametti smiling? What was there to be happy about? Why are some of his Liberal colleagues seen applauding as if they just watched a clever magician?

The photo told me everything I needed to know about the culture of death our federal government is promoting. It confirmed for me how easily Canadians are fooled in the name of secular progress and how cheap life is becoming.

Last year I met someone who was involved in writing the original euthanasia legislation that was passed in June 2016. I was not thrilled by what he had done and let him know it. But what he said was worth noting. He believed that certain Canadians, those dying and in pain, should have the right to die. Then he added this: Every time euthanasia is used it is a failure.

This was not the last time I heard this sentiment expressed. I have spoken to palliative physicians who have said much the same thing: euthanasia is a failure of our health-care system.

The government was pressured by some to allow for mental illness alone as the sole issue but Lametti decided to wait on that ... for now.

On Nov 24, as reported in the *National Post*, the justice minister assured Canadians it will happen:

“Lametti also said he hopes the medical assistance in dying (MAiD) regime will eventually be further expanded to people who are suffering solely from mental illness, but the government doesn’t have enough time to do it before a court-ordered deadline of Dec. 18 for this bill to pass.”

He added that a study would be launched soon.

There are already those who believe that denying mental illness as the sole reason for euthanasia is unconstitutional. They say that with proper safeguards killing the mentally ill could work.

Safeguards? Like what? Making sure the person who is mentally ill is actually of sound mind? Who will decide this?

A fundamental tenet of the original 2016 bill was that the person requesting death must be capable of making such a grave decision and whose death is reasonably foreseeable. Those promises have gone up in smoke.

There are some who say I am being extreme when I compare what is happening in Canada today to Nazi Germany in the 1930s and 1940s. But this is not hyperbole. To be clear, I am not saying the members of this government or Lametti are Nazis or Nazi sympathizers.

However, in the 20th century it was the Nazis who made euthanasia a significant part of its way of governing. They billed it as ending unnecessary suffering of the patient as well as ending the burden on the family who must take care of such a person.

Of course, the Nazi euthanasia program eventually expanded to all kinds of people who were not considered “whole.” Little children were often murdered for having birth defects or handicaps.

No, we are not in Nazi Germany but in many ways we are emulating those policies. And that is a disgrace.

Now the worst part of all: We let this happen. Not just secular society but religious society too. We were too passive and we are now seeing the fruits of that passivity. So now ask yourselves: Are you OK with killing the mentally ill? The government said it would soon study the killing of teens. Are you OK with that, too?

If not, then for God’s sake do something. Not tomorrow — now. Let your MPs know. Let the prime minister know. Let your priest and those in your parish. Let your neighbours know and your relatives and friends. Get angry.

Stop hiding your heads in the sand. It is killing us.

*(Lewis is a Toronto writer and regular contributor to The Register.)*

### **Five questions about the Year of St. Joseph:**

1. What is the Year of St. Joseph? Vatican News announced that this year, with the Apostolic Letter “Patris corde” (“With a Father’s Heart”), Pope Francis recalls the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church. To mark the occasion, the Holy Father has proclaimed a “Year of Saint Joseph” from 8 December 2020 to 8 December 2021. 2. What is “Patris corde” and why was it written? The Holy Father wrote “Patris corde” against the backdrop of the Covid-19 pandemic, which, he says, has helped us see more clearly the importance of “ordinary” people who exercise patience and offer hope every day, often unseen or even taken for granted. In this, they resemble Saint Joseph, “the man who goes unnoticed, a daily, discreet and hidden presence,” who nonetheless played “an incomparable role in the history of salvation.” You can read “Patris Corde” here:

[http://www.vatican.va/content/francesco/en/apost\\_letters/documents/papa-francesco-lettera-ap\\_20201208\\_patris-corde.html](http://www.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco-lettera-ap_20201208_patris-corde.html) 3. Why is it important to honour St. Joseph? Joseph is seen as a role model in several ways. He trusted God and Mary and “concretely expressed his fatherhood”, providing Jesus with a father on Earth and a safe and nurturing home life in which to grow. This was not easy in a land where war, poverty, and violence were common, and in a family situation that was anything but common. Joseph embraced his faith and his family with courage and conviction, despite danger and doubts. Because of this, Joseph is also seen as an important part of the ‘crossroads between the Old and New Testament,’ and a father of all Christians. 4. What else can we learn from St. Joseph? Jesus grew up watching Joseph work in his trade as a carpenter, seeing first hand the dignity of work, the importance of honouring one’s calling, and the goodness that comes from creation and being of service. We can use the experience of St. Joseph to reflect on the roles of work, skills, calling and creation in our own lives. 5. What is the Prayer to St. Joseph? Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary. To you God entrusted his only Son; in you Mary placed her trust; with you Christ became man. Blessed Joseph, to us too, show yourself a father and guide us in the path of life. Obtain for us grace, mercy and courage, and defend us from every evil. Amen. Read more:

<https://www.antigonishdiocese.com/sermon/sharing-in-prayer/>

<https://www.vaticannews.va/en/pope/news/2020-12/pope-francis-proclaims-year-of-st-joseph.html>

## **‘Come Care With Us’**

### **January is Recruitment Month For the Catholic Women’s League**

“Have you considered joining the CWL in your parish? Maybe now is the time to add your voice and support to a national sisterhood of Catholic women who promote awareness and response to social issues that affect all Canadians.” Janice MacDougall, President, Antigonish Diocesan CWL The Catholic Women's League of Canada calls members to grow in faith and to witness the love of God through ministry and service. Membership in the League provides many opportunities for new learning, fun, development of new and lasting friendships, and wonderful memories. It fosters personal and spiritual growth and a true sense of fulfillment. The members of the League, with the support and prayers of our Spiritual advisors, are embracing the restructuring of our beloved organization. With 100 years of faith in action, experience and history, we look fondly at the past, as we prepare for the future! • WHO- ALL women 16 years of age or older! • WHEN- No time like the present to renew your current or former membership, and to welcome new women to join! • WHY- To make a difference through service, faith & social justice! • HOW- Contact your local parish CWL about becoming a member. • IF your parish doesn’t have CWL, contact the Antigonish Diocesan Council for help. You can be as involved as your time permits! There is room for everyone! Each member brings her own gifts and talents and does what she can, when she can! Every contribution is valued no matter how small or large. Together we can accomplish more than we can do alone. We invite you to “Come Care with Us” as we work together, for God and Canada.

### **2021 marks the 200th anniversary of the death of Saint Elizabeth Ann Seton**

Who was she and what is her connection to the Sisters of St. Martha? Sr. Brendalee Boisvert explains. Historically, we Sisters of St. Martha began our lives with the Sisters of Charity of Halifax. We were trained by them in the ministries of Household Management. In 1900 Bishop Cameron decided that it was time to establish the Sisters of St. Martha for the Diocese of Antigonish. Archbishop O’Brien of Halifax gave his blessing to any Sister of Charity from Antigonish Diocese wanting to volunteer for this new community. A total of 13 women stood indicating their choice to go to Antigonish, and 2 more later. We know these 15 women as our Founding Community. That began a long history with the Diocese of Antigonish. When Saint Elizabeth Ann Seton was canonized in September 1975, her feast day (January 4) was included in the liturgical calendar of the Archdiocese

of Halifax in recognition of her role in the founding of the Sisters of Charity of Halifax. They trace their origins to the New York Sisters of Charity which is directly linked to Saint Elizabeth Seton through their founder, Elizabeth Boyle, who had been a member of the initial Emmitsburg community. Since joining the Sisters of Charity Federation in 2003, we have become increasingly aware of the faith and courage of Saint Elizabeth Ann Seton who is truly a Saint for our time. Her life as a married woman, mother, widow, single parent, convert to Catholicism and founder of the Sisters of Charity in Halifax, in North America, witnesses to a wide variety of virtues attractive to many of our contemporaries. The year 2021 marks the 200th anniversary of her death and is an invitation for us all to celebrate the gift of her life to the Church and to those Congregations who have connections with her spirit and Charism. In fact, St. Martha's welcoming Gospel Hospitality, maturity, strength, common sense, and concern for others seem to resonate with many aspects of Saint Elizabeth Seton's charism of charity.

As Sisters of St. Martha, we celebrate the connections we have with the Sisters of Charity of Halifax and the particular nuance to the Charism of Charity that we bring to the Federation, which is for us, as Sisters of St. Martha is to hear, embrace and respond to the cry for Gospel Hospitality. Sr. Brendalee Boisvert, CSM is Congregation Leader of the Sisters of St. Martha, Antigonish NS