

Thirty-Second Sunday in Ordinary Time November 7, 2021



MASS SCHEDULE AND INTENTIONS: November 6 to November 14

(L) indicates living intention

Saturday	Nov 6	
4:30 pm	Our Parishioners	
Sunday	Nov 7	Thirty-Second Sunday in Ordinary Time
9:00 am	Alphonse Saldanha	Juliette Coelho
11:00 am	Maria Del Carmen Exposito Ojeda	
Monday	Nov 8	
8:30 am	Mike Callard	Marieta & Chuck Lawton
Tuesday	Nov 9	
8:30 am	Rosalie Beasley	The Family
Wednesday	Nov 10	
8:30 am	Luigi Di Caprio	Wife and family
Thursday	Nov 11	
8:30 am	Merwyn De Souza	The Family
Friday	Nov 12	
8:30 am	Maddalena Nitti Saluzzi	Mary Saluzzi & family
Saturday	Nov 13	
4:30 pm	Italo Falcone	The Family
Sunday	Nov 14	Thirty-Third Sunday in Ordinary Time
9:00 am	Julita Houx	The family
11:00 am	Our Parishioners	

SANCTUARY LAMP (Week)

November 7: Maria Cabral (L), requested by Rose Martins

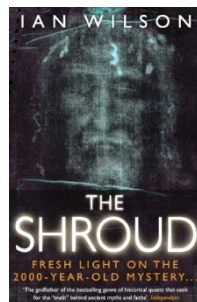
November 14: Julita Houx, requested by her family

LORD, GRANT MERCY AND LASTING PEACE to those who died recently, and strength and comfort to those who mourn them: Stephano Napoli

Blessed are those who have died in the Lord; let them rest from their labours for their good deeds go with them. Eternal Rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen

WORTHWHILE READING

The Shroud: Fresh Light On The 2000 Year Old Mystery by Ian Wilson



Two decades after radiocarbon dating declared the Turin Shroud a mediaeval fake, brand-new historical discoveries strongly suggest that this famous cloth, with its extraordinary photographic imprint, is genuinely Christ's shroud after all. In 1978 in his international bestseller *The Turin Shroud* Ian Wilson ignited worldwide public debate with his compelling case endorsing the shroud's authenticity. Now, 30 years later, he has completely rewritten and updated his earlier book to provide fresh evidence to support his original argument. *Shroud* boldly challenges the current post-radiocarbon dating view - that it is a fake. By arguing his case brilliantly and provocatively, Ian Wilson once more throws the matter into the public arena for further debate and controversy.

REMEMBRANCE DAY

Every year on November 11, Canadians pause in a silent moment of remembrance for the men and women who have served, and continue to serve our country during times of war, conflict and peace. We honour those who fought for Canada in the 1st World War (1914-1918), WW2 (1939-1945), and the Korean War (1950-1953), as well as those who have served since then. More than 1.5 million Canadians have served our country in this way, and more than 100,000 have died. They gave their lives and futures that we might live in peace.

The association between the poppy and war dates back to the Battle of Ypres in 1915. Canadian Lt.-Col. John McCrae was inspired to write the poem *In Flanders Fields* on sighting the poppies growing beside a grave of a close friend who had died in battle. The poem was a great inspiration in adopting the poppy as the Flower of Remembrance in allied and Commonwealth countries.

The first poppies were distributed in Canada in 1921. Today the donations from the distribution of millions of poppies are an important source of revenue for the Royal Canadian Legion that goes toward helping ex-servicemen and women buy food, and obtain shelter and medical attention.

In Flanders fields the poppies blow / Between the crosses, row on row / That mark our place; and in the sky / The larks, still bravely singing, fly / Scarce heard amid the guns below. We are the Dead. Short days ago / We lived, felt dawn, saw sunset glow / Loved, and were loved, and now we lie / In Flanders fields. Take up our quarrel with the foe: To you from failing hands / we throw the torch; be yours to hold it high. If ye break faith with us who die, / We shall not sleep, though poppies grow / In Flanders fields.

~ John McCrae (1872-1918)

The poem was a great inspiration in adopting the poppy as the Flower of Remembrance in allied and Commonwealth countries. See a related poem here: <http://tinyurl.com/2ewr3aw> and learn more about the adoption of the poppy here: www.greatwar.co.uk/people/moina-belle-michael.htm



WEEKEND CUSTODIAN NEEDED Duties include keeping the building and grounds clean and orderly; performing basic preventative maintenance and repairs; helping to set up church/rooms for use as needed. Anyone wishing to apply for the position, please send your CV to Fr. Peter Sabbath at psabbath@gmail.com

THANK YOU FOR CONTRIBUTIONS FOR OCTOBER 31

Offerings: \$3,012.50 Building Fund: \$870.00

Next special collection: November 14 – Helping Others

A QUESTION ON OUR DEARLY DEPARTED

Question: Often on Facebook and other sites, people speak of deceased loved ones as being in heaven. What are we to think of this sort of expression, and how should we speak of the deceased?



On the one hand, we can see expressions like this as a hopeful and polite way of speaking of the dead. Theologically, however, simply declaring or assuming a person is in heaven is wrong for a number of reasons. First, we take the judgment seat that belongs to Christ. Second, we may well engage in presumption. Third, we often mislead people into dubious hope or presumption. Fourth, we often deprive the dead who are in purgatory the prayers they need and deserve from us. Scripture does not say that we die and go straight to heaven. We have a little appointment to keep: the judgment seat of Christ. And even if the judgment is not about hell, a second judgment concerns the imperfections and sorrows that must be purged for nothing imperfect can enter heaven. It isn't

just our sins or the effects of them that need to be removed, but we also carry things we know we can't take to heaven, such as regrets, past hurts, sorrows, etc. Christ must wipe these tears from our eyes. Therefore, it is proper to assume that when our loved ones die, they go through some period of purification and purgation. How lengthy this is and how time here relates to "time" in purgatory or heaven is unknown. Perhaps a better way of speaking of our loved one is the traditional way: "Uncle Joe died two years ago. May he rest in peace." This avoids fake canonizations and inspires prayer. It reminds others that Uncle Joe is in the care of God, who knows what is right, just, best and necessary.

~ Msgr. Charles Pope

PRAYER HAS THE POWER TO CHANGE LIVES

"God is a father who never ignores his children when they call to him in times of suffering, loneliness and despair. Although at times it seems that so many of our prayers seem to have no result, Christians are called by Christ to insist and not give up. Prayer, prayer always changes reality, let us not forget that: It either changes things or changes our hearts, but it always changes. In teaching them to pray the Our Father, Jesus explains to his followers in what words and with what feelings they must turn to God. Father -- that is such a beautiful word to say. We can pray just with that word, 'father,' and feel that we have a father; not a master but a father. At important moments in his own life, Jesus is in an atmosphere of prayer and guided by the Holy Spirit in his actions. He also prays for others, including for Peter who will soon deny him. This consoles us, knowing that Jesus prays for us, he prays for me, he prays for each one of us so that our faith does not fail. We can also say to Jesus: 'You are praying for me; continue to pray because I need it.' (Pray) like that, with courage. Even in his final moments, Jesus is immersed in prayer, for example when consoling the women along the way of the cross, when promising the joys of paradise to the good thief and before taking his last breath. Jesus' prayer seems to dampen the most violent emotions, the desires for revenge and retaliation, he reconciles man with his most bitter enemy: death. When life seems incomprehensible, prayer is ultimately the victory over loneliness and despair, because God is always present. What is at the end of our path, at the end of prayer, at the end of a time of prayer, at the end of life. What is there? There is a father, waiting for everything and everyone with open arms. Let us look at that father."

~ Pope Francis

PARISH INFORMATION

All telephone numbers are in the 514 area code unless otherwise indicated.

PARISH WARDENS

The Fabrique of the parish administers all parish properties and assets, and consists of the Pastor and six wardens elected by parishioners at an Annual General Meeting.

Janet Arts (2021)	620-6643	Siro Di Marco (2020)	620-6788
Peter Cook (2022)	620-2019	Michelle Figueredo (2021)	694-8879
Norman Cousineau (2020)	624-8753	Michael Sciotto (2022)	626-9550

LITURGICAL MINISTRIES

Altar Guild:	Anna Donald	620-2258
Altar Servers:	Fr. Peter Sabbath	626-4111
Baptism Preparation Team:	Parish Office	626-4111
Children's Liturgy	Parish Office	626-4111
Eucharistic Ministry Coordinator:	Rosemarie Della Rocca	620-1930
Greeters:	Norma Cook	620-2019
Ushers:	Joe Ojeda	941-7914
Lectors:	Tobias Koikaran	693-5514
Liturgy Team:	Rosemarie Della Rocca	620-1930
Weekday Sacristan:	Anna Donald	620-2258
Music Ministry Coordinator:	Lino Viegas	626-0750
Choir Director	Brendan Kelly	944-7220

PARISH ORGANIZATIONS

Sycamore	Elsa Rivera	626-4111 Ext. 222.
Angels of Mercy	Sarah Sajedi	827-6408
Becket Pantry:	Parish Office	626-4111
Catholic Women's League:	Catherine Lee Jude	463-5991
Couples for Christ:	Francis & Aurora Apgao	630-6586
Healing Ministry	Elsa Rivera	626-4111 Ext. 222
Helping Others:	Parish Office	626-4111
Knights of Columbus:	Joe Ojeda	941-7914
Marriage Course:	John & Nathalie Bondyra	695-7896
Pastoral Home Care:	Ailsa Lee Loy	626-7265
Prayer Group: (Thursday 9:15 a.m.)	Louise Eberwein	825-5198
Prayer Line:	Christine Charron	694-3958
Seniors:	Audrey Cassidy	626-3586
Social Club:	Rina Callard	695-6995

RESOURCES AND SERVICES

A.A.	376-9230
Al-Anon (Families of Alcoholics)	866-9803
Archdiocese, Marriage Tribunal, English Pastoral Services	931-7311
Episcopal Vicar - Fr. Raymond Lafontaine	931-7311
Quebec Life Coalition: Pregnant? Worried?	344-2686
Tel Aide (listening line)	935-1101
Violence S.O.S. Hotline	1-800-363-9010
West Island Women's Shelter	620-4845

Sacrament of Reconciliation: (Confession) before all Masses or by request.

Anointing of the Sick: upon request

Eucharistic Exposition & Adoration: First Friday of the month

Benediction: Fridays after morning Mass

Baptism: Please contact the office.

Marriage: Please contact the office well in advance.

Vocations: Please contact Fr. Peter Sabbath or Fr. Tibu Fernandez

R.C.I.A.: Fr. Peter Sabbath