

Paroisse Saint Joachim Parish

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29th SUNDAY IN ORDINARY TIME B – October 17th, 2021 to October 24th, 2021
29 DIMANCHE DU TEMPS ORDINAIRE B – 17 octobre 2021 au 24 octobre 2021

Horaire de messes :						<i>Personal Relationship with Jesus through the Sacraments</i>	Mass Schedule :										
D	M	M	J	V	S		S	T	W	T	F	S					
9 h				9 h 30			10 :30	7 :00		9 :30		4 :30					
Équipe pastorale : Père Henri Touaboy, C.S.Sp. Stan Cor, Diacre Kelley Stanlake, Secrétaire							Pastoral Team : Father Henri Touaboy, C.S.Sp Stan Cor, Deacon Kelley Stanlake, Secretary										
Heures de bureau: Mardi et Mercredi 13 h 00 à 16 h 00						Office Hours : Tuesday & Wednesday 1:00 pm to 4:00 pm											
La paroisse dessert les écoles suivantes : École St. Joseph : 705-235-4622 École St. Jude : 705-235-2411						<i>Relation personnelle avec le Christ par les sacrements.</i>						The parish serves the following schools: St Joseph School: 705-235-4622 St. Jude School: 705-235-2411					

Daily Bible Reading Guide 2021

Guide quotidien de lecture de la Bible 2021



OCTOBER 2021 / OCTOBRE 2021

1. Mark 10:1-16	12. Job 38:19-41	23. Mark 10:46-52
2. Genesis 2:4b-25	13. Hebrews 5:11-6:12	24. Psalm 35
3. Hebrews 1:1-14	14. Hebrews 6:13 – 7:14	25. Psalm 36:5-12
4. Hebrews 2:1-18	15. Amos 1:1-15	26. Mark 12:28-37a
5. Hebrews 3:1-19	16. Amos 2:1-16	27. Deut. 6:1-19
6. Hebrews 4:1-13	17. Psalm 91	28. Jude 1-25*
7. Job 23:1-17	18. Obadiah 1-21	29. Hebrews 9:1-14
8. Psalm 90	19. Hebrews 7:15-28	30. Hebrews 9:15-28
9. Mark 10:17-34	20. Hebrews 8:1-13	31. Romans 3:9-31*
10. 1 Timothy 2:1-8	21. Leviticus 9:1-21	Dates marked with a * are commonly observed as festival days in some churches.
11. Psalm 65	22. Job 42:1-17	

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Messes/Messes

Oct. 16 th 16 oct.	Saturday <u>Samedi</u>	4:30 PM	Mary Herceg	Barbara Rozich and Family
Oct. 17 th 17 oct.	Sunday <u>Dimanche</u>	9 h 10:30 AM	Albert Dumouchel & Intentions of Parishioners Mary Herceg	Christine Sasseville Darlene & Mike Polowy & Family
Oct. 19 th 19 oct.	Tuesday <u>Mardi</u>	7:00 PM	No Intentions	
Oct. 20 th 20 oct	Wednesday Mercredi	10:30 AM	No Mass	
Oct. 21 th 21 oct.	Thursday Jeudi	9:30 AM	Mary Herceg	Barbara Rozich & Family
Oct. 22 th 22 oct..	Friday Vendredi	9 h 30	Intentions of Parishioners	Phil & Amanda Audette
Oct. 23 th 23 oct.	Saturday <u>Samedi</u>	4:30 PM	Healing for fellow Parishioners	Stan and Janine Cor
Oct. 24 th 24 oct.	Sunday <u>Dimanche</u>	9 h 10:30 AM	Pauline Tiffany Intentions of Parishioners	Christine Sasseville A Parishioner

Sharing our Gifts	October 9-10, 2021	 Knights of Columbus Council 11568 and Timmins Charitable Gaming Association Support the Timmins Charitable Gaming Association – Money received from them goes to support our church and local charities	 TIMMINS CHARITABLE GAMING ASSOCIATION
<u>Sunday Collection / Collecte du Dimanche</u>	\$606.00		
St. Martin de Porres	\$15.00		
Needs of the Canadian Church	\$10.00		
Mail in Collections	\$686.00		
3 mass offering / 3 offrande de messes	\$30.00		

**Please pray for the following parishioners
Prions pour les paroissiens et paroissiennes ci-mentionnés**

Ghislaine Bijeau, Patricia Hebert, Tania Leblanc, Franca Pugliese, Marc Daoust,
Jean Babando

**Please pray for the repose of the soul of:
Prions pour le repos de l'âme de :**

Ed Gaffney, Pat Bamford, Maria Esposito, Anita Thibeault, Paul Séguin, Mary-Ann Nielsen,
Kay Gaffney, Mary Bertha Remijosz, Wayne Bresson, Mary Herceg, Antonio Barbuto, Reg Sasseville

Announcement/Annonce

If you would like to have the weekly bulletin sent to you by email, please email saintjoachimparish@gmail.com to be added to the list.

Volunteers needed

We are in need of individuals to do readings at masses, leaders for the sacraments especially this year for the sacrament of confirmation. If you like to decorate, we need people for decorating the church for celebrations such as Christmas and Easter. We are also looking for individuals to sit on both the French and English parish councils.

If you are interested in any of these positions, please talk to Father Henri or Kelley Stanlake at the rectory.

Homily 29th Sunday Ordinary Time Year B

Successor of the Prince of the Apostles. Sovereign of the Vatican City State. Primate of Italy. Archbishop and Metropolitan of the Roman Province. Bishop of Rome. Supreme Pontiff of the Universal Church. Vicar of Jesus Christ. There can be no doubt as to who is being described by this impressive list of titles. The ambitions of James and John don't even come close.

Still, you've got to give them credit. Although by this point Jesus has already predicted his passion three times, the third coming *immediately* before today's Gospel, James and John seem to be in a state of denial. All they can see is that Jesus is the Messiah, the real deal, destined for glory, and they want to be part of that, to be great by association. No time like the present, then, to jockey for position, to set themselves up to share the honors in a place of privilege.

Jesus basically warns them to be careful what they ask for. There will be some serious suffering involved. He doesn't quote our first reading from Isaiah, but that is definitely the gist of what he says.

No problem, say James and John. They can do whatever it takes. But even assuming they are really up to the challenge, Jesus still can't give them what they want. And it's just as well, because that is not at all what he has in mind for them. It's fine if they want to be great, as long as they are willing to be servants.

There is a term that has made its way into religious circles in recent years, whereby those in authority are expected to exercise "servant leadership." Imagine my surprise when I discovered that it is not actually a religious concept, but comes from the business world! It's about employers who inspire rather than command, who care more about their employees than about the business, and so motivate employees to give their best to the business.

This is a model that can certainly work in the Church. Still, it is not quite what Jesus had in mind. It isn't about the relationship between employers and employees, but between servants and served. We could even say it is about the relationship between servants and servants. It's not only leadership that is called to service.

In one place St. Paul encourages Christians to "bear one another's burdens." That is the kind of mutual service that Jesus proposes. We see it put into practice in the early chapters of the Acts of the Apostles, where we read that "the community of believers was of one heart and mind."

Jesus presents himself as the model: "The Son of Man did not come to be served but to serve and to give his life as a ransom for many." He expects the same of his disciples.

"Giving one's life" means dying, of course, in the spirit of John 15:13, "No one has greater love than this, to lay down one's life for one's friends." But it also means devoting one's life to others—ideally to one another—in a genuine demonstration of care for each other. In this sense Jesus presents himself as a model not only for bishops, priests and religious, but to spouses, to families and, yes, even to employers and employees.

Pope Francis exemplifies this spirit very well indeed. Instead of all his titles listed above, he seems to prefer one that was not mentioned there: "Servant of the servants of God." It's not about him. It's about all of us. And he inspires us to respond to the invitation of the second reading: "Let us confidently approach the throne of grace to receive mercy." Here, too, we "receive mercy" not just to have it for ourselves, but to exercise it towards others. It is part and parcel of being a servant.

How would you like to do something great, something beautiful for God? Pray for the grace to do so. But be careful what you ask for. There could be some serious suffering involved. And there definitely will be some serious service expected.

Fr. René J. Butler, M.S.

Homélie 29e dimanche Temps ordinaire Année B

Successeur du Prince des Apôtres, Souverain de l'État de la Cité du Vatican, Primat d'Italie, Archevêque et métropolitain de la Province romaine, Évêque de Rome, Souverain Pontife de l'Église Universelle, Vicaire de Jésus-Christ, il ne peut y avoir de doute quant à qui est décrit par cette liste impressionnante de titres. Les ambitions de James et John ne s'en approchent même pas.

Pourtant, vous devez leur donner du crédit. Bien qu'à ce stade, Jésus ait déjà prédit sa passion trois fois, la troisième venant *immédiatement* avant l'Évangile d'aujourd'hui, Jacques et Jean semblent être dans un état de déni. Tout ce qu'ils peuvent voir, c'est que Jésus est le Messie, la vraie affaire, destiné à la gloire, et ils veulent en faire partie, être grands par association. Jésus les avertit essentiellement de faire attention à ce qu'ils demandent. Il y aura de graves souffrances. Il ne cite pas notre première lecture d'Isaïe, mais c'est certainement l'essentiel de ce qu'il dit. Pas de problème, disent James et John.

Ils peuvent faire tout ce qu'il faut. Mais même en supposant qu'ils soient vraiment à la hauteur du défi, Jésus ne peut toujours pas leur donner ce qu'ils veulent. Et c'est tout aussi bien, parce que ce n'est pas du tout ce qu'il a à l'esprit pour eux. C'est bien s'ils veulent être grands, tant qu'ils sont prêts à être des serviteurs. Il y a un terme qui a fait son chemin dans les cercles religieux au cours des dernières années, par lequel ceux qui sont au pouvoir sont censés exercer un « leadership de service ». Imaginez ma surprise quand j'ai découvert que ce n'est pas réellement un concept religieux, mais vient du monde des affaires! Il s'agit d'employeurs qui inspirent plutôt que de commander, qui se soucient plus de leurs employés que de l'entreprise, et qui motivent ainsi les employés à donner le meilleur d'eux-mêmes à l'entreprise.

C'est un modèle qui peut certainement fonctionner dans l'Église. Pourtant, ce n'est pas tout à fait ce que Jésus avait à l'esprit. Il ne s'agit pas de la relation entre les employeurs et les employés, mais entre les serviteurs et les servis. Nous pourrions même dire qu'il s'agit de la relation entre les serviteurs et les serviteurs. Ce n'est pas seulement le leadership qui est appelé au service. C'est en ce sens que saint Paul encourage les chrétiens à « porter les fardeaux des uns et des autres ». C'est le genre de service mutuel que Jésus propose. Nous le voyons mis en pratique dans les premiers chapitres des Actes des Apôtres, où nous lisons que « la communauté des croyants était d'un seul cœur et d'un seul esprit ». Jésus se présente comme le modèle : « Le Fils de l'Homme n'est pas venu pour être servi mais pour servir et donner sa vie comme une rançon pour beaucoup. » Il attend la même chose de ses disciples.

Donner sa vie » signifie mourir, bien sûr, dans l'esprit de Jean 15:13, « Personne n'a plus d'amour que celui-ci, pour donner sa vie pour ses amis. » Mais cela signifie aussi consacrer sa vie aux autres – idéalement à l'autre – dans une véritable démonstration de soin les uns pour les autres.

En ce sens, Jésus se présente comme un modèle non seulement pour les évêques, les prêtres et les religieux, mais aussi pour les conjoints, les familles et, oui, même pour les employeurs et les employés.

Le pape François illustre très bien cet esprit. Au lieu de tous ses titres énumérés ci-dessus, il semble préférer celui qui n'y était pas mentionné : « Serviteur des serviteurs de Dieu ». Il ne s'agit pas de lui. Il s'agit de nous tous. Et il nous inspire à répondre à l'invitation de la deuxième lecture : « Approchons-nous avec confiance du trône de grâce pour recevoir la miséricorde. » Ici aussi, nous « recevons la miséricorde » non seulement de l'avoir pour nous-mêmes, mais de l'exercer envers les autres. Cela fait partie intégrante du fait d'être un serviteur..

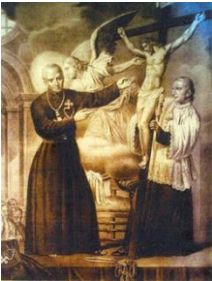
Fr. René J. Butler, M.S.

October 18th – Saint Luke



Historical sources are unanimous in stating that the author of the third gospel and of the Acts of the Apostles is a physician named Luke. He was undoubtedly a Gentile (that is, non-Jewish) Christian and wrote for other Gentiles who did not have a background of the Old Testament in which to root their faith. His writings show him to be an educated man with considerable literary skill. He is a patron of the medical profession.

October 19th – Saint Paul of the Cross



St. Paul of the Cross was born at Ovada in the Republic of Genoa, January 3, 1694. His infancy and youth were spent in great innocence and piety. He was inspired from on high to found a congregation; in an ecstasy he beheld the [habit](#) which he and his companions were to wear. After consulting his director, [Bishop](#) Gastinara of [Alexandria](#) in Piedmont, he reached the conclusion that [God](#) wished him to establish a congregation in honor of the Passion of [Jesus](#) Christ. On November 22, 1720, the [bishop](#) vested him with the [habit](#) that had been shown to him in a vision, the same that the [Passionists](#) wear at the present time. From that moment the saint applied himself to repair the Rules of his institute; and in 1721 he went to [Rome](#) to obtain the [approbation](#) of the Holy See. At first he failed, but finally succeeded when Benedict XIV approved the Rules in 1741 and 1746. Meanwhile [St. Paul](#) built his first monastery near Obitello. Sometime later he established a larger community at the Church of [St. John](#) and Paul in Rome. For fifty years [St. Paul](#) remained the indefatigable missionary of Italy. [God](#) lavished upon him the greatest [gifts](#) in the [supernatural](#) order, but he treated himself with the greatest rigor, and believed that he was a useless servant and a great sinner. His saintly death occurred at [Rome](#) in the year 1775, at the age of eighty-one. He was canonized by Pope Pius IX in 1867. His [feast day](#) is October 19.

October 20th – Saint Hedwig



Duchess and widow, the patroness of Silesia, a region of eastern Europe. Also called Jadwiga in some lists, she died in a Cistercian convent, having taken vows. Hedwig was born in Andechs, Bavaria, Germany, the daughter of the Duke of [Croatia](#) and Dalmatia. She was the aunt of St. [Elizabeth](#) of Hungary. At the age of twelve, Hedwig was married to Duke Henry of Silesia, the head of the Polish Royal family. She bore him seven children, and they had a happy marriage. Henry founded a Cistercian [convent](#) at Trebnitz, as well as [hospitals](#) and monasteries. Henry died in 1238 and Hedwig became a Cistercian at Trebnitz. She had to leave her [prayers](#) to make peace among her offspring, and she buried a child who was killed fighting against the Mongols. She died in the [convent](#) on October 15. Many miracles were reported after her death, and she was canonized in 1266.

October 20th – Saint Margaret Mary Alacoque



Margaret was born in 1647 in Burgundy, France. At 14, having been cured of a lengthy illness, she decided to become a nun. It was not until 1671, however, that she was able to enter the Visitation convent at Paray-le-Monial. Between 1673 and 1676 she experienced four visions concerning the Sacred Heart, and was told to record them by her confessor, the brilliant Jesuit Claude la Colobriere. By 1686 the community too was honouring the heart of Jesus, and in 1688 a chapel in the garden was consecrated to the Sacred Heart. Two years later Margaret died, but the devotion she had begun at Paray was now firmly established.

October 22nd – Saint John Paul II



Karol J. Wojtyla, known as John Paul II since his October 1978 election to the papacy, was born in Wadowice, a small city 50 kilometres from Cracow, on May 18, 1920. He was the second of two sons born to Karol Wojtyla and Emilia Kaczorowska. His mother died in 1929. His eldest brother Edmund, a doctor, died in 1932 and his father, a non-commissioned army officer died in 1941.

He made his First Holy Communion at age 9 and was confirmed at 18. Upon graduation from Marcin Wadowita high school in Wadowice, he enrolled in Cracow's Jagiellonian University in 1938 and in a school for drama.

The Nazi occupation forces closed the university in 1939 and young Karol had to work in a quarry (1940-1944) and then in the Solvay chemical factory to earn his living and to avoid being deported to Germany.

In 1942, aware of his call to the priesthood, he began courses in the clandestine seminary of Cracow, run by Cardinal Adam Stefan Sapieha, archbishop of Cracow. At the same time, Karol Wojtyla was one of the pioneers of the "Rhapsodic Theatre," also clandestine.

After the Second World War, he continued his studies in the major seminary of Cracow, once it had re-opened, and in the faculty of theology of the Jagiellonian University, until his priestly ordination in Cracow on November 1, 1946.

Soon after, Cardinal Sapieha sent him to Rome where he worked under the guidance of the French Dominican, Garrigou-Lagrange. He finished his doctorate in theology in 1948 with a thesis on the topic of faith in the works of St. John of the Cross. At that time, during his vacations, he exercised his pastoral ministry among the Polish immigrants of France, Belgium and Holland.

In 1948 he returned to Poland and was vicar of various parishes in Cracow as well as chaplain for the university students until 1951, when he took up again his studies on philosophy and theology. In 1953 he defended his habilitation thesis on "evaluation of the possibility of founding a Christian ethic on the ethical system of Max Scheler" at the Faculty of Theology of Jagiellonian University (It was the last habilitation before closing the Faculty by communist government).

Later he became professor of moral philosophy and social ethics in the major seminary of Cracow and in the Faculty of philosophy at the Catholic University of Lubin (where he became the Director of the Chair of Ethic, and lectured for 25 years until his election for the Pope in 1978).

On July 4, 1958, he was appointed Auxiliary Bishop of Cracow by Pope Pius XII, and was consecrated September 28, 1958, in Wawel Cathedral, Cracow, by Archbishop Baziak.

On January 13, 1964, he was nominated Archbishop of Cracow by Pope Paul VI, who made him a cardinal June 26, 1967.

Besides taking part in Vatican Council II with an important contribution to the elaboration of the Constitution *Gaudium et spes*, Cardinal Wojtyla participated in all the assemblies of the Synod of Bishops.

Since the start of his Pontificate on October 16, 1978, Pope John Paul II has completed 95 pastoral visits outside of Italy and 142 within Italy. As Bishop of Rome he has visited 301 of the 334 parishes.

His principal documents include 14 encyclicals, 13 apostolic exhortations, 11 apostolic constitutions and 42 apostolic letters. The Pope has also published three books: "Crossing the Threshold of Hope" (October 1994);

"Gift and Mystery: On the 50th Anniversary of My Priestly Ordination" (November 1996) and "Roman Tryptych - Meditations", a book of poems (March 2003).

John Paul II has presided at 138 beatification ceremonies (1,310 Blesseds proclaimed) and 48 canonization ceremonies (469 Saints) during his pontificate. He has held 8 consistories in which he created 201 cardinals . He has also convened six plenary meetings of the College of Cardinals.

From 1978 to today the Holy Father has presided at 15 Synods of Bishops : six ordinary (1980, 1983, 1987, 1990, 1994, 2001), one extraordinary (1985) and eight special (1980, 1991, 1994, 1995, 1997, 1998[2] and 1999).

No other Pope has encountered so many individuals like John Paul II: to date, more than 16,700,000 pilgrims have participated in the General Audiences held on Wednesdays (more than 1,000). Such figure is without counting all other special audiences and religious ceremonies held [more than 8 million pilgrims during the Great Jubilee of the Year 2000 alone] and the millions of faithful met during pastoral visits made in Italy and throughout the world. It must also be remembered the numerous government personalities encountered during 38 official visits and in the 690 audiences and meetings held with Heads of State , and even the 226 audiences and meetings with Prime Ministers.

October 22nd – Dedication of Consecrated Churches

The solemnity is designed to mark those churches whose date of consecration is unknown. The rite of consecration signifies that a church is sacred space dedicated in perpetuity as a place of worship. A consecration ceremony, which is conducted by a bishop, involves both prayers and anointing with chrism. Consecrations usually take place on a Sunday or feast day.

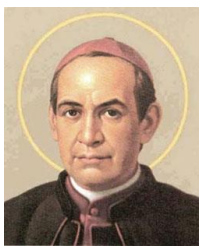
October 23rd – Saint John of Capistrano



St. [John](#) was born at Capistrano, [Italy](#) in 1385, the son of a former German knight in that city. He studied [law](#) at the University of [Perugia](#) and practiced as a lawyer in the courts of Naples. King Ladislas of [Naples](#) appointed him governor of Perugia. During a [war](#) with a neighboring town he was betrayed and imprisoned. Upon his release he entered the Franciscan community at [Perugia](#) in 1416. He and St. [James](#) of the March were fellow students under St. Bernardine of Siena, who inspired him to institute the devotion to the holy Name of [Jesus](#) and His Mother. [John](#) began his brilliant preaching apostolate with a deacon in 1420. After his

ordination he traveled throughout Italy, Germany, Bohemia, Austria, Hungary, Poland, and [Russia](#) preaching [penance](#) and establishing numerous communities of Franciscan renewal. When Mohammed II was threatening [Vienna](#) and Rome, St. John, at the age of seventy, was commissioned by Pope [Callistus III](#) to preach and lead a crusade against the invading Turks. Marching at the head of seventy thousand Christians, he gained victory in the great battle of Belgrade against the Turks in 1456. Three months later he died at Illok, Hungary. His [feast day](#) is October 23. He is the patron of jurists.

October 24th – Saint Anthony Mary Claret



Claretian [archbishop](#) and founder. Anthony was born in Salient in Catalonia, Spain, in 1807, the son of a weaver. He took up weaving but then studied for the priesthood, desiring to be a Jesuit. Ill health prevented his entering the Order, and he served as a secular priest. In 1849, he founded the Missionary Sons of the Immaculate Heart of Mary, known today as the Claretians, and the Apostolic Training Institute of the Immaculate Conception, Claretian nuns. From 1850 to 1857, Anthony served as the [archbishop](#) of Santiago de Cuba, Cuba. He returned to the court of Queen Isabella II as confessor, and went into exile with her in 1868. In 1869 and 1870, Anthony participated in the First Vatican Council. He died in the Cistercian monastery of

Fontfroide in southern [France](#) on October 24, 1870. Anthony [Mary](#) Claret had the gift of [prophecy](#) and performed many miracles. He was opposed by the liberal forces of [Spain](#) and [Cuba](#) and endured many trials. His zealous life and the wonders he wrought, both before and after his death, testified to his sanctity. Claret is the patron saint of weavers.

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