

Paroisse Saint Joachim Parish

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33rd SUNDAY IN ORDINARY TIME B – November 14th , 2021 to November 21st , 2021
33 DIMANCHE DU TEMPS ORDINAIRE B – 14 novembre 2021 au 21 novembre 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		SHL		9 h 30			10 :30	7 :00	SHL	9 :30		4 :30					
<u>Équipe pastorale :</u> Père Henri Touaboy, C.S.Sp. Stan Cor, Diacre Kelley Stanlake, Secrétaire							<u>Pastoral Team :</u> Father Henri Touaboy, C.S.Sp Stan Cor, Deacon Kelley Stanlake, Secretary										
<u>Heures de bureau:</u> Mardi et Mercredi 13 h 00 à 16 h 00							<u>Office Hours :</u> Tuesday & Wednesday 1:00 pm to 4:00 pm										
<u>La paroisse dessert les écoles suivantes :</u> École St. Joseph : 705-235-4622 École St. Jude : 705-235-2411						<i>Relation personnelle avec le Christ par les sacrements.</i>						<u>The parish serves the following schools:</u> 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

NOVEMBER 2021 / NOVEMBRE 2021

1. Revelation 19:1-10*	12. Mark 13:3-23	23. Jerimiah 33:1-13
2. Isaiah 26: 1-19	13. Mark 13:24-37	24. Jerimiah 33:14-26
3. Ruth 1:1-22	14. Psalm 11	25. Psalm 25
4. Ruth 2:1-23	15. 2 Sam. 22:1-28	26. 1 Thess. 3:13
5. Ruth 3:1-18	16. 2 Sam. 22:29-23:7	27. Ezeziel 32:1-16
6. Ruth 4:1-22	17. Psalm 132	28. Luke 21:25-38
7. Mark 12:37b-13:2	18. Daniel 7:1-14	29. Mark 2:18-28
8. 1 Sam. 1:1-14	19. Daniel 7:15-28	30. Mark 3:1-19*
9. 1 Sam. 1:15-28	20. Mark 14:53-15:5	
10. 1 Sam. 2:1-11	21. John 18:28-40	Dates marked with a * are commonly observed as festival days in some churches.

11. Revelation 14:1-13	22. Revelation 1:1-20	
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Masses/Messes

Nov. 13 th 13 nov.	Saturday <u>Samedi</u>	4:30 PM	John Murphy	Marion Murphy
Nov. 14 th 14 nov.	<u>Sunday</u> <u>Dimanche</u>	9 h 10:30 AM	Sharon Krozer Mary-Ann Nielsen	Lucy Toner Rita Pugliese
Nov. 16 th 16 nov	<u>Tuesday</u> <u>Mardi</u>	7:00 PM	Souls in Purgatory	Lindsey
Nov. 17 th 17 nov	Wednesday Mercredi	10:30 AM	Spruce Hill Lodge	
Nov. 18 th 18 nov.	Thursday Jeudi	9:30 AM	Relatives of Rita Pugliese	Rita Pugliese
Nov. 19 th 19 nov.	Friday Vendredi	9 h 30	Mariette Fortier	Mr. and Mrs. Jacques Paré
Nov. 20 th 20 nov.	Saturday <u>Samedi</u>	4:30 PM	Joan Reid	Marion Murphy
Nov. 21 st 21 nov.	<u>Sunday</u> <u>Dimanche</u>	9 h 10:30 AM	Rita Poulin Francis and Paul Ahern Intentions of all Parishioners	Dino and Estelle Giannunzio Percy and Lisa Ahern

Sharing our Gifts	October 30-31, 2021
<u>Sunday Collection / Collecte du Dimanche</u>	\$1562.00
Christ the King	\$20.00
Church Maintenance	\$20.00
St. Martin de Porres	\$165.00
12 mass offering / 12 offrande de messes	\$120.00

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.

Father Henri is once again able to worship with the residents of Spruce Hill Lodge on Wednesdays.

Homily 33rd Sunday Ordinary Time Year B

Our live as Christians is a pilgrimage. A pilgrimage that is inspired from our encounter with God our Creator and in Christ Jesus our Redeemer through the sanctifying power and presence of the Holy Spirit. The true goal of this pilgrimage is to return back to God from where all things have their origin, in this lay the true end and the full realization of the created order. May our end be a glorious participation in the group of the chosen sons and daughters of God; Amen.

As the Liturgical Year gradually draws to a close, the Church in her wisdom draws our minds and attention to the last things, to the end. From the First Reading (Dan 12:1-3), we read part of the apocalyptic writings of the Prophet Daniel about the end of time and how God would come to reward all according to their merits; “when that time comes, your own people will be spared, all those whose names are found written in the Book.” In the Gospel Reading ([Mk 13:24-32](#)), our Lord Jesus Christ, in an apocalyptic tone, expounded the same line of thought to His disciples and to all of us on the reality of the end and on the certitude of its occurrence; “in those days, after the time of distress, the sun will be darkened, the moon will lose its brightness, the stars will come falling from heaven and the powers in the heavens will be shaken. Then too He will send the angels to gather His chosen from the four winds, from the ends of the world to the ends of heaven.”

The end is a reality that everybody must experience. Sometimes we are carried away by the busy nature of life and the constant inflow of activity that we forget to think about the end, not just as a community of persons, the Family of God, but also as individuals. Irrespective of how long and well we wish to live, one sure thing is that the end will surely come, to us as individuals and collectively at the final judgement. What is our preparation for this end? It is an illusion to prepare for this end as if it depends on us to decide where, when and how. It is God’s prerogative to do so! Ours is to make the constant and daily effort, assisted by the grace of God, to be ready at all times, because “as for that day or hour, nobody knows it, neither the angels of heaven, nor the Son; no one but the Father” (Mk 13:24-32). Making plans for the end involves embracing the great fruits and merits of the One Priesthood of Christ and living them out concretely on a daily basis for “by virtue of that one single offering, He has achieved the eternal perfection of all whom He is sanctifying” (Heb 10:11-14, 18). The Priesthood that was lived and exercised concretely amongst us in Christ’s Paschal Mysteries and that is succinctly and effectively relived and codified for us in the sacraments and other celebrations of the Church, the Body of Christ. This Priest is the God and Master of history, the first and the last, the beginning and the end, hence He knows how best to lead us through history and subsequently to lead us to a happy and fulfilling and blissful end! To follow our Master through history to the end, we must actively and sincerely receive the sacraments and live the effects of our reception of them for they are sure means to our true end.

May God illumine our hearts and minds and paths as we progressively journey towards Him Who made us for our hearts are restless until they rest in God; Amen.

Fr Cyril CCE

Notre vie en tant que chrétiens est un pèlerinage. Un pèlerinage qui s’inspire de notre rencontre avec Dieu notre Créateur et en Christ Jésus notre Rédempteur à travers la puissance sanctifiante et la présence de l’Esprit Saint. Le vrai but de ce pèlerinage est de retourner à Dieu d’où toutes choses ont leur origine, en cela se trouve la vraie fin et la pleine réalisation de l’ordre créé. Que notre fin soit une participation glorieuse dans le groupe des fils et des filles élus de Dieu ; Amen.

Alors que l’Année liturgique tire progressivement à sa fin, l’Église, dans sa sagesse, attire notre esprit et notre attention sur les dernières choses, jusqu’à la fin. Dès la première lecture (Dan 12:1-3), nous lisons une partie des écrits apocalyptiques du prophète Daniel sur la fin des temps et comment Dieu en viendrait à récompenser tous selon leurs mérites; « Quand ce moment viendra, votre propre peuple sera épargné, tous ceux dont les noms sont trouvés écrits dans le Livre. » Dans la lecture de l’Évangile ([Mc 13,24-32](#)), notre Seigneur Jésus-Christ, d’un ton apocalyptique, a exposé la même ligne de pensée à ses disciples et à nous tous sur la réalité de la fin et sur la certitude de son occurrence; « En ces jours,, après le temps de détresse, le soleil sera assombri, la lune perdra sa luminosité, les étoiles viendront tomber du ciel et les pouvoirs dans les cieux seront secoués. Alors aussi Il enverra les anges rassembler Ses élus parmi les quatre winds, des extrémités du monde aux extrémités du ciel.

La fin est une réalité que tout le monde doit vivre. Parfois, nous sommes emportés par la nature occupée de la vie et l'afflux constant d'activités que nous oublions de penser à la fin, non seulement en tant que communauté de personnes, la Famille de Dieu, mais aussi en tant qu'individus. Peu importe combien de temps et de bien nous voulons vivre, une chose sûre est que la fin viendra sûrement, pour nous en tant qu'individus et collectivement au jugement final. Quelle est notre préparation à cette fin? Il est illusoire de se préparer à cette fin comme si cela dépendait de nous pour décider où, quand et comment. C'est la prérogative de Dieu de le faire ! La nôtre est de faire l'effort constant et quotidien, aidé par la grâce de Dieu, d'être prêt en tout temps, parce que « quant à ce jour ou à cette heure, personne ne le sait, ni les anges du ciel, ni le Fils; personne d'autre que le Père » (Mc 13,24-32). Faire des plans pour la fin implique d'embrasser les grands fruits et les mérites de la prêtrise unique du Christ et de les vivre concrètement sur une base quotidienne car « en vertu de cette seule offrande, Il a atteint la perfection éternelle de tous ceux qu'Il sanctifie » (Héb 10:11-14, 18). La prêtrise qui a été vécue et exercée concrètement parmi nous dans les Mystères pascals du Christ et qui est succinctement et efficacement revivie et codifiée pour nous dans les sacrements et autres célébrations de l'Église, le Corps du Christ. Ce Prêtre est le Dieu et le Maître de l'histoire, le premier et le dernier, le commencement et la fin, c'est pourquoi Il sait comment mieux nous conduire à travers l'histoire et par la suite nous conduire à une fin heureuse et épanouissante! Pour suivre notre Maître à travers l'histoire jusqu'à la fin, nous devons recevoir activement et sincèrement les sacrements et vivre les effets de notre réception d'eux car ils sont sûrs des moyens à notre vraie fin.

Que Dieu illumine nos cœurs, nos esprits et nos chemins alors que nous nous dirigeons progressivement vers Celui qui nous a fait pour nos cœurs sont agités jusqu'à ce qu'ils reposent en Dieu ; Amen.

P. Cyril CCE

November 15th – Saint Albert the Great



The saint and doctor of the Church who would be known as Albertus Magnus was born sometime before the year 1200. He was probably born in Bavaria, a fact we infer because he referred to himself as "Albert of Lauingen," a town which still stands today in southern Germany.

We do not know for sure all the details of his family origins, but we know he was well educated. He attended the University of Padua where he learned about Aristotle and his writings. This instruction in philosophy would become the foundation of his later work. Sometime around the year 1223 or so, Albert experienced an encounter with the Blessed

Virgin Mary. This encounter moved him so much that he chose to become a member of the Dominican Order. He thereafter studied theology.

He excelled in his studies and later became a lecturer for the Dominicans at Cologne. He also traveled around the region to lecture gaining regional, then international acclaim.

At the same time he started lecturing, Albert produced "Summa de Bono," after collaboration with Phillip the Chancellor, who was a renowned theologian from France.

In 1245, Albert became a master of theology under Gueric of Saint-Quentin. He was the first German Dominican to achieve the title. He later went on to teach theology at the University of Paris, and became the Chair of Theology at the College of St. James. One of his students was the famous Thomas Aquinas who would also become a doctor of the Church and a saint.

Albert was very interested in Aristotle, and he made commentary on nearly all of Aristotle's works. He also studied the teachings of several Muslim scholars. At this time, the Islamic world led Europe in terms of scholarship, science, and medicine.

In 1254, Albert became the provincial of the Dominican Order. By all accounts, he was a capable and efficient administrator.

Five years later, in 1259, Albert participated in the General Chapter of the Dominicans along with Thomas Aquinas and several other contemporary leaders of the Order. They created a program of study for the Dominican order and developed a curriculum for philosophy. From this course of study would later arise the

Pontifical University of Saint Thomas Aquinas, in Rome. Today, the university which is known as the "Angelicum," is one of the foremost theological colleges in the world. It is still run by the Dominican order.

In 1260, impressed with his acumen, Pope Alexander IV appointed Albert as bishop of Regensburg. Although he was a bishop, Albert refused to ride a horse and went everywhere on foot. This seemingly unusual practice was consistent with the rules of his order. The life of a bishop did not agree with Albert and he resigned from his post in 1263.

In that same year, Pope Urban IV accepted his resignation and reassigned him to preach about the Eighth Crusade to German-speaking people. The crusade was intended to recapture the city of Tunis in North Africa for Christendom, and was a total failure.

In his later years, Albert became renowned as a mediator. He mediated disputes between individuals as well as resolving a dispute between the people of Colonge and their bishop. He also founded Germany's oldest university in that city.

Before his death, he mourned the early passing of his great student, Thomas Aquinas, who would later be recognized as a saint and doctor of the Church. Aquinas died in 1274. Albert spent his last years defending the work of Aquinas which is among the most important work in the Church.

Albert became ill in 1278 and he died on November 15, 1280.

During his life, Albert wrote thirty eight volumes covering topics ranging from philosophy to geography, astronomy, law, friendship and love.

Three years after his death, his grave was opened and his body found to be incorrupt. When his grave was again opened centuries later in 1483, they only found his skeleton. His relics are presently found in the St. Andreas church in Colonge.

Albert was beatified in 1622 by Pope Gregory XV. He was canonized and recognized as a doctor of the Church in 1931, by Pope Pius IX. He is the patron saint of scientists. His feast day is November 15.

November 16th – Saint Margaret of Scotland



St. Margaret of Scotland, or Margaret of Wessex, was an English princess born in Hungary to Princess Agatha of Hungary and English Prince Edward the Exile around 1045. Her siblings, Cristina and Edgar the Atheling were also born in Hungary around this time. Margaret and her family returned to England when she was 10-years-old and her father was called back as a potential successor to the throne. However, Edward died immediately after the family arrived, but Margaret and Edgar continued to reside at the English court.

Margaret's family fled from William the Conqueror after his victory at the Battle of Hastings in 1066. Her widowed mother set out to take her children north to Northumbria.

Tradition says, Agatha decided to leave Northumbria and return to the continent, but her family's ship got caught in a storm. The storm drove their ship even more north to Scotland, where they were shipwrecked in 1068. The spot they landed on is now known as "St. Margaret's Hope."

Malcolm Canmore III, the king of Scotland, welcomed Margaret and her family and put them under his protection. He soon fell deeply in love with the beautiful and kind princess. Margaret and Malcolm became married in 1070 at the castle of Dunfermline.

Together, they had eight children, six sons and two daughters. All of whom were raised with deep Catholic Christian faith. They lived as a holy family, a domestic church.

Margaret's kind-nature and good heart was a strong influence on Malcolm's reign. She softened his temper and helped him become a virtuous King of Scotland. Together they prayed, fed the hungry, and offered a powerful example of living faith in action. Margaret was placed in charge of all domestic affairs and was often consulted with state matters, as well.

She promoted the arts and education in Scotland. She encouraged Church synods and was involved in efforts to correct the religious abuses involving Bishops, priests and laypeople.

Her impact in Scotland led her to being referred to as, "The Pearl of Scotland."

She constantly worked to aid the poor Scotland. She encouraged people to live a devout life, grow in prayer, and grow in holiness. She helped to build churches, including the Abbey of Dunfermline, where a relic of the true Cross is kept. She was well-known for her deep life of prayer and piety. She set aside specific times for prayer and to read Scripture. She didn't eat often and slept very little so she would have more time for her devotions. She lived holiness of life as a wife, mother and lay woman; truly in love with Jesus Christ.

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Malcolm supported Margaret in all her endeavors and admired her religious devotion so much he had her books decorated in jewels, gold and silver. One of these decorated books, a gospel book with portraits of the four evangelists, is now kept in Oxford at the Bodleian Library after it was miraculously recovered from a river.

In 1093, Malcolm and their oldest son were killed during the Battle of Alnwick. Already ill and worn from a life full of austerity and fasting, Margaret passed away four days after her husband, on November 16, 1093.

Her body was buried before the high altar at Dunfermline.

In 1250, Pope Innocent IV canonized Margaret as a Saint, acknowledging her life of holiness and extraordinary virtue. She was honored for her work for reform of the Church and her personal holiness.

In 1259, Margaret's and Malcolm's bodies were transferred to a chapel in the eastern apse of Dunfermline Abbey.

In 1560, Mary Queen of Scots came into possession of Margaret's head. It was kept as a relic. She insisted that it, and Margaret's prayers from heaven, helped assist her in childbirth. Her head later ended up with the Jesuits at the Scots' College, Douai, France, but was lost during the French Revolution.

St. Margaret is the patron saint of Scotland and her feast day is celebrated on November 16.

November 16th – Saint Gertrude



All we know of Gertrude's life comes from her own writings. She was born on Epiphany 1256 and at the age of five was placed in the care of the Benedictine nuns at Helfta in Saxony, where she studied under Mechtilde of Hackborn. A promising scholar of the humanities, Gertrude eventually became a nun.

When she was nearly 25, she received the first of many visions. In time, these experiences were recorded. Although her visions and spiritual instructions comprise five books, only the second is her own composition. This book alone shows the depth of her spiritual and intellectual gifts.

Meanwhile, Gertrude was also recording the mystical experiences of Mechtilde. These works are extant and, because of the great influence of the nuns of Helfta, have lately been of interest to theologians. Gertrude died in 1301, and although she was never officially canonized her feast is in the general calendar of the Roman rite.

November 17th - Saint Elizabeth of Hungary



Also known as Elizabeth of Thuringia, Saint Elizabeth was born in 1207 to King Andrew II of Hungary and Gertrude of Andechs-Meran. At age four, she was betrothed to Ludwig of Thuringia and sent to live in his family's castle. They married when Elizabeth was 14, and by all accounts enjoyed a happy though brief life together. Elizabeth built hospitals to care for the needy and the sick, but many of the nobles resented the expense. When her husband died of the plague while away on a crusade, Elizabeth was accused of mismanagement and had to leave Wartburg.

Having made provision for her children, Elizabeth entered the Third Order of Saint Francis and spent her days caring for the sick, the aged and the poor. Renowned for her prayer, her works of charity, her spirit of penance and great gentleness, she died at Marburg in 1231 at the age of 24 and

was canonized by Pope Gregory IX in 1235. She was a patron saint of the Franciscan Third Order and of Catholic charities.

November 18th - Dedication of the Basilicas of Saints Peter and Paul

This feast celebrates the dedication of two of the great basilicas of Rome. Saint Peter's was begun in 323, over the tomb of the apostle. In 1506 a new church was begun, with Pope Paul V and Michelangelo involved in its development. It was finished and dedicated 120 years later, on November 18, 1626.

The 4th- century church of Saint Paul outside the walls was destroyed by fire in 1823. A rebuilding project was made possible by contributions received from all over the world. It was consecrated by Pope Pius IX in 1854.

November 21st – Presentation of the Blessed Virgin Mary

This feast originated as a commemoration of the dedication of the Basilica of St Mary's the New in Jerusalem in 543. An apocryphal source recounts that Mary's parents brought their three year old daughter to the temple in Jerusalem to offer her to God, as was the custom. Inspired by a priest's vision, they left her there to serve God. This custom continued for centuries (see St. Gertrude, November 16.)

The feast entered the Western calendar in 1585. Today, the feast celebrates the recognition of Mary as a temple where God lives.





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