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25th SUNDAY IN ORDINARY TIME B – September 19th, 2021 to September 26th , 2021
25 DIMANCHE DU TEMPS ORDINAIRE B – 19 septembre 2021 au 26 septembre 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		

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

*Relation personnelle avec
le Christ par les sacrements.*

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

SEPTEMBER 2021 / SEPTEMBRE 2021


1. Songs 6:4 – 8:4	12.Psalm 115	23. James 5:7-20
2. Songs 8:5 – 14	13. Mark 8:1-13	24. Numbers 11:4-20
3. Ecclesiastes 1:1-18	14. John 19:17-30 *	25. Numbers 11:21-35
4. Ecclesiastes 2:1-11	15. Mark 8:14-26	26. Esther 5:1-6:10
5. Ecclesiastes 2:12-26	16. Mark 9:30-37	27. Esther 6:11-7:10
6. Ecclesiastes 3:1-15	17. Jeremiah 11:1-14	28. Esther 9:20-32
7. James 1:1-11	18. Jeremiah 11:15-23	29. Daniel 10:4-11:2a*
8. James 1:12-27	19. James 3:13-4:10	30. Daniel 12:1-13
9. James 2:1-13	20. James 4:11-5:6	
10. James 2:14-26	21. Mark 2:1-17*	Dates marked with a * are commonly observed as festival days in some churches.
11. James 3:1-12	22. Mark 9:38-50	

25th SUNDAY IN ORDINARY TIME B – September 19th, 2021 to September 26th , 2021
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Masses/Messes


Sept. 18 th 18 sept.	Saturday Samedi	4:30 PM	Deceased members of the Pecore & Tokar Families	Kathy and Tom Pecore
Sept. 19 th 19 sept.	Sunday Dimanche	9 h 10:30 AM	Reg Sasseville Francine Wessman	Krista Bienias Linda Audette
Sept 21 st 21 sept.	Tuesday Mardi	7:00 PM	No Intentions	
Sept. 22 nd 22 sept.	Wednesday Mercredi	10:30 AM	No Mass	
Sept. 23 rd 23 sept.	Thursday Jeudi	9:30 AM	Johnathan Kean	Lucy Toner
Sept. 24 th 24 sept.	Friday Vendredi	9 h 30	No Intentions	
Sept. 25 th 25 sept.	Saturday Samedi	4:30 PM	Deceased Members of the Pecore and Tokar Families Saint Cosmas & Saint Damian	Kathy and Tom Pecore Rita Pugliese
Sept. 26 th 26 sept.	Sunday Dimanche	9 h 10:30 AM	Lionel Gadoury Intentions of all parishioners	Christine Sasseville

Sharing our Gifts	Sept. 11-12, 2021
Sunday Collection / Collecte du Dimanche	\$763.00
St. Martin de Porres	30.00
5 mass offering / 5 offrande de messes	\$50.00



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





Thank you to Gino Giannunzio and Norm Beaudry for repairing our water and heating system!

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 Niesen,
 Kay Gaffney, Mary Bertha Remijosz, Wayne Bresson, Mary Herceg, Antonio Barbuto, Reg Sasseville

September 25th – Saint Cosmas and Saint Damian



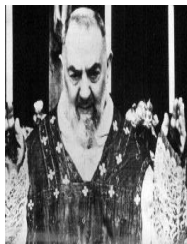
Sts. **Cosmas** and Damian were brothers, born in Arabia, who had become eminent for their skill in the science of medicine. Being Christians, they were filled with the **spirit** of charity and never took money for their services. At Egaea in Cilicia, where they lived, they enjoyed the highest esteem of the people. When the **persecution** under **Diocletian** broke out, their very prominence rendered them marked objects of persecution. Being apprehended by order of Lysias, governor of Cilicia, they underwent various torments about the year 283. Their **feast day** is September 26th. They are **patron saints** of pharmacists.

September 26th -Saint John de Brebeuf, Saint Isaac Jogues and companions



Jesuit martyrs of North America. **John** was born in Conde-surVire, in Normandy, France, on March 25, 1593 . Joining the **Society** of Jesus, he was ordained in 1622. Three years later he volunteered for the missions in Quebec. Canada. For the next quarter of a century. with a brief interruption, he labored among the Huron Indians. His labors were placed in jeopardy because of Huguenot renegades and a smallpox epidemic that decimated entire Indian villages. **John** left for a brief **time** when the English captured Quebec, but returned to the Hurons again. In 1649 he was captured by the Iroquois, who were enemies of the Huron. **John** and his companions were cruelly slain on March 16 at Sault Ste. Marie near Georgian Bay. His companions were: **Isaac** Jogues. Anthony Daniel. Gabriel Lalement, Charles Gamier, Noel Chabanel, **John** Lalande, and Rene Goupil -- all Jesuits. **John** de Brebeuf converted seven thousand Indians and composed a dictionary and catechism in the Huron language. He was canonized in 1930.

September 23rd – Saint Pius of Pietreicina



St. Padre Pio was an Italian priest who was known for his piety and charity, as well as the gift of the stigmata, which has never been explained.

St. Padre Pio was born Francesco Forgione, on May 25, 1887, in Pietrelcina, Italy. His parents were peasant farmers. He had an older brother and three younger sisters, as well as two other siblings who died in infancy. As a child, he was very religious and by the age of five he reportedly made the decision to dedicate his life to God.

Fortunately, his parents were also very religious and they supported his Catholic development. His family attended daily Mass. Francisco served as an altar boy at his local parish. Francisco was known for taking on penances and his mother once scolded him for sleeping on a stone floor.

Francisco's community was also supportive. Saint's days were popular celebrations and commonly celebrated in his town.

From his tender age, Francisco had a peculiar ability. He could see guardian angels, spoke with Jesus and the Virgin Mary. This was not something taught to him, but occurred so naturally that he assumed other people could see them too.

Although Francisco and his family was very religious, they were also very poor, which required that he work. He spent many years as a child tending to a small flock of sheep owned by his family. Unfortunately, the work meant he was unable to attend school regularly, so he quickly fell behind other kids his age.

His popularity became a source of concern for the Church and the Vatican began to restrict his activities to minimize public interaction. Padre Pio himself was uncomfortable with his newfound popularity and the attention he received because of his stigmata. A Church investigation into his stigmata concluded that his condition was not faked.

By 1934, the Vatican began to change its attitude towards Padre Pio and he was again allowed to perform public duties. He could preach, despite never being officially licensed by the Church to do so. Pope Pius XI encouraged people to visit him.

In 1947, Fr. Karol Wojtyla visited Padre Pio who prophetically told him he would rise to the highest post in the Church." Fr. Karol Wojtyla became Pope John Paul II in 1978.

Padre Pio used his newfound popularity to open a hospital in San Giovanni Rotondo. The facility opened in 1956. Pope Paul VI reviewed the controversies surrounding Padre Pio and dismissed any concerns over his conduct and the authenticity of his stigmata.

Padre Pio became internationally famous. He was known for his piety, charity and the quality of his preaching. He famously advised, "Pray, hope and don't worry."

He had other illnesses, as well, including cancer which was miraculously healed after just two treatments. Other problems, such as arthritis, which plagued him in his later years, never went away.

Padre Pio died on September 23, 1968. His funeral was attended by over 100,000 people.

Pope John Paul II recognized Padre Pio as a saint on June 16, 2002. His feast day is September 23. He is the patron of civil defense volunteers, adolescents, and the village of Pietrelcina.

September 24th – Blessed Emilie Tavernier-Gamelin



Émilie Gamelin was a Canadian social worker and Roman Catholic nun. She is best known as the founder and first superior of the Sisters of Providence. In 2001 she was beatified by Pope John Paul II.

Émilie Tavernier Gamelin, SP, (19 February 1800 – 23 September 1851) was a French Canadian social worker and Roman Catholic religious sister. She is best known as the founder of the Sisters of Providence of Montreal. In 2001 she was beatified by Pope John Paul I

Announcements/Annonces

September 19th – 9 :00 am – First Communion

19 septembre – 9h00 – Première Communion

Homily 25th Sunday Ordinary Time Year B

It is our experience to struggle at times to listen to someone if what he/she says has something to do with our lives or it arouses emotions in us. Such people might be trying to tell us something about ourselves that we find difficult to hear. That is very human tendency reflected in the disciples in this morning gospel. Jesus had something very important to say about what was about to happen to him. In the words of the gospel he was telling them that he would find himself in the hands of others, who would put him to death. This was something that the disciples found it difficult to grasp. As the gospel says, ' they did not understand what he said and they were afraid to ask him. Already in mark's gospel Jesus told them what was likely to happen to him. They were no more open to hearing it the second time than they were the first. They did not understand it and they were reluctant to question him because they were afraid they might not be able to live with answers he would give them. In some ways that is a very human reaction. We often find ourselves not willing to ask questions because we suspect that we would struggle to live with the answers to our questions.

The disciples after having thought that being part of Jesus 'circle would bring them privilege and status. No sooner had Jesus spoken of himself as someone who would end up as one of the least than the disciples began to argue among themselves as to which of them was the greatest. They wanted power not for service, but rather they wanted it for its own sake. This in fact is the kind of self-centred ambition that you cannot satisfy, so you fight to get your way by force. In place of that very worldly ambition, Jesus places before his disciples a very different kind of ambition, an ambition that has the quality of what James in the second reading refers to as wisdom that comes down from above.' This is God's ambition for their lives and for all our lives. It is the ambition to serve, as Jesus says in the gospel, ' those who want to be first must make themselves last of all and servant of all.'

This ambition to serve, again in the words of James in that second reading, is something that ' makes for peace and is kindly and considerate; it is full of compassion and shows itself by doing good.

Jesus implies that this is to be our primary ambition as his followers. All our other ambitions have to be useful to that God inspired ambition. In his teaching of his disciples and us all, Jesus elaborates on his teaching by performing a very significant action. He takes a little child and sets the child in front of his disciples, puts his arms around the child and declares that whoever welcomes one such child, welcomes him and not only him but God the Father who sent him.

Jesus was saying by that action that the ambition to serve must give priority to the most vulnerable members of the society, symbolized by the child who is completely dependent on adults for his or her wellbeing. Our ambition is to serve those who, for one reason or another, are not in a position to serve themselves. Jesus goes on, assuring his disciples and us that in serving the most vulnerable we are in fact serving him. In the presence of the disciples who seemed consumed with ambition for power for its own sake Jesus identifies himself with the powerless, those who are most dependent on our care. Over against the ambition of the disciples to serve themselves, Jesus puts the ambition to serve him as he comes to us in and through the weakest members of the society. In our gospel Jesus is putting before us what his family of disciples, what the church, is really about.

Revocatus Paul

Homélie 25ème dimanche Temps ordinaire Année B

C'est notre expérience de lutter parfois pour écouter quelqu'un si ce qu'il / elle dit a quelque chose à voir avec nos vies ou cela suscite des émotions en nous. De telles personnes pourraient essayer de nous dire quelque chose sur nous-mêmes que nous avons du mal à entendre. C'est une tendance très humaine qui se reflète dans les disciples de cet évangile du matin. Jésus avait quelque chose de très important à dire sur ce qui allait lui arriver. Dans les paroles de l'Évangile, il leur disait qu'il se retrouverait entre les mains d'autres personnes, qui le mettraient à mort. C'était quelque chose que les disciples avaient du mal à saisir. Comme le dit l'Évangile, ils ne comprenaient pas ce qu'il disait et ils avaient peur de lui demander. Déjà dans l'évangile de Marc, Jésus leur a dit ce qui était susceptible de lui arriver. Ils n'étaient pas plus ouverts à l'entendre la deuxième fois qu'ils ne l'étaient la première. Ils ne le comprenaient pas et ils étaient réticents à l'interroger parce qu'ils craignaient de ne pas pouvoir vivre avec les réponses qu'il leur donnerait. À certains égards, c'est une réaction très humaine. Nous nous retrouvons souvent dans l'instinct à poser des questions parce que nous soupçonnons que nous aurions du mal à vivre avec les réponses à nos questions.

Les disciples après avoir pensé que faire partie du cercle de Jésus leur apporterait des privilèges et un statut. À peine Jésus avait-il annoncé sa mort prochaine que les disciples se disputèrent entre eux pour savoir lequel d'entre eux était le plus grand. Ils voulaient le pouvoir non pas pour le service, mais plutôt pour lui-même. C'est en fait le genre d'ambition égocentrique que vous ne pouvez pas satisfaire, alors vous vous battez pour obtenir votre chemin par la force. Au lieu de cette ambition très mondaine, Jésus place devant ses disciples un type d'ambition très différent, une ambition qui a la qualité de ce que Jacques dans la deuxième lecture appelle la sagesse qui descend d'en haut. C'est l'ambition de Dieu pour leur vie et pour toutes nos vies. C'est l'ambition de servir, comme Jésus le dit dans l'Évangile, « ceux qui veulent être les premiers doivent se faire le dernier de tous et serviteur de tous ».

Cette ambition de servir, encore une fois selon les mots de Jacques dans cette deuxième lecture, est quelque chose qui fait la paix et qui est gentil et prévenant; elle est pleine de compassion et se montre en faisant le bien.

Jésus implique que cela doit être notre ambition première en tant que ses disciples. Toutes nos autres ambitions doivent être utiles à cette ambition inspirée par Dieu. Jésus en ce sens utilise une image très significative. Il prend un petit enfant et le met devant ses disciples, met ses bras autour de l'enfant et déclare que quiconque accueille un tel enfant, l'accueille et non seulement lui mais Dieu le Père qui l'a envoyé.

Jésus disait par cette action que l'ambition de servir doit donner la priorité aux membres les plus vulnérables de la société, symbolisés par l'enfant qui dépend complètement des adultes pour son bien-être. Notre ambition est de servir ceux qui, pour une raison ou une autre, ne sont pas en mesure de se servir eux-mêmes. Jésus continue, assurant à ses disciples et à nous qu'en servant les plus vulnérables, nous le servons en fait. En présence des disciples qui semblaient consumés par l'ambition du pouvoir pour lui-même, Jésus s'identifie aux impuissants, à ceux qui sont les plus dépendants de nos soins. Face à l'ambition des disciples de se servir eux-mêmes, N'est-ce pas dans cet appel à servir les plus vulnérables que l'Église trouve sa mission profonde ?

Revocatus Paul

September 19th – Saint Januarius



St. Januarius was born in [Italy](#) and was [bishop](#) of Benevento during the Emperor Diocletian persecution. [Bishop](#) Januarius went to visit two [deacons](#) and two laymen in prison. He was then also imprisoned along with his deacon and lector. They were thrown to the wild beasts, but when the animals did not attack them, they were beheaded. What is believed to be Januarius' blood is kept in Naples, as a relic. It liquifies and bubbles when exposed in the cathedral. Scientists have not been able to explain this [miracle](#) to date. [St. Januarius](#) lived and died around 305 A.D. and his [feast day](#) is September 19th.

September 20th – Saint Andrew Kim Tae-gon, Saint Paul Chong Ha-sang and companions



The [evangelization](#) of Korea began during the 17th century through a group of lay persons. A strong vital [Christian](#) community flourished there under lay leadership until missionaries arrived from the [Paris](#) Foreign Mission Society.

During the terrible persecutions that occurred in the 19th century (in 1839, 1866, and 1867), one hundred and three members of the [Christian](#) community gave their lives as martyrs. Outstanding among these witnesses to the [faith](#) were the first Korean [priest](#) and pastor, Andrew Kim Taegon, and the lay apostle, Paul Chong Hasang.

Among the other martyrs were a few [bishops](#) and priests, but for the most part lay people, men and women, married and unmarried, children, young people, and the elderly. All suffered greatly for the [Faith](#) and consecrated the rich beginnings of the Church of Korea with their blood as martyrs.

Pope [John](#) Paul II, during his trip to Korea, canonized these martyrs on May 6, 1984, and inserted their feast into the Calendar of the Universal Church.

September 21st -Saint Matthew



According to the Gospel, Matthew was working at a collection booth in Capernaum when Christ came to him and asked, "Follow me." With this simple call, Matthew became a disciple of Christ. From Matthew we know of the many doings of Christ and the message Christ spread of salvation for all people who come to God through Him. The Gospel account of Matthew tells the same story as that found in the other three Gospels, so scholars are certain of its authenticity. His book is the first of the four Gospels in the New Testament.

Many years following the death of Christ, around 41 and 50 AD, Matthew wrote his gospel account. He wrote the book in Aramaic in the hope that his account would convince his fellow people that Jesus was the Messiah and that His kingdom had been fulfilled in a spiritual way. It was an important message at a time when almost everyone was expecting the return of a militant

messiah brandishing a sword.

It is thought he departed for other lands to escape persecution sometime after 42 AD. According to various legends he fled to Parthia and Persia, or Ethiopia. Nothing is recorded of Matthew's passing. We do not know how he died, if his death was natural or if he was martyred.

Saint Matthew is often depicted with one of the four living creatures of Revelation 4:7, which reads, "The first living creature was like a lion, the second like a bull, the third living creature had a human face, and the fourth living creature was like a flying eagle."

Matthew was a tax collector and is therefore the patron saint of bankers. The Church established St. Matthew's feast day as September 21.