

PAROISSE STE-THÉRÈSE
Témiscaming, QC
& Thorne, ON
OUR LADY OF THE LAKE MISSION Kipawa, QC

Site web / Website

www.stetheresetemiscaming.com

ST. THERESA'S PARISH
Presbytère / Rectory
819-627-3381
67, rue Boucher, C.P. 940



Rev. Cyril Okebanama, Administrator

Madeleine Paul, secrétaire/secretary - courriel/e-mail: eglise.ste-therese@cablevision.qc.ca

Bureau ouvert mardi et mercredi de 9h00 à 13h30 et jeudi de 9h00 à 15h00

Office open Tuesday and Wednesday 9:00 a.m. to 1:30 p.m. & Thursday 9:00 a.m. to 3:00 p.m.

MESSES
Semaine du
18 octobre
2020



Lundi 19 oct.

PAS DE MESSE – NO MASS

Mardi 20 oct.

(E) 9h00 **Toni Lafrance** – Quêtes aux funérailles

Mercredi 21 oct.

(F) 9h00 **Richard Pigeon** – Linda Delorme

Jeudi 22 oct.

(B) 9h00 **Elizabeth St. Denis** – Judy McKenzie
L'Adoration Eucharistique – Eucharistic Adoration

Vendredi 23 oct.

(F) 9h00 **Lola & Paul-Eugene Benoit** – Succession Lola Benoit

30^e dimanche du temps ordinaire (A)
30th Sunday in Ordinary Time (A)

TEMISCAMING

Saturday, October 24

(E) 4pm 1) **MISSA PRO POPULO**

TÉMISCAMING

Dimanche, 25 octobre

(F) 9h30 1) **Parents Défunts** – Diane et Paul

KIPAWA

Sunday, October 25

(E) 11:00 1) **Patsy Desjardins** – Desjardins Family

MASSES
Week of
October 18
2020

Monday, Oct. 19

Tuesday, Oct. 20

Wednesday, Oct. 21

Thursday, Oct. 22

Friday, Oct. 23

FINANCES

2020-10-11

	<u>Env.</u>	<u>\$\$\$</u>	<u>En Vrac/Loose</u>	<u>TOTAL</u>
Ste-Thérèse	34	612,00	63,00	675,00 \$
Our Lady of the Lake	19	305,00	14,00	319,00 \$

Pensée de la journée :

À quand remontent mes derniers mots d'encouragement pour une personne engagée dans le service public? Un peu de reconnaissance envers elle prolongerait l'attitude positive de Jésus pour les responsables politiques de son temps!

Alain Faucher, prêtre

Thought for the day:

When were my last words of encouragement for someone committed to public service? A little gratitude toward them would prolong Jesus's positive attitude towards the politicians of his time!

Alain Faucher, priest

Pensée de la semaine :

Est-ce que je juge les systèmes politiques actuels avec la même bienveillance, ou, au moins, avec le même respect que Jésus?

Alain Faucher, prêtre

Thought of the week:

Do I judge current political systems with the same benevolence, or, at least, with the same respect as Jesus?

Alain Faucher, priest



11th Annual Woody's Walk
Tuesday October 20th, 2020
Beginning at 6 :30 pm

Please come show your support and walk with us and/or purchase a luminary in memory of someone who survived cancer, battling cancer or lost their battle to cancer.

Mukwa Ikwes our Woman's Drum Group will be there to start our event off at 6:30 pm.

Physical Distancing must be respected...

Let us continue to do our part!



This year all profits of luminaries will be shared with Alice McKenzie, Rob Ducharme, Doris Dandy, Francis McKenzie, and Vicky Constant who are currently fighting their own battle with cancer. Luminaries are \$2.00 each and on sale at the Kebaowek Health Center, Band Office, and Migizy Gas. They can be purchased the evening of the walk as well. If you are unable to join us you can arrange to purchase a luminary through etransfer, please contact Tina at the Health Center 819-627-9060.

EVERYONE IS WELCOME TO JOIN US FOR THIS EVENT

Bienvenue à tous!



Une foi ajustée au réel

Nous nous sommes habitués au discours vigoureux des adversaires de la foi. En dernière extrémité, des personnes exigent un grand ménage de l'espace public. Finies les traces de religion dans le paysage, les noms de lieux et les écoles! Oublions l'école Curé-Grenier, la croix du Mont-Royal, le lac Saint-Silvère...

Devant ces propositions décapantes, nous avons fait le dos rond, en espérant que le gros bon sens tiendrait compte des multiples ingrédients de notre mémoire collective. Et c'est justement ce qui se passe. De plus en plus de gens relativisent même la noirceur... de la Grande noirceur. De plus en plus de gens font la part des choses. Oui, il y a eu des bêtises honteuses de quelques-uns. Mais oui, il y a aussi le bien-fondé (et le bien-vécu) de la foi de la majorité des gens de jadis.

Grosso modo, dans l'évangile de ce dimanche, Jésus opère un discernement semblable. Jésus est invité à faire la part des choses. D'un côté, il y a les obligations de la religion juive. De l'autre, il y a les réalités politiques de l'Empire romain qui a envahi le petit territoire entourant Jérusalem. Les gens qui veulent faire parler Jésus (et probablement l'enfermer!) sur le sujet brûlant des taxes lui demandent si les croyants doivent payer taxe à l'empereur romain. Pour inciter Jésus à se prononcer, on présente de Jésus un portrait flatteur. On le présente comme un maître de vérité, un spécialiste du vrai chemin qui mène à Dieu. Son équité est digne de Dieu. Il ne se laisse influencer par personne. Il ne fait pas de différence entre les gens. De nombreux textes bibliques font encore écho aujourd'hui à ce comportement caractéristique de Dieu.

Devant de si belles affirmations sur sa personnalité, Jésus doit donner réponse au bizarre groupe qui le questionne. Ces gens sont soit des partisans acharnés du respect de la Loi juive (des Pharisiens), soit des partisans déclarés du roitelet mis en place par les Romains (des Hérodiens fidèles à l'empereur romain). Jésus ne se laisse pas emmurer dans un clan ou dans l'autre. Jésus regarde une pièce de monnaie qui permet de payer l'impôt aux Romains. Elle est frappée du visage et du titre divin de César Auguste. Est-ce légitime d'utiliser une telle monnaie idolâtre quand on s'est engagé à respecter la Torah, la Loi du Dieu d'Israël? La réponse de Jésus est claire : Dieu et César ont droit à leur dû. Pas question de déconsidérer telle ou telle obligation légitime.

Jésus n'a pas évalué le système politique où son peuple était englué. Jésus a reconnu que ce système avait des ingrédients légitimes. Selon lui, César et Dieu ont droit de cité. La pensée religieuse n'était pas évacuée de la conscience politique à cette époque. Serions-nous allés trop loin dans la séparation de ces deux réalités d'une vie équilibrée, la politique et la foi religieuse?

Alain Faucher, prêtre

Faith and the Modern World



We have grown accustomed to aggressive comments from some adversaries of our faith. At the end of the day, people have opinions and some are occupying a great deal of public space. These secular ideas would eliminate any perceived traces of religious affiliation in our workplaces, attire, laws, landscapes and schools.

For example: schools named after saints, [St. Brendan's], the Cross on Mount Royal, Lake St. Louis Facing these "secular" proposals, many believers appear to have given up; perhaps hoping that common sense would remember and acknowledge the many contributions made by members of religious orders as our institutions and cities were established. That's what's happening today. More and more people may even choose to erase previous generations' accomplishments and start from scratch. Voices are weighing in. Certainly there have been unforgiveable abuses of power. Yet we should not deny the merits of people who lived exemplary lives and were instrumental in establishing our society. Not to be dismissed is our faith practiced by the majority of our ancestors.

In this Sunday's Gospel, Jesus confronts a similar situation and expresses his opinion. On one hand, there are obligations as defined by the Jewish religion. On the other, there are the political realities of that time as the Roman Empire had invaded the small territory surrounding Jerusalem. Hoping to implicate Jesus, the Pharisees and Herodians asked his opinion on a very sensitive issue as whether believers should pay taxes to the Roman emperor. To encourage him to speak his mind and possibly entrap him, the Pharisees began the conversation with a flattering portrait of Jesus as a master of truth and an expert on the true path that leads to God. However, as Christ's words are God's, He outsmarted the disbelievers with His response. Many secular and biblical reflections still refer to Christ's response today.

Responding to such flattering comments from those who confronted him, Jesus answers them. These people were either dedicated, observant supporters of the Jewish Law (Pharisees), or staunch supporters of the puppet government established by the Romans (Herodians loyal to the Roman Emperor). Jesus does not allow himself to be influenced by either group. He takes a common coin that is used to pay taxes to the Romans. The coin displays the head and title of Caesar Augustus. The question concerned the legitimacy of using such *idolatrous* common currency when one is committed to respecting the Torah, the Law of the God of Israel. Jesus' answer is clear: God and Caesar are separate entities and entitled to their due. *Give therefore to Caesar the things that are Caesar's and to God the things that are God's* (Mt 22:21). There is no question of currency when responding to a legitimate obligation.

Jesus was not assessing the political system in which his people were mired. He recognized that the current political structure had legitimate expectations. According to him, Caesar and God have different domains. At that time, religious thought was not separate from political consciousness. My question today is: *Have we gone too far as we consider these two realities of a balanced life: politics and religious faith?*

Alain Faucher, priest /Translated by Honore Kerwin Borrelli