

Twentieth Sunday in Ordinary Time

August 17, 2014



MASS SCHEDULE AND INTENTIONS: AUGUST 16 TO AUGUST 24

(L) indicates living intention

Saturday	Aug 16	Twentieth Sunday in Ordinary
4:30 pm	Stefan Tohn	Eva & Julie Neuheimer
Sunday	Aug 17	
9:00 am	Mary Deyninger	Sylvia Phaemlitz
11:00 am	Our Parishioners	
Monday	Aug 18	
8:30 am	Finley Stewart	Ron & Barbara Kiley
Tues.	Aug 19	
8:30 am	Ida Ramchandran	her family
Wed.	Aug 20	
8:30 am	Cojetta Tilli	family
Thurs.	Aug 21	
8:30 am	A special intention from Antoinette	
Friday	Aug 22	
8:30 a.m.	Hilda & Walter Endacott	Margaret Seguin
Saturday	Aug 23	Twenty-First Sunday in Ordinary Time
4:30 pm	Our Parishioners	
Sunday	Aug 24	
9:00 am	Maria & Victor Kozlowski	family
11:00 am	Shirley Beaudin	Mary & Guy Taillon

SANCTUARY LAMP: Week of August 17: Alex Liao requested by the Sia family.

ALTAR GUILD MEETING: September 15 at 9:15 a.m. in Cahill Hall. New members welcome!

WEEKDAY READINGS:

Mon Aug. 18	Ez 24: 15-24	Mt 19: 16-22
Tues. Aug. 19	Ez 28: 1-10	Mt 19: 23-30
Wed. Aug. 20	Ez 34: 1-11	Mt 20: 1-16
Thurs. Aug. 21	Ez 36: 23-28	Mt 22: 1-14
Fri. Aug. 22	Ez 37: 1-14	Mt 22: 34-40

FAITH FIRST NEWS

Faith First Registration 2014-2015 continues online for new and returning families.

To register please go to www.becket.ca

Go to Faith First on the menu, then click on the link for online registration.

For those who missed the information evening you will need to view the slideshow to receive your Faith First registration key.

Please note that there will be a late fee of \$25.00 for registrations completed after June 24th.

MASS IN SPANISH: Beginning **Sunday October 5, 2014**, Fr. Marco will celebrate Mass in Spanish at St. Thomas à Becket Parish at 1:00 pm – except for the third Sunday of the month. Spread the Good news!

MISA EN ESPAÑOL: Iniciando el **05 de octubre de 2014**, Padre Marco celebrará la Misa en español en la parroquia de St. Thomas à Becket a la 1:00 pm - excepto el tercer domingo del mes. Difundir las buenas noticias!

QUESTION OF THE WEEK

First Reading: Isaiah 56:1, 6–7 (Come to the Mountain)
Second Reading: Romans 11:13–15, 29–32 (God's Mercy)
Gospel: Matthew 15:21–28 (Lord Help Me)

Adults: How open am I to welcoming or helping people who are different from me?

Youth: We are assured that God will be with us as we go through life, so what strategy do you use to keep God in mind as you deal with the ups and downs of life as a young adult?

Children: How do I get along with others who are different from me or who speak a foreign language?

THANK YOU FOR YOUR CONTRIBUTIONS FOR AUGUST 03/04

OFFERINGS: \$ 3, 892.00

HELPING OTHERS: \$ 2, 030.00

YOUR CONTRIBUTIONS AT WORK:

If you have visited the parish hall lately, you may have noticed it looks a bit different – brighter, we hope! Last year we changed the lighting system, and this past spring we painted the hall, cleaned out a lot of clutter, and changed the ceiling fans. For all who are wondering, yes the disco ball remains. Our next project will be recovering, and where necessary, repairing the kneelers in the church. Thank you very much for your continued support.

BECKET PANTRY NEEDS: Tomato juice, rice (small packages/boxes), tea bags (black tea/orange pekoe) jello pudding, juice, Kleenex, gravy, tinned fruit, Prem/Kam, stew, tuna, salmon, ham, tomato paste, jam, juice, muffin mix, Kleenex, dish soap, shampoo.

Becket Pantry also needs more packers and drivers for home deliveries. Thank you all who have responded so far. For more information please call the parish office 514-626-4111.

LET'S HEAT UP BECKET on **Saturday, September 20** for a Furnace Fundraiser Dinner –Dance. Tickets \$40 per person. BYOBeverage. For tickets, or more information please call Rina 514-695-6995.

RCIA DAY OF FORMATION - TO ACCOMPANY OR TO CATECHIZE?

A Catechumenal Journey of Accompaniment and Evangelization

Saturday September 27, 9 am to 12 noon

Archdiocese of Montreal 2000, Sherbrooke St. W. Rm 135

For all those involved in the RCIA process: catechists, guides, sponsors, pastors. Presenter: Fr. Badeea, Pastor of Notre Dame des Victoires, PhD in Practical Theology. To register, or for more information contact Cynthia Paginado before Thursday Sept. 25, at 514-931-7311 ext 229 cpaginado@diocesemontreal.org

REFLECTIONS ON BILL 52: This past June, Quebec passed landmark Bill 52, which allows terminally ill patients to choose to end their life.

The Quebec Bishops have condemned this Bill, suggesting that the authentic response of society and of medicine to such a situation is palliative care: *“Palliative care is the best way to allay the suffering of a person who is approaching the end of their life, and to help them to live this final step with humanity and dignity.”*

Through your Helping Others donations, Becket supports both the West Island Palliative Care Residence, and NOVA, two organizations that offer excellent palliative care within our community. We pray that all Christians will be audacious witnesses to the Gospel of Life and that a Canada-wide, palliative and end-of-life strategy will one day be achieved. Following is an article that appeared in *Le Devoir*, October 4-5, 2003, written by Denise Bombardier, two years before the death of Saint John Paul II. It is worth reviewing this inspiring image of a man who helped us acknowledge and embrace the reality that death can give so much meaning to life.

“Every day he’s in our face: a suffering pope, tottering, trembling, and barely managing to mumble sounds, let alone words. Shown worldwide, the Pope has chosen to impose this picture on us himself; for it’s easy to imagine his numerous uneasy advisors preferring to avoid showcasing the leader of the Church as such a physically debilitated old man.

We cannot bear to see this, particularly as our dominant social values favour unending youth, obsessive beauty, impressive efficiency; in effect hiding such physical deterioration and heralding of death. By having us endure this upsetting spectacle, you can see the staging, John Paul II tells us what words can no longer express: suffering and death are inseparable from life and we cannot escape them without denying our own humanity.

The violence with which some people, by media broadcast, denounce what they call a freak show – we heard a radio commentator wish the Pope would stop being on display – clearly shows unwillingness to be disturbed, a convenient euphemism that hides fear.

This fear infects the heritage of a society of contestants ready to do anything to be physically perfect; sure they’re right and dreaming of being stars, that is, icons of themselves.

Suffering isn’t nice. The physical deterioration of old age can be a shipwreck, to paraphrase General De Gaulle, and death is a defeat. Better to escape it. They understand very well all those who abandon their aged relatives who are no longer good for anything and who, above all, stopped serving them. Such old people are abandoned to their ghetto homes where those who sporadically visit them most often do so out of guilt and require a day to get over the emotion stirred up by death’s antechamber. In letting the cameras of the world see him, the Pope substitutes himself for all those we prefer not to see, among them, those men and women who, at the end of their life, wilted away in the crushing heat in France last summer while their own children cooled off at the beach unconcerned about their mother or father trapped in a sweltering fifth-floor apartment in a building without elevators while Paris, as agitated as it is anonymous, climbed to 40°C. The Pope also displays his physical suffering under the gaze of those – and they are legion – who are too sensitive, too fragile, too emotional to go to the hospital to be by the bedside of close family. What about those others, mostly women by the way, who consider it a duty to visit the sick, thereby running roughshod over their own sensitivities?

Obviously, our tolerance of illness is limited today because it is seen as a loss, a defect, a breakdown, and not as an element of health itself. Many see the body as a machine one polishes, repairs, trains, and which, therefore, must work.

As for death, it has become meaningless. Believers integrate it into their vision of life, but faith no longer explains or reassures as it used to. We have reduced the time for exposing the dead, mourning is no longer visible in how we dress, and the time for sadness is often cut short by the impatience of the entourage to forget or rather to pretend to forget. The Pope, disturber of consciences, forces us to witness his slow descent towards death, a death that no one will take away from him.

Like those flamboyant artists, the Pope hopes to die with his boots on, on stage, in view of the whole world, in communion with those who suffer in isolation and abandoned. He portrays the ugliness of disease, and in so doing; he transfigures it. There is a mixture of faith and pride in his action that commands respect. And so, this pope that one might criticize for his moral stances, for example, remains an exceptional being who has waged his battle, both spiritual and temporal, and transformed the world.

Translated by Fr. Gilles Surprenant 7.10.2003