



Annunciation of the Blessed Virgin Mary Parish–Nipigon

P.O. BOX 369 26 Second St. NIPIGON, ONTARIO, POT 2J0

Tel. 1-807- 887-3153 Fax - 807-887-3473

E-mail: unum3@bellnet. ca

& St. Hilary Parish – Red Rock

P.O.Box 283 Red Rock POT 2P0 Tel. 1-

807- 887 -3153



<http://abvm-parish-nipigon.ca/>

Pastor: Fr.Henryk Augustynowicz P.P
Cell. 1-807-889-0482

Deacon:

Secretary/Bookkeeper: ABVM PARISH—Louise Dupuis Cell. 1(807) 887-4645
Bookkeeper : **ST. HILARY PARISH - Bob Harvey - jmr.harvey@gmail.com;** cell
807-887-4439

Communicator: Penny Legacy - plegacy@shaw.ca; cel: 807-887-4586

Custodian: ABVM Church - Mr. Bill Harmon St. Hilary - Eugene Pillipow

MASS SCHEDULE

Annunciation Blessed Virgin Mary Church

St Hilary Church

Saturday - 5:00 p.m.

none

Sunday - 9:30 a.m.

11:00 a.m.

Tuesday to Friday - 10:30 a.m.

Tue & Thu - 12:00 a.m. (If is int. Mass)

1st and 3rd Sundays: Beardmore - St. Theresa Church - 2:15 p.m. (close)

MacDiarmid/Rocky Bay - Immaculate Heart of Mary Church - 1:00 p.m.

2nd and 4th Sundays: Dorion - St. Isidore - Mass - 12:30 a.m. (May- September)

1st & 3rd Saturdays: Dorion - St. Isidore - Mass - 6:30 pm

HOLY HOUR:

First Friday - 9:00 p. m—10:30 a.m Adoration and Benediction
and Holy Mass—ABVM Church.

HOLY ROSARY: The Rosary for the unborn Child - Wednesday - 10:00 a.m.– ABVM

ASSOCIATIONS & COUNCILS: Parish Council, Finance Committee, Building Committee,
C.W.L Knights of Columbus, Food Bank.

BAPTISM:

Please contact the parish office

CONFESSION:

One hour before Mass

MARRIAGE:

Please contact the parish office at least 6 months in advance.

Visiting the Sick:

Anytime call to Priest.

Annunciation BVM and St. Hilary Parishes are a community of Catholics under the guidance of the Holy Spirit. We proclaim the Good News of Jesus Christ through worship, service and fellowship, in cooperation with the Bishop of Thunder Bay, in order to bring forth the values of the Kingdom of God.



Jesus said to his disciples, “If you love me you will keep my commandments. I shall ask the Father, and he will give you another Advocate to be with you forever. This is the Spirit of truth whom the world cannot receive because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. I will not leave you orphaned; I am coming to you. Like last Sunday’s passage, this reading will seem abstract to you at first, but situate it in the context of the Last Supper and you will recognize the movement

of Jesus’ thought from your own experience and from the lives of great people you have known or read about. As always, it may be helpful to divide the passage and meditate on one section at a time. Jesus makes a difference between the way he has been present to the disciples until then and the way he will be present to them after he leaves them. Read it from the point of view of a teacher or a parent who must leave children, or from your memories of any teaching that was outside yourself and then became part of you. The same movement expressed in a new metaphor – being orphaned and then realizing that we are not lost after all. This is a precious verse. It describes the moment when we read the story of Jesus in the gospels and discover that it is not the story of someone outside ourselves, but our own story, and that therefore our stories are really sacred. Great teachers can promise their followers that one day they will experience something similar. Jesus describes the process of getting to know him, starting from a different point – the person follows his teaching and then enters into a deep relationship with him. Lord, we thank you for people we have known who are not Christians but who love the teachings of Jesus and keep them. We know, Father, that you love them as we love them, and we pray that you may continue to show yourself to them.

MASSES AND SERVICES ONLINE and ON TELEVISION

Our Parishioners are encouraged to access Masses and Services online or on television until our Churches re-open. Here are some to choose from:

ONLINE: www.dotb.ca (*weekly Sunday Mass celebrated by Bishop Colli*)

www.vaticannews.va www.saltandlighttv.org www.youtube.com
www.wordonfire.org www.dailytvmass.com

www.catholic.tv www.mass-online.org

ON TELEVISION: VisionTV: Bell Channel 261, Shaw Direct Channel 394, Tbaytel Channel 675; EWTN : Shaw Channels 292, 559 & 285; Faith TV: Bell Channel 591; Joy-V: Bell Channel 656; YesTV: Bell Channel 651.



A Note from Father Henryk regarding Mass: I continue to celebrate Mass on a regular basis and pray for the parish family and for other needs. If any parishioner would like to participate in a weekday Mass or Sunday Mass you may phone me at 889-0482 and arrange for your presence. **Only fifth people are allowed at one time.** Sunday Mass is at 9:30 a.m. in Our Annunciation Parish. If you would like to participate in it, please contact Father Henryk to make arrangements for your participation.

FIRST CONFESSION and FIRST COMMUNION Until the Emergency restrictions are lifted, we will not be able to set specific dates for these special events. We hope that they can still be celebrated within this current calendar year. These new dates will be set in consultation with our First Communion Preparation Team and the parents of the children.



Thanks are expressed to Bishop Fred Colli for subsidizing the parish through the diocese during the months of March and April with \$1,500.00 each. During the pandemic emergency, the assistance certainly helped the parish in its shortfall. Thank you Bishop.

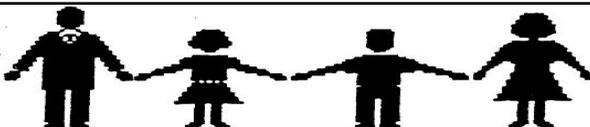
Thank - you for continuing to support our Parish during these unfamiliar times of pandemic by: Mailing or bringing your weekly Sunday envelop to the Parish Office.

Nurses:

We remember all the nurses (during this nurse's week) and all the healthcare and front line workers for their compassion and generosity to the sick and suffering during the Covid19 pandemic. Let us continue to pray for them and all the volunteers who reach out to the needy.



The Lord Invites Us into the People of God. What does "People of God" means? First of all, it means that God does not belong in a special way to any one people, for it is he who calls us, convokes us, invites us to be part of his people, and this invitation is addressed to all, without distinction, for the mercy of God "desires all men to be saved." (1 Timothy 2-4). Jesus does not tell the apostles or us to form an exclusive group, a group of the elite, Jesus says, "Go out and make disciples of all people" Matthew 28;19). St. Paul says that in the People of God, in the Church, "there is neither Jew nor Greek... for you are all one in Christ Jesus. (Galatians 3:28). I would also like to say to anyone who feels far away from God and the Church, to anyone who is timid or indifferent, to those who think they can no longer change: the Lord calls you too to become part of his people, and he does this with great respect and love! He invites us to he part of this people, the People of God!



***SUNDAY MASS:
Our time of prayer
As a community of faith!***



We gather to celebrate in the presence of the risen Lord. We are called to be the people who bear witness to his victory over death. We are the people who proclaim the Father's forgiveness to the ends of the

earth by being people who are forgiving. The demanding stance on how Christians are to react to persecution in 1 Peter makes this a fine occasion to reflect on the ever present question of Christians and violence.

This dilemma has led to the traditional unwillingness of the church to adopt a pacifist position. Pacifism has a simple attractiveness, but the pacifist must ask this question: is it right for me not to oppose someone who if not stopped will destroy not only me, but others who may not be able to stand up for themselves? While using force can appear immoral, pacifism too can be immoral in that I am passively collaborating in suffering being caused to others. Thus I may, in the exercise of my freedom, be destroying the freedom of others. Pacifism poses moral problems, and can be a selfish opting out of our moral responsibilities to others weaker than ourselves. This is a dilemma; but we are certain that those who set out to dominate others act evilly, and a wilful hawkishness cannot be reconciled with Christianity for which force is always a last resort.



However, the situation envisaged in 1 Peter is slightly different: how should Christians react when they are being persecuted as Christians – it

is their behaviour precisely as Christians that is the issue. They are to give an account of their beliefs but to do so with courtesy. Put another way, they do make their stand known, but do not 'fight fire with fire'. They cannot have recourse to methods of bullying, force, or intolerance, for that would betray the Christ in whom they seek to live. As Christ chose the way of gentleness, so when challenged Christians must act with gentleness: otherwise their words preach one thing, their actions another. This is a hard lesson: the recurrence of the notions of crusade and pro Deo et patria (God gets first billing, but usually takes second place) testify to this. And sadly these notions are far from dead, as various right-wing Christian groups demonstrate in their readiness' to fight for gospel values'. Their very militancy compromises the Christ they wish to serve.

