



Annunciation of the Blessed Virgin Mary Parish–Nipigon

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

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& St. Hilary Parish – Red Rock

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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.



This passage is very different from those of the two previous Sundays. They were dramatic stories, marked by deep emotions and with deep implications for the characters involved. This is a little gem of a passage but with little drama, a very practical, common-sense teaching on that most common and most prosaic of community problems – conflict. It is deep wisdom teaching which continues to be valid for our time. Management has become a science today, and Jesus’ teaching stands up well as a model of how to “manage” conflict in any situation. As usual with lectio divina, we do not moralise. The conclusion of our meditation is not “Jesus tells

us to do this,” but, “let us celebrate Jesus at work in the world.” We recognise moments of grace when we ourselves lived this teaching, and celebrate the great people who by word and example taught us to live it. The teaching gives norms for dealing with local community conflicts – in families, neighbourhoods, church groups and workplaces – but also for the great conflicts of our time between races and ethnic groups, religions, nations, different social classes. The Jesus way of dealing with conflict is to go through a series of procedures, starting with those which will cause least hurt, and gradually moving to more severe ones, always making sure that the others have been tried and have failed. Those in authority must be humble enough to recognize when they lack the necessary qualities to influence the wrongdoer, and must seek help. The text continues to stress the importance of discretion – just “one or two others” are invited to help. The quotation from Deuteronomy must be interpreted correctly. The setting of the teaching is not a court of law, but a human community. Jesus is merely drawing an analogy – just as in a court the prosecution needs help, we too need help in settling community conflicts. . Jesus reminds us that a community must have its rules and a time comes when they must be insisted on. This verse complements what went before in a wonderful way. Without the previous verses, it would come across as harsh; without this verse, they would come across as naïve. By taking them together we enter into Jesus’ holistic, extraordinarily balanced teaching. The reference to “pagans and tax collectors” is strange when we remember Jesus’ special care for these two groups. We can however take the expression as it stands, referring it to those whom the community has a right to exclude. In the light of Jesus’ other teaching, some would add, “remember you have to reach out to them also.”

LECTORS and EUCARISTIC MINISTERS : The Church of the Annunciation of BVM is presently looking for parishioners who would be interested in becoming a Eucharistic Minister. Please contact Father Henryk (889-0482) or Rita Desroches (887-3128)

Income for the Last Week ABVM Parish Sun. Aug 23, 2020; \$2,925.00 .00
Please, be aware of your parish needs! Thank you for your commitments!





THERE IS NOTHING MORE COMFORTING THAN TO HAVE FRIENDS AND FAMILY REQUEST THAT THE HOLY SACRIFICE OF THE MASS BE SAID IN THEIR NAME OR FOR "THE REPOSE OF THEIR SOUL"

Sat. Sep. 05, 20 - 5:00 pm - +Gloria Tennant - S & E. Pillipow
Sun. Sep.06, 20 - 9:30 am- Int of Robert Person - The Person Family

Tue. Sep. 08,20 - 10:30 am - (**Nativity of Mary**) - +Mary Harney
Wed. Sep. 09,20 -10:30 am - (**St. Peter Claver, Priest**) - +Bradley Penner
Thurs. Sep. 10,20 -10:30 am - +Margaret Laparte
Fri. Sep. 11,20 -10:30 am - Int. of Helen Rhodes Family
Sat. Sep. 12,20 - 5:00 p.m.- Int. of Seraphim Riberio Family
Sun. Sep. 13,20 - 9:30 a.m. - + Soonhee OH - From Kichul Sin



OPEN MASS INTENTIONS: PLEASE CONTACT THE CHURCH OFFICE FOR THE INTENTION. Or write the info on a paper —1 mass =\$10.00, and put in the collection basket, thank you for your time. When a loved one dies or a friend is ill or alone, there is nothing more comforting than to have friends and family request that the Holy Sacrifice of The Mass be said in their name or for the repose of their soul."

ST. HILARY PARISH:



Sun. Sep. 06.20 - + Gloria Tennent - S&E Pillipowe
Sun. Sep. 13.20 - Int. of Marie Legacy from L.od St. Hilary
Income for the Last Week - Regular Sun. Aug. 30,20 - \$360.00 Please, be aware of your parish needs! Thank you for your commitments! **THANK YOU FOR YOUR GENEROSITY.**



Do not fear commitment. Temporary things seduce us. We are victims of a trend that pushes us to the provisional.. As though we wanted to stay adolescents. There is a little charm in staying adolescents, and this for life! Let us not be afraid of life commitments, commitments that take up and concern our entire life! In this way our life will be fruitful! And this is freedom: to have the courage to make these decisions with generosity.

VISIT TO THE SICK: If you or someone you know would like to receive Holy Communion at home please call 889-0482. REMEMBER IN YOUR SICK.

BISHOP'S DIOCESAN MINISTRY CAMPAIGN: *"He's not heavy...he's my brother!"*
Our goal this year is \$, 7,500.00 ABVM Parish, Nipigon and St. Hilary Parish - \$4,000.00. This Campaign will run until mid December. Cheques can be made out to our parish or the Diocese of Thunder Bay. All donations are tax-deductible. A letter with a pamphlet and pledge card has been mailed to you from the Diocese. So far we have reached 42% in our Parish ABVM - Nipigon; St. Hilary Parish - 35% of our goal. Thank you for your continued generosity. May God bless us all on our journey as a community of believers.



Lord, we thank you for sending us teachers who show us how to handle quarrels – in our families, work places or Church communities; – when we work together for social justice; – between different religions. Like Jesus and all

good teachers, they don't teach in the abstract, but walk with us when we have to deal with a problem. Someone does something wrong in our community – treats another member unjustly; – is dishonest with money; – is unfaithful to marriage or religious vows; – compromises the ideals of the group. We tend to talk about it among ourselves and outside the community, but you correct us through people like Jesus, – one of our parents, a brother or sister, an aunt or uncle; – someone in our workplace; – a leader in our Church community; – a friend. They make us go and have it out with the wrongdoer, alone between our two selves, so that if they listen to us, without any fuss we have won back the brother or sister. Things often don't work out as simply as that, however. It sometimes happens that those we try to correct don't listen to us. This is the moment when we need Jesus again, someone who will not allow us to give up, who will show us that perhaps we were the wrong person to make the approach, – we lacked the expertise, – didn't listen enough, – our race, nationality, age group or religion was too great an obstacle. Lord, we know that when we have to exercise authority some members in our community will disagree with us. Remind us that we are all looking for the same goals: – respect for the rights of all, – freedom for ourselves, – a sense of responsibility, and that when we agree on anything you will grant it to us, for where two or three of us meet in your name you are there with us.

Lord, forgive us that when conflicts arise in our Church we make them public too quickly, we do not take time to have things out between ourselves alone first.

Forgive us further that when this doesn't work we give up; we do not try to take one or two others along and see if the matter can be settled at that level.

Forgive us again that at other times we sweep wrongdoing under the carpet instead of reporting it to the community and if necessary excluding those at fault. Our problem is that we do not trust that wherever two or three of us are gathered in your name, you are there with us. We are afraid that you will hold our mistakes against us, forgetting the promise of Jesus that what we bind on earth will be bound in heaven and what we loose on earth will be loosed in heaven. Lord, we pray that our Church will always work for harmony between ourselves and other Churches and religions; that when there are conflicts we will be the first to have things out between us by ourselves alone, if necessary bringing along members from one or two other religious groups. We pray that when we cannot resolve a conflict we will be humble enough to report it to a national ecumenical or inter religious organization, even an international group like the World Council of Churches. Remind us that where we human beings meet in your name whatever our faith, you are there with us.

