



# 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](mailto:jmr.harvey@gmail.com)**; cell  
807-887-4439

**Communicator: Penny Legacy - [plegacy@shaw.ca](mailto: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:

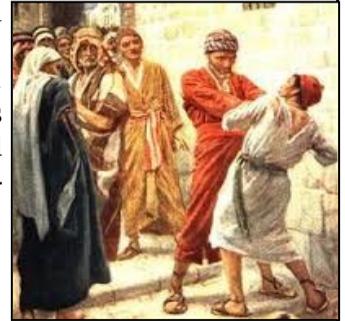
Anytime call to Priest.

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.



Peter went up to Jesus and said: “Lord, how often must I forgive my brother if he wrongs me? As often as seven times?” Jesus answered, “Not seven, I tell you, but seventy-seven times. Today’s passage deals with the crucial issue of forgiveness, surely the most pressing of all our human problems, as individuals, as communities and as a human family. The future of humanity is in the hands of those who can forgive. It is important to understand Peter’s question correctly: it is not about being wronged many times (a situation which Jesus speaks about in Luke 17:4). Here, Peter is asking about one wrong. We are dealing then with a very deep hurt, the kind that remains with us for years and that we find ourselves having to forgive many times over. We think we have forgiven, but when we meet the person who hurt us we realise that we have to start forgiving all over again. This is the question then – how long

do we continue with this struggle to forgive the one wrong? We must think not merely of personal wrongs but of deep ethnic and racial wrongs, the kind that have nations torn by civil strife for generations – the human family knows so many of these at present. As always, Jesus does not give us prescriptions; he invites us to enter into the God-like way of seeing things and leaves it to us to decide how we will act out of that consciousness. Jesus’ response is in the form of a parable, and the key to interpreting his message correctly is to understand how a parable is meant to be read. In this parable we see a man who is in a position of total helplessness; he is made to feel worthless, he has neither dignity nor freedom. His life, and that of his entire family, is in the hands of this king who makes him grovel before he will condescendingly set him free of his debts. He is not a bad man: he has been generous enough to lend money to someone who is in even greater need than he is, knowing full well that sooner or later he will have to return his own loan to the king. The problem with him is that his spirit has been broken by oppression. Hardship has extinguished the spark of generosity. Experience tells us how frequently this happens. He has been made to feel so helpless and impotent that when he finds someone with even less power than himself he oppresses him in turn.



**LECTORS and EUCHARISTIC 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 Henry (889-0482) or Rita Desroches -(887-3128)



Income for the Last Week ABVM Parish Sun. Sep.06,2020; \$775.00 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. 12, 20 - 5:00 pm -Int. of Seraphim Riberio Family  
Sun. Sep. 13, 20 - 9:30 am - +Sounhee OH- From Kichul Sin

Tue. Sep. 15,20 - 10:30 am - +Gloria Tennent - Nick & Joyce Koukos

Wed. Sep. 16,20 - 10:30 am - +Karina Dominguez

Thurs. Sep.17,20 -10:30 am - +Wanda White

Fri. Sep.18,20 - 10:30 am - +Jozefa Deneka - K&E Borowiec

Sat. Sep. 19,20 - 5:00 p.m.- +Gloria Tennent - Shelley & Eugene Pillipow

Sun. Sep. 20,20 - 9:30 a.m.- + Kazimiera Tablowski - B&H Dlugosz



**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:

MEETING: There will be a meeting of the Ladies of St. Hilary on September 14, 7pm in the parish hall. Please practice social distance and wear your mask. Thank you.



Sun. Sep. 13.20 - 11:00 a.m.- Int. of Marie Legacy - from L. of St. Hilary

Sun. Sep. 20,20 - 11:00 a.m - +Gloria Tennent - Pat Roy

Income for the Last Week - Regular Sun. Sep. 06,20 - \$180.00 Please, be aware of your parish needs! Thank you for your commitments! **THANK YOU FOR YOUR GENEROSITY.**



**Ask for the Grace of Unity.** Conflicts, if not properly resolved, divide us from each other, separate us from God. Conflict can help us to grow, but it can also divide us. Let us not go down the path of division, of fighting among ourselves! All united, all united in our differences, but united, always: Unity is a grace for which we must ask the Lord, that he may liberate us from the temptation of divisions, of conflict between us, of selfishness, of gossip. How much evil gossip does, how much evil! Never gossip about others, never!

**BISHOP'S DIOCESAN MINISTRLY CAMPAIGN:** "He's not heavy... he's my brother!" Our goal this year is \$7,500 ABVM Parish, Nipigon and St. Hilary Parish, Red Rock - \$4,000. 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.



Within families and communities: so often we are concerned mainly about punishing the offender. We celebrate today the peacemakers among us, those who work through mediation to re-establish harmony

within the community. Within nations, especially between ethnic groups, social classes, religions. We think of Northern Ireland, former Yugoslavia, the Republic of Congo, Sri Lanka, India and Pakistan, the black community in the United States – the list can go on and on! We think of the debt of the third world countries, causing anger, resentment and civil strife. Indifference to the plight of those who are in debt keeps the whole human family in bondage. The parable then makes us reflect on oppression, understood quite correctly as being indebted. What a terrible thing oppression is! It keeps everyone in bondage – the oppressed and the oppressors alike. It isn't God who keeps us in bondage, but we ourselves, and the parable tells us that we will continue in this bondage, "handed over to torturers", unless someone makes a breakthrough and replaces meanness with generosity of spirit, the spirit of forgiveness, permanent and unconditional, "from our hearts." We can reflect on the movement of oppression/forgiveness at different levels – on the world stage, in our countries, within our families and neighbourhoods, in our own hearts. In each case, we celebrate the people who have made the breakthrough. In our own hearts: what unforgiven hurts still "torture" us? We recognise the bitterness which keeps us in bondage, consuming our energies, preventing us from enjoying life and being at peace with those around us. We remember the times when we were able to free ourselves, even if only temporarily, like the king.

### *Lord, I ask – make my heart like yours.*

As we begin our prayer, let us listen to some of the prophetic voices of our time speaking of forgiveness to our modern world which is so much in need of it: We are called to forgive; and that can be really difficult. You have been defrauded by the banks of your life's savings – can you forgive? You were abused as a child – can you forgive? You were done out of a job because another lied to get it – can you forgive? The answer is maybe 'no'. What then does God want? He asks us to open our hearts to the other so that we may forgive. Forgiveness is the deepest of God's desires on our behalf, and he hopes that we can forgive each other.

The philosophy of retributive justice has



brought nothing but chaos and widespread distress to families caught up in it. It has guaranteed a growing level of crime and has wasted millions of taxpayers' money. We need to discover a philosophy that moves from punishment to reconciliation, from vengeance against offenders to healing for victims, from alienation to integration, from negativity and destructiveness to healing and forgiveness. Retributive justice always asks first: how do we punish the offender? Restorative justice asks: how do we restore the well-being of the victim, the community and the offender?" .... Vincent Travers