

What Is Your Hope?

We have hopes for ourselves and others. We hope for good health, for fulfilling work, for settled lives for our children. As valuable as such hope might be, that is not what Peter is referring to in today's second reading. He is talking about religious hope. Not hope *that*, but hope *in*. Not hope that God will give us what we ask, that God will supply what we cannot accomplish, that God will reward our faithfulness. That is also valid hope, but it is still not religious hope.

Genuine religious hope is hope or trust in God. Period. Trust in God when we have no idea what the future might bring. Trust in God when all our best plans crumble before us. Trust in God when we face the terrors of illness and death. This is a trust or hope for which we do not provide God plans to follow so our needs get met as we think they should be. It is a hope that enables us to place ourselves into the hands of God. Period.

This kind of hope asks for nothing and expects everything. Why? Because we are convinced that God loves us with a passion we can't possibly imagine and, therefore, wants what is best for us. This might seem like an impossible hope, but the reading goes on to list reasons to hope. God's love is exemplified by Jesus Christ, who "suffered for sins...that he might lead you to God" (1 Peter 3:18). Who could ask for more?

—Sr. Dianne Bergant, CSA

FOR Reflection

- ★ Think of times when you were surprised by God's love.
- ★ Pray for the gift of genuine religious hope.



Always be ready to give an explanation to anyone who asks you for a reason for your hope.
 1 PETER 3:15

MIKEL DAMKENS/ISTOCK

Assumption of Our Lady



May 17, 2020

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Sixth Sunday of Easter – Year A

Sunday Masses

Weekday Masses

10:30 or 11:00 AM

7:30 AM

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Hay River, NT



& St. Anne, Katlodeche

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| Assumption of Our Lady Hay River | Sunday Mass 10:30 AM |  | Facebook & our website |
| Diocese of Mackenzie- Fort Smith Yellowknife | Sunday Mass 11:00 AM |  | Facebook |
| Diocese of Mackenzie- Fort Smith Yellowknife | Daily Mass 7:30 AM |  | Facebook |

Thursday, May 14, 2020—Bishop +Jon Hansen, C.Ss.R.

Though our social isolation protocols have come at a great economic cost and at great inconvenience to us all, we can applaud the resolve of our government and all of us who are willing to put so much on the line to preserve the population from the ravages of this indiscriminating virus. Yet there is a great irony that, in a country which routinely aborts more than 100,000 unborn children every year, no expense has been spared to save the lives of far fewer people who will succumb to the disease.

Like a strong wind scouring the earth, the pandemic has revealed many inconsistencies in our nation's life ethic, its laws regarding the right to life and to its understanding of the value of life from conception to natural death. With this disease, one of the hardest hit demographics has been our population of senior citizens. We watch the news with dread as the illness tears through our nursing centres and homes for assisted living, decimating our most vulnerable. Yet Canada holds with pride its stance on the right die, normalizing the premature deaths of so many of these same venerable elders.

The irony and inconsistency is not just philosophical, it is the symptom of a grave illness and we are living in an age of denial where it is becoming more and more difficult to discuss the symptoms lest we uncover the true infection that lies masked underneath.

...
As a nation we have lost our connection to the source of our life and as a consequence we have lost our sense of what each and every life is worth. We applaud our efforts to stay home to prevent the virus while at the same time lamenting that because of the pandemic, procedures to terminate the unborn and to provide end of life services to the aged are having to be postponed.

How do we get well again? While laws, once made, might seem immutable, it is important that as people of faith and good will we continue to point out the illness that festers in our country and to hold our politicians accountable for the overall good health of our nation. While they might seek to dull that nagging pain, eventually it will not be able to be ignored. Though our gatherings this year are virtual, our voices are real, and it is important and necessary to raise them and make your thoughts known to your representatives.

... So, we lift up to God our intentions for the unborn, the elderly, the terminally ill and all those who are vulnerable to being devalued as human beings because of the status of their development, health, or age. Important also to pray for our health care workers who seek to heal and not to kill and who face continued pressure and the erosion of their conscience rights. I pray for the young people of our communities who have been taught that abortion is an easy and painless solution to an unplanned pregnancy, that they will be stirred in their conscience and that they will find the support they need during a very difficult time.



Dear Padre,

After Mass a friend told me I belonged to “the priesthood of believers.” I’m not a priest! What did she mean?

At baptism, all of us became part of the laity. The word *laity* comes from the Greek word *laos*, which means “people.” The laity are the people of God. As people of God, we all share in the priesthood of Christ. This is why the Church speaks of the “priesthood of all believers,” because when we were baptized we were incorporated into Christ’s priesthood. Each of us is called to exercise our common priesthood within the Church, strengthening and serving each other. The exercise of priesthood means, above all, to serve.

The Church speaks of Jesus as our High Priest, the one who offers himself as the sacrificial animal. Jesus is the priest and victim, offering himself as a sacrifice to God. The priesthood that Jesus exercises is one of self-giving. All those who are called to the priesthood of Christ are called to serve as he did, offering themselves in a spirit of service and love.



This “priesthood of all believers” shouldn’t be confused with the sacrament of Holy Orders, which ordains to the office of bishop, priest, or deacon. These men are called by God and ordained by the Church to exercise the particular ministry of preaching the good news and administering the sacraments, especially the Eucharist. During Mass, the ordained priest represents Christ and also acts on behalf of all the people of God. His sacramental priesthood represents the common priesthood of the whole Church.

—Fr. Paul J. Coury, CSsR
Sundaybulletin@Liguori.org



A WORD FROM *Pope Francis*

There are so many people waiting for us to go out and meet them and look at them with the tenderness that we have experienced and received from our relationship with God. That is where our power lies: not in our ideals and in our personal projects, but rather in the strength of his mercy.

—ADDRESS TO THE ORDER OF AUGUSTINIAN RECOLLECTS,
OCTOBER 20, 2016

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Calendar

Monday
MAY 18
Easter Weekday
Acts 16:11–15
Jn 15:26—16:4a

Tuesday
MAY 19
Easter Weekday
Acts 16:22–34
Jn 16:5–11

Wednesday
MAY 20
Easter Weekday
Acts 17:15, 22—18:1
Jn 16:12–15

Thursday
MAY 21
Easter Weekday
Acts 18:1–8
Jn 16:16–20

Friday
MAY 22
Easter Weekday
Acts 18:9–18
Jn 16:20–23

Saturday
MAY 23
Easter Weekday
Acts 18:23–28
Jn 16:23b–28

Sunday
MAY 24
The Ascension of the Lord
Acts 1:1–11
Eph 1:17–23
Mt 28:16–20

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