



After sunset, they brought to him all who were ill or possessed by demons. The whole town was gathered at the door.  
 MARK 1:32-33

## Grin and Bear It

**T**his harsh bit of advice is more military than religious. However, it does carry some truth. There are times when there is no way to avoid hardship, so all we can do is find some way of dealing with it. This is the situation in today's reading from Job. He experiences life as burdensome. To make matters worse, life is too short to be able to get beyond the difficulty. So what does he do? What might most of us do in similar situations? Complain.

There is really nothing wrong with complaining. The problem is to whom and for how long. A large number of the psalms are complaints or, to use the theological term, *laments*. To complain to God can be a profound prayer, for it admits our human inability to fix everything. And, it presumes that God can and just might fix the problem. The psalm response continues this train of thought with a prayer of confidence that God will fix it. The Gospel reading then provides examples of how Jesus did just that.

These are not merely stories of past events. Rather, they trace a profound yet difficult-to-accept religious belief: when we are overwhelmed by hardship, we should turn to God and place our need in God's care, believing that God wants what is best for us. Perhaps the rest is out of our hands, but we must believe that we are in God's hands and, therefore, safe.

*Sr. Dianne Bergant, CSA*

### FOR Reflection

- ✦ *Hardship can test our trust in God. Might this be the case with you?*
- ✦ *As a disciple of Jesus, pray for the gift of trust.*

# Assumption of Our Lady



www.ourladyofassumptionhayriver.com

**February 7, 2021**

**Fifth Sunday in Ordinary Time – Year B**

Weekend Masses

Saturday 5:00 pm

Sunday 10:30 am

Weekday Masses

Mon. Tues. & Wed. 12:10 pm

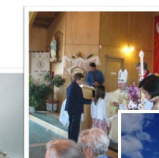
Thurs. & Fri. 5:30 pm

Reconciliation time: Saturday from 4:15 to 4:45pm; Sunday, 9:45-10:15am or by appointment. Please contact Fr. Innocent for any other sacraments or funerals

**Fr. Innocent Ukaegbu: 867-875-2545**

[father@ourladyofassumptionhayriver.com](mailto:father@ourladyofassumptionhayriver.com)

**Hay River, NT**



& St. Anne, Katlodeeche

**Sunday Mass 1:30 PM**

Date	Readers	Collection	Gift Bearers	Eucharistic Ministers	Coffee & Snacks
1st	Please volunteer during mass.	Please volunteer during mass.	postponed	postponed	<b>Postponed</b>
2nd	Please volunteer during mass.	Please volunteer during mass.	postponed	postponed	<b>Postponed</b>
3rd	Please volunteer during mass.	Please volunteer during mass.	postponed	postponed	<b>Postponed</b>
4th	Please volunteer during mass.	Please volunteer during mass.	postponed	postponed	<b>Postponed</b>
5th	Please volunteer during mass.	Please volunteer during mass.	postponed	postponed	<b>Postponed</b>

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# Catholic

UPDATE

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## 100-plus Years of Catholic Social Teaching

### GUIDANCE FOR A TROUBLED WORLD

KENNETH R. OVERBERG, SJ

Decades have passed since the 100th anniversary of the landmark encyclical *The Condition of Labor* (*Rerum Novarum*), also known as *On Capital and Labor*. New and renewed social, political, and economic events have rocked our world: genocide, terrorism, the AIDS epidemic, preemptive war, globalization, worldwide economic crises.

In the midst of these threats to hope and life, we've discovered the continuing wisdom and urgency of Catholic social teaching. Its guidance remains relevant, real, and challenging.


The documents called the social teachings were first written in 1891 with Pope Leo XIII's *The Condition of Labor* (*Rerum Novarum*). Since then, the statements of the popes, Vatican II, and conferences of bishops have addressed critical national and international issues, such as human rights, labor problems, economic depression and development, political participation, stewardship, war, and peace.

In Pope Benedict XVI's first encyclical, *God Is Love* (*Deus Caritas Est*), he affirms the wisdom of the social teachings while discussing the relationship between justice and charity. He states that "the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the church deeply" (DC 28a). His *Saved in Hope* (*Spe Salvi*), addresses the theme of hope in salvation history.

Benedict's *Charity in Truth* (*Caritas in Veritate*), addresses issues of social ethics, especially the financial crisis and related topics. "The greatest service to development, then, is a Christian humanism that enkindles charity and takes its lead from truth, accepting both as a lasting gift from God" (CV 78). The pope offers many applications, such as "projects for integral human development cannot ignore coming generations, but need to be marked by solidarity and intergenerational justice, while taking into account a variety of contexts: ecological, juridical, economic, political and cultural" (CV 46).

Pope Paul VI said these social questions "must in the years to come take first place among the preoccupations of Christians" (*A Call to Action*, 7). Let's explore five major themes of the Church's social teaching and some action steps for today.





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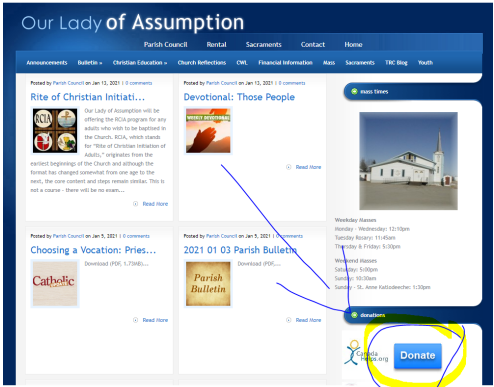
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Dear Padre,

Does the Church promote adoption as a response to infertility? If so, why?

The Church indeed promotes adoption, but not solely as a response to infertility. Church teaching presents adoption as an alternative way that a couple might direct their generosity and desire to be life-giving through children. While recognizing the suffering of infertility, the Church also sees the great need of children throughout the world who, for one reason or another, haven't been able to live with their biological parents.

The call to adopt and care for children in need, however, is addressed to all believers who are able to help. The theological foundation for reaching out to adopt children is linked to our being brothers and sisters in Christ, and that we are called to be stewards of the lives of one another. In some instances, people feel called to care for needy children of the world by adopting them and bringing them into a new family to develop and grow.

In other situations, perhaps Christians could show extraordinary love by "adopting" a child or a family of children by supporting them in their own country through assistance to relatives who could not otherwise look after the child. This is obviously not like raising a child in your own home, but think of what it might do for a child in his own home country. A key principle that should underlie the care of orphans is "what is best for the child."

From Life, Death, and Catholic Medical Choices © 2011 Liguori Publications  
Sundaybulletin@Liguori.org



A WORD FROM Pope Francis

The goal we must set ourselves...is that no mother be in a position to leave her child. But we must also ensure that in the face of any event, even tragic, that may detach a child from his or her parents, there are structures and processes...in which childhood is always protected and cared for.

ADDRESS TO HOSPITAL OF THE INNOCENTS INSTITUTE,  
MAY 24, 2019

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Calendar

**Monday**  
FEBRUARY 8  
Weekday  
Gn 1:1–19  
Mk 6:53–56

**Tuesday**  
FEBRUARY 9  
Weekday  
Gn 1:20–2:4a  
Mk 7:1–13

**Wednesday**  
FEBRUARY 10  
St. Scholastica, Virgin  
Gn 2:4b–9, 15–17  
Mk 7:14–23

**Thursday**  
FEBRUARY 11  
Weekday  
Gn 2:18–25  
Mk 7:24–30

**Friday**  
FEBRUARY 12  
Weekday  
Gn 3:1–8  
Mk 7:31–37

**Saturday**  
FEBRUARY 13  
Weekday  
Gn 3:9–24  
Mk 8:1–10

**Sunday**  
FEBRUARY 14  
Sixth Sunday  
in Ordinary Time  
Lv 13:1–2, 44–46  
1 Cor 10:31–11:1  
Mk 1:40–45

