



St. Anne's Parish

Pastoral Community of Derriaghy & Colin

Fr. Peter O'Hare, PP
Rev Pat McNeill, Deacon
Sr. Mary Murray, Parish Sister

Parish Office: 02890610112
www.saintannesparish.net

Parish Centre: 07745169205
Email: stannes@downandconnor.org

15th November 2020

33rd Sunday of the Year

World Day of the Poor

**Masses: Saturday 5pm Vigil & 11am Sunday
Tues, Wed & Thurs 10am**



-Mass will continue to be uploaded onto our parish YouTube channel.

We Remember them

Anniversary: John Francis Walsh, Eileen Adams, Josephine Callen.

Parish Office: Opening Hours: 9am to 1pm Mon to Fri.

Parish WhatsApp Group – Keep up to date with what is happening in our parish communitytext your name and number to 07714691281 to be added to our WhatsApp group.

Bereavement Support Group: Have you suffered the pain of loss and bereavement? Talk in confidence – call 90610112 and a member of the Group will contact you.

All those attending St. Anne's **must** wear masks/face-coverings.



WRAP UP WARM!

As we get further into autumn and temperatures dip, our church must remain well ventilated, in line with COVID-19 regulations. We encourage you therefore to wrap up warm!

We Remember Them: A liturgy of remembrance when we remember all our loved ones but especially those who have died in our parish in the past year - **Monday 16th November at 7.30pm on our YouTube Channel.** We remember them...we name them...and light a candle!

See our website for the text of this liturgy.

During November masses are offered for those whose names are included in our November Dead Lists. Stationary is available at the exit doors of the church. Please return your lists **along with the customary offering** to the box at the entrance door at mass times.



Baptisms: Please email the parish office with your request for baptism and we will be in touch. Baptisms are celebrated one at a time on a Tuesday, Wednesday or Thursday.

St. Vincent de Paul

Anyone wishing to donate can do online: Account Name: St. Vincent de Paul Conference of St. Anne Account No. 65576181 Sort Code: 938300.

• Your Giving

This w/end - **Weekly Offering & Bishop's Commissions**

- We would recommend that you set up a **Standing Order**. Call the parish office on 028 90610112 and leave your details or email us on stannes@downandconnor.org

OR Donate online to St. Annes Parish

A/C No. 07707787 Sort Code 93 83 00
Your continued generosity is much appreciated.



Seeing your Life through the Lens of the Gospel

1. A gift given in love, is given to be enjoyed, treasured, and used. Through fear, one servant failed to recognise the loving trust being shown to him and buried the talent. When have you found that overcoming fear helped you to make the most of opportunities in life?
2. On the level of our own personal life, faith is not given to us to be locked away, but to be "traded" with. We trade with it when we believe in its value, trust it, and use it, bringing it into the experiences we have in daily life. Can you recall times when relying on your faith has brought you rewards?
3. Likewise with our own personal gifts and talents. We can fall into the trap of seeing these as our personal possession so that we can do with them as we like, rather than share them as gifts so that they can be multiplied. What is your experience of hoarding or sharing your own gifts? When did you feel most alive?
4. Pope Francis in his letter The Joy of the Gospel wrote, 'I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities. ... The important thing is to not walk alone, but to rely on each other as brothers and sisters.' EG (33) How is your parish responding to this call?

John Byrne OSA

We Remember: On Wednesday 18th November, Bishop Noel will celebrate Mass in Saint Peter's Cathedral, remembering all those who have died this year in the Diocese at 7pm. This Mass will be streamed on the Cathedral webcam, <https://www.churchservices.tv/stpeterscathedral>

Prayer for The Eternal Rest

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

A Prayer for Children who have lost a loved one

Jesus had a very special love for children. He said, "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me."

Take time to pray for children. Remember in a special way children who are in any kind of need at this time and for young children who have lost a parent, grandparent or friend. Through our kindness and care may they experience the love and care of Jesus, their friend. May they always be aware that He holds each one of them close, in His loving embrace. Amen.

A Prayer for deceased members of the Clergy

We remember all deceased members of the clergy. We thank God for their generosity in responding to His call and for their faithful witness and service to God's people. In Baptism they received the light of Christ. We pray they are now sharing in the fullness of Christ's resurrection. Amen.

O Lord, support us all the day long O Lord, support us all the day long of this troublous life, until the shades lengthen and the evening comes, the busy world is hushed, the fever of life is over and our work is done; then Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last, through Jesus Christ our Lord. Amen.

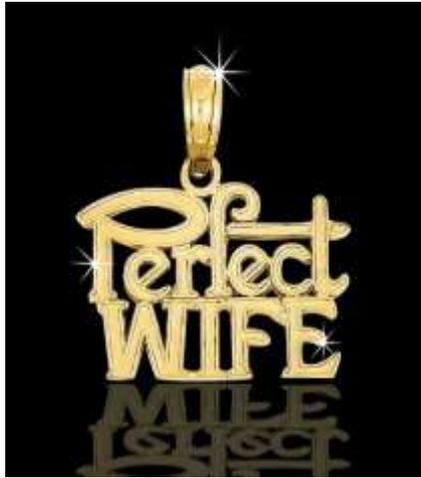
Today's Scripture Themes

The emphasis in the readings today is on fidelity and on dedication to duty and work. It is more blessed to give: talents and gifts are given for service of the community. The Christian is to be fully dedicated to working in the service of others while watching and waiting for the life to come. There is always so much good to be done for others and so little time in which to do it.

FIRST READING

A reading from the book of Proverbs 31:10-13. 19-20. 30-31

A perfect wife—who can find her?
She is far beyond the price of pearls.
Her husband's heart has confidence in her,
from her he will derive no little profit.
Advantage and not hurt she brings him
all the days of her life.
She is always busy with wool and with flax,
she does her work with eager hands.
She sets her hands to the distaff,
her fingers grasp the spindle.
She holds out her hand to the poor,
she opens her arms to the needy.
Charm is deceitful, and beauty empty;
the woman who is wise is the one to praise
Give her a share in what her hands have worked for,
and let her works tell her praises at the city gates.



Responsorial Psalm

Ps 127: 1-5.

Response

O blessed are those who fear the Lord.

1. O blessed are those who fear the Lord
and walk in his ways!

By the labour of your hands you shall eat.
You will be happy and prosper.

Response

2. Your wife like a fruitful vine
in the heart of your house;
your children like shoots of the olive,
around your table.

Response

3. Indeed thus shall be blessed
the man who fears the Lord.
May the Lord bless you from Zion
in a happy Jerusalem
all the days of your life.

Response

SECOND READING



A reading from the first letter of St Paul to the Thessalonians 5:1-6

You will not be expecting us to write anything to you, brothers, about 'times and seasons', since you know very well that the Day of the Lord is going to come like a thief in the night. It is when people are saying, 'How quiet and peaceful it is' that the worst suddenly happens, as suddenly as

labour pains come on a pregnant woman; and there will be no way for anybody to evade it. But it is not as if you live in the dark, my brothers, for that Day to overtake you like a thief. No, you are all sons of light and sons of the day: we do not belong to the night or to darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober.

Gospel Acclamation *Apoc 2: 10*

Alleluia, alleluia!

*Even if you have to die, says the Lord,
keep faithful, and I will give you the crown of life
Alleluia!*

GOSPEL

A reading from the holy Gospel according to Matthew *25:14-30*



Jesus spoke this parable to his disciples: "The kingdom of heaven is like a man on his way abroad who summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third is one; each in proportion to his ability. Then he set out.

The man who had received the five talents promptly went and traded with them and made five more. The man who had received two made two more in the same way. But the man who had received one went off and dug a hole in the ground and hid his master's money. Now a long time after, the master of those servants came back and

went through his accounts with them. The man who had received the five talents came forward bringing five more. "Sir," he said "you entrusted me with five talents; here are five more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness".

Next the man with the two talents came forward. "Sir," he said "you entrusted me with two talents; here are two more that I have made." His master said to him, "Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master's happiness".

Last came forward the man who had the one talent. "Sir," said he "I had heard you were a hard man, reaping where you have not sown and

gathering where you have not scattered; so I was afraid, and I went off and hid your talent in the ground. Here it is; it was yours, you have it back." But his master answered him, "You wicked and lazy servant! So you knew that I reap where I have not sown and gather where I have not scattered? Well then, you should have deposited my money with the bankers, and on my return I would have recovered my capital with interest. So now, take the talent from him and give it to the man who has the five talents. For to everyone who has will be given more, and he will have more than enough; but from the man who has not, even what he has will be taken away. As for this good-for-nothing servant, throw him out into the dark, where there will be weeping and grinding of teeth."



The fourth **World Day of the Poor** will be marked in the Universal Church today, Sunday 15 November 2020. It was established by Pope Francis in his Apostolic Letter, *Misericordia et Misera*, issued on 20 November 2016 to celebrate the end of the Extraordinary Jubilee of Mercy. The first World Day of the Poor was celebrated in November 2017.

You can read the Holy Father Pope Francis' message for World Day of the Poor 2020 below:

MESSAGE OF HIS HOLINESS POPE FRANCIS
FOURTH WORLD DAY OF THE POOR

33rd Sunday in Ordinary Time

15 November 2020

"Stretch forth your hand to the poor" (Sir 7:32)

"Stretch forth your hand to the poor" (Sir 7:32). Age-old wisdom has proposed these words as a sacred rule to be followed in life. Today these words remain as timely as ever. They help us fix our gaze on what is essential and overcome the barriers of indifference. Poverty always appears in a variety of guises, and calls for attention to each particular situation. In all of these, we have an opportunity to encounter the Lord Jesus, who has revealed himself as present in the least of his brothers and sisters (cf. Mt 25:40).

1. Let us take up the Old Testament book of Sirach, in which we find the words of a sage who lived some two hundred years before Christ. He sought out the wisdom that makes men and women better and more capable of insight into the affairs of life. He did this at a time of severe testing for the people of Israel, a time of suffering, grief and poverty due to the domination of foreign powers. As a man of great faith, rooted in the traditions of his forebears, his first thought was to turn to God and to beg from him the gift of wisdom. The Lord did not refuse his help.

From the book's first pages, its author presents his advice concerning many concrete situations in life, one of which is poverty. He insists that even amid hardship we must continue to trust in God: "Do not be alarmed when disaster comes. Cling to him and do not leave him, so that you may be honoured at the end of your days. Whatever happens to you, accept it, and in the uncertainties of your humble state, be patient, since gold is tested in the fire, and chosen men in the furnace of humiliation. Trust him and he will uphold you, follow a straight path and hope in him. You who fear the Lord, wait for his mercy; do not turn aside in case you fall" (2:2-7).

2. In page after page, we discover a precious compendium of advice on how to act in the light of a close relationship with God, creator and lover of creation, just and provident towards all his children. This constant reference to God, however, does not detract from a concrete consideration of mankind. On the contrary, the two are closely connected.

This is clearly demonstrated by the passage from which the theme of this year's Message is taken (cf. 7:29-36). Prayer to God and solidarity with the poor and suffering are inseparable. In order to perform an act of worship acceptable to the Lord, we have to recognize that each person, even the poorest and most contemptible, is made in the image of God. From this awareness comes the gift of God's blessing, drawn by the generosity we show to the poor. Time devoted to prayer can never become an alibi for neglecting our neighbour in need. In fact the very opposite is true: the Lord's blessing descends upon us and prayer attains its goal when accompanied by service to the poor.

3. How timely too, for ourselves, is this ancient teaching! Indeed, the word of God transcends space and time, religions and cultures. Generosity that supports the weak, consoles the afflicted, relieves suffering and restores dignity to those stripped of it, is a condition for a fully human life. The decision to care for the poor, for their many different needs, cannot be conditioned by the time available or by private interests, or by impersonal pastoral or social projects. The power of God's grace cannot be restrained by the selfish tendency to put ourselves always first.

Keeping our gaze fixed on the poor is difficult, but more necessary than ever if we are to give proper direction to our personal life and the life of society. It is not a matter of fine words but of a concrete commitment inspired by divine charity. Each year, on the World Day of the Poor, I reiterate this basic truth in the life of the Church, for the poor are and always will be with us to help us welcome Christ's presence into our daily lives (cf. Jn 12:8).

4. Encountering the poor and those in need constantly challenges us and forces us to think. How can we help to eliminate or at least alleviate their marginalization and suffering? How can we help them in their spiritual need? The Christian community is called to be involved in this kind of sharing and to recognize that it cannot be delegated to others. In order to help the poor, we ourselves need to live the experience of evangelical poverty. We cannot feel "alright" when any member of the human family is left behind and in the shadows. The silent cry of so many poor men, women and children should find the people of God at the forefront, always and everywhere, in efforts to give them a voice, to protect and

support them in the face of hypocrisy and so many unfulfilled promises, and to invite them to share in the life of the community.

The Church certainly has no comprehensive solutions to propose, but by the grace of Christ she can offer her witness and her gestures of charity. She likewise feels compelled to speak out on behalf of those who lack life's basic necessities. For the Christian people, to remind everyone of the great value of the common good is a vital commitment, expressed in the effort to ensure that no one whose human dignity is violated in its basic needs will be forgotten.

5. The ability to stretch forth our hand shows that we possess an innate capacity to act in ways that give meaning to life. How many outstretched hands do we see every day! Sadly, it is more and more the case that the frenetic pace of life sucks us into a whirlwind of indifference, to the point that we no longer know how to recognize the good silently being done each day and with great generosity all around us. Only when something happens that upsets the course of our lives do our eyes become capable of seeing the goodness of the saints "next door", of "those who, living in our midst, reflect God's presence" (*Gaudete et Exsultate*, 7), but without fanfare. Bad news fills the pages of newspapers, websites and television screens, to the point that evil seems to reign supreme. But that is not the case. To be sure, malice and violence, abuse and corruption abound, but life is interwoven too with acts of respect and generosity that not only compensate for evil, but inspire us to take an extra step and fill our hearts with hope.

6. A hand held out is a sign; a sign that immediately speaks of closeness, solidarity and love. In these months, when the whole world was prey to a virus that brought pain and death, despair and bewilderment, how many outstretched hands have we seen! The outstretched hands of physicians who cared about each patient and tried to find the right cure. The outstretched hands of nurses who worked overtime, for hours on end, to look after the sick. The outstretched hands of administrators who procured the means to save as many lives as possible. The outstretched hands of pharmacists who at personal risk responded to people's pressing needs. The outstretched hands of priests whose hearts broke as they offered a blessing. The outstretched hands of volunteers who helped people living on the streets and those with a home yet nothing to eat. The outstretched hands of men and women who worked to provide

essential services and security. We could continue to speak of so many other outstretched hands, all of which make up a great litany of good works. Those hands defied contagion and fear in order to offer support and consolation.

7. This pandemic arrived suddenly and caught us unprepared, sparking a powerful sense of bewilderment and helplessness. Yet hands never stopped reaching out to the poor. This has made us all the more aware of the presence of the poor in our midst and their need for help. Structures of charity, works of mercy, cannot be improvised. Constant organization and training is needed, based on the realization of our own need for an outstretched hand.

The present experience has challenged many of our assumptions. We feel poorer and less self-sufficient because we have come to sense our limitations and the restriction of our freedom. The loss of employment, and of opportunities to be close to our loved ones and our regular acquaintances, suddenly opened our eyes to horizons that we had long since taken for granted. Our spiritual and material resources were called into question and we found ourselves experiencing fear. In the silence of our homes, we rediscovered the importance of simplicity and of keeping our eyes fixed on the essentials. We came to realize how much we need a new sense of fraternity, for mutual help and esteem. Now is a good time to recover "the conviction that we need one another, that we have a shared responsibility for others and the world... We have had enough of immorality and the mockery of ethics, goodness, faith and honesty... When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the environment" (*Laudato Si'*, 229). In a word, until we revive our sense of responsibility for our neighbour and for every person, grave economic, financial and political crises will continue.

8. This year's theme – "Stretch forth your hand to the poor" – is thus a summons to responsibility and commitment as men and women who are part of our one human family. It encourages us to bear the burdens of the weakest, in accord with the words of Saint Paul: "Through love serve one another. For the whole law is fulfilled in one word: 'You shall love your neighbour as yourself'... Bear one another's burdens, and so fulfil the law of Christ" (*Gal* 5:13-14; 6:2). The Apostle teaches that the

freedom bestowed through the death and resurrection of Jesus Christ makes us individually responsible for serving others, especially the weakest. This is not an option, but rather a sign of the authenticity of the faith we profess.

Here again, the book of Sirach can help us. It suggests concrete ways to support the most vulnerable and it uses striking images. First, it asks us to sympathize with those who are sorrowing: "Do not fail those who weep" (7:34). The time of pandemic forced us into strict isolation, making it impossible even to see and console friends and acquaintances grieving the loss of their loved ones. The sacred author also says: "Do not shrink from visiting the sick" (7:35). We have been unable to be close to those who suffer, and at the same time we have become more aware of the fragility of our own lives. The word of God allows for no complacency; it constantly impels us to acts of love.

9. At the same time, the command: "Stretch forth your hand to the poor" challenges the attitude of those who prefer to keep their hands in their pockets and to remain unmoved by situations of poverty in which they are often complicit. Indifference and cynicism are their daily food. What a difference from the generous hands we have described! If they stretch out their hands, it is to touch computer keys to transfer sums of money from one part of the world to another, ensuring the wealth of an elite few and the dire poverty of millions and the ruin of entire nations. Some hands are outstretched to accumulate money by the sale of weapons that others, including those of children, use to sow death and poverty. Other hands are outstretched to deal doses of death in dark alleys in order to grow rich and live in luxury and excess, or to quietly pass a bribe for the sake of quick and corrupt gain. Others still, parading a sham respectability, lay down laws which they themselves do not observe.

Amid all these scenarios, "the excluded are still waiting. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, and feeling a need to help them, as though all this were someone else's responsibility and not our own" (*Evangeliij Gaudium*, 54). We cannot be happy until these hands that sow death are transformed into instruments of justice and peace for the whole world.

10. "In everything you do, remember your end" (*Sir* 7:36). These are the final words of this chapter of the book of Sirach. They can be understood in two ways. First, our lives will sooner or later come to an end.

Remembering our common destiny can help lead to a life of concern for those poorer than ourselves or lacking the opportunities that were ours. But second, there is also an end or goal towards which each of us is tending. And this means that our lives are a project and a process. The "end" of all our actions can only be love. This is the ultimate goal of our journey, and nothing should distract us from it. This love is one of sharing, dedication and service, born of the realization that we were first loved and awakened to love. We see this in the way children greet their mother's smile and feel loved simply by virtue of being alive. Even a smile that we can share with the poor is a source of love and a way of spreading love. An outstretched hand, then, can always be enriched by the smile of those who quietly and unassumingly offer to help, inspired only by the joy of living as one of Christ's disciples.

In this journey of daily encounter with the poor, the Mother of God is ever at our side. More than any other, she is the Mother of the Poor. The Virgin Mary knows well the difficulties and sufferings of the marginalized, for she herself gave birth to the Son of God in a stable. Due to the threat of Herod, she fled to another country with Joseph her spouse and the child Jesus. For several years, the Holy Family lived as refugees. May our prayer to Mary, Mother of the Poor, unite these, her beloved children, with all those who serve them in Christ's name. And may that prayer enable outstretched hands to become an embrace of shared and rediscovered fraternity.

Rome, Saint John Lateran, 13 June 2020
Memorial of Saint Anthony of Padua
