

CHURCH OF ST. ANN

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SUNDAY, NOVEMBER 8, 2020

32ND SUNDAY IN ORDINARY TIME

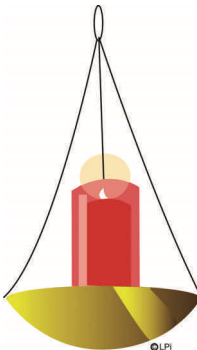


“‘Lord, Lord, open the door for us!’ But he said in reply, ‘Amen, I say to you, I do not know you.’” - Mt 25:11-12

PRAYER LIFE



Monday 8:00am	11-9-20 Robert Kolba rq by Loving Family
Tuesday 8:00am	11-10-20 Mary Staudt rq by Marlene Thomas Ciccone rq by Marlene
Wednesday 8:00am	11-11-20 All Veterans
Thursday 8:00am	11-12-20 Edward McNamara rq by Loving Daughter Edward Shoenfelder rq by Loving Family
Friday 8:00am	11-13-20 Richard T. Walker Sr. rq by Loving Family
Saturday 5:00pm	11-14-20 Cynthia Maguire rq by The Bayshore Senior Center Barry Copoli rq by Patty Worland
Sunday 8:00am	11-15-20 Kathy Borchert rq by Loving Family Russell, Helen & Joseph Graham rq by Loving Family Allie & Gail Byrne rq by Shelia Gibney Louise Nardi rq by Alfred Nardi St. Ann's Purgatorial Society
10:30am	
6:00pm	



THE SANCTUARY LAMP

The Sanctuary Lamp is available for special intentions. The Lamp burns weekly for deceased members of a family or requests for a special intention. The donation is \$20. Please call the Rectory for further information.. This week's Sanctuary Lamp burns for **Robert Kolba**
rq by Loving Family

FALL SCHEDULE



Masses Mon - Fri 8A, Sat 5P, Sun 9A.

Office Hours Mon - Fri 9A - 1P.

Church Hours Mon - Fri 8:30A - 12P.

Confessions Sat 1P - 2P *inside* the church sacristy.




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TIMES.**

ST. PADRE PIO



MORAL LIFE

Vatican Attempts to Clarify the Pope's Statement on Civil Unions In the pages following this article, you will find a letter addressing the recent confusion over Pope Francis' remarks about same-sex civil unions. The letter is from Archbishop Christopher Pierre, the Apostolic Nuncio to the United States. An Apostolic Nuncio is an official prelate representing the Pope at the capital of a foreign government. I have provided a translation of the Spanish passages in his letter. They are contained in the footnotes below. Please read the Nuncio's letter.

The letter from the Nuncio says that the statements of the Pope were taken out of context. It clarifies that the Holy Father's personal opinion on same-sex civil unions in the documentary was referring "to particular State [legal] provisions, and not certainly to the doctrine of the Church, which has been reiterated on numerous occasions over the years". In other words, the Pope did not intend to change the Church's teaching on human sexuality here. The letter also highlights the Pope's constant stance against gay marriage. The Holy Father likewise asserts the need for a family to accompany rather than abandon a homosexual child in his or her trial. This does not mean accepting immoral behavior. All of this affirms Catholic morality.

Yet, the principle difficulty of civil unions seems unresolved. The Nuncio's letter restates Francis' defense of a law of civil co-existence for same-sex pairs. This is an idea the Pope has advocated for before. In 2010, as Archbishop of Buenos Aires, Cardinal Bergoglio (now Pope Francis) proposed at a plenary assembly of the Argentine Bishop's Conference to support the legality of civil unions for homosexual persons by the state, as a possible alternative to what was and is called "marriage equality". At that moment, he was trying to find a solution to the conflict between the Church and the government of Argentina over gay marriage. Archbishop Hector Aguer, retired Archbishop of La Plata, Argentina, who participated in that assembly of Bishops, recalled that, At that time, the argument against [Cardinal Bergoglio] was that it was not a merely political or sociological question, but that it involved a moral judgment; consequently, the sanction of civil laws contrary to the natural order cannot be promoted. It was also noted that this teaching has been repeatedly stated in the documents of the Second Vatican Council. The plenary of the Argentine Bishops rejected [Bergoglio's] proposal and voted against it.

The Argentine Bishops realized that it is not possible to negotiate a solution to a disagreement with civil authorities that involves compromising perennial Christian teaching. In any case, what is problematic here is the gradual regularization or tacit acceptance of homosexual behavior implicit in legalizing same-sex unions. In striving for compassion or accord, we can sometimes be tempted to obscure the truth about the human person or act in question. This calls to mind the "slippery slope" so well known in moral theology. Remember how the pro-abortionists first advanced the argument for legalized abortion by justifying it "in cases of rape and incest". Today we have abortion on demand up to the moment of delivery and even beyond.

The pragmatic difficulty with legalizing same-sex unions is that it blurs the distinction between these unions and genuine marriage. In their practical countenance, legalized same-sex unions are virtually indistinguishable from civil marriages between heterosexual couples. The net effect is to further erode the sanctity of spousal love and family life inscribed in human nature by God himself. Regarding the issue of the adoption of children, same-sex parenting is at best unnatural.

This honest exposition of Catholic truth in no way prejudices my commitment to serve homosexuals, transsexuals, etc., who are sincerely searching for authentic healing, liberation and redemption in Jesus Christ.

*"The bridegroom
came and those who
were ready went into
the wedding feast
with him. Then the
door was locked.
Afterwards the other
virgins came and
said, 'Lord, Lord,
open the door for us!'
But he said in reply,
'Amen, I say to you, I
do not know you.'"*

- Mt 25:10b-12

Excerpts from the Lectionary for Mass
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APOSTOLIC NUNCIATURE
UNITED STATES OF AMERICA

30 October 2020

Prot. N. 12384/20

Your Excellency,

The Secretariat of State of the Holy Father has asked me to share with you, and through you with the members of the Episcopal Conference, the following observations in reference to certain remarks contained in the documentary film “Francesco”, by director Evgeny Afineevsky, that have caused various reactions and interpretations in the last few days. The Holy Father has directed that these observations be offered in order to permit an adequate understanding of his words.

More than a year ago, in the course of an interview, Pope Francis responded to two distinct questions at different moments that, in the said documentary, were edited and published as a single response without the necessary context, which has resulted in confusion. The Holy Father, first and foremost, referred in a pastoral manner to the need, within the family, for a son or daughter with a homosexual orientation to never be discriminated against. The following words are intended in this sense: “Las personas homosexuales tienen derecho a estar en familia; son hijos de Dios, tienen derecho a una familia. No se puede echar de la familia a nadie ni hacerle la vida imposible por eso”.¹

The following paragraph from the Post-Synodal Apostolic Exhortation concerning love in the family, *Amoris laetitia* (2016), can shed light on those responses: “During the Synod, we discussed the situation of families whose members include persons who experience same-sex attraction, a situation not easy either for parents or for children. We would like before all else to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated

¹ “Homosexual persons have a right to be in a family; they are children of God, they have the right to a family. You cannot throw anyone out of the family nor make their life impossible by that means [in that way].”

with consideration, while ‘every sign of unjust discrimination’ is to be carefully avoided, particularly any form of aggression and violence. Such families should be given respectful pastoral guidance, so that those who manifest a homosexual orientation can receive the assistance they need to understand and fully carry out God’s will in their lives.”

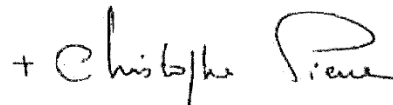
A subsequent question during that interview pertained rather to a local law of ten years ago in Argentina, regarding “*matrimonios igualitarios de parejas del mismo sexo*”² and to the opposition of the then Archbishop of Buenos Aires towards it. In this respect, Pope Francis affirmed that “*es una incongruencia hablar de matrimonio homosexual*”³, adding that, in such a precise context, he had spoken of the right of these persons to legal cover: “*lo que tenemos que hacer es una ley de convivencia civil: tienen derecho a estar cubiertos legalmente. Yo defendí eso.*”⁴

During a 2014 interview, the Holy Father expressed himself as follows: “Marriage is between a man and a woman. Secular States want to justify civil unions in order to regularize the various situations of cohabitation, driven by the necessity to regularize economic matters between persons, such as ensuring health care, for example. This relates to various forms of cohabitation agreement, which I would not be able to list. The different situations must be examined and evaluated, according to their circumstances.”

It is therefore clear that Pope Francis was referring to particular State provisions, and not certainly to the doctrine of the Church, which has been reiterated on numerous occasions over the years.

Grateful for your cooperation in this matter, I assure you of my good wishes and remain

Yours faithfully,

+ 

✠ Christophe Pierre
Apostolic Nuncio

² “marriage equality for same-sex couples”

³ “it is incongruent to speak of homosexual marriage”

⁴ “that which we want to make is a law of civil co-existence: they have the right to be covered legally. I defend that.”

WEEKLY PRAYER

READINGS FOR THE WEEK OF NOVEMBER 8, 2020

SUN 11/8	Wis 6:12-16/Ps 63:2, 3-4, 5-6, 7-8 [2b]/1 Thes 4:13-18 or 4:13-14/Mt 25:1-13
MON 11/9	Ez 47:1-2, 8-9, 12/Ps 46:2-3, 5-6, 8-9 [5]/1 Cor 3:9c-11, 16-17/Jn 2:13-22
TUE 11/10	Ti 2:1-8, 11-14/Ps 37:3-4, 18 and 23, 27 and 29 [39a]/Lk 17:7-10
WED 11/11	Ti 3:1-7/Ps 23:1b-3a, 3bc-4, 5, 6 [1]/Lk 17:11-19
THR 11/12	Phlm 7-20/Ps 146:7, 8-9a, 9bc-10 [5a]/Lk 17:20-25
FRI 11/13	2 Jn 4-9/Ps 119:1, 2, 10, 11, 17, 18 [1b]/Lk 17:26-37
SAT 11/14	3 Jn 5-8/Ps 112:1-2, 3-4, 5-6/Lk 18:1-8
SUN 11/15	Prv 31:10-13, 19-20, 30-31/Ps 128:1-2, 3, 4-5 [cf. 1a]/1 Thes 5:1-6/Mt 25:14-30 or 25:14-15, 19-21

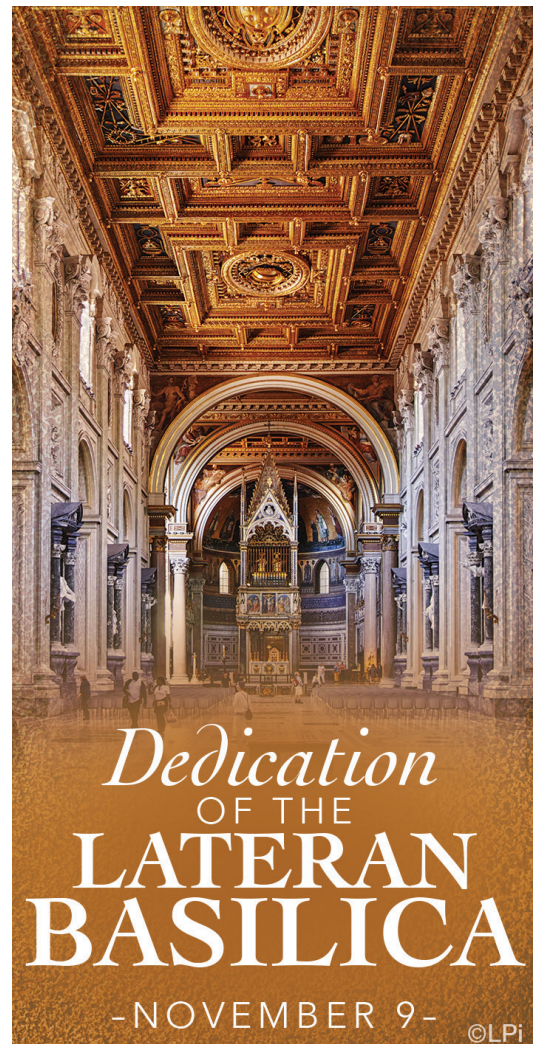
OBSERVANCES FOR THE WEEK OF NOVEMBER 8, 2020

Sunday:	32 nd Sunday in Ordinary Time
Monday:	The Dedication of the Lateran Basilica
Tuesday:	St. Leo the Great, Pope and Doctor of the Church
Wednesday:	St. Martin of Tours, Bishop; Veterans Day
Thursday:	St. Josaphat, Bishop and Martyr
Friday:	St. Frances Xavier Cabrini, Virgin
Next Sunday:	33 rd Sunday in Ordinary Time

LIVE THE LITURGY

Inspiration for the week

Do you consider yourself spiritually mature and awake? We can become a little presumptuous in the Christian life and even put a little too much stock in God's mercy. We foolishly believe that in the end, God is going to give everyone a passing grade and all will be well. Therefore, until that time comes, I can remain mediocre in my faith disciplines and put aside the effort needed to go from okay to excellent. We can be accomplished procrastinators! The meeting of God face-to-face either when we die or when Christ comes again, whichever comes first, is not going to be as casual as we may think. There is no earthly meeting in our experience that can even compare to what it will be like to meet God. To say that we are going to be caught up in awe is an understatement. But, there is something even more significant than that to consider: If we haven't learned how to be attentive, recognize, and long for the holy of holies in this life, what make us think we are going to recognize and desire it in the next? Pray for the wisdom to act prudently.



*My soul
is thirsting
for you.*

WORSHIP & MEDITATION



FIRST READING

Resplendent and unfading is wisdom,
and she is readily perceived by those
who love her,
and found by those who seek her. (Wis 6:12)



PSALM

My soul is thirsting for you, O Lord my God. (Ps 63)



SECOND READING

For if we believe that Jesus died and rose,
so too will God, through Jesus,
bring with him those who have fallen asleep.
(1 Thes 4:14)



GOSPEL

"Afterwards the other virgins came and said,
'Lord, Lord, open the door for us!'
But he said in reply,
'Amen, I say to you, I do not know you.'
Therefore, stay awake,
for you know neither the day nor the hour."
(Mt 25:11-13)

*Excerpts from the Lectionary for Mass ©2001,
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Responses from Lectionary for Mass © 1969, 1981,
1997, International Commission on English in the
Liturgy Corporation. All rights reserved.*



GOSPEL MEDITATION

Encourage Deeper Understanding of Scripture

When doing student report cards, there was a comment the teacher could choose that read: inattentive and easily distracted. Could that comment describe your spiritual life? We can become so consumed with myriad distractions and preoccupations and lose our connection to what is really significant and important. We can become dull. This happens in our human relationships, too. We can easily take the love of others for granted, whether it be a parent, spouse, friend, or a child. We assume and presume that their love will always be there and do very little to cultivate, rejuvenate, and deepen it. Presumption can become a great sin.

We do the same thing with God and our spiritual lives. We presume that God will be merciful. Because we believe that in the end God is going to forgive us anyway, then why put a lot of effort into things now? What's the point? It's far easier to find a comfortable spot, curl up and take a nap! There is no immediate urgency to staying awake and attentive, so we think, and we simply fly by the seat of our pants. Assuming and presuming too much about our relationships, especially our relationship with God, can lead to neglect and abuse. It can even lead to a sense of entitlement, where we actually believe that something is due us without much effort on our part.

Folks who are distracted and preoccupied can find their relationships, especially the primary ones, drifting away. You can actually be married to someone for many years and wake up one morning realizing that you really do not know them or truly recognize them. We have to desire God in order to recognize God. We have to open our hearts, minds, and souls to His Presence so that we can be rejuvenated and refreshed. But we cannot do this if we are distracted or napping. We have to be awake and alert! As a young child eagerly watches for and anticipates that arrival of their parent home, so too we must watch for God's presence. If the anticipation of God's arrival does not excite us and rouse us, then we need to ask why. The wise person keeps vigilant watch, knowing that in the end they will not be disappointed.

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