

Sainte Anne Parish

Salem, MA



Wisdom

Thirty-second Sunday in Ordinary Time

Stay awake, for you know neither the day nor the hour.

Matthew 25:13



Sainte Anne Parish is a faith community in the Roman Catholic tradition. We strive to live up to the motto: "We Are Family." We see ourselves as a local expression of the universal Church, the People of God, the Body of Christ. Through God's grace we seek to be welcoming and loving. Our life centers on the weekend celebration of the Eucharist. We meet Jesus Christ in the Eucharist and are then challenged to bring His love to others.

Parish and Religious Education Offices:

11 Cleveland Street
Salem, MA 01970
faithformation@stannesalem.org

Hours:

Mon-Thurs 9am- 12 Noon
Friday (office closed)

Email: stannesalem@aol.com

Bulletin:

stannesbulletin@gmail.com

Office: 978.744.1930

Religious Ed.: 978.745.8915

Rectory:

290 Jefferson Avenue
Salem, MA 01970

Sainte Anne Parish

WEEKEND MASSES:Saturday 4:00 PM; Sunday 8:30 & 11:00 AM
DAILY MASSES: Monday through Friday, 9:00 AM
HOLY DAY MASSES:As Announced
CAMEROON MASS:2nd and 4th Sunday of Month, 1:00 PM
EUCCHARISTIC ADORATION: Thursday, 9:30 AM - 6:00 PM
ROSARY GROUP:Thursday, 6:00 PM
CHARISMATIC PRAYER GROUP:Tuesday, 6:00 - 8:00 PM
CONFESSIONS:Saturday 3:15 - 3:45 PM or By Appointment
CHAPEL:Closed Until Further Notice
CHURCH:Will Remain Open After 9 AM Mass Until 7 PM Monday, Tuesday, Wednesday, and Friday; Saturday 9 AM-5 PM; Sunday Open for Mass Only

Welcome to New Parishioners: Please introduce yourself to us after Mass. To register, contact the Parish Office or online at stannesalem.org.

Sacrament of Baptism: Baptisms are celebrated on the fourth Sunday of the month at 12:15 pm. A preparation for parents and godparents will take place on the second Wednesday of the month at 7:00 PM at the Rectory. Please contact the Parish Office to arrange a baptism.

Matrimony: Please contact the Parish Office at least six months in advance to arrange for the celebration of your wedding.

Home Visitation: We are happy to visit for confession, holy communion, anointing of the sick, or with anyone who is unable to come to church. Please contact the Parish Office.

Anointing of the Sick: This sacrament is for anyone who is seriously ill, in a weakened condition, facing surgery, entering hospice care, or near death. Please contact the Parish Office for this sacrament to be celebrated.

PARISH STAFF:

Fr. Maurice Agbaw-Ebai, Administrator
Charlene Carrier, Coordinator of Religious Education
Marc Deschenes, Maintenance & Repairs
Nancy Gavenda, Sacristan
Michelle Kolodziej, Operations Manager
Paul L'heureux, Projects Manager
Joseph Stella, Director of Music Ministry
Lourdelyn Valsote, Administrative Coordinator

Visit our Website - www.stannesalem.org

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THE PROPHETS ISAIAH AND JEREMIAH

ISAIAH:

In the Hebrew Bible, the book of Isaiah marks the beginning of the division known as the latter prophets. These include the Major prophets, Jeremiah, Ezekiel and the minor prophets (they are called minor prophets not because they are of lesser importance but simply because of the size of their works in comparison to the major prophets). Isaiah occupies pride of place among the latter prophets and is often referred to as the prince of the prophets.

Who was Isaiah?

The name Isaiah means 'the lord saves.' He was the son of Amoz and is considered the greatest of the writing prophets. He was also a contemporary of Amos, Hosea and Micah. He began his ministry in 740 BC, the year King Uzziah of Judah died. It was in the temple of Jerusalem that he received his prophetic office. The vision of the lord enthroned in glory stamps an indelible character on Isaiah's ministry and is key to understanding his message. The majesty, holiness and glory of God took possession of his spirit and at the same time he gained a new awareness of human pettiness and sinfulness. He saw the great abyss between the holiness of God and human sinfulness. Only the purifying coal of the seraphim could cleanse his lips and prepare him for acceptance of the call: 'Here I am, send me!' His ministry ended with the siege of Jerusalem by Sennacherib in 701.

The book of Isaiah is attributed to the prophet Isaiah. However, there is also a Deutero-Isaiah, (chapters 40-50) generally attributed to an anonymous poet who prophesied towards the end of the Babylonian exile. From this section comes the great oracles known as the servant songs which are reflected in the New Testaments understanding of the passion and glorification of Christ. Trito or third Isaiah contains prophecies from the post exilic period by writers who were imbued with the spirit of Isaiah and continued his work.

The historical background and context of Isaiah

The prophecies and writings in this book cluster around key historical events of the late eighth century: the Syro-Ephramite war (735-732 BC), the accession of Hezekiah (715 BC), the revolt of Ashdod (714-711 BC), the revolt against Sennacherib (705-701 BC). He wrote therefore during the stormy period which marked the expansion of the Assyrian empire and the decline of Israel. Sennacherib of Assyria and his army threatened Jerusalem which lay at his mercy after the defeat of the northern Kingdom of Israel. The godly king Hezekiah prayed earnestly, and Isaiah predicted that God would force the Assyrians to withdraw. He also warned Judah that her sins would bring captivity at the hands of the Babylonians. And the visit of the envoy of Babylon to Hezekiah set the stage for the fall of Jerusalem in 586 BC. But Isaiah predicts the restoration of the people from captivity. God will redeem his people from Babylon just as he rescued them from Egypt. He also predicts the rise of Cyrus, the Persian who would conquer Babylon and allow the Jews to return home. A deliverance that prefigured the greater salvation from sin through Christ.

Themes in Isaiah

This is a book that unveils the full dimensions of God's judgment and salvation. God is the holy one of Israel (1:4) who must punish his rebellious people (1:2) but afterward redeem them (41:14). For Israel is a blind and deaf nation, a vineyard trampled upon, a people devoid of righteousness and justice. Thus, an awful judgment would be unleashed upon her on the day of the lord. God's majesty is so overwhelming that military and political power fade into insignificance. The people are called to rely on his promises and not in human plans and intrigues because it will not save them.

The book also emphasizes the compassion of God to his people. He will rescue them both from political and spiritual oppression. This restoration will be like a new exodus (43:2) as God redeems and saves them. Their God is mighty and will make streams spring up in the desert as he graciously leads them home (32:2). In this theme of compassion is highlighted another theme of a highway for the return of the exiles. This is a mark of compassion from a God who raises his banner to summon the nations to bring Israel home (5:26).

The messianic theme is a very central feature of this book. The messianic age is an age marked by peace and safety. When a king shall descend from the stock of Jesse, from David and shall reign in righteousness (9:7; 32:1). All nations will stream to the holy mountain of Jerusalem. God's people will no longer be oppressed by wicked rulers (11:14, 45:14). Jerusalem will truly be a city of the lord (60:14).

This messiah king is referred to as the servant. This introduces the theme of the suffering servant which resonates very much with the New Testament understanding of the passion of Christ. It is through the suffering servant that salvation in its fullest sense is achieved. Cyrus is God's instrument to deliver Israel from Babylon but as we know Christ delivered mankind from the prison of sin (52:13), he became the light for the Gentiles (42:6), so that all nations that faced judgment could find salvation. Thus, the lord's kingdom on earth with its righteous ruler and subjects praising and giving glory to the Holy One of Israel is the goal of the book.

JEREMIAH:

He was born in 640 BC in Anathoth, a small town just three miles north of Jerusalem. At the age of twelve or thirteen he received his call when God spoke to him (1:5-10). His earliest years were the happiest of his life. It was of these days he wrote: 'When I found your words, I devoured them; your words were my joy, the happiness of my heart, because I bear your name, lord, God of hosts.' He dictated his prophecies to Baruch, his secretary. Because his message held little weight among the people, his prophecies reveal a substantial amount of emotional depth and sorrow over their plight or his own troubles (12:1-4, 15:10).

Background: The rediscovery of the book of Deuteronomy and the sober example of the destruction of the northern kingdom of Israel spurred a religious revival led by king Josiah in 622 BC. Foreign entanglements and religious errors were removed. There was one lord, one temple, one worship. But this did not last for long. Josiah engaged in a foolish war with Neco king of Egypt. He was killed at Megiddo on 609 BC and the kings who followed were puppets of Egypt. This brought back corruption and syncretism. For the four kings of this period, Jehoikim, Jehoiachin, Zedekiah and Gedaliah, Jeremiah had scorching words of denunciation about a coming catastrophe because of their infidelity. To the priestly class who trusted merely in the location of the temple and in sacrifices without obedience of heart he called them out (7:4-12). This brought him untold suffering and enemies. He was labeled a doomsayer and no friend of Judah. Arrest, imprisonment and public disgrace was his lot. In 598 BC, Nebuchadnezzar captured Jerusalem and carried Jehoiachin into exile. Zedekiah failed to listen to his prophecy and preferred the words of the false prophet, Hananiah who prophesied that the yoke of Babylon had been broken. Because of that Zedekiah rebelled against Nebuchadnezzar who defeated him and destroyed Jerusalem in 587BC sending the citizens into exile. Jeremiah himself was forced into exile in Egypt.

The major theme of his prophecy is that of judgment and hope. God will judge the people for their infidelity. The early chapters are laden with imagery of death and dispersion. 'The carcasses of this people shall be food for the birds of the sky and beasts of the earth' (7:31); he warns Israel in these words, 'and I will silence in the towns of Judah and the streets of Jerusalem the sound of mirth and gladness, the voice of bridegroom and bride. For the whole land shall fall to ruin' (7:34). Yet his was also a vision of hope. Laced throughout his warnings are promises of hope that returning to God shall lead to divine blessings and that God will continually honor his covenant with his people. The prophet buys a field as the armies of Babylon were laying siege to Jerusalem, a gesture that has come to represent hope in God's faithfulness to his people (32:1-23). (Fr. Denis)



**ST. PAUL CENTER
FOR BIBLICAL THEOLOGY**

By Dr. Scott Hahn

Members of the Wedding

Thirty-second Sunday in Ordinary Time (Cycle A)

Readings:

Wisdom 6:12-16

Psalm 63:2-8

1 Thessalonians 4:13-17

Matthew 25:1-13

According to marriage customs of Jesus' day, a bride was first "betrothed" to her husband but continued for a time to live with her family. Then, at the appointed hour, some months later, the groom would come to claim her, leading her family and bridal party to the wedding feast that would celebrate and inaugurate their new life together.

This is the background to the parable of the last judgment we hear in today's Gospel.

In the parable's symbolism, Jesus is the Bridegroom (see Mark 2:19). In this, He fulfills God's ancient promise to join himself forever to His chosen people as a husband cleaves to his bride

(see Hosea 2:16-20). The virgins of the bridal party represent us, the members of the Church.

We were "betrothed" to Jesus in Baptism (see 2 Corinthians 11:2; Ephesians 5:25-27) and are called to lives of holiness and devotion until He comes again to lead us to the heavenly wedding feast at the end of time (see Revelation 19:7-9; 21:1-4).

As St. Paul warns in today's Epistle, Jesus is coming again, though we know not the day nor the hour. We need to keep vigil throughout the dark night of this time in which our Bridegroom seems long delayed. We need to keep our souls' lamps filled with the oil of perseverance and desire for God—virtues that are extolled in today's First Reading and Psalm.

We are to seek Him in love, meditating upon His kindness, calling upon His name, striving to be ever more worthy of Him, to be found without spot or blemish when He comes. If we do this, we will be counted as wise and the oil for our lamps will not run dry (see 1 Kings 17:16). We will perceive the Bridegroom, the Wisdom of God (see Proverbs 8:22-31, 35; 9:1-5), hastening toward us, beckoning us to the table He has prepared, the rich banquet which will satisfy our souls.

A service of the St. Paul Center for Biblical Theology
www.SalvationHistory.com

*O God, you are my God—it is you I seek!
For you my body yearns; for you my soul thirsts,
In a land parched, lifeless, and without water.
I look to you in the sanctuary to see your power and glory.
For your love is better than life; my lips shall ever praise you!*

—Psalm 63:2-4—

**Saturday, Nov. 7**

4:00 pm

Vigil: 32nd Sunday in Ordinary Time

Rita Pelletier and Lisa Theriault, by Gloria Matton

Sunday, Nov. 8

8:30 am

32nd Sunday in Ordinary Time

Parish Family

11:00 am

William Theriault, by the Family

1:00 pm

Michael Mansi, by the Mansi Family

Cameroon Community

Monday, Nov. 9**Feast of the Dedication of the Lateran****Basilica in Rome**

9:00 am

Doris Fournier, by the Parish Pastoral Council

Tuesday, Nov. 10**Memorial of Saint Leo the Great, Pope and Doctor of the Church**

9:00 am

Rev. Laurier Martineau, by the Parish Pastoral Council

Wednesday, Nov. 11**Memorial of Saint Martin of Tours, Bishop**

9:00 am

Sr. Jeanne Fortin, by Sr. Pauline Fortin

Thursday, Nov. 12**Memorial of Saint Josaphat, Bishop and Martyr**

9:00 am

Arthur H. Jean, Sr.

Friday, Nov. 13**Memorial of Saint Frances Xavier Cabrini, virgin**

9:00 am

Mary Mackie, by Mary Warren

Saturday, Nov. 14

4:00 pm

Vigil: 33rd Sunday in Ordinary Time

Parish Family

Sunday, Nov. 15

8:30 am

33rd Sunday in Ordinary Time

Parish Family

11:00 am

Doris Fournier

Society of St Vincent de Paul

Volunteers from St Vincent de Paul will be at all of the Masses this weekend for the monthly collection. Thank you on behalf of all those who receive assistance; they appreciate your help so much. You may also donate by depositing a check or envelope for SVdP with your regular parish donations, by mailing your donation to SVdP at 158 Federal St, Salem, MA 01970, or by donating online at MQOA.org.

The next Parish Pastoral Council meeting will take place on **Saturday, November 14th at 5 pm** in the Family Room of the Parish Pastoral Center.

**Thursday Eucharistic Adoration**

Dear Holy People of God, as you know, our parish has Adoration of the Eucharist every Thursday. I understand these are very difficult times. But from my limited experience of life, I firmly believe that prayer before the Eucharistic Lord really brings with it much courage and strength. If we feel overwhelmed and crushed by the present circumstances, then the right place to be is with Jesus in the Blessed Sacrament. Please kindly consider signing up for an Hour with the Lord. We need more Adorers to stay with the Lord, for the good of our parish, our families, and our world. (Fr. Maurice)

CATHOLIC APPEAL UPDATE

Our levy: **\$20,437.00**
 Contribution thus far: **\$17,873.33**
 Outstanding balance: **\$ 2,563.67**

I am very, very happy and grateful that the people of God responded so generously regarding the October weekend appeal towards achieving our goal. From the figures, we raised over \$6K in the month of October, and when you put the Monstrance in the picture, it means the two appeals raised over \$10K for October. Ste. Anne's always rises up to the occasion, when push comes to shove (Judy's favorite expression). I think between now and December 31st, we will be able to raise the \$2.5K and meet our target. I am calling some people directly to see if they can send us donations to get the \$2.5K, since we are closing the Catholic Appeal for 2019/2020 and preparing to launch 2020/2021. God bless, Fr. Maurice.

I WILL WALK
BY FAITH,
EVEN WHEN I
CANNOT SEE.

2 CORINTHIANS 5:7



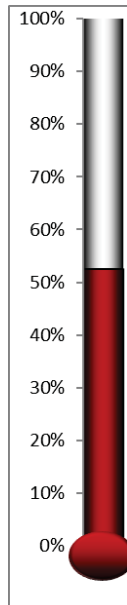
FINANCIAL UPDATE - SUPPORT YOUR PARISH

Your financial support of the parish pays for utilities, staff and clergy salaries, property maintenance, supplies, and supports our parish ministries. Everything we do as a parish relies on the offertory collections and other donations. Your continuing generous and sacrificial giving will assist your parish to provide for your spiritual needs and to serve the wider community.

Merci and Thank You!

Week ending 11/1	Collection	Online Giving
Offertory	\$2,728	\$755
Gifts & Bequests	\$70	
Grand Annual	\$50	
Maintenance & Repairs	\$251	\$5
St. Vincent DePaul	\$97	
All Saints Day	\$665	
Grandma's Attic	\$1,000	
Religious Education	\$25	
Totals	\$4,886	\$760

GRAND ANNUAL
Goal - \$30,000
Current Total - \$15,737 (52%)



Scripture Readings

Sunday November 8

Wis 6:12-16/1 Thes 4:13-18 or 4:13-14/Mt 25:1-13

Monday November 9

Ez 47:1-2, 8-9, 12/1 Cor 3:9c-11, 16-17/Jn 2:13-22

Tuesday November 10

Ti 2:1-8, 11-14/Lk 17:7-10

Wednesday November 11

Ti 3:1-7/Lk 17:11-19

Thursday November 12

Phlm 7-20/Lk 17:20-25

Friday November 13

2 Jn 4-9/Lk 17:26-37

Saturday November 14

3 Jn 5-8/Lk 18:1-8

Sunday November 15

Prv 31:10-13, 19-20, 30-31/1 Thes 5:1-6/Mt 25:14-30 or 25:14-15, 19-21



"It was love that motivated His self-emptying, that led Him to become a little lower than angels, to be subject to parents, to bow His head beneath the Baptist's hands, to endure the weakness of the flesh, and to submit to death even upon the cross." - St. Bernard



THERE IS *Nothing* TOO GREAT OR TOO SMALL FOR PRAYER

For the Sick: Jason Alexander, Dorothy Sherry, Armen Sarafian, Pat John, Steve L., Kathleen Levy, Ron Budka, Denise Wells, Kayla Campagna, Jay P., Madeline St. Pierre, Joan Driscoll Bick, Pat Jalbert, Steven Conner, Raymond Thompson, Larry Blanchard, Chris Hall, Laurie Babbins, Rob Holloran, Karen Friedrich, Peter and Ben, Carol Whynott, Barbara Newman, Lila LaMalfa, Dina Russo, Carson Borden, Terry Walters, Frank Popielski, Jean Sacco

For the Military: Jason Boyle, Nicholas Budka, Sean Patrick Mautone, Keith Lovely, David Irwin, K. Ryan McKinley, Michael Angers

For all victims of the Coronavirus, for all front line workers, and for all medical researchers that they may find an effective prevention.

For Priests and Seminarians: Please pray each day for our Boston priests and seminarians:

Saturday - Fr. Paul Aveni and Colin McNabb

Sunday - Fr. Kevin Sepe and John O'Dowd

Monday - Pope Francis

Tuesday - Fr. Mark Riley and Steven Restrepo

Wednesday - All Military Chaplains

Thursday - Msgr. William Fay and Paolo Strudthoff

Friday - Fr. Anthony Cusack and Diego Valdez

Saturday - Fr. Sean McCarthy and Jose Montero Burgos



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**November is the month of
ALL SOULS**



During November, it is **CatholicTV's** privilege
to pray for the souls of your **departed loved ones**
at each **daily Mass**. If you would like us to pray for
them by name, please send us an email at
AllSoulsRemembrance@CatholicTV.org.



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