

## ID Page

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243 Neponset Ave.  
Dorchester, MA 02122

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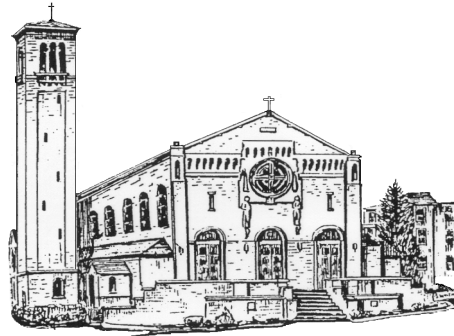
# SAINT ANN PARISH

## RECTORY AND OFFICE

243 Neponset Avenue  
Dorchester, Massachusetts 02122  
Phone: 617-825-6180  
EMAIL: [saintanneponset@gmail.com](mailto:saintanneponset@gmail.com)  
Web: [www.saintanneponset.com](http://www.saintanneponset.com)

## Pope John Paul II Catholic Academy Neponset Campus

239 Neponset Avenue  
Dorchester, MA 02122  
[www.popejp2catholicacademy.org](http://www.popejp2catholicacademy.org)  
Phone: 617-265-0019, ext 5



**CONVENT -MERCY HOUSE**  
Sisters of Our Lady of Mercy  
241 Neponset Avenue  
Phone: 617-288-1202  
[www.sisterfaustina.org](http://www.sisterfaustina.org)

## SCHEDULE OF MASSES

**Sunday:** Vigil (Saturday) 4:00PM  
8:30AM, 10:30AM, 5:30PM\*  
\* during academic year

**Daily:** 9:00AM: Monday - Saturday (lower church)  
7:00 AM: Convent Mass

**Holy Day:** Day 9:00AM & 7:00PM, as announced

## PARISH STAFF:

Rev. Sean M. Connor, Pastor  
Rev. John J. Connolly, In Residence  
Rev. Michael C. Harrington, In Residence

Mr. Jack O'Connor, P.P.C. Vice President  
Mrs. Jean F. Hayward, Business Manager  
Mr. Bob Collins, Director of Family Faith Formation  
Mrs. Paula Skalinski, Religious Education Coordinator

Religious Education Classes, located at school:  
Sunday 9:30AM Grades 1-6 & 4:30PM Grades 7- 10

Mrs. Michelle McCourt, Music Director, Organist

## SACRAMENTS

**Sacrament of Reconciliation:** Rite of Penance  
Saturday 9:30-10:00AM & 3:00-3:45PM (lower church)

**Sacrament of Baptism:**  
Third Sunday of the month, 2:00PM  
(Parents Catechesis on the preceding Sunday, 11:30AM)  
*kindly call the rectory to register.*

**Sacrament of Holy Matrimony, Rite of Marriage:**  
Arrange with the Pastor at least six months in advance

**Sacrament of Anointing- Pastoral Care of the Sick:**  
Rite of Anointing and Viaticum, please call the rectory for emergencies and hospital or home visits

## YOUTH & FAMILY

CYO Youth Ministry, Mr. Bob Collins  
CYO Basketball, Mr. Michael Doyle  
CYO Color Guard, Ms. Eileen Cunningham 617-775-6644  
CYO Youth & Mass Choir, Mrs. Michelle McCourt  
NCT: Neighborhood Children's Theater, Mrs. Michelle McCourt

St. Vincent DePaul, Main Office 781-344-3100 or rectory

## DEVOTIONS

Eucharistic Adoration, Saturday, 9:30AM-3:30PM  
Rosary: 8:30AM Monday-Saturday, (prior to daily Mass)  
First Saturdays: Our Lady of Fatima, 8:00AM  
Divine Mercy Mass: 3rd Friday at 6PM; main church Divine  
Divine Mercy Chaplet: M-F 2:30-3:30PM convent,  
Sat 2:30-3:30PM lower church

## PARISH MISSION STATEMENT

*The Parish Community of Saint Ann's in Neponset is in the tradition of the Roman Catholic Church. We believe that this tradition is a sacred gift given to us in Baptism and the inheritance bequeathed to us by those who have gone before us through the ages. With our Archbishop and Pastor we are united with our Holy Father, Pope Benedict XVI, in our commitment to- and we are indeed shaped as a people by- the Eucharistic Assembly especially on the Lord's Day. We are strongly committed to maintaining our parish school and religious education programs. We are equally committed to the spiritual needs of those who are grieving or who are ill or because of advanced age are unable to celebrate the Sunday Eucharist. Through the Liturgy we hope to inspire and motivate our parish family to respond to the physical needs of the less fortunate of Christ's brothers and sisters. We are a parish that is deeply committed to the family.*

*We are a parish with a long and rich history and take great pride in celebrating the Catholic tradition.*

<b>MASSES FOR THE WEEK</b>
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SAT	10/10	9:00	Robert McNulty, 3rd Anniv
		4:00	Special Intention
SUN	10/11	8:30	Alice & Michael Sweeney, Anniv
		10:30	Tracey A. Whippen, 7th Anniv
		5:30	Danielle McGee, Mem
MON	10/12	9:00	Martin Ahearn, Mem
TUES	10/13	9:00	Eileen C. McLellan, Mem
WED	10/14	9:00	Dorothy A. Morash, Mem
THUR	10/15	9:00	Lucile Harty, Mem
FRI	10/16	9:00	John J. Hayward, Sr, Mem
SAT	10/17	9:00	Martin Ahearn, Mem
		4:00	Miriam Livingston, 3rd Anniv
			Lawrence Livingston, 20th Ann.
SUN	10/18	8:30	Christopher and Margaret Quinlivan, Mem
		10:30	Joey Holloran, Mary McCoy, Helen Holloran, Mem
		5:30	Raymond Fitzgerald, 4th Anniv

**STEWARDSHIP REPORT****OFFERTORY**

Collected, Oct 4th	Offerings in Cash	<b>\$1,397.00</b>
	Offerings in Checks	<b>\$1,271.00</b>
	<b>Total</b>	<b>\$2,668.00</b>

*Number of envelopes used 127***RENOVATION AND MAINTENANCE**

Collected, Oct 4th	Offerings in Cash	<b>\$1,002.00</b>
	Offerings in Checks	<b>\$ 837.00</b>
	Offerings in Coins	<b>32.00</b>
	<b>Total</b>	<b>\$1,871.00</b>

*Number of envelopes used 126***LECTORS/EXTRAORDINARY MINISTERS**

10/10	4:00	A. Juliano	G. Cardinal A. Mazzone
10/11	8:30	B. Finn	M. Browne M. Braudis
	10:30	R. Pierce	J. Burke T. McGrath

**ALTAR SERVERS**

10/10	4:00	E. Guerard	S. Murphy
10/11	8:30	B. Mannion	M. Mannion
		S. Mannion	T. Mannion
	10:30	R. Kulesza	J. Connolly J. Damatin
	5:30	C. Garvey	M. Garvey R. Garvey

*Encyclical Letter of the  
Supreme Pontiff Benedict XVI*

***To the Bishops, Priest, and Deacons, Men and  
Women Religious, and All the Lay Faithful on  
Christian Hope***

*The concept of faith-based hope in the New  
Testament and the early Church (continued)*

The sarcophagi of the early Christian era illustrate this concept visually—in the context of death, in the face of which the question concerning life’s meaning becomes unavoidable. The figure of Christ is interpreted on ancient sarcophagi principally by two images: the philosopher and the shepherd. Philosophy at that time was not generally seen as a difficult academic discipline, as it is today. Rather, the philosopher was someone who knew how to teach the essential art: the art of being authentically human—the art of living and dying. To be sure, it has long since been realized that many of the people who went around pretending to be philosophers, teachers of life, were just charlatans who made money through their words, while having nothing to say about real life. All the more, then, the true philosopher who really did know how to point out the path of life was highly sought after. Towards the end of the third century, on the sarcophagus of a child in Rome, we find for the first time, in the context of the resurrection of Lazarus, the figure of Christ as the true philosopher, holding the Gospel in one hand and the philosopher’s travelling staff in the other. With his staff, he conquers death; the Gospel brings the truth that itinerant philosophers had searched for in vain. In this image, which then became a common feature of sarcophagus art for long time, we see clearly what both educated and simple people found in Christ: he tells us who man truly is and what a man must do in order to be truly human. He shows us the way, and this way is the truth. He himself is both the way and the truth, and therefore he is also the life which all of us are seeking. He also shows us the way beyond death; only someone able to do this is a true teacher of life. The same thing becomes visible in the image of the shepherd. As in the representation of the philosopher, so too through the figure of the shepherd the early Church could identify with existing models of Roman art. There the shepherd was generally an expression of the dream of a tranquil and simple life, for which the people, amid the confusion of the big cities, felt a certain longing. Now the image was read as part of a new scenario which gave it a deeper content: “The Lord is my shepherd: I shall not want... Even though I walk through the valley of the shadow of death, I fear no evil, because you are with me.....” (Ps 23 (22): 1, 4).

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The true shepherd is one who knows even the path that passes through the valley of death; one who walks with me even on the path of final solitude, where no one can accompany me, guiding me through: he himself has walked this path, he has descended into the kingdom of death, he has conquered death, and he has returned to accompany us now and to give us the certainty that, together with him, we can find a way through. The realization that there is One who even in death accompanies me, and with his “rod and his staff comforts me”, so that “I fear no evil” (f. Ps 23 (22):4) - this was the new “hope” that arose over the life of believers.

We must return once more to the New Testament. In the eleventh chapter of the *Letter to the Hebrews* (v.1) we find a kind of definition of faith which closely links this virtue with hope. Ever since the Reformation there has been a dispute among exegetes over the central word of this phrase, but today a way towards a common interpretation seems to be opening up once more. For the time beginning I shall leave this central word un-translated. The sentence therefore reads as follows: “Faith is the *hypostasis* of things hoped for; the proof of things not seen”. For the Fathers and for the theologians of the Middle Ages, it was clear that the Greek word *hypostasis* was to be rendered in Latin with the term *substantia*. The Latin translation of the text produced at the time of the early Church therefore reads: *Est autem fides sperandarum substantiarum rerum, argumentum non apparentium*—faith is the “substance” of things hoped for; the proof of things not seen. Saint Thomas Aquinas, using the terminology of the philosophical tradition to which he belonged, explains it as follows: faith is a *habitus*, that is, a stable disposition of the spirit, through which eternal life takes root in us and reason is led to consent to what it does not see. The concept of “substance” is therefore modified in the sense that through faith, in a tentative way, or as we might say “in embryo” - and thus according to the “substance” - there are already present in us the things that are hoped for: the whole, true life. And precisely because the thing itself is already present, this presence of what is to come also creates certainty: this “thing” which must come is not yet visible in the external world (it does not “appear”), but because of the fact that, as an initial and dynamic reality, we carry it within us, a certain perception of it has even now come into existence. To Luther, who was not particularly fond of the *Letter to the Hebrews*, the concept of “substance”, in the context of his view of faith, meant nothing. For this reason he understood the term *hypostasis/substance* not in the objective sense (of a reality present within us), but in the subjective sense, as an expression of an interior attitude, and so, naturally, he also had to understand the

the term *argumentum* as a disposition of the subject. In the twentieth century this interpretation became prevalent—at least in Germany—in Catholic exegesis too, so that the ecumenical translation into German of the New Testament, approved by the Bishops, reads as follows: *Glaube aber ist: Feststehen in dem, was man erhofft, Überzeugtsein von dem, was man nicht sieht* (faith is: standing firm in what one hopes, being convinced of what one does not see). This in itself is not incorrect, but it is not the meaning of the text, because the Greek term used (*elenchus*) does not have the subjective sense of “conviction” but the objective sense of “proof”. Rightly, therefore, recent Protestant exegesis has arrived at a different interpretation: “Yet there can be no question but that this classical Protestant understanding is untenable.” Faith is not merely a personal reaching out towards things to come that are still totally absent: it gives us something. It gives us even now something of the reality we are waiting for, and this present reality constitutes for us a “proof” of the things that are still unseen. Faith draws the future into the present, so that it is no longer simply a “not yet” the fact that this future exists changes the present; the present is touched by the future reality, and thus the things of the future spill over into those of the present and those of the present into those of the future.

## WORLD MISSION SUNDAY

*Next weekend's second collection* supports Catholic World Missions. By Baptism, all Catholics are called to participate in the mission of the Church and share their faith as missionaries. World Mission Sunday gathers support for the pastoral and evangelizing support for the pastoral and evangelizing programs and needs of more than 1,150 missions. The funds gathered on World Mission Sunday are distributed in the pope's name by the Society for the Propagation of the Faith—a Pontifical Mission Society.

## IRISH HERITAGE FESTIVAL ADAMS CORNER, BOSTON

*Sunday, October 11, 2009  
9AM—8PM*

This one day festival will be filled with exciting Irish culture, entertainment, shopping, and food in Massachusetts' most Irish neighborhood, Adams Corner in Boston.  
[www.IrishHeritageFestival.com](http://www.IrishHeritageFestival.com)

## THIRD FRIDAY, OCTOBER 16TH DIVINE MERCY

*The Sisters of Our Lady of Mercy warmly invite you to celebrate the Eucharist in honor of Divine Mercy on the Third Friday of the month October 16th – PLEASE NOTE: For this month the program will be in St. Ann's Lower Church.*

**Program:** Eucharistic Adoration at 6PM; Chapel of Divine Mercy at 6:30PM; and Mass at 7PM with a homily on Divine Mercy. All are welcome! For more information, please call the Sisters at **617-288-1202** or email [mercy@sisterfaustina.org](mailto:mercy@sisterfaustina.org)

## FLU SHOTS

The Carney Hospital is again offering **FREE** Flu Shots this year. We will be hosting the Carney Hospital to administer the shots here at St. Ann Parish on **Saturday, October 17th from 3:00PM to 5:30PM** in the Parish Hall.

## YOUTH MINISTRY AUTUMN 2009

### *Middle School Grades 5,6,7, and 8*

Mark your calendars for *The Davis Farm Trip, on October 17th from 9AM to 5PM.* The cost is \$20.00 and permission slips are required. *Money and permission slips due by October 13th.*

## HIGH SCHOOL OPEN HOUSE INFORMATION CORNER

**Mount St. Joseph Academy:** Sunday, October 18th 12:00-2:30PM and November 5th 5:30-7:30PM *Information 617-787-7999*

**Catholic Memorial School:** Sunday, October 18th 1-3PM *Information 617-469-8019*

**Notre Dame Academy, Hingham:** Sunday, October 18th 1-3PM and Thursday, November 5th 6-8PM *Information 781-749-5930.*

**Ursuline Academy:** Sunday, October 25th 1-4PM *Information 781-326-6161*

**St. Sebastian School:** Thursday, October 29 5:30-7:30PM *Information 781-247-0125.*

## THE LUCKY THOUSAND CLUB

**Please Note:** The Next Lucky Thousand Club drawing will be on **October 19th**, the third Monday in October due to the Columbus Day Weekend. *Thank You.*

## BENEFIT FOR NEPONSET PTO

The Pope John Paul II Catholic Academy, Neponset Campus PTO is sponsoring an evening with Jim Plunkett, **Friday, October 23, 2009 from 8PM to Midnight** at the I.B.E.W. Freeport Hall, 256 Freeport Street, Dorchester. Tickets are \$25.00 per person or a table of 10 for \$225.00. There will be Raffles, cash bar and more. All proceeds benefit the Neponset PTO. For more information contact:

**Jo-Ann Guerard 617-282-9153**

**Pam Evans 617-825-7538**

**Linda Mannion 617-282-4931**

### THE WEEKEND OF 10/17 & 10/18

#### LECTORS/EXTRAORDINARY MINISTERS

10/17	4:00	M. Geary	J. Downey M. Bortolotto
10/18	8:30	T. Lewis	L. Lewis M. Fitzpatrick
	10:30	J. Hunt	N. Talalas E. Maneikis

#### ALTAR SERVERS

10/17	4:00	E. Guerard	S. Murphy
10/18	8:30	A. Pate	
	10:30	J. Connolly	D. Murphy S. Murphy
	5:30	A. Carle	E. Mannion M. Collins

## PRAYERS FOR PARISHIONERS CORNER

*Mary Riley*

*Dorothy Daley*

*Barbara J. Mahoney*

*Robert & Paola Perez*

*Brian Lawlor*

*Mr. Mary B. Tighe*

*Ethel & John McPherson*

*Mary O'Sullivan*

*Ann Maloney*

*Russell Brandi*

*Mary Nagle*

*Judy Finn*

*Marie Finnegan*

*Rita Egan*

*Mary Costello*

*Ed & Jeannie Leahy*

*Angel L. Silveira*

*Barbara Monahan*

*Kitty O'Donnell*

*Connie O'Sullivan*

*Catherine Horgan*

*Helen Maloney*

*Mark Curry*

*Mary Tierney*