



During this discourse, the fourth of five in Matthew's Gospel, Jesus continues to show how society's standards are not those of his disciples.

Peter presents a question about forgiving other people, and his initial proposal of doing so on seven occasions might appear to veer on the generous side. But Jesus replies in terms which suggest an incalculable number, and one which calls into question a system of pardon founded strictly on justice. Jesus illustrates God's attitude by the parable of the debtor who refused to cancel a trifling amount in spite of his own creditor wiping out an enormous bill which he had no hope of ever settling.

Peter wants to know the limits of forgiveness. He is told that there is no limit to God's forgiveness, and the parable makes it clear that the disciple of Jesus is expected to reflect this when dealing with other people. The master's understanding and kindness is further emphasised when he cancels what he now refers to in the original text as a loan, rather than a debt. The ghastly punishment mentioned at the end of the story is not given in light of the debt owed but because of the person's refusal to forgive someone else. Also, this forgiveness must be genuine, "from the heart," and not just a superficial action which conceals the person's true feelings and attitude. ■

LEARN

The law of retaliation (*lex talionis*) was a statute restricting retribution to the extent of the injury caused. It was intended to stop the developing of a vendetta which would have no ending.

A talent was a financial unit, representing a great sum of money. Ten thousand of these would be an astronomical amount which a servant would have no hope of ever repaying.

To end up in slavery as a result of debt was common in the ancient world. Under Jewish law, a wife could not be sold in this way.

SAY

There's a wideness in God's mercy, like the wideness of the sea.
(F.W. Faber)

REFLECT

There is, in fact, a limit to God's forgiveness, and that is the limit which we ourselves impose. We are warned elsewhere in the Gospel that the amount we measure out will be the measure which we receive. But, more importantly, we ourselves remind God of this, and ask God to treat us as we treat others each time we say the Lord's Prayer. One of the effects of using archaic language is that sometimes we do not really understand what we are saying: the line "Forgive us our trespasses..." really means "And forgive us our debts, as we have forgiven our debtors"; and Jesus goes on to spell out clearly that this is the standard of forgiveness that we will be subject to, one that we ourselves have laid down.

Peter's posing of the question recalls an early story in Genesis about Lamech (Gen 4:23-24). This episode illustrates the increase in violence among human beings, where Lamech boasts about exacting seventyfold vengeance for injuries he received. The law of retribution ("eye for eye, tooth for tooth") was intended to restrict revenge to the proportion of the offence, so it meant *only* an eye for an eye, *only* a tooth for a tooth... But later biblical teaching is about reconciling the parties. It may well be that Matthew is linking the debt owed to the master in the parable to sin, hence the master represents the heavenly Father. It is the clear, and uncomfortable, message that if we hope that God will forgive us, then we should be careful where we set the limits of God's mercy. It is truly in our hands. ■

DO

Look into your own heart. Is there someone there whom you will not forgive? What might you do about this?



**ST. ANNE'S CHURCH
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Parish Priest: Fr. Tony Grace

Permanent Deacon: Rev. Peter Mascarenhas

Fr Michael Ryan OMI

13th September 2020 24th Sunday in Ordinary Time A

Saturday	12	6.30pm	Vigil Mass	The Parishioners of St Anne's Hugh Ecob RIP Recently Deceased
Sunday	13	9.30am	Mass 24th Sunday in Ordinary Time Special Day of Prayer for Education	Terry Shutt (sick) Anthony Bowland RIP Anniversary and the Bowland family
Monday	14	11.30am	Requiem Mass for Francis Gorman Exaltation of the Holy Cross	
Tuesday	15	10.00am	Mass Our Lady of Sorrows	Thanksgiving for Barry and Mary Faulkner 42 years married
Wednesday	16		Sts Cornelius and Cyprian	
Thursday	17	10.00am	Mass St Robert Bellarmine	Key Workers supporting us during the pandemic John and Chris Massey (sick)
Friday	18			
Saturday	19	6.30pm	Vigil Mass St Janarius and St Theodore of Tarsus	The Parishioners of St Anne's Helen Griggs RIP Recently Deceased
Sunday	20	9.30am	Mass 25th Sunday in Ordinary Time Special Day of Prayer for Home Missions	Parishioners of St Anne's

IN NEED OF A PRIEST Please contact Fr Grace at St Gabriel's 01270 877736

Prayer and Mass Intentions can be sent by email to us at stannesnantwich@btinternet.com

The wearing of a face covering is compulsory inside church as we are now socially-distancing at 1 metre + in seating areas. Please provide your own face covering where possible but these are also available in church.

Diocese of Shrewsbury Liturgy Reflection Sheet <http://www.dioceseofshrewsbury.org/wp-content/uploads/2020/09/Reflection-Sheet-24-Sunday.pdf>

Requiem Mass for Francis Gorman RIP on Monday 14th September at 11.30am followed by burial at 12.45pm Nantwich Cemetery. Please pray for the repose of his soul and keep Francis' family in your prayers.

Community Hub Understandably things have been quiet whilst we have been under Covid lockdown however we still need to reach our target before we can take the next step to approach the council for planning. Please do help by making donations via the Good Exchange link <https://app.thegoodexchange.com/project/17726/st-annes-church-nantwich/st-annes-community-hub> or directly to the presbytery.



Last week's collection

£368.88

Thank you

If you have not received your box of offertory envelopes or you would like a box then please contact Teri by email. Online donations <https://investmycommunity.com/not-logged-donor/page/stannesdioceseofshrewsbury2168>

Pope Francis' prayer for September: Respect for the Planet's resources <https://www.vaticannews.va/en/pope/news/2020-08/pope-francis-video-prayer-intention-september-respect-planet.html>

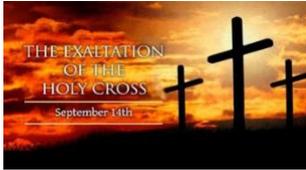
August Community Newsletter for Nantwich and Rural – August 2020

Wednesday Word Wednesday Word Connecting Home, School and Parish through the Word of God http://www.wednesdayword.org/downloads/parish_docs/650-A-Ord-24-2020.pdf

Subject: Autumn talks on Spirituality You might be interested in a series of eight, roughly fortnightly talks about Spiritual Masters, given by distinguished speakers, which all look very worthwhile. They are free to view live-streamed, although there will be a fee to view recordings Saints, Scholars and Spiritual Masters. A series of online talks on Thursday evenings at 7.30 pm, starting on 3 September organised by the Christian Heritage Centre at Stonyhurst. For details and to register: <https://christianheritagecentre.com/event/saints-scholars-spiritual-masters/>.

While you're planning your autumn viewing, you might also be interested in choosing selectively from a new Centre for Applied Carmelite Spirituality series of lectures. This features the five great Teresa's of the Carmelite tradition - Teresa of Avila, Teresa Margaret Redi, Therese of Lisieux, Teresa of the Andes and Teresa Benedicta (Edith Stein). For Teresa of Avila and Therese of Lisieux the paid-for talks in this series overlap with the free talks in the Christian Heritage centre series (given by the same or an equally distinguished lecturer), but it would be a chance to learn about the other Carmelite spiritual masters. The talks in this series will be given on selected Sundays at 8.00 pm between 20 September and 15 November. The cost is £20 for each lecture. For details and to register: <https://mailchi.mp/oxcacs.org/new-spirituality-series-of-lectures-from-cacs?e=1f35f1f3f8>

Feast and Memorial Days



The feast of the Exaltation of the Holy Cross celebrates two historical events: the discovery of the True Cross by Saint Helena, the mother of the Emperor Constantine, in 320 under the temple of Venus in Jerusalem, and the dedication in 335 of the basilica and shrine built on Calvary by Constantine, which mark the site of the Crucifixion.

The basilica, named the Martyrium, and the shrine, named the Calvarium, were destroyed by the Persians in 614. The Church of the Holy sepulchre which now stands on the site was built by the crusaders in 1149.

However the feast, more than anything else, is a celebration and commemoration of God's greatest work: his salvific death on the Cross and His Resurrection, through which death was defeated and the doors to Heaven opened. The entrance antiphon for the Feast of the Exaltation of the Holy Cross is: "We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection: through him we are saved and made free."



The feast of Our Lady of Sorrows commemorates the seven great sorrows which Mary lived in relation to Her Son, as they are recorded in the Gospels or through Tradition. Today we are invited to reflect on Mary's deep suffering:

1. At the prophecy of Simeon: "You yourself shall be pierced with a sword - so that the thoughts of many hearts may be laid bare." (Luke 2:35).

2. At the flight into Egypt; "Get up, take the child and his mother, and flee to Egypt." (Mt 2:13).

3. Having lost the Holy Child at Jerusalem; "You see that your father and I have been searching for you in sorrow." (Luke 2:48).

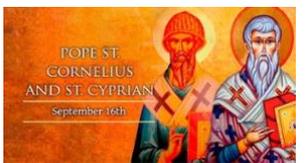
4. Meeting Jesus on his way to Calvary;

5. Standing at the foot of the Cross; "Near the cross of Jesus there stood His mother." (John 19:25).

6. Jesus being taken from the Cross;

7. At the burial of Christ.

Prior to the Second Vatican Council, there were two feasts devoted to the sorrows of Mary. The first feast was instituted in Cologne in 1413 as an expiation for the sins of the iconoclast Hussites. The second is attributed to the Servite order whose principal devotion are the Seven Sorrows. It was instituted in 1668, though the devotion had been in existence since 1239 - five years after the founding of the order.



Saint Cornelius was elected Pope in 251 during the persecutions of the Emperor Decius. His first challenge was to bring an end to the schism brought on by his rival, the first anti-pope Novatian. He convened a synod of bishops to confirm him as the rightful successor of Peter.

The great controversy that arose as a result of the Decian persecution was whether or not the Church could pardon and receive back into the Church those who had apostatised in the face of martyrdom.

Against both the bishops who argued that the Church could not welcome back apostates, and those who argued that they should be welcomed back but did not demand a heavy penance of the penitent, Cornelius decreed that they must be welcomed back and insisted that they perform an adequate penance.

In 253 Cornelius was exiled by the emperor Gallus and died of the hardships he endured in exile. He is venerated as a martyr.

Saint Cyprian of Carthage is second in importance only to the great Saint Augustine as a figure and Father of the African church. He was a close friend of Pope Cornelius and supported him both against the anti-pope Novatian and in his views concerning the readmittance of apostates into the Church.

Saint Cyprian was born to wealthy pagans around the year 190 and was educated in the classics and in rhetoric. He converted at the age of 56, was ordained a priest a year later, and made bishop two years after that.

His writings are of great importance, especially his treatise on The Unity of the Catholic Church, in which he argues that unity is grounded in the authority of the bishop, and among the bishops, in the primacy of the See of Rome.

In "The Unity of the Catholic Church," St. Cyprian writes, "You cannot have God for your Father if you do not have the Church for your mother.... God is one and Christ is one, and his Church is one; one is the faith, and one is the people cemented together by harmony into the strong unity of a body.... If we are the heirs of Christ, let us abide in the peace of Christ; if we are the sons of God, let us be lovers of peace."

During the Decian persecutions Cyprian considered it wiser to go into hiding and guide his flock covertly rather than seek the glorious crown of martyrdom, a decision that his enemies attacked him for. On September 14, 258, however, he was martyred during the persecutions of the emperor Valerian.

Sanctuaries, shrines Catholics can 'visit' virtually in Europe, Mideast. <https://catholicsentinel.org/Content/Arts/Arts-and-Entertainment/Article/Sanctuaries-shrines-Catholics-can-visit-virtually-in-Europe-Mideast/6/31/40431>

Journeying Together <https://www.cbcew.org.uk/home/events/journeying-together/>

Shrewsbury Youth Mission. <https://www.synt.org.uk/>

The National Shrine for Our Lady of Walsingham www.walsingham.org.uk/livestream

Laudato Tree <https://www.vaticannews.va/en/world/news/2020-05/laudato-tree-sahel-pope-francis-laudato-si-year.html>

Watch a Mass from home. Live-streaming of Masses Shrewsbury Diocese:

<http://www.churchservices.tv/shrewsburycathedral/embed#tab-player> Church Services TV: <https://www.churchservices.tv/timetable/>

Prayer resources at: <http://pathwaystogod.org/>. <https://www.sacredspace.ie/> <http://In54.blogspot.com>

<http://prayasyougo.org/>

Catholic Bishops Conference <https://www.cbcew.org.uk/> and latest news <https://www.cbcew.org.uk/home/news-and-media/news/>

Prayer for times of Flu or Illness <https://www.cbcew.org.uk/wp-content/uploads/sites/3/2020/03/prayer-flu-viruses.pdf>

Stream Father Denis McBride's Mass for the Dead <https://www.youtube.com/watch?v=pY1bOyrcDbw>

Life. Helplines and Information can be found at <http://www.dayforlife.org/article/helplines-and-information-2020/>

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Today. Tomorrow. **Together**

At Missio, we are committed to supporting our sisters and brothers around the world, through any challenges, struggles and hardships. We will continue to work as best we can during this coronavirus pandemic.

<https://missio.org.uk>

We recently held 'Mission Under the Shadow of Covid-19' online sessions and have put together a brief summary of the sessions, together with edited videos of the contributions of our guest speakers, which can be viewed on this page of Missio's website: <https://missio.org.uk/Is/shadow/>

New Faith in Action Reflection <https://missio.org.uk/wp-content/uploads/2020/01/Faith-in-Action-Reflection-Session-Solidarity.pdf>

Mary, the mother of God, was a loving mother and a model for missionaries. That's why we've created this series of Marian resources. Each resource helps children to deepen their appreciation of Mary and learn how she can help us to become missionaries of God's love too. <https://missiontogether.org.uk/calendar/marian-and-mission-rosary/>

Please continue to pray for our sisters and brothers overseas and all missionaries who share God's love - they tell us the love and strength they receive from us keeps them going.

Money given through the Red Box goes to support both the work of Missio and the Mill Hill Missionaries:

missio.org.uk
Registered Charity No 1056651

millhillmissionaries.com
Registered Charity No 220690



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Today. Tomorrow. Together.



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Prayer Resource for September: month of Our Lady of Pity

Prayer: *taken from the Collection of Masses of the Blessed Virgin Mary*

Lord our God, through the Virgin Mary you graciously sent Jesus Christ to be the consolation of your people; grant that, through her intercession, we may be filled with all consolation and share it among our brothers and sisters. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.



Hail Mary, full of Grace, the Lord is with you. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

A Prayer to Our Lady of Pity:

Kneeling at your most sacred feet, I venerate you, great Queen of Heaven, with the deepest reverence, and I confess that you are the Daughter of God the Father, the Mother of the Divine Word, and the Bride of the Holy Spirit. You are full of grace, virtue and heavenly gifts; you are the most pure temple of the Holy Trinity. You are the treasurer and dispenser of God's mercies. Your pure heart is overflowing with charity, sweetness and tenderness for us, poor sinners; wherefore we name you Our Lady of Divine Pity. It is with sure confidence that I present myself before you, our most loving Mother, afflicted I beseech you to make me feel the love you have for me, by granting me (.....), if it is in conformity with the will of God and profitable to my salvation. I beseech you, turn your pure eyes upon me and upon all who are dear to me. Remember, most tender Mother, that we are your children, purchased by the Precious Blood of your only-begotten Son. Pray for us without ceasing to the Blessed Trinity. Amen

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.



more prayer resources are
available here:
www.dioceseofshrewsbury.org

New Guidelines for attending Mass at St Anne's during Covid 19 Restrictions

The Masses will be celebrated at the following times:

Saturday 6.30 pm
Sunday 9.30 am
Tuesday 10.00 am
Thursday 10.00 am

Numbers inside the church will be limited to approximately 52 people or maybe a few more depending on "household" attendees who can sit together. We urge you to please come to a weekday Mass, if you can, so that those who are working during the week can attend on Saturday or Sunday. Once the capacity of the church has been reached, people will be invited to stand outside or sit outside on chairs which they have brought with them. The doors and windows will be open. Please maintain 2 m apart wherever possible.

- **The wearing of a face covering is compulsory inside church as we are now socially-distancing at 1 metre plus in seating areas. Please provide your own face covering where possible but these are also available in church.**
- **Please sanitise your hands on entry - bring your own if you can but hand sanitiser is available in church..**
- **The church doors will not open until 15 minutes before Mass is due to start. Mass may start a little late if entry to church takes longer than we anticipate. Please do not enter the sacristy for any reason.**
- **Toilets are closed**
- **There is a one-way system inside church and not all benches and chairs are in use so please follow the signs and instructions from the stewards.**
- **Signed Mass cards are available near the entrance. Votive candles will not be in use at weekend Masses. Please do not bring food or drink to church. If necessary, a non-twist top bottle of water may be used. All Newsletters and other items collected in church must be taken away and not left behind.**
- **Please make your weekly offering as you enter church, collection points will be signposted. There will also be collection points at the exits.**
- **Holy Communion will be distributed by one minister: either the celebrant or an extraordinary minister of Communion from a single point. This will be after the Dismissal. Instructions for receiving Holy Communion will be given and the stewards will direct you. Although the celebration of Mass will be slightly shorter than usual, it will take longer to exit the church so please be patient. Those who have been outside will be invited to receive Holy Communion after those in church. Anybody with mobility difficulties should remain in their seats and Holy Communion will be brought to them once the church is empty. Please also sanitise your hands as you leave.**

At the conclusion of the Eucharist Prayer the priest recites the doxology, Per Ipsum, "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever" words we can look forward to inspiring us once more before joining in responding the great Amen. *Deo gratias.*

ENTRANCE ANTIPHON

Give peace, O Lord, to those who wait for you,
that your prophets be found true.
Hear the prayers of your servant,
and of your people Israel.

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

Look upon us, O God,
Creator and ruler of all things,
and, that we may feel the working of your
mercy,
grant that we may serve you with all our
heart.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,
one God, for ever and ever.
Amen.

FIRST READING Ecclesiasticus 27:30-28:7

A reading from the book of Ecclesiasticus.
Resentment and anger, these are foul things,
and both are found with the sinner.
He who exacts vengeance will experience the
vengeance of the Lord,
who keeps strict account of sin.
Forgive your neighbour the hurt he does you,
and when you pray, your sins will be
forgiven.
If a man nurses anger against another,
can he then demand compassion from the
Lord?
Showing no pity for a man like himself,
can he then plead for his own sins?
Mere creature of flesh, he cherishes
resentment;
who will forgive him his sins?
Remember the last things, and stop hating,
remember dissolution and death, and live by
the commandments.
Remember the commandments, and do not
bear your neighbour ill-will;
remember the covenant of the Most High,
and overlook the offence.
The word of the Lord.
Thanks be to God.

PSALM

Psalm 102

Response:
The Lord is compassion and love,
slow to anger and rich in mercy.

1. My soul, give thanks to the Lord,
all my being, bless his holy name.
My soul, give thanks to the Lord
and never forget all his blessings. (R.)
2. It is he who forgives all your guilt,
who heals every one of your ills,
who redeems your life from the grave,
who crowns you with love and
compassion. (R.)
3. His wrath will come to an end;
he will not be angry for ever.
He does not treat us according to our sins
nor repay us according to our faults. (R.)
4. For as the heavens are high above the
earth
so strong is his love for those who fear
him.
As far as the east is from the west
so far does he remove our sins. (R.)

SECOND READING Romans 14:7-9

A reading from the letter of St Paul to the
Romans.

The life and death of each of us has its
influence on others; if we live, we live for the
Lord; and if we die, we die for the Lord, so
that alive or dead we belong to the Lord. This
explains why Christ both died and came to
life, it was so that he might be Lord both of
the dead and of the living.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!
Speak, Lord, your servant is listening:
you have the message of eternal life.
Alleluia!

GOSPEL Matthew 18:21-35

A reading from the holy Gospel according to
Matthew.

Peter went up to Jesus and said, "Lord,
how often must I forgive my brother if he
wrong me? As often as seven times?" Jesus
answered, "Not seven, I tell you, but seventy-
seven times.
"And so the kingdom of heaven may be
compared to a king who decided to settle
his accounts with his servants. When the
reckoning began, they brought him a man
who owed ten thousand talents; but he had
no means of paying, so his master gave
orders that he should be sold, together with
his wife and children and all his possessions,
to meet the debt. At this, the servant threw
himself down at the master's feet. 'Give me
time,' he said, 'and I will pay the whole sum.'
And the servant's master felt so sorry for him
that he let him go and cancelled the debt.
Now as this servant went out, he happened
to meet a fellow servant who owed him one
hundred denarii; and he seized him by the
throat and began to throttle him. 'Pay what
you owe me,' he said. His fellow servant fell
at his feet and implored him, saying, 'Give
me time and I will pay you.' But the other
would not agree; on the contrary, he had him
thrown into prison till he should pay the debt.
His fellow servants were deeply distressed
when they saw what had happened, and they
went to their master and reported the whole
affair to him. Then the master sent for him.
'You wicked servant,' he said, 'I cancelled all
that debt of yours when you appealed to me.

Were you not bound, then, to have pity on
your fellow servant just as I had pity on you?'
And in his anger the master handed him
over to the torturers till he should pay all his
debt. And that is how my heavenly Father will
deal with you unless you each forgive your
brother from your heart."

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with
the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

(all bow during the next three lines)

and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.

For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

PRAYER OVER THE OFFERINGS

Look with favour on our supplications, O Lord,
and in your kindness accept these, your
servants' offerings,
that what each has offered to the honour of
your name
may serve the salvation of all.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

How precious is your mercy, O God!
The children of men seek shelter in the
shadow of your wings.

PRAYER AFTER COMMUNION

May the working of this heavenly gift, O Lord,
we pray,
take possession of our minds and bodies,
so that its effects, and not our own desires,
may always prevail in us.
Through Christ our Lord.
Amen.