

The Bulletin

St Anne of the Heights • Jersey City, NJ

October 9, 2016
Twenty-eighth Sunday in Ordinary Time





SAINT ANNE OF THE HEIGHTS CHURCH

3545 Kennedy Blvd., Jersey City, NJ 07307
Tel: 201-360-0838 Email: info@sahjerseycity.com
Fax: 201-721-5996

Parish registration:
General parish feed:
Website:

sahjerseycity.com/register
[@stah_nation](https://twitter.com/stah_nation)
sahjerseycity.com

Pastoral Team

Fr. Nigel Fr. J. Ranieri Parish Priest
Msgr. L.J. Miller Weekend Assistant
Fr. D.X. Stump, S.J. Weekend Assistant
Assistant

Mrs. J. Waddleton & Lt. J. Carroll Trustees

Weekly Planner

SUNDAY 10/9

28TH SUNDAY IN ORDINARY TIME

Vocation Awareness Sunday

10 AM Family Mass [Church](#)

10 AM—1 PM H.N.S. Mass/Mtg
[Church/Cent Hall](#)

1—3 PM Fil-Am Mtg [Cent Hall](#)

MONDAY 10/10 COLUMBUS DAY

Rectory office closed for observance

TUESDAY 10/11

12:15 PM Bingo [Cent Hall](#)

3:30—4:30 PM Legion of Mary [Cent Hall](#)

4—5 PM Rosary Society Mtg
[Cent Hall](#)

6—8 PM Brownie Mtg [Cent Hall](#)

WEDNESDAY 10/12

6—8 PM Daisy/Jr Mtg [Cent Hall](#)

THURSDAY 10/13

9:30—10:30 AM Holy Hour for Priests
[Church](#)

FRIDAY 10/14

12:15 PM Bingo [Cent Hall](#)

7:30—9 PM Bible Class [Cent Hall](#)

9:10—10:00 PM J&M Prayer Mtg
[Cent Hall](#)

SATURDAY 10/15

7—10 PM OLG Hispanidad
[Cent Hall](#)

SUNDAY 10/16

29TH SUNDAY IN ORDINARY TIME

10 AM Family Mass [Church](#)

Sick List

Let us pray for the sick (People will remain on sick list for 2 weeks unless otherwise notified): Rosemary Perduto, Juliet Nawrocki, Doreen Busacca, Kathleen Link, Orlando Basile, Marie Carlson, John Norton, Patricia Kucinski, Frank McNamara, Jennifer O'Connor, Donna Tuzzo, Matt Bolger, Lawrence Shin, Lupe Pena, Frances Kearns, Josephine Cermak Rowan, Steve & Rachel Mastin, Diane Shea, Joseph Callandrillo, Humberto Quintana, Javier Vega, Jennifer Moloughney, Antoinette Maddi, Carol Jordan, Anthony Biggio, Sammy DeLeon, Shane Quinn, Alice Daly, Sadie Krieger, Dolores DelMonte, Dianne O'Sullivan, Carl Carlson, Larry Bello, Miyuki Campbell, Diane Albert, Meghan Connaughton

Mass Intentions — October 10th — 16th 2016

Date	Time	Offered for	Offered by
Mon 10/10	9 AM	† Christina Burke	
Tues 10/11	9 AM	† Giuseppe Sarni	Virginia Sarni
Wed 10/12	9 AM	† Victoriano Delgado	Parish Intention
		<i>1st Anniversary in Heaven</i>	
	7 PM	Special Intention	OL Perpetual Help Group
Thurs 10/13	9 AM	John Shin	Family
Fri 10/14	9 AM	† Rocco Sarni	Virginia Sarni
Sat 10/15	9 AM	† Warren Lewis	Parish Intention
		<i>1st Anniversary in Heaven</i>	
	5:30 PM	† Mary & Michael Capparelli	Roseann
	7:00 PM	† Teresa & Rosa Valdiviezo	Family
Sun 10/16	8 AM	† Christina Burke	
	10 AM	† Carmine Creazzo	Aunt Toni
	12 PM	† Dolores McNamara	John & Connie Bolger & Family

Sanctuary Gifts October 9th — 15th 2016

Gift	In memory of	Requested by
Altar Wine	Patricia Santana	Carol Dowd
Altar Bread	Patricia Santana	Carol Dowd
Sanct. Lamp	Roy Maglori	Clare & Family
Altar Candles	Patricia Santana	Carol Dowd

Baptism Information

Families are asked to please contact the Rectory for further information on preparing for the sacrament of Baptism.

Sacrament of Matrimony

In accordance with archdiocesan policy, couples contemplating marriage are asked to begin the sacramental preparation program at least one year in advance of the wedding date. Please contact the Rectory for further information.

Ministry to the Sick

We hope to give to all the sick and aged in our parish the opportunity to receive the Eucharist. If you or someone you know can no longer get to church, and would like a Eucharistic Minister to bring you Communion, please call [St. Anne's Rectory at 201-360-0838](tel:201-360-0838) or info@sahjerseycity.com

Bus ride to St. Joseph Shrine

Bus ride to St. Joseph Shrine in Stirling, New Jersey HAS BEEN POSTPONED to Saturday, October 22, 2016! Board bus at 8:30 am at St. Anne's Church. Bring your own lunch. Please respond as soon as possible; bus seating is limited. For more information, please call Fran Spazian at 201-653-1318. Enjoy a day of reflection, prayer and joy!

Family Faith Formation

Please contact Rectory for more information. Please follow the Twitter channels of the parish:

[@sah_promise](https://twitter.com/sah_promise)

[Faith Formation Grade K—1](#)

[@sah_goodnews](https://twitter.com/sah_goodnews)

[Faith Formation Grade 2—3](#)

[sah_venture](https://twitter.com/sah_venture)

[Faith Formation Grade 4—6](#)

[sah_visions](https://twitter.com/sah_visions)

[Faith Formation Grade 7—8](#)

Family Faith Formation

Registration: sahjerseycity.com/ccd

SAFEGUARDING CHILDREN AND ADDRESSING ABUSE:

The Catholic Church Is Battling Sexual Abuse

While most media focus over the past ten or more years has been on the incidents of sexual abuse within the Church, little has been said about the many positive steps that the Catholic Church has taken to address the issue. Dioceses across the country, and especially the Archdiocese of Newark, have instituted compassionate outreach to victims and support services, training and background checks for staff and volunteers, training for children and youth, codes of conduct, reporting requirements to civil authorities, independent Review Boards to investigate allegations and recommend actions under Canon law for offenders, as well as other initiatives.

To date, the Catholic Church is the only youth-serving organization in the country – private or public -- to undertake such a comprehensive program to create and promulgate safe environments for children and young people.

Independent auditors from the United States Conference of Catholic Bishops have found the Archdiocese of Newark to be fully compliant with the requirements of the Charter for the Protection of Children and Young People in every year since audits began in 2003.

Update Your Compliance For “Protecting God's Children”

A gentle reminder: attending a “Protecting God's Children” Workshop is a requirement by the Archdiocese of Newark every three years; updated background checks and documentation are required every five years. This is a reminder, to please contact St. Anne's Rectory if you feel you are due to update either the PGC workshop and/or your background check and documentation. We do not have enough people who need to attend a workshop, therefore, a workshop will not be scheduled here at St. Anne's Parish. DO NOT REGISTER WITH VIRTUS; Contact Georgene at the rectory to locate a PGC Workshops.

For Online Recertification of Protecting God's Children

If you are recertifying your Protecting God's Children by doing the online option, please ensure you are reading the monthly articles in addition to doing the annual recertification module. Your account may be suspended in Virtus when no articles have been read in the previous year, and you will be unable to volunteer.

October Novena of Prayer

Requested for	Requested by
+ Lois Ricker 1 st Anniversary in Heaven	Parish Intention
+ Lois Ricker	Urynovicz Family
+ Mary Bakerowski 1 st Anniversary in Heaven	Parish Intention
+ Giuseppe & Rosolina Tango	Mr. & Mrs. Angelo Tango
+ Eugene Salati	Salati Family
Jeremiah Solis	Grandfather Gerry
Robert Bradley	Marie Bradley
Baby Melody	Marie Bradley
Jackie	Marie Bradley
+ Antonio Zicchinnella	Nancy Pelle
Mary Yori	St. Joseph Morning Prayer Group
Joan & Thomas Gorman	Loretta Dempsey
Maro Twal	Loretta Dempsey
Patrick & Kerry	Pat Roda
Patrick Roda	Pat Roda
Joseph Fasani	Pat Roda
+ Richard Renee Sanchez	Paul Watroba
Frank Roda	Mom
Tony Roda	Mom
Lauren Faith Maglori	St. Joseph Morning Prayer Group
Spencer Roda	Grandma
Dr. R. Patel	Carroll Family
+ Patricia Santana	Carol Dowd & Family
+ Alfred J. Dentale	Panjikunnel Family
+ Alfred J. Dentale, Jr.	Panjikunnel Family
Toni Belfiore	St. Anne Rosary Society
Valerie Rea	Pat Roda

Healing The Lepers

Today we hear about how Jesus, continuing on his journey to Jerusalem, heals 10 lepers. This story is a lesson about faith and reminds us that faith is sometimes found in unlikely places. Ten people afflicted with leprosy cry out to Jesus. Struck with pity, Jesus heals all 10. However, only one is described as glorifying God and returning to thank Jesus. The one who returns is a Samaritan, a foreigner. In the Jewish circles in which Jesus lived, Samaritans were looked down upon because of the differences between the

two communities in their observance of Judaism. It is significant, therefore, that Jesus commends the Samaritan for his faith, which has been his salvation. Throughout Luke's Gospel, faith is found in surprising places. Another lesson for us in this Gospel has to do with salvation. All 10 of the lepers were given the gift of healing, but in his gratitude to God for this gift, the Samaritan found salvation. Our salvation is found in recognizing the gifts we have been given and knowing to whom we must offer our thanks.

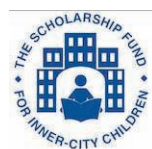
OPEN HOUSE

Immaculate conception high school in Montclair will hold its Open Houses on Saturday, October 22, 2016 at 1 pm, Monday, November 7, 2016 at 6 pm, Wednesday, January 18, 2017 at 6 pm and Tuesday, January 31, 2017 at 9 am. If you have any questions or would like to rsvp for the open houses, please contact the office of enrollment (973) 744-7445, ext. 24 – Admissions@ichspride.org . 33 Cottage place – www.ichspride.org

Class of 1972 Graduates!!

Looking for 1972 Graduates from St. Anne's Grammar School JC Heights. 45th Anniversary Reunion Celebration Scheduled for 2017. **Please contact: jam24336@aol.com and/or look for our page on Facebook "St Anne School JC Heights Class of 72".**

Scholarship Fund for Inner-City Children



The Scholarship Fund for Inner-City Children is hosting a Fall Benefit Concert on Friday, October 28, 2016 at Enlow Hall on the campus of Kean University. Proceeds from the event will provide low-income students from grades K-12 with partial tuition scholarships to attend Catholic schools in the Archdiocese of Newark. The concert will feature *The Dominoes* from Saint Dominic Academy, *VOX* from Saint Peter's Prep, Tim McLoone and *the Shirleys* and acclaimed operatic soprano singer, Maureen Francis. To purchase tickets visit www.KeanStage.com/SFIC or call (908) 737-7469.

St. Anne's Filipino-American Association's



October 29, 2016

St. Anne's Centennial Hall @ 6-11 PM

(Join us for Games, Food and treats!)

Donation: \$10 Grown-ups (ages 9 and above)
\$5 Kids (ages 8 and below) Ages 2 and below are FREE

Please call 201-401-2104 for more information.

Sunday Readings / Lecturas del Domingo

1st Reading / 1ra lectura 2 KGS 5:14-17
Psalm / Salmo PS 98:1, 2-3, 3-4
2nd Reading / 2da lectura 2 TM 2:8-13
Gospel / Evangelio LK 17:11-19

Weekday Readings / Lecturas del Día

Mon GAL 4:22-24, 26-27, 31-5:1 / PS 113:1B-2, 3-4, 5A AND 6-7 / LK 11:29-32
Tue GAL 5:1-6 / PS 119:41, 43, 44, 45, 47, 48 / LK 11:37-41
Wed GAL 5:18-25 / PS 1:1-2, 3, 4 AND 6 / LK 11:42-46
Thu EPH 1:1-10 / PS 98:1, 2-3AB, 3CD-4, 5-6 / LK 11:47-54
Fri EPH 1:11-14 / PS 33:1-2, 4-5, 12-13 / PS 33:1-2, 4-5, 12-13
Sat Memorial of Saint Teresa of Jesus, Virgin and Doctor of the Church EPH 1:15-23 / PS 8:2-3AB, 4-5, 6-7 / LK 12:8-12

Oct Prayer Intentions of the Holy Father

UNIVERSAL: *Journalists* – That journalists, in carrying out their work, may always be motivated by respect for truth and a strong sense of ethics.

EVANGELIZATION: *World Mission Day* – That World Mission Day may renew within all Christian communities the joy of the Gospel and the responsibility to announce it.

WHEN I CALL FOR HELP

A Pastoral Response To Domestic Violence Against Women

In the beginning, I was young... he was handsome. He said I was beautiful, smart, worthy of love... made me feel that way. And so we were married, walking joyfully together down a church aisle, our union blessed by God.

Then came the angry words... the verbal tearing apart... Now I was made to feel ugly, unintelligent, unworthy of any love, God's or man's.

Next came the beatings... unrelenting violence... unceasing pain. I shouldn't stay, but this is my husband... promised forever. He says I deserve it... maybe I do... if I could just be good. I feel so alone... doesn't God hear me when I cry out silently as I lie in bed each night?

Finally came the release, the realization. It's not me... it's him... I am worthy of love, God's and man's. One spring morning, my heart was filled with hope and with fear now only of starting over on my own. And so again I walked... down the hallway of our apartment building... never again to be silent... never again to live with that kind of violence, to suffer that kind of pain.

—A BATTERED WIFE

Introduction

As pastors of the Catholic Church in the United States, we state as clearly and strongly as we can that violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well. We have called for a moral revolution to replace a culture of violence. We acknowledge that violence has many forms, many causes, and many victims—men as well as women.

The Catholic Church teaches that violence against another person in any form fails to treat that person as someone worthy of love. Instead, it treats the person as an object to be used. When violence occurs within a sacramental marriage, the abused spouse may question, "How do these violent acts relate to my promise to take my spouse for better or for worse?" The person being assaulted needs to know that acting to end the abuse does not violate the marriage promises. While violence can be directed towards men, it tends to harm women and children more.

In 1992 we spoke out against domestic violence. We called on the Christian community to work vigorously against it. Since then, many dioceses, parishes, and organizations have made domestic violence a priority issue. We commend and encourage these efforts.

In this update of our 1992 statement, we again ex-



press our desire to offer the Church's resources to both the women who are abused and the men who abuse. Both groups need Jesus' strength and healing.

We focus here on violence against women, since 85 percent of the victims of reported cases of non-lethal domestic violence are women. Women's greatest risk of violence comes from intimate partners—a current or former husband or boyfriend.

Violence against women in the home has serious repercussions for children. Over 50 percent of men who abuse their wives also beat their children. Children who grow up in violent homes are more likely to develop alcohol and drug addictions and to become abusers themselves. The stage is set for a cycle of violence that may continue from generation to generation.

The Church can help break this cycle. Many abused women seek help first from the Church because they see it as a safe place. Even if their abusers isolate them from other social contacts, they may still allow them to go to church. Recognizing the critical role that the Church can play, we address this statement to several audiences:

- To women who are victims of violence and who may need the Church's help to break out of their pain and isolation;
- To pastors, parish personnel, and educators, who are often the first responders for abused women;

- To men who abuse and may not know how to break out of the cycle of violence; and
- To society, which has made some strides towards recognizing the extent of domestic violence against women.

We recognize that violence against women has many dimensions. This statement is not meant to be all-inclusive, but rather to be an introduction, along with some practical suggestions of what dioceses and parishes can do now.

An Overview of Domestic Violence

Domestic violence is any kind of behavior that a person uses to control an intimate partner through fear and intimidation. It includes physical, sexual, psychological, verbal, and economic abuse. Some examples of domestic abuse include battering, name-calling and insults, threats to kill or harm one's partner or children, destruction of property, marital rape, and forced sterilization or abortion.

Younger, unmarried women are at greatest risk for domestic violence. According to a U.S. government survey, 53 percent of victims were abused by a current or former girlfriend or boyfriend. One-third of all victims were abused by a spouse, while 14 percent said that the offender was an ex-spouse. Women ages 16 to 24 are nearly three times as vulnerable to attacks by intimate partners as those in other age groups; abuse victims between ages 35 and 49 run the highest risk of being killed.

While abuse cuts across all ethnic and economic backgrounds, some women face particular ob-

stacles. Women of color may not view the criminal justice system as a source of help. Additionally, in some cultures women feel pressured to keep problems within the home and to keep the family together at all costs. Some fear that they will lose face in the community if they leave. Immigrant women often lack familiarity with the language and legal systems of this country. Their abusers may threaten them with deportation.

Women in rural communities may find themselves with fewer resources. The isolation imposed by distance and lack of transportation can aggravate their situation. Isolation can also be a factor for women who do not work outside the home. They may have less access to financial resources and to information about domestic violence. Women with disabilities and elderly women are also particularly vulnerable to violence.

Some who suffer from domestic violence are also victims of stalking, which includes following a person, making harassing phone calls, and vandalizing property. Eight percent of women in the United States have been stalked at some time in their lives, and more than one million are stalked annually.¹⁰ Stalking is a unique crime because stalkers are obsessed with controlling their victims' actions and feelings. A victim can experience extreme stress, rage, depression, and an inability to trust anyone.

Domestic violence is often shrouded in silence. People outside the family hesitate to interfere, even when they suspect abuse is occurring. Many times even extended family denies that abuse exists, out of loyalty to the abuser and in order to protect the image of the family. Some people still argue—mistakenly—that intervention by outside sources endangers the sanctity of the home. Yet abuse and assault are no less serious when they occur within a family. Even when domestic violence is reported, sometimes there are failures to protect victims adequately or to punish perpetrators.

Why Men Batter

Domestic violence is learned behavior. Men who batter learn to abuse through observation, experience, and reinforcement. They believe that they have a right to use violence; they are also rewarded, that is, their behavior gives them power and control over their partner.

Abusive men come from all economic classes, races, religions, and occupations. The batterer may be a "good provider" and a respected member of his church and community. While there is no one type, men who abuse share some common characteris-

tics. They tend to be extremely jealous, possessive, and easily angered. A man may fly into a rage because his spouse called her mother too often or because she didn't take the car in for servicing. Many try to isolate their partners by limiting their contact with family and friends.

Typically, abusive men deny that the abuse is happening, or they minimize it. They often blame their abusive behavior on someone or something other than themselves. They tell their partner, "You made me do this."

Many abusive men hold a view of women as inferior. Their conversation and language reveal their attitude towards a woman's place in society. Many believe that men are meant to dominate and control women.

Alcohol and drugs are often associated with domestic violence, but they do not cause it. An abusive man who drinks or uses drugs has two distinct problems: substance abuse and violence. Both must be treated.

Why Women Stay

Women stay with men who abuse them primarily out of fear. Some fear that they will lose their children. Many believe that they cannot support themselves, much less their children.

When the first violent act occurs, the woman is likely to be incredulous. She believes her abuser when he apologizes and promises that it will not happen again. When it does—repeatedly—many women believe that if they just act differently they can stop the abuse. They may be ashamed to admit that the man they love is terrorizing them. Some cannot admit or realize that they are battered women. Others have endured trauma and suffer from battered women syndrome.

REMEMBER: Some battered women run a high risk of being killed when they leave their abuser or seek help from the legal system. It is important to be honest with women about the risks involved. If a woman decides to leave, she needs to have a safety plan, including the names and phone numbers of shelters and programs. Some victims may choose to stay at this time because it seems safer. Ultimately, abused women must make their own decisions about staying or leaving.

The Church Responds to Domestic Violence

Religion can be either a resource or a roadblock for battered women. As a resource, it encourages women to resist mistreatment. As a roadblock, its misinterpretation can contribute to the victim's self-blame and suffering and to the abuser's rationalizations.

Abused women often say, "I can't leave this relationship. The Bible says it would be wrong." Abusive men often say, "The Bible says my wife should be submissive to me." They take the biblical text and distort it to support their right to batter.

As bishops, we condemn the use of the Bible to support abusive behavior in any form. A correct reading of Scripture leads people to an understanding of the equal dignity of men and women and to relationships based on mutuality and love. Beginning with Genesis, Scripture teaches that women and men are created in God's image. Jesus himself always respected the human dignity of women. Pope John Paul II reminds us that "Christ's way of acting, the Gospel of his words and deeds, is a consistent protest against whatever offends the dignity of women."¹¹

Men who abuse often use Ephesians 5:22, taken out of context, to justify their behavior, but the passage (v. 21-33) refers to the mutual submission of husband and wife out of love for Christ. Husbands should love their wives as they love their own body, as Christ loves the Church.

Men who batter also cite Scripture to insist that their victims forgive them (see, for example, Mt 6:9-15). A victim then feels guilty if she cannot do so. Forgiveness, however, does not mean forgetting the abuse or pretending that it did not happen. Neither is possible. Forgiveness is not permission to repeat the abuse. Rather, forgiveness means that the victim decides to let go of the experience and move on with greater insight and conviction not to tolerate abuse of any kind again.

An abused woman may see her suffering as just punishment for a past deed for which she feels guilty. She may try to explain suffering by saying that it is "God's will" or "part of God's plan for my life" or "God's way of teaching me a lesson." This image of a harsh, cruel God runs contrary to the biblical image of a kind, merciful, and loving God. Jesus went out of his way to help suffering women. Think of the woman with the hemorrhage (Mk 5:25-34) or the woman caught in adultery (Jn 8:1-11). God promises to be present to us in our suffering, even when it is unjust.

Finally, we emphasize that no person is expected to stay in an abusive marriage. Some abused women believe that church teaching on the permanence of marriage requires them to stay in an abusive relationship. They may hesitate to seek a separation or divorce. They may fear that they cannot re-marry in the Church. Violence and abuse, not divorce, break up a marriage. We encourage abused persons who have divorced to investigate the possibility of seeking an annulment. An annulment, which determines that the marriage bond is not valid, can frequently open the door to healing.

The National Domestic Violence Hotline provides crisis intervention and referrals to local service providers. Call 800-799-SAFE (7233) or 800-787-3224 (TTY). For more information, go to www.thehotline.org. Hotline Advocates are available to chat online, Monday to Friday, 9AM-7PM CST.

DOMESTIC VIOLENCE

Paths to Help

For Abused Women

- Begin to believe that you are not alone and that help is available for you and your children.
- Talk in confidence to someone you trust: a relative, friend, parish priest, deacon, religious sister or brother, or lay minister.
- If you choose to stay in the situation, at least for now, set up a plan of action to ensure your safety. This includes hiding a car key, personal documents, and some money in a safe place and locating somewhere to go in an emergency.
- Find out about resources in your area that offer help to battered women and their children. The phone book lists numbers to call in your local area. Your diocesan Catholic Charities office or family life office can help. Catholic Charities often has qualified counselors on staff and can provide emergency assistance and other kinds of help.
- The National Domestic Violence Hotline provides crisis intervention and referrals to local service providers. Call 800-799-SAFE (7233) or 800-787-3224 (TTY). For more information, go to www.thehotline.org. Hotline Advocates are available to chat

online, Monday to Friday, 9AM-7PM CST. In some communities, cell phones programmed to 911 are made available to abused women.

For Men Who Abuse

- Admit that the abuse is your problem, not your partner's, and have the manly courage to seek help. Begin to believe that you can change your behavior if you choose to do so.
- Be willing to reach out for help. Talk to someone you trust who can help you evaluate the
- Keep in mind that the Church is available to help you. Part of the mission Jesus entrusted to us is to offer healing when it is needed. Contact your parish.
- Find alternative ways to act when you become frustrated or angry. Talk to other men who have overcome abusive behavior. Find out what they did and how they did it.

situation. Contact Catholic Charities or other church or community agencies for the name of a program for abusers.

October is SIDS, Pregnancy & Infant Loss Awareness Month

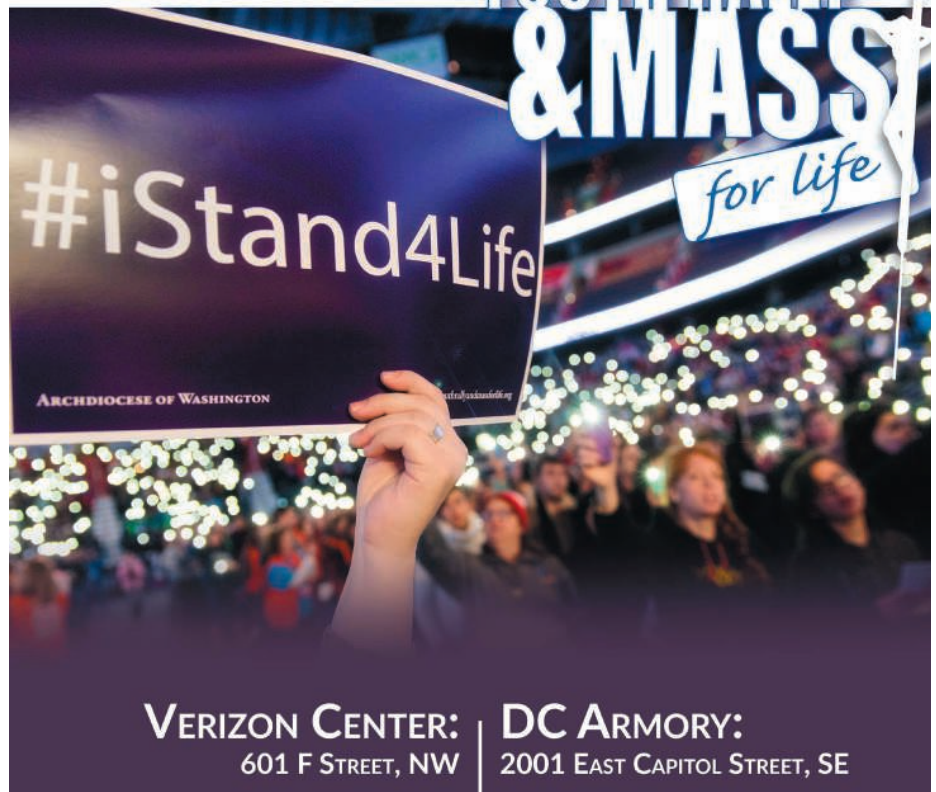
Each and every day, in areas across the world, expectant moms will feel their baby's first kick; parents will listen to their newborn's first cry; and families will celebrate the birthday of a healthy baby.

Also each and every day, 13 babies will be lost to SIDS and other sudden, unexpected infant deaths; more than 70 new parents will have listened sadly to their stillborn baby's silence; and countless lives will be lost to miscarriage and other causes of infant death.

In particular, October 15th is called "National Pregnancy & Infant Loss Remembrance Day". On this day in many parts of the world, people will light a candle and offer prayers in memory of those lost babies, born and unborn. In solidarity let us join together and do the same here in our homes. If we light a candle and let it burn for at least 1 hour, there will be a continual wave of light across the world all day. May these children celebrate in heaven in the comfort of our Savior's arms.

FRIDAY, JANUARY 27, 2017
WASHINGTON, DC

YOUTH RALLY
& MASS
for life



VERIZON CENTER:
601 F STREET, NW

DC ARMORY:
2001 EAST CAPITOL STREET, SE

FOR MORE INFORMATION PLEASE VISIT
YOUTHRALLYANDMASSFORLIFE.ORG.

SPONSORED BY THE ARCHDIOCESE OF WASHINGTON.

About Compassion

BY POPE FRANCIS

Homily — Sunday, 15 February 2015

“Lord, if you choose, you can make me clean”... Jesus, moved with compassion, stretched out his hand and touched him, and said: “I do choose. Be made clean!” (Mk 1:40-41). The compassion of Jesus! That compassion which made him draw near to every person in pain! Jesus does not hold back; instead, he gets involved in people’s pain and their need... for the simple reason that he knows and wants to show compassion, because he has a heart unashamed to have “compassion”.

“Jesus could no longer go into a town openly, but stayed in the country; and people came to him from every quarter” (Mk 1:45). This means that Jesus not only healed the leper but also took upon himself the marginalization enjoined by the law of Moses (cf. Lev 13:1-2, 45-46). Jesus is unafraid to risk sharing in the suffering of others; he pays the price of it in full (cf. Is 53:4).

Compassion leads Jesus to concrete action: he reinstates the marginalized! These are the three key concepts that the Church proposes in today’s liturgy of the word: the compassion of Jesus in the face of marginalization and his desire to reinstate.

Marginalization: Moses, in his legislation regarding lepers, says that they are to be kept alone and apart from the community for the duration of their illness. He declares them: “unclean!” (cf. Lev 13:1-2, 45-46).

Imagine how much suffering and shame lepers must have felt: physically, socially, psychologically and spiritually! They are not only victims of disease, but they feel guilty about it, punished for their sins! There is a living death; they are like someone whose father has spit in his face (cf. Num 12:14).

In addition, lepers inspire fear, contempt and loathing, and so they are abandoned by their families, shunned by other persons, cast out by society. Indeed, society rejects them and forces them to live apart from the healthy. It excludes them. So much so that if a healthy person approached a leper, he would be punished severely, and often be treated as a leper himself.

True, the purpose of this rule was “to safeguard the healthy”, “to protect the righteous”, and, in order to guard them from any risk, to eliminate “the peril” by treating the diseased person harshly. As the high priest Caiaphas exclaimed: “It is better to have one man die for the people than to have the whole nation destroyed” (Jn 11:50).

Reinstatement: Jesus revolutionizes and upsets that fearful, narrow and prejudiced mentality. He does not abolish the law of Moses, but rather brings



it to fulfillment (cf. Mt 5:17). He does so by stating, for example, that the law of retaliation is counter-productive, that God is not pleased by a Sabbath observance which demeans or condemns a man. He does so by refusing to condemn the sinful woman, but saves her from the blind zeal of those prepared to stone her ruthlessly in the belief that they were applying the law of Moses. Jesus also revolutionizes consciences in the Sermon on the Mount (cf. Mt 5), opening new horizons for humanity and fully revealing God’s “logic”. The logic of love, based not on fear but on freedom and charity, on healthy zeal and the saving will of God. For “God our Saviour desires everyone to be saved and to come to the knowledge of the truth” (1 Tim 2:3-4). “I desire mercy and not sacrifice” (Mt 12:7; Hos 6:6).

Jesus, the new Moses, wanted to heal the leper. He wanted to touch him and restore him to the community without being “hemmed in” by prejudice, conformity to the prevailing mindset or worry about becoming infected. Jesus responds immediately to the leper’s plea, without waiting to study the situation and all its possible consequences! For Jesus, what matters above all is reaching out to save those far off, healing the wounds of the sick, restoring everyone to God’s family! And this is scandalous to some people!

Jesus is not afraid of this kind of scandal! He does not think of the closed-minded who are scandalized even by a work of healing, scandalized before any kind of openness, by any action outside of their mental and spiritual boxes, by any caress or sign of tenderness which does not fit into their usual thinking and their ritual purity. He wanted to reinstate the outcast, to save those outside the camp (cf. Jn 10).

There are two ways of thinking and of having faith: we can fear to lose the saved and we can want to save the lost. Even today it can happen that we stand at the crossroads of these two ways of thinking. The thinking of the doctors of the law, which would remove the danger by casting out the diseased

person, and the thinking of God, who in his mercy embraces and accepts by reinstating him and turning evil into good, condemnation into salvation and exclusion into proclamation.

These two ways of thinking are present throughout the Church’s history: casting off and reinstating. Saint Paul, following the Lord’s command to bring the Gospel message to the ends of the earth (cf. Mt 28:19), caused scandal and met powerful resistance and great hostility, especially from those who demanded unconditional obedience to the Mosaic law, even on the part of converted pagans. Saint Peter, too, was bitterly criticized by the community when he entered the house of the pagan centurion Cornelius (cf. Acts 10).

The Church’s way, from the time of the Council of Jerusalem, has always always been the way of Jesus, the way of mercy and reinstatement. This does not mean underestimating the dangers of letting wolves into the fold, but welcoming the repentant prodigal son; healing the wounds of sin with courage and determination; rolling up our sleeves and not standing by and watching passively the suffering of the world. The way of the Church is not to condemn anyone for eternity; to pour out the balm of God’s mercy on all those who ask for it with a sincere heart. The way of the Church is precisely to leave her four walls behind and to go out in search of those who are distant, those essentially on the “outskirts” of life. It is to adopt fully God’s own approach, to follow the Master who said: “Those who are well have no need of the physician, but those who are sick; I have come to call, not the righteous but sinners” (Lk 5:31-32).

In healing the leper, Jesus does not harm the healthy. Rather, he frees them from fear. He does not endanger them, but gives them a brother. He does not devalue the law but instead values those for whom God gave the law. Indeed, Jesus frees the healthy from the temptation of the “older brother” (cf. Lk 15:11-32), the burden of envy and the grumbling of the labourers who bore “the burden of the day and the heat” (cf. Mt 20:1-16).

In a word: charity cannot be neutral, antiseptic, indifferent, lukewarm or impartial! Charity is infectious, it excites, it risks and it engages! For true charity is always unmerited, unconditional and gratuitous! (cf. 1 Cor 13). Charity is creative in finding the right words to speak to all those considered incurable and hence untouchable. Finding the right words... Contact is the language of genuine communication, the same endearing language which brought healing to the leper. How many healings can we perform if only we learn this language of contact! The leper, once cured, became a messenger of God’s love. The Gospel tells us that “he went out and began to proclaim it freely and to spread the word” (cf. Mk 1:45).

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