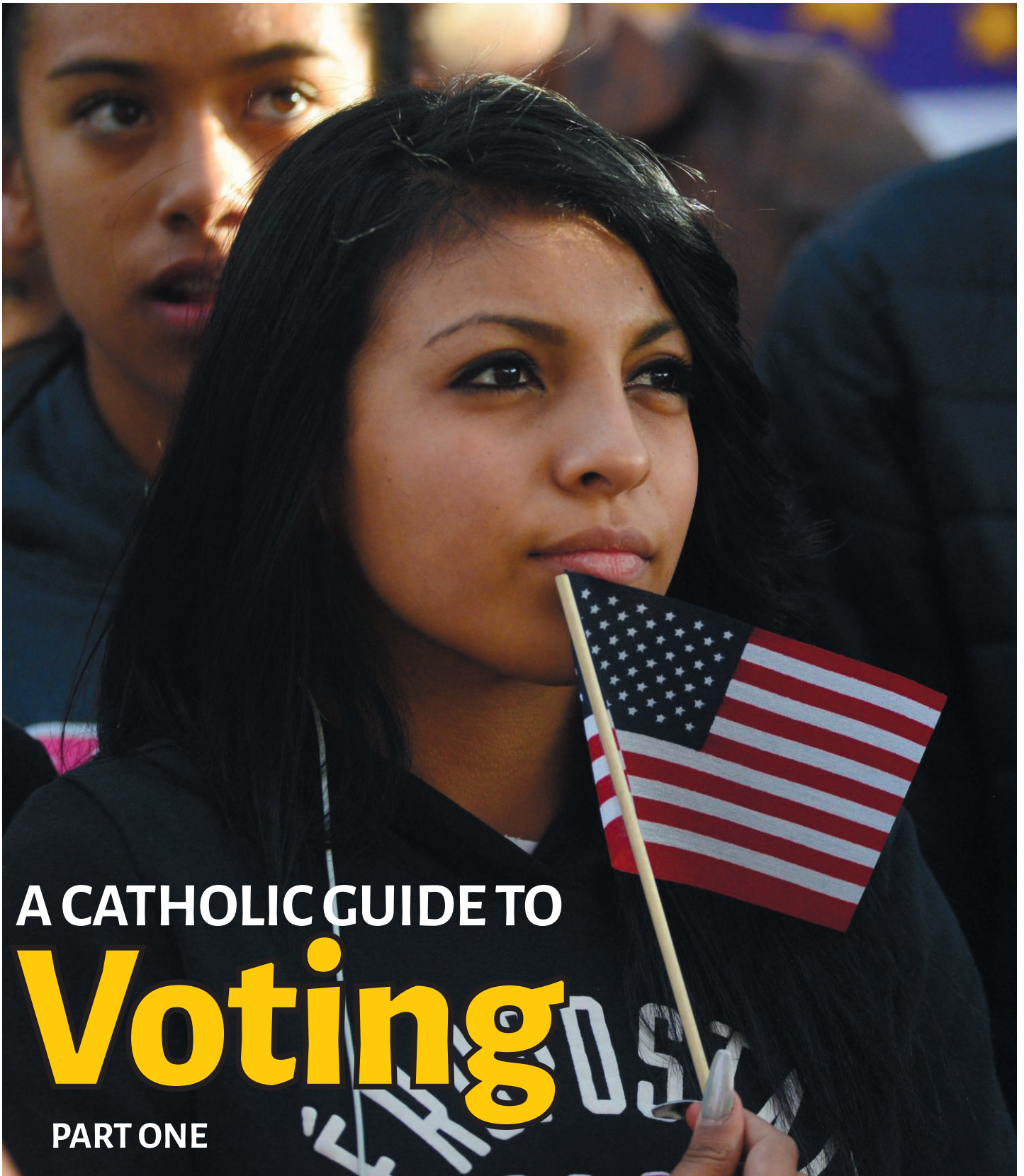


The Bulletin

St Anne of the Heights • Jersey City, NJ

October 23, 2016
Thirtieth Sunday in Ordinary Time



A CATHOLIC GUIDE TO

Voting

PART ONE



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

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

Weekly Planner

SUNDAY 10/23

30TH SUNDAY IN ORDINARY TIME

World Mission Sunday

10 AM Family Mass [Church](#)
St. Anne Rosary Society Cake Sale after all Masses [Cent Hall](#)
MONDAY 10/24

1:30—3:30 PM St Anne Seniors
[Cent Hall](#)

3:30—4:30 PM Legion of Mary [Cent Hall](#)
6—8 PM Brownie Mtg [Cent Hall](#)

TUESDAY 10/25

12:15 PM Bingo [Cent Hall](#)
7-8 PM Nelson Ave Block Assn
[Cent Hall](#)

WEDNESDAY 10/26

6—8 PM Daisy/Jr Mtg [Cent Hall](#)

THURSDAY 10/27

9:30—10:30 AM Holy Hour for Priests
[Church](#)
7—9 PM OLG Choir Practice
[Convent 2nd FL](#)

FRIDAY 10/28

12:15 PM Bingo [Cent Hall](#)
7:30—9 PM Bible Class [Cent Hall](#)
9:10—10 PM J&M Prayer Mtg
[Cent Hall](#)

SATURDAY 10/29

6—11 PM **Fil-Am Sponsored Halloween Party**
[Cent Hall](#) 

SUNDAY 10/30

31ST SUNDAY IN ORDINARY TIME

10AM Family Mass [Church](#)

Sick List

Let us pray for the sick (*People will remain on sick list for 2 weeks unless otherwise notified*): Constance Czegular, 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 DeMonte, Dianne O'Sullivan, Carl Carlson, Larry Bello, Miyuki Campbell, Diane Albert, Meghan Connaughton

Mass Intentions — October 24th —30th 2016

Date	Time	Offered for	Offered by
Mon 10/24	9 AM	Dolores McNamara	Meese Family
Tues 10/25	9 AM	Carmine Principe	Daughter Toni
Wed 10/26	9 AM	Rina D'Amico	1 st Anniversary in Heaven
	7 PM	Special Intention	OL Perpetual Help Group
Thurs 10/27	9 AM	Christina Burke	
Fri 10/28	9 AM	In Honor of St. Jude	Frank & Gemma Infante
Sat 10/29	9 AM	Honor of St. Jude	Fusco Family
	5:30 PM	Michael J. Glennon	Glennon Family
	7:00 PM	Sonia Reyes	Butler Family
Sun 10/30	8 AM	Franco Belfiore	Sister-in-law Toni
	10 AM	Frank &	
	12 PM	Tommasina Tango	Mr. & Mrs. Angelo Tango

Sanctuary Gifts October 23rd —29th 2016

Gift	In memory of	Requested by
Altar Wine	Dolores McNamara	Meese Family
Altar Bread	Dolores McNamara	Meese Family
Sanct. Lamp	Alex Lotosky	Parish intention
Altar Candles	Carol Romaine	Parish intention

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 or info@sahjerseycity.com

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.

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 Archdiocese Responds to All Allegations Quickly and Appropriately

In line with Archbishop Myers' personal directive and a Memorandum of Understanding with County Prosecutors, the Archdiocese reports all allegations of sexual abuse of minors to the local County Prosecutor, and cooperates with law enforcement investigations.

Those accused of abuse are temporarily removed from ministry or assignment while investigations are ongoing. If the allegation is substantiated, the removal is permanent.

Since his arrival in 2001, Archbishop Myers has removed permanently from ministry 19 priests against whom allegations were substantiated and who faced penalties under Church law. Only two Archdiocesan priests have been convicted or pleaded guilty to criminal charges involving minors during this same time, and both have resigned or been dismissed from the priesthood. No Archdiocesan priest has been charged with a crime involving minors since 2004.

Basketball Clinic

Rutgers University-Newark will be running the Scarlet Raides Basketball Clinic for boys and girls from ages 6-17 on Thursday, November 10 and Friday, November 11, 2016. The clinic will run each day from 9am to 3pm. We offer early drop off from 8am to 9am free of charge. The clinic is held on the two days that the New Jersey Public school system have off from school due to teacher conferences. The cost is \$70 for the two day clinic and if you need a brochure please call Joe Loughran at 973-353-1483 or email loughran@rutgers.edu.

St Benedict Prep, Newark Open House

St Benedict in Newark will be holding its open house on Saturday November 12 and December 10 from 9.30am until 12pm. You are invited to visit St Benedict's Prep, to speak to their students, see their classrooms and athletic facilities, and find out more about their academic program. More information: 973-792-5744 or sbp.org

Hudson Catholic High School Open House

Hudson Catholic Regional high School will hold their Open House on October 23 and November 9. Interested 8th grade students and their families are invited to join. More information at hudsoncatholic.org

Immaculate Conception High School — Montclair

Catholic-coeducational-college preparatory. Open house dates for 2016-17: 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

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.

2017 Rachel's Vineyard Retreats

Are you suffering from an abortion experience? Do you have feelings of guilt and anxiety? Do you suffer

from depression? There is Hope! Rachel's Vineyard Retreats <http://rachelsvineyard.org/> Heals the pain from abortion- One week-end at a time on January 6-8, 2017 (Spanish Retreat), May 12-14, 2017 and September 8-10, 2017 at the Archdiocesan Youth Retreat Center, 499 Belgrove Drive, Kearny NJ, 07032

Cost: \$150 (includes all retreat materials and meals) For more information contact the Respect Life Office Cheryl A. Riley 973-497-4350 or via e-mail rileyche@rcan.org All calls and e-mails are confidential. Sponsored by: The Newark Archdiocese Respect Life Office.

Missionaries of Mercy

Earlier this year, hundreds of priests from around the world were appointed Missionaries of Mercy by Pope Francis. We invite you to spend a Saturday with two of them. Join Immaculate Conception Seminary School of Theology on Saturday, October 29, 9 a.m.-3 p.m., for "Mercy is our Mission: A Day of Theological Studies" featuring Monsignor Joseph R. Reilly, S.T.L., Ph.D., Rector/Dean, and Reverend Paul Manning, S.T.B, M.Div., Vicar for Evangelization of the Diocese of Paterson and Director of St. Paul Inside the Walls, the Paterson Diocese's Catholic Center for Evangelization.

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 201-407-2104 for more information

Sunday Readings / Lecturas del Domingo

1st Reading / 1^a lectura SIR 35:12-14, 16-18
Psalm / Salmo PS 34:2-3, 17-18, 19, 23
2nd Reading / 2^a lectura 2 TM 4:6-8, 16-18
Gospel / Evangelio LK 18:9-14

Weekday Readings / Lecturas del Día

Mon EPH 4:32-5:8 / PS 1:1-2, 3, 4 AND 6 / LK 13:10-17
Tue EPH 5:21-33 / PS 128:1-2, 3, 4-5 / LK 13:18-21
Wed EPH 6:1-9 / PS 145:10-11, 12-13AB, 13CD-14 / LK 13:22-30
Thu EPH 6:10-20 / PS 144:1B, 2, 9-10 / LK 13:31-35
Fri *Feast of Saints Simon and Jude, Apostles* EPH 2:19-22 / PS 19:2-3, 4-5 / PS 19:2-3, 4-5
Sat PHIL 1:18B-26 / PS 42:2, 3, 5CDEF / LK 14:1, 7-11

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.



THINKING PRIESTHOOD?

www.NewPriestNJ.com

Archdiocese of Newark
Office of Vocations

973-313-6190

Speaking Truth in Love

By **Cardinal Donald Wuerl**
Archbishop of Washington, DC

The preacher's pulpit, the politician's podium and the print and electronic media all bear some responsibility to encourage a far more civil, responsible and respectful approach to national debate and the discussion of issues in our country today.

A wise and ancient Catholic maxim has always insisted that we are to "hate the sin and love the sinner." At the heart of this time-honored wisdom is the simple recognition that some things are wrong and yet we still distinguish between what is done and who does it.

Increasingly, there is a tendency to disparage the name and reputation, the character and life, of a person because he or she holds a different position. The identifying of some people as "bigots" and "hate mongers" simply because they hold a position contrary to another's has unfortunately become all too commonplace today. Locally, we have witnessed rhetorical hyperbole that, I believe, long since crossed the line between reasoned discourse and irresponsible demagoguery.

It should not be acceptable to denounce someone who favors immigration reform that includes the process to citizenship as a "traitor" and "unpatriotic." The representatives in federal and state government who voted against the District of Columbia Opportunity Scholarship Program or against tax credits for Catholic schools educating minority children should not be labeled in the media as "anti-Catholic bigots" or "racists" since the majority of the children are African American. People and organizations should not be denounced disparagingly as "homophobic" simply because they support the traditional, worldwide, time-honored definition of marriage. The defaming words speak more about political posturing than about reasoned discourse.

Why is it so important that we respect both our constitutional right to free speech and our moral obligation that we not bear false witness against another? A profoundly basic reason is that we do not live alone. While each of us can claim a unique identity, we are, nonetheless, called to live out our lives in relationship with others -- in some form of community.

All human community is rooted in this deep stirring of God's created plan within us that brings us into ever-widening circles of relationship: first with our parents, then our family, the Church and a variety of community experiences, educational, economic, cultural, social and, of course, political. We are by nature social and tend to come together so that in the various communities of which we are a part, we can experience full human development.

All of this is part of God's plan initiated in creation and reflected in the natural law that calls us to live in community.

What does this have to do with toning down our rhetoric? Everything! No community, human or divine, political or religious, can exist without trust. At the very core of all human relations is the confidence that members speak the truth to each other. It is for this reason that God explicitly protected the bonds of community by prohibiting falsehood as a grave attack on the human spirit. "You shall not bear false witness against your neighbor" (Ex 20:16).

Irresponsible blogs, electronic and print media stories, and pulpit and podium people-bashing rhetoric can be likened to many forms of anonymous violence.

To tamper with the truth or, worse yet, to pervert it, is to undermine the foundations of human community and to begin to cut the threads that weave us into a coherent human family.

The call to truthfulness is far from being a denial of freedom of speech. Rather, it is a God-given obligation to respect the very function of human speech. We are not free to say whatever we want about another, but only what is true. To the extent that freedom is improperly used to sever the bonds of trust that bind us together as a people, to that extent it is irresponsible. The commandment that obliges us to avoid false witness also calls us to tell the truth. We, therefore, have an obligation to ascertain that what we say or hear or read is really the truth.

Someone once described a "gossip" as a person who will never tell a lie if a half-truth will do as much harm. When we listen to news accounts or read what is presented in the print and electronic media, we are too often reminded that spin, selecting only some of the facts, highlighting only parts of the picture, has replaced too often an effort to present the facts -- the full story. We all know the tragic results of gossip against which there is little or no defense. In an age of blogs, even the wildest accusations can quickly become "fact." Gossip is like an insidious infection that spreads sickness throughout the body. These untruths go unchallenged because the persons who are the object of the discussion are usually not present to defend themselves, their views or actions.

Irresponsible blogs, electronic and print media stories, and pulpit and podium people-bashing rhetoric

can be likened to many forms of anonymous violence. Spin and extremist language should not be embraced as the best this country is capable of achieving. Selecting only some facts, choosing inflammatory words, spinning the story, are activities that seem much more directed to achieving someone's political purpose rather than reporting events. One side is described as "inquiring minds that want to know" and the other side as "lashing out in response."

We need to look at how we engage in discourse and how we live out our commitment to be a people of profound respect for the truth and our right to express our thoughts, opinions, positions -- always in love. We who follow Christ must not only speak the truth but must do so in love (Eph 4:15). It is not enough that we know or believe something to be true. We must express that truth in charity with respect for others so that the bonds between us can be strengthened in building up the body of Christ.

Freedom of speech and respect for others, freedom of expression and regard for the truth, should always be woven together. This should be true of everyone, whether they speak from a pulpit, a political platform, or through the electronic and print media and other means of social communications.

Ground Rules for Civil Dialog

We are all called to engage in civil dialogue. Here are some possible ground rules for civil dialogue:

- **Make sure everyone has an opportunity to speak.**
- **Share your personal experience, not someone else's.**
- **Listen carefully and respectfully. Speak carefully and respectfully. Do not play the role of know-it-all, convincer or corrector. Remember that a dialogue is not a debate.**
- **Don't interrupt unless for clarification or time keeping.**
- **Accept that no group or viewpoint has a complete monopoly on the truth.**
- **"Be more ready to give a favorable interpretation to another's statement than condemn it" (Catechism of the Catholic Church 2478, quoting St. Ignatius of Loyola).**
- **Be cautious about assigning motives to another person.**

The Challenge of Forming Consciences for Faithful Citizenship

"If indeed 'the just ordering of society and of the state is a central responsibility of politics,' the Church 'cannot and must not remain on the sidelines in the fight for justice.' "

So writes Pope Francis, quoting Pope Benedict XVI. Our nation faces many political challenges that demand well-informed moral choices. As Catholics, we are part of a community with profound teachings that help us consider challenges in public life, contribute to greater justice and peace for all people, and evaluate policy positions, party platforms, and candidates' promises and actions in light of the Gospel in order to help build a better world.

Why Does the Church Teach About Issues Affecting Public Policy?

The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. As people of both faith and reason, Catholics are called to bring truth to political life and to practice Christ's commandment to "love one another" (JN 13:34).

The US Constitution protects the right of individual believers and religious bodies to proclaim and live out their faith without government interference, favoritism, or discrimination. Civil law should recognize and protect the Church's right and responsibility to participate in society without abandoning its moral convictions. Our nation's tradition of pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to political dialogue a consistent moral framework and broad experience serving those in need.

Who in the Church Should Participate in Political Life?

In the Catholic tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to any political party or interest group. In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and



dignity. This should not discourage us. On the contrary, it makes our obligation to act all the more urgent. Catholic lay women and men need to act on the Church's moral principles and become more involved: running for office, working within political parties, and communicating concerns to elected officials. Even those who cannot vote should raise their voices on matters that affect their lives and the common good. Faithful citizenship is an ongoing responsibility, not just an election year duty.

How Can Catholic Social Teaching Help Guide Our Participation?

In the words of Pope Francis, *"progress in building a people in peace, justice and fraternity depends on four principles related to constant tensions present in every social reality. These derive from the pillars of the Church's social doctrine, which serve as 'primary and fundamental parameters of reference for interpreting and evaluating social phenomena.'"* The four principles include the dignity of the human person, the common good, subsidiarity, and solidarity. Taken together, these principles provide a moral framework for Catholic engagement in advancing what we have called a *"consistent ethic of life"* (*Living the Gospel of Life*, no. 22).

Rightly understood, this ethic does not treat all issues as morally equivalent; nor does it reduce Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights, from conception until natural death, in the fundamental obligation to respect the dignity of every human being as a child of God.

Catholic voters should use Catholic teaching to examine candidates' positions on issues and should consider candidates' integrity, philosophy, and performance. It is important for all citizens "to see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest" (USCCB, *Living the Gospel of Life*, no. 33). The following summary of the four principles highlights several themes of Catholic social teaching for special consideration: these include human rights and responsibilities, respect for work and the rights of workers, care for God's creation, and the preferential option for the poor and vulnerable.

The Dignity of the Human Person

Human life is sacred because every person is created in the image and likeness of God. There is a rich and multifaceted Catholic teaching on human dignity summarized in the *Compendium of the Social Doctrine of the Church*. Every human being *"must always be understood in his unrepeatable and inviolable uniqueness. . . This entails above all the requirement not only of simple respect on the part of others, especially political and social institutions and their leaders with regard to every man and woman on the earth, but even more, this means that the primary commitment of each person towards others, and particularly of these same institutions, must be for the promotion and integral development of the person"* (NO. 131). The *Compendium* continues, *"It is necessary to 'consider every neighbor without exception as another self, taking into account first of all his life and the*

means necessary for living it with dignity' (*Gaudium et Spes*, NO. 27). *Every political, economic, social, scientific and cultural program must be inspired by the awareness of the primacy of each human being over society."*

Subsidiarity

It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, and local realities—in short, for those economic, social, cultural, recreational, professional, and political communities to which people spontaneously give life and which make it possible for them to achieve effective social growth. The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined, or neglected. Supporting families should be a priority for economic and social policies. How our society is organized—in economics and politics, in law and public policy—affects the well-being of individuals and of society. Every person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions; yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.

The Common Good

The common good is comprised of *"the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily."* Human dignity is respected and the common good is fostered only if human rights are protected and basic responsibilities are met. Every human being has a right to life, a right to religious freedom, and a right to have access to those things required for human decency—food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities—to ourselves, to our families, and to the larger society.



The economy must serve people, not the other way around. An economic system must serve the dignity of the human person and the common good by respecting the dignity of work and protecting the rights of workers. Economic justice calls for decent work at fair, living wages, a broad and fair legalization program with a path to citizenship for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity. Workers also have responsibilities—to provide a fair day's work for a fair day's pay, to treat employers and coworkers with respect, and to carry out their work in ways that contribute to the common good. Workers, employers, and unions should not only advance their own interests but also work together to advance economic justice and the well-being of all.

We have a duty to care for God's creation, which Pope Francis refers to in *Laudato Si'* as "our common home." We all are called to be careful stewards of God's creation and to ensure a safe and hospitable environment for vulnerable human beings now and in the future. Pope Francis, consistent with St John Paul II and Pope Benedict XVI (*World Day of Peace Message*, 1990 and 2010), has lifted up pollution, climate change, lack of access to clean water, and the loss of biodiversity as particular challenges. Pope Francis speaks of an "ecological debt" (NO. 51) owed by wealthier nations to developing nations. And he calls all of us to an "ecological conversion" (NO. 219), by which "the effects of [our] encounter with Jesus Christ become evident in [our] relationship with the world around [us]". Indeed, this concern with "natural

ecology" is an indispensable part of the broader "human ecology," which encompasses not only material but moral and social dimensions as well.

Solidarity

Solidarity is "a firm and persevering determination to commit oneself to... the good of all and of each individual, because we are all really responsible for all." It is found in "a commitment to the good of one's neighbor with the readiness, in the Gospel sense, to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage."

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace, and avoid the use of force except as a necessary last resort.

In a special way, our solidarity must find expression in the preferential option for the poor and vulnerable. A moral test for society is how we treat the weakest among us—the unborn, those dealing with disabilities or terminal illness, the poor, and the marginalized.

Conclusion

In light of Catholic teaching, the bishops vigorously repeat their call for a renewed politics that focuses on moral principles, the promotion of human life and dignity, and the pursuit of the common good. Political participation in this spirit reflects not only the social teaching of our Church but the best traditions of our nation. Copyright © 2007, United States Conference of Catholic Bishops, Washington, DC.

How Do I Form My Conscience?

The Church equips its members to address political questions by helping them develop well-formed consciences. *Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act. . . . [Every person] is obliged to follow faithfully what he [or she] knows to be just and right* (CATECHISM OF THE CATHOLIC CHURCH, NO. 1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church. How do we do this?

- When examining any issue or situation, we must begin by being open to the truth and what is right.
- We must study Sacred Scripture and the teaching of the Church.
- We must examine the facts and background information about various choices.
- We must prayerfully reflect to discern the will of God.

The United States Catholic Catechism for Adults adds:

- The prudent advice and good example of others support and enlighten our conscience.
- The authoritative teaching of the Church is an essential element.
- The gifts of the Holy Spirit help us develop our conscience.
- Regular examination of conscience is important as well.

Making Moral Choices

The bishops do not tell Catholics how to vote; the responsibility to make political choices rests with each person and his or her properly formed conscience, aided by prudence. As Catholics we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.

Partners *in* FAITH™

Helping our children grow in their Catholic faith.

November 2016

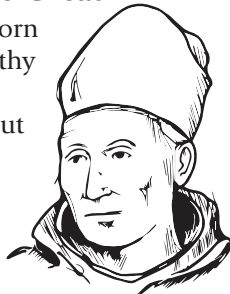
Saint Anne Church, a Roman Catholic community,
Putting the J.C. in Jersey City for over a hundred years!



Thoughtful Moments

St. Albert the Great

St. Albert was born in 1206 to a wealthy and powerful German family, but chose to join the Dominicans instead of following his parents' wishes for his future. He was a brilliant scholar excelling in many fields. As a theologian, he used Aristotle's philosophy to explain and defend Catholic theology—a practice also followed by his pupil, St. Thomas Aquinas. He was canonized by Pope Pius XI in 1931, and declared a Doctor of the Church.



Buddy System

The road to Heaven is hard but we don't have to travel alone. Jesus knew we would need a community where we could find support so he gave us the Church. Look around your parish for a prayer "buddy" and suggest that you pray for each other.

"Lord, your mercy reaches to heaven; your fidelity, to the clouds. Your justice is like the highest mountains; your judgments, like the mighty deep" (Psalm 36:6-7).



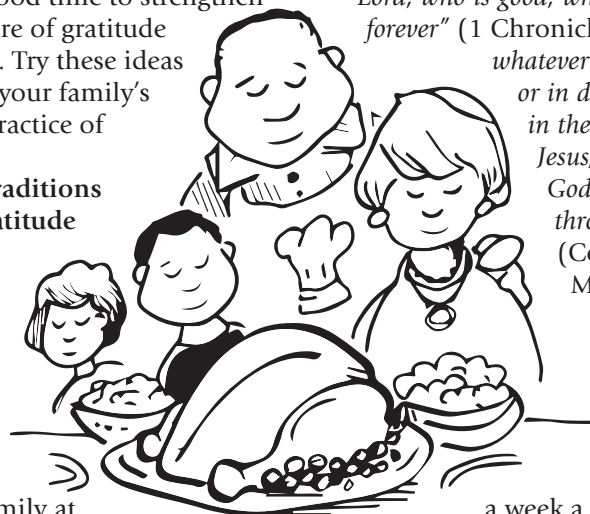
Celebrate thankfulness all year round

Thanksgiving, when we thank God and share gratitude with family and friends, is a good time to strengthen the atmosphere of gratitude in our homes. Try these ideas for fortifying your family's culture and practice of gratitude:

Establish traditions modeling gratitude to God. A common practice is to offer thanks before meals as Jesus did (Matthew 15:36). Or, gather as a family at bedtime and give thanks for the day. Encourage each person to mention something specific for which he or she is thankful. Praise God for his goodness.

Choose a scripture reference that expresses your family's love and gratitude. *"The Lord is my strength and*

my shield, in whom my heart trusts" (Psalm 28:7). *"Give thanks to the Lord, who is good, whose love endures forever"* (1 Chronicles 16:34). *"And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him"* (Colossians 3:17).



Memorize and pray it together regularly. Love it by losing it. Each choose to give up for

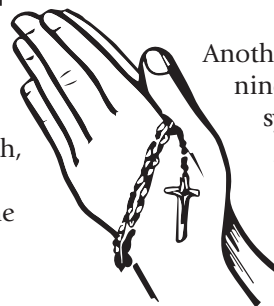
a week a favorite toy, game, electronic device or something else of value. When reunited with it a week later, praise God for its creation and usefulness or entertainment value.

Don't forget to thank God in the hard times as well as the good times. That's modeling true gratitude.

Why Do Catholics Do That?

A novena is a cycle of prayers offered for nine days for a particular petition. In the early Church, nine days were prayed in commemoration of the nine days the Apostles spent in prayer between the Ascension and Pentecost.

Why do Catholics pray novenas?



Another early custom offered a nine-day novena before Christmas, symbolizing the nine months Jesus spent in Mary's womb.

Novenas are one of the ways Catholics show perseverance and trust in God through prayer. There are 36 novenas authorized by the Church.

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