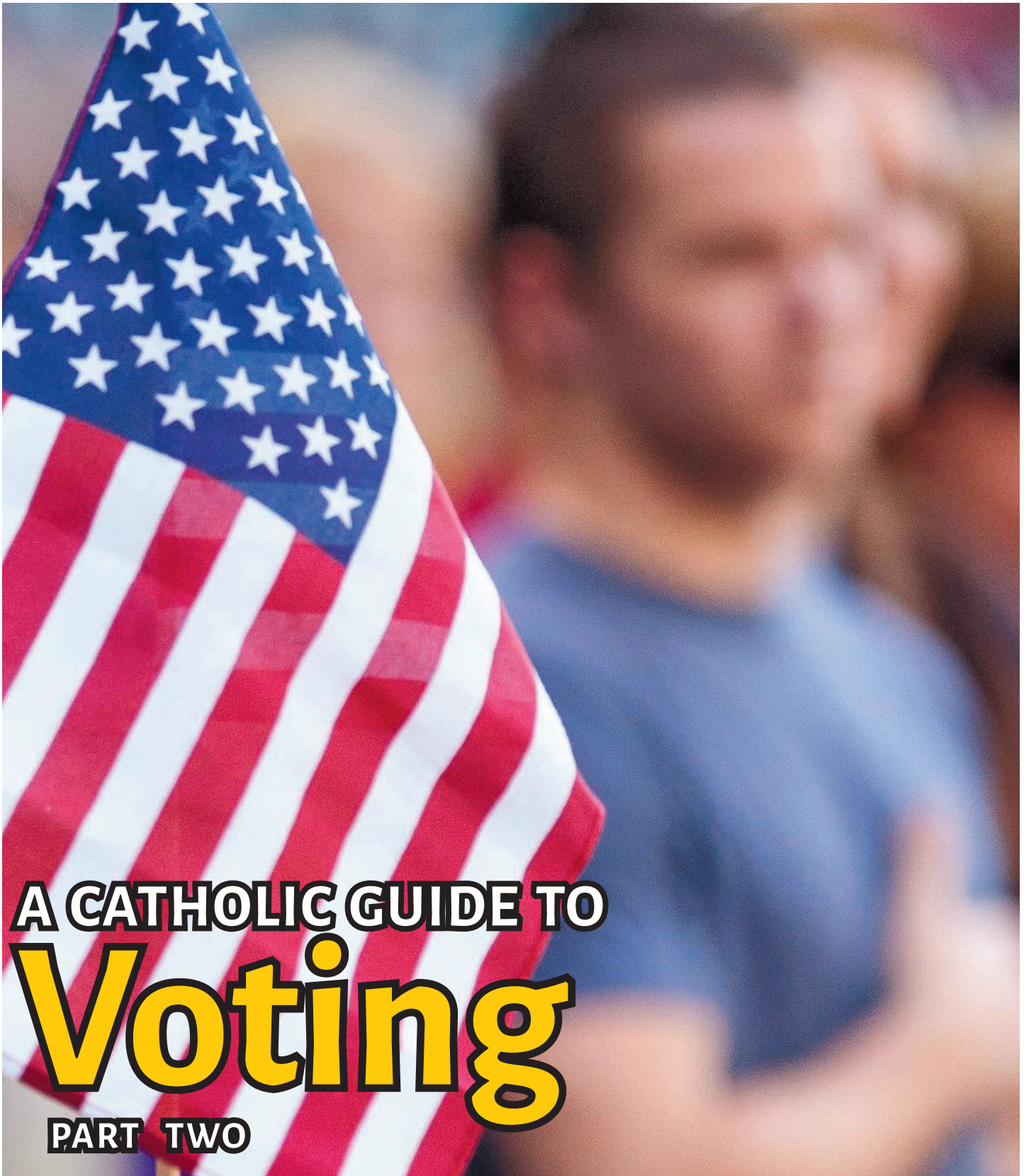


The Bulletin

St Anne of the Heights • Jersey City, NJ

October 30, 2016
Thirty-first Sunday in Ordinary Time



A CATHOLIC GUIDE TO **Voting** PART TWO



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 10/30
31ST SUNDAY IN ORDINARY TIME
10:00 AM CCD Family Mass [Church](#)
MONDAY 10/31
Halloween
3:30—4:30 PM Legion of Mary [Cent Hall](#)
7 PM Anticipated Mass for Holy Day [Church](#)
TUESDAY 11/1 All Saints Day
12:15 PM Bingo [Cent Hall](#)
WEDNESDAY 11/2 All Souls
THURSDAY 11/3
9:30—10:30 AM Holy Hour for Priests [Church](#)
7—9 PM OLG Choir Practice [Convent 2nd FL](#)
FRIDAY 11/4
12:15 PM Bingo [Cent Hall](#)
7:30 PM-1 AM All Night Vigil [Cent Hall ONLY](#)
SATURDAY 11/5
4 PM Baptism Class [Church](#)
SUNDAY 11/6
32ND SUNDAY IN ORDINARY TIME
Daylight Savings Time Ends: set BACK 1 hour
10 AM CCD Family Mass [Church](#)
10 AM & 12 PM Baptism [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 DelMonte, Dianne O'Sullivan, Carl Carlson, Larry Bello, Miyuki Campbell, Diane Albert, Meghan Connaughton

Mass Intentions — October 31st — November 6th 2016

Date	Time	Offered for	Offered by
Mon 10/31	9 AM	Maria & Giuseppe	Family
	7 PM	Robert Brickley	Marie Bradley
Tues 11/1	9 AM	Christina Burke	
Wed 11/2	9 AM	For All Faithful Departed	
	7 PM	Special Intention	OL Perpetual Help Group
Thurs 11/3	9 AM	Novena	
Fri 11/4	9 AM	Novena	
Sat 11/5	9 AM	Novena	
	5:30 PM	Vincenzo Vacca	Wife & Children
		Deceased Rosarians	Rosary Society
		of St. Anne	
	7:00 PM	Rodriguez Family	Butler Family
		Luis Cruz	Celia Marquez
Sun 11/6	8 AM	Novena	
	10 AM	Christina Burke	
	12 PM	Salvatore Grillo	Frances

Sanctuary Gifts October 30th — November 5th 2016

Gift	In memory of	Requested by
Altar Wine	Maryann Clementi	Parish Intention
Altar Bread	Gabriel & Izabella Mascarenhas	Granddaughter & Family
Sanct. Lamp	Pedro & Conceicao	
	Travasso	Granddaughter & Family
Altar Candles	Dolores McNamara	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](mailto: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)
- [@sah_goodnews](https://twitter.com/sah_goodnews)
- [sah_venture](https://twitter.com/sah_venture)
- [sah_visions](https://twitter.com/sah_visions)

Faith Formation Grade K—1

Faith Formation Grade 2—3

Faith Formation Grade 4—6

Faith Formation Grade 7—8

Family Faith Formation

Registration: sahjerseycity.com/ccd

SAFEGUARDING CHILDREN

AND ADDRESSING ABUSE:

The Archdiocese Reports all

Allegations of Abuse

The Archdiocese of Newark takes very seriously any and all complaints of sexual misconduct by members of the clergy, Religious and lay staff of the Archdiocese. We encourage anyone with knowledge of an act of sexual misconduct to inform the Archdiocese immediately so that we may take appropriate action and provide support to the victim.

Although the Archdiocese immediately reports all abuse allegations to the appropriate County Prosecutor, it also encourages victims to independently report such matters to the Prosecutor.

Individuals who want to report an allegation of sexual misconduct to the Archdiocese may do so by calling the Victim's Assistance Coordinator of the Archdiocesan Office of Child and Youth Protection at (201) 407-3256.

The phone numbers for the County Prosecutors within the Archdiocese are:

- Bergen - (201) 226-5689
- Essex - (973) 753-1121
- Hudson - (201) 795-6400
- Union - (908) 965-3879

You Are Invited To

St. Anne's Pancake Breakfast

SUNDAY, NOVEMBER 20, 2016

In Centennial Hall following
8:00 am, 10:00 am & 12:00 pm Masses

**TICKETS AVAILABLE
ONLY AT THE RECTORY**

**Admission Ticket is
Mandatory To Assist
With Headcount
For Food Preparation!**

**Tickets must be "picked up"
by November 9th**

NO TICKETS AT DOOR!

No Cost To Attend

**Monetary Donations
Would Greatly
Be Appreciated!**

All Night Vigil

Everyone is invited to the annual Communion of Reparation Vigil at St. Anne's Church in Centennial Hall on November 4-5, 2016. It will start with Holy Mass at 7:30 PM on Friday and end at 1:30 AM. Saturday to honor The most Sacred Heart of Jesus and the Immaculate Heart of Mary. There will be Holy Masses, Exposition of the Blessed Sacrament, Holy Rosary Devotional prayers, worship songs and Silent adoration. Confession will be available and Coffee break. Come and pray with us.

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.

Hudson Catholic HS Open House

Hudson Catholic Regional high School will hold their Open House on 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

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://rachelvineyard.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: 973-497-4350 or rileyche@rcan.org All calls and e-mails are confidential.

Sunday Readings

1st Reading WIS 11:22-12:2
Psalm PS 145:1-2, 8-9, 10-11, 13, 14
2nd Reading 2 THES 1:11-2:2
Gospel LK 19:1-10

Weekday Readings

Mon PHIL 2:1-4 / PS 131:1BCDE, 2, 3 / LK 14:12-14
Tue **All Saints** RV 7:2-4, 9-14 / PS 24:1BC-2, 3-4AB, 5-6 / MT 5:1-12A
Wed **All the Faithful Departed (All Souls)** WIS 3:1-9 / PS 23:1-3A, 3B-4, 5, 6 / ROM 5:5-11 / JN 6:37-40
Thu PHIL 3:3-8A / PS 105:2-3, 4-5, 6-7 / LK 15:1-10
Fri Memorial of Saint Charles Borromeo, Bishop PHIL 3:17-4:1 / PS 122:1-2, 3-4AB, 4CD-5 / LK 16:1-8
Sat PHIL 4:10-19 / PS 112:1B-2, 5-6, 8A AND 9 / LK 16:9-15
Nov Prayer Intentions of the Holy Father

UNIVERSAL: Countries Receiving Refugees — That the countries which take in a great number of displaced persons and refugees may find support for their efforts which show solidarity.

EVANGELIZATION: Collaboration of Priests and Laity — That within parishes, priests and lay people may collaborate in service to the community without giving in to the temptation of discouragement.

Voting, a moral obligation

**In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation.—
*Forming Consciences for Faithful Citizenship***

The commitment of Christians in the world has found a variety of expressions in the course of the past 2000 years. One such expression has been Christian involvement in political life: Christians, as one Early Church writer stated, *play their full role as citizens*. Among the saints, the Church venerates many men and women who served God through their generous commitment to politics and government. Among these, Saint Thomas More, who was proclaimed Patron of Statesmen and Politicians, gave witness by his martyrdom to the *inalienable dignity of the human conscience*. Though subjected to various forms of psychological pressure, Saint Thomas More refused to compromise, never forsaking the *constant fidelity to legitimate authority and institutions* which distinguished him; he taught by his life and his death that *man cannot be separated from God, nor politics from morality*.

It is commendable that in today's democratic societies, in a climate of true freedom, everyone is made a participant in directing the body politic. Such societies call for new and fuller forms of participation in public life by Christian and non-Christian citizens alike. Indeed, all can contribute, by voting in elections for lawmakers and government officials, and in other ways as well, to the development of political solutions and legislative choices which, in their opinion, will benefit the common good. The life of a democracy could not be productive without the active, responsible and generous involvement of everyone, *albeit in a diversity and complementarity of forms, levels, tasks, and responsibilities*

By fulfilling their civic duties, *guided by a Christian conscience* in conformity with its values, the lay faithful exercise their proper task of infusing the temporal order with Christian values, all the while respecting the nature and rightful autonomy of that order, and cooperating with other citizens according to their particular competence and responsibility. The consequence of this fundamental teaching of the Second Vatican Council is that *the lay faithful are never to relinquish their participation in 'public life', that is, in the many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the common good*. This would include the promotion and defence of goods such as public order and peace, freedom and equality, respect for human life and for the environment, justice and solidarity.

The article does not seek to set out the entire teaching of the Church on this matter, which is summarized in its essentials in the *Catechism of the Catholic Church*, but intends only to recall some



principles proper to the Christian conscience, which inspire the social and political involvement of Catholics in democratic societies. The emergence of ambiguities or questionable positions in recent times, often because of the pressure of world events, has made it necessary to clarify some important elements of Church teaching in this area.

Central points in the current cultural and political debate

Civil society today is undergoing a complex cultural process as the end of an era brings with it a time of uncertainty in the face of something new. The great strides made in our time give evidence of humanity's progress in attaining conditions of life which are more in keeping with human dignity. The growth in the sense of responsibility towards countries still on the path of development is without doubt an important sign, illustrative of a greater sensitivity to the common good. At the same time, however, one cannot close one's eyes to the real dangers which certain tendencies in society are promoting through legislation, nor can one ignore the effects this will have on future generations.

A kind of cultural relativism exists today, evident in the conceptualization and defence of an ethical pluralism, which sanctions the decadence and disintegration of reason and the principles of the natural moral law. Furthermore, it is not unusual to hear the opinion expressed in the public sphere that such ethical pluralism is the very condition

for democracy. As a result, citizens claim complete autonomy with regard to their moral choices, and lawmakers maintain that they are respecting this freedom of choice by enacting laws which ignore the principles of natural ethics and yield to ephemeral cultural and moral trends, as if every possible outlook on life were of equal value. At the same time, the value of tolerance is disingenuously invoked when a large number of citizens, Catholics among them, are asked not to base their contribution to society and political life – through the legitimate means available to everyone in a democracy – on their particular understanding of the human person and the common good. The history of the twentieth century demonstrates that those citizens were right who recognized the falsehood of relativism, and with it, the notion that there is no moral law rooted in the nature of the human person, which must govern our understanding of man, the common good and the state.

Such relativism, of course, has nothing to do with the legitimate freedom of Catholic citizens to choose among the various political opinions that are compatible with faith and the natural moral law, and to select, according to their own criteria, what best corresponds to the needs of the common good. Political freedom is not – and cannot be – based upon the relativistic idea that all conceptions of the human person's good have the same value and truth, but rather, on the fact that politics are concerned with very concrete realizations of the

true human and social good in given historical, geographic, economic, technological and cultural contexts. From the specificity of the task at hand and the variety of circumstances, a plurality of morally acceptable policies and solutions arises. It is not the Church's task to set forth specific political solutions – and even less to propose a single solution as the acceptable one – to temporal questions that God has left to the free and responsible judgment of each person. It is, however, the Church's right and duty to provide a moral judgment on temporal matters when this is required by faith or the moral law. If Christians must *recognize the legitimacy of differing points of view about the organization of worldly affairs* they are also called to reject, as injurious to democratic life, a conception of pluralism that reflects moral relativism. Democracy must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society.

On the level of concrete political action, there can generally be a plurality of political parties in which Catholics may exercise – especially through legislative assemblies – their right and duty to contribute to the public life of their country. This arises because of the contingent nature of certain choices regarding the ordering of society, the variety of strategies available for accomplishing or guaranteeing the same fundamental value, the possibility of different interpretations of the basic principles of political theory, and the technical complexity of many political problems. It should not be confused, however, with an ambiguous pluralism in the choice of moral principles or essential values. The legitimate plurality of temporal options is at the origin of the commitment of Catholics to politics and relates directly to Christian moral and social teaching. It is in the light of this teaching that lay Catholics must assess their participation in political life so as to be sure that it is marked by a coherent responsibility for temporal reality.

The Church recognizes that while democracy is the best expression of the direct participation of citizens in political choices, it succeeds only to the extent that it is based on a correct understanding of the human person. Catholic involvement in political life cannot compromise on this principle, for otherwise the witness of the Christian faith in the world, as well as the unity and interior coherence of the faithful, would be non-existent. The democratic structures on which the modern state is based would be quite fragile were its foundation not the centrality of the human person. It is respect for the person that makes democratic participation possible. As the Second Vatican Council teaches, the protection of *the rights of the person is, indeed, a necessary condition*

for citizens, individually and collectively, to play an active part in public life and administration.

In this context, it must be noted also that a well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals. The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the Church's social doctrine does not exhaust one's responsibility towards the common good. Nor can a Catholic think of delegating his Christian responsibility to others; rather, the Gospel of Jesus Christ gives him this task, so that the truth about man and the world might be proclaimed and put into action.

Christian faith has never presumed to impose a rigid framework on social and political questions

In democratic societies, all proposals are freely discussed and examined. Those who, on the basis of respect for individual conscience, would view the moral duty of Christians to act according to their conscience as something that disqualifies them from political life, denying the legitimacy of their political involvement following from their convictions about the common good, would be guilty of a form of intolerant secularism. Such a position would seek to deny not only any engagement of Christianity in public or political life, but even the possibility of natural ethics itself. Were this the case, the road would be open to moral anarchy, which would be anything but legitimate pluralism. The oppression of the weak by the strong would be the obvious consequence. The marginalization of Christianity, moreover, would not bode well for the future of society or for consensus among peoples; indeed, it would threaten the very spiritual and cultural foundations of civilization.

Christian faith has never presumed to impose a rigid framework on social and political questions, conscious that the historical dimension requires men and women to live in imperfect situations, which are also susceptible to rapid change. For this reason, Christians must reject political positions and activities inspired by a utopian perspective

which, turning the tradition of Biblical faith into a kind of prophetic vision without God, makes ill use of religion by directing consciences towards a hope which is merely earthly and which empties or reinterprets the Christian striving towards eternal life.

At the same time, the Church teaches that authentic freedom does not exist without the truth. *Truth and freedom either go together hand in hand or together they perish in misery.* In a society in which truth is neither mentioned nor sought, every form of authentic exercise of freedom will be weakened, opening the way to libertine and individualistic distortions and undermining the protection of the good of the human person and of the entire society.

In this regard, it is helpful to recall a truth which today is often not perceived or formulated correctly in public opinion: the right to freedom of conscience and, in a special way, to religious freedom, taught in the Declaration *Dignitatis humanae* of the Second Vatican Council, is based on the ontological dignity of the human person and not on a non-existent equality among religions or cultural systems of human creation. Reflecting on this question, Paul VI taught that *in no way does the Council base this right to religious freedom on the fact that all religions and all teachings, including those that are erroneous, would have more or less equal value; it is based rather on the dignity of the human person, which demands that he not be subjected to external limitations which tend to constrain the conscience in its search for the true religion or in adhering to it.* The teaching on freedom of conscience and on religious freedom does not therefore contradict the condemnation of indifferentism and religious relativism by Catholic doctrine; on the contrary, it is fully in accord with it.

Conclusion

The principles contained herein are intended to shed light on one of the most important aspects of the unity of Christian life: coherence between faith and life, Gospel and culture, as recalled by the Second Vatican Council. The Council exhorted Christians *to fulfill their duties faithfully in the spirit of the Gospel. It is a mistake to think that, because we have here no lasting city, but seek the city which is to come, we are entitled to shirk our earthly responsibilities; this is to forget that by our faith we are bound all the more to fulfill these responsibilities according to the vocation of each... May Christians... be proud of the opportunity to carry out their earthly activity in such a way as to integrate human, domestic, professional, scientific and technical enterprises with religious values, under whose supreme direction all things are ordered to the glory of God.*

Prayer Before an Election

Lord God, as the election approaches, we seek to better understand the issues and concerns that confront our city/state/country, and how the Gospel compels us to respond as faithful citizens in our community.

We ask for eyes that are free from blindness so that we might see each other as brothers and sisters, one and equal in dignity,

especially those who are victims of abuse and violence, deceit and poverty.

We ask for ears that will hear the cries of children unborn and those abandoned,

Men and women oppressed because of race or creed, religion or gender.

We ask for minds and hearts that are open to hearing the voice of leaders who will bring us closer to your Kingdom.

We pray for discernment

so that we may choose leaders who hear your Word, live your love,

and keep in the ways of your truth

as they follow in the steps of Jesus and his Apostles and guide us to your Kingdom of justice and peace.

We ask this in the name of your Son Jesus Christ and through the power of the Holy Spirit.

Amen.

Jesus and Zacchaeus the Tax Collector

In Jesus' day, tax collectors were not popular people. They were collaborators with the Romans and were despised by many Jewish people.



The tax system allowed them to charge more than what was required so that they could make a profit for themselves. Thus, they were considered sinners by their countrymen. Observers in the crowd that day grumble because Jesus dines with a sinner. Throughout Scripture, Jesus' choice of dinner companions set him apart from other observant Jews of his time. In first century Jewish culture, to dine together was to show a bond of fellowship and peace among those at the table. Observant Jews did not generally dine with foreigners and sinners. Yet, Jesus chooses to honor the tax collector, Zacchaeus, by staying at his house.

Even before Jesus comes to his home, Zacchaeus shows himself to be someone in search of salvation. Zacchaeus, described as short in stature, climbs a tree in order to see Jesus. We know from Luke's description that Zacchaeus was no ordinary tax collector; he was, in fact, the chief tax collector and a person of some wealth. In his search for salvation, he humbled himself by making a spectacle of himself by climbing a tree.

Jesus recognizes the faith of this tax collector exhibited in his search for salvation and calls him down from the tree. In the hospitality he extends to Jesus and in his conversion of heart, Zacchaeus is raised up by Jesus as a model of salvation.

Novena of Masses For Month of November 2016

Requested for

- † For All the Faithful Departed
- † Deceased Members of St. Anne's Rosary Society
Gilda Spazian
- † Alexander Belfiore
- † Rosalina & Giuseppe Tango
- † Doris Richter
1st Anniversary in Heaven
- † Frank Schweiger
1st Anniversary in Heaven
- † Walsh Family
- † Eugene Salati
- † Fernando Parreno

Requested by

- Frances
Wife Toni
- Mr. & Mrs. Angelo
Tango
- Parish Intention
- Parish Intention
- James Walsh
- Salati Family
- Family

- † Roy Maglori
All Members of Rosary Society
All Members of St. Padre Pio
- † Richie Paglia
Linda North
Robert Bradley
Jackie & Baby Melody
Ceil Andreski
Steffie Morse
- † Benjamin Requentina
- † Benjamin Morales
- † Cresencia Guillermo
- † Paul Grundling

- Clare & Family
Genevieve Reilly
Genevieve Reilly
Ruth Cullen
Marie Bradley
Marie Bradley
Marie Bradley
Ruth Cullen
- Family
Tina
Virgilio
& Victoria Aguillon
Wife

Vatican issues new document on Christian burial and cremation

The Vatican's Congregation for the Doctrine of the Faith on Tuesday published a new instruction on the burial of the dead and on the conservation of the ashes in cases of cremation.

To rise with Christ, we must die with Christ: we must "be away from the body and at home with the Lord" (2 Cor 5:8). With the Instruction Piam et Constantem of 5 July 1963, the then Holy Office established that "all necessary measures must be taken to preserve the practice of reverently burying the faithful departed", adding however that cremation is not "opposed per se to the Christian religion" and that no longer should the sacraments and funeral rites be denied to those who have asked that they be cremated, under the condition that this choice has not been made through "a denial of Christian dogmas, the animosity of a secret society, or hatred of the Catholic religion and the Church". Later this change in ecclesiastical discipline was incorporated into the Code of Canon Law (1983) and the Code of Canons of Oriental Churches (1990).

During the intervening years, the practice of cremation has notably increased in many countries, but simultaneously new ideas contrary to the Church's faith have also become widespread. Having consulted the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous Episcopal Conferences and Synods of Bishops of the Oriental Churches, the Congregation for the Doctrine of the Faith has deemed opportune the publication of a new Instruction, with the intention of underlining the doctrinal and pastoral reasons for the preference of the burial of the remains of the faithful and to set out norms pertaining to the conservation of ashes in the case of cremation. The resurrection of Jesus is the culminating truth of the Christian faith, preached as an essential part of the Paschal Mystery from the very beginnings of Christianity: "For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve" (1 Cor 15:3-5).

Through his death and resurrection, Christ freed us from sin and gave us access to a new life, "so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rm 6:4). Furthermore, the risen Christ is the principle and source of our future resurrection: "Christ has been raised from the dead, the first fruits of those who have fallen asleep [...] For as in Adam all die, so also in Christ shall all be made alive" (1 Cor 15:20-22).

It is true that Christ will raise us up on the last day; but it is also true that, in a certain way, we have already risen with Christ. In Baptism, actually, we are immersed in the death and resurrection of Christ and sacramentally assimilated to him: "You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead" (Col 2:12). United with Christ by Baptism, we already truly participate in the life of the risen Christ (cf. Eph 2:6).

Because of Christ, Christian death has a positive meaning. The Christian vision of death receives privileged expression in the liturgy of the Church: "Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling

turns to dust, an eternal dwelling is made ready for them in heaven". By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. In our own day also, the Church is called to proclaim her faith in the resurrection: "The confidence of Christians is the resurrection of the dead; believing this we live".

Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places.

In memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death, burial is above all the most fitting way to express faith and hope in the resurrection of the body. The Church who, as Mother, has accompanied the Christian during his earthly pilgrimage, offers to the Father, in Christ, the child of her grace, and she commits to the earth, in hope, the seed of the body that will rise in glory.

By burying the bodies of the faithful, the Church confirms her faith in the resurrection of the body, and intends to show the great dignity of the human body as an integral part of the human person whose body forms part of their identity. She cannot, therefore, condone attitudes or permit rites that involve erroneous ideas about death, such as considering death as the definitive annihilation of the person, or the moment of fusion with Mother Nature or the universe, or as a stage in the cycle of regeneration, or as the definitive liberation from the "prison" of the body.

Furthermore, burial in a cemetery or another sacred place adequately corresponds to the piety and respect owed to the bodies of the faithful departed who through Baptism have become temples of the Holy Spirit and in which "as instruments and vessels the Spirit has carried out so many good works".

Tobias, the just, was praised for the merits he acquired in the sight of God for having buried the dead, and the Church considers the burial of dead one of the corporal works of mercy.

Finally, the burial of the faithful departed in cemeteries or other sacred places encourages family members and the whole Christian community to pray for and remember the dead, while at the same time fostering the veneration of martyrs and saints. Through the practice of burying the dead in cemeteries, in churches or their environs, Christian tradition has upheld the relationship between the living and the dead and has opposed any tendency to minimize, or relegate to the purely private sphere, the event of death and the meaning it has for Christians.

In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly-stated or the reasonably inferable wishes of the deceased faithful. The Church raises no doctrinal objections to this practice, since cremation of the deceased's body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased body to new life. Thus cremation, in and of itself, objectively

negates neither the Christian doctrine of the soul's immortality nor that of the resurrection of the body.

The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, "unless it was chosen for reasons contrary to Christian doctrine". In the absence of motives contrary to Christian doctrine, the Church, after the celebration of the funeral rite, accompanies the choice of cremation, providing the relevant liturgical and pastoral directives, and taking particular care to avoid every form of scandal or the appearance of religious indifference.

When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has been set aside for this purpose, and so dedicated by the competent ecclesial authority.

From the earliest times, Christians have desired that the faithful departed become the objects of the Christian community's prayers and remembrance. Their tombs have become places of prayer, remembrance and reflection. The faithful departed remain part of the Church who believes "in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church".

The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which eventually is possible, most especially once the immediately subsequent generation has too passed away. Also it prevents any unfitting or superstitious practices.

For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted. Only in grave and exceptional cases dependent on cultural conditions of a localized nature, may the Ordinary, in agreement with the Episcopal Conference or the Synod of Bishops of the Oriental Churches, concede permission for the conservation of the ashes of the departed in a domestic residence. Nonetheless, the ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation.

In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects. These courses of action cannot be legitimized by an appeal to the sanitary, social, or economic motives that may have occasioned the choice of cremation. When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian faith, a Christian funeral must be denied to that person according to the norms of the law.

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