

## Procession in Honor of St Anne

### July 26 – 12 Noon Mass

#### Novena Prayers inside Church Before Procession

*The Procession route will head north on Kennedy Boulevard, left down Congress Street, then turning left onto Nelson Avenue. We will continue south on Nelson Avenue to Bleecker Street, around the corner onto Kennedy Boulevard (north) ending in front of the Church. (Kennedy Blvd. and Nelson Ave. will be closed from 1:15 p.m. to 2:00 p.m. or until procession is over).*

Festival Committee members will be in church vestibule to greet the parishioners for the 12:00 Mass. At the conclusion of the Novena, just before the final hymn begins, Kathy Weber will make a brief announcement from pulpit:

- Informing the group representatives to report to their positions.
- Informing the remaining congregation of the exiting procedures.

Once the final hymn begins, the ushers will assist the congregation in exiting. Upon leaving church, all will join behind the banner personnel as one "United Parish Family of Saint Anne". The church doors will close briefly while the statue is prepared to be presented to the congregation. Red Mike's Band will play a musical assortment during this time.

■ It is the responsibility of the organization representatives to bring their respective banners to the 12:00 Mass on Sunday. The banners should be placed under the sign marked "BANNERS" in the space outside the church. Please do not take your banner to mass with you.

■ All organization representatives who will be carrying the banners are asked to be seated in the rows marked "RESERVED" towards the front of the church for easy exiting. Immediately following **Kathy Weber's** announcement, all representatives will **exit the side door** and proceed to front of the church to retrieve their respective banners and gather behind Red Mike's Band. You will process directly behind the band for the duration of the procession.



Flickr: Joy Krieger

#### Procession Order as Follows

1. Altar Servers
2. St. Anne Statue
3. Clergy
4. Red Mike's Band
5. Banner Personnel
6. Parish Family of Saint Anne's

- The church doors open; Red Mike's Band will begin playing "Good Saint Anne".
- Saint Anne is presented (a brief pause on the top step to allow the Fil-Am to gain footage) and

will immediately proceed into the street and begin the Procession.

- The Clergy will be located behind the statue inside of the church.

#### End of Procession

Once St. Anne reaches the front of the Church, she will be placed for all to view. Upon reaching Saint Anne's final resting place we ask that you proceed to the front of the church and gather around to the front of the church. This will allow additional room for the congregation towards end of the procession to fill in and allow everyone visibility to the Saint.

## THE NICENE CREED

# One God, the Father, the Almighty

By **DREW STUART, MA**

The Nicene Creed begins with the phrase *I believe in one God, the Father, the Almighty*. Three characteristics are attributed to God in this passage: God is one, God is the Father, and God is almighty. In chapter one of his book *The Creed*, the theologian Berard Marthaler states proclaiming *oneness* of God alludes to our Jewish roots. The Old Testament frequently reaffirms that Yahweh is the one true God. The powers other nations worshipped were considered false gods (either non-existent or, at best, lesser spiritual beings). In the creed, we therefore proclaim belief in the one, Triune God, to the exclusion to all other gods. In Matthew chapter six, Jesus tells us that we cannot serve/worship both God and something else. We should therefore avoid putting things like money, material success, personal desire, or non-Christian spiritual practices, above the one true God. Do we choose the Triune God or modern *false gods* like money, technology, or worldly success?

The Creed next proclaims God as Father. This title for God can be somewhat contentious in our time. Some have argued that it has been used to justify marginalizing women within the Church and society. While these claims are not unfounded, when speaking about God, the words we use are analogous, not equivalent. Describing St Thomas Aquinas's principle of analogy, Marthaler argues that human language is inadequate for describing God. This means the words used inexactly when describing God. The principle next states that there are *some* similarities between the human characteristics we use to describe God and God's actual attributes. However, God embodies these characteristics to an infinitely greater extent than human beings do.

According to the principle of analogy, when we call God Father, we must to realize the limits of our language. We *are not* saying that God is male. God the Father is a spiritual being and has no gender. This does not, therefore, justify a patriarchal system that places women in a subordinate role. On the other hand, we should understand that qualities we apply to human fathers do apply to God in some ways: God chooses to love all of humanity, human fathers love their children. At the same time, God the Father is the father of Jesus Christ (God the Son). Jesus called God *Father* and taught his disciples to do so as well. His sacrifice on the cross revealed God's love for humanity and fully enabled us to refer to God as *our Father*. Finally, God watches over and protects us, similar to how a human father watches over and protects his children. Ultimately, God embodies these qualities of fatherhood in an infinitely greater



*Benediction of God the Father* by Luca Cambiaso, circa 1565, oil on wood—Museo Diocesano (Genoa)

way than human fathers do. It could be said that our positive human qualities, such as fatherhood, reflect God's image within us. How does this apply to us? Human fathers freely acknowledge their children. Unlike mothers, they can (sometimes do) deny that a child is theirs. Similarly God freely chose to send the Son to redeem all humanity from sin in order to restore us to our proper relationship as God's children. To call God Father therefore implies that God freely loves us and wants to enter into relationship with us. However, we must first *accept* this call to relationship. This entails making the effort to build relationship through prayer and worship (both public and private). It also includes consciously choosing to live as God's children by revealing God's selfless love to others through our words and actions. As children imitate their fathers, we should imitate God, trying to be holy because God is holy.

Finally, the first line of the creed refers to God as *almighty*. To call God almighty acknowledges that God's power is infinite. It is beyond anything we can know or understand. According to Marthaler, this phrase alludes to the title, the Lord of Hosts, which the Old Testament ascribed to God. It referred to

God's dominion over the angels in heaven and over the created universe. As the all-powerful Lord of heaven and Earth, God transcends humanity and all earthly power and authority. This is one reason we worship God and why our worship often includes signs of humility (kneeling, folding our hands, and words of honor and respect, etc.).

When we profess that God is almighty, we acknowledge that nothing is beyond God's power. Facing a seemingly insurmountable problem or situation can create a sense of hopelessness. But in times like these, we should remember Jesus' words in **MATTHEW 20:26**, *For human beings, this is impossible, but for God all things are possible*. Nothing we have done or will do, nothing we have faced or will face is too great for us to overcome with the assistance of God's power.

To conclude, God is one: we should place nothing above our relationship with God; God is the Father: God freely chooses to love us, guide us, and watch over us; and God is almighty: as the Lord of all things, God's power is infinite and is capable of helping us through even the most hopeless times of our lives.



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## Pastoral Team

<b>James Carroll</b>	Trustee
<b>Fr. Nigel</b>	Parish Priest
<b>Fr. J. Ranieri</b>	Weekend Assistant
<b>Msgr. L.J. Miller</b>	Weekend Assistant
<b>Fr. D.X. Stump, S.J.</b>	Weekday Assistant
<b>Mrs. J. Waddleton &amp; Lt. J. Carroll</b>	Trustee

## Weekly Planner

**SUNDAY 7/26** • 17<sup>th</sup> Sunday in Ordinary Time

**FEAST OF SAINT ANNE**

12:00 PM St. Anne Novena Church; followed by St. Anne Procession

2-11 PM SAINT ANNE'S FESTIVAL

**MONDAY 7/27**

3:30-4:30 PM Legion of Mary *Convent*

**TUESDAY 7/28**

12:15 PM BINGO *Cent Hall*

**WEDNESDAY 7/29**

**THURSDAY 7/30**

**FRIDAY 7/31**

12:15 PM BINGO *Cent Hall*

**SATURDAY 8/1**

4 PM Baptism Instruction *Church*

**SUNDAY 8/2** • 18<sup>th</sup> Sunday in Ordinary Time

10 AM / 12 PM Baptism *Church*

## Liturgies

**Saturday Evening Church** English 5:30 PM

(anticipating Sunday) Misa Español 7 PM

**Sunday Church** 8 AM, 10 AM, 12 Noon

**Monday ▶ Saturday:** Mass *Church* 9 AM

**Wednesday:** Mass *Church* 7 PM

## Holy Hour

**Holy Hour will be suspended during July & August**

## Sacrament of Penance

Saturdays *Church* (Or by Appointment) 5 PM

## Schedule of Masses July 27<sup>th</sup>– August 2<sup>nd</sup>, 2015

### Monday, July 27

9 AM † Raymond Pastorek *Parish Intention*  
1<sup>st</sup> Anniv. in Heaven

### Tuesday, July 28

9 AM † Pearl Costa *Parish Intention*  
1<sup>st</sup> Anniv. in Heaven

### Wednesday, July 29

9 AM † Saint Anne *Frank/Gemma Infante*  
7 PM Special Intention *OL Perpetual Help Group*

### Thursday, July 30

9 AM Lawrence Shin *Family*

### Friday, July 31

9 AM † Gabriela Szrajbert *Charisma, Cindy D, Rhea, Bernice & Lina*

### Saturday, August 1

9 AM Novena  
5:30 PM † Earl H. Lites, Jr. *Debbie DeVenezia & John Faherty*

7 PM † Romeo Hernandez *Parish Intention*

### Sunday, August 2

8 AM Novena  
10 AM Frances Spazian *St Padre Pio Prayer Grp*  
12 PM † Patricia Wolff *Irene & Ed Castle*

## Sunday Readings

First Reading: **2 Kings 4:42-44**

Psalm: **Ps 145:10-11, 15-16, 17-18**

Second Reading: **Ephesians 4:1-6**

Gospel: **John 6:1-15**

## Weekday Readings

### Monday

Ex 32:15-24, 30-34 / Ps 106:19-20, 21-22, 23 / Mt 13:31-35

### Tuesday

Ex 33:7-11; 34:5b-9, 28 / Ps 103:6-7, 8-9, 10-11, 12-13 / Mt 13:36-43

### Wednesday St. Martha

Ex 34:29-35 / Ps 99:5, 6, 7, 9 / Jn 11:19-27

### Thursday

Ex 40:16-21, 34-38 / Ps 84:3, 4, 5-6A & 8A, 11 / Mt 13:47-53

### Friday St. Ignatius of Loyola

Le 23:1, 4-11, 15-16, 27, 34b-37 / Ps 81:3-4, 5-6, 10-11AB / Mt 13:54-58

### Saturday St. Alphonsus Liguori

Le 25:1, 8-17 / Ps 67:2-3, 5, 7-8 / Mt 14:1-12

## Sanctuary Gifts for July 26<sup>th</sup>— August 1<sup>st</sup>

*Gift In Memory/honor of Requested By*

Altar Wine † Christina Burke 9am Mass friends

Altar Bread † Christina Burke 9am Mass friends

Sanct. Lamp † Christina Burke 9am Mass friends

Altar Candles † Christina Burke 9am Mass friends

## Sick List

**Let us pray for the sick** (People will remain on sick list for 2 weeks unless otherwise notified):

Nicholas Zegular • Frances Wise • Vicky Aguilon • Marie Foley • Josephine Cermak Rowan • Steve & Rachel Mastin • Diane Shea • Joseph Callandrillo • Humberto Quintana • Julia Annicchiarico • 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

## 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 email: Webmaster@stannesjc.com**

## July Prayer Intentions of the Holy Father

**General intention:** That political responsibility may be lived at all levels as a high form of charity.

**Missionary intention:** That, amid social inequalities, Latin American Christians may bear witness to love for the poor and contribute to a more fraternal society.

## Weekend Breakdown

**Financial figures will be published at a later date.**

## Novena of Masses – August 2015

### Requested for

Lawrence Shin

Diana Paparella

† Eugene Salati

Kathy Castle

† Frances Rothweiler

Emily Roda

Patti Fasani

Spencer Roda

† Jayden O'Connor

Belle Fasani

Nora Browne

Tina Edelman

Fr. Victor P. Kennedy

Jill Fasani

† Teresa Fusco

† Esterina Manzi-Zuanetti

† Alma DeBenedetto

† Alfred

Don Wheeler, Sr.

† Ricardo Caturay

† Teodoro Ducusin

### Requested by

Mary Shin

Franceses & Family

Nancy & Gene

St Joe's Prayer Grp

Debby & John

Grandma Pat

Greats Pat

Grandma Pat

Loretta Dempsey

Greats Pat

St Joe's Prayer Grp

St Joe's Prayer Grp

Pat Roda & Family

Mother

Frances Spazian

Angelo & Giovanna

Tango & Family

Frances Spazian

Milan Ance Lertic

Dairo Family

# 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.

## A FORETASTE OF THE EUCHARIST

# Feeding the Multitude

BY **DREW STUART, MA**

In this Sunday's gospel, we hear the story of the Jesus multiplying the five loaves and two fish to feed 5,000 men and an unknown number of women and children. This story and the Resurrection are the only miracles that are present in all four gospels (Matthew, Mark, Luke and John). Today, there is some debate about whether a miracle truly occurred or if Jesus merely convinced the crowd people to share. Regardless of one's own perspective on this matter, one of the most prominent parts of these accounts is their rich with Eucharistic imagery.

In all four accounts, Jesus and his disciples withdraw to the wilderness to be alone, but they are followed by a large crowd. Realizing that these people are tired and hungry from their journey, Jesus takes pity on them. Turning to his disciples, he asks them to find food for those who have gathered. In the end, the incredulous disciples follow his instructions and are amazed by the miraculous results. In terms of Eucharistic imagery, the fact that the crowd is hungry is key: They have travelled a great distance and are therefore physically hungry. However they are also spiritually hungry. They have travelled far into the wilderness specifically to see and hear Jesus and experience his miraculous power. When we come to Mass, we are seeking Jesus, just as they were. Like the crowd, we are tired and hungry after our journey through the "wilderness" of daily life. While our weariness and hunger is spiritual rather than physical, Jesus satisfies our hunger, as he did theirs. He does this by giving us his Body and Blood in the Eucharist.

We can experience this each time we receive the Eucharist. However, some of these experiences are more profound than others. For me, two of these profound experiences stand out. In both cases, I was overwhelmed by a difficult situation and stress, worry, and fear brought me to the brink of spiritual and mental exhaustion. I began to wonder how I would have the strength to carry on. In both cases, a spiritual hunger raged within me, and the failure to feed it threatened to lead me to despair. How was I able to overcome this? Both times, an intense experience of Christ's presence in the Eucharist became the catalyst that fed the hunger, the longing, that I felt and led me to spiritual renewal. Christ satisfied my longing.

The accounts also tell us that Jesus and his disciples had decided to withdraw to the wilderness to make time for private prayer. Despite this, when the crowd shows up, Jesus does not ask them to leave, as the disciples suggest. He welcomes them and feeds

them. We must imitate Jesus when people from outside our churches come to Mass. The Eucharistic celebration is intended to bring each of us closer to God, both personally and as a community. It is therefore a gathering of the faithful as disciples of Jesus Christ. But we must also recognize that people who are outside of the community also hunger for Christ. When they approach us, it is often tempting to react like the disciples and say, "Let us send them away so that they can find their own food." However, Jesus' response doesn't allow this. He asks us to find food for them. We must welcome those who seek Christ into our churches and our lives.

If we truly have faith in Jesus, we will bring them to him so that he can feed them with his word (the Scriptures) and with his Body and his Blood (the Eucharist).

In the end of all four accounts of the multiplication of the five loaves and two fish, the disciples gather the leftovers and are able to fill 12 baskets. Not only did Jesus feed the multitude through this miracle, there was actually more than enough for everyone. Jesus multiplied five loaves and two fish into an overabundance of food. In a similar way, when we receive the Body and Blood of Christ, we are given the superabundant grace of God.

Through this sacrament, God gives us more grace than we need to overcome the trials and hardships of life; more than we need to sate our spiritual hunger and weariness. Through the Eucharist, Jesus manages "multiplies" God's grace, and gives us the "spiritual food" we need to continue our journey along the path of discipleship.



# Festival 2015

## ALL YOU NEED TO KNOW!

**FRIDAY, JULY 24:**

**6-11 PM**

**SATURDAY, JULY 25:**

**4-11 PM**

**SUNDAY, JULY 26:**

**2-11 PM**

### The Sweet Life Booth

Celebrate "the Movies" at this year's SWEET LIFE booth!

### Gift Wheel Donations

The St. Padre Pio Prayer Group has been very successfully running the Gift Wheel at St. Anne's Festival the past few years; we are proud to say you have helped to make this possible. Once again, we welcome them back for a great year!

### Evening Entertainment

**Friday** The Tercels

**Saturday** The Jersey Four

**Sunday** Blue Meadow/Tiny G Band

### Festival Food

Enjoy many different kinds of food at St Anne's Parish Festival 2015!

#### American • Filipino • Spanish

Some featured options include: Water/Soda, Beer/Wine, Pizza, Hot Dogs, Zeppoles, Sausage & Peppers and much more!

### Games

Indoor games will be located in air-conditioned Centennial Hall.

### 50/50 Raffle

Purchase tickets for our annual 50/50 Raffle. The drawing will take place on **Sunday July 26 at 10 PM.**



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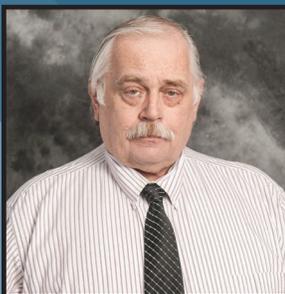
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