ST. ANN CHURCH  
AND NATIONAL SHRINE  
4940 Meadowdale St., Metairie, LA  70006  
504-455-7071 - Fax 504-455-7076  
Website: stannchurchandshrine.org - Email: stannmet@bellsouth.net

CHURCH HOURS
Monday, Wednesday, Thursday and Friday 6:00 am - 5:00 pm  
Tuesday 6:00 am to 8:15 pm

Pastor  
Rev. Billy O’Riordan  
455-7071, ext. 223

Parochial Vicar  
Rev. Colin Braud, ext. 224

Deacons  
Mr. Philip Doolen, ext. 231  
Mr. Raymond Bertin,  
Facilities Manager, ext. 226  
Mr. Tom Fox, ext. 257

Director of Religious Education  
and Youth Ministry  
Mr. David Wilson, ext. 225  
e-mail: stannerled@bellsouth.net

Director of Liturgical Music  
Trish Foti Genco, 559-8637  
e-mail: tfotigenco.com

Office Manager  
Mrs. Mary Quaid, ext. 221

Church Secretaries  
Mrs. Linda Ehrhardt, ext. 222  
Mrs. Beverly Musso, ext. 222

St. Ann School - 455-8383  
Mrs. Susan Kropog, Principal  
www.stannschool.org

WEBSITE POLICY  
The parish bulletin is published on the parish website on the internet. Any person who does not want his or her name or picture in the bulletin or on the internet, please notify the Parish Office immediately in writing.

A CHILDREN’S LITURGY OF THE WORD  
This is for students in grades kindergarten, one, two and three and is held during the Sunday 9:30 am Mass.

BAPTISM  
Baptisms are celebrated on the first Sunday of each month at 12:30 pm. Please call the Church Office at least three months before the anticipated date of birth. To schedule an interview and date for Pre-Baptism Seminar, call Deacon Phil Doolen at 455-7071, ext. 231. The celebration of infant Baptism will be arranged during the interview process.

MATRIMONY  
The prospective bride or groom must contact one of the parish priests or deacons at least 6 months in advance.

FUNERALS  
Families should contact the Church Office before making any arrangements with the funeral home.

VISITATION OF THE SICK  
Please notify the Church Office when someone is in the hospital or sick at home and unable to attend Mass.

ROSARY GROUPS  
1st Saturday of each month following the 7:30 am Mass in Church.  
Every Saturday 3:20 pm-3:40 pm, before the 4:00 pm Mass in Church.  
Rosary & Divine Mercy, every Wednesday 9:30 am to 10:30 am in the St. Ann Room.

NOVENA TO ST. ANN  
Every Tuesday after the 8:45 am and 7:00 pm Masses. Twice a year a solemn nine day novena is held at 10:00 am and 7:00 pm, consisting of Mass, homily and novena prayers. July 18th through 26th (Feast of St. Ann) and the Thursday after Ash Wednesday through Friday of the first week of Lent.

“LITTLE CHURCH”  
“Little Church” is a babysitting service which is available every Sunday during the 9:30 am Mass for children ages 1 to 5 years old. Please bring your children to the Parish Ministry Center, behind the church.

MISSION STATEMENT  
St. Ann, a Roman Catholic Parish of the Archdiocese of New Orleans, is a faith family serving the needs of the parishioners and the wider community.  
Home to the National Shrine of St. Ann, we are committed to providing opportunities to all for worship and service, evangelization and education, stewardship and ministry.  
St. Ann Parish welcomes and invites all people to join us in proclaiming and living the Gospel values of Jesus Christ.
RECONCILIATION

True reconciliation is emotional, dramatic, and cleansing. When two people meet heart to heart and work through old hurts, misunderstandings, and careless words, cleansing tears often flow and the encounter ends with an embrace that fills both with the warmth of a love too strong to fade.

The readings this weekend assure us of this healthy release that comes with reconciliation. They give us the courage to reach out to someone with whom we need to reconcile ourselves, and give us the courage to ask for forgiveness from God, too.

In the reading from Exodus, we see how God refuses again and again to give up on the Israelites. Even though they grow impatient with God and turn to false idols, God still calls them back. Luke's Gospel assures us that God rejoices when we turn away from sin. Paul's letter to Timothy encourages us, like Paul, to look back on our lives and recognize where God's patient mercy has been shown to us.

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TODAY'S READINGS

First Reading -- Because Moses interceded, the LORD relented and did not punish the people (Exodus 32:7-11, 13-14).
Psalm -- I will rise and go to my father (Psalm 51).
Second Reading -- Paul expresses his gratitude for being appointed to the ministry (1 Timothy 1:12-17).
Gospel -- There is great rejoicing in heaven when a sinner repents (Luke 15:1-32 [1-10]).

The English translation of the Psalm Responses from Lectionary for Mass (c) 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

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School News
This is Catechetical Sunday. The theme is “Prayer: The Faith Prayed.” At St. Ann School, we are proud that all faculty members and nearly all staff members are members of our Catholic faith. Our school’s Catholic Identity is evident in all we do. Faith formation is a priority at St. Ann School. The faculty, staff and students work daily to strengthen their Catholic faith and their relationship with God.

September Respect Life Focus
The September Respect Life focus is Human Cloning/Stem Cell Research.

Spiritual work of mercy...Choose 9 days to pray this as a novena for the protection of the human embryo from abuses such as Stem Cell Research & Human Cloning.

Lord God,
you alone have the power to instill the spark of life, yet,you have made humankind the stewards of creation. Help us to be faithful to this sacred trust so that we may protect and promote the dignity of every human life from the very moment of conception, particularly the youngest humans in the embryonic stage of human development who are so often forgotten by society and used by modern science. May these smallest humans be given the full respect due all human life. May those entrusted to care for them protect them fully from all experimentation and harm. And may they be afforded the opportunity to grow to the fullness in this life for which they are created. We ask this in Jesus’ name. Amen.

Parish Calendar
9/19  7 PM BAPTISMAAL SEMINAR/ST. CECILIA
7 PM MEN’S CLUB MTG/CAFETERIA
9/20  9:15 AM ADORATION
6:20 PM PSR CLASS IN CAFETERIA
7:30 PM BOY SCOUTS/CAFETERIA
9/21  9:30 AM PRAYER GROUP/ST. RAYMOND
1 PM SEWING SEAMS OF FAITH CLASS/ST. RAY
6 PM CS PACK MTG/CAFETERIA
7 PM ADULT CHOIR/ST. CECILIA
9/22  9:30 AM ADULT CATECHISM/ST. RAYMOND
9/23  8:30 AM 4TH GRADE ASSEMBLY IN GYM
9/24  ALL DAY FAMILY FEST BOOTH SET-UP/SCHOOLYARD
11:30 AM CS BACK TO SCHOOL SOCIAL/CAFETERIA & GYM
9/25  8 AM TO NOON FAMILY SUNDAY & MEN’S CLUB DONUT BREAKFAST IN CAFETERIA

Calling All Crafters
St. Ann Home and School Club will be hosting a holiday boutique on Monday, November 14th at 7:30 in the school gym. This event will be open to the public. Tables for vendors are $25 each – maximum 2. Vendors are asked to donate a door prize. Setup will be the same day from 5 – 7:30. For more information on becoming a vendor, please contact: Kristi Lazo: kristi72603@cox.net Susan Bailey: susanhh2008@gmail.com or Kristen Nugent: pauland-kristennugent@cox.net

St. Ann Family Fest Raffle Tickets
Today, as you exit the church, there are popcorn buckets with raffle tickets and brochures with a schedule of events. Please feel welcome to take a pack of tickets to sell to your friends and neighbors to help support SAS and catholic education. Tickets cost $1 and offer a chance to win $1,500 or one of our $25 drawings throughout the weekend. Winners do not need to be present to win. Ticket and money may be returned to the school or church office, the information booth at the fest, or in the weekly collection basket. We appreciate your support and ask that you pray for beautiful weather. Thank you.

Rachel’s Vineyard
Healing the Pain of Abortion one weekend at a time.... There is forgiveness and hope after abortion... If you or someone you love is hurting from an abortion, please consider attending this healing retreat. All faiths are welcome!
The Archdiocese of New Orleans Retreat Center
5500 St. Mary Street, Metairie, LA
Friday, October 14th - Sunday, October 16th, 2016
$170 per person (financial assistance is available)
Rev. Joseph Palermo
Pam Richard at (504) 460-9380 cell or (985) 809-0773 home or richj504@bellsouth.net for more information.
Forming Consciences for Faithful Citizenship

Part I of II: Our Call as Catholic Citizens

This brief document is Part I of a summary of the US bishops’ reflection, Forming Consciences for Faithful Citizenship, which complements the teaching of bishops in dioceses and states.

―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.’”1 So writes Pope Francis, quoting Pope Benedict XVI.

Our nation faces many political challenges that demand well-informed moral choices:

• The ongoing destruction of a million innocent human lives each year by abortion
• Physician-assisted suicide
• The redefinition of marriage
• The excessive consumption of material goods and the destruction of natural resources, harming the environment as well as the poor
• Deadly attacks on Christians and other religious minorities throughout the world
• Efforts to narrow the definition and exercise of religious freedom
• Economic policies that fail to prioritize the needs of poor people, at home and abroad
• A broken immigration system and a worldwide refugee crisis
• Wars, terror, and violence that threaten every aspect of human life and dignity.

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.’”3

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, cultural, and scientific and cultural program must be inspired by the awareness of the primacy of each human being over society. 5

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. 6 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. 7

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 fulfilment more fully and more easily.” 8 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.” 9 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].” 10

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.” 11

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.

Notes
1 Evangelii Gaudium, no. 183.
2 This specific list of issues is taken from the Introductory Note to Forming Consciences for Faithful Citizenship, 2015. For a fuller consideration, see the second document in this series, “The Challenge of Forming Consciences for Faithful Citizenship; Part II: Making Moral Choices and Applying Our Principles” (2016), and the full statement of the bishops’ Forming Consciences for Faithful Citizenship, 2015.
3 Evangelii Gaudium, no. 221.
4 These principles are drawn from a rich tradition more fully described in the Compendium of the Social Doctrine of the Church from the Pontifical Council for Justice and Peace (Washington, DC: United States Conference of Catholic Bishops, 2005), no. 160. For more information on these principles, see Forming Consciences for Faithful Citizenship, 2016, nos. 40ff.
5 Compendium of the Social Doctrine of the Church, no. 132. This summary represents only a few highlights from the fuller treatment of the human person in the Compendium of the Social Doctrine of the Church. For the fuller treatment, see especially nos. 124-159 where many other important aspects of human dignity are treated.
6 Compendium of the Social Doctrine of the Church, no. 185.
7 Centesimus Annus, no. 48; Dignitatis Humanae, nos. 4-6.
8 Compendium of the Social Doctrine of the Church, no. 164
9 Laudato Si’, no. 77.
10 Laudato Si’, nos. 219 and 217.
11 Compendium of the Social Doctrine of the Church, no. 193. (See Mt 10:40-42, 20:25; Mk 10:42-45; Lk 22:25-27)

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Part I of the summary of the US bishops’ reflection, *Forming Consciences for Faithful Citizenship*, considered the core principles that underlie Catholic engagement in the political realm. Part II is a consideration of the process by which these principles are applied to the act of voting and taking positions on policy issues. It begins with the general consideration of the nature of conscience and the role of prudence. The application of prudential judgment does not mean that all choices are equally valid or that the bishops’ guidance and that of other church leaders is just another political opinion or policy preference among many others. Rather, Catholics are urged to listen carefully to the Church’s teachers when they apply Catholic social teaching to specific proposals and situations.

**How Does the Church Help the Catholic Faithful to Speak About Political and Social Questions?**

**A Well-Formed 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.

**The Virtue of Prudence**

The Church also encourages Catholics to develop the virtue of prudence, which enables us “to discern our true good in every circumstance and to choose the right means of achieving it” (*Catechism of the Catholic Church*, no. 1806). Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act. Prudence must be accompanied by courage, which calls us to act. As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. At times, Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity and help build, through moral means, a more just and peaceful world.

**Doing Good and Avoiding Evil**

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of innocent human life, as in abortion. Similarly, human cloning, destructive research on human embryos, and other acts that directly violate the sanctity and dignity of human life including genocide, torture, and the targeting of noncombatants in acts of terror or war, can never be justified.

Nor can violations of human dignity, such as acts of racism, treating workers as mere means to an end, deliberately subjecting workers to subhuman living conditions, treating the poor as disposable, or redefining marriage to deny its essential meaning, ever be justified.

Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil and doing good are essential. As St. John Paul II said, “The fact that only the negative commandments oblige always and under all circumstances does not mean that in the moral life prohibitions are more important than the obligation to do good indicated by the positive commandment.” The basic right to life implies and is linked to other human rights such as a right to the goods that every person needs to live and thrive—including food, shelter, health care, education, and meaningful work.

**Avoiding Two Temptations**

Two temptations in public life can distort the Church’s defense of human life and dignity: The first is a moral equivalence that makes no ethical distinctions between different kinds of issues involving human life and dignity. The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It must always be opposed. The second is the misuse of these necessary moral distinctions as a way of dismissing or ignoring other serious threats to human life and dignity. Racism and other unjust discrimination, the use of the death penalty, resorting to unjust war, environmental degradation, the use of torture, war crimes, the failure to respond to those who are suffering from hunger or a lack of health care or housing, pornography, human trafficking, redefining civil marriage, compromising religious liberty, or unjust immigration policies are all serious moral issues that challenge our consciences and require us to act.

**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. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection.

When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore justice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (see St. John Paul II, *Evangelium Vitae*, no. 73). Prudential judgment is also needed to determine the best way to promote the common good in areas such as housing, health care, and immigration. When church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics.
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.

What Public Policies Should Concern Catholics Most?

As Catholics, we are led to raise questions about political life other than those that concentrate on individual, material well-being. We focus more broadly on what protects or threatens the dignity of every human life. Catholic teaching challenges voters and candidates, citizens and elected officials, to consider the moral and ethical dimensions of public policy issues. In light of ethical principles, we bishops offer the following policy goals that we hope will guide Catholics as they form their consciences and reflect on the moral dimensions of their public choices:

- Address the preeminent requirement to protect human life—by restricting and bringing to an end the destruction of unborn children through abortion and providing women in crisis pregnancies with the support they need. End the following practices: the use of euthanasia and assisted suicide to deal with the burdens of illness and disability; the destruction of human embryos in the name of research; the use of the death penalty to combat crime; and the imprudent resort to war to address international disputes.

- Protect the fundamental understanding of marriage as the life-long and faithful union of one man and one woman as the central institution of society; promote the complementarity of the sexes and reject false “gender” ideologies; provide better support for family life morally, socially, and economically, so that our nation helps parents raise their children with respect for life, sound moral values, and an ethic of stewardship and responsibility.

- Achieve comprehensive immigration reform that offers a path to citizenship, treats immigrant workers fairly, prevents the separation of families, maintains the integrity of our borders, respects the rule of law, and addresses the factors that compel people to leave their own countries.

- Help families and children overcome poverty and ensure access to and choice in education, as well as decent work at fair, living wages and adequate assistance for the vulnerable in our nation, while also helping to overcome widespread hunger and poverty around the world, especially in the policy areas of development assistance, debt relief, and international trade.

- Ensure full conscience protection and religious freedom for individuals and groups to meet social needs, and so enable families, community groups, economic structures, and government to work together to overcome poverty, pursue the common good, and care for creation.

- Provide health care while respecting human life, human dignity, and religious freedom in our health care system.

- Continue to oppose policies that reflect racism, hostility toward immigrants, religious bigotry, and other forms of unjust discrimination.

- Establish and comply with moral limits on the use of military force—examining for what purposes it may be used, under what authority, and at what human cost—with a special view to seeking a responsible and effective response for ending the persecution of Christians and other religious minorities in the Middle East and other parts of the world.

- Join with others around the world to pursue peace, protect human rights and religious liberty, and advance economic justice and care for creation.

Notes

1. Veritatis Splendor, no. 52.

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2016 St. Ann Family Fest, September 30th & October 1st
“St. Ann Goes to the Movies”

SPONSORSHIP CATEGORIES
Sponsors in all categories will be listed in the Church Bulletin

FUN RUN SPONSORSHIP $250
Display your company’s banner on the fence at the start/end of the St. Ann Fun Run on Loveland St. from Sept 23rd through October 5th. Banner not to exceed 3’ by 9’. A limited amount of sponsorships are available, so please contact us prior to submitting your form to ensure availability.

TISKET-A-TASKET TENT SPONSORSHIP $200
Includes an individual banner with name on the Tisket-a-Tasket Tent at the Family Fest. Can be a name of a business, family, student, club, etc. Only four sponsorships are available so please contact us prior to submitting your form to ensure availability.

BOOTH SPONSORSHIP $150
Includes an individual sign on your sponsored booth at the Family Fest. Can be a name of a business, family, student, club, etc.

PRIZE CASH SPONSOR $25 to $100
Donated cash is used to offset the cost of prizes.

PRIZE DONATION
Includes inventory items or promotional items such as pens, pencils, T-shirts, key chains, baseball caps, gadgets, etc.

RAFFLE PRIZES
Includes donations of large items, gift certificates for restaurants, hotels, entertainment, artwork, jewelry, sports memorabilia, etc.

--- Please complete the form below, attach your check and return to: St. Ann Family Fest Committee • ATTN: Jennifer LaMonte • 4921 Meadowdale Street • Metairie, LA 70006 Questions? Contact Jennifer @ 250-8764 or Amber @ 250-7244 or email: stannfair@gmail.com. Please make checks payable to “St. Ann Family Fest”. Donations of items can be delivered to the St. Ann School Office or to the Church Office, or you can call or email to arrange for a pick up.

Name and/or Business: ____________________________________________________________

Address: ______________________________________________ Zip: __________
Contact Person: ______________________________________________ Phone: __________________
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Date: September 18, 2016

Contact: Linda Ehrhardt  (504)455-7071 ext. 222

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