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OCTOBER 11, 2020



**28th SUNDAY
IN ORDINARY TIME**

“The kingdom of heaven may be likened to a king who gave a wedding feast for his son.” - Mt 22:2

The Challenge of Forming Consciences for Faithful Citizenship



Part II of II: Making Moral Choices and Applying Our Principles

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

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."¹ 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.¹

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 supports 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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FORMING OUR CONSCIENCE FOR FAITHFUL CITIZENSHIP

A Support Seminar with Fr Carl

October 12, 19, 26

7:30 - 8:30 pm

Zoom

Register: bit.ly/FormingConscience



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Percentage reached
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October Maintenance Goal
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October Maintenance
collection to date
\$1,930.00

Percentage reached
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The Spirituality of Asking For and Receiving Help

October 22 at 7:00 pm Zoom Gathering

Elizabeth Bautista bethbarnachea@yahoo.com
for the Meeting ID and Password



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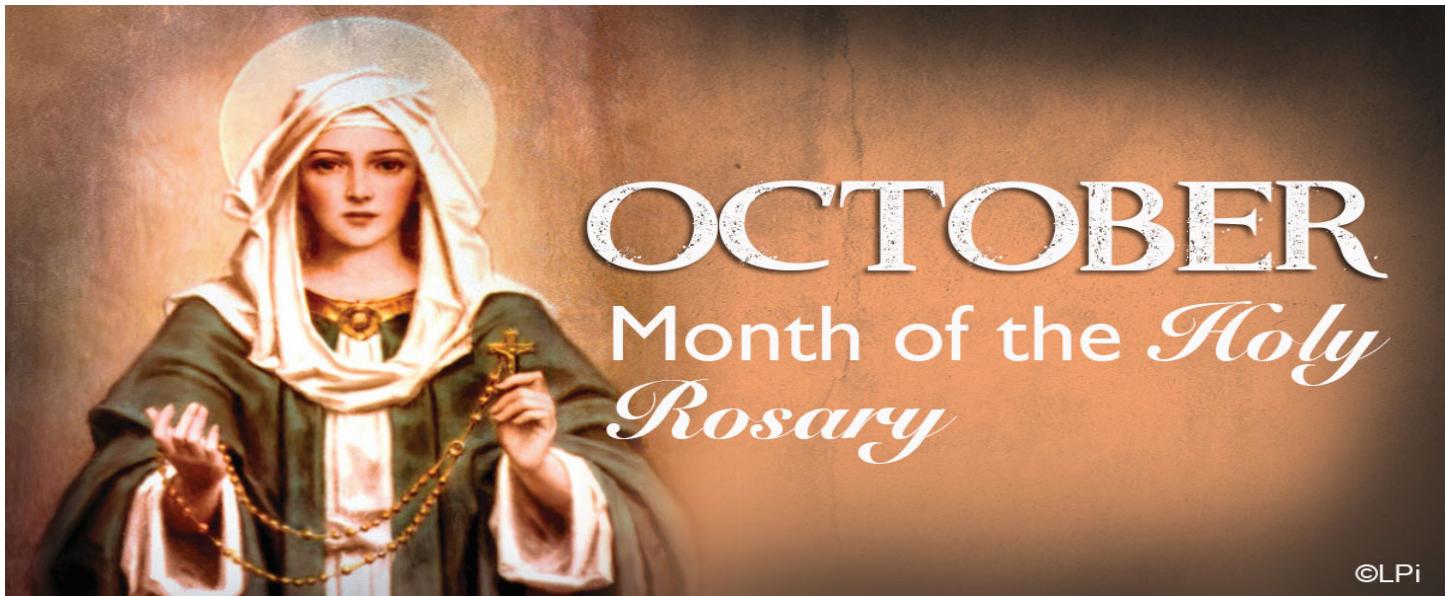
COUNTER POINT



A faith-based support group for families suffering from their loved one's addiction or alcoholism.

Zoom Gathering Every Tuesday at 7:00 pm

Contact Rachael at 510 501-1411
for the Meeting ID and Password



DAILY PARISH WIDE

ZOOM ROSARY

October 1 - 31

12:00 pm in English bit.ly/RosaryOct
8:00 pm in Spanish bit.ly/RosarioOct

OUTDOOR ROSARY

Monday-Saturday

8:00 am in English in the Courtyard
before Mass

ROSARY WITH OUR SEMINARIANS

October 23

Every 4th Friday at 7:00 pm on
Zoom

Meeting ID: 701 467 8859
Passcode: 369640

HOLY ROSARY - SCRIPTURAL EDITION.

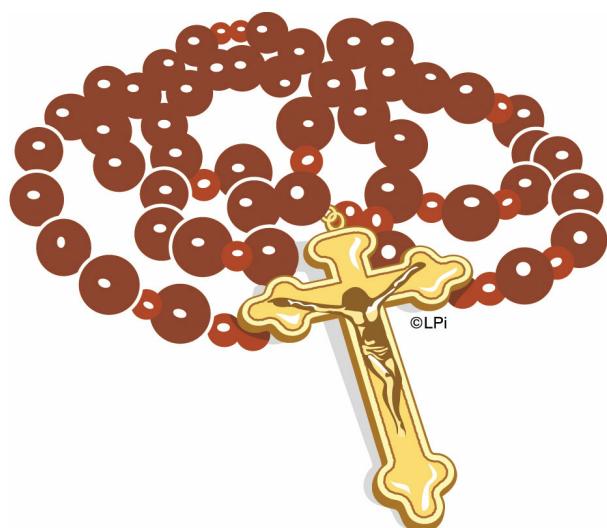


Holy Rosary - Scriptural Edition mobile app featuring audio recordings of students from the Catholic Franciscan University of Steubenville.

The appropriate mystery is loaded for that particular day when the application launches. For Sundays, the mysteries are chosen based on the current liturgical season. You can also manually choose which mysteries you would like to pray along with by tapping the image on the screen and choosing from the menu.

A passage of scripture is read prior to each Hail Mary which helps us to dive deeper into the mysteries of the rosary as we ponder our Lord's birth, life, death and resurrection.

Many people use this at night before they go to bed, or listen/pray along while they are in their cars or on-the-go. Just launch, press play and pray!





GOSPEL MEDITATION

"Go out, therefore, into the main roads and invite to the feast whomever you find." (Mt 22:9)

God gives us an invitation to have an abundant life. The banquet is ready, and the tables are set. Come! There is so much to attend to in the everydayness of our lives. We have plans, after all. There is never enough time and so much that needs to be done. There is work, children, and grandchildren, paying the bills, planning for retirement, figuring out the details of our next vacation, making sure we are on top of our game with work, planning social engagements, answering emails, texts, and getting our latest pictures on Facebook. There is always something. What is this about some banquet?

I need another party and commitment like a hole in the head. I can't manage what I already have, and someone is asking me to do more! Seriously? I saw the invitation; I think it came in the mail the other day. Did I leave it on the table? Oh wait, it may have gotten thrown away. I can't remember. In any case, I'm managing things pretty well on my own, I think. Thanks for thinking of me, but no thanks. My life is only as good as I make it and I have to be sure that all is in order! Oh, another

invitation came today! This guy's being persistent. Now, I'm getting angry. I wish he would just leave me alone and stop with this invitation nonsense.

I woke up feeling a bit unsettled this morning. The kids have left the house, the grandchildren are busy with their lives, my retirement fund is losing ground, I'm worried about my health, folks have moved away, and I find myself alone. I am unhappy. I remember getting an invitation some time ago to a banquet promising new life and life in abundance. Did I miss something? I think I may have. I am finally discovering that life is not about me and my world. I think I've ignored the God who made me and the God who is the reason for my life, my hope, and my joy. It's always been about me. I have not really discovered Eternal Love.

Is the invitation still open? Can I come to the banquet? I think I'd like to come.

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RESPONDING to the Call

EVERYDAY STEWARDSHIP

Respond with Love

Do you remember a time when you spent much time or money on a surprise or gift for someone else and they failed to appreciate it? We do open ourselves up to disappointment if our expectations do not match the response. Perhaps we reached down deep to share a part of ourselves only to encounter apathy and insensitivity. That can hurt even if the person ignoring our gesture meant no ill will toward us.

What must God feel like when we fail to respond to what He has done for

us. We probably do not purposefully slight God, but perhaps we are so busy and mindless that it becomes impossible to be responsive and mindful. We can miss the gift of God which is right before our eyes.

It is very difficult to be a good steward if we do not intentionally choose to be mindful. We miss the important stuff in life, and we neglect those placed in our path as gifts to enrich our lives. If we are to live as Jesus asks, we must work on focusing our eyes of faith on the things

that matter and the gifts we have been given. If we are made in the image of God, I suppose we can guess how God might feel when His gifts are not acknowledged, or His love not returned. If I reflect on the One who loves me more than anyone, how can I choose to not offer my love in return?

— Tracy Earl Welliver, MTS

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On Saturday, October 3, 202 households - 783 people - received enough groceries for a week or more: milk, eggs, ground beef, pork roast, hot dogs, lettuce, potatoes, zucchini, celery, melon, apples, rice, beans, tuna, peanut butter, corn flakes, butter, cheese, sour cream and more.

Thank you to all of our donors, especially the USDA Farmers to Families program, Alameda County Food Bank, Open Heart Kitchen and One Nation Dream Makers. Thank you to all of our volunteers and financial supporters for making it happen.

Next distribution:

Saturday, October 10 from 9 am - 11 am
Saturday, October 17 from 9am - 11 am



STARTING OCTOBER 1

OUTDOOR MASS

In the Courtyard
Face covering is required
Bring your own chair
Sit at least 6 feet apart
(If canceled due to bad weather,
Mass will be livestreamed with walk
in Communion only)

Monday - Saturday
8:30 am in English
(Rosary begins at 8:00 am)

Wednesday
8:30 am with St Michael School
in English
5:00 pm in Spanish

Sunday
6:45 am, 8:00 am (Latin), 9:30 am,
11:00 am, 12:30 pm (Spanish),
5:00 pm



NEW TIME!

SICK & HOMEBOUND

By Appointment

Sacraments of Anointing of the Sick, Confession and Communion are available to those who are sick, in a care facility or homebound. Please contact Eric Hom 925-667-4052 or EricHom@StMichaelLivermore.com to arrange for a priest to visit.

After hours only, please call the Pastoral Emergency line at 925-521-4117.

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Monday - Saturday
6:45 am in English

Wednesday
8:30 am in English
5:00 pm in Spanish

Saturday Vigil
5:00 pm in English
7:00 pm in Spanish

Sunday
9:30 am

WALK IN COMMUNION

In the Courtyard
Face covering is required
30-40 minutes after Mass begins

Monday - Friday
7:15 am - 7:45 am

Saturday
5:45 pm - 6:15 pm
7:45 pm - 8:15 pm

Sunday
Immediately after all outdoor
Masses

CONFESSON & ADORATION

In the Courtyard
Face covering is required
For adoration, bring a chair
Sit at least 6 feet apart

Monday - Friday
6:30 pm - 7:30 pm

Saturday
9:30 am - 10:30 am

**SCHEDULE SUBJECT
TO CHANGE!**

*Please frequently check
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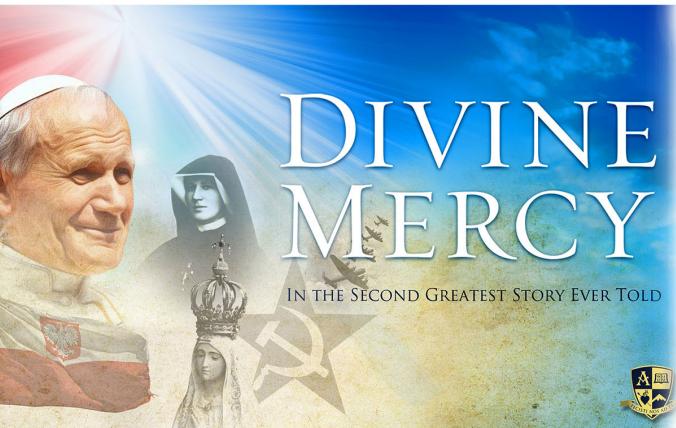
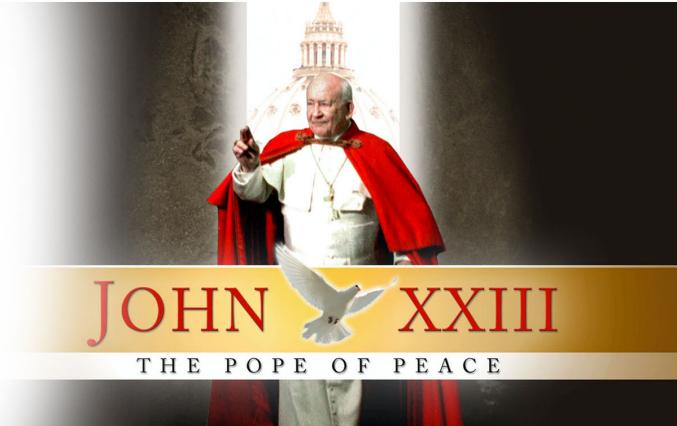
PICK OF THE WEEK

October 11, 2020

WATCH

JOHN XXIII: THE POPE OF PEACE

This inspiring feature film tells the whole life story of Pope Saint John XXIII from his youth through his young priesthood, episcopacy, life as cardinal, and eventually his life as pope.



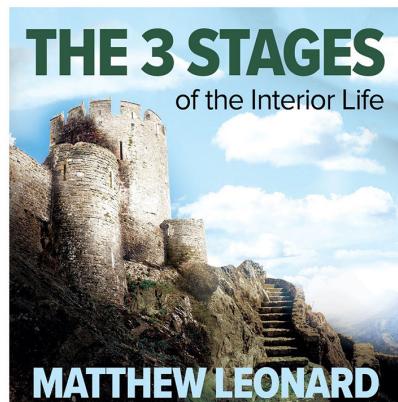
DIVINE MERCY IN THE SECOND GREATEST STORY EVER TOLD

Speaker and author Fr. Michael Gaitley tells the dramatic history of God's love and mercy as interwoven through the transformative message of St. Faustina, the miraculous appearance of Mary at Fatima, the witness of Maximilian Kolbe, and the world-changing papacy of Pope St. John Paul II.

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THE 3 STAGES OF THE INTERIOR LIFE BY MATTHEW LEONARD

Join Matthew Leonard as he walks through the three stages of the spiritual life, helping you progress toward union with God and enter the interior castle written about by St. Teresa of Avila. With humor and concrete examples, this presentation is sure to aid you in your journey to becoming a saint.



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