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Advent season,
Christmastime



The Catholic Advocate



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Commitment to child protection is the focus of Archdiocesan Safe Environment Officer

BY GREG TOBIN

Editor & Associate Publisher

A law enforcement professional with 32 years of service as a Port Authority police officer, William J. Corrigan was appointed the Safe Environment Officer of the Archdiocese of Newark by Chancellor Sheri A. Rickert, J.D.

For Bill Corrigan, creating a safe environment for children is not a slogan or a program title as much as it is a heartfelt commitment from a lifelong Catholic.

Recently retired, he stepped into a busy new position and expressed astonishment at the level and variety of activities he has discovered at the chancery offices.

He commented, "I used to think, why do you need an Archdiocese, with all the parishes and schools that we have 'doing the work'? Well, we certainly do need an Archdiocese to pull together all the policies and programs that affect the lives of so many."

Corrigan visited the newsroom of *The Catholic Advocate* for an interview shortly after he began



Bill Corrigan

what will probably be a short-term assignment helping to process background checks on more than 18,000 lay employees and volunteers who work with minors.

"Basically I work for the Chancellor, report to her, interact daily with the Chancellor's office," he stated in describing the function of the Safe Environment Officer.

During his three-plus decades with the Port Authority of New York and New Jersey, Corrigan held a number of assignments. His most recent tour was at Newark Liberty International Airport, where he supervised

security for high-profile visitors (including the President of the U.S.), helped to implement the Port Authority's Office of Emergency Management and coordinated with the local police academy all training for the airport command.

"I was responsible for administration, budget, planning and training of 200 officers, and I reported to the commanding officer," he said. "Basically, the years accumulated on the job, in various assignments, provide the background required to focus on the requirements of this job."

He received his B.S. in public administration from John Jay College and studied in master's degree programs there and at Seton Hall University.

As Safe Environment Officer, Corrigan reviews all background checks, and with the advice and approval of the Chancellor, he will make recommendations on hiring decisions based on any history of criminal convictions that evidence a threat to children. He emphasized the confidentiality of his work and the

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U.S. Bishops address a full agenda

WASHINGTON (CNS) —

The U.S. Conference of Catholic Bishops at their fall general meeting Nov. 10-12 dealt with a challenge from their president, Bishop Wilton D. Gregory of Belleville, IL, to "direct the energy of the whole Church" to the eradication of sexual abuse and the healing of its victims. Part of that effort included hearing from a review board the bishops had established to respond to the abuse crisis.

During the general sessions the U.S. bishops also discussed and voted on a vast array of issues from same-sex unions, agricultural concerns, popular devotions, socially responsible investment, stewardship, conflict-of-interest policy and several liturgical matters.

The bishops elected a new secretary, a pro-life committee chairman and chairmen-elect for eight other committees.

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'The Beauty of Sacred Texts'

BY WARD MIELE

Managing Editor

The religious evolution in New Jersey during the half-century since the founding of the Institute of Judaean-Christian Studies is on display at Seton Hall University.

A primary focus of "The Beauty of Sacred Texts" exhibition in the Walsh Library Gallery is the groundbreaking work of the Institute's founding director, the late Msgr. John M. Oesterreicher.

Using the resources of private and public collections, the exhibit contains sacred texts and related ritual objects of Christianity, Judaism, Islam and Buddhism. Many items are on loan from the American Bible Society.

Father Lawrence Frizzell, current Institute director, citing the

first section (*Nostra Aetate*) of the Second Vatican Council's Declaration on Non-Christian Religions, noted that his predecessor had worked on the section of the declaration dealing with the Jewish people. That section, Father Frizzell added, was the most extensive.

The Church, Father Frizzell explained, "looks as positively as possible" at other religions. It does so, he went on, by not "rejecting anything good, true or holy" in different faith traditions.

It is that perspective, the Institute director feels, which is reflected in the displays. The heart of the exhibit, Father Frizzell says, is "the beauty at the service of worship." In fact, he adds, the number

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Published in London in 1619, a King James Bible.

Advocate photo- Ward Miele

it is time to place the scandal in perspective



BY MOST REV. JOHN J. MYERS
Archbishop of Newark

This past week, the Catholic bishops of the United States gathered in Washington for our fall meeting. We heard from members of the lay National Review Board about the status of studies that the bishops commissioned following acceptance of the Dallas Charter to review past sexual abuse by members of the clergy and actions that the Catholic Church in America has taken since the sexual abuse crisis first arose almost two years ago.

There actually are two elements to this historic report. The first, dubbed the “John Jay study,” will be a historic analysis by academics and legal experts affiliated with John Jay College of Criminal Justice of incidents and allegations of sexual abuse by clergy over the past 50 years.

The second, a report by the National Review Board itself, will be based on interviews of about 60 people knowledgeable about the problem of sexual abuse, and is the first step in a larger empirical survey. This report will also offer the board’s own conclusions after a year and a half of work on the issue of sexual abuse in the Church. The National Review Board will release these two studies in late February.

We believe that these will be the first-ever key comprehensive studies of any youth-serving organization on this subject. This is important because society in general is plagued by the sin of sexual abuse of children. It touches every aspect of our society. Fortunately, the media has begun to understand this as well and has now begun to report regularly on a wider range of sexual abuse cases involving men and women in all walks of life. We hope that this study will spark a deeper look at these areas as well.

This coming January, the Office of Child and Youth Protection will issue the results of its audit of all dioceses in the nation and their implementation of the Charter for the Protection of Children and Young People. The audit report will include information about what each diocese is doing to adhere to the Dallas Charter and what some may still need to do to create the safe environment for children and young



Advocate photo—Ward Miles

Archbishop John J. Myers addresses a Saturday, Nov. 5 training session of Protecting God’s Children™ held at the Archdiocesan Center.

people to which all bishops have committed themselves.

As you all know, prior to the implementation of the Dallas Charter, Newark had already implemented a number of important steps to create a safe environment. The Archdiocesan Response Team, which we now call the Archdiocesan Review Board, was one of the first lay boards established by a diocese when it was introduced in 1993. We regularly offered and paid for counseling and other support services to victims who felt they could benefit from professional help. Today, that role is strengthened through our Victim’s Assistance Coordinator. And, most important, the archdiocese has removed clergy when allegations were deemed credible. Since the charter, I have recommitted this archdiocese to these steps, strengthening the review board with additional volunteer lay people with law enforcement, legal and clinical experience. Justice Daniel O’Hern, a respected and experienced jurist, consults with both the review board and me to ensure that all appropriate steps are

taken to examine every allegation completely. The Archdiocesan Review Board has done exceptional work over the past two years as we have faced this crisis. More important, however, the men and women who have served on this board have continued a long tradition of excellent work over the past ten years in examining and recommending action on individual allegations. They have served this Archdiocese, and you, well and faithfully. I thank them.

In this Archdiocese, we have taken great steps to ensure the establishment and promotion of a safe environment. Some 8,000 staff and volunteers in parishes and schools have attended the Protecting God’s Children sexual abuse awareness workshop during this past month, and several thousand more are now completing the training. They join several thousand individuals—including our clergy and seminarians—who had already attended the program over the past two years. It is our goal through this program to give each person who works with children the knowledge and tools necessary to help this local Church of Newark maintain a safe environment.

Similarly, as in the other Catholic dioceses of the United States, thousands of individuals who work for or volunteer in parishes and schools are completing background checks. As I have said previously, we believe this necessary process will help signal to potential abusers that everyone in this archdiocese is committed to keeping children safe.

In recent months, I have met with victims to offer apology and provide a step toward healing wounds that may never go away. As painful as it is for me to hear their stories and share their anguish, I know theirs is the greater pain. I also know that all of us must continue to help the healing.

Through the Charter, the bishops have committed the Catholic Church to openness in dealing with the sin of sexual abuse of minors. The audits and reports from the National Board are part of that. But while these reports will provide overall statistics for the entire country, dioceses have also committed to provide their own individual contributions

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Stewardship

Living as stewards means caring for God’s creations



BY ANDREW KACZYNSKI
Coordinator of Stewardship for the Archdiocese

This column is the third installation of my continuing look into the U.S. Conference of Catholic Bishops’ (USCCB) pastoral letter titled *Stewardship: A Disciple’s Response*, to help our readers understand the theology and tradition behind the stewardship way of life. Chapter Three of the pastoral letter is called “Living as a Steward” and focuses on four topics: creation and stewardship, collaborators in creation, redemption and stewardship and cooperation in redemption.

As children of God, created by Him and in His image and being part of all of His creation, we are charged with being the caretakers of that creation. This is the fundamental message of stewardship.

The bishops begin this chapter of the pastoral letter with this explanation of our responsibility as follows: “Although it would be a mistake to think that stewardship by itself includes the whole of Christian life, in probing the Christian meaning of stewardship one confronts an astonishing fact: God wishes human beings to be His collaborators in the work of creation, redemption, and sanctification; and such collaboration involves stewardship in its most profound sense.”

The second chapter of Genesis also explains, God settled humankind upon earth to be its steward—“to

cultivate and care for it.” (Gn 2:15)

While our stewardship of creation is lived out in countless ways corresponding to our personal vocations, as discussed in chapter one and two of the pastoral letter, our cooperation with God’s work of creation in general takes several forms.

One form is the profound reverence for the great gift of life itself along with our willingness to serve all that preserves and enhances life.

Another form of cooperation is our stewardship of the world expressed by our value of nature, beyond simply appreciating natural beauty, and our active stewardship of ecological concern which involves cultivating a heightened sense of human interdependence and solidarity.

As Pope John Paul II once said, “Simplicity, moderation, and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative

consequences of the careless habits of a few.” In other words by neglecting, mismanaging, or even destroying this earth and the natural resources given to us by

God, we put our fellow human beings in harm’s way.

We need to act responsibly and positively to “being our brother’s keeper.”

Everyone has some natural responsibility for a portion of the world and an obligation in caring for it to acknowledge God’s dominion.

Part of our own redemption comes as a result of our penance.

By virtue of our baptism, Christians act explicitly on God’s behalf in cultivating and serving the portion of the world entrusted to our care, and in doing so and by following Christ, the model steward, we become collaborators in his redemptive work.

Part of our own redemption comes as a result of our penance. The bishops wrote, “Through voluntary accepted penance one gradually becomes liberated from those obstacles to Christian discipleship which a secularized culture exalting individual gratification places in one’s way...sin causes people to turn in on themselves; to become grasping and exploitative toward possessions and other people; to grow accustomed to conducting relationships not by the standards of generous stewardship but by the calculus of self-interest: ‘What’s in it for me?’ Constantly Christians must beg God for the grace of conversion: the grace to know who they are, to whom they belong, how they are to live—the grace to repent and change and grow, the grace to become good disciples and stewards.”

Let us, through our practice of good stewardship, embrace, cultivate, enjoy, share, and sometimes give up, the goods of human life. Let us live this way in the confidence that comes from faith.

Let us pray for this faith that the bishops refer to as the faith that comes from “knowing that the human goods they (all Christians) cherish and cultivate will be perfected—and they themselves will be fulfilled—in that Kingdom, already present, which Christ will bring to perfection and one day hand over to the Father.”

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Archdiocese bids farewell to one of its own

Newark Army sergeant killed in Iraq attack

BY WARD MIELE
Managing Editor

A Mass of Christian Burial with full military honors was celebrated Nov. 10 at the Cathedral Basilica of the Sacred Heart, Newark, for Army Sgt. Joel Perez, who was among 16 soldiers killed eight days earlier in Iraq when their helicopter was shot down by a surface-to-air-missile.

Sgt. Perez, 25, was born in Rio Grande, Puerto Rico and raised there and in Newark. He enlisted five years ago.

The grieving family was greeted on the steps of the Cathedral Basilica by Archbishop John J. Myers. The Mass was celebrated by Msgr. William J. Reilly, Coordinator of Multi-Cultural Affairs for the Archdiocese of Newark.

Speaking first in Spanish and then English, Msgr. Reilly said in his homily of all the questions one asks during such a time, the most important is “why?” The answer, he explained, is that God has called the sergeant to share in the fullness of life with Him.

Describing Sgt. Perez as someone who “accepted the responsibility” of going to a far-off country to protect the United States, Msgr. O’Reilly said he was a man who deeply loved his wife, daughter, and family and “walked humbly with God.”



An honor guard carries the body of Sgt. Joel Perez out of the Cathedral Basilica.

Msgr. O’Reilly told the mourners that if we walk with Jesus now, we will walk with Him forever.

During the final blessing, Msgr. O’Reilly reminded family and friends that they would see Sgt. Perez again because of a love that conquers all, even death.

An Army officer said outside the Cathedral Basilica, “When you wear the uniform every member of the service is your family member.”

Sgt. Perez, who was a field artilleryman assigned to the 2nd Battalion, 5th Artillery Regiment, III Corps Artillery, was deployed in Iraq in April.

During his military career, Sgt. Perez was awarded the Army Achievement Medal, Army Service Ribbon and the Basic Marksmanship Qualifying Badge. He will be awarded the Purple Heart and Bronze Star posthumously.

The family, in a statement issued through the Army, expressed its “deepest appreciation and everlasting gratitude to the many individuals and organizations in the Newark area and throughout the region as well as in Puerto Rico who have offered their heartfelt sympathy and have donated services and other items to comfort us during this difficult time.”

Youths savor the power and presense of Jesus Christ

BY WARD MIELE
Managing Editor

It may have been their first, third or tenth youth retreat, but the result was the same—changed lives through a closer relationship with Jesus Christ.

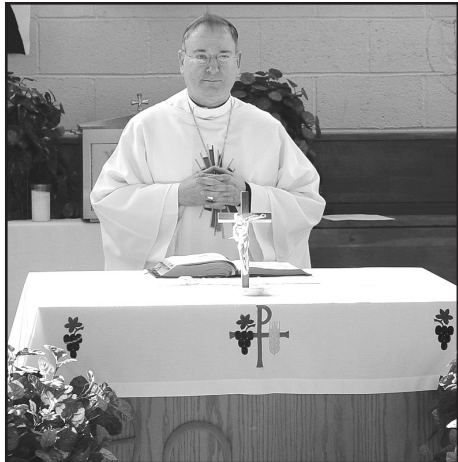
For three days earlier this month, young people throughout the Archdiocese of Newark filled the Youth Center in Kearny to learn more about themselves, the Church and the Catholic faith at Rejoice 2003.

Looking around the center gymnasium where the young people were sitting on the floor for the start of Sunday Mass celebrated by Bishop Arthur J. Serratelli, Vicar General and Moderator of the Curia, Father Richard Corbett, Executive Director, Youth/Young Adult Ministries, said the gathering represented well the Archdiocese of Newark, with its many different cultures. A common bond, Father Corbett stressed, is love of Jesus Christ in the Eucharist.

Before Mass began, Bishop Serratelli, who was welcomed by thunderous applause, cited the youths’ “gift of enthusiasm, energy and zeal.” Always use those traits, he said, to help build up the Church.

In his homily, Bishop Serratelli cited a study of orchestra members. It was determined, he explained, that although different personalities were involved according to instrument, everyone came together under the leadership of the conductor.

The Church, Bishop Serratelli told the young people, is “made up of all of us.” While everyone is different, he added, “God



Bishop Arthur Serratelli celebrates Mass.

calls us as Church” to follow Jesus Christ.

Saying “the spirit moves us,” Bishop Serratelli mentioned too “the bond of one faith and one love.” He told the young people to use their gifts from God “unselfishly” as directed by Jesus.

After Mass Bishop Serratelli emphasized one’s personal commitment to Jesus Christ as Lord. He told the young people that during the retreat they met many “happy” priests and Religious. Over the next several weeks, the Bishop continued, they should think about Religious life. If one is called, he cautioned, three things are needed—i.e., courage, a willingness to give and the ability to make sacrifices. Religious life, Bishop Serratelli concluded, provides a person with “a joy and peace the world cannot give.”

An often emotional portion of the pro-

gram came when young people volunteered to come forward and present personal testimonies about the retreat.

A young man said he had been carrying around several burdens for a long time, and that all changed when he went to Reconciliation and gave himself “100 percent to Jesus Christ.”

Explaining that he had “found” his faith three years ago, a high school student said this was his first retreat. He was “shocked,” the teenager said, at how many attended.

Another teen took the microphone and said he was not a Catholic but wanted to learn about Catholics and not make judgments, as some Protestants do.

Another speaker was brief, saying in a hearty voice: “Yes to Jesus Christ, go away Satan.” That feeling came over him, he explained, as a result of the retreat experience. “I feel holy and blessed,” said another speaker.

Sister Marilyn Minter, former Associate Director of the Archdiocesan Vocations Office, urged the young people to take a close and hard look at the priests and Religious they had met at the retreat.

She then asked everyone to close their eyes and “ponder the call.” With everyone still keeping their eyes closed, she asked those who were contemplating Religious life and who were comfortable doing so, to come forward. About a dozen went to the front of the room. At that point everyone opened their eyes, and the gym broke into a hearty round of applause.

Environment
officer named

Continued from page 1

of the Archdiocese, canon law and secular legal requirements.

“There are guidelines that the Archdiocese will adhere to with reviewing background checks,” he stressed, noting that he will assess any adverse report on non-clergy. He emphasized that the Safe Environment Officer deals only with non-clergy employees and volunteers. Due to consideration under canon law, the Chancellor handles issues that may arise with a member of the clergy.

“Each day, since the program

was implemented the activity level has been very high, with Q and A’s, contact with parishes, interpretation of policy and the like,” Corrigan said.

He went on, “All parishes and schools in the Archdiocese are required to set up a computer account so they—and we—have the ability to implement the background checks on all employees or volunteers in any programs that deal with youth, for example, CCD, parish youth groups, etc. In case there is a sexual predator out there we’re here to protect children.

“Hopefully, we’ll see no negative results—but in case there are—each candidate will be reviewed on an individual basis—

not a ‘blanket’ policy regarding convictions or other legal problems in anyone’s past.”

His parish is St. Catharine’s, Glen Rock, where he and his wife, Mary, have worshipped for many years. They have five children of their own, ranging in age from 27 to 18 years old. The youngest son is currently a freshman at Seton Hall University, and all have attended Catholic colleges and universities.

“It was a commitment we made early on, that we would send our kids to Catholic colleges. We’re blessed that the public schools in Holmdel are very good, but we insisted that they receive college-level Catholic education,” Corrigan noted.

He himself is the “product of nuns in grammar school and Irish Christian Brothers in high school.”

Corrigan has been an assistant Boy Scout troopmaster and two sons have earned the Eagle Scout Award. His wife is active in community, especially with open space and environmental justice issues.

Chancellor Rickert commented, “We appreciate that people are being patient and understanding, we are all in a learning mode with this process.” Corrigan said that he is in “direct contact with parishes—a parish must contact me directly—and I will then review the report. Same with schools.”

His responsibility is limited to Archdiocesan institutions only, not an independent college, for exam-

ple. “If it is not under the Archdiocese of Newark—I have no contact.”

About the policies of conduct for all employees and volunteers, he noted, “When one first reads the policy, it may seem intrusive or offensive to the individual person’s life—however in order to protect God’s children it is a must—it is a goal that must be achieved.”

For all his life, as a law-enforcement officer, husband, father, community leader and faithful Catholic, Bill Corrigan has been results-oriented. “This is a very interesting job,” he commented, “especially for someone who has been Catholic his whole life.”

U.S. bishops’
conference

Continued from page 1

The bishops took the following actions:

- Approved by a 234-3 vote a short teaching document on why same-sex unions should not be given the social or legal status of marriage.
- Unanimously approved “For I Was Hungry and You Gave Me

Food: Catholic Reflections on Food, Farmers and Farmworkers,” the bishops’ first new document on agriculture in 14 years.

- Issued a new call to stewardship for young adult Catholics, in a document approved 212-0.
- Approved, 236-6, a pastoral statement encouraging popular devotions but cautioning that they should never supplant the liturgy.
- Approved, by a 221-2 vote, a revised edition of “Sunday

Celebrations in the Absence of a Priest.”

- Authorized preparation of a simple brochure to explain church teaching on artificial contraception and the alternatives it considers acceptable.
- Got updates on major national studies on the crisis of clergy sexual abuse of minors and the U.S. bishops’ response to it, to be released early next year.
- Began a review of procedures for getting assurances that a foreign priest proposed for working in ministry in the United States has not engaged in sexual improprieties.
- Started work on guidelines for relationships with Catholics whose actions in public life are not in accord with Church teaching.
- Adopted by unanimous voice vote revised guidelines for celebration of the Mass.
- Shaved \$4.5 million off 2003 expenditures to create a balanced USCCB budget for 2004 of \$126.8 million.
- Began to consider formalizing for Africa the kind of econom-

ic support for pastoral programs that they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

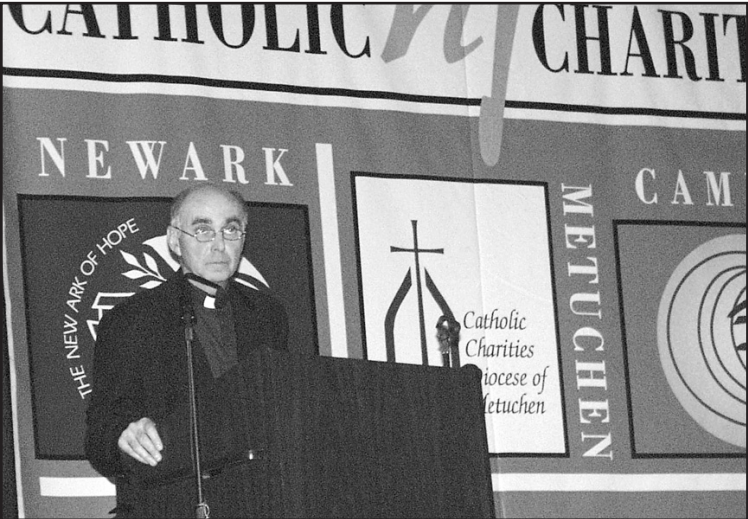
- Heard from the USCCB general counsel about regulatory and legislative pressures that he said are becoming “a complex and multifaceted affront to the integrity and identity” of religious institutions operating in the public arena.
- Adopted a policy to prevent conflict of interest in conducting business and approved an updated version of their guidelines on socially responsible investing.
- Expressed support, through a statement of their president, for legislation that would grant legal status to some undocumented farmworkers.
- Explored ways to make their general meetings more productive, in discussions at regional gatherings.
- Heard a former Vatican diplomat’s call for international cooperation and accurate intelligence gathering, instead of war, to combat terrorism.

- Agreed to devote their entire special assembly next June to discussion of the pros and cons of convening the first plenary council of the U.S. Church since 1884.
- Elected Archbishop Michael J. Sheehan of Santa Fe, NM, as USCCB secretary and Cardinal William H. Keeler of Baltimore as chairman of the pro-life committee, and selected eight new chairmen-elect.
- Hosted a delegation of bishops from Vietnam, who thanked the USCCB for their close ties with the Vietnamese church.
- Extended 14 ad hoc committees for another three years but let the Ad Hoc Committee on Agriculture Issues expire.
- Got a report from the Ad Hoc Committee to Oversee the Use of the Catechism criticizing the quality of many high school catechetical textbooks currently in wide use throughout the United States.
- Discussed issues of war and peace at a pre-meeting seminar.
- Heard reports on recent advances and obstacles to Christian unity.

Scandal put in perspective

Continued from page 2

to the study at the same time. In line with the release of this comprehensive information, we intend to provide the people of the Archdiocese of Newark with the specific information that you should know about abuse of minors by clergy in this archdiocese. It will be painful to read, because every case of abuse is painful. I think, however, that you will see something singular as well. As society’s understanding and awareness of sexual abuse has been raised, and we have become more educated about its causes and context, the Archdiocese of Newark has reacted strongly, consistently and in line with our Gospel values. I pledge to you today that we will continue to do so. It is what Jesus would do.



Father J. Bryan Hehir, President and CEO of Catholic Charities USA, spoke on what it means for a Catholic charities agency to provide help and create hope at the annual Catholic Charities New Jersey Conference, “Providing Help, Creating Hope” last month in Piscataway. Representatives from the Dioceses of Camden, Metuchen, Paterson and Trenton as well as the Archdiocese of Newark created the Catholic Charities New Jersey Conference as an opportunity for all Catholic charities employees to come together and share information about the services they provide in their communities.

This column will commemorate important dates in the history of the Archdiocese of Newark, which celebrates its 150th anniversary this year. We welcome suggestions and anecdotes.

Novarcensis: A Look Back at Our History

134 years ago...
November 23. St. Patrick’s Parish, Jersey City, founded.

125 years ago...
November 15. Dedication of the old St. Leo’s Church, Irvington.

126 years ago...
November 22. John J. O’Connor, fourth Bishop of Newark, was ordained a priest in Rome.

102 years ago...
November 15. Dedication of St. Stanislaus Church, Newark.

52 years ago...
November 30. The first issue of *The Advocate*, the newspaper of the Archdiocese of Newark, was published under the auspices of Archbishop Thomas J. Walsh

29 years ago...
November 12. Archbishop Peter L. Gerety received the pallium in Rome from Pope Paul VI.

Novarcensis is compiled and edited by Rev. Msgr. Francis R. Seymour, Archivist of the Archdiocese of Newark.

‘Why Catholic’ progam launched by RENEW

RENEW International, based in Plainfield, announced Tuesday that it will offer new materials and trainings to assist Catholic dioceses and parishes effectively reach adults in the formation of their faith. Entitled “Why Catholic?” Journey Through the Catechism, the specially developed sessions are intended for all persons looking to grow in their knowledge of and commitment to the Catholic faith.

The program was unveiled at last week’s meeting of the United States Conference of Catholic Bishops (USCCB) in Washington, DC.

Archbishop John J. Myers wrote the Foreword for the faith-sharing books that are part of the new program.

RENEW International president and co-founder, Msgr. Thomas A. Kleissler, commented, “Many people are seeking meaning beyond today’s secular culture. Wouldn’t it be wonderful if more people really knew their Catholic faith and how to apply the richness of its spiritual traditions to their everyday lives?”

Based on the four pillars of the Catechism of the Catholic, the faith-sharing materials offer forty-eight sessions on beliefs, sacraments, morality and prayer.

With direct Catechism quotes, scriptural references, and reflection questions that link to daily life, this resource fosters learning in a prayerful small community setting. Materials have been thoroughly reviewed by the USCCB’s Ad Hoc Committee to Oversee the Use of the Catechism.

“Many people are seeking meaning beyond today’s secular culture.”

-Msgr. Thomas A. Kleissler

The new offering is built on a process of scripture reflection, prayer and empowered action within a small Christian community setting. Small community leaders are prepared to implement the Why Catholic? process through special RENEW-led formation workshops and retreat experiences. Tools that reach out to the entire parish include a special Invitational Video shown at Mass, family-focused bulletin inserts on faith topics, and workshops geared towards RCIA and sacramental preparation.

According to Michael Brough, RENEW International Director, Why Catholic? offers a timely

and much-needed way for dioceses and parishes to implement the goals of “Our Hearts Were Burning Within Us,” the pastoral plan for adult faith formation from the USCCB. “The bishops recognized the powerful role that small communities can play as environments for adult catechesis. Small Christian communities are today’s way to really form one’s faith.”

In the Diocese of San Bernardino, the process has taken root in English, and in Spanish as ¿Por Qué Ser Católico? According to Sister Susan De

Guide, R.S.M., Director of the Office of Small Christian Communities for the diocese, “We are linking this program to RCIA and sacramental preparation, as well as to liturgy. By strengthening established areas of faith formation, we will achieve ‘whole parish catechesis.’”

RENEW International is a Catholic not-for-profit organization that has a 25-year record in revitalizing parish life by effectively training and implementing small community efforts in dioceses and parishes.

Since 1976, the work of

RENEW International has touched the lives of over 25 million individuals in thousands of parishes across six continents. RENEW’s process of bringing priests and parishioners together in gatherings to reflect and pray has facilitated healing, spiritual renewal and great involvement in parishes throughout the country and around the world.

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Pope remembers ‘veneratd brothers’

VATICAN CITY (CNS) — At a memorial Mass for cardinals and bishops who died over the past year, Pope John Paul II said it is comforting to picture them resting in God’s embrace.

“In their pastoral work, through their preaching and their example, they educated the faithful to strive for true and eternal values,” the pope said in his brief homily during the Nov. 13 Mass in St. Peter’s Basilica.

Pope John Paul presided over the first part of the Mass while Cardinal Joseph Ratzinger, dean of the College of Cardinals, was the principal celebrant of the liturgy.

During the Mass, special prayers were offered for the two dozen Italian soldiers and Iraqi civilians killed in a Nov. 12 car bomb attack on an Italian military police post in Iraq.

The prayer included a plea that God would comfort the families of the dead, would grant quick healing to the injured and would convert the hearts of those who use violence to reach their political aims.

In his homily, the pope listed the seven cardinals who died in the past year: Cardinals Hans Hermann Groer of Vienna, Austria; Gerald E. Carter of Toronto; Aurelio Sabattani, archpriest of St. Peter’s Basilica; Francesco Colasuonno, a Vatican diplomat; Ignacio Velasco Garcia of Caracas, Venezuela; Corrado Ursi of Naples, Italy; and Maurice Otunga of Nairobi, Kenya.

The pope also named Chaldean Patriarch Raphael Bidawid of Baghdad, Iraq, who died in July.

“It is consoling to think that all of these venerated brothers,” the cardinals and bishops who were “zealous servants of the Gospel during their earthly existence, are now in the provident hands of God who has welcomed them into the eternal embrace of His love,” the pope said.


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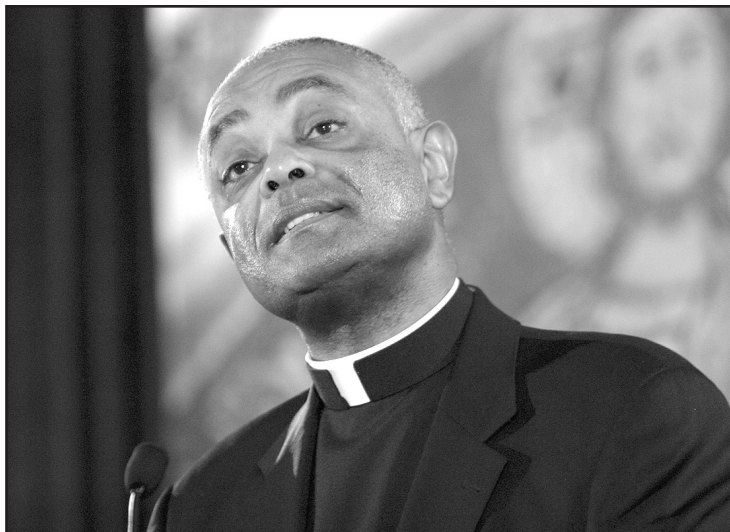
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Major study due

(CNS) — Major national studies on the crisis of clergy sexual abuse of minors and the U.S. bishops' response to it will be released next January and February, members of the U.S. Conference of Catholic Bishops learned Nov. 11. Justice Anne Burke, interim chair of the National Review Board monitoring diocesan compliance with the bishops' program to protect children and respond to clergy sexual abuse, told the bishops that the board plans to release two major studies Feb. 27 at a press conference in Washington. They are the national study on the extent of sexual abuse of minors by Catholic priests and deacons since 1950 by the John Jay College of Criminal Justice in New York, and the board's consensus report on interviews with bishops, priests-abusers, victims and a wide array of professionals regarding the "causes and context" of the abuse crisis, she said. Burke, a justice of the Appellate Court of Illinois, has headed the



Bishop Wilton D. Gregory of Belleville, IL, President of the U.S. Conference of Catholic Bishops, addresses the nation's bishops at the opening session of their general meeting in Washington Nov. 10.

all-lay National Review Board since the resignation last June of its chairman, former Oklahoma Gov. Frank Keating.

New secratery

WASHINGTON (CNS) — Archbishop Michael J. Sheehan of Santa Fe, NM, is the new secretary of the U.S. Conference of

Catholic Bishops. Archbishop Sheehan, who also is apostolic administrator of the Diocese of Phoenix, was elected Nov. 11 during the second day of the U.S. bishops' fall general meeting in Washington. He defeated Auxiliary Bishop Gabino Zavala of Los Angeles on a 152-104 vote. He succeeds Bishop William B. Friend of Shreveport,

LA, who completed a three-year term. Archbishop Sheehan, a 64-year-old native of Wichita, KS, was ordained a priest of what was then the Diocese of Dallas-Fort Worth in 1964 and appointed the first bishop of Lubbock, TX, in 1983. He was transferred to Santa Fe 10 years later and was named to administer the Phoenix Diocese in June after now-retired Bishop Thomas J. O'Brien was charged with leaving the scene of a fatal hit-and-run accident.

Experts split

VATICAN CITY (CNS) — Although affirming principles such as the goodness of creation, human responsibility and the need for solidarity, two priests looking at the morality of using genetically modified foods drew different conclusions. U.S. Jesuit Father Roland Lesseps, an agricultural scientist working in Zambia for the past 15 years, and Legionaries of Christ Father Gonzalo Miranda, dean of the bioethics faculty at

Rome's Regina Apostolorum Athenaeum, spoke Nov. 11 at a Vatican conference. Father Miranda said that if, as most scientists claim, the risks of genetically modified foods for human health and the environment are no greater than with traditional foods, then it could be considered morally obligatory to promote their use to feed the poor. Father Lesseps, reading a paper he wrote with Jesuit Father Peter Henriot, a U.S. missionary working in Zambia, said Catholic moral teaching requires caution when intervening in God's creation, leading to a rejection of genetically modified crops until their long-term impact on human health, on the environment and on the poor is evaluated.

History made

BROOKLYN, NY (CNS) — Brooklyn Bishop Nicholas A. DiMarzio made history Nov. 6 by attending a Muslim celebration of Ramadan, Islam's month of fasting. It was the first time a bishop of Brooklyn had attended such an event. Bishop DiMarzio said he was grateful for the invitation and explained that Pope John Paul II "calls on all people to search for 'the spiritual bonds which unite us.' Tonight is a wonderful example of this." He said, "I come to be with you tonight as the spiritual leader of 1.8 million Catholic Christians who live in Brooklyn and Queens. I come fully conscious of the example I am setting for them and, at the same time, for all people of good will." He added that he hoped the dinner would be "the beginning of many more opportunities to be together, and to work together in the name of God for peace and respect for each other, and for serious efforts to preserve the rights and dignity of every human person."



Contact:
Fr. Brian Plate
Vocations Director

The Vocations Office
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Newark, NJ 07104-0500

When **Jesus** turned around
and noticed them following him,

He asked them,
"What are you looking for?"

They said to him, Rabbi,
where do you stay?"

"Come and see,"

He answered.

John 1:38-39

Have you
considered
following
after Jesus
as a Priest,
Sister or Brother...?

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To Archbishop John J. Myers
Your Excellency,

It is with a deep sense of gratitude that the Franciscans of the Holy Land acknowledge the Good Friday Collection from the good people of your Archdiocese in the amount of \$229,669.

For the past several weeks our friars have been facing great hardship, the authorities have been turning the electricity and water off for most of the day, and there is a lack of food. We have 26 friars stationed in Bethlehem at the Basilica, 16 are students of philosophy. But regardless of the hardship, our friars will remain there.

Our main goal now is to try and keep the Christians from emigrating to other countries. We try to find work for them, and we supply them with food and clothing and money to pay their rent. They are good and faithful to the Church, but life is so difficult for them.

Many times in the past several months our Holy Father has spoken out strongly about conditions in the Holy Land, but his voice is falling on deaf ears. We pray several times a day for peace in the Holy Land, and we will continue to pray.

Asking your Excellency to bless the work we are doing for the Christians in the Holy Land.

Sincerely in St. Francis,
Br. Callistus Welch, O.F.M.
Commissary of the Holy Land

The Catholic Advocate welcomes letters from readers. Due to space and time limits, there is no guarantee that a letter will run. Readers' opinions do not necessarily represent the opinion of the newspaper or the Archdiocese. All letters must be typed, and are subject to editing.

Include name, address and day-time telephone number. Send to: The Catholic Advocate, 171 Clifton Ave., PO Box 9500, Newark, NJ 07104-0500 or email mielejos@rcan.org.

Timely comment

Editor,

I am a life-long parishioner of St. Margaret (of Cortona) Parish, Little Ferry, and am writing to comment on the chronology of parishes in the anniversary edition of *The Catholic Advocate*.

We are listed as 1940 instead of 1912.

In 1987 I compiled a history book for our parish's 75th anniversary. Page 4 of that book contains a copy of a Certificate of Incorporation dated Aug. 12, 1912. The cornerstone of our original church, which still stands, is 1912. Ledger books record announcements for the laying of the cornerstone on Sept. 8, 1912, and the dedication and first Mass on Dec. 15, 1912.

While I can acknowledge that St. Margaret's was considered a "mission" parish until 1940 for lack of a resident pastor, I find it unfortunate that the *Advocate* has failed to recognize our first 28 years of existence in its "chronology."

Cathy Haussmann
East Rutherford

Action and accountability follow freedoms

Opinion polling is not one of the sources of divine revelation that are recognized by the Church. Nor is television broadcast news. Nor is bestselling fiction. Nor, for that matter, is the most beautiful Renaissance art, even though it evokes the sacred.

Yet from all these media, we learn some things about who we are as Christians and Catholics. We see ourselves and others reflected in varied ways, with varying validity.

"Catholics in Survey Seek Accountability by Church," ran the headline in a recent *New York Times* story. It was not a surprise to learn that 75 percent of Catholics who are regular churchgoers want their parishes and dioceses to be financially as well as spiritually accountable.

The poll conducted by the Gallup Organization revealed that Catholics in the U.S. have faith in and hope for their Church. Parish and diocese-level contributions are level or on the increase in most areas.

Let's join with our fellow Catholics to reaffirm that the Church and its leaders are accountable to us—and to God—and we, in turn, are accountable and responsible to our leaders and our fellow Catholics. Let us hold each other to the highest standards, as expressed in our Christian doctrine.

We are blessed with many freedoms in this country: freedom to read, to speak, to think, to pursue happiness. One of the most special graces we have been given, as Christians, is the freedom to love God and to obey Him.

Nothing offers the pure freedom that so many humans seek as the God of love, for God is love. Amen.

A sad, somber day in Newark

The war in Iraq hit home hard last week in the Archdiocese of Newark.

Despite the crisp and bright autumn weather, it was a brutally sad day on Nov. 10 because a local hero, Army Sgt. Joel Perez, was being laid to rest with full military honors.

Sgt. Perez, 25, born in Puerto Rico and raised there and in Newark, was among 16 soldiers killed Nov. 2 when their helicopter was shot down by a surface-to-air missile. He enlisted five years ago and had been in Iraq since April.

As the funeral procession snaked around the corner in front of the Cathedral Basilica of the Sacred Heart, the pain of his family, his Church and the nation was palpable.

The terrible grief of his family was etched on their faces as they followed the coffin into the Cathedral Basilica.

But they were not alone. Outside the Cathedral Basilica and during Mass, people from the community, members of local law enforcement and military colleagues were there to support and comfort them.

It is one thing to read about the war or watch what is happening from the comfort of one's home, but the funeral Mass for Sgt. Perez made the headlines a somber and sobering reality.

Our deepest sympathy to the Perez family as they try to cope with such an unimaginable tragedy. Pray for them.

Respect Life

Call it what you will... but don't call it marriage! A perspective

BY MSGR. RICHARD MCGUINNESS
Director of the Respect Life Office

There is a movement afoot to allow homosexual couples to "marry."

Canada has already voted to approve this arrangement. In the United States there is a similar movement to make it legal for homosexual couples to "marry."

At first hand we might be tempted to say, "what's the difference? Why not go along with it?" But there really is a big difference, and we owe it to ourselves to reflect on this big difference!

Let's begin with the principle that we are obliged to love and respect all human beings—and that goes for homosexual as well as heterosexual persons. We are not obliged to like what people do, nor do all have any obligation to agree with their beliefs. But we are obliged to, for example, give equal payment to all employees who perform the same work.

So what is this difference between a homosexual marriage and a heterosexual marriage?

Let's look at our human bodies—male and female. A man's body produces sperm with 23 chromosomes; a woman's body produces eggs with 23 chromosomes. When a husband and wife join together in the marital embrace they become one, and the result of their loving embrace is the procreation of a new human person with 46 chromosomes.

That child will be the fruit of their marital love and will have a unique body, different from both the mother and father.

The union of the male and female bodies in the marital embrace is designed already for the procreation of children—the future of our human race! These children cannot take care of themselves for many years.

The mother's body produces milk which is peculiarly suited for the baby's growth. And the marriage vows of husband and wife include the promise of faithfulness to each other until death, as well as an agreement to care for the children their love has begotten.

This family unit comprised of father, mother and child is found in every culture throughout the ages.

Now, let's look at a homosexual couple's union. Their bodily make up is the same. By themselves there is no possibility of new life.

Their manner of love can result in physical harm to their bodies. There is far less stability in such unions. In a recent study conducted in the Netherlands—where persons of the same sex are permitted "to marry," the average homosexual relationship lasts only 1.5 years, and gay men have an average of eight partners per year outside their primary relationship.

Marriage offers children to the world in a stable relationship that provides for their needs until they can care for themselves. That is the reason that in all cultures down through the centuries, marriage has been fostered and protected.

There is a *big* difference—an important difference between marriage and any other union. Let's not minimize its importance or uniqueness!

A lot is learned through tough but respectful dialogue

At the beginning of November the Institute of Judaeo-Christian Studies celebrated its 50th anniversary.

The Institute began with the arrival of the late Msgr. John Oesterreicher at Seton Hall in 1953. Msgr. Oesterreicher had been born an Austrian Jew. He had become a Catholic and then a priest. He was a thorn in the side of the Nazi regime and had to flee Austria, and then France, until he arrived in the United States, where he was befriended by the great bishop John J. Dougherty and welcomed at Seton Hall by the president at that time, Msgr. John L. McNulty.

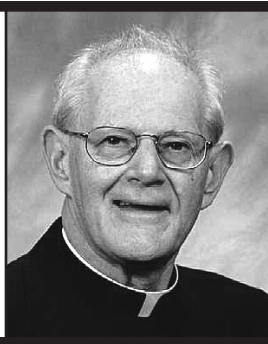
I remember Father Oesterreicher very well in those days. I can say for certain that he was not the most popular priest on campus. And it was for two reasons.

The first was personal. Father Oesterreicher was not a benign personality. He had a brilliant mind. He had strong opinions. And if a person were to carelessly make a general statement he would be quick to point out a particular weakness in the statement. His European training demanded precision of thought. I personally learned to be careful with him. In a debate he took no prisoners. He was a man to be respected but not one that American priests would love.

Secondly, while there was not an overt anti-Semitism among priests, there was not much enthusiasm for intellectual intercourse with Jews. Catholics were Catholics. Jews were Jews. Period. That was it,

Voices

By Msgr. John Gilchrist



*Dialogue with the Jews
has been an ongoing venture.*

even though individually almost every Catholic priest had Jewish friends.

I remember very well the jokes that were made when Father Oesterreicher produced his book *Walls Are Crumbling*, subtitled, "Seven Jewish Philosophers Discover Christ." Some of the guys would pronounce the name of the book with a pseudo-German accent—"Vawls Are Krumbling." They weren't mean. They were just uninterested, and some were annoyed at the thought of Jewish-Christian relationships.

All of this was before Vatican II. Msgr. Oesterreicher was instrumental in influencing the Council in producing the document on the Jews that clearly stated the Catholic position in relation to the Jewish people. In

that document the Church "decries hatred, persecutions, displays of anti-Semitism staged against the Jews at whatever time in history and by whomsoever."

Since that time dialogue with the Jews has been an ongoing venture. Seton Hall's Institute has inspired at least 30 other Institutes. The Masters Program in Judaeo-Christian Studies has been imitated around the world.

But I have to admit, it has not been easy. Many Jews are very similar to the good Monsignor. In dialogue the gloves are off. The Jews have stored up grievances for over 1500 years. And they are more than ready to air them.

For example, in our own archdiocesan interfaith dialogue with the Jews, a few of the topics that have been covered are: the Inquisition, the expulsion of the Jews from Spain in 1492, Passion Plays, the holocaust, anti-Semitism in the Christian Scripture and the liturgy, Kurt Waldheim, Pius IX, Pius XII, Edith Stein and the conversion of Jews.

Right now, interfaith marriage is a hotly contested topic among the Jewish people.

John Oesterreicher never left his Jewish roots. He was a "sabro"—tough on the outside, soft of the inside.

I have found many of my Jewish friends to be just like John. We can argue fiercely at times. But nevertheless, just as I loved John Oesterreicher, I can go to the mat with my Jewish friends and love them as I did the good Monsignor. We have learned in many areas "to agree to disagree." That's what dialogue is all about.

Msgr. Gilchrist is pastor of Holy Cross Parish in Harrison.

John F. Kennedy: symbol, reality and myth

BY MSGR. ROBERT J. WISTER

Special to The Catholic Advocate

Each generation of Americans has at least one date seared into its consciousness. They remember where they were when they heard the news of Pearl Harbor, the assassinations of John Kennedy and Martin Luther King, Jr., the attack on the World Trade Center.

Forty years ago, I was a first year seminarian at Darlington enduring "nave," music practice, when Father Finnerty announced that the president had been shot. After a few moments of stunned silence, everyone spontaneously (in violation of the sacrosanct Seminary Rule) ran from the chapel to the recreation room where there was a solitary television.

In that room, we watched the events of the next four days unfold.

Today random thoughts come to mind...an all-night election vigil...a snowy inauguration...a swell of pride when "one of our own" became President of the United States. Until that moment, we Catholics were, in a way, second-class citizens. Although we possessed the same constitutional rights as our fellow citizens, the highest office in the land was de facto denied to us.

Even before the founding of the Republic, we were suspected of harboring a second allegiance—to a "foreign potentate," the pope of Rome. Throughout the nineteenth century, we saw convents burned in Boston, churches attacked in Elizabeth and Newark, American soldiers going forth to "Christianize" Catholic Mexico and the Philippines.

In the twentieth century, we saw "respectable" bigots mobilize against Al Smith and their white-sheeted minions burn crosses on the lawns of Catholic homes, even in Bergen County.

Before his election, John Kennedy had to convince the Houston Ministerial Association that his election

would not bring Pope John XXIII into the White House. The good parsons did not realize that Pope John was busy with other tasks—preparing for an ecumenical council, for one.

We Catholics often felt compelled to be super-patriots, to be 110 percent loyal Americans. Time and time again we tried to prove our loyalty by shedding our blood in all our country's wars. But it was only when one of our own—ironically by education and temperament more like the Protestant Establishment than many members of that establishment—became president that we were free to be ourselves at home.

Before the 1960s, we saw patriotism as a rather uncritical approach to America, to its leaders and their decisions. Then, when Jack Kennedy entered the White House and Pope John stayed in the Vatican, we knew we no longer had to make excuses. No longer did we see a critical evaluation of the policies and decisions of government as a sign of disloyalty.

We realized that democracy includes the right of every citizen to express freely the dictates of his or her conscience, even when that conscience disagrees with the Supreme Court's interpretation of the law of the land.

Today we know more about John Kennedy than we might wish. His legacy is hotly debated. Often the significance of his words to the Houston ministers is forgotten.

However, it is useful to remember that, to calm the nervous parsons, Kennedy drew a line separating his religious conscience from the exercise of his office, stating that his actions "would not be limited or conditioned

by any religious oath, ritual, or obligation." Apparently he had not seen or read Robert Bolt's *A Man for All Seasons*, in which Thomas More remarks, "I believe, when statesmen forsake their own private conscience for the sake of their public duties...they lead their country by a short route to chaos."

Sadly, today many political leaders follow the lead of Kennedy rather than More.

Ironically, Kennedy's election and presidency gave us Catholics the confidence to "be ourselves" and to bring eternal truths into national debates, but initially gave politicians the "wobble room" they love, and eventually the ability publicly to reject central tenets of their faith without disadvantage.

Forty years later, the myth is tarnished, but still alive. We can enter into the world of nostalgia and fondly look back at the days of "Camelot." It was exhilarating, it was wonderful.

We remember the smiling president and his elegant wife, who could charm both Khrushchev and DeGaulle, no mean accomplishment. We recall Pablo Casals playing the cello in the East Room, and the

laughter which greeted puckish displays of Irish wit at press conferences. On Nov. 22, we once again hear the stirring strains of "Hail to the Chief" diminish into the monotonous beat of muffled drums.

We dream of a time that never really was what we would like it to have been.

Msgr. Wister is a professor of Church history at the Immaculate Conception Seminary School of Theology and a fellow of the John C. Whitehead School of Diplomacy, Seton Hall University.

*Kennedy drew a line separating
his religious conscience from
the exercise of his office.*

Iraqi car bomb draws condemnation of pope

VATICAN CITY (CNS) — Pope John Paul II condemned a car bomb attack on an Italian military post in southern Iraq and offered his condolences to the families of the dead.

At least 14 Italian military and eight Iraqi civilians were reported dead Nov. 12 after the car bomb attack on the headquarters of the Italian military police in An Nasiriyah.

“With deep sadness I heard the news of the vile attack in An Nasiriyah, Iraq, where Italian military police and soldiers lost their lives while generously fulfilling their mission of peace,” the pope wrote in a telegram to Italian President Carlo Azeglio Ciampi.

“I express my firmest condemnation of this new act of violence which, added to other cruel gestures made in that tormented country, does not aid pacification and rebuilding,” the pope wrote.

The deaths of the Italian military were expected to reignite the debate in Italy over Prime Minister Silvio Berlusconi’s support of the Iraqi war and over the government’s decision to send 3,000 troops to the country for peacekeeping and humanitarian assistance.

The Italian Parliament suspended its Nov. 12 sessions as a sign of mourning.

Archbishop Angelo Bagnasco, Italy’s military ordinary, said his reaction was one of “enormous pain accompanied by great surprise because this is the first

time an act of this type has been committed against our soldiers, who always have enjoyed and enjoy the Iraqi population’s great esteem and appreciation.”

The archbishop asked that the attack not be an occasion to reopen the debate about Italian military deployments, but that it become an opportunity “to better understand and appreciate our soldiers’ work for peace and security, which is never disconnected from a humanitarian attitude.”

Catholic leaders in Iraq also condemned the attack and offered their condolences to the Italians.

Chaldean Bishop Emmanuel-Karim Delly, a retired auxiliary of Baghdad, said Iraqi Christians condemn all terrorist attacks, and

“we firmly condemn the attack against the Italian military because it is an attack against the good of Iraqis as well.”

“We are sorry and stricken by what has happened to the Italians and for what has happened in the past to the Americans, the Poles and the British. These attacks are not being carried out by Iraqis, but by foreign terrorists who only want to bring chaos to our country,” Bishop Delly told MISNA, an Italian missionary news agency.

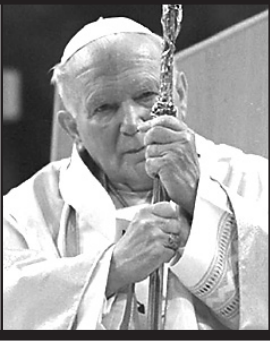
Archbishop Djibrail Kassab of Basra told MISNA, “I am deeply saddened about what happened to the Italian military in An Nasiriyah. Iraqis appreciate their work and respect them.”

“I express my firmest condemnation of this new act of violence.”

-Pope John Paul II

The Pope Speaks

Pope John Paul II



A ‘gift’ of salvation

Dear brothers and sisters,

The psalm we have just heard (Psalm 142) was the last prayer recited by Francis of Assisi on the night of his death in 1226. It is an intense supplication to the Lord, who is the sure refuge of those who place their trust in Him.

The assembly of the just gives thanks to God for His gift of salvation. Christian tradition sees in this psalm a reference to the persecuted and suffering Christ, whose resurrection has become the foundation and goal of our hope, the gift of eternal life in the glory of our God forever.

I offer special greetings today to the participants in the NATO Defense College: May you ever be strengthened in your commitment to build peace and increase stability in the world. Upon all the English-speaking visitors present, especially those from England, Malawi and the United States of America, I invoke the grace and peace of the Lord Jesus.

The baptized as beneficiaries of Christ’s work

Readings: Dn 7:13-14; Ps 93; Rv 1:5-8; Jn18:33-37.

In the Roman rite of baptism, each person is anointed both before and after the new/supernatural birth in water and the Holy Spirit (see Jn 3:5-8). First the oil of catechumens is used in this sacrament to symbolize the healing of human nature; then the chrism is applied to the person’s head as sign that he or she shares now in the priestly, prophetic and royal functions of Christ’s mission.

“Christ the great prophet, who proclaimed the kingdom of His Father by the testimony of His life and the power of His words, continually fulfills His prophetic office until His full glory is revealed. He does this not only through the hierarchy who teach in His name and with His authority, but also through the laity.” (Vatican II: *Lumen gentium*, Dogmatic Constitution on the Church, 35)

During His public ministry the Gospel records that Jesus was recognized as a prophet like Moses, promised in the book of Deuteronomy (18:15, 18). When people saw the multiplication of loaves to be a sign like the gift of manna, they proclaimed: “This is undoubtedly the prophet who is to come into the world.” (Jn 6:14) In their enthusiasm they might declare him to be their king, so Jesus fled to the mountain alone. (6:15)

His disciples needed time to hear (even though they would not learn) the complete message of Jesus concerning the Kingdom of God and the new life He had come to bring. Only after the resurrection would they appreciate fully what Jesus had accomplished.

The fourth Gospel records that Nathanael called Jesus the Son of God and the King of Israel (1:49); the name Israel referred to all 12 tribes and was an honorific title for the chosen people. The Gentile Pontius Pilate

Sunday Readings

Feast of Christ the King
(Nov. 23, 2003)

By Father Lawrence Frizzell



could only discuss the political-geographical region over which he ruled with a heavy hand, so the title “King of the Jews (Judeans)” seemed to imply that Jesus was considered to be an upstart who was rebelling against Tiberias Caesar.

In His defense, Jesus explained that His kingdom did not belong to “this world,” which is under Satan’s dominion. (See 13:2; 16:11.) The great task of Jesus the prophet was to testify to the truth, to the divine plan for the redemption of human beings from falsehood, sin and death.

At the Last Supper, Jesus told His disciples that he united in His own person the mission of king, prophet and priest.

“I am the way, the truth and the life” (14:6) is a statement that portrays Jesus as the king guiding His followers to the home of His Father, the prophet instructing them about the divine mysteries and promises, the Good Shepherd offering Himself as both priest and victim to

deliver them from death to life. (10:11 and 17; 1:29)

Thus the Gospel refers to Pilate’s question as supreme irony. Jesus stands before him and He philosophizes: “What is truth?” (18:30). Jesus had stated that anyone committed to the truth hears His voice (18:37), so at that point Pilate was not among Jesus’ sheep. (10:4 and 14)

In the vision of Daniel concerning the heavenly court at judgment, a mysterious being “like a son of man (i.e., human being)” came into God’s presence and received dominion, glory and kingship. (7:13) This figure represents the chosen people, as is indicated later. “Then kingship and dominion and majesty of all the kingdoms under the heavens shall be given to the holy people of the Most High.” (7:27)

The Gospels show that Jesus applied this title to Himself, not only to identify Himself with humanity during His humiliation and death, but also to hint at His return to judge the world. In both events He manifested His royal dignity. Tragically, He was mocked and

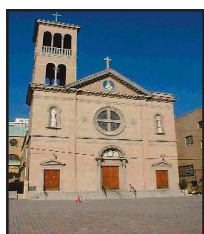
crowned with thorns (Jn 19:5) but for the faithful He is “the faithful witness (to God’s truth), the first-born from the dead (in the resurrection) and the ruler of the kings of the earth.” (Apoc

1:5) His paschal mystery benefits all the baptized, who become “a royal nation of priests in the service of his God and Father.” (1:6)

This Christian vocation of the baptized is the basis for the rendering their worship (service) worthy of union with the sacrifice of the Lamb. (See Apoc. 5:6-10.)

Father Lawrence Frizzell is Director of the Institute of Judaean-Christian Studies at Seton Hall University.

The great task of Jesus the prophet was to testify to the truth.



Saint Lucy Parish, Newark

Keeping faith alive for those near and far

BY LIESL FORES

Staff Reporter

It takes a lot to keep a parish that is 112 years old going strong. Often through changing times and population, churches lose their vitality and stronghold in the community. St. Lucy Parish in Newark knows the secret to success: to keep faith alive through devotion, prayers and community action.

While the number of registered families today is 325, about 1200 "souls"—a decrease from the parish's heyday in the 1940s when there were about 2000 families, mostly Italian immigrants or of Italian descent—hundreds of former parishioners and other visitors return regularly for Sunday Mass and for significant holy days, such as the Feast of St. Gerard on Oct. 16 and Christmas Eve Midnight Mass. This support helps sustain the parish.

On any given Sunday, there are usually between 800 and 900 people gathered, including current parishioners, primarily of Hispanic descent, the former parishioners, who commonly come from Belleville, Bloomfield and Nutley, and pilgrims from all over who come to visit the National Shrine of St. Gerard, one of the two chapels housed in the church.

Because of the Italian roots of the neighborhood and parish, there has always been great devotion to St. Gerard Maiello, born in 1726 in a small town in southern Italy and considered the Patron of Mothers, and in particular the Protector of Expectant Mothers.

His feast day is celebrated by an annual festival that has taken place at the parish for 104 years.

This tradition attracts thousands of people, current and former parishioners, those looking to enjoy an outdoor fall festival and myriad others with special prayers to St. Gerard.

Festival-goers often partake in one of the several Masses that are offered throughout each day of the celebration, the daily procession with the statue of St. Gerard (which can consist of thousands, led by a band, with others praying the Rosary), visits to the shrine and recreational activities.

"It's devotional and a get-together for former parishioners. People who go to visit [the shrine of St. Gerard] are mostly asking him for a favor or giving thanks for a favor received. It's a spiritual exercise and street festival, too," said Msgr. Joseph J. Granato, Pastor.

This year, according to Msgr. Granato, 53 buses arrived with pilgrims from all along the eastern seaboard. The festival took place on Oct. 16, 18 and 19.

Another custom centered on St.

Gerard is that of expectant mothers or women having trouble conceiving who come to St. Lucy's, usually about a half dozen every Sunday, says the pastor.

These visitors, who travel from a wide range of areas, can go to the shrine to pray before the statue of St. Gerard and also receive a handkerchief with his image that has touched the relic kept there: a piece of the saint's bone.

"We've handed out more than 10,000 handkerchiefs over the past 4 to 5 years. You'd be surprised how many women take the handkerchief into the delivery room with them," commented Msgr. Granato, asserting that many of the women who come to the shrine in hopes of conceiving are blessed soon after with the birth of a child.

He continued that he has received calls and letters from as far away as Germany, Australia and Poland requesting one of the blessed handkerchiefs. "We always send them."

A practice that was welcomed from its inception and with which the monsignor credits the unity of the parish and its many continued blessings is that of Perpetual Adoration of the Holy Eucharist.

Envisioned by two parishioners in 1998, Msgr. Granato agreed to their plan for a chapel where Perpetual Adoration could be held, as long as there were enough adorers to keep the vigil continuous 24 hours a day, seven days a week. A list was quickly produced, and attendance

has increased ever since.

While there may be one or two adorers every hour in the middle of the night, there are often six or seven an hour during the day.

One more significant tradition is Christmas Eve Midnight Mass. Another informal reunion of sorts, many former parishioners join the present congregation for this celebration and also get an opportunity to see the crèche for which St. Lucy's has become well known.

The nativity scene, which is displayed within the setting of an Italian village assembled in the shrine, includes "hundreds of statues," explained Msgr. Granato, and takes about three weeks to set up. The process is completed at the Midnight Mass, when, after a procession, the statue of the Baby Jesus is placed in the manger.

The 230 students at St. Lucy School, a K-8 institution run by the Sisters of St. John the Baptist, are a part of the great devotion that the parish brings to bear as well. Some parishioners, and others from the neighborhood and general area, all attend Mass weekly at the church.

One grade is present during at least one of the six morning Masses every weekday. They also go over for confession once a month, and there is a children's Mass on Sunday.

A CCD program of about 300 students involves two preparation programs, one for First Holy Communion and one for Confirmation (beginning in the fifth grade).

St. Lucy's has always tended to the surrounding community as well as its parishioners and students. After several devastating fires in the neighborhood, in 1976 two other parishioners approached Msgr. Granato with the request that something be done to assist the housing situation.

Msgr. Granato describes Arsenio Saporito, an engineer and one of the parishioners who appealed to him originally, as the "driving force" behind the ensuing project. Along with efforts from the pastor, the congregation and the state, St. Lucy's became the sponsor of Villa Victoria, a low-income subsidized housing facility on Seventh Avenue, across the street from the rectory, with 104 units for senior citizens and 90 units for families, completed in 1981.

St. Lucy's is in charge of general management of the residence today.

A similar project, also spearheaded by Saporito and the parish, is that of Lucian Commons, 22 one-family houses on Cutler Street in Newark. Complete with 2 or 3 bedrooms, a backyard, front yard and fence, each house was up for private sale at \$110,000. St. Lucy's subsidized



Advocate photos- Frank Wood

St. Lucy's is the site of the National Shrine of St. Gerard. Many people, especially expectant mothers and women hoping to conceive, come to pray and light candles at the statue of the Italian saint.

\$5000 for every house from an escrow from Villa Victoria.

Members of the parish's Legion of Mary, led by Father Michael Fuino, a retired weekend assistant at St. Lucy's who also leads the Spanish apostolate there, paid a visit to every family in the 300 new low-income, one-family houses in the vicinity to welcome them into the neighborhood and to the parish.

Msgr. Granato points out that a number of parishioners and students at the school are from Villa Victoria, Lucian Commons and these new homes.

"There's a certain spirit, either in the church or among the people," says Msgr. Granato, that draws people to the parish—whether they are returning or coming for the first time. "There's a friendly atmosphere. Everyone is welcome here."

He also indicated the importance of a familiar face for those who have moved away. "One of the strengths of the parish is there are nuns who have been here (at the school) for 30, 40, 50 years. I've been here for 48 years, and Father Joseph Nativo (parochial vicar) has been here 47 years. No matter how long they've been away, there's somebody here they've bonded with."

Concludes Msgr. Granato, who has been at the parish since his ordination in 1955 and pastor since 1977, "It's a special place, and we've been blessed. I wouldn't change it for the world."

St. Lucy Parish is located at 118 Seventh Ave. in Newark.



The statue of St. Lucy stands in St. Gerard Plaza, located outside the church. All the statues in the plaza and adjoining garden that were damaged or destroyed by vandalism in January have been repaired or replaced.

Roots of St. Lucy's, Newark, run throughout Archdiocese and beyond

No matter when they were parish-ioners, the faithful of St. Lucy Parish, Newark, return again and again to their first spiritual home.

A city and state landmark on Seventh Avenue in the First Ward, the parish began with the influx of Italian immigrants in the latter half of the 19th century.

It was not long before a decision was made to establish a national parish with the primary responsibility of caring for immigrants' souls.

On Sept. 20, 1891, St. Lucy Parish was incorporated. The cornerstone was laid on Dec. 13 that same year.

Appointed administrator in 1897, Father Joseph Perotti became the first pastor two years later. He served the parish and people he loved for 34 years.

From 1901-06 land was purchased, and buildings went up to facilitate a school. When the school was finished the children's education was put in the hands of the Sisters of St. John the Baptist. Today the school has an enrollment of 230 students.

Disaster struck in the spring of 1905 when fire damaged the church. According to parish records, "the draperies (were) thrown accidentally upon a candle of St. Rocco's niche, on account of wind."

Repairs were made. At the same time Father Perotti saw to it that a children's playground was built.

It was not long before the need for a new church building became evident. A major fund raising campaign was

launched on May 21, 1923. Ground was broken two years later. Though not completely finished, the church opened on the Feast of St. Lucy on Dec. 13, 1926.

At about the same time, Father Perotti was busy on several fronts. He provided facilities in 1921 for the Columbus Cadets and recreational facilities for other young people of the growing parish.

Father Perotti was elevated to the position of monsignor by Pope Pius XI in 1933, the year he died.

Father Gaetano Ruggiero was appointed the new pastor.

Under his leadership, St. Lucy's continued to expand, with its needs becoming increasingly complex.

The church was renovated and a rec-tory built. But perhaps the project closest to the pastor's heart was construction of a com-munity center.

Father Ruggiero served until his death in 1966. He was so linked to St. Lucy's that special permis-sion was granted for him to be buried in a plot adjacent to the church.

Throughout its history, St. Lucy's has been host to a variety of saintly processions and cel-ebrations. But the most enduring, and in a special way the most important, is the feast in honor of St. Gerard Maiella.

The saint holds a special place in parish life. An Aug. 9, 1926 parish entry record reflects "first—that the official title and patroness of the church is St. Lucy...second—the name of St. Gerard (is) to be added as follows: Sanctuary of St. Gerard or Shrine of St. Gerard." On Oct. 16, 1977, St. Lucy's was dedicated and declared to be the National Shrine of St. Gerard Maiella in the United States.

Each year a novena to St. Gerard precedes the main celebration of the Saint's feast day on Oct. 16. St. Gerard's relic is venerated daily. Special blessings are offered for the sick and expectant mothers. The feast and devotions have attracted as many as 60,000 pilgrims from as far away as Chicago and Pittsburgh. In discussing the devotion to St. Gerard, Msgr. Joseph Granato, the current pastor, explains it springs from "a vital, dynamic devotion."

Determined to revive the neighbor-hood and provide livable and safe

Meet the Pastor



Msgr. Joseph J. Granato

- Age:** 74
Date of Birth: April 9, 1929
High School: Our Lady of Good Counsel, Newark
College/Seminary/Graduate School: Seton Hall University, Immaculate Conception Seminary (Darlington)
Heroes: Pope Pius XII; Father Hugo Fraraccio, now deceased, a Vocationist priest from Saint Michael Parish, Newark
Favorite Saint: Immaculate Heart of Mary
Favorite Sport: Playing golf; watching football
Favorite Food: Spaghetti with meat sauce
Favorite Subject in School: Math
Favorite Movie: *The Song of Bernadette*
Proudest Moment: Assigned as pastor of St. Lucy's, and at same time St. Lucy's declared National Shrine of St. Gerard, Oct. 16, 1977
Last Book Read: *The Lamb's Supper: The Mass As Heaven on Earth* by Scott Hahn
Occupation if I weren't a Priest: No other choice

The focus at the end of 1901 was construction of a school. As the parish record notes, everyone recognized "the necessity of an English-Italian Catholic school for the moral and religious instruction and for the good education of the very numerous Italian children of the parish."

A familiar site, Italian-Americans of Newark parade through the neighborhood streets during the annual Feast of St. Gerard in October 1972.



In 1978, Archbishop Peter L. Gerety presented a pewter image of St. Gerard Maiella to Father Joseph J. Granato, Pastor. The image was placed in the national shrine at the parish. Archbishop Gerety received the image during a visit to Italy.

Priests, seminarians attend talk and pray with Archbishop



Discussing the program of the Oct. 23 assembly of clergy, held at Kozlowski Auditorium on the campus of Seton Hall University, with guest speaker Father Dan Danielson, second from right, are left to right, Msgr. Thomas Ivory, Msgr. Thomas A. Donato and Father Victor Kennedy. Father Danielson spoke on the spirituality of the priesthood to more than 200 Archdiocesan clergy.



Father John B. Martin, right, and another priest prepare to listen to the keynote speaker at last month's clergy assembly at Seton Hall University. Evening prayer with Archbishop Myers followed the talk to Archdiocesan priests and seminarians.


Archbishop John J. Myers shares a moment with seminarians from Immaculate Conception Seminary at the Oct. 23 meeting of Archdiocesan clergy.

Photos-A.J. Sundstrom Photography



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Toy safety tips for Christmas

Every holiday season, millions of parents flock to their local malls or toy stores, sometimes waiting in line for hours, to snag the “hot” toy of the season for little Billy or Susan. Sometimes, this “hot” toy has what seems like zillions of small parts that have to be put together by parents who toil for hours to ensure a special holiday for their child.

“When choosing toys for your children, you need to make sure the toys are well constructed and appropriate for their ability and age,” said William Richardson, Chairman of the Prevent Blindness New Jersey Board of Directors. “It is easy to get caught up in buying the ‘hot’ toy for your kids, especially when they beg and plead, but some toys, including those with a lot of small parts, may be poorly constructed and could cause serious injuries.”

Last year, more than 11,000 children under the age of 14 were treated in U.S. hospital emergency rooms for eye injuries caused by toys and sporting equipment. Toy guns contributed to the largest number of eye injuries, followed by playground equipment, bicycles, and balloons. These injuries can result from accidents (e.g., a

child tripping over a toy that is left on the floor), unintended misuse of the toy, or an inherent flaw in the toy’s design or material.

“The fact is that virtually all of these eye injuries are preventable. You can help keep your kids safe by showing them how to use the toys properly, by supervising them if they are very young, and by using sound judgement, rather than following the latest fad, when making a purchase,” added Richardson.

Toy sales in the U.S. exceeded \$20.5 billion last year, and a huge percentage of those sales were around the holidays. With the holiday season just around the corner, Prevent Blindness New Jersey has the following tips on how to make this a safe holiday season.

Inspect toys for safe construction. Products given to young children should be made of durable plastic or wood with no sharp edges or points. The toys should be able to withstand impact. Avoid purchasing toys with small parts for young children, as they tend to put items in their mouths, increasing their risk of choking.

Check your children’s toys regularly for broken parts. Throw broken toys out immediately if they

cannot be safely repaired. Older kids often alter their toys and misuse them, making them unsafe. It is better to be vigilant, even with older kids, so that serious eye injuries can be prevented.

Read the instructions and the suggested age level on the packaging. Assess whether the item is appropriate for the child’s ability and age. Age labeling is provided not just for developmental reasons, but for safety reasons as well.

Avoid toys that shoot projectiles such as toy guns—they contribute to a large number of serious eye injuries and can rob children of their sight. Last year, 2,600 eye injuries occurred in children age 14 and younger related to toy weapons, BB guns, slingshots and other propelled toys.

Look for the symbol ASTM F963. This indicates the product meets the national safety standards set by the American Society for Testing and Materials (ASTM).

Make recommendations to family members and friends about gifts that you feel are appropriate for your child.

Remain aware of recalled products. Large toy retailers post regular notices of recalled toys usually at the front of stores.

Prayer Before Our Thanksgiving Meal

Leader: Almighty and ever living God, as we gather around this table to share the joy of this Thanksgiving meal, we acknowledge that you are the God and Father of us all.


All: With gratitude in our hearts, we offer you praise and thanks for the health of our body and mind, for the warmth and shelter of our home, for the food that nourishes and sustains us, for the love of our families and friends, and for the joy and company we share at this Thanksgiving table. We especially offer you praise and thanks for the gifts of your love and life which you so generously give to us, your children. We remember all who are not with us and those who have gone before us marked with the sign of faith.

Leader: As we break and share this Thanksgiving meal we ask you to bless this food, let it recall your never ending care and providence, and remind us of the love and unity that should be ours as your people. We ask this through Jesus Christ our Lord and Bread of Life, who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

Author unknown

The preceding prayer is from the Worship Office of the Archdiocese of Newark, reprinted with permission.





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| St. Francis Church Hoboken | Queen of Peace Church North Arlington |
| | St. Michael Church Palisades Park |
| | St. Therese Carmelite Chapel Paramus |



Sacred Heart etching celebrates Archdiocesan Sesquicentennial

New to the Cathedral Shoppe at the Cathedral Basilica of the Sacred Heart, Newark, is an etching in glass of the Sacred Heart of Jesus portion of the statue that stands between the two main doors.

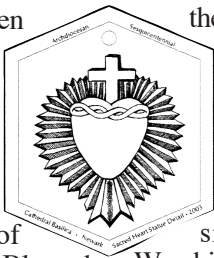
The glass etching is a commemorative ornament of the Sesquicentennial of the Archdiocese of Newark. The Diocese of Newark was erected by Blessed Pope Pius IX on July 29, 1853.

The collectable features the detail of the Sacred Heart on the granite statue, which is one of two statues of the Sacred Heart outside the Cathedral Basilica.

Another, of copper, rises above the apse of the main sanctuary and faces north over the city. A third, of multi-colored marble, stands within the edifice above the canopy over the altar.

The Sacred Heart detail etching is available at the Cathedral Shoppe, accessible on the Ridge Street side of the Cathedral Basilica, or through the

Worship Office located in the Archdiocesan Center across the street from the Cathedral Basilica. The cost is \$12. To order an etching through the Worship Office call (973) 497-4361.



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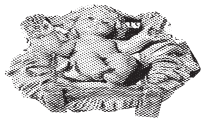
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CCS schedules holiday programs

During the holiday season, Catholic Community Services (CCS) receives and distributes donations of food, toys and clothing to needy families throughout the Archdiocese of Newark.

In addition to the preparation of meals in CCS shelters, programs such as Help a Family at Christmas, target specific families and provide them with gifts.

Since 1985, the Emergency Food and Nutrition Network of CCS has coordinated Help a Family at Christmas.

Conducted in partnership with more than 70 parishes in the Archdiocese, and a network of other churches, the program provides a unique and personal opportunity to reach out and "adopt" a needy family in dire need of help.

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Seasonal events planned throughout Archdiocese

Parishes and organizations throughout the Archdiocese of Newark have begun scheduling events for the upcoming Christmas season.

• The Garwood Knights of Columbus, Msgr. John M. Walsh Council 5437, is collecting new, unwrapped toys for terminally ill children of the Make a Wish Foundation.

Donations can be dropped off after 4 p.m. at the Council Hall, 37 South Ave. Parking is available behind the building on Willow Avenue. Monetary donations should be made payable to Garwood K of C Toy Drive.

For additional information call Keith M. Gallagher, toy drive chairman, at (908) 789-0555 during business hours and at home at (908) 789-0931.

• Special children and adults will attend a Camp Fatima Christmas Celebration at the Knights of Columbus Hall, 1034 Jeanette Ave., Union, on Sunday, Dec. 14, from 1 to 4 p.m.

Call or write before Dec. 9: Sister Ann Dominic, O.P., St. Michael Parish, Union, NJ

07083; call (908) 686-5271.

• Notre Dame Parish, North Caldwell, will present a Christmas Concert by the Orchestra of Saint Peter's by the Sea, on Sunday, Dec. 21 at 7:30 p.m. Father Alphonse Stephenson, an internationally known priest and conductor, will lead the concert.

Tickets, priced at \$25, can be purchased by calling (973) 226-0979. The church is located at 358 Central Ave.

• Concerts at Caldwell College continues Dec. 5 at 8 p.m. in the Student Center auditorium with the annual Christmas Spectacular. Featured will be carols performed by the brass and college choir.

Reservations are required and seating limited. Group rates are available. Individual tickets will be sold at the door.

Call Laura Greenwald at (973) 618-3520, 618-3326 or email lgreen@caldwell.edu.

• St. Theresa Parish, Kenilworth, will hold a holiday bazaar Nov. 29 from 10 a.m. until 9 p.m. in McVeigh Hall, 540 Washington Ave. The event is a parish fund raiser.

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Opposition to death penalty rests on moral issues

BY BRIAN FORES
Staff Reporter

How he came to oppose the death penalty was explained by author and attorney Scott Turow, speaking at Seton Hall Law School in Newark.

Turow, best known for his novel *Presumed Innocent*, addressed students last month during a book signing for his latest work, *Ultimate Punishment: A Lawyer's Reflection on Dealing with the Death Penalty*.

Turow, an assistant United States Attorney in Chicago from 1978 to 1986, discussed the death penalty cases he had worked on, the different arguments for and against the death penalty raised by each case, and his personal evolution and ultimate decision to side squarely against the death penalty.

"Unlike most legal issues, which the public is removed from, all Americans have opinions about the death penalty. I don't criticize anyone's opinion on this issue, because I've held all of them," he explained.

Turow served on a 14-member commission appointed in 2000 by Illinois Gov. George Ryan to consider reform of the capital punishment system. The commission was appointed after the governor declared a moratorium on executions, and delivered its report in April 2002.

Turow explained that as a member of the commission he had heard all the arguments in favor of the death penalty, and was able to assess each of them thoroughly.

He noted that one of the most common arguments for the death penalty is deterrence: "General deterrence could be justified if there was enough compelling evidence to prove that it is effective. The majority of sociologists believe that it is not." Turow also stated that the murder rate is actually lower in states that have outlawed the death penalty.

In the debate on the death penalty, Turow said that the victims' families and loved ones have come to the fore, "since the victims can no longer speak, and their loved ones take on their voice."

"Losing one to murder is unlike any other loss, because their death is caused by the conscious will of another human being," Turow pointed out. "It is an unparalleled event for the family of the victim, which presents a unique burden of emo-



Scott Turow

tional inequality. I cannot count how many times a family member has said, 'My daughter is dead, but her killer is not. You tell me any other crime where the perpetrator ends up better than the victim.' The truth is, there is none."

Turow noted that even if those convicted receive death, there is no real gain for the family. "Prosecutors often hold out

the victim's family, or justice for the victim, as a fig leaf, but there are few cases where this argument will hold up in court, because in the end, the prosecutors' ultimate goal is not to attain justice for the victim, but to achieve the greater good for all of society," he said.

Turow reserved what he considers the best moral argument for last—an issue of moral proportion: some crimes are so horrible, authorities must make a statement that this is not acceptable; it demeans life and justice if there is not a stringent punishment reserved for the worst crimes.

"The problem with this argument is that the death penalty then becomes symbolic and reflects our own values as a society. We must then ask ourselves, 'What is the ultimate punishment for the ultimate evil?'"

Turow added that before DNA testing, eyewitness testi-

mony was often the most damaging evidence that could be offered in a murder trial, but "seeing a crime take place clouds perception. People tend to fill in the blanks. Today we know that eyewitness testimony is the single leading cause of wrongful convictions."

Turow mentioned other issues that effect and politicize the argument: geography, gender and race. "Fifty-five percent of homicides are committed by African-Americans, yet whites

are most likely to get the death penalty. If you kill a white person, whether you are white or black, you are more likely to get the death penalty. Poverty and living in an urban area are also contributing factors," he noted.

Before concluding, Turow reiterated that the defining factor for him, in deciding to side against the death penalty, is that the justice system is incapable of defining the meaning of ultimate evil or ultimate punishment with unfailing accuracy.



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November 19

Holy Family Church, Nutley, monthly meeting of the St. Lucy Filippini Sodality, at 8 p.m., at St. Joseph’s Center.

Immaculate Conception Church, Norwood, Christmas sale, 6 to 10 p.m. Other dates are Nov. 20 and Nov. 21 same time and Nov. 22 from 9 a.m. to 3 p.m. Call (201) 768-1600.

St. Michael School, Cranford, open house, 7 p.m. to introduce the school’s Early Childhood program. Call (908) 276-9425.



November 22

St. Therese of Lisieux Parish, Cresskill, “An Evening of Song” concert, 6:30 p.m. Donation \$10, \$5 seniors, children free. Call (973) 497-4365.

November 23

Our Lady of Sorrows Parish, South Orange, *Christus Rex*, Solemn Evening Prayer and

Benediction, 3 p.m. Call (973) 763-5454, Ext. 234.



Knights of Columbus. Union, blood drive from 11 a.m. to 4 p.m. Call (973) 676-0547.



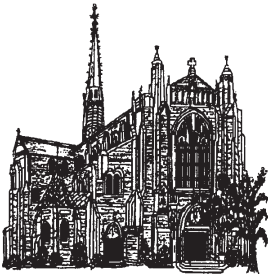
November 24

St. Thomas the Apostle Parish, Bloomfield, holy hour for life and special intentions, 7:30 p.m. Call (973) 575-5222.

November 29

St. Michael Church Parish, Cranford, St. Nicholas gift giving shrine. Take one candle, purchase the gift that is noted on the candle and return it. From Nov. 29 at the 5:30 p.m. Mass to Dec. 14 following the noon Mass. Call (908) 276-0360.

St. Thomas More Parish, Fairfield, craft sale from 9:30 a.m. to 3 p.m. Call Bonnie Fritz (973) 256-0407.



December 2

Our Lady of Sorrows Parish, South Orange, Advent lectures series begins, 7:30 p.m. in St. Joseph’s Hall, enter on Fourth Street. Greg Tobin, editor of *The Catholic Advocate* and author of *Selecting the Pope*, will speak on the rich history of the papal election process. The following Tuesday, Dec. 9, Sheri A. Rickert, J.D., Chancellor of the Archdiocese of Newark, will lecture on “Lay Women in the Church.” Light refreshments, donation requested. For information call parish office (973) 763-5454.

December 5

St. Mary’s Parish, Nutley, “Unexpected Songs: An Evening of Broadway Music” 7:30 p.m. Call (973) 235-1100 or (973) 667-0325.

December 6

St. Philomena Parish, Livingston, Day of Reflection: “Preparing your Family for the Birth of Christ.” From 10:30 a.m. to 2 p.m. Call Deacon Joe Francione (973) 992-0994.



Sacred Heart Parish, Bloomfield, free 125th anniversary concert, “A Tapestry of Music,” 7:30 p.m. Call (973) 748-1800.

The National Council of Catholic Women of the Archdiocese of Newark will honor Judith Reilly of Our Lady of Mercy Parish, Park

Ridge, at its annual Christmas Luncheon at the Fiesta, Wood Ridge. For additional information call Clarinda (201) 945-3855 or Adele (201) 939-7639. For reservations call Audrey (201) 659-5723.

St. Thomas the Apostle Parish, Bloomfield, Ministry of Spiritual Direction, will present a special Advent program, “Mary and Elizabeth Waiting in Hope, Remembering the Promise,” from 9:30 a.m. to 2:30 p.m. in the parish center. Offering \$20. To make a reservation call Anna at (973) 338-9538.



St. Cassian Parish, Upper Montclair, will present its fifth annual Candlelight Christmas Carol Sing on Sunday, Dec. 7 at 7:30 p.m. A free-will offering will be received. For additional information call (973) 744-2850.

Our Policy

To publicize an upcoming event at your parish, school or organization on the “Around the Archdiocese” page, please note:

- Submissions must include the name of the sponsoring organization, a phone number for the contact person and event specifics, including the date, place and time.
- Deadline for submission is 10 days prior to publication date.

The Catholic Advocate publishes submissions as space allows and cannot print an item more than once.

- Contact by **email:** mielejos@rcan.org, **fax:** 973-497-4192, or **mail:** The Catholic Advocate, Around the Archdiocese, 171 Clifton Ave., Newark, NJ 07104

Local Highlights

Retreats

- The Office of Family Life Ministries of the Archdiocese of Newark, for fathers who have lost a child, an evening of prayer, discussion and reflection on Dec. 5, at Notre Dame Parish, 358 Central Ave., North Caldwell, 7:30 p.m. Pre-registration requested. Call (973) 497-4327.
- Benedictine Center for Spirituality at St. Walburga Monastery, Elizabeth, “Psalms: Drinking at the Well,” and Advent weekend retreat for women, Dec. 5-7. A Monastic Live-in, for women age 20-30, January 16-23. An opportunity to live, work and pray with a Benedictine community. Cost \$150.

Reunions

- St. Mary School, Denville, is seeking graduates for the celebration of its 50th year in 2004. Graduates should provide name, home address, phone, email and graduation year. Call (973) 627-2606, fax (973) 627-9316 or send an email to stmaryalumni@aol.com.
- Mother Seton Regional High School, Clark, will hold an all-class alumnae reunion on Sunday, Dec. 7, to celebrate its 40th anniversary. The school is trying to locate alumnae. Graduates who have not received an invitation are asked to call the Development Office at (732) 382-1952.

Open houses

- Mother Seton Regional High School, Clark, on Wednesday, Dec. 10, from 7:30-9:30 p.m. Exit 135 off the G.S. Parkway. Call (732) 382-1952.

Scholarships

- Benedictine Academy, Elizabeth, will administer its annual scholarship examination on Saturday, Dec. 6. Any eighth grade girl who has registered for the Cooperative Admissions test for entrance to Catholic high school can participate. Call (908) 352-0670, ext. 104.
- Graduates of the Academy of the Holy Angels, Demarest, who are in need of partial tuition for a year in an undergraduate or graduate program, have until Dec. 20 to submit an application. The Ellen and Ralph Merz Scholarship is open to Academy graduates enrolled in a college or university. Recipients must maintain a minimum 3.0 grade point average. Contact Maureen O’Connor, Director of Development, at (201) 768-7822, ext. 211 or via email at development@holyangels.org. Applications are also available via the internet at www.holyangels.org under alumnae-alumnae news-Merz Scholarship application request.

Craft fairs

- Caldwell College’s 29th Annual Craft Show and Sale will be held Nov. 22 and 23, from 10 a.m. to 5 p.m. in the Student Center. Proceeds go to the Friends of Caldwell College Scholarship Fund. For information or to request a space, call Jane Bestys at (973) 226-2885 or Linda Havel at (973) 228-1453.
- The Christmas Fair at the St. Francis Gift Shop, 253 Knickerbocker Rd., Tenafly, will be open daily from 10 a.m. to 5 p.m. from Nov. 22 through Dec. 24. Proceeds benefit the Franciscan Sisters Infirmary. For information, call Sister Trinity at (201) 568-0478.

- The Parents’ Guild of Mother Seton Regional High School, Clark, will sponsor a craft fair from 9 a.m. to 4 p.m. on Dec. 6.

March for Life

- Theodore Cardinal McCarrick, Archbishop of Washington D.C., has invited all youth to participate in special events during the March for Life in Washington, D.C., on Jan. 22, including this year’s Rally for Life and Youth Mass. The MCI Center, which can accommodate up to 20,000, has been booked for this event. Admission to the MCI Center is free, and seating is on a

first-come-first-serve basis. For information, call the Respect Life Office at (732) 388-8211 or email arnewrespect@sanj.org with the number of students who will be attending.

Miscellaneous

- Carmel Retreat, Mahwah, will offer Handel’s *Messiah*, on Nov. 30 at 2 p.m. Father James Boyce, O.Carm., music professor at Fordham University, musicologist and classical pianist, will host the evening. Cost is \$40, and includes dinner. To register, call (201) 327-7090.
- Dicey Riley, a four-member band specializing in traditional Irish music, will present a concert to benefit a surgical mission effort in Sierra Leone, West Africa, on Saturday, Nov. 15, from 8 to 10 p.m. at the Church of the Assumption Parish Center, 91 Maple Ave., Morristown. Suggested donation \$10 for adults; children are free. Call (973) 539-2141.
- The Career Resources Ministry of Our Lady of Mount Carmel Parish, 1 Passaic St., Ridgewood, will present a planned series on Career Workshops in the parish center. “Networking the Number One Job Market Search Technique” will be held on Dec. 14, and “Interviewing,” on Jan. 11. Call (201) 612-8332.

• The Academy of the Holy Angels in Demarest will serve as the drop-off site for the annual Thanksgiving Turkey and Food Drive of the Community Food bank of New Jersey on Saturday, Nov. 22 from 10 a.m. to 2 p.m. Frozen turkeys and non-perishable foods are sought. Call Debra Pirsos at (201) 768-7822 ext. 244 or visit www.holyangels.org.

• Singlez / Amicus (<http://www.singlez.org>), a Catholic singles group for those ages 21-49, will be holding several events in the upcoming months, including a night of games, fun and trivia, on Dec. 5, from 8 p.m. to 11 p.m. Cost is \$3.00. A Christmas Toy Drive, gifts within the \$10 range. Call (973) 248-0352 for either event. On Dec. 6 a Mass and Meal at 4:50 p.m. at Holy Angels Parish, Little Falls, call (973) 785-9374; bowling on Dec. 7 at T-Bowl II in Wayne at 2 p.m. cost is \$4.50; and Christmas Dinner Party Dec. 14 at 5 p.m. at Que Pasta, Saddle Brook. Cost is \$28. For either event, call (973) 248-0352.

Marriage

• The first annual New Jersey Health Marriages Summit will be held Nov. 21 from 8:30 a.m. to 5 p.m. in the Ramada National Conference Center, West Windsor.

Complete educational picture is board's focus

BY TRISH FITZPATRICK
Special to The Advocate

Members of the Archdiocesan School Advisory Board (ASAB) come from all walks of life.

Among their ranks are teachers, attorneys, principals, a law professor, a writer, school administrators, businessmen and women, parents, lay and Religious.

A diverse group, they share a love of children and a firm belief in the Catholic schools. They also share a desire to help make the schools of Archdiocese of Newark as strong and healthy as possible. The ASAB is a group of 16 men and women appointed by Archbishop John J. Myers. At the helm is Sister Dominica Rocchio, S.C., Secretary for Education and Superintendent, and Brother Ralph Darmento, F.S.C., Deputy Superintendent. The primary responsibility of the ASAB is to advise the Archbishop as to policy in the 127 elementary schools and 37 high schools, representing almost 54,000 students in a diverse archdiocese.

Frank Falcicchio, President of the ASAB, defines its role in this way: "Geographic diversity in

the group is important so that the needs and character of the Archdiocese are understood and reflected in the membership."

This year, representing Hudson County are Isabella Castellanos, Frank Falcicchio (President), Kay Grusenski, Dr. Madelyn Healy, Kevin Lyons and Ellen Short. Essex County members are Catherine Cowley and Kathleen Masker (Vice President). From Union County it's Robert Wischusen and Trish Fitzpatrick, and from Bergen County, Donna Baboulis, Mary Baier (Secretary), Kerry Low and JoAnn Mathews.

The ASAB meets as a whole five times a year. But during the school year much is done in committee with the help of the school office staff. There are five committees: Policy Review, Marketing/Enrollment, Nominations/Constitution Review, Recommended Salary Scale, and Leadership. Each receives its charge from the Archbishop and works through the year to develop recommendations to him. The Marketing/Enrollment Committee, headed by Dr. Healy, is concentrating this year on promoting a grade K-12 con-



Advocate photo-Ward Miele

Board members include, left to right, standing, Kevin Lyons, Robert Wischusen, Robert Rengley, Paule Franzese Rosella, Kerry Low, Trish Fitzpatrick, Dr. Madelyn Healy, Kay Grusewski, Isabela Castellanos and Donna Baboulis. Seated are Mary Baier, JoAnn Mathews, Frank Falcicchio, Sister Dominica Rocchio, S.C., Brother Ralph Darmento, F.S.C., Kathleen Masker, Ellen Short and Catherine Cowley.

cept of Catholic School education and will focus much of its attention on the transition of students from elementary to secondary schools.

Robert Ringley, chair of Policy Review, and his group will continue to study the various school policies in effect to ensure their timeliness and relevance in light of new and diverse challenges. Baboulis, an attorney, will review the ASAB Constitution with her committee and will also explore ways to attract dedicated candidates to serve on the Board. "We welcome inquiries from parishioners from all walks of life who may wish to serve on this Board, which is so critical to the mission of our Archdiocese. We seek people from the four counties of our Archdiocese to ensure that

we have a good understanding of the geographic makeup of our schools. If you would like to explore this opportunity, please speak to your pastor, and he will provide information to you," she explained.

Falcicchio heads the Salary Scale Committee, and this year the committee is turning its attention to administrative and staff salaries. Mathews, Principal of the Academy of the Most Blessed Sacrament, Franklin Lakes, says that the Leadership Committee will continue to examine the recruitment and preparation of principals with an emphasis on their educational and religious formation.

Sister Dominica and Brother Ralph keep the ASAB abreast of new developments in education. A focus this year is the compli-

ance with the Dallas Charter, established to protect children.

The group as a whole will continue to discuss such important issues as enrollment management and the Middle States Accreditation process, which so many Archdiocesan schools undertake.

Brother Ralph credits the ASAB "with keeping an informed eye on the policies necessary to ensure that our Catholic schools are carrying out their mission to be 'authentically Catholic, quality communities of learning.'"

Pastors are responsible for nominating candidates. Those interested in the ASAB should contact their pastor or the principal of their local Catholic elementary or secondary school for further information.



Enjoying the celebration are, left to right, students Nicole Galvez, Fatima Dy, Ashley Syjongtian, Marianne Mangalili, Angela Keefe, Katrina Cleofe, Jennifer Kaminski and Stacey Malek. All are juniors.



Welcoming Archbishop Myers are, left to right, Assistant Principal Joan Barron; Maribeth Gecale, Class of 2004 and vice president of the student council; Sister Mary Anne Rattigan, Assistant General Superior of the Sisters of Charity of Convent Station; Sister Dominica Rocchio, Superintendent of Schools; Assistant Principal Sister Jacquelyn Balasia; Sister Regina Martin, Principal; Giselle Asuncion, Class of 2004 and president of the student council; and Arlene Pineda, Class of 2004 and publicity chair of the student council.

Mother Seton H.S. marking four decades of learning

Archbishop John J. Myers helped Mother Seton Regional High School, Clark, mark its 40th anniversary recently by celebrating a special Mass.

Saying the school community was "thrilled" to have Archbishop Myers' participation in the celebration, Sister Regina Martin, Principal, added, "we will continue to celebrate 40 years of academic excellence with Seton spirit throughout the school year with a series of special events."

The Seton anniversary spirit will continue with an alumnae reception next month, a family communion breakfast early next year and in April, the Parents' Guild will host "An Evening with Bobby Byrne" in the gymnasium.

Mother Seton is staffed by the Sisters of Charity of Convent Station and by lay faculty and staff members.

The faculty averages over 15 years of teaching experience with over 45 percent of the staff pursuing a master's degree.

Enrollment figures stand at 400 young women from Union, Middlesex and Essex counties. The school is accredited by the Middle States Association of Secondary Schools and the New Jersey Department of Education.

Over 48 percent of the Class of 2003 earned academic scholarships totalling \$3,600,000.

When the school opened in 1963, classes were held in an isolated second-floor wing of a new building. That was because construction had not yet been completed.

The late Sister Irene Margaret Vopelak was the founding principal. Sister Regina is her successor.

Today the school has an enrollment of over 400 students. Each classroom is networked and connected to the internet.

Adoration, benediction held

To mark the ongoing celebration of the sesquicentennial of the Archdiocese of Newark, the 26 deaneries held Eucharistic Adoration and Benediction at locations throughout the four counties of the Archdiocese in the month of October.

Beginning Sunday, Oct. 5 for Deanery 12 at St. Aloysius, Jersey City, and Deanery 19 at St. Lucy, Newark, the celebrations continued on each subsequent Sunday throughout the month.

Oct. 12 saw Exposition of the

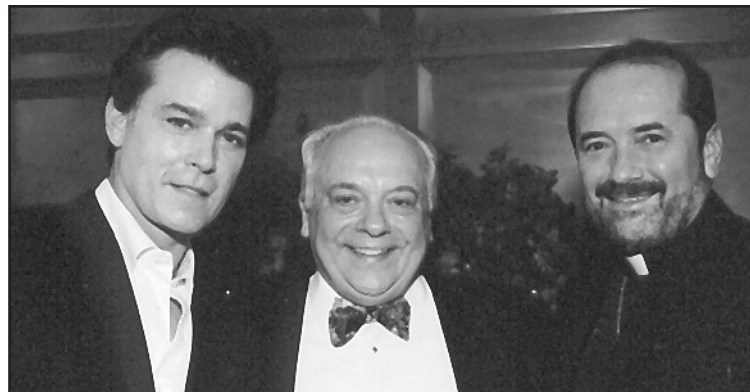
Blessed Sacrament for Deanery 20 at Sacred Heart, Vailsburg; Deanery 24 at St. Elizabeth of Hungary, Linden; Deanery 25 at St. Genevieve, Elizabeth, and Deanery 26 at Immaculate Heart of Mary, Scotch Plains.

On the following Sunday, Oct. 19, nine events were held: for Deanery 6 at Church of the Epiphany, Cliffside Park; Deanery 9 at Our Lady of Grace, Hoboken; Deanery 11 at St. Mary, Jersey City; Deanery 13 at Our Lady of Mount Carmel, Bayonne; Deanery 14 at Holy Cross, Harrison; Deanery 15 at Notre Dame, North Caldwell; Deanery 16 at Sacred Heart, Bloomfield; Deanery 17 at St. John, Orange, and Deanery 22 at St. James, Springfield.

The final Sunday of the month saw an additional 11 deaneries participating in the program, starting with Deanery 1 at Nativity, Midland Park; Deanery 2 at Our Lady of Mercy, Park Ridge; Deanery 3 at Church of the Ascension, New Milford; Deanery 4 at St. Joseph, Lodi; Deanery 5 at Holy Trinity, Hackensack; Deanery 7 at St. Joseph's, East Rutherford, and Deanery 8 at SS. Joseph and Michael, Union City.

Deanery 10 celebrated at St. Nicholas, Jersey City; Deanery 18 at St. Paul the Apostle, Irvington; Deanery 21 at Our Lady of Mount Carmel, Newark, and Deanery 23 at St. Michael's, Union.

The Eucharistic celebrations at each of these locations were planned by the sesquicentennial committee of the Archdiocese, which will continue to promote events throughout the year, leading up to the 50th anniversary of the dedication of the Cathedral Basilica of the Sacred Heart, Newark.



Special guest at CCS Family and Adoption Services Gala, Ray Liotta (left), poses with CCS Executive Director Dr. Phillip Frese and Bishop Edgar M. da Cunha. Liotta, an adoption advocate, was placed for adoption through the agency.

Star shines at adoption gala

BY LIESL FORES
Staff Reporter

The 400 attendees at last month's Catholic Community Services (CCS) Family and Adoption Services Gala at the Mezzanine – The Historic National Newark Building were in for a treat, when special guest, actor Ray Liotta, said a few words.

A longtime advocate for adoption and a recipient of the organization's services, having been placed for adoption through CCS Family and Adoption Services himself, Liotta spoke of his own experiences and acknowledged the love and sacrifice of birth mothers in placing their babies for adoption so that those children can have a better life.

The actor also spent time talking with a group of adopted teenagers, as well as taking photos and signing autographs.

The goal of the event was twofold: to pay tribute to the agency on its 100th anniversary and to raise much-needed funds. The theme was "A Centennial Celebration: One Hundred Years of Building Families Through Adoption." Over \$130,000 was netted.

After a welcome by event chairwoman Renee Bettinger, several speakers offered their appreciation and thoughts on the milestone, including Dr. Phillip Frese, CCS Executive Director, Henry J. Amoroso, Esq., CCS Chairman of the Board of Trustees, and Bishop Edgar M. da Cunha, S.D.V., Regional Bishop of Essex County, who gave the invocation.

Other attendees included CCS staff, clergy and many adoptive and birth families and friends, all there to show their support for adoption, asserted Patricia Chiarello, Program Manager.

"There were a lot of emotions from a lot of people," she noted. "The mood was very positive."

One of the highlights of the night was a presentation that CCS Family and Adoption Services made to Liotta of a framed and engraved photograph of him as a child that his adoptive parents had sent to the organization when he was a small boy.

Chiarello explained that he was very touched by the gift—a picture he had never seen—and by the whole celebration in general. "He was very gracious."

Concluding that the event was a success, Chiarello pointed out that she is still receiving positive feedback. It was a "wonderful" evening, she assured.

Official Appointments

Archbishop John J. Myers has announced the following appointments:

Deans/Union County

Very Reverend Stephen S. Feehan, V.F., Pastor of the Church of the Little Flower, Berkeley Heights, has been appointed Dean of Deanery 22, Union County Northwest, effective Oct. 7, and ending Oct. 7, 2008.

Other/Bergen County

Reverend Don Bosco Park, Parochial Vicar of the Church of Our Lady of Mount Carmel, Ridgewood, has been appointed Court Chaplain of the Catholic Daughters of the Americas Court #1712 at Our Lady of Mount Carmel, Ridgewood, effective Oct. 28.

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National post to Catholic Advocate advertising director

Margaret Pearson-McCue, Advertising Director of *The Catholic Advocate*, has been elected Secretary Treasurer of Catholic Advertising Network's Board of Directors.

"Marge is a wonderful colleague and a great teacher," noted Greg Tobin, the editor and associate publisher of *The Catholic Advocate*. "She has directed our advertising sales for the Advocate for many years, but that is only one of the many tasks and responsibilities that have fallen to her. And she handles new assignments as well as the same old stuff with passion, professionalism, and a genuine care for those with whom she interacts."

Throughout the state of New

Jersey, as well as the entire Northeast region, Pearson-McCue is respected as one the leading professionals in Catholic diocesan newspaper publishing. Her longtime boss, the late Robert Dylak, publisher of *The Catholic Advocate*, often spoke of his deep respect and affection for her.

"Bob Dylak would be 'over the moon' with this recognition of Marge and the Archdiocese of Newark," Tobin remarked.

He added, "The companies and institutions that advertise in *The Catholic Advocate* know they have an 'advocate' in Marge Pearson-McCue. She seeks to help each and every advertiser put the best foot forward in the vibrant marketplace among the 1.3 mil-



Margaret Pearson-McCue

lion Catholics in the four counties that comprise the Archdiocese. By doing so, she contributes to the overall evangelizing and educational mission of the newspaper—helping it remain financially viable and attractively produced."

Echoing Tobin's sentiments,

James Cassidy, Board Chairman, said Pearson-McCue's appointment is a "tremendous tribute" to the veteran advertising executive.

Pearson-McCue said she "appreciated" the appointment because it came from among her peers.

Citing her vast experience, energy and natural ability, Cassidy said Pearson-McCue brings "much to the table...I look forward to her bringing her considerable talents to the Board and the Catholic Press Association." The Catholic Advertising Network is a nationwide organization. Cassidy is also general manager of The Monitor, newspaper for the Diocese of Trenton, and diocesan

secretary for community relations.

Pearson-McCue began at *The Catholic Advocate* in 1989 as an account executive.

Six years later when Pope John Paul II visited the metropolitan area and the Archdiocese of Newark, she assumed several major responsibilities of advertising director. In 1996 she took on her current duties.

Under Pearson-McCue's tutelage, *The Catholic Advocate* has garnered state and national advertising recognition. Two years ago the department won first place in Catholic Press Association competition for the best new media kit. Several special sections of the paper have also won awards.

Sacred text exhibition

Continued from page 1

of items was restricted due to the size of the gallery.

All four religions represented at the exhibit, Father Frizzell explained, are all practiced in the Garden State. Islam, Christianity and Judaism, he went on are all linked through the Bible as a source of revelation. All three religious, Father Frizzell added, have Abraham as the "great patriarch."

The exhibit contains both reproductions and original texts. It is the original works that elicit particular interest and awe. Available to visitors to the exhibit is a Book of Hours from 1450, a page from an Illuminated Breviary dating back to 14th Century Italy and a page from a 1455 Gutenberg Bible.

Another highlight are articles on the African experience of Christianity. There are items from the ancient Christian country of Ethiopia.

Citing the impact of Vatican II, Father Frizzell says much

has happened since the Institute of Judaeo-Christian Studies was established.

It is his hope that those who go to the exhibit will "realize the diversity of the faith experience in New Jersey." He is convinced it will be a "positive" experience allowing people to gain a better understanding of other religions. That, he says, will lead to the ability to deal with common concerns and issues.

Looking ahead, Father Frizzell takes the view that although the Institute has limited resources, it will continue

to concentrate on relations between the two religions. Collaboration between other institutes nationwide, he stressed, is essential. The Seton Hall program, said its director, is "by far" the oldest.

The exhibit is made possible by a grant from the New Jersey Council on the Humanities, a state program of the National Endowment for the Humanities.

The exhibit is open weekdays from 10:30 a.m. to 4:30 p.m. It runs through Dec. 17 but will be closed during the Thanksgiving break Nov. 20-30.



A Prayer Rug of the Masjid Al Aqsa Mosque in Jerusalem.

Advocate photos- Ward Miele

Obituaries

Father George D. Drexler, 90

A Mass of Christian Burial was celebrated Oct. 18 for Father George D. Drexler, 90, who died on Oct. 15.

A native of Newark, Father Drexler was ordained by Archbishop Thomas J. Walsh in St. Patrick's Pro-Cathedral, Newark, in 1939. He celebrated his first Mass at Saint Michael Church, Newark.

His service in the Archdiocese of Newark included assignments at St. Venantius Parish, Orange; St. Mary Parish, Plainfield, and St. Joseph Parish, Jersey City. He then

became the first pastor at Holy Spirit Parish, in Union, where he was named Pastor Emeritus after retiring in 1978.

He moved to Sea Girt and became an active weekend assistant at St. Michael's Parish, Long Branch, serving 25 years, up to two weeks before his death. The parish has established an award named after him, given to people who have contributed their time and talent at some cost to themselves for over 20 years. He had been residing at St. Michael's for the past five years.

Sister M. Elizabeth Fetzer, 88

A Mass of Christian Burial was celebrated Oct. 22 for Sister M. Elizabeth Fetzer, S.S.N.D., 88, who died on Oct. 19.

Sister Elizabeth entered the School Sisters of Notre Dame in 1931 in Germany, and came to the United States after professing her vows in 1940.

Her assignments in the Archdiocese of Newark included ministering in food services as chef for 23 years in St. Leo Parish's convent, Irvington, and at St. Peter's Orphanage, Newark. She retired to the Sisters of Notre Dame Provincial Mother House, Wilton, CT in 1993.

Sister Grace Polizzotto, M.P.F., educator

A Mass of Christian Burial was celebrated Nov. 4 for Sister Grace Polizzotto, M.P.F., 85, who died on Oct. 31.

Sister Grace professed her vows for the Religious Teachers Filippini in 1944. She earned a B.S. from Columbia University and an M.S. from Fordham University, both in New York.

Her assignments in the Archdiocese of Newark included teaching upper graders at Our

Lady of Mt. Carmel School, Jersey City; St. Joseph School, Lodi, and St. Anthony School, Union City. She also served as elementary school principal at Holy Rosary School, Jersey City; St. Nicholas School, Palisades Park, and St. Anthony School, Belleville.

Since 1979 Sister Grace taught remedial reading at Our Lady Queen of Peace School, Maywood, and mathematics at St. Peter School, River Edge. She semi-retired in 1995 and continued to reside at Our Lady Queen of Peace Convent in Maywood.

Pray for them...

Roy Rigoberto Brenes, father of Father Fabio R. Brenes-Chaves, Pastor of Immaculate Heart of Mary and St. Patrick's Parish, Elizabeth, has died. Notification was received Nov. 3.

Armida McLaughlin, mother of Father David S. McLaughlin, Chaplain Residence, Union City, died Nov. 10.

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Challenges facing pro-life movement explored

BY BRIAN FORES

Staff Reporter

Despite setbacks and disappointment, the pro-life message must continue to be heard. That challenge was the focus of the recent "Life is a Miracle" seminar, sponsored by the Respect Life Office of the Archdiocese of Newark at St. John the

Apostle Parish, Linden.

The seminar took place just a few weeks before the pro-life movement scored a huge victory on Nov. 5, when President George W. Bush signed legislation outlawing a particular form of abortion, commonly referred to as "partial-birth abortion."

In his homily, Archbishop

John J. Myers, who celebrated the opening Mass, said, "It is God's Church, and it is God's world—each of us has a vocation in assisting Him to bring about the kingdom." He also said Pope John Paul II and the recently beatified Mother Teresa are such important and beloved figures because of "their respect for the

dignity of human life, which cuts across all religious boundaries."

Before introducing the main speaker, Jim Sondey, Pro-Life Commission Chairman, offered a poignant story. "An old man, taking his walk in the woods, found a small bird lying on its back and feverishly pushing up toward the sky with its twig-like legs. The old man asked the bird, 'Why do you push your little legs like that?' The bird replied, 'The sky is going to fall.' The man laughed, 'Do you think your tiny little legs are going to hold up the enormous sky?' The bird replied, 'I must do something.'" That theme was echoed throughout the day.

"Part of the problem is that popular culture portrays proponents of the pro-life movement as stupid, mean-spirited and ignorant," noted keynote speaker Father Mariusz Koch of the Franciscan Friars of the Renewal.

Father Koch spoke of the effects of relativism on society, saying that a sense of loss in all that is certain, in God and faith, has produced a massive moral chasm. "The pins of the foundation of our culture have been taken away. Once we take away God, there is no dignity, purpose, meaning or truth. It was Pope John Paul II who stated, 'We are either entering into a new springtime or an age of barbarism.'"

"The worst slavery is one that does not allow us to see who we are. Our mindset at any given point

in time, whether it be medieval, Victorian, modern, etc., unconsciously effects our attitudes and opinions. We need to see the truth of who we are in spite of the current culture, no matter what it may be," Father Koch emphasized.

He observed that in this era of sophisticated communications, "we become victims of a powerful media, the rich, or anyone with enough money to promote their agenda. We lose our identity."

Father Koch noted that the effect is so extreme, that it has "enslaved our identity and wounded Christianity." In this context, there are two types of Christians, "cultural Christians," who are Christian in name, but follow all the norms of their given culture, or "counter-cultural Christians," who believe that "there is a truth worth living and dying for."

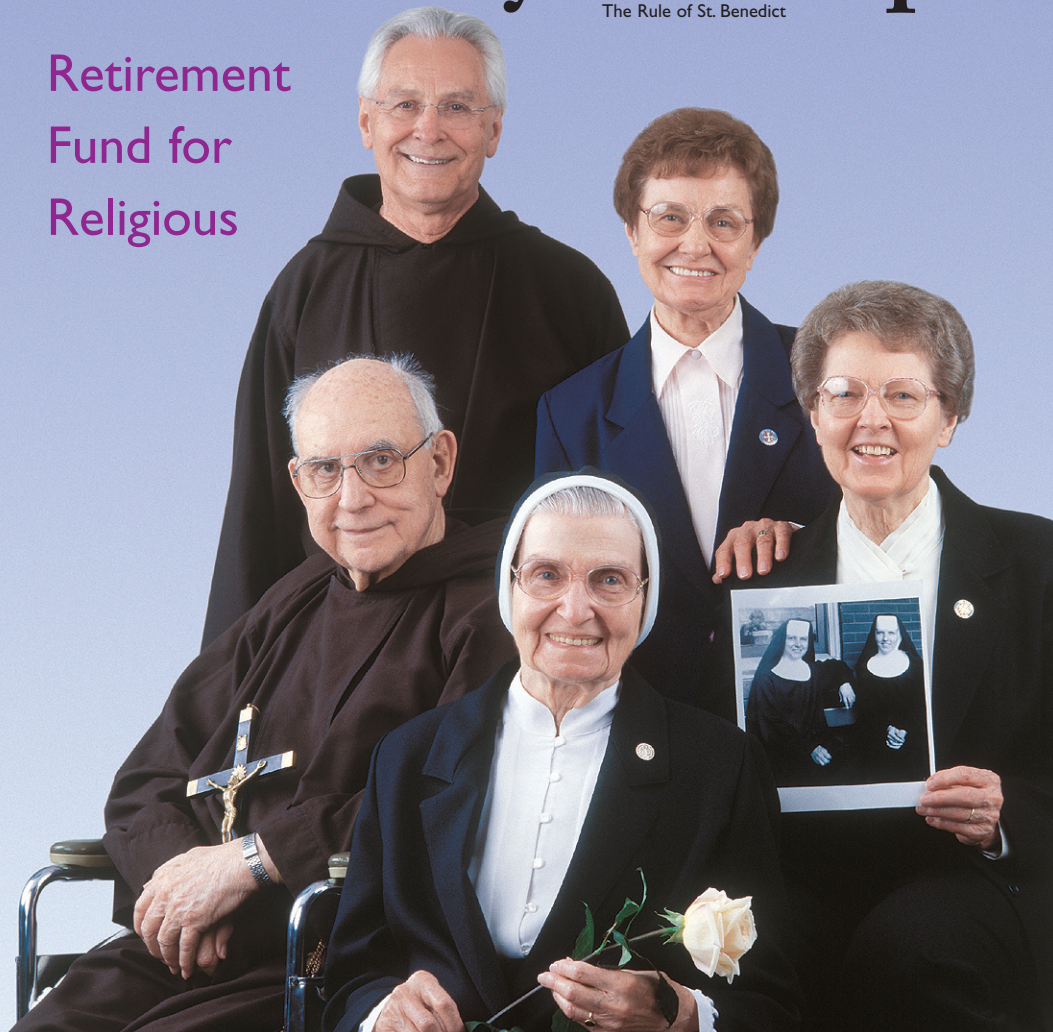
He stressed that though the group of counter-cultural Christians is in the minority, they can still make a difference.

"This issue goes beyond Roe v. Wade—many believe that even if this case had never occurred, we would still have abortion today." In addressing why the pro-life movement had had so few legislative victories, Father Koch said, "The battle has to be won by converting hearts and minds to the truth of God's work, parish by parish, person by person. We need to convey our beliefs with conviction, and trust that the truth will speak to the hearts of our toughest adversaries."

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A priesthood spanning generations

Father Anthony A. Spano, S.D.B., former Director/President of Don Bosco Preparatory School, Ramsey, will be honored on the 60th anniversary of his priesthood and 70th anniversary as a member of the Salesian Order of Don Bosco on Nov. 20 at the Rockleigh Country Club. A Mass in his honor will be celebrated beforehand at the Don Bosco Prep Chapel at 5 p.m.

Father Spano made his final vows in the Salesian Order on Sept. 1, 1933. He prepared for the priesthood while earning a bachelor's degree in philosophy.

Typically, upon their college graduation, the young seminarians were sent out into the field for two-year internships as practical training, but he was asked to remain at the seminary and teach the young aspirants to the priesthood.

Upon completion of a two-year practical training, he began a four-year period of theological

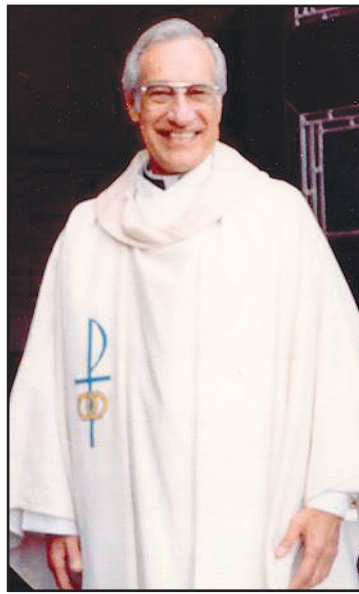
studies. He was ordained a priest on July 4, 1943.

Father Spano was selected to take care of and teach young seminarians at Don Bosco Seminary, where he remained for several additional years. While teaching there, he was asked to take some post-graduate courses in chemistry, and later, in biology at Fordham University. Upon completing these studies, he was able earn more degrees: a masters in chemistry and a doctorate in biology.

When the Senate of priests was first established, Father Spano was elected by the priests in the archdiocese as a senator.

He remained at Don Bosco Seminary from age 14 to 58. At one reunion ceremony he was presented with a plaque for the priest who resided there the longest.

In 1976, he received special orders from the Salesian Provincial Office and was



Father Anthony A. Spano

directed to go to Don Bosco Preparatory High School to become the director/president of the school.

Father Spano accepted and took on the mantle of directing Don Bosco Prep from 1976 to 1981.

His tenure was cut short by a serious heart attack that he suffered in 1981.

After he recovered, Father Spano returned to the Salesian Provincial Residence in New Rochelle where he became the Financial Administrator, taking care of management and finances of the Provincial House and its residents. He worked in this capacity for almost 20 years until it was decided that the Provincial House would be renovated. Father Spano then was invited by Father Steven Shafran, Director/President of Don Bosco Preparatory School, to return to help him administer the development efforts at the school.

For the past three years, Father Spano has continued to work at Don Bosco Prep, as a member of the Alumni/Development office. He also serves as the chaplain for the Sisters of St. Joseph of Peace. He drives to Saddle River every morning and celebrates Holy Mass at 8 a.m. at Villa Marie Claire for the retired sisters and lay persons residing there.

'Renewal' program available

The Shrine of St. Joseph, Stirling, offers Days of Renewal for groups of various sizes on Wednesday through Sunday from 9:30 a.m. to 3:30 p.m. during March, April, May, June, September, October and November.

Usual group size is between 20 and 50 persons. Arrangements can be made for groups of fewer than 20 persons. Individuals can join any scheduled Day of Group Renewal. Facilities for 51 to 200 persons are available with or without Shrine staff for Days of Renewal, seminars and the like.

Prayer opportunities are available outdoors at Stations of the Cross, and at shrines honoring St. Joseph, the Blessed Mother, Our Lady of Fatima, St. Anne, Mother Cabrini, St. Anthony and the Holy Cross.

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Pastor retires after 46 years in the Archdiocese

Msgr. Thomas M. O'Leary retired in October as pastor of the Church of St. Elizabeth, Wyckoff, bringing to an end 46 years of ministry to the people of the Archdiocese of Newark.

Parishioners and friends honored him at a farewell Mass and reception Oct. 19. Some 900 attended the Mass and over 1,000 were at the reception.

Msgr. O'Leary, who resides and assists at St. John the Baptist Parish, Hillsdale, has been designated the Pastor Emeritus of St. Elizabeth Parish by Archbishop John J. Myers.

The St. Elizabeth's pastor was born in Englewood, the only son of Thomas and Teresa Farley O'Leary, and was raised in Belleville.

He was ordained to the priesthood in 1957 after graduating from Seton Hall University and studying theology at Immaculate Conception Seminary in Mahwah and Catholic University in Washington, DC, where he received a licentiate in theology.

Prior to his August 1988 appointment at St. Elizabeth's, he was the pastor of Holy Trinity Parish, Hackensack, for four and a half years. Throughout the years, he served on many Archdiocesan committees, including the Priestly Vocations Board and the Stewardship Advisory Committee. From 1974 until 1984, Msgr. O'Leary was an administrator at Immaculate Conception Seminary, Mahwah, serving in a number of positions, including the Director of Field Education and the Dean of Students. He also served a two-year term as President of the Archdiocesan Senate of Priests. The first 17 years of his priesthood were spent as a parochial vicar, first at Our Lady of the Valley Parish, Orange, and then Our Lady of Sorrows Parish, South Orange.

When he arrived at Church of St. Elizabeth, then Father O'Leary



Msgr. Thomas M. O'Leary

met for about eight months with an ad hoc committee of the parish council that had been working on plans to expand the physical plant.

The final plans called for a new church, an addition to the school, transformation of the old church into a gym/parish hall and addi-

tional meeting rooms below the new church building.

A capital campaign was launched and ground was broken in April 1991. Six years later the \$500,000 mortgage that financed the project was retired five years ahead of schedule.

Over the years Father O'Leary was instrumental in several other undertakings including renovating the convent and relocating the bell tower.

In 1992, Father O'Leary was elevated to the title of Prelate of Honor and named a monsignor.

During his years with the parish a primary goal has always been involving lay persons in parish ministries. He appointed a parish finance council in 1991 and encouraged the parish council to evolve into a Council of

Ministries. He supported formation of a special fund to financially assist parishioners who were temporarily in need.

Many new ministries were established during Msgr. O'Leary's tenure. The first Pre-Cana group met in 1989. It was followed by Gather the Children, Lifeline, Ministry of Moms, Respect Life, Ministry of Small Christian Communities, Home Visitor Ministry, Bread for the World, Health Ministry, Bereavement Support Ministry and a Social Justice Reflection group.

Following the Sept. 11, 2001 terrorist attacks on the World Trade Center, nine parish families suffered the loss of a close family member. Msgr. O'Leary's immediate reaction was one of compassion, consolation and offers of

assistance. He assembled a parish ministry team that initiated Healing the Wounds, a bereavement support group for those affected by the 9/11 tragedy. It became a model for other parishes throughout the Archdiocese.

Msgr. O'Leary has also been an avid advocate of young people. Since his arrival, the parish has never been without a youth minister. He also welcomed the school's evolution into an inter-parochial school.

Parishioners have always been encouraged to pursue personal spiritual growth through the Cursillo Movement, by experiencing Cornerstone and through participation in Renew 2000.

Msgr. O'Leary has also been an active member of the Wyckoff Clergy Association.

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Bishop helps Sister mark half century in God's service

Bishop Arthur Serratelli, Vicar General and Moderator of the Curia, was the principal celebrant last month at a Mass honoring Mother Gina Maria Amico for 50 years of service as a Franciscan Sister of Saint Elizabeth.

Concelebrating the Mass at Saint Joseph Chapel at the Saint Francis of Assisi Novitiate and Delegate House of the Fran-

ciscan Sisters of Saint Elizabeth in Parsippany, were 15 priests.

Mother Clara Caspasa, Superior General of the Franciscan Sisters of Saint Elizabeth, and Mother Enrichetta Casa, Vicar of the Community, traveled from Rome for the Mass. Attending as well were all of the Franciscan Sisters of Saint Elizabeth serving in the United

States and Mother Gina Marie's family.

Amelia Jean Amico joined the Franciscan Sisters of Saint Elizabeth at age 16, on Sept. 8, 1952, in Logansport, IN. She

became a novice on June 23, 1953, and made her first profession of vows June 24, 1954. She was given the name Sister Gina Maria of Saint Joseph: she was named after the late Msgr.

Gino Monti, Pastor of St. Anthony of Padua Church, later to be Our Lady of Fatima Church in Farrell, PA, her hometown.

After religious studies, she became a Registered Nurse in 1960. In 1970, she graduated with distinction from the Montessori Teacher Training Center of Montclair. Sister was both a teacher and principal of St. Elizabeth Nursery and Montessori School in Parsippany. In 1976, she earned her B.A. in education and was certified in elementary and early childhood education, and also as a teacher of the handicapped.

Sister Gina Maria served as teacher and principal until 1984, when she was transferred to St. Elizabeth Child Care Center, Jersey City. There, she served as the new superior of the convent and principal of the school.

Sister was responsible for constructing a large facility for the care of children from ages six weeks to six years old. The center has grown from 80 children to 300, and continues to grow.

In 1983, Sister Gina Maria co-founded with Mother Justina Lodice a formation house for the Order in Kerala, South India. Opening this allowed young Indian women to begin training to become religious sisters. The sisters have since begun an elementary school in India.

In 1992, Sister Gina Maria went to the Philippines to open a formation house in San Pablo, Laguna.

In 1993, Mother Gina Maria was elected Delegate General for the United States Sisters, and local superior of St. Francis of Assisi Novitiate and Delegate house in Parsippany.

Gold Seal awarded to Columbus

Columbus Hospital, Newark, a member of Cathedral Healthcare System of the Archdiocese of Newark, has been awarded a Gold Seal of Approval for health care quality from the Joint Commission on Accreditation of Healthcare Organizations.

The hospital received full standards compliance with an overall score of 96. There were no recommendations for improvement, ranking Columbus Hospital as the highest scorer in Essex County.



Mother Gina, second from left, is presented a NJ State Resolution, introduced by Assemblywoman Joan M. Quigley, by Congrad J. Vuocolo, left. With Mother Gina are Mother Clara Caspaso, Superior General of the Order, and Bishop Arthur Serratelli.

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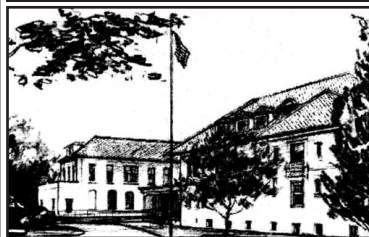
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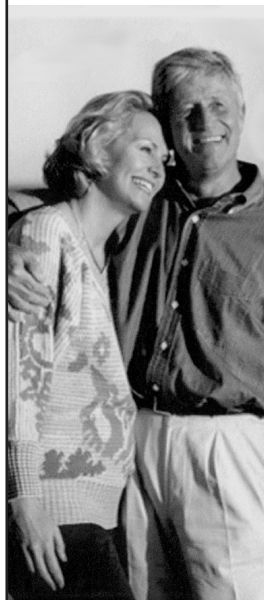
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State stem cell research bill raises alarm

BY LOIS ROGERS
Monitor Staff Reporter

It's not unusual for civic-minded folks to give politics a rest during the kind of lame duck session that precedes a partisan shift in the Legislature. In terms of human life, however, such inattention could cost dearly this year, say pro-life advocates across the board. As the once-withdrawn, highly controversial Embryonic Stem Cell and Cloning Bill inches back into position for a lame duck vote in the Assembly, New Jersey stands poised on the threshold of the most significant ethical and philosophical change since abortion became legal, pro-life advocates say. The advocates, including Trenton Bishop John M. Smith, diocesan Respect Life Ministries, the New Jersey Catholic Conference and New Jersey Right to Life, are asking people to register strong opposition to any such possibility via telephone calls, letters, emails and

petitions to their legislators. The bill, A2840, sponsored by Neil M. Cohen and John F. McKeon, would allow the cloning of embryonic stem cells and make New Jersey the first state to allow human cloning and fetal harvesting. The Senate version, sponsored by State Sens. Richard Codey (D-Essex) and Barbara Buono (D-Middlesex), passed the New Jersey State Senate on Dec. 16, 2002, but was pulled from consideration after a grassroots campaign from pro-lifers caused some legislators to reconsider their support. Over the past several months, Neil Cohen, (D-Roselle), the Assembly bill's sponsor, has been conducting an "educational campaign" among his colleagues to restore that support. Some legislators, including Assemblyman David Wolfe, (R-Ocean), assistant Republican leader, expressed doubts last week that Cohen's efforts had been successful.

"There was a good deal of opposition originally," Wolfe said. "If it comes up, I don't see any change in the voting." But ripples of approval for the bill and calls for its adoption are surfacing in secular publications and indications are that a vote will come up in the lame duck session. Knowing full well that timing could be critical, Father Michael Manning, M.D., the Trenton diocese's coordinator of Respect Life Ministries; William F. Bolan Jr., Executive Director of the New Jersey Catholic Conference, and Marie Tasy of New Jersey Right to Life have joined Bishop Smith in urging pro-lifers to take to their telephones and turn on the heat. "The New Jersey Catholic Conference continues to urge parishioners to make known their opposition concerning this legislation to their legislators," Bolan said. In a late October letter to pastors, Father Manning wrote

that it is likely the reworked bill will be offered before the legislature closes out its business. "It is important that our elected representatives, especially in the New Jersey Assembly, understand our strong opposition to any medical research which destroys human life in the laboratory—human life which has already been created by the regretful process of in vitro fertilization, or human life created or cloned expressly for manufacturing purposes," he wrote. In an interview, Father Manning restated Church support for adult stem cell research that has, unlike embryonic stem cell research, already yielded clinical benefits. But, he expressed deep concerns that this bill, if approved, would constitute a change "comparable to the approval of abortion." If approved, he said, "it would invite scientists to create and destroy human life at will in the laboratory... It's a very, very

dangerous bill that treats human life so cynically for gain." Perhaps the most cynical aspect of the bill, according to Tasy, is its "Catch-22" approach to human cloning for reproduction. Supporters maintain the bill would make it a "crime of the first degree" to engage in human cloning. But Tasy and others say the language of the bill is so broad that reproductive cloning for experimental purposes would be legal unless the pregnancy is carried to term. Thus experimentation and harvesting would be permitted up until the newborn stage. Only if a clone were actually born, Tasy said, would criminal charges kick in. "This bill is about morality and the ethics of creating human life for the purpose of destruction," she said. "This is a situation where the public being informed is key. Catholics and all people of faith need to let their legislators know how they feel."

Bishops issue human stem cell research statement

We, the Catholic Bishops of New Jersey, oppose S1909/A2840 insofar as it permits research involving the derivation and use of human embryonic stem cells derived from "excess" human embryos stored at in vitro fertilization clinics or from cloning, i.e. somatic cell nuclear transplantation. We have great compassion for those who suffer from illnesses and look to such research to cure or otherwise treat their disease, and that is why we support research on adult stem cells. Adult stem cells come from adult tissue, placentas, or umbilical cord blood and can be retrieved without harming the donor. The only way to obtain embryonic stem cells, however, is to kill the living human embryo. Adult stem cells have helped hundreds of thousands of patients, and new clinical uses expand almost weekly. By contrast, embryonic stem cells have not helped a single human patient or demonstrated any therapeutic benefit. The sanctity and dignity of human life, a cornerstone of Catholic moral and social teaching, demands respect for all human life, especially in its most vulnerable stages and conditions. Not only do the creation and destruction of human embryonic stem cells violate the sanctity of human life, but they also violate a central tenet of all civilized codes on human experimentation beginning with the Nuremberg Code. In effect, these acts approve doing deadly harm to a member of the human species solely for the sake of potential benefit to others. We believe it is more important than ever to stand for the principle that government must not treat any living human being as research material, as a mere means for benefit to others. Research that relies on the destruction of some defenseless human being for the possible benefit to others is morally unacceptable. We do not want a world where life is a commodity, manufactured and destroyed at will to serve others. It is for these reasons that research on discarded or excess embryos stored at in vitro fertilization clinics should not be permitted. Embryology textbooks tell us

that in biological terms the embryo is a human being. Testimony of modern science is clear on this point: at the moment the sperm cell of the human male meets the ovum of the female and a union results in the fertilized ovum (zygote), a new life has begun. Equally offensive and morally intolerable is that this legislation also includes somatic cell nuclear transplantation in the definition of research that would be permitted in New Jersey. What used to be called "cloning" is now known as "somatic cell nuclear transfer." The President's Council on Bioethics unanimously agreed that life made in a successful somatic cell nuclear transplant cloning procedure is a human embryo. This legislation will allow the creation of cloned human beings to be implanted into a uterus at the embryonic stage and grown up until the ninth month of gestation for the express purpose of destroying them in order to harvest their organs and cells. Although the legislation purports to criminalize the cloning of a human being, that crime would not occur until the child is at least weeks, if not months old, since the definition of cloning "means the replication of a human individual by cultivating a cell with genetic material through the egg, embryo, fetal and newborn stages into a new human individual." (Sec. 3 of S1909) Since the only way to "cultivate" an embryo so long is by implantation in a woman's womb, the legislation expressly authorizes payment for "implantation" and "transplantation" of embryos. It is assumed that a contract between a cloning entrepreneur and a gestating woman will specify the stage of pregnancy at which the woman agrees to have an abortion and then turn over "cadaveric fetal tissue" to the entrepreneur. [Sec. 2.c(1)] This legislation contains a legislative finding and declaration that "publicly funded research will be essential to realizing the promise of stem cell research and maintaining this State's leadership in biomedicine and biotechnology." [Sec. 1(f)] We believe that this legisla-

tion poses profound moral questions, not the least of which is whether State government should subsidize and force morally opposed taxpayers to subsidize research that requires the destruction of innocent human life. We hope and pray that the Legislature and State officials will answer that question in the negative and will unite instead to support promising medical research on adult stem cells that everybody can live with.

Most Rev. John J. Myers
Archbishop of Newark

Rev. Msgr. Thomas F. Morgan
Apostolic Administrator of Camden

Most Rev. Paul G. Bootkoski
Bishop of Metuchen

Most Rev. Frank J. Rodimer
Bishop of Paterson

Most Rev. John M. Smith
Bishop of Trenton

Most Rev. Andrew Pataki
Bishop of the Byzantine Catholic Eparchy of Passaic

Most Rev. Joseph Younan
Bishop of Our Lady of Deliverance Diocese

Most Rev. David Arias
Auxiliary Bishop of Newark

Most Rev. Edgar da Cunha
Auxiliary Bishop of Newark

Most Rev. Charles J. McDonnell
Auxiliary Bishop of Newark

Most Rev. Arthur J. Serratelli
Auxiliary Bishop of Newark

P.P.B

Nutcracker scheduled at Felician College

The New Jersey Foundation for Dance and Theater Arts and Artistic Director Nancy King of the King Centre for the Performing Arts will present *Nutcracker* performed by the American Youth Dance Company next month at the John J. Breslin, Jr. Theater on the Lodi campus of Felician College.

Performances will be Saturday, Dec. 6 at 7 p.m. and Sunday, Dec. 7 at 3 p.m.

The award-winning American Youth Dance Company puts a twist on tradition in its *Nutcracker* production with highflying acrobatic mice and tap dancing tin soldiers. The musical emphasis is on jazz. Features will be a rising Christmas tree and falling snow.

Tickets are \$25 orchestra, \$20 children and \$17 for age 10 and under. Group sales and special rates for non-profit groups of 25 or more are available.

For additional information and to order tickets call (973) 839-4031.

The Catholic Advocate

Catholic Radio

SUNDAY

Religion on the Line

6 a.m. - WABC 770 AM

Mass

6:30 a.m. - WPAT 930 AM

La Hora Católica

8 a.m. - WADO 1280 AM

Catholic Heritage Hour

9 a.m. - WSOU 89.5 FM

Voices of Our World

10:45 a.m. - WSOU 89.5 FM

The Sunday Morning Mass

11 a.m. - WSOU 89.5 FM

Proclaim the Good News

12:30 p.m. - WCTC 1450 AM

Perspectives on the News

12:30 a.m.(Mon.) - WOR 710 AM

SATURDAY

As You Think with Father Paul Keenan

9 p.m. - WOR 710 AM



TV Masses

A televised Mass can be seen at the times listed below. Check your cable guide for cable channel.

WLNJ-TV Ch. 55

8:30 a.m. - Monday-Friday

9 a.m. - Sunday

WNYW, Ch. 5

5:30 a.m.- Sunday

WHPN, Ch. 31

9:30 a.m. - Sunday

WXTV, Ch. 41

Santa Misa (local) 6:30 a.m. - Sunday

EWTN

Live Mass 8 a.m. and noon

Monday- Saturday

Portuguese Mass 5:30 a.m - Sunday

Mass from Our Lady of the Angels Monastery, 8 a.m. and midnight - Sunday

Other Programming

Religion and Ethics Newswatch

6:30 p.m. - WNET Ch 13



Gibson movie stirs passion

NEW YORK (CNS) — The controversy over Mel Gibson’s “The Passion of Christ” provides an opportunity for people concerned about its potential for inciting anti-Semitism to “make this a teachable moment,” a Catholic scholar told a New York audience.

The scholar, Holy Name Sister Mary C. Boys, was a member of a group of Catholic and Jewish scholars who, based on their critique of an early copy of the screenplay, have voiced concerns about historical accuracy and its depiction of Jews.

A dispute arose over their assessment of the film because Gibson’s production company said the scholars were looking at unauthorized copies of a draft script that did not reflect changes made in the final script.

Speaking in New York Nov. 6, Sister Boys said the Catholic and Jewish scholars wrote their report on a draft of the script, and “thought we were through.”

But the publicizing of their names in a polemical atmosphere has raised questions regarding Catholic principles of Scripture interpretation and the teaching of the Second Vatican Council related to Jews, she said.

Many Catholics who are teachers today were not alive at the time of the council, which took place 1962-65, and a continuing educational commitment is needed to help them understand it, she said.

“The Passion of Christ,” originally titled “The Passion,” is scheduled for release Feb. 25, which is Ash Wednesday. It depicts the last 12 hours of the



In a scene from “The Passion of Christ,” Jesus (Jim Caviezel) is approached by his mother Mary (Maia Morgenstern) as he carries his cross to the crucifixion.

life of Jesus, seeking historical authenticity by using Latin and Aramaic without English subtitles.

People invited to previews have given varying opinions about the film’s potential for arousing hatred of Jews and for planting the implication that they are to be blamed for killing Christ.

Sister Boys, who teaches religious education at Union Seminary, a nondenominational institution in New York, discussed her reaction to the controversy at the annual National Commission meeting of the Anti-Defamation League (ADL).

She was joined in a conversation about it by Paula Fredriksen, a Jewish professor at Boston University and another member of the group examining the script, and ADL director Abraham H. Foxman.

Fredriksen, the author of a book on Jesus, also observed that the film controversy had led to more people thinking about the Gospels and the Jews, and that it could be used as a teaching opportunity.

The conversation participants said the script report raising concerns was sent to Gibson privately, and that he was the one who made it public.

“We did not raise the issue,” Foxman said, adding that it was brought up by Gibson in an interview.

The scholars also denied that they were working with a stolen script, used without Gibson’s knowledge.

Sister Boys said she had been working in Catholic-Jewish relations for 20 years and had never before encountered the kind of hostility the film controversy had brought.

Foxman said the ADL would “aggressively challenge local dioceses and parishes to stand with us and revitalize the teaching of the Second Vatican Council.”

“It’s far from over,” he said of the controversy.

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Isaiah praises the Lord

BY JOE SARNICOLA
Reporter for CNS

“Oh, Lord, you are my God.” Isaiah knelt down and bowed his head as he prayed. He was alone. The light of the sun was fading into the west, but the light of his God shone brightly in his heart. “I will extol and praise your name. You have fulfilled your wonderful plans.”

Isaiah stood up slowly and looked into the distance where he could see the silhouette of an old city. “You have made the city a heap, the fortified city is no more. The castle of the insolent is a city no more.”

Isaiah straightened his shoulders with a deep breath as he put his fist against his chest. “A strong people will honor you, fierce nations will fear you. You are a refuge to the poor, a refuge to the needy in distress.”

Isaiah raised both hands toward the sky. “You are shelter from the rain, shade from the heat.” Then he

pointed his hands toward the ground, stomped with one foot and declared, “On this mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines.”

Isaiah softened his voice to a whisper. “On this mountain He will destroy death forever. The Lord God will wipe away the tears from all faces.” Then he smiled and shouted, as if he were preaching to a multitude, “The reproach of His people He will remove from the whole Earth; for the Lord has spoken.”

Isaiah pointed toward the fading orb that was the setting sun. “On that day it will be said, ‘Behold our God, to whom we looked to save us!’” He knelt down and touched the ground with the palms of his hands. “The hand of the Lord will rest on this mountain, but Moab will be trodden down as a straw is trodden down in the mire.” Isaiah leaned



back on his knees and extended his hands forward. “The Lord will stretch forth His hands as a swimmer extends his hands to swim.”

Isaiah picked up a handful of dust and rubbed it with his fingers. “The high-walled fortress He will raze and strike it down level with the earth, with the very dust.”

Isaiah wiped the dust off his hands and stood up. “On that day they will sing a song, on that day they will call upon your name. On that day.”

READ MORE ABOUT IT Isaiah 25

BIBLE TRIVIA:

Who were the first two sons of Adam and Eve?

Answer: Cain and Abel

SPOTLIGHT ON SAINTS:

St. Bertilla Boscardin

Anne Frances Boscardin was born into a poor Italian family in the late 1800s and was called Annetta. A local priest believed she had a spirituality that should be developed. He recommended her to a convent. That convent turned Annetta down, but when she was 16, she joined the Sisters of St. Dorothy and was given the name Bertilla. She spent many hours laboring in the kitchen.

Eventually Bertilla was transferred to a hospital to be trained as a nurse. Her duties involved ministering to ill children, and Bertilla knew her true calling was to give aid to sick people.

During World War I the hospital was used to care for injured Italian soldiers. Even when night air raids dropped bombs near the hospital, Bertilla brought coffee and medicine to the soldiers.

After she died in 1922 from a serious illness, crowds visited her grave, where miracles were performed.

Q&A

1. What is one thing Isaiah said about God in his prayer?
2. What did Isaiah say God would do with death?

BIBLE ACCENT:

We think we are having a bad day if we miss the school bus or if the family car won't start. Most of the people we read about in the Bible had to walk everywhere they went, and most of the roads they traveled were dusty paths that turned to mud when it rained. There weren't any road signs or distance markers, and there wasn't any shelter from the sun on hot days.

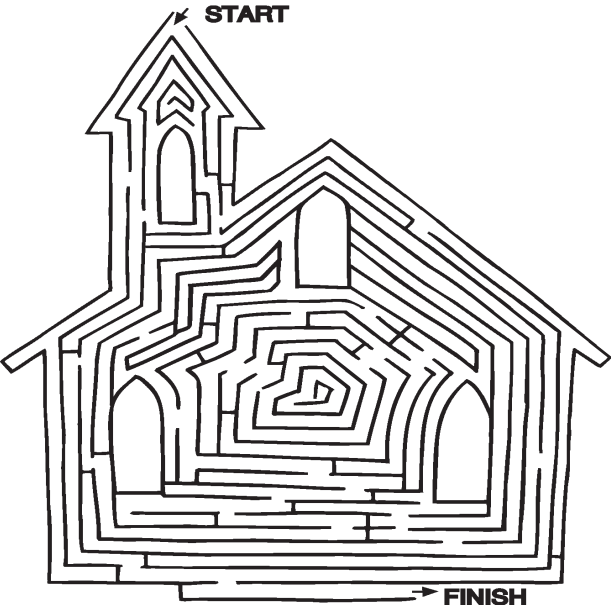
The most common type of footwear was the sandal, which had a sole made of either wood or leather held together by leather straps. Some families used donkeys, horses or camels for long journeys, but these animals were expensive to feed and care for.

The next time you read that the Israelites wandered in the desert or that Jesus went on a long journey with His disciples, you'll know they didn't take a taxi.

PUZZLE:

- Match the event with the book and chapter of the Bible in which it is written:
- | | |
|----------------------------------------|----------------|
| 1. Aaron became the first high priest. | a. Genesis 1 |
| 2. Elijah rode a heavenly chariot. | b. Joshua 6 |
| 3. God created heaven and earth. | c. Leviticus 8 |
| 4. Samson was a very strong man. | d. 1 Samuel 17 |
| 5. The Red Sea opened. | e. 2 Kings 2 |
| 6. David defeated Goliath. | f. Exodus 14 |
| 7. Water flowed from a rock. | g. Judges 16 |
| 8. Jericho crumbled. | h. Numbers 20 |

Answers: 1. c, 2. e, 3. a, 4. g, 5. f, 6. d, 7. h, 8. b.





The Felician College women's basketball team: left to right, Alesha Clayton, Diane Burns, Christa Sulkowski and Stephane Green, look on as Celeste Thomas, phlebotomist/donor recruiter at the Blood Bank of St. Joseph's Regional Medical Center (center), draws a pint of blood from assistant athletic director Jay Latke. Learning of the area's blood supply shortage, the team and coaches traveled to St. Joseph's to donate blood. To donate call the Medical Center's Blood Donor Center at (973) 754-3538.

Volleyball added to Felician schedule

Women's volleyball will be added to the Felician College schedule next fall.

"The National Collegiate Athletic Association (NCAA) has mandated that we add two sports by the fall of 2005. We feel very strongly that women's volleyball will be a success at Felician College," said Director of Athletics Ben DiNallo.

George Mon of Montville has been

selected as head coach. He had similar duties at Centenary College in the late 1990s and has played and coached at the highest club levels in the nation.

"I am extremely pleased that we are bringing George Mon on board. He has a wealth of knowledge and experience that will serve him well in the Central Atlantic Collegiate Conference," added DiNallo.

A century of Pirate hoops history displayed at Walsh

A historical exhibit commemorating Seton Hall University's men's and women's basketball programs is now on display in the trophy cases in the lobby outside of Walsh Gym in the University Recreation Center.

University Archivist Alan Delozier—professor, author and Seton Hall history guru—has compiled a fascinating array of memorabilia from throughout the last 100 years. Various photos, yearbooks, game programs, posters, newspaper clippings, jerseys, banners and various paraphernalia are on prominent display.

Seton Hall is celebrating 100 years of basketball (and 30 years of women's basketball) this year, and the exhibit fits in perfectly with SHU's year-long plan to highlight its rich basketball history.

"We are fortunate to have amassed a large amount of physical materials over the years," Delozier said, "particularly from the early to mid 20th century, which highlights the golden age of Seton Hall basketball."

Some of the more interesting items that are on display include: one of the oldest team photos, of the 1908-09 team; a commemorative medal from the opening

of Walsh Gym in 1940; parts of the original Walsh floor and bleachers, circa 1939, as well as the scoreboard and horn used in those days.

"It's a great exhibit for Pirate fans of all eras," Delozier said. "Seton Hall's rich history is a testament to the programs and the people who support them."

All memorabilia is courtesy of the Msgr. William Noe Field Archives and Special Collections Center in conjunction with the Seton Hall Athletic Department.

To inquire about the University Recreation Center's hours of operation, call (973) 761-9730. For basketball ticket information or for more information about Seton Hall basketball's centennial celebration, contact the ticket office at (973) 275-HALL or visit www.shupirates.com. Fans can also stop by the ticket office, located next to the display cases, for ticket information.

Let us know...

The Catholic Advocate welcomes information about the sports teams and players throughout the Archdiocese of Newark. Send stories and photographs to: The Catholic Advocate, 171 Clifton Avenue, Newark, N.J. 07104-0500 or e-mail to mielejos@rcan.org.

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Spiritual fulfillment marks Fatima pilgrimage

BY WARD MIELE
Managing Editor

For close to 100 faithful from throughout the Archdiocese of Newark, a pilgrimage to Fatima was an intensely personal spiritual experience.

Scheduled as part of the Archdiocese of Newark's 150th anniversary celebration, the pilgrimage was led by Archbishop John J. Myers as its spiritual director.

The Archbishop was the main celebrant at all the Masses of the pilgrimage. The Rosary was prayed each evening during a candlelight procession. In addition to Fatima, the pilgrims traveled to Lisbon and visited a variety of ancient monasteries and convents, medieval villages and a fishing village.

Among the clergy on the pilgrimage, Father Steven Conner, Pastor of Holy Trinity Parish, Fort Lee, reflected on the experience saying it was "wonderful, beautiful."

Highlights of the pilgrimage for Father Conner included the ordination of three priests by Archbishop Myers. He called it "a great moment."

Father Conner also had a special private time in Portugal.

During a power outage he was alone in the Basilica Church. "It was me, the Blessed Mother and the Lord," Father Conner recalled with fondness.

Fatima, Father Conner concluded, was "awe-inspiring....I was really there, it really happened."

What was particularly "beautiful" for Father James Sheehan, Secretary to Archbishop Myers, was the evening gathering to pray the Rosary. He was struck by the many different languages and the "universality" of the Church in the intercessions from all over the world to Our Lady.

Noting that it was her first pilgrimage, Roseann Vazquez, Executive Assistant to the Archbishop, was impressed with the daily Mass. A "highlight" for her was the candlelight procession during the Rosary. The pilgrims, she added, represented the entire Archdiocese. A "very moving moment" for her was looking upon all of the different size candles demonstrating peoples' faith in the intercession of the Blessed Mother.

"Great" is how Ann Breslin, owner of Great Experiences, Inc. which planned the pilgrimage, described the trip.

She said the pilgrimage was "a beautiful devotion to the Blessed Mother." Recitation of the Rosary and the procession at the Chapel of the Apparition, Breslin continued, was "a very moving experience."

The Masses, she said, were "absolutely magnificent." Concelebrants included ten priests.

Contributing to the success of the pilgrimage, its organizer pointed out, was the fact the 94 who made the trip represented a cross-section of the Archdiocese. "Friendships were formed, it was truly an Archdiocesan experience," Breslin declared.

She stressed too that those on the pilgrimage had the opportunity to meet and be in the presence of Archbishop Myers. They were able, Breslin said, to "get to know" the Archbishop and find out he is not the kind of person often portrayed in the media. Archbishop Myers is, Breslin emphasized, "a holy and warm



The evening candlelight procession.



Photos-Father Steven Conner

Archbishop Myers leads the pilgrims on the grounds of Fatima.

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Meanings of the season of greatest expectation

Reprinted from "Word on Worship," Vol. 16, No. 3, the newsletter of the Worship Office of the Archdiocese of Newark.

"Comprising a period of seven weeks, the... seasons of Advent and Christmastime will celebrate the self-emptying of God who takes on human nature in Jesus Christ, and in a marvelous exchange enables humans to take on the divine life of grace. This astonishing story was long prepared for and long awaited."

So is described the beginning of a new liturgical year in a reflection written by Rev. Robert H. Slipe of St. Peter the Apostle Parish, River Edge. The liturgical prayer of these seasons, rich in word and symbol, has inspired many devotional, domestic, and even folk customs among Christians of all cultures.

Each year parishes are challenged once again with the task of evaluating these customs in light of the Church's tradition. All too often practices become enshrined as tradition or custom without careful and serious consideration of how they may impact on the liturgical life of families and parish communities.

Tradition explained

This tradition has been articulated most recently in the Catechism of the Catholic Church (CCC): "The coming of God's Son to earth is an event of such immensity that God willed to prepare for it over centuries.... When the Church celebrates the liturgy of Advent each year, she makes present an ancient expectancy ... the faithful renew their ardent longing for his second coming." (CCC 522, 524) The quiet of Advent is a quiet expectancy: a mother waiting for pregnancy to come to term, the early riser waiting for the midnight blue to become a rosy dawn. This dark shade of blue-violet (a midnight or sarum blue) dominates the vestments and decorations of Advent. Such a practice keeps a clear distinction between the color of Advent and that of Lent. (Bishops' Committee on the Liturgy Newsletter, September, 1988)

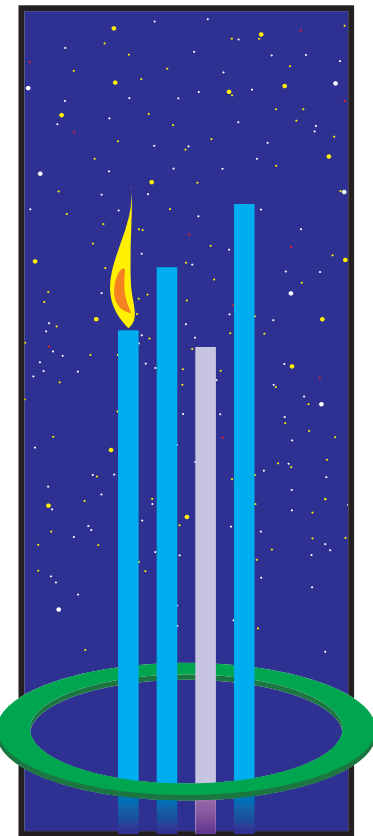
An Advent environment symbolically places the assembly on an oasis in the desert. Although it is not a penitential season, the *Gloria* is not sung so that the angels' proclamation of the birth of Jesus on Christmas can be

prayed in Christian assemblies with renewed joy and enthusiasm.

Decorations are kept to a minimum. Special consideration is given to the placement of seasonal symbols such as the Advent wreath and the Jesse tree so that they do not overpower the primary symbols of altar and ambo.

The mood of expectation is expressed in a variety of practices that involve incremental increases, i.e., the lighting of Advent candles and the use of various shades of color, which become lighter as the day of Christmas dawns.

As found in the Lectionary and Sacramentary, the season of Advent does not allow itself to be contained in annual themes. The richness and complexity of the season is pondered year after year as the mystery of God is filtered through the gospel proclamations. What is celebrated during Advent



is much more than an historical event. Advent is about the here and now. It is about opening the human heart and allowing God to integrate that which has become fragmented, to focus on what is unclear, to give a new sense of hope to those who are discouraged, and to remind the faithful that the work of building the Kingdom is an ongoing process.

Devotional prayer and traditions have a special place during this family centered time of the

year. Keeping Advent as a distinctive time of joyful and spiritual expectation involves confronting certain family and social customs. The book of Catholic Household Blessings and Prayers, published by the United States Catholic Conference in 1988, offers many suggestions for faithfulness to the integrity of the season.

With the revision of the liturgical calendar and the Lectionary, the four weeks of Advent have taken on a vision that invites each and every Christian to see this season as one of waiting in joyful hope. Advent calls us to be a community immersed in a sense of anticipation for the coming of the Lord at the end of time even as we joyfully recall the nativity of Jesus Christ in history.

However, that is not where the significance of this liturgical season ends.

Definition of Emmanuel

While recalling the past and looking to the future, the Christian is also challenged in this time of grace to remember that the Lord is Emmanuel—God-with-us.

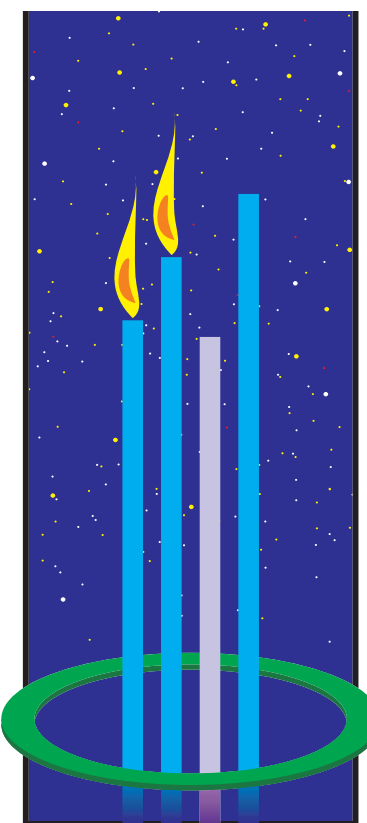
This name, spoken in prophecy by Isaiah in the Old Testament, sets the stage for the reality of the Incarnation. God has broken into the life of humanity and continues to do so in the daily life of every person. "Advent is a time of waiting, listening, holding back, and discovering the beauty in both the night and the day.... The Christmas spirit springs from the delight and the terror of birth: the Word made flesh, the very presence of God with us." (Catholic Household

Blessings and Prayers, p. 108) This vision of the Advent/Christmas season—remembering the past, anticipating the future, celebrating the present—is, unfortunately, not the experience of most believers in society today.

Through all types of media advertisements, Christians are presented with a perspective that is in direct opposition to the true meaning of the Advent/Christmas season. This is especially true of children who become the unwitting targets of a highly organized media blitz and of the values found there. This can be seen at both ends of this liturgical season.

Radio and television commercials and department store decorations are only two of the ways through which society begins the

Christmas season as early as Halloween. Consequently, Advent is completely bypassed. When December 26th arrives, believers are ready to discard any and all signs of this festive time. Christmas trees are taken down, nativity scenes are packed away and the family moves on to the next celebration, perhaps Valentine's Day. Is there any wonder why this happens?



All around them, Christmas has been going on for more than two months. It becomes more and more difficult for parishes to prayerfully celebrate the four weeks of Advent when believers are inundated with the signs and sounds of Christmas well before December 25th.

There is yet another challenge during this segment of the liturgical year. So much of the Advent/Christmas season focuses on the wonder and joy of this time for children. However, pastoral ministers must always help those whom they serve to see these weeks as a time of grace for all believers, not children alone. In many ways, our faith reminds us that the Word became flesh so that all people would come to know that they are cherished by a loving God.

The significance of this reality is needed by all people, young and old alike and one way in which the Church celebrates this loving

presence in the world is through her treasury of blessings.

In gathering for blessings and in their words and actions, the faithful encounter and put on the true attitudes of being blessed. In stark contrast to society's notions of material "blessedness," blessings teach and remind us of the true gifts of life, the favors that sustain life and the nature of the gifts for which one should ask God. Blessings focus the mind and heart of believers on the mysteries of salvation and on the very source of all good gifts, the Lord himself.

"Blessings therefore refer first and foremost to God, whose majesty and goodness they extol." (Book of Blessings, BB 7) In addition, "they (blessings) are... meant to declare and to manifest the newness of life in Christ that has its origin and growth in the sacraments of the New Covenant established by the Lord. In addition, ...blessings are signs above all of spiritual effects that are achieved through the Church's intercession." (BB 10)

Resources available

Two resources—the Book of Blessings and Catholic Household Blessings and Prayers—offer parishes and families a number of ritual celebrations for use during Advent/Christmas and throughout the year. The use of these resources fosters a liturgical spirit and provides a supportive catechesis that highlights the true nature of the Advent/Christmas cycle. In addition, the blessings provided for these seasons advance the understanding and experience of celebrating Advent/Christmas as seasons intimately connected rather than a preparation time leading to a celebration of a day.

Three particular blessings immediately come to mind as the Christian community draws closer to Christmas day: the Advent wreath, the Christmas manger and the Christmas tree. A fourth—the blessing of homes—helps the faithful to realize that this season does not end with Christmas day, but continues on. The Book of Blessings and Catholic Household Blessings and Prayers provide ways in which these experiences can be celebrated at home that will support Christian formation for the entire family.

The first to be considered is the Advent wreath. "The use of the

Continued on page S4

Getting ready for the coming of Christ. How are we doing?

I cannot tell you how many years I spent the entire season of Advent concerned only about finding the Chatty Cathy doll in the red dress, or a Cabbage Patch doll without a dorky haircut (or strange sounding name) and/or the Lego space station—or whatever special toy one member of our little tribe was requesting, nay, demanding, that year. It was always the same toy that 1,000,000 other little tribe members were demanding that year. Rarely, if ever, would a nagging thought at the back of my brain pop up and ask my more conscious self what I was doing to prepare myself for the coming of the Christ Child.

It will probably come as no surprise when I report that through all those years—years I spent untold hours in the malls of America—Advent was a time of spiritual dryness for me. December was always a cold month, not only outside but in my very soul. It was a month when my prayer life and anything that smacked the least bit of any spirituality closed down like a bear's blood pressure during hibernation. Instead of Advent being a time when I was drawn close to the Baby we were all awaiting, I spent most of my time close to tears, frantic that I would never be able to get all the things done I needed to do, and realizing I was so tired, I'd never get caught up on my sleep. (As it turned out, I was usually right on both counts.)

Now that things are a little calmer in my life, I can look back and realize that most of this had to do with having way too much to do, too little time to do it in, too many expenses and not enough \$\$ to meet the expenses, high expectations on everyone's part (including my expectation of myself), and major lack of sleep.

First Sunday of Advent, Nov. 30

Jeremiah 33:14-16; 1 Thess. 3:12-4:3; Luke 21:25-36.

The Church wishes that the season of Advent recall the coming of Christ in Bethlehem as a preparation for His second coming in judgment. This is a time of vigilance so that all the faithful will raise their heads in joyful anticipation of their redemption.

Second Sunday of Advent, Dec. 7

Baruch 5:1-9; Philippians 1:4-11; Luke 3:1-6.

The divine plan for the world develops within the context of history, whose rulers should serve God by following their conscience. John the Baptist's call to repentance for the forgiveness of sin resonates down the ages to challenge people of every generation.

Third Sunday of Advent, Dec. 14

Zephaniah 3:14-18; Phil. 4:4-7; Luke 3:10-18.

John the Baptist included ordinary people in his call to reform their lives because, like secular and religious leaders, their deeds must reflect principles of justice. On the day of judgment God's Anointed One will evaluate each person's life and will reward or punish according to the patterns of one's life.

Fourth Sunday of Advent, Dec. 21

Micah 5:1-4; Hebrews 10:5-10; Luke 1:39-45.

Luke contrasted the response of Zechariah, the father of John the Baptist, and Mary, the mother of Jesus. The visitation manifests Mary's love of neighbor and Elizabeth's faith in God the Father's plan for their sons.

Readings explained by Father Lawrence Frizzell, Director of the Institute for Judaeo-Christian Studies.

Over the Coffee Cup

By Mary Costello



I've heard it said that when we feel we're far away from God, we can be confident that He's still there where He always was, it's we who have moved. Now I'm not sure if that's a very meaningful concept for me. In my experience, it's less about who has moved but that a wall has sprung up between us.

It has occurred to me that the Christmas season, as we have learned to practice it in the United States in the last 50 years, can add a whole lot of humongous chunks of concrete to that wall. And many of those concrete chunks were put there in the name of doing something for somebody else. "I'm just trying to make a nice Christmas for my family," we tell ourselves. "The whole neighborhood is decorated to a fare-thee-well," we rationalize. "How would it look if we were the only house without decorations?" And we complain: "The kids expect so many different kinds of cookies."

I was trying to make Christmas perfect according to my own definition.

When I look back on those too busy, too full, too everything holidays of our past, I can't point my finger at the person I used to be and scold her. Her motivations were good. Her heart was in the right place, as they say. Nor can I look back and help her see things differently, if only to try to help my daughters and daughters-in-law through a most difficult and trying time. (It did occur to me that no one is asking for any advice, anyway). But in those days my conscience, however badly formed, was clear. After all, wasn't I unselfishly trying to make a wonderful Christmas for my family? Wasn't I the one who was always giving, giving, giving? Well, yes and no.

I was still trying to live up to my own expectations of what Christmas "should" be. I was trying to make Christmas perfect according to my own definition, never mind the kind of Christmas God had in mind for us. And that's what builds the wall: my ideas, my definitions, my will.

There are still some days when it's absolutely more than I can do to try to tear down that wall. It's all I can do to keep from adding more new cement blocks. Then there are other days when things are clearer. I know that every time I breathe a sigh of surrender, say one little bit of a prayer of release, the wall crumbles a teeny, tiny bit. And every time I fall to my knees and say, "Okay, let's try it Your way," a Volkswagen-sized concrete chunk falls away. Then at least the Lord and I can see each other. And that's a big step in the right direction.

Mary Costello is a freelance columnist.



Advent reflection: Has the coming already passed?

If there is something a bit unreal about our Advent celebration, it may be that we seem to be preparing for a coming that has already taken place.

As Paul put it, "How is it possible for one to hope for what he sees?" (Rom 8:24)

Of course, we can very realistically relive the entry of Christ into our history. Jesus constantly is coming into our lives, sometimes in the most surprising ways.

Most important, He will come again to call each of us into His Father's kingdom. This gives us solid reason to prepare for Him with eager anticipation.

Advent climaxes with the celebration at Christmas of Christ's historical coming in time almost 2000 years ago. The excitement surrounding Christmas rejoicing can easily obscure the fact that this coming was actually an anticipation and pledge of His definitive, triumphant coming in the future.

However, D-Day is not V-Day. By His life, death and resurrection, Jesus inaugurated

God's reign. Still He incessantly preached the need to prepare for that reign.

Dawn is not high noon. Toward the end of His ministry Jesus gave His famous discourse on the end-time, in which He repeatedly urged His listeners to be on guard, looking forward to the day when people would "see the son of man coming in the clouds with great power and glory." (Mk 13:26)

But Jesus also said, "As to the exact day or hour, no one knows it...only the Father." (Mk 13:32)

And during His trial, Jesus told the court, "You will see the son of man seated at the right hand of the power and coming with the clouds of heaven." (Mk 14:62)

In Luke we read that on the evening of the resurrection, Jesus gave the disciples this instruction: "Thus it is written that the Messiah must suffer and rise from the dead on the third day. In His name penance for the remission of sins must be preached to all the nations,

beginning at Jerusalem." (Lk 24:46-47)

The death and resurrection of Jesus brought God's plan to its climax. But a great deal of work remained and a long, indefinite period of time had to elapse before that plan would be fully accomplished.

It was to His future coming that the first Christians looked forward anxiously. It would mean God's ultimate triumph over the forces of evil and the definitive establishment of His reign in the universe.

It was for this that they prayed: "Your kingdom come, your will be done on earth as it is in heaven."

Paul congratulated his Thessalonian converts for having "turned to God...to await from heaven the son He raised from the dead—Jesus." (1 Thess 1:10)

Paul summed up the awaited fulfillment of the divine plan this way: "Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits



and then, at His coming, all those who belong to him. After that will come the end, when, after having been destroyed every sovereignty, authority and power, He will hand over the kingdom to God the Father.

"Christ must reign until God has put all enemies under his feet, and the last enemy to

be destroyed is death...when, finally, all has been subjected to the son, He will then subject himself to the one who made all things subject to him, so that God may be all in all." (1 Cor 15:22-26,28)

Reprinted from The Catholic Advocate, Nov. 23, 1983, written by Father John Castelot.

Rose Petal Rosary



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Thank you for your order.

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The meanings and rites of this season

Continued from page S1

Advent wreath is a traditional practice which has found its place in the Church as well as in the home." (BB 1509) When used at home, the blessing of the Advent wreath takes place on the evening before the First Sunday of Advent or on the First Sunday of Advent itself. (BB 1509) It is appropriate that it be blessed by a parent or another member of the family. The Book of Blessings provides the order for the blessing of an Advent wreath with appropriate rites and prayers for a lay person as well as a suggestion for alternate readings for the blessing rite. All of this

is made explicit and simple for family use in Catholic Household Blessings and Prayers.

The simple ceremony of the lighting of the Advent wreath on Sunday or on weekdays is a way to connect what happens in church to the intimate family circle and becomes a reminder that the family is part of a larger community.

This becomes an opportunity for children to see that the family's prayer is also the Church's prayer.

Contact the Worship Office on the Archdiocesan website at rcan.org for further information on publications and programs throughout the liturgical year.

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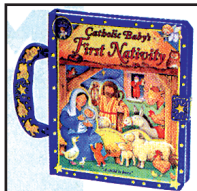
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Joy of anticipation enriches Advent season

From its very foundation, the Church has been able to survive and grow by its use of the established practices of the secular world.

There is, for example, in the liturgical usage of incense and the sprinkling of water a re-use of materials and practices

coming of Christ. Just as the Roman provinces were readied for the advent of the Emperor or his imperial delegate, so the Church began to ready its citizens for the coming of Christ on the Feast of His Nativity.

So in the weeks preceding the feast of the coming of the King of Heaven and earth, the Christ-community is called to make ready for the long-awaited Savior of all mankind. While there still remains some of the Lenten readying through fast and penance, the joy of anticipation is both visible and audible in the prayers, the readings and the homilies of the daily liturgy.

Just as we begin to assemble Christmas gifts for those we love and ready our homes for decoration, so the Church calls us to prepare ourselves as gifts for His coming. We begin to think of spiritual decoration, in our motives, in our prayers, in our attitudes to those about us.

One has but to be aware of the secular preparation of the holiday to make a comparison with the personal spiritual preparation. The raising of the giant Christmas tree in Rockefeller Center becomes more of a symbol and more of a media event than the stable and the child.

As Advent begins, we must ask ourselves where our concentration lies as we prepare for the Feast of His Coming.

familiar to the world of Greece and Rome. To adapt the secular customs which had become familiar to the people to the new and vital religious experience of Christianity was a means of making the newcomers feel less strange in a new life direction.

So, for example, the orgy of fleshly love celebrated on the Lupercalia became the Feast of St. Valentine—the celebration remained but the motive and manner were altered.

The Advent season is a perfect example of this pagan-to-Christian adaptation. In the days of ancient Rome, when the Emperor planned a visit to any corner of the Empire, a messenger was sent in advance to alert the local governance and the people that the Emperor, a minor divinity, was about to visit them, to investigate and correct where necessary the lifestyle of the province undergoing the visitation.

The Advent season was a "reincarnation" of this political custom in order to ready the Catholic community for the

