

**World
Mission
Sunday
Oct. 24**

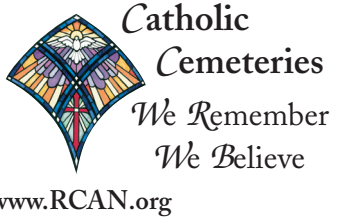
GOLDEN JUBILEE

NEWARK



CATHEDRAL

1954 – 2004



The Catholic Advocate

Vol. 53, No. 22

Wednesday, October 20, 2004

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learn more
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And to the life of the Church of Newark

The Golden Jubilee of Cathedral dedication
was observed, Oct. 17 (right)
Full photo coverage on Pages 16 and 17

A commitment to gift of life...

More than 1500 Catholics worshipped with their bishops
and marched on the Statehouse in Trenton, Oct. 18 (left)
See story on Page 17



We make the meaning of this building ‘visible and credible’

BY ARCHBISHOP JOHN J. MYERS

This homily was delivered on Sunday, Oct. 17.
 In 1843, ten years before the establishment of the Diocese of Newark, a reporter wrote in *The Newark Daily Advertiser*: “The churches of a country are part of its religious culture. They speak to the people. They convey ideas. They make impressions. The Catholics understand this, and are erecting, I believe, more fine churches in America in proportion to their numbers, than any other denomination among us. I confess that if I could build a church in all respects to suit my own taste, I would build it in the solemn and beautiful ... Gothic style, and I would build it of enduring stone that it might gather successive generations within its holy walls, that passing centuries might shed their hallowing charms around it, that the children might worship from age to age and feel as if the spirits of their fathers are still mingled in their holy rites.”

Were this anonymous writer among us today, he would see that his hopes and dreams had been fulfilled beyond his wildest imagining.
 Look around and you will see the most beautiful, the most magnificent building in the city of Newark, and in the state of New Jersey. With all due respect to my brother bishops, I do not hesitate to say that this is the most beautiful and most magnificent cathedral in the United States.

The building: ‘Living stones’

Our first reading recounts the dedication of the Temple of Solomon. It took only seven years to build that great Temple in Jerusalem. Our cathedral was under construction more than half a century. Solomon apparently had no difficulties with his architects and builders. But he was an absolute monarch. The history of our cathedral tells of lengthy and bitter disputes among architects, builders and prelates. Solomon’s Temple was built of local Jerusalem stone, of cedar from Lebanon, of olive wood and of bronze adorned with gold. Our cathedral combines the best of the Old and the New Worlds. It draws its design and inspiration from France, its windows from Germany, its mosaics and marble statuary from Italy.
 Yet truly it is an American cathedral. It is constructed of granite from Vermont, of marble from Georgia, of copper from Montana, and of steel from Pennsylvania. It is decorated with limestone from Indiana, marble from Georgia, and white oak from throughout the Appalachians. But most important, it was built by the workers of New Jersey, drawn from every corner of the globe. Those workers well repre-

sent the people of this archdiocese, today as a century ago, still drawn from every corner of the globe.
 The Book of Kings tells us that to build his Temple, Solomon “raised a levy throughout Israel for forced labor: the levy numbered thirty thousand men.” (1 K 5:27). No forced labor erected our cathedral. It was built with the sacrifices of tens of thousands of faithful Catholics who gave from their poverty to give glory to God.
 However, honesty forces me to recount one series of donations that was not entirely voluntary. In 1950, after he announced plans to complete our cathedral, Archbishop Walsh developed a unique method of raising funds. At this moment I know that all my brother bishops are listening. Archbishop Walsh gave all the priests a raise in salary; but he stipulated that for three years, the priests would not receive the raise. Rather, the raise would be sent directly to the Cathedral Builders’ Association. Now, in recent years, I have given the priests of the archdiocese a series of raises.

Sincerely in the Lord

Why didn’t I think of this? Well, my reading of *Seeds of Faith, Branches of Hope*, the 150th anniversary history of the Archdiocese, leads me to believe that Archbishop Walsh was the only Archbishop of Newark who could get away with such a fundraising scheme. I assure the priests present today that I will never attempt any such thing. I hope I speak for my brother bishops as well.

New Energies

Today we complete the observance of the 150th anniversary of the establishment of the Diocese of Newark and observe the 50th anniversary of the dedication of our cathedral. James Roosevelt Bayley, Newark’s first bishop, wanted the diocese to have what he called a “proper cathedral.” But he was unable to achieve this. Other priorities had to be addressed so that the diocese could best serve the People of God.
 For 100 years, the venerable St. Patrick’s Pro-Cathedral on Washington Street, which predates the founding of the diocese, served as our cathedral. It is hallowed by a century of service, anointed by a century of ordinations and episcopal consecrations. We people of Newark had to wait a century for our cathedral. We had to accept that the preaching of the Gospel comes first. We had to accept that finite resources and energies must be allocated in the best possi-

ble ways to fairly meet the spiritual needs of the people of the archdiocese. We had to focus our energies in the most effective way we could discern.
 These challenges always are present. The source of all our energies is the Holy Spirit. Today, as every day, we ask the Holy Spirit to breathe his power upon us to direct our “New Energies” as together we strive to meet the needs of the people of the archdiocese for the future.

On June 11, 1899, at the laying of the cornerstone for our magnificent Cathedral Basilica, Rochester’s Bishop Bernard McQuaid, a son of Newark, called it “a fitting monument to the faith.” It is that and it is more. From its inception in 1859, as a dream of Bishop Bayley, to its dedication in 1954 by Archbishop Thomas Aloysius Boland, to its 50th anniversary today, and long into the future, it is and it will be more than stone and mortar. It is and it will be much more than multi-colored glass and delicate woodcarving. It is and it will be a lasting and a living sign of the faith of our mothers and fathers in the faith, who sacrificed, often at great personal cost, to create this cathedral, this symphony of praise to Almighty God!

The cornerstone of our cathedral is composed of two stones from the Holy Land, a stone from Bethlehem, where our redemption began with the birth of the Lord, and a stone from Jerusalem, where He suffered and died for us, and gloriously rose from the dead. As wonderful as it is to have these sacred stones form the cornerstone of our cathedral, St. Peter reminds us that the true cornerstone is Jesus Christ Himself, a living stone, of whose redemptive love we are reminded by these stones from the land where He walked and where He preached. As Christ is the true cornerstone, we are the true stones of the Church of Newark, the People of God who constitute a spiritual house, “a chosen race, a royal priesthood, a holy nation, a people of His own” (1 Peter 2: 9).

Today as we honor the dedication of our forebears in the faith; we also single out faithful Catholics who truly are “living stones” of the Church of Newark. The presentation of the Archdiocesan Sesquicentennial Cathedral Jubilee Medal to members drawn from every parish in the archdiocese recognizes those who today are so instrumental in building up this portion of the Body of Christ.

Cathedral is sign, call to communion

This splendid building, which overlooks the city of Newark and all of northern New Jersey, is a symbol of the People of God in New Jersey, who have been brought into unity, to use St. Cyprian’s vivid expression, “from the unity of the Father, the Son and the Holy Spirit” (*De Orat. Dom.*, 23: *PL* 4, 553). Thus, as we celebrate our cathedral’s first 50 years, we are also celebrating the marvels of grace and love that the Holy Trinity has poured out upon generations of Christians in New Jersey who have believed in the Gospel and have striven to live it.

God’s love for each of us is truly great; and our beautiful cathedral is a tangible sign of it. Although speaking about another cathedral in Italy, Pope John Paul II’s words are more than fitting to describe our cathedral and its deep meaning for us. Our Holy Father said, “Viewed from the outside, with its elevated position over the city, it symbolizes well the reassuring presence of the Trinitarian God, who from on high guides and protects the life of human beings. At the same time, the cathedral is a powerful reminder to look upwards, to rise above the routine of daily life and from everything that weighs down earthly existence, to fix our gaze on heaven in a continual pursuit of spiritual values. It is, so to speak, the meeting-point of two movements: the descending movement of God’s love for humanity, and the ascending movement of the human longing for communion with God, the source of joy and peace.”

God’s plan of holiness for each

God’s love reaches to all of us. In a very special way, God’s love reaches out to the young. You young people here today, you have heard of Jesus; you want to meet Jesus. In today’s world it often is difficult to find Him, to see Him.

Continued on Page 16

Stewardship

It’s all about conversion process

BY ANDREW KACZYNSKI

Associate Director of Stewardship for the Archdiocese

In 1992, the U.S. bishops published their pastoral letter on stewardship, titled *Stewardship: A Disciple’s Response*. By linking the stewardship way of life with discipleship in Jesus Christ, the bishops effectively reminded all Christians that being a good steward is not an option—it’s imperative.
 Developing a stewardship attitude is both a journey toward and a retreat from. It is a journey toward the challenging ideal of the good steward found throughout the Scriptures; it’s a retreat from the selfishness that the world promotes as a laudable goal.
 Stewardship is much more than the things we do with our time, talent and treasure; it’s an attitude, a mentality, a frame of reference, a way of life. For most Catholic Christians it requires a change of heart, a process of conversion.
 Listen to the bishops, who say in their pastoral letter, “For one who is Christ’s disciple there is no dichotomy,

and surely no contradiction, between building the kingdom and serving human purposes as a steward does.” They also write: “Being a disciple is not just something else to do, alongside many other things suitable for Christians, it is a total way of life and requires continuing conversion.”
 Ideally, stewardship should be woven into the very fabric of parish life. This is the key to successful parish stewardship conversion. The pastor, the staff and every parishioner must be committed to the process of stewardship conversion.
 Parish leaders and educators should take advantage of every natural opportunity to promote the stewardship way of life, beginning with the children of the parish. The language of stewardship ought to become second nature, with parishioners encouraged to share the stories of their stewardship journeys with one another.
 Stewardship should be a constant theme, not just a “sometime thing.”
See photos from Stewardship Day 2004 on Page 23 of this issue of The Catholic Advocate.



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Thirteen parishes submit first task force responses while others continue to work on recommendations

The New Energies Parish Transition Project is indeed bringing new energy and vitality to the Archdiocese of Newark.

Since the public announcement of the project by Archbishop John J. Myers last May, 48 parishes have been hard at work studying recommendations from the Task Force on Parishes, and 13 parishes submitted their first response at the Oct. 6 meeting of the executive committee.

The executive committee is chaired by Bishop Edgar da Cunha. Additional members include: Bishop Thomas Donato, Bishop John Flesey, Regional Vicar Father Sean Cunneen, Vicar General and Moderator of the Curia, Father Bob Emery, and Deans for the four counties—Father Kevin Carter (Hudson), Msgr. Bob Chabak (Essex), Father John O’Connell (Bergen) and Father John Wassell (Union). In addition, Msgr. William Harms, coordinator of the Task Force on Parishes and the Task Force on Schools, and Father Charles Granstrand, chair of the Task Force on Parishes, serve as resource people.

This committee reviews and discusses each response and either approves or amends it as a recommendation for final decision by Archbishop Myers, or returns it to the parishes with a request for additional work and an additional response.

The parishes that have responded to date include:

- St. Patrick Pro-Cathedral, Newark
- St. John, Newark
- St. Augustine, Newark
- Cathedral Basilica of the Sacred Heart, Newark
- St. Antoninus, Newark
- Blessed Sacrament – St. Charles Borromeo, Newark
- St. Bernard, Plainfield
- St. Stanislaus, Plainfield
- St. Rocco, Newark
- Our Lady of Mount Carmel, Orange
- Saints Peter and Paul, Elizabeth
- St. Adalbert, Elizabeth
- St. Hedwig, Elizabeth
- St. Joseph, East Orange

At its Oct. 6 meeting, the executive committee took the following actions:

- Accepted the recommendation from St. Bernard and St. Stanislaus parishes, Plainfield, that the two parishes be merged and forwarded the recommendation on to Archbishop Myers. In anticipation that he will approve the recommendation, preliminary planning is already under way to celebrate the merger.

Settlement reached

A financial settlement has been finalized by the Archdiocese of Newark with 10 men and women who have asserted claims against the archdiocese and others relating to allegations of sexual abuse. Details in a story on Page 15.

- Accepted the joint recommendation for linkage of St. Patrick Pro-Cathedral and St. John Parish, Newark, but directed that more discussion concerning the details of the linkage take place prior to consideration by the archbishop.

- Accepted the recommendation of Saints Peter and Paul Parish, Elizabeth, to enter into conversation with St. Adalbert and St. Hedwig parishes, Elizabeth, concerning a potential merger.

- Accepted the recommendation that St. Joseph Parish, East Orange, enter into conversation with Our Lady of Mount Carmel Parish, Orange, with the possibility of merging at St. Joseph’s.

Each cluster of parishes responding to a recommendation has been given a specific timeline for the conversation and response phase. Since an initial response is expected no later than halfway through the timeline, parishes with an 18-month period are expected to have an initial response in by March 2005, or nine months from July 2004.

Parishes with a 12-month conversation and response period are expected to have an initial response by December 2004. At the Oct. 6 meeting, the executive committee also noted that a number of parishes providing information informally, would be requested to submit a response in writing.

The six goals for the New Energies Parish Transition Project remain as stat-

ed in May by Archbishop Myers:

1. To enhance quality parish life, both territorial and national, throughout the archdiocese;
2. To support increased understanding of and action on the 28 principles related to quality parish life;
3. To strengthen the presence and ministry of the Church in urban and suburban areas;
4. To increase collaboration between and among leaders, parishes and the whole Archdiocese of Newark;
5. To act as good stewards of all human, financial and facility resources;
6. To build a greater sense of unity within the rich ethnic, cultural and age diversity present within the local Church.

The Archdiocese of Newark has engaged The Reid Group, a national consulting firm with significant work experience with many Catholic dioceses, parishes and schools, to assist in the movement from recommendations to conversation and response, to decision and implementation. The Reid Group is also working with a team of consultants from around the Archdiocese of Newark.

In the next issue of *The Catholic Advocate*, the initial decisions from Archbishop Myers regarding executive committee recommendations will be reported.

Official Appointments

Archbishop John J. Myers has announced the following appointments:

Archdiocesan Agency/Ministry

Reverend Michael A. Andreano, Parochial Vicar of the Church of Holy Family, Nutley, has been appointed Vice Chancellor and Assistant to the Vicar General and Moderator of the Curia, effective Nov. 3, 2004.

Reverend Monsignor

Richard J. Arnholts, Vicar for Pastoral Life and Pastor of the Church of St. John the Evangelist, Bergenfield, has been appointed a Consultor of the Archdiocese of Newark for a term of five years, effective Sept. 24.

Reverend Joseph S. Bejgrowicz

Pastor of the Church of St. Theresa, Kenilworth, has been appointed a Consultor of the Archdiocese of Newark for a term of five years, effective Sept. 24.

Reverend Joseph A. Ferraro

Pastor of the Church of St. Anthony, Newark, has been appointed a Consultor of the Archdiocese of Newark for a term of five years, effective Aug. 23.

Other

Reverend Robert W. Kunze has been appointed to residency at Our Lady of Lourdes Rectory, West Orange, effective Oct. 15.



Parochial Vicars

Reverend Blas Montenegro, O.A.R. has been appointed Parochial Vicar of the Church of St. Augustine, Union City, effective Sept. 24.

Reverend Andrzej Puchalski has been appointed Parochial Vicar of the Church of St. John the Baptist, Fairview, effective Oct. 1.

Reverend Giovanni Rizzo, Parochial Vicar of the Church of St. Francis Xavier, Newark, has been appointed Parochial Vicar of the Church of Holy Family, Nutley, effective Nov. 3.

Pastors

Reverend Joseph S. Bejgrowicz, Pastor of the Church of St. Theresa, Kenilworth, has been appointed to a third six-year term, which will end on March 6, 2011.

Reverend Monsignor Charles G. Stengel, P.A., Pastor of the Church of St. John the Baptist, Jersey City, has had his pastorate extended until Sept. 14, 2005.



Photos-Ward Miele

The Cathedral Basilica of the Sacred Heart, Newark, was filled to capacity on Sunday afternoon, Sept. 26 for a Mass marking the 20th anniversary of Christian Foundations for Ministry in the Archdiocese of Newark. Bishop Dominic A. Marconi was the principal celebrant, and Bishop Charles J. McDonnell the concelebrant. Certificates were awarded by Bishop Marconi to over 200 graduates.



Lay ministers participating in mission of the Church

Over 200 graduates of the Christian Foundations for Ministry were awarded certificates last month at a Mass marking the 20th anniversary of the archdiocesan program.

Most Rev. Dominic A. Marconi, retired Auxiliary Bishop of Newark, was the main celebrant and Most Rev. Charles J. McDonnell, also a retired auxiliary bishop, was the concelebrant of the Mass in the Cathedral Basilica of the Sacred Heart, Newark.

Christian Foundations for Ministry was established at the behest of the then-Priests' Senate to provide a broader foundation for Catholic laity who were called by their pastors or who felt themselves called to more committed service in the Church community.

In his homily, Msgr. Richard J. Arnholds, Vicar for Pastoral Life and pastor of St. John the Evangelist Parish, Bergenfield, cited the 2,000 faithful who have participated in the Christian Foundations for Ministry program over the past two decades.

The program, he explained, "has taken Catholic faithful from virtually every walk of life and level of education, and challenged them to see their Catholic Faith as something more than a basic set of beliefs learned as a child."

Through its "instructional content," Msgr. Arnholds noted, Christian Foundations for

Ministry "has opened the minds of its participants to the depth of appreciation there is to be had in the Scriptures, the sacraments, the liturgy, the moral law and in this wonderful entity, both institution and family, that we call the Catholic Church."

Through its "shared prayer and discussions," he continued, the program has "opened minds and hearts to the personal relationship a follower of Christ must have with faith and action, and with others inside and outside the Church."

Addressing ministry members, Msgr. Arnholds said, "So many of you have become more active in your parish communities, enabled to see the larger and fuller dimension of Church through your participation in Christian Foundations for Ministry."

Many more, he went on, "have seen that their call to evangelization extends beyond parish boundaries to homes, places of work, government and recreation.... Far from being disinterested in others or considering themselves better than others, those who have completed the program have found even more reason to share some of the richness of our Catholic Faith through various parish ministries and personal contacts."

Msgr. Arnholds made special mention of the work of Sister Virginia Stanton, S.S.J., director of the program, "who works so tirelessly to continually improve our program."

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Pope cites public witness to faith during ‘Year of the Eucharist’

VATICAN CITY (CNS)—Pope John Paul II said greater Christian devotion to the Eucharist can help heal a world torn by terrorism and racked by poverty.

In a document offering spiritual guidelines for the Year of the Eucharist, the pope called for more intense public witness of the faith. As the center of the Christian experience, the Eucharist should have a transforming power that carries beyond Sunday Mass and into daily life, he said.

The 31-page letter, released in Italian at the Vatican Oct. 8, was written to launch the eucharistic year that will run through October 2005.

Titled, “Stay With Us, Lord,” from the words of the apostles to the risen Christ, it urged local churches to promote respectful liturgies, adoration of the Blessed Sacrament and a better understanding of Christ’s real presence in the Eucharist.

The pope did not call for specific celebrations or programs, and at one point he said he would be happy if the year served only to revive interest in Sunday Mass and eucharistic adoration outside of Mass.

The Eucharist, the Holy Father said, furnishes Christians with spiritual energy and a plan for living. It is the ideal way for the faithful to identify with Christ’s message and his saving sacrifice, which should in turn have an impact on peace and justice issues in the wider society, he added.

“The lacerated image of this world, which has begun the new millennium with the specter of terrorism and the tragedy of war, calls on Christians more than ever

to live the Eucharist as a great school of peace,” John Paul II said.

This will help form men and women as architects of dialogue and communion, at every level of social and political life.

The Eucharist should also bring Catholics closer to the world’s poor because it manifests Christ’s “extreme form of love”—one that replaced domination with service as the governing principle in human affairs, he said.

The Holy Father urged local communities to adopt concrete expressions of solidarity and charity for the poor during the Year of the Eucharist.

“I am thinking of the drama of hunger that torments hundreds of millions of human beings, of the diseases that afflict developing countries, of the loneliness of the elderly, the needs of the unemployed and the misfortunes of immigrants,” he said.

He told Catholics that the authenticity of eucharistic celebrations will be demonstrated

largely by the love shown to others and by the care given to the needy.

The pope touched briefly on many points he developed in greater detail in his encyclical on the Eucharist last year, including the need to understand the Eucharist not simply as a shared meal or a symbol, but as a real encounter with Christ.

The respect shown the Eucharist as the real presence of Christ should be evidenced in such things as tone of voice, gestures and moments of silence during the Mass or eucharistic adoration, he said.

The pope urged Christians to publicly witness the faith and the

presence of God during the eucharistic year.

“We are not afraid to speak of God and to hold high the signs of the faith,” he said. Those who think public professions of faith represent an intrusion on civil society or encourage intolerance are wrong.

At a Vatican press conference to present the papal letter, Cardinal Francis Arinze, head of the Congregation for Divine Worship and the Sacraments, said the pope’s words did not mean that every church must have a eucharistic procession this year.

In places where Christians are a small minority, prudence may dictate that there be no processions, he said, adding that the decision had to be made by local bishops and pastors.

“What we cannot accept is being unable to practice our faith,” the cardinal said. “This is not a concession made by governments

or by other religions.

“Our faith is not a contraband article. It is good news, joyful news, that we want to announce at midday. We have nothing to hide, and we aren’t hiding our identity,” said Cardinal Arinze.

The Holy Father officially opened the Year of the Eucharist with a Mass at the Vatican Oct. 17. The same day he greeted via satellite the closing session of the International Eucharistic Congress in Guadalajara, Mexico. The eucharistic year will close Oct. 29, 2005, at the end of a month-long synod of bishops on the Eucharist.

Vatican officials said the pope would not be celebrating a series of special liturgies, but likely would be speaking a lot about the meaning of the Eucharist throughout the coming year. In recent liturgies, Pope John Paul II, who suffers from Parkinson’s Disease, a nervous system disorder, has appeared tired.

“We are not afraid to speak of God.”

—Pope John Paul II

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October 20

Our Lady of the Lake, Verona, “Significant Challenges to Respect of All Life in 2004,” talk by Father Joseph Kukura, president of the Catholic Health Care Partnership of NJ, 7:30 p.m.; Holy Hour and Benediction. Call (973) 239-5696.

St. Ann Parish, Jersey City, Rosary Society meeting after 11:30 a.m. Mass. Call (201) 656-4018.

October 21

Schola Cantorum on Hudson, a 32-voice choir, cocktail reception, 5:30 to 8 p.m., Casino-in-the-Park, Lincoln Park, Jersey City. Cost \$75. Call (201) 432-2806.



October 23

St. Teresa of Avila, Summit, JustFaith workshop: “How do we live our faith so that it transforms the world?” with Jack Jezreel. Call Dave O’Brien, (973) 273-6098 or email daveobrien@st-teresa.org.

Our Lady of Lourdes Parish, Mountainside, Harvest/Halloween sale, through Oct. 24. Bring baked goods and desserts. Call (908) 232-1162.



October 24

Our Lady of Sorrows Parish, South Orange, second in Holy Name Society’s 2004-05 speaker series, after 8 a.m. Mass in St. Joseph Hall of the parish center. Speaker is Dr. Doug Lovejoy, executive director of U.S. Catholic China Bureau, on subject of the Catholic Church in China. Call (973) 497-4193.

Corpus Christi Parish, Hasbrouck Heights, parish mission, “A Time of Grace,” with Father Michael Sullivan, O.S.A., through Oct. 27. Call (201) 288-4844.

St. Anne Parish, Garwood, Knights of Columbus Mass of Remembrance honoring deceased members at 2 p.m. Call (908) 789-0280.

October 25

Holy Family Parish, Nutley, Rosary Society meeting at 7:45 in St. Joseph’s Center, with guest speaker Father Alex and Giving Tree for Abused Women/Kids. Call (973) 667-0026.

October 27

St. Joseph Parish, Maplewood, first of four-week Bible study series, emphasis on Gospel of St. Luke, at 7:30 p.m. No charge. Call (973) 761-5933.

October 29

St. James the Apostle Parish, Springfield, travel, service and craft auction, benefiting parish’s education ministries and Coalition for the Homeless, 7 p.m. Cost \$10. Call Sister Roseann Treston, S.S.J., (973) 376-3044.

October 30

St. Catherine of Siena Parish, Hillside, Halloween pasta dinner after 5:30 p.m. Mass in school auditorium. Cost: \$7 adults, \$15 family (two adults, one child under 12), \$3 children under 12. Call (908) 351-1515.

October 31

St. Bartholomew the Apostle, Scotch Plains, Anointing of the Sick during noon Mass. Call (908) 322-5192.

November 4

St. Mary Parish, Nutley, talk by Maxine N. Lurie, history department chair at Seton Hall University and an editor of *Encyclopedia of New Jersey* on the publication, 7:30 p.m. For free ticket, call (973) 235-1100.

November 6

St. Michael Parish, Union, “The Creed: Our Catholic Faith,” in the Spotlight on Faith series for catechists,

presented by Kevin Averill. Call (908) 964-0965.

November 7

Our Lady of Good Counsel, Washington Township, Knights of Columbus Memorial Mass for deceased brothers at 11 a.m., followed by brunch. Cost \$6; \$2 for children under 12; under 5 free. Call (201) 664-0422 or (201) 358-0781.

November 8

Presentation Parish, Upper Saddle River, two-day series of reflection and renewal for those moving into or already in later adulthood with Dr. James McGee, 10 a.m. to noon. Free. Call June LoCascio at (201) 327-3055, ext. 37.

How to Report Abuse

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

Individuals who wish to report an allegation of sexual misconduct may do so by calling the Office of the Chancellor of the Archdiocese at (973) 497-4009.

Local Highlights

Spiritual

• The Shrine of St. Joseph, Stirling, will present “Life, This Blessed Mess,” with national speaker and author Pat Livingston, addressing how Holy Scripture reveals that creation comes of chaos, resurrection happens after crucifixion and treasures are hidden in the imperfection of life, Oct. 27, at 7:30 p.m. Suggested Donation: \$10. Call (908) 647-0208 or email religious@stshrine.org.

• The Lumen Center, located at the Dominican Motherhouse, Caldwell, will present “Why Spiritual Direction?” Oct. 24 from 1:30 to 4:30 p.m. with Sister Jeanne Goyette, O.P. Free will offering. Call (973) 403-3331, ext. 25.

• Members of the Sodality of the Children of Mary of St. Teresa will meet on Nov. 5 at 3:15 p.m. in the chapel of St. Peter Hall, 2652 Kennedy Blvd., Jersey City, for the recitation of the “Little Office” followed by Mass at 3:30 p.m. They will gather again Nov. 6, at St. Peter Hall Chapel, for the recitation of the Rosary at 8:40 a.m., followed by Mass at 9 p.m., followed by breakfast in the Chetwood Room in Dineen Hall, Kennedy Blvd., Jersey City.

Musical

• Jamaican musical group, “Fr. Ho Lung and Friends” will perform their musi-

cal *Jesus 2000* at Notre Dame High School, Lawrenceville, Oct. 23, 24. Proceeds benefit Missionaries of the Poor. Visit www.missionariesofthepoor.org or call (732) 294-8976.

Singles

• St. Phil’s Singles will have Games Night at St. Joseph’s Hall, 386 S. Livingston Ave., Livingston, on Oct. 23 at 7:30 p.m. Call (973) 340-4001. Dinner and hayride are Oct. 30. Meet in the St. Philomena’s parking lot at 3 p.m. Call (908) 638-4125 or visit www.homestead.com/stphilssingles.

Forum

• “Because We Are Women,” (www.becausewearewomen.com) featuring interactive panel discussions and talks by successful local businesswomen, will explore women’s topics for achieving goals, on Oct. 23, 8 a.m.-1 p.m. at Caldwell College or call (973) 498-0046.

Theology on Tap

• The fall rotation begins with a presentation and discussion of “A Dangerous Divide? Church and State,” presented by Father William Sheridan of Immaculate Conception Parish, Montclair, at Tommy Fox’s Public House, Bergenfield, Oct. 24, 7:30 p.m. This event is sponsored by St. Mary Parish, Dumont. Visit www.stmarydumont.org/yam or contact Brian O’Dowd at (201) 385-8828 or yam@stmarysdumont.org.

Fundraisers

• The Archdiocese of Newark, Office of Human Concerns, is sponsoring a Work of Human Hands sale at the Archdiocesan Center, 171 Clifton Ave., Nov. 4, noon to 2 p.m. and 4:30 to 7 p.m.; Nov. 5, noon to 2 p.m. and 4:30 to 5:30 p.m., and Nov. 6, from 9 a.m. to 2 p.m. Call (973) 497-4341.

• Religious Teachers Filippini senior sisters’ Christmas bazaar, Nov. 7 from noon to 4 p.m. at Villa Walsh Auditorium, 455 Western Ave., Morristown. Call (973) 538-2886.

• Tommy Hilfiger will return to Holy Family School, Norwood, for a fashion show on Nov. 3, from 7 to 11 p.m. at Pearl River Hilton, 500 Veterans Memorial Drive, Pearl River, NY. Cost \$60. Call Linda Casey, (201) 784-0027, Mary Jo Delehanty, (201) 784-8996, or Holy Family School, (201) 768-1605.

Open houses

• Corpus Christi School, Hasbrouck Heights, Pre-K through Grade 8, Oct. 28, 9-11 a.m. and 1 to 2:30 p.m. Evening visits also available. Call (201) 288-0614.

• Benedictine Academy, Elizabeth, Oct. 26 at 7 p.m. Call Ms. Millman at (908) 352-0670, ext. 104.

• St. Joseph Regional High School, Montvale, Nov. 3, 7 to 9 p.m. for 7th and 8th grade boys and their families. Call (201) 391-3300.

Retreats

• Sacred Heart Oratory, Delaware, a center for evangelization, will present “Four Days of Renewal” from Oct. 25-28, featuring Sister Briege McKenna, O.S.C., and Father Kevin Scallon, C.M., twice each weekday following the noon and 7 p.m. Masses. Call (302) 428-3658 or email evangelization@ministryofcaring.org.

• “How to Know Yourself in Jesus” a retreat day for Catholic single women, ages 16 to 35, Nov. 6, at 515 Church St., Bound Brook. Given by the Sisters of Jesus Our Hope, the day runs from 10 a.m. to 2:30 p.m. and features a talk on the theme, some quiet time and prayer in the chapel and reflections on Scripture. Call (732) 271-5777.

• Carmel Retreat, Mahwah, offers the Sunday Night Movie, *October Sky*, Oct. 31, 5:30 p.m. Dinner and a movie followed by group discussion of the spiritual realities in the film. Cost: \$25. Call (201) 327-7090.

• Saturday Morning Retreat, “Healing: Body, Mind and Spirit,” with Anna Graziano, Nov. 6, 9 a.m. to noon, at St. Thomas the Apostle

Parish, Bloomfield. Call (973) 338-9538.

Bereavement

• The Hope After Loss bereavement support group is returning to St. Margaret of Cortona, Little Ferry, Monday nights at 8 p.m. in the Cortona Room of the Parish Center for six consecutive weeks, beginning Nov. 1. RSVP by Oct. 27. Call Helen, (973) 491-5473; Mary, (201) 641-5093, or Father Art, (201) 641-2988.

Blood Drives

• The Blood Center of New Jersey, Oct. 24 at Our Lady of the Lake Parish, 32 Lakeside Ave., Verona, from 8 a.m. to 2 p.m., and at St. Michael’s Parish, 1212 Kelly St., Union, from 8 a.m. to 3:30 p.m.

• The Garwood Knights of Columbus, Nov. 6, from 9 a.m. to 2 p.m. at 37 South Ave. Call (908) 789-9809 after 4 p.m.

Theater

• Seton Hall University presents Lillian Hellman’s *Watch on the Rhine* in the Theatre-in-the-Round of the Bishop Dougherty University Center. Performances are at 8 p.m. on Oct. 22, 23, and at 2 p.m. on Oct. 17, 24. Call (973) 761-9098 for reservations, or tickets may be purchased the day of.

Today's Question: I will soon be choosing godparents for my newborn child. What exactly are the qualifications for a godparent?

In addition to being chosen by the parent(s), a sponsor must not only have the intention of being a sponsor but also meet proper qualifications:

The sponsor must have completed his/her sixteenth year.

The sponsor must be a Catholic who has received the Sacraments of Eucharist and Confirmation, and "leads a life in harmony with the faith and the role to be undertaken."

The sponsor cannot be impeded by some canonical penalty. A Catholic who does not practice the faith by regularly attending Mass or who is in an invalid marriage disqualifies himself/herself from being a sponsor. Moreover, a person who is Catholic but antagonistic to the faith, i.e., has the attitude, "I am a Catholic but..." would not be a good example and witness to the faith. If a person is not striving to fulfill his/her own obliga-

What's the Matter?

By Msgr. Richard J. Arnholz



A question box about faith and practice

tions of Baptism and Confirmation, he/she will not fulfill the responsibilities of helping another to do so.

The sponsor should be a faithful individual who is ready to accept the responsibility of being a part of the person's faith life for the rest of his/her life.

The sponsor should present a certificate of authorization (sponsor certificate) from his/her local parish.

The Catholic Advocate *welcomes questions from its readers about our Catholic faith and how it is practiced. Occasionally, this column will also address current stories in the media.*

Archdiocese's generosity is cited

Dear Archbishop Myers,

In the temporary absence of the Apostolic Nuncio, I wish to acknowledge receipt of the check in the amount of \$395,000, representing the Peter's Pence contribution from the Church in Newark for 2004, which you had forwarded this past week to the Apostolic Nunciature.

As I assure you that this sum will be duly transmitted to the Secretariat of State on your behalf, permit me to offer an initial word of appreciation in the name of the Holy Father for this valuable assistance. In addition to sharing in the material responsibilities

facing Pope John Paul II, this expression of generosity by your people reveals their deep awareness of the bonds of faith, worship and love which they share with the Universal Church as God's people, especially the poor, throughout the world.

May God, who is infinitely generous, reward you and continue to bless you and the faithful under your pastoral care.

With warm regards, I am
Sincerely yours in Christ,
Msgr. Leopoldo Girelli,
Charge' d'Affaires a.i.



Longest pastorate in parish history

Editor,

Thank you for featuring St. John Parish, Orange, in your August profile. I realize that you have space constraints, but justice requires that I fill out the very summary treatment given to the 23-year pastorate of Msgr. John J. Fahy.

His was the third longest pastorate in the parish's history. It was during his pastorate that the delicate task of balancing the implementation of Second Vatican Council Liturgical reform with the preservation of the historic and exquisite church architecture took place.

He decided to accept the advice of the organist and keep and maintain the church's historic 1879 Hook & Hastings pipe organ, at a time when many parishes were replacing theirs

with electric organs.

The Spanish Apostolate and Mass was established (directed by Father Dante Di Giralamo) under Msgr. Fahy's pastorate.

His lasting legacy was that he encouraged and inspired others to become priests. Perhaps this was the result of always keeping the church door open to anyone who wanted to pray.

Anyone could tell that Msgr. Fahy loved and cherished the parish and the priesthood. I have many fond memories of St. John Parish and the priesthood. I have many fond memories of St. John Parish and its beloved, saintly priests.

Albert T. Marotta
Bloomfield

A presidential election year snub

It seems both presidential candidates can agree on at least one thing—answering a questionnaire from the U.S. Conference of Catholic Bishops (USCCB) is not a top priority.

During each presidential cycle, diocesan newspapers, including *The Catholic Advocate*, have provided readers with a summary of the USCCB questionnaire. Not this year.

Compiling the information and preparing the summary is no small task. But it is done to provide Catholic voters with a crucial information tool in deciding whom to elect in 2004.

The questionnaire is designed to familiarize readers with the candidates' positions on public policy issues important to Catholic voters.

It is not as though the candidates did not have time to respond. As in the past, the questionnaire went out earlier in the summer.

The obvious question is "why?" While important to Catholics, the issues in the questionnaire are hardly the concerns of Catholics alone.

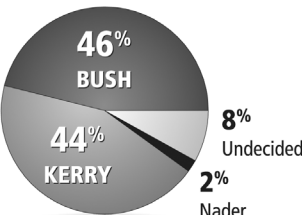
In this age of spin-doctors and instant response to almost any comment or gesture of a candidate, it is difficult to see this year's lack of a response to the USCCB questionnaire as anything other than a snub.

Not responding to the USCCB questionnaire is a mistake that should not be repeated four years from now.

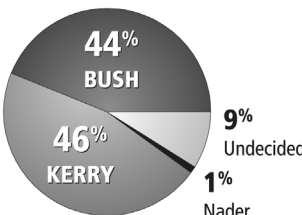
TIGHT RACE

If the election for president were held today, for whom would you vote?

ALL



CATHOLICS



CNS graphic

Just a few weeks prior to the presidential election, President George W. Bush showed a slight lead over Sen. John F. Kerry among likely voters in a Zogby International poll. Among Catholics, however, Sen. Kerry had a two-point advantage over President Bush.

Truly doing God's work in local church

Those called to the ministry of pastoral care perform a vital function in the life of every human being.

Often dealing with people at their lowest ebb or in incredibly stressful situations, pastoral caregivers are on duty around the clock in hospitals, mental health systems, the military, counseling centers, long-term facilities and airports and are among the first on the scene of major disasters.

Sooner or later most people will need and even seek out the spiritual healing provided by those in pastoral care.

That is why Pastoral Care Week, this year Oct. 24-30 with the theme "Pastoral Care: Imagining Peace," is so important. It is time to reflect on the commitment and skills of special people who truly represent God's love at times when it is needed most.

Celebrating two decades of service

For the past two decades, the Christian Foundations for Ministry has been a vital force throughout the Archdiocese of Newark.

The major milestone was marked last month with a special Mass in the Cathedral Basilica of the Sacred Heart, Newark. Fittingly, over 200 graduates representing a cross-section of the archdiocese, received certificates.

The essence of Christian Foundations for Ministry is involvement of the laity from every walk of life at every level in the life of the Church. In the Archdiocese of Newark the program is especially vibrant and productive.

As Msgr. Richard Arnholz said in his homily at the anniversary Mass, those who have met the challenge of Christian Foundations for Ministry have had their minds and hearts opened to "the personal relationship a follower of Christ must have with faith and action, and with others inside and outside the Church."

That says it all.

The power of prayer is in authentic intercession

As I understand the theory behind the General Intercessions or Prayer of the Faithful, the petitions are supposed to be short and rather formulaic: we are to pray for the universal Church and its pastor, the local Church and its pastors, the civil authorities, the sick, the dead and dying, and the world's salvation, adding special local needs as required.

Yet the subscription services that supply many parishes with their general intercessions often turn the petitions into mini-sermons in which various messages, theological and political, are encoded.

I particularly dislike the now-widespread custom of jumping immediately from a pro forma prayer for the universal Church or the pope to a second, much lengthier petition for some political desideratum, often accompanied by a protracted secondary clause suggesting, not too subtly, that all social goods are to be secured by government action.

These canned petitions do have one use, though: they reflect with considerable precision the default positions on certain questions in today's U.S. Catholic establishment.

Take, for example, a petition I heard (in the no. 2 slot, of course) a few weeks ago: "That all world leaders may put aside their political differences and work for true and lasting peace, let us pray to the Lord." I didn't.

Why? Because that petition, however innocently crafted, reflects a host of misconceptions about world politics, world peace and world order: misconceptions that I have been trying to counter—evidently, without

The Catholic Difference

by George Weigel



much success!—for more than a quarter-century.

Why couldn't I answer, "Lord, hear our prayer," to the petition I just cited?

First, because I don't believe that "political differences," in the normal sense of that term, define the fault-lines in world politics today. The differences between the civilized world and al Qaeda, or between the U.S. and North Korea, or between Christian blacks and Muslim Arabs in Sudan, or between the Russians of Beslan and the terrorists who murdered their children in cold blood, are not "political differences" as commonly understood.

The difference between the civilized world and al Qaeda is that the civilized world wishes to run its affairs by the rule of law, and al Qaeda wishes to impose its Islamist will on others through indiscriminate violence and the murder of innocents. North

Korea is run by a lunatic with a couple of nuclear weapons; our "differences" with his regime are not "political," in the same sense that partisan disputes in the U.S. Congress are "political."

Secondly, I couldn't answer "Lord, hear our prayer" because, as a matter of considered moral judgment, I don't want my political leaders to put aside their differences with al Qaeda, or Kim Jong-il, or the nuclear-weapons-seeking mullahs of Iran, or the Islamists who commit genocide in Darfur and Beslan.

I want my political leaders to craft wise policies, guided by moral reason, to insure that, if I may put it bluntly, we win and they lose: that is, that the civilized world and the rule of law prevail over terrorists and crazies.

Third, that oleaginous petition smacks of the psychobabble that has corrupted Catholic thinking about world politics for 40 years or more. In the classic Catholic understanding of the word, peace is "order": the "order" of law-governed societies whose domestic and international affairs are guided by a commitment to the rule of law and the political adjudication of conflict.

"Peace," as Catholics have understood it since Augustine, is not a matter of therapy; it's a matter of law and politics. But you couldn't tell that from the petition, which sounds far more like Rodney King ("Why can't we all just get along?") than *The City of God* ("Peace is the tranquility of order").

Am I making too big a deal out of this? I don't think so. The worship we offer God, including our intercessory prayer, should arise out of our deepest Catholic convictions. It shouldn't be shaped, and "mis-shaped," by the shibboleths of the therapeutic society.

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, DC.

The worship we offer God, including our intercessory prayer, should arise out of our deepest Catholic convictions.

The job of grandparenting has many versions

Some people might think I'm wasting time, hopscotching all over the globe visiting family. But what I'm really doing is some in-depth, high-level, wide-ranging research on this grandparenting thing.

You might not have realized this, but not much research has been done on the real nitty-gritty parts of that peculiar role, so I'm blazing all kinds of new trails. Who knows, I might win a Nobel Prize.

This is what I've discovered so far:

Grandparents in North Carolina are also assisting with the potty training thing, so I conclude that it must be a kind of universal. I met a grandmother in the ladies room of a K-Mart there who was babysitting her grandson while his mom worked. "He's gettin' the hang of it real good," grandma reported in her soft drawl. "We've almost got it conquered."

In Washington DC, while touring the monuments and buildings along the Mall, I couldn't help but notice the dozens of children there who were accompanied by grandparents. Sometimes the children's parents were also along on the excursion, but most often it was simply the kids and the older generation.

The grandparents were the ones who were patiently explaining the World War II Memorial (Grandpa's brother was in that war) and the Vietnam Memorial (Uncle Phil was there) and the relationship between the new First Americans Museum and the Washington Redskins. (Now there's a challenge).

A grandmother I happen to know in New Orleans reports her four-year-old grandson has incredible scholastic abilities and has been admitted to the gifted program in the neighborhood elementary school's preschool. She claims it's not because she (a former pre-

Over the Coffee Cup

By Mary Costello



school teacher herself) has been babysitting him regularly since he was an infant, but in her heart she wonders if that didn't have a teensy-weensy bit to do with it.

I know grandmothers who pick up the kids every day at school just so the kids don't have to go to a babysitter's house.

Then, of course (if we are lucky enough to live in the same town as our grandchildren), there are the dance lessons, the soccer matches and the gymnastics rehearsals we get to ferry kids to (and from) as well as the myriad basketball, football, and baseball games to attend.

We do it not with a sigh or with even the tiniest frown; everybody knows we wouldn't miss it for the world!

But I also know lots of grandparents who have to do the grandparenting job by cell phone, regular phone lines, email and courtesy of the U.S. Post

Office. If those of us who have grandchildren within hugging distance think grandparenting children in the same town is expensive, you ought to try long-distance grandparenting.

It's not just the phone bills that kill you, it's the expensive presents we buy to make sure they don't forget us, as well as the airline tickets we need to attend the eighth grade graduation, that all important First Holy Communion or Confirmation ceremony.

But the thing I notice most on all my research is that every grandparent I have met claims to have the smartest, cutest and most lovable grandchildren on earth. While statistically that most likely is not probable, it seems to be true.

The thread that runs through all of this, whether we are grandparenting in Nebraska, in Alabama, in Maryland or in New Jersey is the love. We love these kids with a love that is fierce and nearly feral in its intensity. Not only would we throw ourselves under a train for them (sometimes that's the easy part), we'd change our schedules, give up hobbies, postpone dreams and spend a goodly portion of our retirement on them if they needed it.

We model God the Father's love to them, whether we realize it or not. We live forgiveness for them, we love with an unconditional love and we reveal to them what it means to live one's life for another. And we do it all in just one trip to the Golden Arches.

Mary Costello is a freelance columnist.

Every grandparent I have met claims to have the smartest, cutest and most lovable grandchildren on earth.

Catholic journalism a true vocation

BANGKOK, Thailand (CNS)—In reporting the truth, journalists should hold themselves to the highest standards of professional excellence and moral integrity, a Vatican official told a conference of Catholic journalists.

Archbishop John P. Foley, president of the Pontifical Council for Social Communications, said while the journalists' lives should reflect "the sovereignty of God over all aspects of human life," Catholic journalists also should reflect the highest "professional and ethical standards as persons and as journalists."

"You are not journalists who happen to be Catholic, nor are you Catholics who happen to be journalists; you are Catholic journalists with a true vocation to tell the truth with love and to help others do the same," the archbishop said Oct. 13 during the World Congress of the International Catholic Union of the Press in Bangkok.

The archbishop told the group that its work can have a positive impact on society.

"The good example and courage of your colleagues who often literally risk their lives to tell the truth to an often uncaring world should be a needed inspiration and encouragement to all of you not to lose faith—not only not to lose your precious Catholic faith, but also not to lose faith in the dignity of your profession and in the importance of your work," he said.

On Oct. 11, Archbishop Foley addressed the union's network of young journalists, who met in Bangkok before the congress. Archbishop Foley urged them to let truth guide their work.

"Truth is not always self-evident; it is not always easy to discover."
—Archbishop John P. Foley

"Truth is not always self-evident; it is not always easy to discover. ... It can sometimes be disconcerting to a majority and, in its way, make demands on all of us," he said.

He urged journalists to report the facts without bias or prejudice. He also said there is too much reporting on the private lives of the rich and famous.

"Such reports may sell newspapers and magazines, but they often involve either calumny or detraction—or both," he said.

"We should provide people with what they ought to know, but in an interesting and compelling manner," Archbishop Foley said.

The archbishop, former editor of *The Catholic Standard & Times* in Philadelphia, also encouraged the journalists to do more investigative reporting on government and corporations.

"Be assiduous in examining public records," he said. "The combing of public records can be tedious, but it is almost always revealing, and it can be useful and informative for the general public."

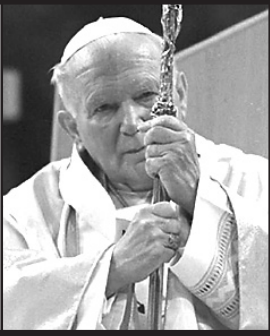
Msgr. Owen F. Campion, associate publisher of the national U.S. newspaper *Our Sunday Visitor*, told the congress Oct. 13 that religion was no longer a major determinant in U.S. presidential elections.

Msgr. Campion said that while religion might have a marginal impact in a close presidential campaign, few Americans "will unquestioningly follow any institutionalized religion or religious leader."

"Secularism and pragmatism will impel voters much more often," he said.

The Pope Speaks

Pope John Paul II



Mystery of the cross

The canticle which opens the Letter to the Ephesians is sung each week in the Liturgy of the Hours. It is a magnificent expression of the faith and spirituality of the Church in the apostolic age. The canticle is a hymn of thanksgiving and praise to the Father for the blessings bestowed on us through His beloved Son. By the blood of Christ, we have been reconciled to the Father, made holy in His sight, and granted the grace of becoming His adoptive sons and daughters. Through the mystery of the cross, we have been given the wisdom to understand God's eternal plan to unite, in Christ, all things in heaven and on earth. The glorified Lord thus appears not only as the head of the mystical body which is the Church, but as the source and center of a world reconciled and renewed.

I greet the Franciscan Sisters of the Poor, and I offer the assurance of my prayers for their general chapter. I also welcome the diocesan pilgrimage groups from Indonesia and Scotland and the American military chaplains. Upon all the English-speaking visitors, especially those from England, Denmark and the United States, I invoke God's blessings of joy and peace.

Petition as one form of prayer

Sir 35:12-18; Ps 34; 2 Tim 4:6-8, 16-18; Lk 18:9-14

The one who asks of God in faith things needful for this life is sometimes mercifully heard and sometimes mercifully not heard. For the Physician knows better than the patient what will avail for the sick person.
— St. Prosper of Aquitaine, ca. 390-463

Prosper, a disciple of St. Augustine of Hippo (354-430) taught a valuable lesson: the important element in prayer is not to ask for the "right things" but to commune with God in the right way.

Of course, we find the same lesson in the Gospels. "Your Father knows what you need before you ask him" (Mt 6:8). Many people do not sense the need for prayer throughout their lives. All is going well and they can manage on their own.

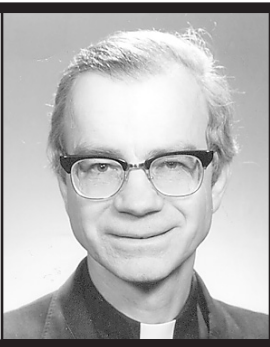
Drawing on the Law of Moses, the sages of Israel taught that the poor and oppressed are heard by God: "God is not deaf to the orphan's wail, nor to the widow when she pours out her complaint" (Sir 35:14, see Ex 22:22). They knew that a sense of emptiness leads a person to seek help from God. The poor cultivate the habit of acknowledging their dependence on divine help, whereas the self-sufficient may not recognize the importance of God in their lives.

"The one who serves God willingly is heard; his petition reaches the heavens" (Sir 35:16). Life takes on new meaning as one serves the Lord; this constitutes a higher level of maturity than that of a person who turns to God only when in need. The prayer of petition should be grounded on a relationship that perdures and the

Sunday Readings

30th Sunday
in Ordinary Time
(Oct. 24, 2004)

By Father Lawrence Frizzell



order of creature to Creator is respected.

Further progress is made when the person thanks God for the numerous gifts that enable one to accomplish something for God and neighbor during the course of daily life.

The parable of the Pharisee and the publican indicates a high level of sophistication regarding prayer. The Pharisee is portrayed as knowing that the fundamental prayer is the blessing (an act of thanks and praise). Thanksgiving for what we have received should be the basis for an ever deeper union with God.

Unfortunately, this man used the blessing to review his own accomplishments and to make an invidious comparison with the tax collector. An examination of conscience should indeed end on a positive note; after confessing our sins we should express gratitude for the abundant graces that are signs of God's love in our lives. However, failure to notice any faults or bad attitudes

Thanksgiving for what we have received should be the basis for an ever deeper union with God.

may indicate laxity or shallowness on our part. A self-righteous attitude may afflict people belonging to any religion or none; those listening to the Gospel should ask if they harbor this manifestation of pride in their hearts.

It would be unfortunate to label this attitude as "Pharisaical;" it is a general human failing.

The tax collector exhibited a salutary humility as he entered the temple. He knew that an act of contrition should follow the self-examination that prepares a person for worship (see Psalms 15:1-5; 24:3-6). His penitential attitude was expressed in the act of beating his breast and in a simple prayer for forgiveness. "O God, be merciful to me, a sinner!"

This admission showed that he needed to turn from some forms of selfishness or other sins. An act of humility disposes a person for reception of the divine strength that is essential for spiritual progress.

Listeners to the story of Jesus would have been startled, perhaps, to learn that a despised tax collector might be capable of conversion (see Zacchaeus in Lk 19:1-10). However, the principle of reversal enunciated by Jesus echoes the teaching of Ezekiel. "Up with the low and down with the high!" (Ez 21:31). Self-exaltation is a danger for Christians who take their faith seriously, so they must make their own the prayer of the first and foremost disciple of Christ.

"The hungry He has filled with good things; the rich He has sent away empty" (Mary's Cantic in Lk 1:46-55).

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



Saint Teresa of Avila, Summit

Meeting spiritual needs of growing Catholic population

BY BRIAN FORES

Staff Reporter

St. Teresa of Avila Parish, Summit, is a virtual beehive of activity. The 141-year-old parish is empowered by some 3,100 households, including an abundance of children, teenagers and young adults, balanced out by the wisdom and contributions of a sizable number of seniors.

The church, the parish's third to date, sits upon a hilltop overlooking the town center and the subsequent valley. The fruits of a capital campaign begun in 1998 have led to a sprawling cobblestone plaza outlined by old-fashioned gas-style lampposts and a playground for the adjacent parish preschool, among other improvements.

The church itself, with its majestic spires, ornate Rose window and Gothic design, stands amid manicured parish grounds, resembling more a cathedral than a parish church.

Msgr. Robert E. Harahan, S.T.D., pastor since 1996, explained that a recent town census reports the average age in Summit as 36. He said many of the town's residents work in New York and commute via New Jersey Transit trains. "This is a Midtown Direct town," he said with a smile.

However, he was quick to point

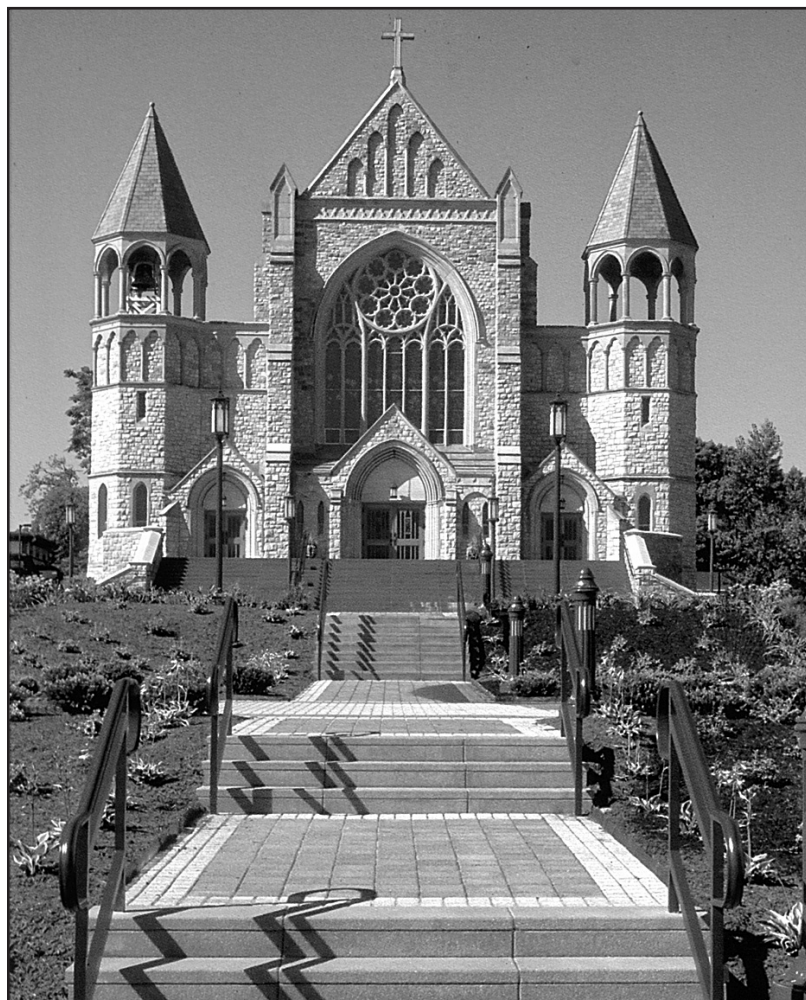
out, "St. Teresa's is blessed with a large number of seniors who were here when the parish was young, and have been the backbone of the parish. ... This is a town where seniors have played a major role, and we are sensitive to their needs and recognize their place in parish life. There is a reverence here for the tradition and wisdom of our faith and our people."

He added that the town, traditionally Protestant, has seen an influx of large Catholic families in recent years, and is now roughly half Catholic. "It's not uncommon for there to be four and five children per family," he commented.

In addition, Msgr. Harahan said that the parish is "a mix of a lot of different ethnic backgrounds," with some families there for several generations. "There are segments from France, from Spain, from South America... really, a host of nationalities."

He explained that St. Teresa's has a sizable Hispanic—mostly Costa Rican—population, which has led to a busy Hispanic ministry at the parish. The parish celebrates weddings in Spanish, offers pre-baptismal instruction in Spanish, and has Spanish-language prayer groups and bible study.

Most recently, a representative from the Hispanic community has



The parish complex following major renovations and completion of a new plaza.

been appointed to the pastoral council for the first time. The pastoral council has been revitalized in the past few years and is proactive in responding to ministerial initiatives and concerns.

"Generally speaking, we look at the Hispanic ministry as integrated with the parish's overall mission," Msgr. Harahan clarified.

The large parish has within it a significant number of initiatives, including prayer and study groups, sporting activities, societies, social events, a wide-ranging music ministry and several well-developed social outreach programs that extend beyond the parish's borders to the larger community.

"Our parishioners have a strong sense of social awareness, of concern for their neighbor. We have a busy food pantry, which distributes food every week, and we participate in the Interfaith Hospitality Network, which works to shelter homeless individuals for a time," he said.

Among the most ambitious of those programs is a relationship St. Teresa's has developed over the past three years with what Msgr. Harahan calls their "sister parish," San Martín de Caballero, Iztapalapa, Mexico.

He explained that the program arose out of the parish's young adults, collaboration with the Trinitarians at St. Joseph Shrine, Stirling, who support several foreign missions.

Eventually, St. Teresa's was asked to take over the project full-time. "We go down twice a year—I went there last year. ... The town is

extremely poor, and is actually built on the site of a garbage dump, as are several towns in the area. We visit homes and do catechism," said Msgr. Harahan, who added that this October will mark the first time that three representatives from San Martín Parish will visit St. Teresa's.

"They're coming to learn about our parish and experience our liturgy," Msgr. Harahan noted. He explained that some two hundred parishioners sponsor children in their sister parish.

"They want to meet the parishioners, to talk about the children and the program, and discuss what might be done in the future," he said.

The program, known as the Mexico Mission, is coordinated by David O'Brien, the parish's director of parish ministries.

"We exchange faith culture and resources. The centerpiece of the program is called 'Somos Familia,' [We are family] through which we sponsor children there. For a yearly contribution of \$350, each child receives schooling, food and basic medical care for an entire year," he said.

An integral part of O'Brien's work involves the parish's youth and young adults. Two years ago, St. Teresa's began a successful Theology on Tap series, directed at drawing alienated 20- and 30-somethings back to the Church through meetings in bars and restaurants.

"Many people in this age group are feeling a strong desire to answer



Bishop Thomas Donato blessed the new plaza last month after a special Mass.

Continued on Page 11

Civil War era roots foster activism

The first record of establishment of St. Teresa's is a deed recorded in the office of the Union County Clerk, dated June 8, 1863, conveying the land owned by George and Mary Ann Manley to Bishop James R. Bayley of the Diocese of Newark.

The cornerstone of the church was laid in 1863. The tiny stone building remained a mission of St. Vincent's in Madison, New Jersey, for ten years. Father Michael Madden was the first administrator. He was followed by Father James D'Arcy.

Although still a mission church, St. Teresa's was very much aware of the issues of the times and attempted to address them. During these years after the Civil War, for example, alcoholism had become a widespread social problem. Always an active "temperance congregation," the men of the parish formed the Total Abstinence Benevolent Association, which flourished for several years.

The incorporation of the church took place on Oct. 15, 1864, the feast of St. Teresa of Avila. Summit was constituted a separate parish in 1874 with Father Winand M. Wigger, later Bishop of Newark, appointed as its first resident pastor.

One of Father Wigger's first acts was to purchase a lot at Chestnut and Park Avenue where he erected a small school building. In 1881, the Sisters of Charity from Convent Station arrived to staff the school. Father Wigger also built the first rectory, which remained in use until 1962.

In 1886, the cornerstone was laid for the second church, with the parent church

annexed and used as a sacristy. Father Giovanni Vassallo, pastor for thirty years, officiated. Under Father Vassallo's leadership, land was purchased for a cemetery on Passaic Avenue.

Born in Italy, Father Vassallo was educated in Brignole Sale Seminary, Genoa. He was an imposing figure and a strong influence in the entire community of Summit.

Father Walter A. Purcell was appointed pastor in 1905. During his pastorate, St. Teresa's new school building opened in 1909. It was the first really modern school building in Summit, with electric lights, plumbing and a telephone. The next pastor, Father Conrad Schotthoeffer, served from 1912 to 1916. He succeeded in reducing the school debt and purchased the local Kemp property, to be used as a ball field for the parish's youth.

After his death, Father Francis P. McHugh became pastor in 1917. During World War I, he kept a record of the parish's sons serving in the armed forces, and offered daily prayers for their safety. He

also reduced the school debt considerably.

The laying of the cornerstone for the third and present church took place in 1924, with Father Michael J. Glennon as pastor. The second church was moved across Morris Avenue, and is presently known as Memorial Hall.

Father John Lenihan succeeded him as pastor in 1937. During his pastorate, St. Teresa's celebrated its Diamond Jubilee.

Responding to his invitation, the Missionary Servants of the Most Blessed Sacrament sent one of its sisters to promote and carry out a program of social work in the parish.

A new rectory was dedicated during the pastorate of Msgr. George Smith in 1961.

Msgr. Smith was deeply concerned for the religious instruction of students, especially those attending public school. It was at this time that all grade levels in St. Teresa's School as well as public school students began using new religious textbooks that stressed the positive "joy" of Catholicism, rather than the negative idea of religion as a series of "don'ts."

In January 1969, Msgr. James A. Stone became pastor. During his pastorate, the school and Memorial Hall were remodeled.

He was succeeded by Father Anthony Bogdziewicz, who had come to St. Teresa's in February 1977 to serve as co-pastor and administrator. He was named a Monsignor by Pope John Paul II in 1979, and became pastor in 1983, retiring in 1996.

It was Msgr. Anthony Bogdziewicz who oversaw the building of the mausoleum in 1994.

In 1973, the Sisters of



Pre-school children enjoy an autumn day in their new playground.

Meeting needs

Continued from Page 10

life's big questions. ... We may not be able to get them to come to church, but this is a step in the right direction," he noted.

O'Brien, who began as director of youth ministries, has worked heavily on developing the parish's middle-school and youth ministry.

The middle-school ministry is part and parcel of the parish's religious education program, which educates over 1,400 students. "We created a program based on trimesters," said O'Brien. "For the first and third trimesters, the students are divided into small groups which study in people's homes. The textbook, curriculum and content are the same; the setting is different.

"The middle trimester offers an experiential component. One year we had, effectively, a 'Jesus pep rally.' It's high energy, with music, skits, icebreakers, and testimonies given by high schoolers. The format was so successful, we were invited to other parishes to hold similar events."

Other initiatives involve social action, such as a hunger-fast to raise money for the children of San Martín and a breakfast for the town's seniors.

O'Brien said that the youth ministry, which currently has about 130 participants, has been successful because teenagers are integrated into the overall parish, interacting with people of all ages, rather than being separated into functions solely for their own age-group.

"It's been a wildly successful model. Young adults are actively ministering, and as a result, it's created a parish that is more aware of its teenagers, and tuned into trying to welcome them," O'Brien explained.

One attempt to welcome them is through a Sunday Mass for young people, which features the Christian rock band, Cantabo.

Angela Intili, associate director of music and pastoral associate at St. Teresa's, noted, "Cantabo was the vision of Father John Gabriel, who sought some genre of Christian music that is more adaptable to teens. There's a guitarist, percussionist, and a few singers. People like it," she offered.

"In fact, there are quite a few older people there who don't come to the regular Sunday Mass," she said laughingly.

Intili, who spent ten years with the Tri-Cities Opera early in her career, always stayed close to her first love, liturgical music. She also directs the children's choir at St. Teresa's. Intili said the parish's adult choir, run by Gregory Scime, director of music, has over 3,000 members.

The choir has sung in Rome several times, including for a papal audience, as well as in Assisi, Venice, Sicily, England, Ireland, Boston and Washington, DC.

"We're a large parish, and one of tremendous variety," Msgr. Harahan said, concluding, "I am constantly astounded by the affirmation, support and commitment that our parishioners make to their parish, to the staff and to me. Our parishioners are overwhelmingly generous. This parish is a place of deep commitment to the Catholic faith, with serious concern for the need to help other people who require assistance, especially the poor and the hungry."

St. Teresa of Avila Parish is located at 306 Morris Ave., Summit.



Msgr. Robert E. Harahan, pastor, next to the "Blessed Mother Altar," in one of the main church's two side chapels.

Charity withdrew their teaching staff from the school. A lay teaching staff oversaw running of the school until it closed in June 1982, because of increased costs and declining enrollment. The Felician Sisters joined the religious education staff in 1982 and remained until 1997.

On June 8, 1996, Msgr. Robert E. Harahan was appointed the 11th pastor of Saint Teresa of Avila by Archbishop Theodore McCarrick.

In 1999, the dedication of the cornerstone of the church, which took place in 1924, was recalled in a 75th anniversary celebration. The event coincided with Msgr. Harahan's 25th anniversary of ordination and Summit's centennial. A capital campaign was begun in 1998. The campaign theme speaks for the faith and hope of the parish: "Grateful for Our Past and Ready for Our Future."

At the present time, there are 3,100 families registered as parishioners. The new millennium offers even greater hopes and challenges to this parish of faith, devotion and apostolic zeal.

The school reopened in September 2001 as a pre-school, and in September 2002, a kindergarten was added. A playground was built for the pre-school on the site of the old convent, which was demolished in the spring of 2001.

The capital projects around the church were completed in 2004 and the blessing of the new plaza took place on Sept. 26 by Bishop Thomas A. Donato.

Materials for this history were taken from the 100th and 125th anniversary booklets of St. Teresa's, in addition to an updated history compiled by Msgr. Robert E. Harahan, pastor.



Advocate photos: Ward Miele and Greg Tobin

The fall meeting of the bishops of New Jersey and major superiors of Religious communities in the state was held Oct. 7 at the Archdiocesan Center, Newark. Pictured above right, Archbishop John J. Myers addresses the superiors and representatives from 33 congregations. Upper left, Most. Rev. John M. Smith, speaks with Sister Maureen Martin, A.S.C.J. (Apostles of the Sacred Heart of Jesus). Lower right, Brother Thomas Osorio, O.H. (Hospitaller Brothers of St. John of God) and Sister Anna Marie Saltzman, R.S.M. (Sisters of Mercy) share a laugh during the discussion period. The discussion topics for the meeting included: "What is the contribution of Religious in the life of the diocese?" and "Given the present climate, how can we best serve the Church of New Jersey—through traditional ministries and/all emerging ministries?"

Movement of faith springs from the simple facts

Of all the recorded words spoken by Christ in the New Testament, among the most consoling are the ones that promise eternal life to those who love him. "There are many dwelling-places in my Father's house; otherwise, should I have said to you, I am going away to prepare a home for you? And though I do go away, to prepare you a home, I am coming back; and then I will take you to myself, so that you too may be where I am." (Jn. 14:2-3).

Who can improve upon that? It is the promise, after all, of sheer, unsurpassed, unending joy. However, the moment the words are out of his mouth, two of the disciples throw their hands into the air, completely befuddled by what they mean. Thomas, for example, who hasn't a clue as to where the Lord might be going, is filled with perplexity about the way. Thus prompting Jesus to pronounce in magisterial accent, "I am the Way, and the Truth, and the Life; no one comes to the Father, except through me" (14:6).

And then there is poor Philip, who, perceiving that the way to the Father is not roundabout but rather a road to be taken through the Son, asks if they might then be able to see the Father. But this desire to be shown the Father is at once co-opted by Jesus, who tells him, "Whoever has seen me, has seen the Father... Do you not believe that I am in the Father, and the Father is in me" (14:9-10)?

So all at once, the most amazing equation emerges between Christ and the Father, a deeply mysterious unity whose ground is that very divinity they equally and eternally possess. Why could not Philip see this? Does he not yet know the One to whom he has pledged his life? How poorly acquainted he must be

with that divine estate in which the whole human nature of Christ is steeped.

Yet, in fairness to Philip, recognition of such divinity depends on the grace of faith, without which nothing will induce the vision of seeing the Father in the Son. And only in the blaze of Pentecostal vision and holiness that follows upon the Death and Resurrection of Christ—events, as it were, igniting the fire of the Holy Ghost—will the force of the revelation be felt in the lives of his disciples.

Speaking Faithfully

By Regis Martin S.T.D.



Then the scales will fall away and the remembered sight of Christ, the human being Jesus in whom they had not yet known the Father, will become the basis of the entire Trinitarian faith of the Church. Then the One on whom they had looked will shine forth with the glory of God.

"All the way to Heaven," declared Jesus to the young Catherine of Siena, "is Heaven. Because I am the Way." To get to Heaven, to find the face of the Father whom to gaze upon is sheerest bliss, it should not then be necessary that we take sudden and drastic

leave of this world, leaping out of the skin of our days. It is enough simply that we enter upon the Way of Christ that leads unfailingly to God. To anneal ourselves in the flesh of the God-made-man, whom we know in faith to be as close to us as the nearest Communion line of any Catholic parish in the world.

The movement of faith, therefore, is from the simple facts so plainly set before the eye, to the mind's apprehension of the Mystery unfolding before another eye, which is that of belief. But never do we leave off with the need to see. Faith is not a set of abstractions but an event whose point of origin is the fact that just as in Jesus we see the visible presence of the Father, so too in the Church we see the visible presence of Christ, especially when we are gathered around the altar of the Eucharist. Indeed, this community of believers we call the Church exists solely in order to incarnate and extend that Presence.

Is it possible for Christ to be found today? And if so, will he appear in the same way he was found 2,000 years ago? The answer can be yes so long as the Church is seen as the setting where salvation begins, where the encounter with the living God takes place. Because she is no less than that very prolongation of God's Real Presence among us. This is why when we meet people who are together only because of him, we are moved to celebrate that same Presence on which all our lives depend. It is in that context that what we call the Mass takes place.

Yes, Christ has gone to prepare a place for us, a place beyond the stars; but the launching pad for that place is precisely here, in the body of this world—His Body—whom we are to see as plainly as our own.



Tribute to the service of pastoral care ministers

The Archdiocese of Newark will join an international effort to celebrate women and men who daily share hope with a hurting world during Pastoral Care Week, Oct. 24-30.

The focus of this year's event is "Imagining Peace" and celebrates the work of thousands of well-trained and gifted pastoral caregivers of all faiths who work to stir the imagination of all peoples to practice peace among the human family.

During this week, hospitals and parishes in the archdiocese will honor pastoral caregivers, recognizing their work in bringing spiritual healing resources to our community as well as educating the community at large on the meaning of pastoral care and counseling.

Traditionally, pastoral caregivers cross institutional, economic, cultural and ecclesiastical boundaries in integrating spirituality into the healing of the whole being. They work around the clock in communities, congregations, hospitals, long-term care facilities, correctional services, mental health systems and many other places where hurting souls are found. They seek to help people of all faiths as well as those with no formal religious affiliation.

Research over the last few years has shown growing support for this work. A study by Ohio State University, Columbus, indicated that individuals who turned to religious beliefs coped better with a loved one's surgery than those using purely secular resources.

In another study by the American Association of Pastoral Counselors and the Samaritan Institute, researchers found an overwhelming number of Americans preferred to seek help from a mental health professional who could integrate spiritual values into the course of treatment. The vast majority (83 percent) felt their spiritual faith and religious beliefs were closely tied to their state of mental and emotional health.

Held first in 1984, Pastoral Care Week is sponsored by the COMISS Network: The Network on Ministry in Specialized Settings, a national organization of pastoral care providers, pastoral care professionals and faith group endorsers.

For more information visit www.pastoralcareweek.org.



At the annual meeting of the National Association of Black Catholic Administrators, held in Newark, Sept. 30-Oct. 2, Tracey G. Battles, Archdiocese of Newark, introduces Archbishop John J. Myers of Newark, who addressed the delegates representing 33 dioceses from across the U.S. Also shown are Vanessa Griffin-Campbell, Diocese of Cleveland, who serves as secretary of the association, and Ralph McCloud, Diocese of Fort Worth, vice-president.

Re-igniting charismatic renewal forum set

"Fanning the Flame of Faith: I Will Pour Out a New Spirit Within You," a series of workshops designed to bring together local leaders and speakers to re-ignite the charismatic renewal in northern New Jersey, will take place Oct. 30 at St. Mary High School, Rutherford.

Sponsored by the Pastoral Team for the Charismatic Renewal in the Archdiocese of Newark, the program is designed to meet the challenges many prayer communities are facing. The day will also serve as an introduction to the Charismatic Renewal for Catholics who are looking for solid information.

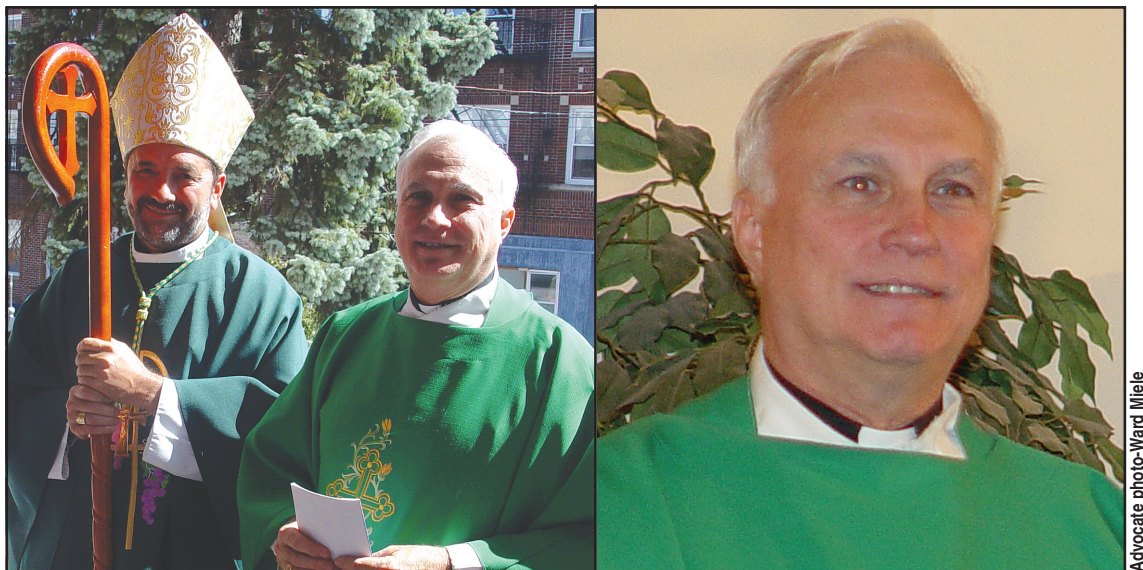
Each workshop will be repeated to enable participants to participate in two different workshops.

A Charismatic Mass will be celebrated. All priests and deacons are invited to concelebrate. There will also be a prayer meeting. Music will be provided by the Music Ministry of the Community of God's Love, and the El Shaddai Prayer Partners community, a Filipino Community based at St. Aedan parish, Jersey City.

Keynote speaker is David Thorp who is a frequent guest at the New Jersey State Charismatic Conference and Leaders'

Days, sponsored by the Church of Newark. He is a graduate of Boston College and Princeton Theological Seminary. Thorp is assistant director of the Spiritual Life Center of Marian community, a lay association in the Archdiocese of Boston. Involved in the Catholic Charismatic Renewal since 1971, Thorpe is a member of the National Service Committee in the United States.

The program will run from 8:30 a.m. to 4:15 p.m. Because the school has a small parking lot, it is asked that participants car pool and use on-street parking.

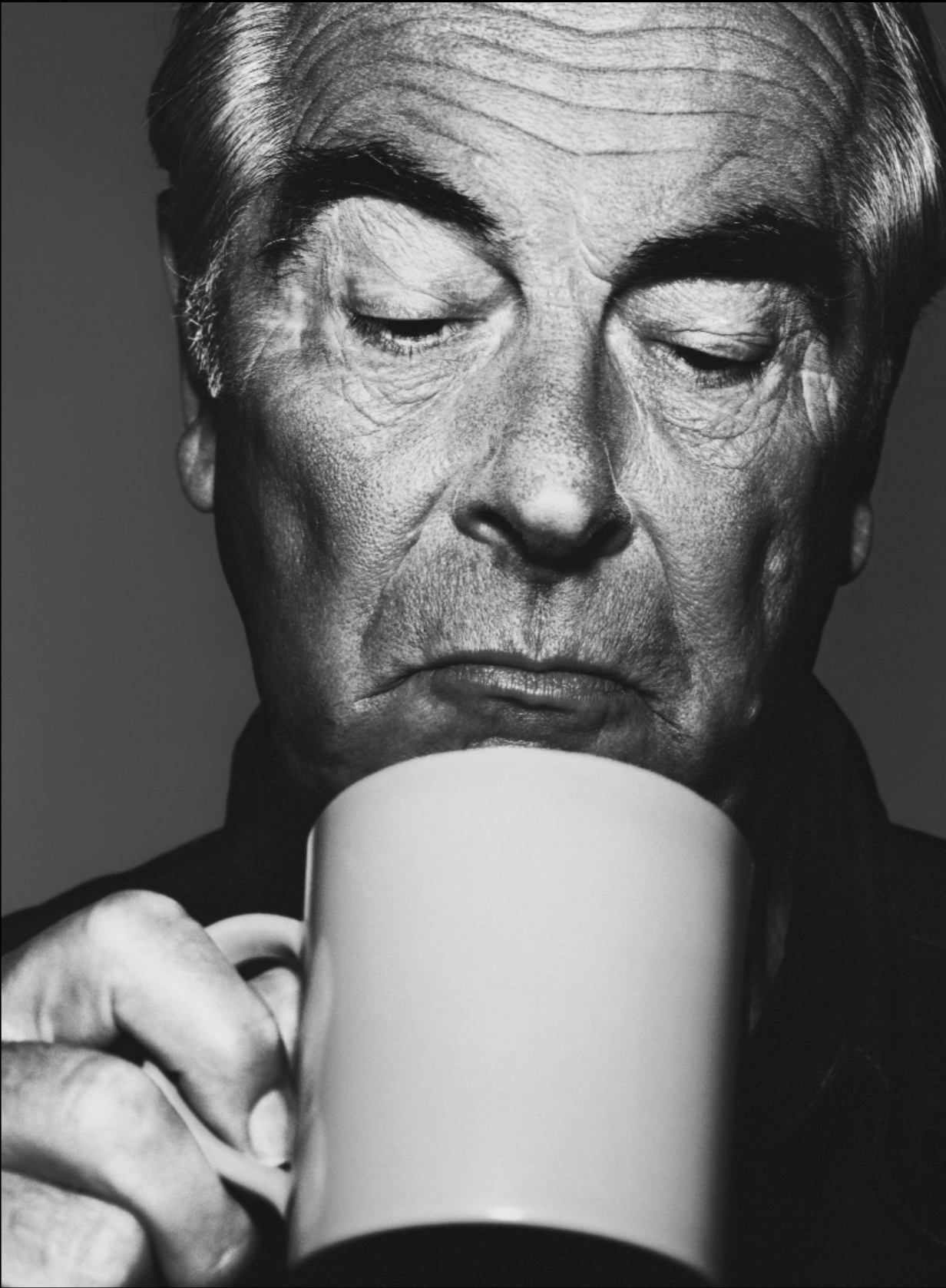


Bishop Edgar da Cunha, Regional Bishop for Essex County, celebrated Mass at the installation of Father Anthony J. Lionelli as pastor of Our Lady of Mount Carmel Parish, Montclair, on Sunday, Sept. 26. Father Lionelli acknowledged the applause of his new flock during Mass. He said, "It is the people who are the Church," adding, "It never stops being exciting being a priest." Family and friends attended.

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Essex - Bloomfield
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Nevada Diner
293 Broad St.
Cross St./Benson St.

Essex - Newark
November 23, 9:00 AM
IHOP
109 Bergen St.
Cross St./South Orange Ave.

Union - Roselle
October 26, 9:00 AM
Cavalier Diner
2401 N. Wood Ave.
Cross St./St. George's Ave.

Union - Union
November 16, 9:00 AM
Huck Finn Diner
2431 Morris Ave.
Cross St./Burnet Ave.

Union - Linden
November 30, 9:00 AM
Colosseum Diner
1932 E. St. George's Ave.
Cross St./Park St.

Bergen - Fort Lee
October 21, 9:00 AM
Red Oak Diner
2191 Fletcher Ave.
Cross St./Bridge Plaza North

Bergen - Hackensack
October 27, 9:00 AM
The Coach House Diner
55 Route 4 East
Cross St./Hackensack Ave.

Bergen - Fort Lee
November 10, 9:00 AM
The Plaza Diner
2045 Lemoine Ave.
Cross St./Main St.

Bergen - Paramus
November 18, 9:00 AM
Forum Diner
211 Route 4 West
Cross St./Forest Ave.

Bergen - Fairlawn
November 19, 9:00 AM
Land & Sea Diner
20-12 Fairlawn Ave.
Cross St./Pollitt Dr.

Bergen - Hackensack
November 29, 9:00 AM
Arena Diner
250 Essex St.
Cross St./Polifly Rd.

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Archdiocese finalizes financial settlement in alleged abuse cases

With a goal toward advancing a process of healing, the Archdiocese of Newark has finalized a financial settlement with 10 men and women who have asserted claims against the archdiocese and others relating to allegations of sexual abuse against nine priests who had served in the archdiocese.

The amount of the settlement, slightly in excess of \$1 million, represents the total payment to the group of claimants. Eight of the claims have been asserted in two pending lawsuits. Two other claims are not yet in suit. The attorney representing the plaintiffs will determine the amount each plaintiff ultimately receives in the settlement after deduction of attorney fees and other applicable expenses.

Payments in the settlement will be made through the archdiocese's insurance program, and not through any other source of funds such as the Archbishop's Annual Appeal or parish funds.

The settlement does not presume guilt or innocence on the part of any of the priests, and has no impact on current or future criminal investigations, although none of the incidents is expected to lead to such action.

Because the incidents at issue are alleged to have occurred many years ago, questions have been raised with respect to the credibility of some of the allegations. Most, if not all, of the accused priests have denied them. However, the archdiocese chose to reach a settlement in order to avoid protracted and costly litigation with an uncertain outcome, provide assistance to these individuals and to promote the healing and reconciliation that they seek.

The Archdiocesan Review Board and local authorities had reviewed all allegations well before any lawsuits were filed. Most of the allegations occurred decades ago. Only three allegations were reported to the archdiocese prior to 2002.

Commenting on the settlement, the Most Reverend John J. Myers, Archbishop of Newark, said, "I am grateful for the time and energy that so many people have expended to reach a settlement in this matter. All court processes are complex and impersonal, and no one would have benefited had these matters proceeded through the courts. Recognizing that the court process would further lengthen

the ordeal for all involved and delay any true healing for these men and women, we chose to pursue a settlement.

"Throughout the time that the Church has suffered from the stigma of sexual abuse, the vast majority of the clergy and Religious of this archdiocese have demonstrated daily their commitment to the spiritual and

physical care of every person they serve in parishes, schools and institutions. Their everyday actions—especially the adoption of our safe environment programs and procedures—are and always will be the most positive steps that the archdiocese can take to rebuild trust in the Church."

Since 1985, the Archdiocese

of Newark has maintained a well-defined policy for all of its parishes, schools and institutions covering morally inappropriate behavior by clergy, Religious and laity. It was updated most recently in 2003 to conform to the provisions of the United States Conference of Catholic Bishops' national Charter for the Protection of

Children and Young People.

Since 1993, an Archdiocesan Review Board made up predominantly of lay professionals with psychological, clinical, legal, investigative, and community expertise has reviewed all allegations presented to the archdiocese. In addition, the archdiocese, along with the

Continued on Page 29



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Church of Newark celebrates the Golden Jubilee of Cathedral Basilica, closes sesquicentennial year



Advocate photos- Greg Tobin



‘Visible and credible’

Continued from Page 2

Take Zacchaeus as your example. Do not be afraid to climb above the lures and distractions and temptations of our secular culture. Like Zacchaeus, climb above the crowd and you will see Jesus! And Jesus will look upon you, and Jesus will say to you, “Come down quickly, for today I must stay in your house” (Lk 19:5). Yours will be the burden and the glory of carrying the victorious cross of Christ bringing the new evangelization well into the third millennium.

The triune God, a perfect unity of persons, is most clearly reflected among us in the family. God’s love reaches out to the young couples and families among us. God has a plan

of holiness for each of you. Be open to life and to love. If we are not open to life, we are not open to love. God is calling you to witness to your faith and to impart hope and trust in the future in the face of a society that, as it rejects faith, cannot love, loses hope and sees no future. Opening ourselves to God’s love, we welcome life into our midst, we cherish life from conception to its natural ending, and, in so doing, we affirm our faith in Christ and our hope in the future.

The most perfect sign of God’s love and presence among us is the Eucharist. In the celebration of the Eucharist, we become present to the great acts of our redemption. We welcome the body, blood, soul and divinity of Jesus Christ into our lives. We join our lives to Christ. And in Christ, we become one body, the Church. As we begin the “Year of the

Eucharist,” let us allow the infinite love of Christ to fill our hearts and minds and souls, and to direct our lives in accordance with His will.

Bishop Bayley had the faith to dream and the courage to hope and to dare. He did not live to see the fulfillment of his dreams. Strengthened by our faith, we dare to proclaim the Gospel of Christ. Just as our ancestors were able to believe, to hope and to dream, all of us, strengthened by our faith in the Lord Jesus Christ, must continue to proclaim Jesus as Lord. Just as our ancestors were able to build this magnificent cathedral of stone to be a sign and call to communion of life, it is our task to make the meaning of this sacred building visible and credible by living out in all its beauty the Gospel of Jesus Christ, the Gospel of Hope, the Gospel of Life.



On the joyous occasion the Cathedral Basilica of the Sacred Heart was filled to capacity. A highlight of the liturgy was the awarding of Jubilee Medals to faithful from parishes in all four counties of the Church of Newark. A reception followed in the Archdiocesan Center.

Photos: Greg Tobin



Catholics converge on Trenton in support of life

A large contingent from the Church of Newark, headed by Archbishop John J. Myers, joined over 1,500 men and women from throughout New Jersey in a march to the Statehouse in Trenton on Monday, Oct. 18 in a demonstration of their commitment to carrying the Gospel of Life into the public square.

Faithful Citizenship and Witness for Life brought Catholics from each of more than 725 parishes in the Garden State together for the first time in an effort to urge lawmakers to

incorporate concern for the sanctity of life for everyone—from conception to natural death—in their deliberations for fair and just laws.

The day began with a 10 a.m. Mass at St. Mary's Cathedral, Trenton, concelebrated by the state's bishops. Archbishop Myers presided.

Following Mass, the march proceeded from the Cathedral to the steps of the Statehouse. In addition to adults, the line of march included students from Catholic high schools and parish youth groups.

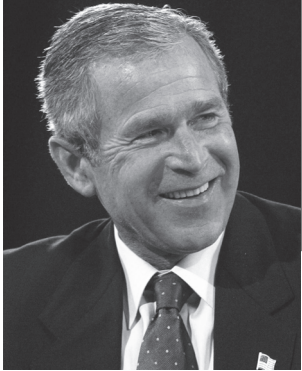
At noon several key speakers addressed the marchers. Taking to the podium was Cathleen Cleaver Ruse of the U.S. Conference of Catholic Bishops who focused on the recent successes to incorporate the sanctity of life into legislation and political action, maintaining a steady and active involvement in the political process and advocacy efforts to influence legislation.

Msgr. Richard McGuinness, director of the Respect Life Office of the Archdiocese of Newark, called the march "an

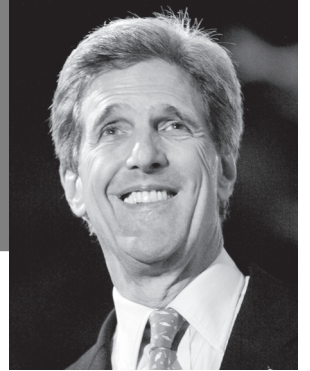
invitation to the people of New Jersey to publicly unite and show the State Legislature our commitment to humanity at every stage of life." Msgr. McGuinness went on to note, "At a time when legislative decisions and agendas appear to be based solely on economic factors and the need for expediency, when our society thinks of the gift of life as a mere commodity, we must show our elected representatives that life is the most important of all gifts—that true wisdom, true service to society, demand they

protect the most vulnerable among us."

Organizers noted that New Jersey has been in the forefront of a new and emerging threat to human life with embryonic stem cell research that involves the destruction of human life. It was noted too there is no metropolitan area in the state that does not have an abortion provider. New Jersey also has a dozen prisoners on death row and is home to several active organizations whose mission is to promote euthanasia and physician assisted suicide.



Where Do the Candidates Stand on Abortion?



George W. Bush

John Kerry

Partial-Birth Abortion

President George W. Bush promoted and signed the Partial-Birth Abortion Ban Act into law.

Senator John Kerry voted against the Partial-Birth Abortion Ban Act every chance he got -- six times.

The partial-birth abortion procedure -- used from the fifth month on -- involves pulling a living baby feet-first out of the womb, except for the head, puncturing the skull and suctioning out the brain. The great majority of partial-birth abortions are performed on healthy babies of healthy mothers.

Abortion on Demand

George W. Bush opposes the 1973 Supreme Court decision that legalized abortion on demand and he supports legal protection for unborn children.

John Kerry supports the 1973 Supreme Court decision that legalized abortion on demand -- even as a method of birth control.

Government Funding of Abortion

George W. Bush opposes using tax dollars to pay for abortion. During his first week in office, President Bush reinstated the Mexico City Policy, which cut off tax funds to groups that promote abortion overseas.

John Kerry supports using tax dollars to pay for abortion. Kerry said that his first executive order would be to "reverse the Mexico City Policy," and thereby give tax funds to groups that promote abortion overseas.

Record on Life

George W. Bush has repeatedly supported legislation which would protect unborn children and people with disabilities.

George W. Bush signed "Laci and Conner's Law," which recognizes as victims unborn children who are killed or injured in violent federal crimes.

George W. Bush supported legislation to prevent minor daughters from being taken across state lines for secret abortions in order to avoid parental notice laws.

John Kerry, during his 20 years in the Senate, voted 79 times to support abortion.

John Kerry voted against "Laci and Conner's Law," which recognizes as victims unborn children who are killed or injured in violent federal crimes.

John Kerry voted against notifying a parent before performing an abortion on a minor daughter.

Supreme Court Appointments

George W. Bush stated that he will appoint Supreme Court justices who share his conservative philosophy and who will strictly interpret the Constitution according to its text. (The text of the Constitution contains no right to abortion.)

John Kerry has stated that if elected president he would appoint only Supreme Court justices who support the 1973 Supreme Court decision that legalized abortion on demand. He declared, "...I will support only pro-choice judges to the Supreme Court. Some may call this a litmus test..."



Dick Cheney

Dick Cheney has taken a strong pro-life position. During his 10 years in Congress, he compiled a 100% pro-life voting record. He opposes partial-birth abortion and he voted against tax funding of abortion.



John Edwards

John Edwards, in his six years in the Senate, has compiled a 0% pro-life voting record. He voted to keep partial-birth abortions legal and he supports tax funding of abortion.



Representatives of the Bukas-Loob Sa Diyos Community (BLD), Newark cluster, and the Answering the Cry of the Poor (ANCOP) Foundation (U.S.A.) Inc. recently met at the Couples for Christ center in Union to sign the memorandum of agreement to build the Father Paul Lehman Gawad Kalinga Villages in the Philippines, beginning this year. Gawad Kalinga is a Philippines-based international non-profit organization that builds homes to improve communities; ANCOP is the fundraising branch. The agreement covers production of 50 homes: an initial 30 homes and another 20 for the next phase. Construction is expected to begin within the next two months. Father Lehman is the archdiocesan chaplain of the faith formation groups BLD and Couples for Christ. Seated from left: Sonny Aguiling, chairman, and Rollie Balanza, northeast regional director, ANCOP; Frank Belarmino, chairman of BLD and Bong Encarnacion, overall project leader for the Father Paul Lehman Gawad Kalinga Villages. Standing from left: Brenda B. Aguiling, Richard de la Fuente and Sally Belarmino.

Drug coverage mandates draw concern of NJCC

William F. Bolan, Jr., executive director of the New Jersey Catholic Conference (NJCC) and Father Joseph Kukura, executive director of the Catholic HealthCare Partnership of New Jersey, representing all 15 Catholic hospitals in New Jersey, testified Oct. 4 before the Assembly Health and Human Services Committee on legislation which mandates that prescription drug coverage for contraceptives in group health insurance policies be provided by an employer.

A292, sponsored by Assemblywomen Charlotte Vandervalk and Loretta Weinberg and Assemblymen Reed Gusciora and Neil Cohen, contained a conscience clause that protected all Church entities from having to provide such benefits on the basis that it conflicted with the religious employers' bona fide beliefs and practices. "We supported that conscience clause," stressed Bolan.

Also before the committee was S556, sponsored by Senator Joseph Vitale, which contained a limited conscience clause. Supported by Planned Parenthood, it would provide conscience clause protection to a church or an elementary or secondary school controlled, operated or principally supported by a church, but fails to cover other church ministries.

"We opposed S556 because it represents an unprecedented assault upon the religious freedom rights of churches in general and

the Catholic Church in particular," Bolan stressed.

After a lengthy argument, the committee voted 7-0 with two abstentions to release one combined bill (an Assembly Committee substitute) which contained the limited conscience clause, which would exempt churches or an exempt elementary or secondary school, but would leave Catholic Charities and Catholic hospitals out of the protection of the conscience clause.

The bill is now in position for a full vote of the Assembly which, at press time had not been scheduled.

Essay contest is under way

Raymond J. Lillie, State Director of Youth Activities for the New Jersey State Council Knights of Columbus, has announced the group's annual essay contest.

The topic for this year is "My Country: What Can I Contribute?" The contest is open to all students currently enrolled in public, private or parochial schools, in Grades 6 through 12.

Students interested in entering the contest should obtain an entry form from the Grand Knight, or his delegate, of the local Knights of Columbus Council. If unable to locate the local council, the information may be obtained from the parish office.

Entries must be submitted to the Grand Knight of the local council no later than Oct. 30. Each council will have a committee judging all entries to select a winner for each grade level.

Winning entries will be judged by a committee chosen by the state chairman. From all the entries a state winner will be chosen for each grade level. Each state winner will receive a \$100 United States savings bond and a certificate of recognition.

Students entering the contest may be assisted in the research for their essay, but all entrants are honor-bound to write the essay personally using 500 words or less.

Essays will be judged on spelling, punctuation, grammar, length and originality. To insure anonymity, essays may not contain any identifying information.

State winners should be selected by mid- to late-December, and will be announced in local and diocesan newspapers.

Hurricane relief



Advocate photo-Liesl Fores

Mounting concern on the part of Archbishop John J. Myers and the Office of Development for the people of the Turks and Caicos Islands, where there is an independent mission under the auspices of the Archdiocese of Newark, as Hurricane Frances approached last month spurred a fundraising effort, which so far has resulted in donations collected in the amount of \$11,766 from 50 individuals and parishes. An additional \$6000 has already been contributed, and another \$15,000 is expected to come in. "There has been a great amount of news coverage of how Florida was impacted by the hurricanes and how much federal assis-

tance will be available. The people on many of the Caribbean Islands can only look forward to the charity of friends like those who are participating in this emergency relief effort," said David Osborne, Director of Planned Giving in the Office of Development. Pictured here are (left to right) Msgr. Ronald Rozniak, Vicar General for the Turks and Caicos Mission; Father Peter Baldacchino, chancellor of the mission, and Archbishop Myers. "Of primary concern is any help we can give to the people we serve, some of whom are always in need," said Msgr. Rozniak.

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Catholic physicians urge reform for this country's healthcare

SOUTH BEND, Ind. (CNS) — The 900-member Catholic Medical Association (CMA) has called for sweeping reform of health care delivery in the United States and proposed better ways to help the poor and uninsured, restore trust between

patient and doctor, respect the conscience of all parties and control costs.

The organization urged the reform in a statement titled "Health Care in America: A Catholic Proposal for Renewal," which was approved and released at the organization's recent convention in Orlando, FL.

After examining the present state of health care, the statement makes six main proposals:

- To reform tax laws to give incentives for people to purchase their own health insurance directly, with refundable tax credits enabling the poor to do so.
- To remove burdensome and unjust mandates from health care.
- To allow choice of private insurance policies through creation of voluntary groups that sponsor coverage.
- To encourage health savings accounts which allow the consumers to control more discretionary and routine health spending.
- To guarantee comprehensive protection of conscience.
- To encourage experiments in diocesan self-insurance.

Dr. R. Steven White, CMA president and chairman of the task force that produced the statement, said in a telephone interview that most physicians recognize that the nation's health care delivery system is having a harmful effect on the doctor-patient relationship.

Too many third parties with

financial interests are making decisions about patient care, he said, and health care is burdened with intrusive mandates—some that actually prevent doctors from waiving fees for poor patients and others that violate the conscience rights of health care providers.

As the statement notes, "a regime of omniscient rules" is being substituted for the judgment of the physician and the responsibility of the patient.

The 12-member multidisciplinary Catholic Medical Association task force spent 18 months asking and seeking answers to questions such as: What does the church say medicine is? How can Catholic physicians work in harmony with Catholic social principles? Why are so many people uninsured? Why are costs escalating out of control? What is contributing to the degradation of the doctor-patient relationship?

The statement produced by the task force and endorsed by the CMA board and assembly is what White called a "teaching document" that defines the essential nature of medicine and what physicians are called to do. The document draws heavily on Catholic theology and social teaching.

The association's statement was to be posted in the near future on its web site at www.cathmed.org.



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Retirement appeal is set

The 17th annual national appeal for the Retirement Fund for Religious will be conducted in Catholic parishes on Dec. 11-12 under the theme "Share in the Care."

The appeal, conducted by the National Religious Retirement Office of the U.S. Conference of Catholic Bishops in Washington, assuages the projected \$6.1 billion retirement liability of the nation's Religious orders.

The cost of skilled nursing care and assisted living for more than 12,000 Catholic Religious women and men currently exceeds \$1.3 million each day. Almost 40,000 Catholic Religious are past age 70.

Ninety-five percent of donations are awarded to Religious institutes through basic grants. Another three percent underwrites consultation services, workshops, and presentations that address retirement issues. Administrative and promotional costs comprise just two percent of the amount collected.

Last year the fund collected more than \$28 million and provided assistance to 541 Religious orders. Since 1988, donations have totaled more than \$440 million. However, the cost of living for all elderly Religious exceeds \$885 million each year.

Be on lookout for age bias

A tough job market can be especially difficult for older job seekers.

A recent survey found that 87 percent of respondents thought an interviewer had held age against them during a job interview.

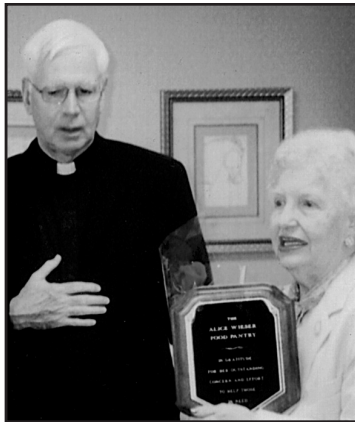
While age discrimination is illegal, it is often subtle and difficult to prove.

Some tips to protect yourself:

- Be familiar with the Age Discrimination in Employment Act which generally prohibits work-related age discrimination for those 40 and older.

- Keep skills current.

- Remember: age can be the qualification that sets one apart. There are jobs for which experience and age count.



Father Sean Cunneen, pastor of Our Lady of Peace Parish, New Providence, shows longtime parishioner Alice Wieser a plaque which will be placed at the entrance to the parish's food pantry. Wieser started the food pantry, a Thanksgiving turkey collection, Easter baskets and Easter ham collection, a clothing collection for St. Patrick's, Elizabeth, and a sandwich collection for St. Joseph's Social Center.

At the invitation of Sister Mary Hiltrude Koba, associate director of development for Felician College, Bergen County Sheriff Joel G. Trella and a Sheriff's Department K-9 team gave a demonstration to members of Older is Better at Felician College, Lodi campus.



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Stewardship Day 2004

Most Rev. John J. Myers, Archbishop of Newark, in top left photo, greets participants in the annual Stewardship Day at Felician College, Lodi. More than 130 parish representatives, members of the clergy and vendors, including Catholic Cemeteries and *The Catholic Advocate*, were present to exchange ideas and insights about stewardship.

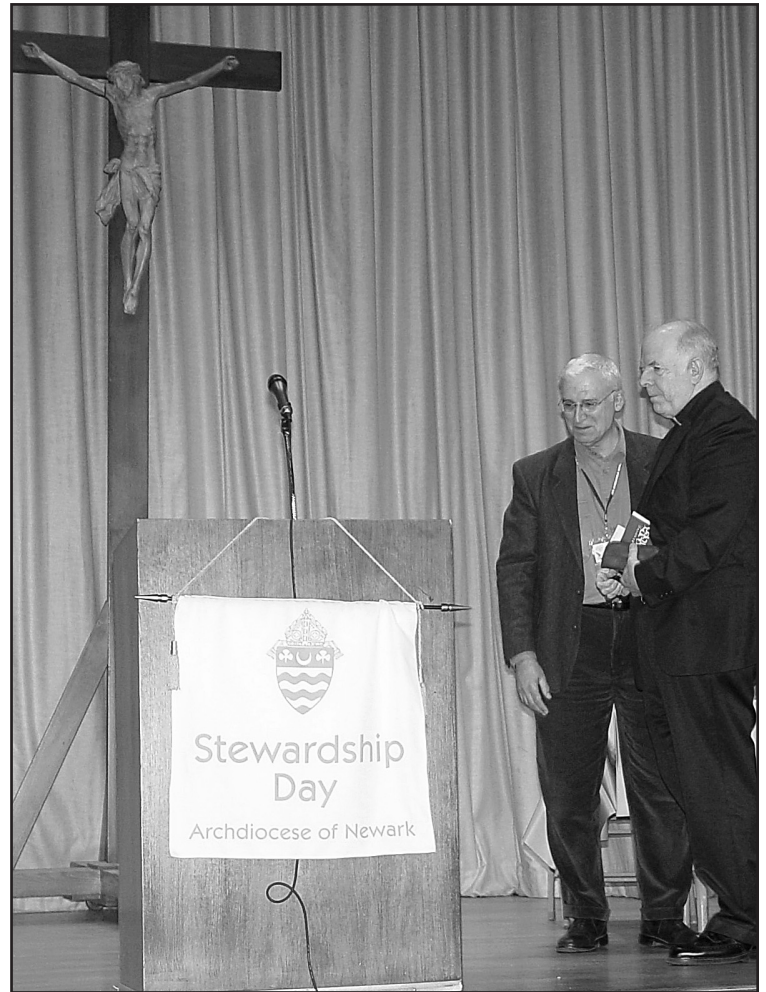
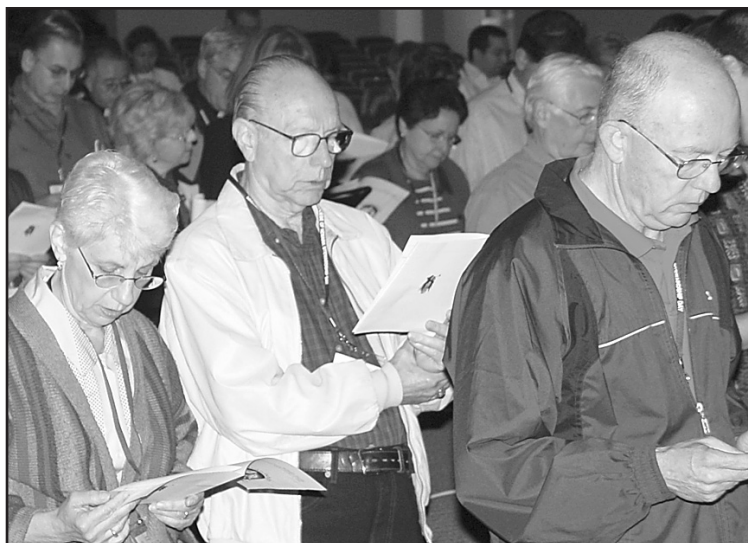
At far right, Joseph A. Vancio, Director of Stewardship and Research and Planning, introduced Most Rev. John W. Flesey, Regional Bishop for Bergen County, who presented the keynote address for the day.

In bottom photo, the faithful from parishes throughout the archdiocese gathered to worship and to learn more about the stewardship way of life in numerous workshops.

Stewardship Day was organized and presented by the Office of Development of the Archdiocese of Newark.



Advocate photos- Greg Tobin



Choir on TV

The choir of Marylawn of the Oranges Academy, South Orange, will participate Oct. 31 and Nov. 7 in the televised Sunday Mass at 5:30 a.m. on Channel 5 and 9:30 a.m. on Channel 31.

Ashley Pennington will be the lector Oct. 31 and Samantha Braham on Nov. 7.

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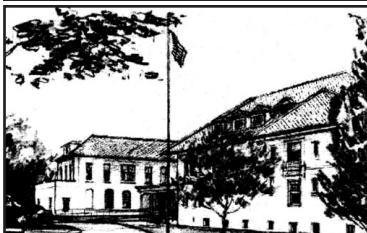
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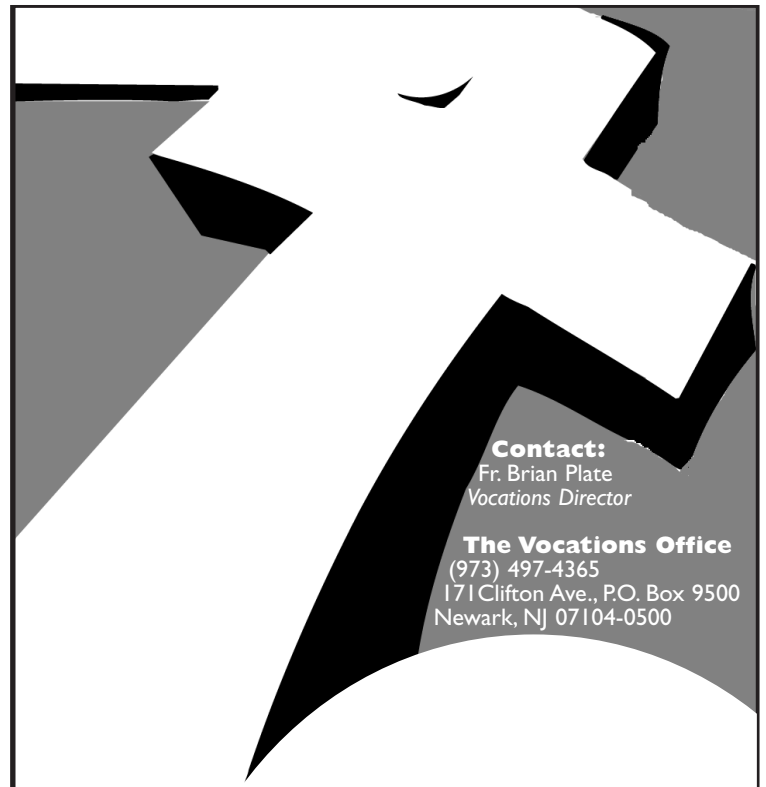


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and noticed them following him,

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

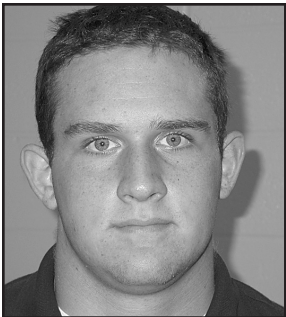
They said to him, Rabbi,
where do you stay?"

"Come and see,"

He answered.

John 1:38-39

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



Thomas Brown

Academic achievement cited

Thomas Brown, a senior at Bergen Catholic High School, Oradell, has recently been named as a National Merit semi-finalist. Brown, who took the Preliminary SAT/National Merit Scholarship Qualifying Test (PSAT/NMSQT) during his junior year, was named as one of 16,000 honorees. Approximately 1.3 million students took the battery of tests. He is now eligible to advance as a finalist, which would allow him to be considered for a National Merit Scholarship award. Brown is a starting defensive end on the football team, a member of the school's Blessed Sacrament Edmund Rice Scholars and is a peer tutor.



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Dr. R. Scott Appleby



Dr. Peter Steinfels



Fr. Donald Cozzens

Dr. R. Scott Appleby, Director of the Kroc Institute, University of Notre Dame, teaches courses in American religious history and comparative religious movements.

Fr. Donald Cozzens, a native of Cleveland, OH, has served as Vicar for Clergy and Religious and as President-Rector of Cleveland's St. Mary Seminary.

Dr. Peter Steinfels, a prominent Catholic writer, educator, and speaker and senior religion correspondent for the New York Times from 1988 to 1997, writes "Beliefs," a biweekly column for the Times.

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Father Robert Stagg, pastor of St. James the Apostle Parish, Springfield, blesses a red bud tree on church property during a school opening day Mass as the student body looks on. The tree was planted in the spring and dedicated to the memory of Robert C. Stagg, Sr.

Felician College professor retains international post

Mary E. Norton, Ed.D., Felician College professor and chair of the department of graduate nursing, has been re-elected as secretary to the United Nations Executive Committee of Non-Governmental Organizations (NGO) and Department of Public Information (DPI).

This is the second time Dr. Norton has been re-elected to this international post by 1,500 NGO's in 93 countries.

The executive committee acts in an advisory and liaison capacity, representing the interests of the NGO on issues of peace and security, economic and social development, human rights, humanitarian affairs, and international law.

The committee organizes weekly briefings on a variety of global issues, and also plans the annual DPI/NGO conference at the United Nations, attracting 2,000 participants.

"My work at the United Nations has enabled me to be a voice for the voiceless, such as refugees and those living in the Middle East," says Norton.

"Last year, a Felician College student worked with me on the planning committee for the annual conference. Her participation provided many 'teaching moments' on culture, history, and personnel development by attending workshops with students from international universities and rich networking resources."



Mary E. Norton, Ed.D.

Felician College is applying for NGO status that will enable more students to participate in United Nations activities.

Based on her extensive international work in educational and health-care program development, Norton has been invited several times to speak at United Nations conferences. She has been a consultant with the World Health Organization and Project HOPE. Norton was awarded one of the New Jersey State Nurses' highest honor—the "CARE Awards"—for excellence in education and for her contributions to nursing education in the State of New Jersey.

Dr. Norton earned a B. A. from Jersey City State University, an M. A., Master of Education, and an Ed.D. from Columbia University, New York.

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Students receive scoring points from the National Scoring Champion during a recent visit.

NCAA focuses on classroom

Keydren (Kee Kee) Clark of St. Peter College, Jersey City, a Division One National Scoring Champion, was in Tenafly last month to honor Our Lady of Mount Carmel School for being cited by a unique NCAA program that promotes learning through basketball.

The school was awarded a new basketball goal for its participation in the NCAA's Fast Break program. The program is an educational resource that uses a student's interest in basketball to further learning. Subject areas include art, language, physical education, social studies, math and science.

Clark formally broke in the basketball goal as part of an "inauguration" ceremony. He competed against teammate George Jefferson in a demonstration of dribbling, passing, shooting and defense skills. Also on hand was Saint Peter's Coach John Coffino.

The 5-9 Clark is one of just three national scoring champions under six feet tall. He is the first Division I scoring champion from a New Jersey college since Seton Hall's Nick Werkman in 1962-63.

Clark was also the first sophomore to win the national scoring title since Larry Fogle of Canisus three decades ago.

Proud of her school's achievement, Principal Fran Orefice stressed Fast Break is a valuable supplement to the learning environment at Our Lady of Mount Carmel School. Involvement in sports, the principal noted, is a valuable element of a "well-rounded" student. She also cited the basketball players who visited her school as being good role models.



Keydren Clark talks hoops with several aspiring athletes.

At its annual Parent/Teacher Night, Roselle Catholic High School, Roselle, held an athletic booster raffle to benefit the athletic program. First prize, half off Roselle Catholic tuition, was awarded to Orfe Arias, parent of freshman George Arias. Second prize, a \$1,000 gift certificate to any store of choice, went to Dorothy Miles of Linden, purchased from sophomore Jamy Sanon. A \$500 Shop Rite food certificate for third place was won by Lucy Salerno of Union purchased from neighbor and freshman Michelle Selitto. At the drawing were, left to right, Laura Skrec, athletic department secretary; Orfe and George Arias and Athletic Director Joseph Skrec.



Speakers Caldwell-bound

Caldwell College has received a \$500 speaker's grant from the NCAA to be used in the development of a drug education or wellness program for student-athletes.

Sandy Rock, the college's director of substance awareness counseling, is working with Mark Corino, executive director of athletics and Nicole Durnien-Amato, assistant director of athletics, to develop the program.

The grant partially underwrote a recent presentation of "Ten Things Every Student Should Know About Drinking," an alcohol awareness program by Brett Sokolow, an NCAA approved speaker.

Sokolow has been speaking about sexual assault and alcohol risk reduction for eight years. He is president of the National Center for Higher Education Risk Management. He has done over 800 programs at colleges and high schools around the country.



Among those enjoying the 19th annual Felician College Golf Classic are, left to right, Marc Chalfin, vice president of Finance at Felician College; Ellen Kelly, chairperson of the college's major fundraiser, and Rene Miranda, of Interchange Bank. Kelly is a retiree of Provident Bank which was the principal sponsor of the golf classic. This year's event raised \$125,000 for student scholarships.

'Classic' raises \$125,000

More than 120 golfers participated in the 19th annual Felician College Golf Classic at Arcola Country Club, Paramus, Oct. 4.

In addition to 18 holes of golf, the event included lunch, a cocktail reception, silent auction, raffle, and an awards presentation.

Ellen Kelly, retired from Provident Bank, served as chair-

person for the Classic, which raised \$125,000 to benefit student scholarships. Provident Bank served as the principal sponsor of the event.

For more information about event sponsorship opportunities, call the Office for Institutional Advancement at (201) 559-3314.

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SHU volunteers hit the streets

Over 800 Seton Hall University student volunteers took part last month in the eighth annual day of service "SHU 500."

Coordinated through the Division of Volunteer Efforts (DOVE), one of the largest groups of student volunteers in recent years SHU 500 contributed community services to ten locations in and around South Orange.

The morning began with a powerful, educational speech by Tom White, assistant vice president for public relations and marketing. White's words

were particularly relevant to the students and the day of service because he served two years as a volunteer in Botswana, Africa, with the Peace Corps, and later as press secretary in their Washington, DC headquarters.

Msgr. Robert Sheeran, university president, offered a prayer and words of inspiration before the students were sent off to work.

Students helped agencies such as the Community Food Bank of New Jersey, YWCA of Essex, the St. John's Soup Kitchen, the Sisters of St. Joseph's Convent, New

Community Corporation, South Orange Village Administrator and United Vailsburg Services.

Volunteers dispersed and sorted food, cleaned up facilities and went to local nature sites to clean up litter, repaint fences and plant flowers at places like Weequaick Park, South Orange River and South Orange Pond.

Michelle Sheridan, director of DOVE, was thrilled with the outcome. "Each and every day, Seton Hall students work with the Division of Volunteer Efforts to mentor children, to serve meals,

to visit the sick and elderly, to minister to people with disabilities, and so much more. On Saturday, a university community of over 800 people joined together to show our commitment to being servant leaders in a global society," remarked Sheridan. "It

was an impressive showing of outreach and concern for our community. The selfless attitudes of the students, staff, and faculty who served are an inspiration to the entire university, South Orange and Newark communities," she added.



Clean up duty was the order of the day for several student volunteers.

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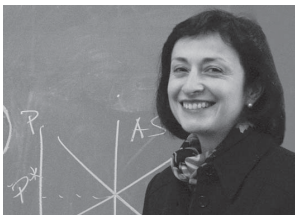
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BY TRISH FITZPATRICK

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Principal Linda Cerino grew up right next door to St. Michael's and attended St. Lucy School and then Our Lady of Good Counsel High School. She is comfortable in the area and loves the neighborhood. She remarks "parents are very trusting of the school and depend on us to keep their children safe and to develop them academically and spiritually."

At least ten communities as far as Somerville are represented in the student body. Parents often send their children back to the old neighborhood school for what they call "discipline and manners."

Cerino, who has been part of St. Michael's since 1975 and principal since 1983, stresses the importance of social and emotional learning. This is a major thrust of her doctoral program in progress at Rutgers University. She also studied at Jersey City State earning a B.A. in Elementary Education and then completed her M.S. in Administration at Montclair State University. Her studies have often focused on the

development of social skills and empathy, as well as anger management techniques.

Character education is key to the success of the school. Cerino says "it's not how bright you are, it's what type of person you are." The orderly and respectful environment allows academics to thrive and she says of her graduates: "anyone who gets our kids is lucky."

Technology is an important part of the curriculum and all children receive computer education from an early age. There is also great emphasis on established classroom procedures and routines; and Cerino feels that this focus allows teachers to make great academic progress with the students.

It's not all hard work at St. Michael's. This year 615 students participate in a plethora of clubs, sports, and service activities offered. Track, basketball, junior and senior cheerleading, student council, newsletter, yearbook, choir, and band are among the



Principal Linda Cerino discusses a project with some of her students.

many fun ways to spend extra-curricular time at the school. Cerino is particularly proud of the "Do-Something Club" which involves the promotion of acts of kindness and justice throughout the school. The Junior Beta Club is another way students develop their leadership skills; membership to this club is earned through the attainment of a high grade point average.

The spiritual life of the school thrives, in Cerino's words, through "the wonderful priests who all contribute to the success of the school." There is also a great sense of community strengthened by programs such as the Kindergarten/Eighth Grade buddy program, where "big kids

take care of little kids." Solidarity also develops when classes write their own mission statement each year, a statement recited daily.

To accommodate the many students interested in a St. Michael's education, a new wing was built three years ago. The cornerstone of this addition is a vibrant, colorful library. In addition, there is the "Peace Corner," a quiet sunny spot just

perfect for reading and reflection. Every classroom contains a Literacy Center.

Other amenities in place include a hot breakfast served every day, aftercare, and translation services for the many Spanish-speaking parents whose children attend St. Michael's. Graduates attend such schools as Immaculate Conception High School, Queen of Peace High School, Our Lady of Good Counsel High School, St. Vincent Academy, St. Benedict's Preparatory School and Delbarton Preparatory School.

When asked what she would do were she not in education, Cerino quickly replies: "I would work with animals in veterinary medicine." That explains the popular "pet day" which occurs on occasional 12:30 dismissal days.

Yes, there is much joy and life at St. Michael's School, a place where another saint named Francis would be quite comfortable.

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Decisiones para los votantes católicos

POR EL ARZOBISPO JOHN J. MYERS

En medio de la contienda política los ciudadanos católicos se preguntan si ellos podrían en conciencia votar por candidatos que apoyen la muerte legalizada de seres humanos en las etapas embrionarias y fetales de su desarrollo mediante la aborción o en la investigación embrionaria.

Respondiendo a las peticiones para aclarar las obligaciones de los católicos en esta materia, la Congregación para la Doctrina de la Fe en Roma, bajo su Prefecto, el Cardenal Joseph Ratzinger, emitió una declaración titulada "Sobre el Merecimiento para Recibir la Sagrada Comunión." Aunque esa declaración trataba fundamentalmente sobre las obligaciones de los obispos para denegar la Comunión a los políticos católicos en ciertas circunstancias, incluía una pequeña nota al final, considerando si los católicos podrían, en conciencia, votar por candidatos que apoyen el tomar la vida humana naciente en el seno materno o en el laboratorio.

El Cardenal Ratzinger declaró que un "Católico sería culpable de cooperación formal en el mal, y por consiguiente, sin mérito para presentarse a recibir la Santa Comunión, si votara deliberadamente por un candidato precisamente por la posición permisiva de ese candidato hacia el aborto." Sin embargo, la pregunta del momen-

to es si un católico podría votar por un candidato pro-aborto por otras razones. La frase siguiente de Ratzinger contesta esa pregunta: un católico podría votar por un político católico pro-aborto sólo "cuando existan razones proporcionadas."

¿Cuáles son esas "razones proporcionadas"? Para considerar esto, debemos primero recordar las enseñanzas de la Iglesia: la muerte directa de seres humanos inocentes en cualquier estado de desarrollo, incluyendo los estados embrionarios y fetales, es un homicidio, un pecado grave, y siempre y en cualquier lugar un profundo error moral. Entonces debemos considerar también el alcance del mal del aborto en estos momentos en nuestro país. Norteamérica sufre 1.3 millones de abortos cada año. Eso es una tragedia de proporciones épicas. Más aun, muchos partidarios del aborto están proponiendo algo que haría la situación mucho peor: ellos quisieran crear una industria financiada con fondos públicos en que decenas de millares de vidas humanas se producirían cada año con el preciso propósito de ser "sacrificadas" para las investigaciones biomédicas.

Por consiguiente, para que un ciudadano católico pudiera votar por un candidato que apoye el aborto y las investigaciones capaces de destruir los embriones,

alguna de las siguientes circunstancias tendría que estar presente: o a) ambos candidatos apoyando la destrucción de los embriones en más o menos la misma escala, o b) el candidato con una mejor posición en lo relativo al aborto y a la destrucción de los embriones para la investigación científica apoya también males de una gravedad y magnitud que van más allá del 1.3 millones de abortos al año, más las muertes que resultarían si se hicieran disponibles fondos públicos para las investigaciones científicas destructoras de los embriones.

Francamente, es difícil imaginar las circunstancias del caso b) en una sociedad como la nuestra. Ningún candidato que apoye la eliminación de la protección legal contra el asesinato de grupos vulnerables de personas inocentes que no sean los niños no nacidos tendría oportunidad de ganar una posición oficial de importancia en nuestro país. Ni siquiera quienes apoyan la pena de muerte para los asesinos de primer grado están propiciando principios que en la práctica resulten en la muerte de más de un millón de personas al año.

Como nos recordó la Madre Teresa en todas sus visitas a los Estados Unidos, el grave mal del aborto desgarró el alma de nuestra nación. Es una traición al principio de los fundadores de nuestra

nación que reconoce que todos los seres humanos son "creados iguales" y "dotados de derechos inalienables." El mal es tremendo. ¿Qué otro daño pudiera ser tan grave y tan extendido que pudiera llegar a representar una "razón proporcionada" para apoyar a candidatos que quieran preservar y proteger el aborto y aun permitir que fondos públicos se usen para matar embriones en los laboratorios de nuestra nación?

Ciertamente, las opiniones políticas en materias tales como la ayuda económica que proporciona el gobierno ("welfare"), la seguridad nacional, la guerra en Iraq, los fondos de ahorro para el retiro ("social security") o los impuestos, considerados separadamente o aun en cualquier combinación de conjunto, no pueden resultar en una "razón proporcionada" para votar por un candidato pro-aborto.

Consideremos, por ejemplo, la guerra en Iraq. Aunque el Papa Juan Pablo II rogó al mundo que se buscara una solución pacífica al conflicto para así evitar el uso de la fuerza militar para enfrentar la amenaza representada por Saddam Hussein, él no obligó en conciencia a los católicos a aceptar su juicio en esa materia ni declaró que sería un error moral para los soldados católicos el participar en esa

guerra. En conformidad con las enseñanzas del Catecismo de la Iglesia Católica sobre la "guerra justa," él reconoció que un juicio final de prudencia sobre la necesidad de utilizar la fuerza militar era la responsabilidad de los líderes de la nación y no de los líderes eclesiásticos. Los católicos pueden, en buena conciencia, apoyar el uso de la fuerza en Iraq o bien oponerse a ello.

El aborto y la destrucción de los embriones en la investigación científica son diferentes. Estos son males intrínsecamente graves: ningún católico puede legítimamente apoyarlos.

En el contexto de la vida contemporánea en los Estados Unidos el aborto y la destrucción de los embriones para la investigación científica son males fuera de toda proporción. Ellos son el más grave abuso de los derechos humanos en nuestra política doméstica. Ellos son en nuestro tiempo lo que la esclavitud fue en tiempos de Lincoln. Los católicos están llamados por el Evangelio de la Vida a proteger a las víctimas de esos abusos de los derechos humanos. Ellos no pueden legítimamente abandonar a las víctimas apoyando a quienes quieren continuar haciéndolas víctimas.

Nota: Este artículo fue publicado en The Catholic Advocate,

Valores cristianos en N.Y.C.

POR EL MONSEÑOR JOHN GILCHRIST

Aunque Rockefeller no era católico, ciertamente era un buen cristiano. Aunque era rico, él expresó el valioso credo de Americanos, ricos y pobres. Estas ideas están inscritas en una tarja en el Rockefeller Center en N.Y.C.

La tarja dice: "Yo creo en el valor supremo de cada individuo y en su derecho a la vida, a la libertad y a la búsqueda de la felicidad."

"Yo creo que todo derecho, implica una responsabilidad; cada oportunidad, una obligación; y cada posesión, un deber."

"Creo que la Ley fue hecha para el hombre y no el hombre para la Ley; que el gobierno está al servicio del hombre y no es su amo y señor."

"Yo creo en la dignidad del trabajo ya sea intelectual o manual; que el mundo no le debe al hombre un salario pero le debe a cada hombre la oportunidad de ganar un salario."

"Creo que el ahorro es esencial para una vida ordenada y que la economía es un requisito primario de una estructura financiera sólida ya sea en negocios del gobierno o en negocios privados."

"Yo creo que la verdad y la justicia son fundamentales a un orden social duradero."

"Creo en lo sagrado de las promesas, que la palabra de un hombre sea tan buena como su obligación; que el carácter, no la riqueza o la posición o el poder son de valor supremo."

"Creo que el rendir un trabajo útil es un deber común de la humanidad y que sólo en el fuego purificante del sacrificio se consume la escoria del egoísmo y la grandeza del alma humana se libera."

"Yo creo en un Dios todo amor y sabiduría, llamado de cualquier modo, y que la mayor satisfacción, completa realización y mayor utilidad sean encontradas en vivir en armonía con Su voluntad."

"Creo que el amor es lo más maravilloso de este mundo; y que el solo puede vencer el odio y que el bien puede vencer sobre el poder."

Este ciertamente no es el Credo de Nicea que los católicos profesamos todos los domingos, pero es ciertamente un Código que le viene bien a la Plaza Rockefeller y a la Catedral de San Patricio. John D. Rockefeller era una buena persona.

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Continued from Page 15

other Catholic dioceses in New Jersey, the New Jersey Attorney General's Office and the individual county prosecutors, are signatories to a Memorandum of Understanding that, among other things, specifies the protocols and procedures for reporting allegations of sexual abuse. Under the provisions of this memorandum, the archdiocese

provides full information about allegations it has received to prosecutors in Bergen, Essex, Hudson and Union counties. The archdiocese also advises individuals with allegations to contact the prosecutors' offices directly.

A victim's assistance coordinator, who works separately from the Archdiocesan Review Board, is available to provide counseling and other support services to those with allegations.

The archdiocese has recently established an Office of Child and Youth Protection, with a full-time director, responsible for maintaining all Charter-related programs. A compliance officer is also on staff to monitor and audit parish and school compliance with archdiocesan and Charter policies and procedures.

The archdiocese regularly reaches out to all parish communities and to the general public

to encourage victims and anyone with knowledge of an abuse to come forward to both the archdiocese and civil authorities so that they can take appropriate steps to investigate and begin the healing process.

Since 2001, the archdiocese has offered sexual abuse awareness training to staff and volunteers in schools and parishes in order to promote a safe environment for children and youth. In 2003, that program was mandat-

ed for staff and volunteers in schools in the archdiocese and in parishes with programs that serve children and youth.

Being implemented in archdiocesan schools and parishes this year is a companion program of sexual abuse awareness training for children and youth.

Criminal background checks are also required for all clergy, Religious, teachers, parish and school staff and volunteers who interact with children.

Duquesne law school dean named the new chairman of National Review Board

(CNS) Belleville, IL, Bishop Wilton D. Gregory, president of the United States Conference of Catholic Bishops (USCCB), announced this week the appointment of a chairman and five new members for the Protection of Children and Young People National Review Board (NRB).

Nicholas P. Cafardi, dean of the Duquesne University Law School, Pittsburgh, and serving board member, has been named chairman through the conclusion of his term in June.

The new members, appointed for three-year terms concluding Oct. 31, 2007, are: Dr. Patricia O'Donnell Ewers, educational consultant and president emeritus of Pace University; Dr. Angelo P. Giardino, vice-president for clinical affairs of St. Christopher's Hospital for Children, Philadelphia; Ralph I. Lancaster, Esq. of the firm of Pierce Atwood, Portland, ME; Judge Michael R. Merz, United States Magistrate, and Judge Joseph Russoniello, Esq., senior counsel and resident in the San Francisco office of Cooley Godward, LLP.

These appointments fill the positions opened up by the departure of several board members: former Oklahoma governor Frank Keating, first NRB chairman; Justice Anne M. Burke of the Illinois Court of Appeals and interim chair of the NRB; Robert S. Bennett of the firm of Skadden, Arps, Slate, Meagher and Flom, Washington, DC; William R. Burleigh, chairman of the board and former CEO of the E.W. Scripps Company, and the Hon. Leon E. Panetta,

director, Leon & Sylvia Panetta Institute for Public Policy, Monterey Bay, CA.

Bishop Gregory said that the NRB has been "vitally important in assisting the bishops of the United States in dealing with the crisis of the sexual abuse of minors within the Church."

He praised the dedication of the outgoing members who contributed significantly to the achievements of the NRB during the last two years, especially the development of the NRB's "Report on the Crisis in the Catholic Church in the United States;" its role in commissioning the research study conducted by the John Jay College of Criminal Justice, "The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States," and its review and approval of the "Report on the Implementation of the Charter for the Protection of Children and Young People" by the USCCB Office of Child and Youth Protection.

Bishop Gregory expressed his great appreciation to the generosity of the new members in accepting appointment to the NRB.

"As a gifted member of the Church, your concern for the protection of children and for strengthening our response to that protection is both gratifying and admirable," he told the new members.

Cafardi received his undergraduate degree from the Gregorian University, Rome. He holds an M.A. degree in philosophy from Duquesne University. His law degree is from the University of Pittsburgh, from which he graduated *cum laude*.

Seton Hall University celebrates autumn



Students show off their skills at making a scarecrow.

Seton Hall University hosted its annual University Day celebration earlier this month. Free and open to the public, activities included art festivals and a carnival.

University Day began with the 20th annual Farinella 5K Run and continued with a variety of autumn activities, such as pumpkin painting, scarecrow making, sports games, a dunk tank and a scavenger hunt.

The Wizard of Oz, a student production, was presented in the Theatre-In-The-Round.

Maxine Lurie, Ph.D., co-author of *Encyclopedia of New Jersey* and Dermott Quinn, Ph.D., author of *Irish in New Jersey: Four Centuries of American Life* held book signings.

Bulletins sought

Parish bulletins are needed by *The Catholic Advocate*. Send a bulletin to P. O. Box 9500, Newark, NJ 07104-0500.

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With Joy and Thanksgiving the parish family of Saint Anthony of Padua (Silver Lake-Belleville) is happy and proud to celebrate with Archbishop Myers and the Archdiocese of Newark on the occasion of the Golden Jubilee of the Cathedral Basilica of the Sacred Heart



Rev. Joseph A. Ferraro, Pastor
Rev. Edito Gamallo, Rev. Dave Sison, Parochial Vicars
Deacons Louis Acocella and Richard Searls



Adult Education Events

"Forming a Catholic Conscience in an Election Year"



Saint Thomas the Apostle

60 Byrd Avenue
Bloomfield, NJ

Msgr. William C. Hatcher,
Pastor

The Adult Education committee will be sponsoring a Lecture Series entitled
"Forming a Catholic Conscience in an Election Year."

Guest speaker will be:

Msgr. Bill Smith
will speak on stem cell research

Tuesday, October 26

Begins at 7:30 pm in the Parish Center.
For more detailed information call
Bob Miller (973) 338-9190.

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- Need a place to hold a meeting?
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- Staff development day?
- HS overnight retreats?
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HELP WANTED

Finance



FINANCIAL ASSISTANT / ACCOUNTANT
The Sisters of St. Dominic of Caldwell currently seek a financial assistant to maintain the daily operations of the Finance Office. This individual would be responsible for maintaining accurate, complete and timely record keeping systems and databases for the Congregation. This includes generating monthly financial statements, journal entries, bank reconciliation, and accounts payable and receivables. Experience with QuickBooks as well as a bachelor's degree in accounting/business administration is required.

Please send resume to Catherine Warshaw O.P.A.,
Sisters of St. Dominic, P.O. Box 68, Essex Fells, NJ 07021-9998
or email: cwarshaw@caldwellop.org

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☐ Prayer to St. Jude
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Prayer to St. Jude
Oh Holy St. Jude, Apostle and Martyr, great in virtue and rich in miracles, near Kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return I promise to make your name known and cause you to be invoked. Say three Our Fathers, three Hail Marys and Glorias. Publication must be promised. "St. Jude pray for us all who invoke your aid. Amen."
This Novena must be said for 9 consecutive days.
Thanks P.P.B.

Check or money order for \$30. payable to The Catholic Advocate
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The Catholic Advocate
P.O. Box 9500
Newark, N.J. 07104

Live-in CARETAKERS WANTED
North suburban NJ funeral home seeks caretaker (couple/widow) to live above funeral home location & assist with light maintenance. Cleaning, filing of papers, phone answering & coverage of building in the absence of the manager. Apartment is provided plus salary. Respond to Box M, The Catholic Advocate, P.O. Box 9500, Newark, NJ 07104-0500.

Publishing PRODUCTION EDITOR / PROOFREADER
Catholic religious publisher seeking candidate with three years + experience in all phases of book production from ms. to bound book. Excellent English language & copyediting skills required; ability to multitask & work effectively in a team. Macintosh Word & Quark preferred. Salary 35K+. Send resume to: fax (201) 825-8345 or email: pmcmahon@paulistpress.com

Ministry

DIRECTOR OF DEVELOPMENT
Director of Development to oversee an established, healthy development effort for Roman Catholic Parish with U.S. Department of Education Blue Ribbon high school and elementary school. Candidate must have prior experience in the development field, including promoting the vision and mission, fund-raising, long-range planning and alumni relations.

Excellent interpersonal skills are required. Candidate must be self-motivated and able to work both independently and as a team member. He or she must also be able to multi-task and arrange ongoing projects. Salary commensurate with skill and experience. Benefits package available.

Please send resume by December 1, 2004 to: Church of the Immaculate Conception, 35 Mountain Avenue, Somerville, NJ 08876, attention: Development Search Committee or fax to (908) 725-6269 or email: parishcenter@immaculateconceptiononline.net

Sales



COMMISSION FIELD REP
Highly motivated, experienced sales professional sought to sell advertising for Advocate Publishing Corp., including largest circulation non-daily newspaper in New Jersey. Individual must be organized, able to sell via telephone and site visits to new and existing accounts. Will be responsible for accurate reports, collection of revenue from advertisers, preparation of plans, ensuring customer satisfaction. Schedule is flexible, with some required training and meeting time in Newark office. Send resume to Advertising Director, Advocate Publishing Corp., Box 9500, Newark, NJ 07104-0500.

Pro-Life Openings

ASSISTANT HOUSEMOTHER
At the Several Sources Shelter. Our non-profit, non-sectarian shelters for pregnant women are in need of kind, compassionate individuals to fill the following opening: Title: Live-in Assistant Housemother, \$9,500 to \$11,500 per year. Drivers License required. If you would like to receive specific job descriptions and an outline of our Pro-life work, please contact Kathleen Wrona or Susan Lloyd, PO Box 157, Ramsey, NJ 07446, (201) 818-9033.

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Old but sturdy upright piano available for first reasonable offer-to take away immediately. Located in South Orange. Call (973) 378-8178.

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COURAGE
An Archdiocesan sponsored spiritual support group for persons experiencing same-sex attractions who desire to lead a chaste life in accord with Catholic teaching on homosexuality.
For information, call 973-509-7839
(All calls confidential)

OBITUARY

Fr. Anthony Granato, 73, pastor and chaplain
A Mass of Christian Burial was celebrated Oct. 15 for Father Anthony F. Granato, 73, who died Oct. 10.

Born in Newark, Father Granato earned a bachelor's degree from Seton Hall University and attended Immaculate Conception Seminary. He was ordained in 1956 at Sacred Heart Cathedral by Bishop Thomas A. Boland. His assignments in the Archdiocese of Newark included ministering at St. Rocco Parish and Our Lady of Mount Carmel Parish, both of Newark. In 1976, he was sent to St. Anthony Parish, East Newark, to serve as administrator and was appointed pastor a year later, a position he remained in until the time of his death.

Father Granato also served as chaplain for the East Newark Fire Department and Knights of Columbus. He served on the Archbishop's Parish Assistant Committee as well.

Surviving is a brother, Msgr. Joseph J. Granato, pastor of Saint Lucy Parish, Newark.

NOVENAS

PRAYER TO THE HOLY SPIRIT
Holy Spirit, You who solve all problems, who light all roads so that I can attain my goals. You who give me the divine gift to forgive and forget all evil against me, and that in all instances of my life, You are with me. I want in this short prayer to thank you for all things and to confirm once again, that I never want to be separated from You, even and in spite of all material illusion. I wish to be with You in eternal glory. Thank you for your mercy toward me and mine. Amen. Say this prayer for 3 consecutive days. Published in gratitude of grace attained and for many requests granted.
T.H.

PRAYER TO THE BLESSED VIRGIN
O most beautiful flower of Mount Carmel, fruitful vine, splendor of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. O Star of the Sea, help me and show me that you are my mother. O Holy Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to secure me in my necessity (make request). There are none that can withstand your power. O Mary, conceived without sin, pray for us who have recourse to thee (3 times). I place this cause in your hands (3 times). Amen. Say this prayer for 3 consecutive days. Novena is published in gratitude. Thank you.
T.H.

NOVENAS

<div>NOVENA TO ST. JUDE May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, pray for us St. Jude, worker of miracles, pray for us. St. Jude helper of the hopeless, pray for us. Amen. Say this prayer nine times a day for nine days. Published in gratitude. Thank you St. Jude. J.M.C.</div>	<div>NOVENA TO ST. JUDE May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, pray for us St. Jude, worker of miracles, pray for us. St. Jude helper of the hopeless, pray for us. Amen. Say this prayer nine times a day for nine days. Published in gratitude. Thank you St. Jude. A.P.</div>	<div>PRAYER TO ST. JUDE Oh, Holy St. Jude, Apostle and Martyr, great in virtue and rich in miracles, near Kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition (make request). In return I promise to make your name known and cause you to be invoked. Say three Our Fathers, three Hail Marys and Glorias. St. Jude pray for us all who invoke your aid. Amen. This Novena must be said for 9 consecutive days. Thank you for answering my prayer. L.J.</div>
<div>NOVENA TO ST. JUDE May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, pray for us St. Jude, worker of miracles, pray for us. St. Jude helper of the hopeless, pray for us. Amen. Say this prayer nine times a day for nine days. Published in gratitude. Thank you St. Jude. G.R.</div>	<div>NOVENA TO ST. JUDE May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, pray for us St. Jude, worker of miracles, pray for us. St. Jude helper of the hopeless, pray for us. Amen. Say this prayer nine times a day for nine days. Published in gratitude. Thank you St. Jude. N.F.</div>	<div>PRAYER TO THE BLESSED VIRGIN O most beautiful flower of Mount Carmel, fruitful vine, splendor of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. O Star of the Sea, help me and show me that you are my mother. O Holy Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to secure me in my necessity (make request). There are none that can withstand your power. O Mary, conceived without sin, pray for us who have recourse to thee (3 times). I place this cause in your hands (3 times). Amen. Say this prayer for 3 consecutive days. Novena is published in gratitude. Thank you. Y.A.F.</div>

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Dr. Charles and Mrs. Dot Jeter

Jeters among QPHS honorees

Dr. Charles and Mrs. Dot Jeter, parents of New York Yankees captain Derek Jeter, will be honored by Queen of Peace High School (QPHS), North Arlington at its second annual President’s Dinner on Friday, Nov. 5.

The event will kickoff the school’s 75th anniversary celebration. The Jeters will receive the Our Lady Queen of Peace Award, the school’s highest honor.

In announcing this year’s award recipients, Charles O’Sullivan, school president, said, “Charles and Dot, through their leadership with Derek Jeter’s Turn 2 Foundation and their generosity and support of QPHS, have been outstanding examples and contributors to the high ideals of Queen of Peace.”

Derek Jeter’s Turn 2 Foundation, for which his parents serve as the vice president and executive director respectively, strives to motivate youth to healthy lifestyles.

The St. Joseph Award for Catholic Education will be presented to Frances Ambrosino Alberta, a 1965 graduate of QPHS. Mrs. Alberta is principal of St. Joseph’s Grammar School, East Rutherford.

The St. John Baptist De la Salle Distinguished Faculty Award will be presented for only the second time to Leonard Heinzmann, who has been an outstanding member of the faculty since 1968. Heinzmann came to Queen of Peace High School as a mathematics teacher in all disciplines from algebra to calculus.

The Golden Griffin Award, awarded to individuals (or groups) who have made long and outstanding contributions to QPHS extracurricular activities or athletics will also be awarded.

Ticket price for the dinner is \$100 per person. For further information, call Joe MacDonell at (201)-998-8227 ext. 27.

A close look at a human tragedy

A workshop to educate the public on human trafficking will be offered at Seton Hall University in the School of Nursing Auditorium on Saturday, Oct. 30. Sponsored by Seton Hall, the

International Institute of New Jersey (IINJ) and the New Jersey Chapter of the Maryknoll Affiliates, in coordination with the archdiocesan division of the National Council on Catholic

Women (NCCW), the event, titled “Modern Day Slavery—What You Need to Know about Human Trafficking in New Jersey,” seeks to involve the community. Avaloy Lanning, project director of the Anti-Trafficking Initiative of the IINJ will give

the presentation. The workshop, which will run from 9:30 a.m. to 1:30 p.m., is free of charge and open to anyone interested in learning about this subject. For more information, call Betty Begley at (845) 357-8919.

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AS A CANCER PATIENT



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visit us on the web at
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AS A FAMILY MEMBER

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I need to learn how to cope, so I can take better care of myself and the best care of my husband. Because what we all need most right now is a place that gives us hope. And we’re both so glad we found it so close to home.”

for more information
call 973-877-5620

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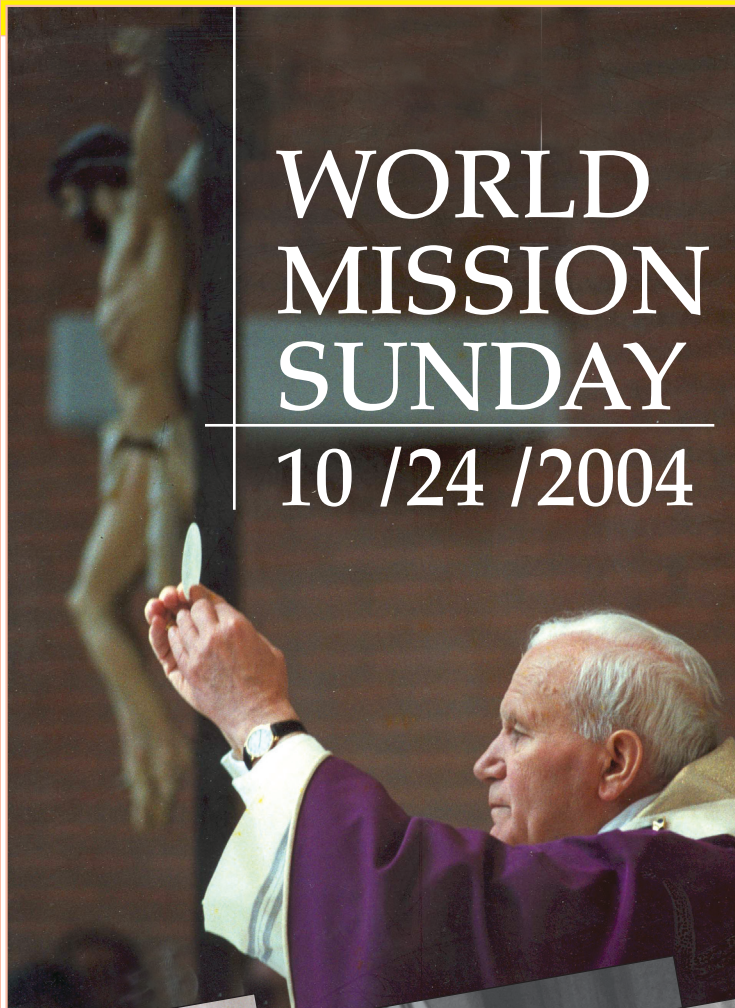


Pontifical Mission Societies

The Society for the Propagation of the Faith

Archdiocese of Newark

WORLD MISSION SUNDAY IS OCTOBER 23-24, 2004
A Great Day is Coming!



“If we accept Jesus as our Redeemer we should be willing to share Him with everyone willing to learn about Him. That is what we do as missionaries, at home and to the ends of the earth.”

—Msgr. John Kozar
 National Director, Pontifical Mission Societies in the United States

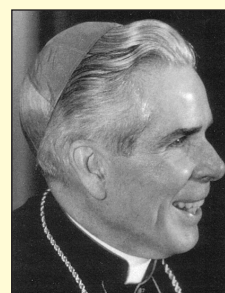
Who Are the Pontifical Mission Societies?

The Society for the Propagation of the Faith
 The Holy Childhood Association
 The Society of St. Peter Apostle
 The Missionary Union of Priests and Religious

What Do We Do?

- Promote a universal missionary spirit of prayer and sacrifice among all baptized Catholics
- Provide financial support for the pastoral and evangelizing programs of the Catholic Church in Africa, Asia, the Pacific Islands and remote regions of Latin America

A Tribute, a Celebration of Life



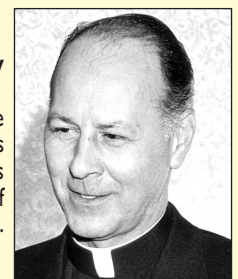
Archbishop Fulton J. Sheen
 1895-1979

Archbishop Fulton J. Sheen was the National Director of the Propagation of the Faith for many years. December 9, 2004 will mark the 25th anniversary of the Archbishop's death.

He described the missions of the Church as his greatest love.

Msgr. Robert E. Duffy

Msgr. Duffy died on September 26, 2004. We pay tribute to his life, and remember him for his years of dedicated service. He was Archdiocesan Director of the Propagation of the Faith from 1970 until his retirement in 1997.



Msgr. Fuhrman prepares for Mass, in a mission church. He serves as Archdiocesan Director of the Pontifical Mission Societies.

Mass is celebrated in a remote village.

A nun ministers to village children

First Holy Communion in the Diocese of Palliagaram, India.

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 SUPPORT, AS DO
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 OF PRIESTS, SISTERS
 AND BROTHERS.

Pontifical Mission Societies

The Society for the Propagation of the Faith

Archdiocese of Newark, P.O. Box 9500 • Newark, NJ 07104-0500
 Rev. Msgr. Robert J. Fuhrman, Archdiocesan Director

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 MISSION SUNDAY TO HELP THOSE WHO HAVE
 LESS OF THIS WORLD'S GOODS.

A Supplement to

The Catholic Advocate



All Saints, Nov. 1 • All Souls, Nov. 2



*Blessed
are they who
mourn...*

REMEMBRANCE • RESPECT • HOPE & HEALING • PEACE • SUPPORT • PRAYER

The role of the caregiver

BY JOHN REYNOLDS
Catholic News Service

Kim Wilhem of Chicago felt overwhelmed at times in the last few months of her mother's life. Her father has Alzheimer's disease and her mother was in and out of the hospital due to severe emphysema. Wilhelm was responsible for their care. She shopped, cooked and paid the bills—all of this while caring, with her husband, for their teenage son and maintaining her career.

Wilhelm is not alone. A 2004 publication by the National Alliance for Caregiving and the American Association of Retired Persons reported that 16 percent of the U.S. population age 18 and older provide unpaid care to someone 50 or older.

That's more than 33 million caregiving adults.

"People who care for adult family members or friends fulfill an important role not only for the people they assist but for society as a whole. While this care is unpaid, its value has been estimated at \$257 billion annually. Although caregivers make many contributions, being a caregiver may take a personal toll," the report stated.

So where can the caregiver go for help and validation? Wilhelm said, "My rock is that so many people have been so good to me." Other caregivers may turn to their individual parishes.

Help throughout the 'journey'

BY LIESL FORES
Staff Writer

Here in the Archdiocese of Newark, many parishes offer support for caregivers, before and after their loved one has passed.

Marilyn Ryan, pastoral associate at St. Helen Parish, Westfield, runs a caregiver support group under the Helping Hands and Hearts outreach program.

Three women at the parish—"people who have made that journey," noted Ryan—are the facilitators. Though not a huge group, Ryan pointed out that it's been "very successful," existing for almost 20 years. They meet the first Monday of the month (unless that's a holiday, in which case they meet the following Monday).

Attendees vary, and this depends a lot on whether someone can sit with the loved one they are

taking care of, said Ryan.

"They need a lot of support from people who are doing the same kind of work, so that they know they're not alone," she stressed, adding that sometimes caregivers lack cooperation from other siblings or family members as well as financial assistance.

"Sharing, talking—getting information from each other" is a key element of the meetings, Ryan said.

She also emphasized the importance of caregivers taking time for themselves, without feeling guilty. "That's one of the hardest things," she said. "But it's good for you, because [otherwise] eventually you'll start to resent [the situation]."

The main thing caregivers should remember, however, said Ryan, is "they're doing it for someone that they love, and even if that person can't express appreciation for what they're doing, they are appreciated."

Kate Unger, a parish nurse at Our Lady of Perpetual Help, Oakland, provides a multitude of health and spiritual services to caregivers as well as the ill and elderly.

Working on her fifth year in this position, Unger says she does anything that needs to be done.

This includes organizing blood pressure screenings after Masses, flu shots once a year, CPR training and making literature on these topics available to parishioners.

She also meets with people one-on-one to discuss healthcare-related issues. "People will come to see me to talk about certain things or ask questions," she explained.

Unger does home visits to the sick—some, terminally ill—as well. "I go to the home and offer support. I help them prepare...let them know they won't be alone."

She keeps the pastor informed of what's going on with particular parishioners too, and if an emergency visit is needed.

Going to a nearby nursing home where residents include parishioners or family members of parishioners is another undertaking. Unger prays the Rosary with them and, since she is a eucharistic minister, can give them Communion; sometimes they have Mass.

And she takes care of practical issues, such as food shopping for a few homebound parishioners.

Regarding caregivers, Unger said she her interaction is generally with family members, often providing referrals for doctors. She explained that since she cannot duplicate services, such as those of Hospice, she is the person the caregiver or family sees after a loved one had died.

"Sometimes I talk to them one on one. I'll see them at Mass or at ShopRite," she said, noting that not everybody feels comfortable attending support group meetings.

For those who are open, however, Unger points out that inviting them to the bereavement group she runs with other facilitators at the parish is the next natural step.

Gathering once a month for an hour, the group is mostly made up of people from the parish, though it is open to people from surrounding parishes. At the meetings, information and printed material is presented, and relevant topics are discussed.

Though her official role is as a nurse, working with people who are ill or those who take care of the sick has an emotional, psychological and spiritual component to it. "Sometimes helping people sustain their faith through difficult times" says Unger, is a big part of her job.

Bereavement support for caregivers and family members can also be found at places like Acadia House, Scotch Plains, the bereavement center for Center for Hope Hospice.

As a counselor at Acadia House, Donna Dandrilli conducts individual grief counseling, sometimes anticipatory, which is short term, dealing with stages of mourning and helping people move through them.

She also runs bereavement groups and does community presentations on grieving.

"Journey Through Grief" is a four-six week educational program that meets once per week for two hours. "We cover different topics: grief and anger, grief and healing," explained Dandrilli. "Then we start support groups after that."

There's also a bereavement

Continued on Page S4

"They need a lot of support...so that they know they're not alone."

— Marilyn Ryan

“Beautiful”



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WE BUILD DURABLE MAUSOLEUMS.
WE ARE

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We Remember
We Believe

Catholic Cemeteries Archdiocese of Newark

Our Mission

Vision

The Catholic Cemeteries of the Archdiocese of Newark exist to meet the needs of the individuals and families before, at the time of death and burial and throughout bereavement.

By setting aside a holy place for burial, we provide a fitting environment for the full liturgical celebrations.

Just as in life, we believe that in death the human body deserves to be treated with *respect* and *dignity*. We also foster a type of remembering that is enlightened by faith and sees death as a bridge to the Communion of Saints. Our bond with the believing is not broken by death.

Significance

Catholic Cemeteries encourage frequent visitation and prayer for the dead. It seeks to foster an environment in which *love is remembered, hope is rekindled and faith is awakened and strengthened*.

We serve families best when we help them anticipate needs that are part of the reality of death.

In the Archdiocese of Newark we look upon the arrangement of burial space not as a business transaction, but as a teaching moment, as an opportunity for growth in faith.

When individuals and families acknowledge the issues surrounding mortality and begin to make burial plans, it is a *graced moment* in which our faith can and must be integrated if we are to be true to the service we render.

In our contact with the families, we represent the larger Church; we represent the pastors and parish communities to people who vary widely in the degree of their involvement in Church life.

Our work must be marked with *welcoming, caring and healing*. In the valuable record keeping that we do, we serve as archives of the community of God's people.

Service

The services offered by Catholic Cemeteries of the Archdiocese of Newark must always be seen as putting faith into action.

Care for the burial needs of the Catholic community is a *sacred trust*, a service to the community on behalf of the community. In the name of the People of God, those who labor in our cemeteries must be committed to support a deepening faith in the families who experience a death.

**Trust, Respect and Dignity
will guide our every action.**

www.RCAN.org

Letter from Andrew P. Schafer Office of Catholic Cemeteries



To the Catholic faithful of the Archdiocese of Newark:

Caring for the deceased members of our Catholic community is a sacred trust; it is a privilege – and it is our ministry. This sacred trust governs the manner in which those individuals responsible for performing the many tasks associated with the operation of the Catholic Cemeteries perform their duties.

We serve the Catholic community and their families, within the context of our Catholic faith, either at their time of need or in providing cemetery services on a pre-need basis. All services and products offered by the Catholic Cemeteries are provided in furtherance of our commitment to treat those whom have gone before us with dignity.

Faith is the foundation upon which our commitment to all Catholics and their families is built.

In our Archdiocese of Newark, we have a number of beautiful cemeteries and mausoleums, which witness to the Church's respect for the dead, and the ongoing ministry of caring for the remains. The Church has always recognized burial as a religious rite and a corporal work of mercy. The Church teaches that life has changed – not ended.

Our Catholic cemeteries are places that invite young and old to see death as a part of the larger pattern of life and to understand our burial ritual and other religious traditions surrounding the death event. Our cemeteries are places within which the graveside services take place.

The full utilization of the Catholic rituals surrounding death is encouraged from the vigil to the wake, through the celebration of the Mass of Christian Burial in the parish church, to the gathering for the Committal Rites at the Catholic cemetery.

I want to encourage you to visit our Catholic cemeteries and to pray for those who are buried there. I also urge you to talk with our Family Services Counselors there in person, or by phone, to learn more about our cemeteries and the services and care we provide. You can visit our website at www.rcan.org

When a person plans for his or her burial, it is an extension of faith in the resurrection and hope in the Lord. Through our ministry we nurture this faith in the families whose lives we touch – remembering always Jesus' statement, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die." (John 11:25-26)

Most importantly, the staff of your Catholic cemetery stands ready to assist in the compassionate care of families and friends before, during and after the interment of a loved one.

Yours faithfully,
Andrew P. Schafer
Executive Director

The Catholic Cemetery Creed

Our Purpose

We acknowledge that the Catholic cemetery is established to carry out the sacred religious function of the burial and care for the resting places of the deceased.

We accept the responsibility of implementing the religious function under the direction and supervision of the local Church authority.

We believe in and are firmly committed to the teachings and rich tradition of the Catholic Church with regard to the deceased and the sacredness of the cemeteries in which their bodies rest.

We recognize the deep religious significance of the Corporal Work of Mercy involved in the burial of the dead and reverence of the deceased.

We are dedicated to the respectful care of the people of God who even in death remain part of the whole Christian community.

We are committed to encouraging Catholic prayer and devotion for our deceased brothers and sisters especially in our cemeteries.

We will oppose any effort to minimize or destroy any of the Catholic teachings that relate to death, burial and devotion to the departed souls.

We will proclaim through our words, work and example the sacredness of the Human Body, the Belief in the Resurrection and the Christian Virtue of Hope.

'Journey'

Continued from Page S2

camp in the summer for children who have lost a parent, grandparent or loved one.

Hospice families can receive these services for up to a year after the death of their loved one. But Dandrilli also counsels people in the community. "We deal with families and communities; we

don't turn anyone away," she emphasized.

Dandrilli, who has been doing this kind of work for more than eight years, is also a licensed art therapist and says this gives her a "creative outlet" to the stress.

She is also a certified spiritual director. "Spirituality is very important to me," she asserted, adding that she



could not do her job if she didn't have this foundation in her life.

However, Dandrilli pointed out that this is not the case for everyone. "When I work with people, I meet them where they are," she said, explaining that if she sees that "spirituality is a source of strength" for someone, then she addresses that. "If not, I look for other ways."

Though she says she finds it difficult at times to not be able to take away the terrible pain and sadness that people feel at the loss—or impending loss—of a loved one, Dandrilli believes it is not for her to do so. "It's not up to me to take their pain away. ... It's theirs—it's a part of their love" for this person.

"Maybe it's enough to just sit with somebody," she contends, adding that it's most rewarding when "you can just sit with somebody and listen and be there."

"I'm journeying with someone at such an incredibly profound time in their life," Dandrilli said, concluding that this is a "privilege."

For more information on bereavement services in the archdiocese call (973) 497-4327. For information on Center of Hope Hospice call (908) 486-0700 or visit www.centerforhope.com.

Tips on comforting those who mourn

BY STEVEN V. MALEC, BBA, NCBF

Special to The Catholic Advocate

When comforting those who mourn, do not allow your own sense of helplessness to restrain you from reaching out. Recognize the therapeutic value of your presence.

The Order of Christian Funerals tells us that "members of the community should console the mourners with words of faith and support and with acts of kindness" (No. 10). You can help a grieving person by:

- Giving them your listening presence. Support is based more on effective listening than on any words you may say.
 - Giving them permission to grieve and express their feelings. Allow them to talk. Don't be afraid of their tears.
 - Remembering with them. Share stories, memories and photos. Use the deceased loved one's name.
 - Offering continued support. Visit, telephone and write them, especially around difficult days: birthdays, anniversaries, holidays or other special occasions.
 - Avoiding use of clichés. Speak from your heart.
 - Offering practical help. Cook a meal, take them to the store, library, cemetery, etc.
 - Praying with them. Offer to attend Mass with them. Give them a book of poems and prayers.
- Many times, simple acts can facilitate much healing.

Steven V. Malec is a national speaker and the director of the bereavement ministry for the Catholic Cemeteries Association in the Diocese of Cleveland, OH.

Reprinted from *Preparing a Catholic Funeral* by Father Kenneth Koehler (Denver: Living the Good News, 2004).



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Why gather in presence of a body?

BY SISTER SANDRA DEMASI, S.S.J.
Special to The Catholic Advocate

Baptism and death are distinct moments in the life of a Christian. Yet, both put the Christian community face to face with the mystery of life and death.

For the Christian, to be baptized means to be “plunged,” immersed into the Paschal mystery, and the day of death inaugurates the fulfillment of this new birth begun at Baptism.

The Christian belief that Baptism initiates communion in the dying and rising of Christ receives privileged expression in the liturgy of the Church. (See Catechism of the Catholic Church, 1012) The font-tomb connection is ritualized in the Order of Christian Funerals, at the rite of reception of the body in the Church.

The baptismal symbols, which mark the reception rite, recall the day when the departed Christian was washed in the waters of baptism and marked with the sign of faith, the cross.

The words accompanying the sprinkling with holy water emphasize the day when the new Christian was plunged, immersed into the

Paschal mystery, the mystery of Christ crucified and risen.

The placing of the pall, which is representative of the baptismal garment, is symbolic of the sacramental clothing in Christ. As the body is in the Church for the last time, it is positioned near the Easter candle, reminder of Christ’s undying presence among the faithful and the promise of new life.

The “great significance” (from Order of Christian Funerals, 131) of the anamnetic remembering of Baptism in the presence of the body of the deceased forcefully brings to mind not only the Church’s belief in the sacredness of the human body but also that “these are the ones who have washed their robes and made them white in the blood of the Lamb” (Rv 7:14).

When the Christian community gathers for the Order of Christian Funerals and is confronted with the presence of the body of the deceased, Christian identity, Christian dignity and the journey of Christian discipleship are expressed and celebrated.

For the Christian, the day of Baptism inaugurates the time of fulfillment, time overshadowed by the Holy Spirit. (See Lk 1:26ff and

Catechism, 484) “Who are these people? Where did they come from?” (Rv 7:13) These are the people overshadowed by the Holy Spirit, showered with an epicletic grace of conformity to the image and likeness of Christ.

The presence of the body of the deceased forcefully brings to mind that the human body is a temple of the Holy Spirit, destined for future glory and resurrection.

The Church gathering in the presence of the body recalls the personal faith story of the deceased, the earthly pilgrimage with past relationships and continued presence of the person. The font/tomb experience, baptism into the death of Christ, propels us on the earthly pilgrimage, drenched with the waters of new life in the Holy Spirit.

Baptism, then, is the doorway from the old self to the new creation, from death to life. Death is the door to “definitive conformity” to Christ. (Catechism, 1682) This great earthly sojourn is nourished and sustained by the baptismal event, which purifies, sanctifies, and justifies. (Catechism, 1227)

That is why these fonts/tombs are positioned where we trip over them (figuratively) coming into the

Church, forcing a confrontation with the font filled with water “overshadowed by the Holy Spirit.” (Catechism, 1218) Every time we gather, we sign ourselves with the cross and come to our senses and remember who we are!

It is at the font/tomb that we are offered the embrace of the Father and invited to the feast of the Son. Our participation in the pouring of the life giving waters “in the name of the Father and of the Son and of the Holy Spirit” continues to drench us until that day when the Church gathers and presents our body for the sprinkling with the water that recalls our baptism and the Church offers the prayers that declare our belief that “Lord, for your faithful people life is changed not ended.” (See Preface: Christian Death I, The Sacramentary)

The norm has always been to celebrate the funeral rites in the presence of the body. The Church’s belief in the sacredness of the body is expressed in the long-standing tradition of preparing the body for burial. And so the Church begins the Order of Christian Funerals gathering in the presence of a body and ends with the committal of a body (emphasis mine) to a grave, in imitation of Christ.

Although cremation is permitted it does not enjoy the same value

as the burial of a body. In addition, if cremation is chosen, the Church still asks that the funeral rites be celebrated with the body of the deceased and cremation follows the funeral liturgy. The decision for direct or immediate cremation of a body before the funeral rites are celebrated calls for reflection, consultation and prayer. The presence of cremated remains is not the same as the body.

The liturgy in the presence of cremated remains weakens the celebration of the Order of Christian Funerals. The presence of the body stimulates a confronting dynamic that stimulates faith. The Order of Christian Funerals, as do all the rites of the Church, demands authentic celebration.

When the Church gathers in the presence of the body for the celebration of the liturgy it is a privileged moment of encounter with the vision of the New Jerusalem, “the great multitude, which no one could count, from every nation, race, people and tongue... standing before the throne of God and wearing white robes” (Rv 7:9), “made white in the blood of the Lamb” (Rv 7:14).

Adapted, with permission, from a presentation at the National Catholic Cemetery Conference, published in Catholic Cemetery, October 2004..

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Ethnic customs reflected in how we mourn the loss of loved ones

BY PATRICIA WALSH WARGOCKI
Catholic News Service

Catholic wake and funeral customs vary as much as the ethnic groups who celebrate them. Country of origin often determines whether mourners bury loved ones or cremate them, hold daytime services or all-night vigils, choose subdued or festive services.

“Catholic wakes fulfill a basic need for families and friends of the deceased to come together to mourn, pray and eat,” says Capuchin Father Paul Zaborowski of the Shrine of the Sacred Heart, Washington, DC. The shrine has been welcoming immigrants since 1899.

Descendants of Irish, Italian and Polish immigrants have been in his parish for generations. Their funerals tend to be formal and reserved—a viewing at a funeral home or in church, a Mass with traditional American funeral music and hymns, followed by burial services at a

local cemetery and a meal at a restaurant or the parish hall. Most ceremonies take place during the day; those present usually wear black and bring Mass cards.

In recent years immigrants from Central America, Haiti and Vietnam have joined the Shrine of the Sacred Heart. Father Zaborowski said that Salvadorans, Guatemalans and Hondurans tend to have animated evening funerals. People gather early for a viewing. This is followed by Mass in Spanish, with upbeat drum music that grows in intensity and adds to the ceremony’s fervor. Emotions are freely expressed.

These mourners also customarily choose black attire. They bring tropical flowers to Mass and distribute a program with an obituary and pictures of the deceased person with loved ones. After Mass the coffin is opened and the *vigilia* begins—a vigil kept by relatives who stay

with the body until midnight. Since burial often takes place in the deceased person’s native country, the evening ends with removal of the body for transport. Mourners often take up a collection to help families cover the costs of this.

Many Haitian funeral Masses feature steel drums and percussion instruments, the priest said. There is much crying and reaching out to one another. Haitians tend to have a morning viewing in church, followed by Mass and a meal at the home of the deceased. Burial is usually in nearby Catholic cemeteries.

Vietnamese funerals offer a striking contrast. Cremation is customary, and mourners gather in church to pray the Rosary at the funeral urn. Often there are photos of the deceased and lots of flowers. Women wear crimson or blue, but the men wear black.

Many Vietnamese funerals feature the electric keyboard



Photo-CNS

rather than organ music. Vietnamese songs and the striking of a gong three times at the end of Mass heighten the service’s impact. After the funeral, the urns are placed in local cemetery vaults.

Mexican wakes and funerals are familiar to Paulist Father Gilbert Martinez, who served in a Los Angeles parish where 80 percent of the parishioners were Hispanic, primarily Mexican. He recently became pastor at St. Cyril Church in Tucson, AZ, where more than 30 percent of parishioners have Mexican roots.

Mexican funerals are festive,

with traditional mariachi music and songs not only at Mass, but at the burial and social gathering afterward, says Father Martinez. Viewings take place in church, with many people staying overnight with the body. Mexican mourners tend to wear black, and everyone brings a flower to place at the casket.

A novena begins on the evening of the burial, and everyone is expected to lead prayers and pray the Rosary. The novena’s last day features the *levanta cruz*, the raising of an inscribed cross in the home of the deceased person. Half of Father Martinez’s parishioners bury their dead locally, while the rest send the bodies home. Cremation is rare. Visiting the grave every Sunday is very important, and mourners gather there again for prayers one year later.

While funeral customs vary, there is a unifying element: the need to mark a death by participating in Mass together. Receiving Communion and reciting familiar prayers seem to feed the mourners’ spirits and give them the courage to grapple with the loss of a loved one.



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In any culture, family vital to grieving

BY LIESL FORES

Staff Writer

Tracey Battles, director of the archdiocesan Office of Black Catholic Affairs, points out that in the African-American culture, "funeral services are big in helping the bereavement process."

He noted that certain songs and readings have special significance for African-Americans. "Amazing Grace," "God Is" and "His Eyes Are on the Sparrow," are commonly used songs for funerals, says Battles, as well as the reading of Job 19:23-26, "which says there's something beyond this

life—a lot of African Americans take comfort in that."

Explaining that he often encounters violent deaths in his dealings with inner-city parishes and communities, Battles said that parish support groups and "Church families" become very important to those grieving.

A familiar custom is to bring food to a grieving family's house and to help organize the repass, he said. "Even if a parishioner [who has died] wasn't that active, a bereavement committee in the parish will cook food and bring it over, so

the family doesn't have to worry about that.

"If a person didn't have anything, we'll make sure that person is buried. If a person doesn't have a family member, we'll get together and bury that person," Battles added.

"You have to believe that there's something else; your faith helps you get through it. With African-Americans, spirituality is key to grief [process]—it's key to their life anyway."

As with wake and funeral customs, very often grieving after a loved one is buried also

varies, depending on culture.

Reina Basualdo, associate director of the archdiocesan Family Life Ministries, conducts bereavement support group training sessions at the Archdiocesan Center in Spanish.

Extended family is very important for the Hispanic culture, says Basualdo. "They give the support we need."

After attending a bereavement training course, individuals are certified to run support groups. A big difference between the groups run in mainly English-speaking parishes, Basualdo explained, is that those meetings are usually held at a parish facility for an indefinite amount of time, and for as long as people—anyone grieving—continue to attend.

The Spanish-speaking groups, however, hold meetings in the home of the grieving family.

Typically a gathering of about

20 people, which includes group facilitators and the family and friends of the deceased person, these sessions take place for nine weeks—a novena.

The meeting begins with praying of the Rosary, which is offered for the deceased person and for the healing of his/her loved ones, said Basualdo.

Then the Scriptures are read. It is at this point, she described, that the people who are grieving begin to talk, share their pain and suffering—often feelings of guilt—and go through the stages of mourning. "They share their story," she said.

Facilitators encourage them to talk, and give them support. Everything is confidential, stressed Basualdo.

Hispanic groups focus everything at these meetings on prayer and God, she noted. "We put God first. We expect that He will heal us."

Feast days remember our beloved dead

Every year, when much of the world gathers its harvest, the Church celebrates its own harvest feasts—the Feast of All Saints (Nov. 1) and Feast of All Souls (Nov. 2).

Traditionally these days have been called the "Days of the Dead." They are special days set aside to remember both our ancestors in the faith and our own beloved dead.

The celebration begins on the vigil of All Saints: All Hallows Eve, Halloween. An ancient All

Hallows Eve custom was to go outside at dusk in search of the first star, then light a candle to keep burning from sundown Oct. 31 through All Souls Day.

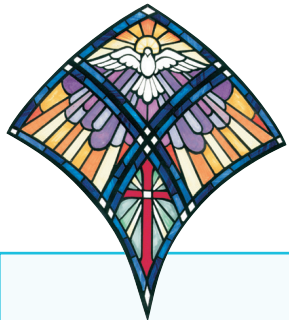
Many Halloween customs have their roots in this ancient tradition of light-in-the-darkness. People acknowledged the reality of death, experienced in growing darkness of the earth, and celebrated their hope in the light of Christ.

All Saints and All Souls are festivals of celebration and remembrance. The Church calls us

to remember and pray for our own family members who have died—and for the dead—in special Masses and family traditions.

During November, display pictures of family who have died; tell stories and share memories; light a special candle. Visit a cemetery and pray for those buried there; make a grave rubbing of your family memorial. Take time to reflect on death and how you want to be remembered.

Reprinted from Catholic Cemeteries of Phoenix Newsletter.



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East Hanover
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Christ the King Cemetery
Franklin Lakes
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Saint Gertrude Cemetery
Colonia
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Maryrest Cemetery
Mahwah
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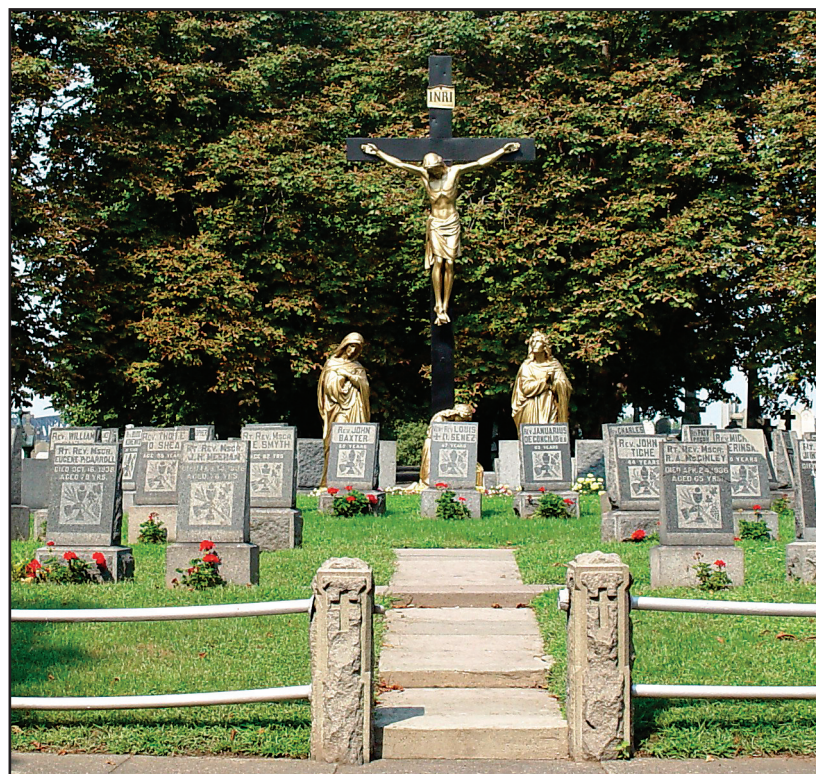
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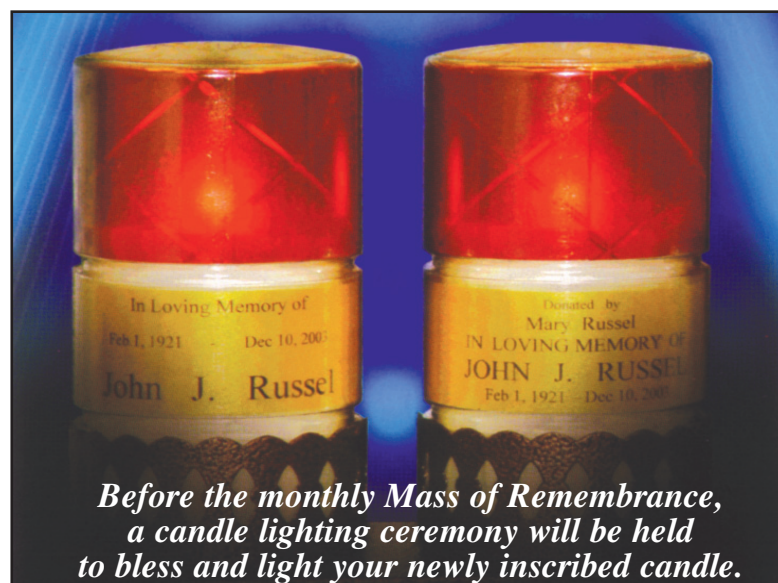
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All Souls Mass

Nov. 2 Gate of Heaven
Nov. 3 Holy Cross
Nov. 5 Good Shepherd

Children's Memorial Mass

Dec. 1 Holy Cross
Dec. 3 Good Shepherd
Dec. 7 Gate of Heaven

2005 SCHEDULE

Holiday Mass

Jan. 4 Gate of Heaven
Jan. 5 Holy Cross
Jan. 7 Good Shepherd

Saint Valentine's Mass

Feb. 1 Gate of Heaven
Feb. 2 Holy Cross
Feb. 4 Good Shepherd

Mass for Converts

March 8 Gate of Heaven
March 9 Holy Cross
March 11 Good Shepherd

Easter Memorial Mass

April 1 Good Shepherd
April 5 Gate of Heaven
April 6 Holy Cross

Mothers' Memorial Mass

May 3 Gate of Heaven
May 4 Holy Cross
May 6 Good Shepherd

Fathers' Memorial Mass

June 1 Holy Cross
June 3 Good Shepherd
June 7 Gate of Heaven

Independence Day Mass

July 1 Good Shepherd
July 5 Gate of Heaven
July 6 Holy Cross

Parents' Memorial Mass

August 2 Gate of Heaven
August 3 Holy Cross
August 5 Good Shepherd

Memorial Mass in Honor of Sept. 11, 2001

Sept. 6 Gate of Heaven
Sept. 7 Holy Cross
Sept. 9 Good Shepherd

Grandparents' Memorial Mass

Oct. 4 Gate of Heaven
Oct. 5 Holy Cross
Oct. 7 Good Shepherd

All Souls Mass

Nov. 2 Holy Cross
Nov. 4 Good Shepherd
Nov. 8 Gate of Heaven

Children's Memorial Mass

Dec. 2 Good Shepherd
Dec. 6 Gate of Heaven
Dec. 7 Holy Cross

Special Memorial Day Masses May 30 at 11 a.m. at the following locations:

Holy Cross Cemetery,
North Arlington
Holy Name Cemetery,
Jersey City
Gate of Heaven Cemetery,
East Hanover
Saint Gertrude Cemetery,
Colonia

Special Memorial Mass

Blue Mass in Honor of Law Enforcement Officers

Nov. 4, 10 a.m.
Cathedral Basilica of the Sacred Heart
80 Ridge St., Newark



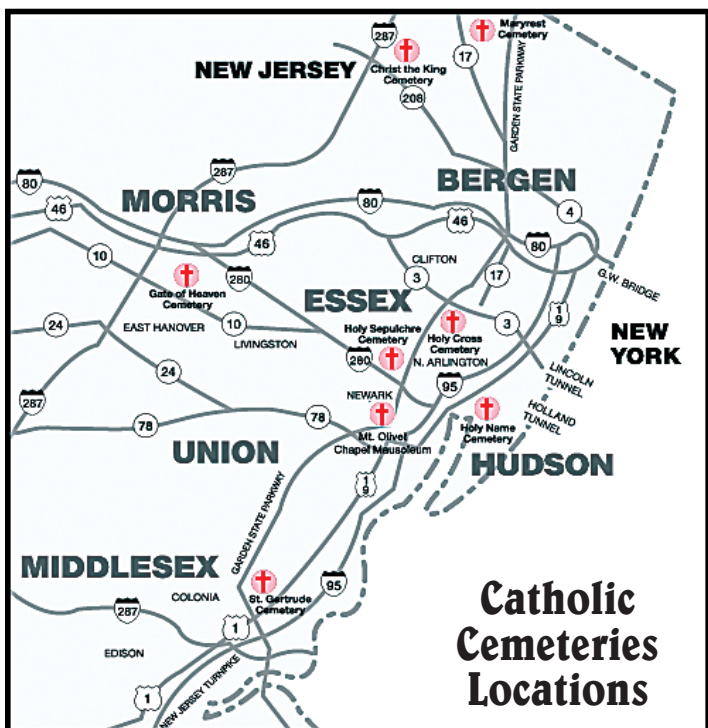
Gate of Heaven Chapel Mausoleum, East Hanover, NJ



Holy Cross Chapel Mausoleum, North Arlington, NJ



Good Shepherd Chapel Mausoleum, Colonia, NJ



Office of Family Life Programs

The 18th Annual Liturgy for Those Whose Children Have Died will be held Friday, May 6, 2005 at 7:30 p.m. at Notre Dame Parish, 359 Central Ave., North Caldwell. Pre-registration is requested. Call (973) 497-4327.

Support groups for grieving parents, led by trained facilitators—parents who have themselves experienced the death of a child—are available:

Meeting on the first Wednesday of each month is a group headed by Bob and Mary Margaret Corriston at St. Thomas the Apostle Parish Center, 60 Byrd Ave., Bloomfield, at 7:30 p.m. The Corristons can be reached at (201) 288-6886.



Meeting on the third Monday of each month at St. Peter the Apostle Parish, (rectory basement), 445 Fifth Ave., River Edge, is a group facilitated by Mary Davis. She can be reached at (201) 261-5400 (days) or (201) 265-3699 (evenings).

The Support Group for Fathers Whose Children Have Died meets on Saturday morning every two months at Notre Dame Parish Center, 359 Central Ave., North Caldwell, at 10 a.m. The group is co-facilitated by Father Anthony Randazzo. The next meeting is Sat., Nov. 27.

These support groups are open to all faiths. There is no pre-registration required and there is never a fee.

The Bereavement Support Group Facilitator Certification program is offered every fall and spring beginning in September and March. The next available sessions begin in March 2005.

For more information, please call the facilitators listed above or the Office of Family Life Ministries at (973) 497-4327.

Q&A Frequently asked questions regarding death, Catholic burial, cremation & the law

Q: What are the advantages of buying burial space in my Catholic cemetery before my family needs it?

A: There are many advantages. Selection of burial lots or mausoleum crypts before they are needed brings peace of mind and financial protection, and it lessens the hardship on loved ones at a time of sorrow. It also allows for the preferences of the people involved to be honored. And consideration should be given to the limited amount of consecrated space that will be available in the future.

Q: Should I buy space for our whole family?

A: The needs of the family will determine how many spaces should be obtained. Generally, husband and wife will arrange for two spaces. Since children grow up and leave home, perhaps move away from the area,

they usually make their own arrangements in due time. However, additional spaces should be obtained if there are living parents in need of cemetery property or an exceptional child. Adjoining lots or crypts to form family grouping areas are another option.

Q: Can my spouse, who is not Catholic, be interred in our Catholic cemetery?

A: Yes, arrangements may now be made for the interment of non-Catholic members of the immediate family alongside the Catholic members.

Q: Is a hospice essential when someone is expected to die at home?

A: No. But hospice care helps avoid many problems. A hospice offers compassionate care, specializing in pain and symptom control while allowing the loved one to remain either at home or in a supportive hospice inpatient environment. Hospices also come

to the home and make formal pronouncement of death, which avoids the involvement of a rescue squad and, in some states, the coroner or medical examiner. Arranging for someone to die at home without hospice care requires careful planning and coordination with your doctor. The Medicare/Medicaid hospice benefit and many private medical insurance plans often cover costs involved.

Q: Who is legally responsible when a death occurs?

A: Generally, the order of priority is as follows: spouse, adult children, parent(s), sibling(s). Check your state laws to be certain. Many states also recognize the right of a living person to appoint someone other than the legal next of kin to carry out one's final wishes.

Q: What laws or regulations apply when death occurs?

A: The Federal Trade Commission enforces the Funeral Rule, which address the transaction that takes place between funeral directors and consumers, before and after death. The Funeral Rule extensively addresses such issues as price lists, price information given over the telephone, permission before embalming and good-faith statements about goods and services. It also defines requirements for disclosure and determines what constitutes a misrepresentation. Most states have laws that define the responsibilities of the legal next of kin and of funeral directors.

Contact your funeral home's licensing authority for more information.

Q: Are the viewing and presence of the body for a ceremony necessary?

A: There are no legal requirements to view the body or for the body to be present for a ceremony. However, the Catholic Church strongly advocates the presence of the body for the final ceremonies. When there are appropriate reasons, the body is sometimes not present and only a memorial Mass is celebrated. But there are several reasons for viewing the body and having it present during the funeral ceremony. First, there are often cultural expectations about viewing the body and having a ceremony with the body present. Second, experts who study death and dying encourage the viewing and presence of the body for the ceremony to satisfy the basic human need to see, believe and accept the reality of death. It also helps to express the pain and sorrow associated with death and to encourage the mourners to share the experience of loss with others.

Q: What is the Catholic Church's position regarding cremation?

A: The Church still encourages the Christian traditional form of burial or mausoleum entombment. However, the Church does allow cremation. This choice should be made by the individual before death, and not the family afterwards. The remains of the deceased after cremation must always be treated with respect, and it is urged that they be placed in the consecrated ground of a Catholic cemetery.

Q: Who can carry out the final disposition of a body? Must I use a cemetery?

A: States have various restrictions on who may prepare the body and complete the final disposition of the body for burial or crema-

tion. There may be city or county ordinances that limit these dispositions to cemeteries only. There may also be some restrictions on the burial of a human body and scattering of cremated remains. The Catholic Church urges that the body or cremated remains be placed in a cemetery's consecrated ground.

Q: What does a funeral cost, and what can I do if there are not adequate resources or death benefits to pay for it?

A: In the United States, the average funeral service with casket is about \$5,000. Local cemetery expense (without a headstone included) varies widely and could add \$1,000-\$2,000 or more. Cremation can be less expensive, but not always. For infants and children, costs are usually reduced significantly. The Social Security Administration can pay a one-time death benefit to a surviving spouse or dependent child. If the deceased was qualified to receive state or county welfare benefits or Veteran's Administration benefits, the cost can be reduced by any benefits available. Veterans, their spouses and dependent children are eligible for burial in a national cemetery. Retired and disabled veterans are eligible for additional death benefits. There are Railroad Retirement, fraternal organization and other benefits that might also be available. It can be helpful to consult with your priest or deacon, who can advise you about funeral homes and cemeteries that have a reputation for assisting families experiencing financial hardships.

Some of the above information was reprinted from an article by John J. Horan, CFSP, of Denver, CO, published in *Preparing a Catholic Funeral* by Father Kenneth Koehler (Denver: *Living the Good News*, 2004).

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225 Ridgedale Ave., East Hanover

What you can do now to alleviate paperwork burden after your death

BY NANCY FRAZIER O'BRIEN
Catholic News Service

Death and taxes may be inevitable. But proper financial preparations for death can ease the burden on those left behind—and even reduce the taxes owed by an estate.

The person charged with carrying out a deceased person's last wishes in the financial arena is an executor, also called a personal representative. The executor may be a spouse, adult child or other relative or close friend, or an attorney or bank official familiar with the stipulations of the deceased person's will.

The executor's responsibilities include collecting and protecting the estate's assets, paying any debts owed by the deceased person, distributing the remaining assets to the heirs and paying any taxes due.

"Generally, an individual executor can easily settle a simple estate with minimal legal advice," according to the website of the

USAA Educational Foundation, a nonprofit consumer information service for the military community and the general public. But, it says, "the larger or more complicated the estate, the more likely the executor will need professional advice from an attorney, certified public accountant and other professional advisers."

How complicated the estate can become is often dependent on the deceased's will and how recently it was updated.

Those celebrating a marriage or the birth of a child may not want to think about death, but they must ensure that their will is updated to reflect the new circumstances. The same goes for those who experience a divorce or the death of a spouse; the will may be legally binding even when survivors know that the deceased person's wishes had changed.

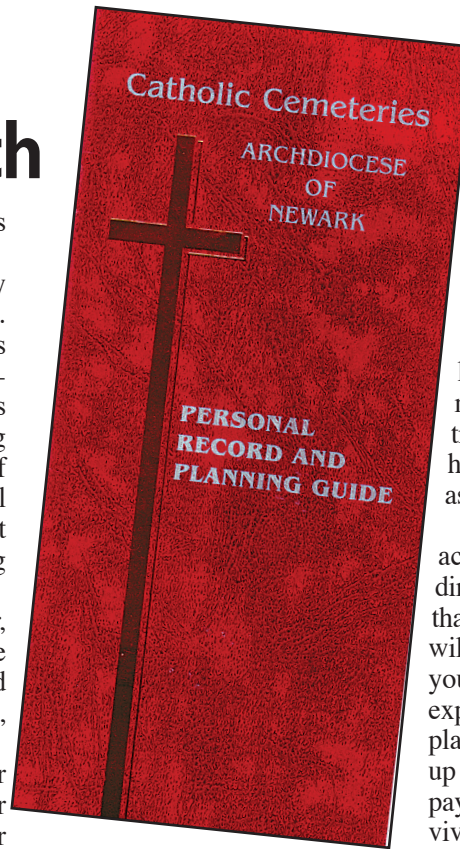
When a person dies without a will, distribution of his or her assets will be made according to state law, which may or may not

coincide with the deceased's wishes.

But the will is not the only document an executor will need. A letter of last instructions—less formal than a will and easily prepared without an attorney's help—can specify everything from who should be notified of your death, to the desired funeral arrangements, to what you want done with your antique dining room set or coin collection.

To keep things clear, however, the latter items should also be mentioned in a will. If a will and letter of last instructions conflict, stipulations of the will prevail.

The person named as your executor should also be familiar with the location of all your important papers—bank statements, deeds, veterans' discharge papers, birth and marriage certificates, life insurance policies, safe deposit boxes, health care policies, mortgage documents, etc. "Keep the information in a safe place and be sure the appropriate



people know where it is," advises a brochure titled "Preparing for the Inevitable" from the University of California human resources and benefits department.

"From time to time, review your personal summary with your

spouse, the executor of your trust (if you have one) and your family, so that among all concerned there is a working knowledge of your current sources of income, your debts and assets, and the survivor benefits that may be available following your death," it adds.

In addition to consulting a lawyer about your will, you may also want to consult a trusted financial adviser about how to shield some of your assets from after-death taxes.

At least one of your accounts should be payable directly to a beneficiary rather than to the estate so that funds will be available immediately for your funeral and other estate expenses. Other assets could be placed in a living trust, revocable up to the time of your death, but payable immediately to your survivors without the trouble and expense of going through probate.

Nothing can make the days and weeks following the death of a loved one pain-free. But knowing that the person's financial matters are in order can lighten the burden on those left behind.

Helping all children to heal

RAINBOWS, an international, not-for-profit organization, fosters emotional healing among children of any religion or race grieving a loss from a life-altering crisis, such as death, divorce, separation or abandonment.

Objectives include giving participants an understanding of the grief experience, assisting in building a stronger sense of self-esteem and teaching appropriate coping mechanisms.

The organization offers training and curricula for establishing local peer support groups in churches, synagogues, hospitals, schools and social service agencies.

Established in 1983, RAINBOWS offers programs for children as well as adults. Elementary, adolescent, college/adult, and single and stepparents editions address needs based on age or family role.

Children grieve differently depending on their age when they experience a loss, says Tammy Labar, Executive Director of the New Jersey chapter of RAINBOWS in Summit.

They also learn in different manners—visually, aurally, tactilely—she continued, and the programs address those variations. "We play games, speak and



read; they write in journals. So, they can process their grief in a few ways."

All programs are run by trained volunteers (except the "9/11 groups," which are directed by professional therapists).

The following parishes in the Archdiocese of Newark operate RAINBOWS programs: St. John the Baptist, Bergenfield; St.

Thomas, Bloomfield; St. Vincent de Paul, Bayonne; St. Michael, Cranford; St. Mary of the Assumption, Elizabeth; St. James, Springfield, and St. Teresa of Avila, Summit.

To find out about becoming a RAINBOWS site, for volunteer/training information or for locations, call (908) 608-0888 or visit www.rainbows.org.

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‘Just a friend’: Thoughts on disenfranchised grief

BY JANET MCCORMACK
Special to The Catholic Advocate

Her grief was invisible. She went through each day as wife, mother, daughter, sister, friend and co-worker, but no one recognized or supported her loss. After all, the person she mourned was just a friend.

We all do it—we judge. We make judgments about the intensity of another’s grief—and certainly its appropriateness—based upon a variety of personal and cultural factors. When this occurs, a person’s loss and subsequent grief may not be recognized, affirmed or supported by family, friends, co-workers or society in general.

We “disconnect” from their mourning because we have judged it inappropriate or of less importance. In short, we disenfranchise those whom we feel should not or cannot be grieving so profoundly.

We disenfranchise more often than we might think. There are

times when the death is recognized, but not the griever. Grievers who are very young, very old or mentally or physically challenged might be perceived as incapable of true mourning

and less in need of support.

Some losses are erroneously thought to be of lesser sig-

nificance, such as abortive, prenatal or perinatal deaths, or a “social” death in which we grieve the “former” person (Alzheimer’s).

Perhaps most common are the losses in which the relationship with the deceased is not recognized. These would include relationships that are legally unsanctioned, private relationships that cannot be mourned in public or those undefined by biological bloodlines, i.e., “just a friend.”

We must not omit the countless people who will deeply mourn the

death of a pet. Pet loss is hardly trite. Companion animals play huge psychological and symbolic roles in the lives of individuals and can actually be emotional links to deceased loved ones, yet this is one of the most common forms of disenfranchisement.

Sadly, there are many who will silently self-disenfranchise, feeling they do not have “the right” to openly and fully grieve a friend, teacher, ex-spouse, step-parent, addicted relative, neighbor, etc., since judgment may be just around the corner.

Finally, learning about disenfranchised grief calls us to a greater compassionate response to those who mourn. We must peel back the layers of grief and take a closer look. The grief response is based upon the intensity of the relationship and should be affirmed and supported for as long as it takes, even if it is for “just a friend.”

Janet McCormack is associate director of the archdiocesan Family Life Ministries.



Catholic Cemetery Sunday

BY MARK A. CHRISTIAN, CCCE
Special to The Catholic Advocate

This year Catholic Cemetery Sunday will be observed on Nov. 7. It is appropriate that this commemoration be held in November, the month of the holy souls. It is a time when the Church encourages us to pray for our beloved dead and to especially remember those faithful departed with no one to pray for them.

The Catechism of the Catholic Church reminds us of the significance of praying for our faithful departed. Article 12, No. 1032 states: “From the beginning the Church has honored the memory of the dead and offered prayers for them ... so that thus purified they may attain the beatific of God.”

Lest we are under the mistaken impression that prayer for the dead is without spiritual value to the living, the Catechism of the Catholic Church Article 9, No. 958 states: “Our prayer for them is not only capable of helping them (the deceased) but also makes their intercession on our behalf more effective.”

The observance of Cemetery Sunday provides Catholic cemeterians a special opportunity to highlight our cemeteries as sacred places where the bonds between the living and dead are most apparent. It is a day to invite our families to visit and pray for the faithful departed, who in turn will pray for them.

Catholic cemeteries give powerful and enduring witness that our community of faith transcends our earthly existence and that the bonds we share are unbroken by time or earthly death.

“Eternal rest grant to them, O Lord, and let perpetual light shine upon Him. May their souls and all the souls of the faithful departed rest in peace. Amen.”

Mark A. Christian is president of the National Catholic Cemetery Conference.

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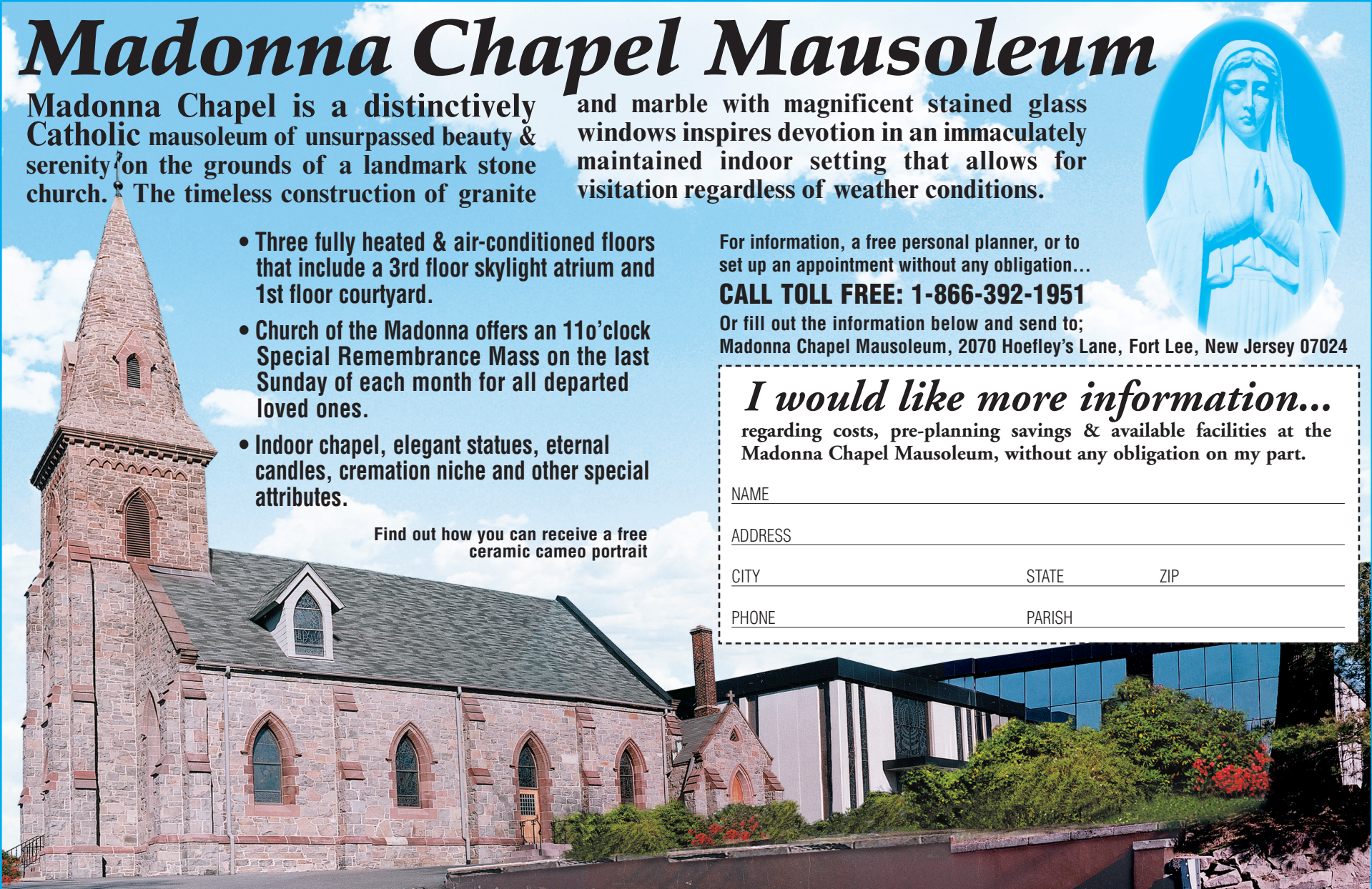
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Funeral liturgy is important

Focus on Church rites dealing with cremation

BY FR. THOMAS IWANOWSKI
Special to The Catholic Advocate

It was not too long ago that to deprive a baptized Catholic of the funeral rites of the Church would be considered one of the worst things that could happen. It was a sure sign of ecclesiastical disapproval, a certain sign the deceased was on his or her way to purgatory to be sure, and probably worse!

Yet today, we all know of Catholics who decide not to have a Funeral Mass for a deceased relative, who just want a service in the funeral home, or a few words at the graveside.

Or as I've heard people say, "You know, Father, we just want something short and sweet."

It's worthwhile to step back and consider what has happened in the last forty or so years to the ceremonies that we, as a society, use to reverence our dead, to ritualize the end of a person's earthly existence, and to express our final farewell. During this same period, cremation has grown to be a more accepted part of American funerals, including, recently, Catholic funerals.

If my figures are correct, of those who died in 2002, 28 percent were cremated, and the figure for 2010 is projected to be 36 percent.

Cremation has increased for a variety of reasons: personal preference, ecological concerns, cost factors, increasing social acceptance, distance from place of death to place of the funeral, hygienic concerns, etc.

Cremation is less expensive than traditional burial practices. Caskets, grave openings, vaults and headstones can be eliminated.

Cremation allows those who have drifted away from their religion, or those uncomfortable with "churchy things," to feel less threatened. Just contact the parish after the body has already been cremated, so there is no reason for a wake or a Mass, no reason for going to a church. Just ask a priest to say a few words over the "ashes," or maybe just arrange for a Mass in a week or two, or next month.

Cremation, especially direct cremation (immediately after death), allows a society uncomfortable with dying and death a convenient way to dispose of the bodies of the dead. If it sounds as if I have some concerns with the increasing acceptance of cremation, you are correct. Cremation, especially direct cremation, may be enforcing societal trends that run contrary to what we believe as Catholics.

I would now like to look at the funeral rites of the Church as contained in the Order of Christian Funerals (OCF) and examine how those rites are envisioned when cremation has been chosen for the final disposition of the body.

The following sequence is the one preferred by the Church. In this sequence the community accompanies the body of the deceased from the funeral home, to the church, and to the place of committal. The community of the Church that has accompanied the person in his or her journey

through life now walks with him or her from this life to the next.

On March 21, 1997, following a request by the bishops of the U.S., the Church in our country received an indult, or special permission, allowing the celebration of the funeral liturgy in the presence of the cremated remains of a Catholic, something not previously permitted.

July 30, 1997, an appendix to the Order of Christian Funerals dealing with such occasions was approved, and it began to be used the following October.

The 1997 indult permits the celebration of Catholic funeral rituals in the presence of the cremated remains. In other words, when cremation comes before the funeral rites. This indult grants permission for what should be considered an unusual situation.

The indult is not meant to add just another option to the Order of Christian Funerals. For as the cremation appendix to the OCF states, "The Church clearly prefers and urges that the body of the deceased person be present for the funeral rites, since the presence of the human body better

expresses the values which the Church affirms in those rites." (OCF, Appendix, 413)

This concern for the human body, and our concern that the funeral rites of the Church take place in their usual order, may lead a person to ask, "Why is all this so important?" Can't families or individuals make their own choices when it comes to the rites and rituals of the Church?

The Church, as we have seen, clearly has its preferences. The liturgy of the Church, including the OCF, has been carefully planned and set down by the Church in its ritual books. The liturgy proclaims what we believe as Catholic Christians. If you want to know what the Church believes, consider how the Church prays. Consider how the Church celebrates its liturgies. The liturgies proclaim what Catholics believe.

The funeral rites, as found in the Order of Christian Funerals, proclaim our reverence for the human body and our belief in the Paschal mystery.

The Paschal mystery, which we celebrate in all liturgies of the Church, is revealed in its fullness in the Son of God, who humbled Himself for our sake, who was obedient to the Father, who was of service to His brothers and sisters, who returned love when showered with hate, who forgave those

who nailed Him to a cross, who appeared defeated and conquered by evil when He was locked away in the darkness of the tomb on Good Friday.

But the Paschal mystery proclaims that darkness of Good Friday is overcome by the light of Easter Sunday, that death is not the end of the story.

As baptized people living this new life today, and waiting for it to be revealed in all its fullness tomorrow, we are to follow Jesus Christ, the Way, the Truth and the Life. We are to embrace the Paschal mystery in our own lives, so that by emptying ourselves as did Jesus Christ, we might be filled beyond measure by God.

We in the Worship Office of the Archdiocese of Newark believe it is very important that all understand the thinking and theology of the Church when it comes to the liturgy and the human body. Otherwise, cemetery directors, pastors, liturgists and funeral directors—and families—might make decisions that are not in harmony with what our Church professes to believe and what we celebrate in our liturgy.

Adapted, with permission, from a presentation at the National Catholic Cemetery Conference, published in Catholic Cemetery, October 2004.

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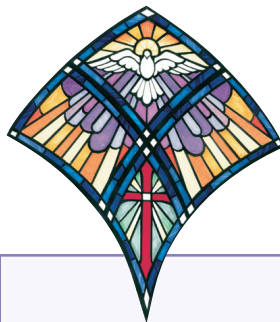
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For Christians, the cemetery is a holy place

You can judge a society by its care and concern for deceased members. Archeologists have found that the tombs and burial places of peoples are one of the primary sources for their study—and perhaps the most revealing for understanding the culture of a people.

In all of human history the care shown to the mortal remains of the beloved departed reveals the beliefs, the sensitivities and the level of civilization of the group. It is instinctive in human nature to care for and to venerate the bodies of our loved ones who have died.

Some of the most tragic and horrendous sights of our century have come from areas where terrible massacres have taken place. In Bosnia, Kosovo, Rwanda and Iraq

the world has seen the images of thousands of grief stricken people digging through mass graves. They are those who are searching for the bodies of loved ones who have disappeared.

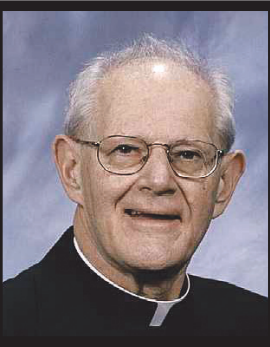
Their grief and the sorrow of their task are beyond our ability to measure by any normal standards.

For us who are Christians the places wherein we lay our dead to rest are holy places. The ground is sanctified, not only by the prayers of the bishop or priest, but also by the sacred bodies of those who rest there.

Each person is a temple of the Holy Spirit. Each body that

Voices

By Msgr. John Gilchrist



was illuminated from within by the light of divine grace.

Is it any wonder then that we Catholics revere and honor our cemeteries? We tread lightly, reverently as we walk among the tombstones. We read the names and our hearts are stilled, for here in these places of peace all strife, all anxiety of earthly life, all sorrow is past. We are wrapped in awe and memory.

While we absorb the peace of the scene around us, and while we stand amid the silence, we can sense that God is here.

And even more, as we gaze at the open sky we rest assured that one day there will be a distant trumpet blast. On that day the sky shall be rent, and the Lord Jesus with His angels will descend from heaven. And then mother earth will open her arms to surrender those in her care. They who have been lying here shall rise—glorious and immortal.

Now reunited in body and soul they will shine like the sun in the Kingdom of the Father.

Cemeteries deserve the best care and attention we can give as Catholics. They not only serve as a tribute to those we love who have gone before us—they exist as a silent testimony to our faith in what one day shall be a time and a place where there will be no more pain, no more parting, where all tears will be wiped away and we shall live in God's love forever.

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

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Making the connection

BY JANET MCCORMACK
Special to The Catholic Advocate

Most would agree that the death of someone we love is an event of vast impact, one that changes us emotionally, socially, spiritually and physically.

Although it is termed a “normal life event,” death drives us into a time and place marked by instability and unpredictability, confusion and disorder. We quickly come to realize that this thing

called grief holds great power over us.

Grief is the normal, natural, necessary reaction to the loss of a loved one. In order to successfully resolve this grief we first need to engage it. However, it brings with it inevitable pain, and there are few of us who feel willing to participate.

In order to weaken the powerful grip of our pain, we need to find ways to actively tap into it

and dilute it, little by little. How we do this connects us to our grief.

When we “connect” to our grief, we choose appropriate ways to encounter it, usually for manageable periods. This allows us to confront the reality of the death, feel the pain of the loss and give full expression to our emotions. These activities or rituals are important because over time, they can serve to soften and eventually dissipate the pain.

People who make the connection

Continued on Page S15

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—Matthew 5:5



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Connection

Continued from Page S14

tion to their grief through words will often find themselves writing about their losses. Poetry, essays, fictional and non-fictional works, letter-writing and journal-keeping are all examples of a connection through the written word.

Those who strongly connect to their grief through the spoken word might find themselves talking about the loved one to others or sharing experiences in a support group or therapy group. Those with musical sensibilities or talents might engage their grief while playing an instrument, composing or simply listening to favorite, shared musical pieces.

Some might page through old photo albums—or create

new ones—while others will mourn while walking or running on a favorite path. Still others will create memorials through a familiar hobby such as painting, sewing or wood-working. Strong connections are also made through faith traditions and prayer.

But there is one way of connecting to grief that can bring mixed emotions—visiting the cemetery.

The cemetery or mausoleum can represent treasured, sacred space to the mourner, but it also confirms the stark reality of death. Perceptions about the cemetery can also vary as a result of ethnic, cultural, spiritual and familial influences and preferences.

Those who connect to their loss at the gravesite can find it to be a place of true mourning, the

necessary work of grief.

While it is a place that teaches us over and over again that the loss is final, it is also a space where our most beloved memories reside. Many who grieve at the gravesite express their connection to the loved one by planting flowers or by praying, speaking or reading (aloud or silently) during the visit.

The cemetery can help mourners realize and appreciate their

wonderful ties to the past while, over time, they gain strength and inspiration for the future. For those who choose this connection, the gravesite is certainly an appropriate place to express their thoughts and feelings as they process their loss and integrate it into their lives.

We need to confront and engage grief if we are ultimately to resolve it. The ways that we choose to do this will vary, and vis-

iting the cemetery is but one. As we access our grief, we experience it, learn about it, react to it, unravel it and eventually recover from it.

To do this, we must first make the connection.

It has been said that some of life's most important journeys begin with good-byes, and the death of a loved is no exception.

Janet McCormack is associate director of the archdiocesan Family Life Ministries

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Madonna Cemetery
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Mount Olivet Cemetery
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Saint Mary Cemetery
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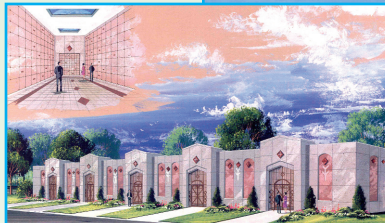
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still available!*



All Souls Day Mass

Tuesday, November 2 • 9:30 am
Gate of Heaven Chapel Mausoleum
225 Ridgedale Avenue, East Hanover, NJ

Wednesday, November 3 • 9:30 am
Holy Cross Chapel Mausoleum
340 Ridge Road, North Arlington, NJ

Friday, November 5 • 9:30 am
Good Shepherd Chapel Mausoleum
Saint Gertrude Cemetery
53 Inman Avenue, Colonia, NJ

There is a counselor's office conveniently located inside each mausoleum. • The office hours are: 9:00 am to 4:30 pm, 7 days a week
(800) 582-1718 or (973) 497-7988

Please Provide Me

With Information On...

☐ Mausoleum Space ☐ Cremation Space ☐ Burial Space ☐ Free Planner

☐ Holy Name Cemetery/Mausoleum, Jersey City - *Construction nearly completed!*

*Provide
information
about an
alternate
property*

☐ Holy Cross Cemetery/Mausoleum, North Arlington
☐ Gate of Heaven Cemetery/Mausoleum, East Hanover
☐ Saint Gertrude Cemetery/
Good Shepherd Mausoleum, Colonia

☐ Holy Sepulchre Cemetery, East Orange
☐ Maryrest Cemetery, Mahwah
☐ Christ the King Cemetery, Franklin Lakes
☐ Mount Olivet Cemetery/Mausoleum, Newark

NAME: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

TELEPHONE NUMBER: (_____) _____ EMAIL: _____

Please Call 1-800-582-1718 or Mail Reply Card to: Catholic Cemeteries •
The Archdiocese of Newark • Archdiocesan Center • P.O. Box 9500 • Newark • NJ 07104

☐ Memorialization



Bronze Medallions



Porcelain
Cameos

CA 10-20-04