

**Women's Day  
of Reflection  
at Queen of  
Peace Parish  
Sat., March 27**



# The Catholic Advocate



**Catholic  
Cemeteries**  
We Remember  
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Local response to *The Passion of the Christ* is covered on page 14 of this edition of *The Catholic Advocate*.  
Above, seniors at Paramus Catholic High School discuss the movie with the school's chaplain, Father Leo Butler.

Advocate photo- Greg Tobin

## Task forces on parishes, schools enter a new phase

**BY JAMES GOODNESS**  
*Director of Communications*

New Energies, the task forces examining the future of parishes and schools in the Archdiocese, have completed the initial phase of their work to set a new vision for the Archdiocese, and soon will expand the scope of their studies of this multi-year project to reorganize the Archdiocese to better meet the spiritual, educational and community needs of the 1.3 million Catholics and thousands of others who benefit from the work of the Church into the future.

Over the next few months, the two 14-member groups are set to begin presenting to stakeholders of the ministries and institutions of the Archdiocese at the deanery and parish levels a series of guiding principles developed over more than a year of examination and study. These principles will spark discussion of what it means to be a viable parish in the 21st century.

The principles are general in nature. Groups of stakeholders at the parish level will begin a conversation with neighboring parishes to look at the spiritual life of the parish community, areas of education and formation, administration of each parish and the pastoral ministry that is provided by each parish.

Representatives of the stakeholders developed these principles themselves. The parish task force included pastors, pastoral associates, Religious and parishioners active in the daily life of their parishes. The school task force included parents, pastors, faculty members and parishioners involved in the governance of Catholics schools. Their recommendations reflected their current experiences, as well as changes expected in the years to come.

In this next phase of New Energies, the task forces have enlisted the assistance of two consultant groups with extensive expertise in similar examinations either recently completed or underway in other dioceses across the country. Meitler Associates of Milwaukee will assist the schools task force,

Continued on page 5

## Haitian turmoil is felt at home

**BY LIESL FORES**  
*Staff Reporter*

After violent rebellions in Haiti over the past several weeks, culminating in the resignation of President Jean-Bertrand Aristide, clergy and fellow Haitians in the Archdiocese of Newark are calling for conversion, reconciliation and rebuilding.

Following an uprising in early February in the northern city of Gonaives, the rebel movement gained momentum and took control of half the country. Political and armed opposition forces dissatisfied with Aristide's leadership and administration demanded he step down.

Several priests in the Archdiocese with ties to Haiti commented on the state of affairs in

the days before Aristide fled the country.

"We need a conversion; we can't keep killing each other. Everyone needs conversion," said Father Beaubrun Ardouin, Coordinator of the Archdiocese's Haitian Apostolate and pastor of St. Leo Parish, Irvington. He was referring to a conversion of the heart more so than a political conversion. "Jesus said, 'Love your enemy' and 'Turn the other cheek.'...Haiti needs reconciliation."

Pointing out Haiti's troubled history, which includes 32 political and military coups, Father Stanley Rousseau, a member of the team ministry that runs St. Patrick Parish, Jersey City, said the country "has failed to resolve its problems peacefully in the past."

"It's a very sad situation. People would like Haiti to finally have a peaceful situation," he continued, speaking specifically of the Haitians he ministers to, which make up half the parish. He explained that most of them and he himself

Continued on page 30

**Preschoolers at Holy Trinity Inter-parochial School, Mountainside, gave Archbishop Myers a "Cat in the Hat" hat when he visited the school for Read Across America on March 2. Also shown are Father John McCrone, Pastor of Our Lady of Lourdes, and Holy Trinity's Preschool and Kindergarten Director, Leslie Lewis.**



Advocate photo- Frank Wood



# Taking the first steps of a long journey



In recent weeks, several news stories have reported on the future of parishes and schools in the Archdiocese. While these stories have written or spoken about how we are proceeding in our study of the future, they have tended to focus on speculation by some of “imminent doom and gloom.” That certainly may sell newspapers and attract viewers, but it is not an accurate picture.

Almost two years ago, two groups of priests, Religious and lay people began to study parish and school life as they now exist in the Archdiocese.

I had asked them specifically to take on this self-examination in order to determine how we will be able to meet the spiritual and educational needs of the people of the Archdiocese in the new century. As you can imagine, with 235 parishes and 170 schools, it has been a massive undertaking.

The task force on parishes included pastors, pastoral associates and lay people deeply involved in the sacramental and operational aspects of parishes. The task force on schools included parents, school administrators, faculty and pastors responsible for governing, operating and benefiting from the educational ministry of the Archdiocese.

### Important to look ahead

Both groups consisted of people most knowledgeable about what is working, what is not working, and what we would all like to see working in the two institutions on which we as Catholics rely most.

Newark is not alone in looking at itself and the future. Most other large dioceses across the country — New York, Chicago, Los Angeles, and Dallas, to name a few — have begun similar efforts.

The most critical reason is people. Over the last 30 or so years, the face of the Archdiocese has changed—again. We have always been a diocese of change with new waves of Catholic immigrants entering society and seeking to take their rightful place alongside those already here. What we are today is the result of the efforts by these groups to live their faith. We must always be grateful to them for the strength they have given the Archdiocese through the years, building

parishes and schools to serve those who come to worship and who seek a quality faith-based education alternative.

We have also seen tremendous movement both to and from our Archdiocese in recent years. Many of these original immigrant groups have moved to other areas of the Archdiocese and the state as they have become established in our society. But the parishes and schools they built have remained. It is a sad fact, but often there are fewer people in these areas taking advantage of what those parishes and schools provide.

Sincerely  
in the  
Lord

By Archbishop John J. Myers

For more than a year, the task forces quietly and prayerfully undertook their work. This past summer, they presented a summary of their examinations, recommending to me a series of guidelines, or benchmarks, to begin discussing with parishes and schools for the future.

The benchmarks are startlingly simple. For example, they call on parishes to examine: the depth of participation in sacramental life; the training and commitment of those involved in pastoral work; the quality and depth of community involvement and outreach; the crucial ministries of education in the faith and supporting faith-based education; the openness to all who seek communion in the faith, and the ability of that faith community to sustain all of these important services.

The benchmarks call for schools to: ensure the quality and professionalism of their staffs and administration; offer a competitive program; adhere to the teachings and tradi-

tions of the Church; govern themselves in a way that includes parental and community involvement, and ensure their ability to sustain their ministries.

In many ways, the work of the task forces has been designed as a challenge to parishes and schools to look beyond what they are now and to set new goals for their futures. A challenge, not an ultimatum.

### How might we change?

It is my hope that parishes and schools will look at these benchmarks in the coming months as an opportunity to begin conversations among themselves. How can we, how should we, change, join together or create something new to remain vital in the lives of the people of the Archdiocese? Not only for the people we serve today, but those we will serve in the years to come? What steps must we take to reaffirm our mission as places of worship and education in the faith?

This is a long journey, and we are only now on its first steps. The task forces have been working to finalize their recommendations to begin presenting them to parish and school groups over the coming months. We have begun working with several consultants who have been instrumental in successfully addressing these issues in other dioceses around the country so that these meetings with parish and school stakeholders will focus on what they can do to achieve better quality.

With their assistance, we expect to receive from the people of this Archdiocese many valuable insights into and suggestions about the ways parishes and schools can adapt to meet the needs of Catholics and those in our community who value our services in the future. It continues to be my intention that this process, which will take a number of years to complete, be undertaken with the guidance and participation of the people of the Archdiocese. No decisions about parishes or schools will be made in a vacuum or without fully considering all available productive options.

Let us leave the speculation to the newspapers and the television reporters. Let us concentrate on renewing this local Church of Newark for people today and tomorrow.

## Stewardship Challenge our youth to follow Christ's example



**BY ANDREW KACZYNSKI**

*Assistant Director of Stewardship for the Archdiocese*

Teaching and reinforcing the message of the stewardship way of life to youth, teenagers and young adults is one of the most important activities that a parish stewardship committee should undertake. Like adult education programs, ongoing reference to the concept of stewardship is vital for the future of our Church.

These references can be in different forms. If children see and hear this message around them through the actions of their parents, teachers, Religious men and women and clergy, or read about it in newsletters or bulletins, they will be more inclined to live this life themselves.

In a subtle way, the stewardship educational process converts our children to the way of life Jesus taught. As they consider their own stewardship now at a young age, they will have the strong faith foundation to make a difference in their adult lives.

Children can also recognize stewardship, or at least the personal need to be good stewards, by associating this concept with worldwide and local events. Children can become more aware of society around them by learning what is just and unjust.

There is unlimited potential in devising creative methods with which to instruct our children on stewardship. The goal should be to remind them of their responsibility to God and to others.

In addition to making sure that a solid, faith-based

stewardship curriculum is included throughout the scholastic and religious education program year, some of these activities can be:

- A children's stewardship corner in the parish bulletin: Some of the ways that children are expressing their stewardship of time and talent could be listed on a regular basis in the bulletin. The personal experiences shared by them can be touching and humorous. The children will then read the parish bulletin!

- Children's liturgy: The celebrant or presider of a Children's Liturgy or Liturgy of the Word for Children can be reminded about coordinating the biblical concept of stewardship with the readings or Gospel of the day. Liturgy planners should be aware that this is the easiest method in which to continually remind children. A parallel can always be drawn between this life style and the holy Scriptures.

- Guest speakers: Periodically during the class year, invite missionaries to speak in the classroom about their third world assignments. The Archdiocesan Propagation of the Faith Office may be a possible resource in scheduling missionaries. Also, invite parents or individuals who have provided stewardship witness in church to describe what stewardship means to them.

- Materials from Holy Childhood Association (HCA) or the Society for the Propagation of the Faith

(SPOF): Utilize any resource material available from the Archdiocesan representatives or from the national offices of the HCA and SPOF.

- Poster, essay, banner contest: Year-round poster, essay and banner competitions can be initiated based on everything the children have learned about stewardship. They can provide illustrated ways of the stewardship throughout the year.

- Verbal reporting of time and talent experiences: Periodically, have the students recall their most outstanding expression of stewardship of time and talent. Have each child report on or

describe his or her experience. There are many benefits to this exercise: it gives children public speaking experience; it serves as personal witness, and it encourages prayerful consideration of their weekly gifts of time, talent and treasure.

- News releases: Submit stories, articles or editorials to the editor of *The Catholic Advocate* or secular newspapers. Journalists are always interested in human-interest stories and school and parish activities. Contact the media whenever a project is being undertaken.

All in all, teaching our children and youth to steward the gifts of God presents one of our greatest challenges, but in the end it could provide us with an equally great reward.

*The stewardship educational process converts our children to the way of life Jesus taught.*



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Catechumens celebrate ‘day of joy’

BY LIESL FORES  
Staff Reporter

The Rite of Election marked a happy occasion and final step for 375 catechumens preparing to enter the Catholic faith. Services Feb. 29 at the Cathedral of the Basilica of the Sacred Heart, Newark, gathered catechumens—individuals who have not been baptized and are seeking full initiation into the Church—their godparents, Rite of Christian Initiation of Adults (RCIA) coordinators, family and friends to witness the ceremony presided over by Archbishop John J. Myers, along with Auxiliary Bishop Charles J. McDonnell and Father Michael Sheehan, Archdiocesan Director of the RCIA program. In his homily, Archbishop Myers began by proclaiming that it was a “day of joy for all of us in the Archdiocese of Newark.” He pointed out, however, that it wasn’t about them alone. “It’s about Jesus, His Father God, who He shares with us and reveals to us, and God, the Holy Spirit...It’s about Jesus and our relationship to Him.” Explaining that the Catholic faith “is not an individual faith, though it is personal,” the archbishop noted, “A person freely commits himself or herself to the faith community of the Church.” Commenting on the Gospel reading from Luke, when Jesus is tempted by the devil, he



Advocate photo- Frank Wood

A young catechumen signs the Book of the Elect, which lists those chosen for initiation into the Catholic Church in the Archdiocese of Newark.


told the catechumens, “It is a struggle to live the faith in the midst of countless temptations...We know what we are called to be...but we don’t always follow through. But we can always be sorry and seek forgiveness and struggle on, and so can you...It’s God gift to us: the ability, by His grace, to always start over.” After catechumens were called by name and godparents were questioned, the arch-

bishop invited the catechumens to offer their names for enrollment by signing the Book of the Elect, which lists those chosen for initiation. Afterwards, RCIA coordinators led the catechumens and their godparents to the sanctuary where Archbishop Myers declared them members of the elect, eligible to receive the sacraments of Baptism, First Holy Communion and Confirmation at this year’s Easter Vigil in their prospective parishes. Ending with intercessions for and a prayer over the elect, who ranged in age from adolescents to adults, followed by the concluding rite, the service was celebrated in English and Spanish. Melanie Thompson, a new member of the elect preparing at Immaculate Conception Parish, Secaucus, who was raised in the Jewish faith, said, “I always believed in Jesus, and I really wanted to commit.” Her husband, Gordon, also a member of the elect, was born to Catholic parents but never baptized into the Church. “It’s a great feeling believing in Jesus Christ,” he asserted. The couple’s godparents, Julio and Mariza Bulnes from Annunciation Parish, Paramus, said that in order to help the Thompsons prepare, they would accompany them to Mass and “make sure they’re on the right track.”

Awaiting full communion into the Church

BY WARD MIELE  
Managing Editor

“Welcome home.” Hearing those heartfelt words of Archbishop John J. Myers, hundreds of candidates attended the annual Call to Conversion rite during two separate services Feb. 28 at the Cathedral Basilica of the Sacred Heart, Newark. A morning service was held for those living in Bergen and Hudson counties while Essex and Union county residents attended an afternoon rite. Some 572 adult Catholic candidates seeking to complete their initiation into the Church through the sacraments of Confirmation and Eucharist were joined by 152 baptized Christians from other ecclesial communities preparing for reception into full communion into the Church. In his homily, the archbishop called the service “one of the warmest and moving” of the year. “What a family we belong to,” he declared. Focusing on the commitment of the candidates, Archbishop Myers cited their “individual journey.” The Liturgy of the Word



Advocate photo- Ward Miele

of God reminds us, he continued, of the “awe” with which the Eucharist is held. In their calling, said the archbishop, the candidates have been led “by many paths and wonderful people.” But, he stressed, “God is the principle actor.” Confessing one’s sins, said Archbishop Myers, is a “moment of great dignity.” The faithful, he explained, seek forgiveness and then “struggle on.” LaVerne Dux from Our Lady of Mercy Parish, Jersey City, described herself as “nervous, overwhelmed.” The service, she said, was bringing her “closer” to the Church. Reflecting a moment, Dux added she had gone from “no church to church all the time.”

Official Appointments

Archbishop John J. Myers has announced the following appointments:

Pastor/Bergen County


Reverend Michael J. Kreder,  
Pastor of St. Mary Church, Rutherford  
has been re-appointed to a second  
six-year term, ending Mar. 19, 2010.

Pastor/Essex County

Reverend Andrew M. Prachar,  
Administrator of the Church of Sacred  
Heart, Newark has been appointed  
Pastor of Sacred Heart Church,  
Newark, effective Feb. 19.

Pastor/Union County

Reverend Eugene Diurczak,  
Pastor of Holy Family Church, Linden  
has been re-appointed to a second  
six-year term, ending Mar. 19.



Administrator/  
Essex County

Very Reverend  
Theodore W. Osbahr, V.F.,  
Pastor of the Church of St. Paul the  
Apostle, Irvington has been appointed  
Administrator of St. Joseph Church,  
Maplewood, effective Feb. 15 until a  
pastor is named.

Administrator/  
Hudson County

Very Reverend  
Robert A. Antczak, V.F.,  
Pastor of the Church of St. Paul the  
Apostle, Jersey City has been appointed  
Spiritual Director of the Hudson  
County Federation of Holy Name  
Societies, effective Feb. 19.





CNS photo

Pope John Paul II prays during a special audience for Rome parish churches at the Vatican. As the pontiff continued his series of visits with Rome parishes, the Vatican press office was calculating the length of his papacy, which is approaching the landmark of being the second longest in recorded history.

## Court mandates birth control coverage

SACRAMENTO, Calif. (CNS)—The California Supreme Court said March 1 that Catholic Charities of Sacramento must include birth control coverage in employee health care plans even though the Church opposes artificial contraception.

In a 6-1 ruling, the court said Catholic Charities may not be exempted from a 1999 state law that require all employers to include contraceptives when they provide insurance coverage for prescriptions. The ruling could potentially affect hospitals, colleges and universities and a wide variety of social service agencies run by the

Catholic Church and other faith groups.

Catholic Charities challenged the law on the grounds that it unconstitutionally imposes a mandate that is contrary to the teachings of the Church. The law includes an exemption for "religious employers" but defines those as institutions directly involved in inculcating religious beliefs.

The Supreme Court said Catholic Charities does not qualify as a religious employer because it offers secular services to the public without regard for the recipients' beliefs and without preaching about Catholic values.

## The Black Christ

ESQUIPULAS, Guatemala (CNS)—Located in a valley near the borders of Guatemala, El Salvador and Honduras, the Black Christ inside the Basilica of the Holy Christ draws thousands every year. Pilgrims from all walks of life visit the basilica to venerate this icon, which gained notoriety after a Guatemalan bishop was cured of a chronic ailment during a pilgrimage in 1737. After standing and praying in front of the glass-encased image, pilgrims traditionally walk backward while singing "Goodbye Christ." After Masses, the basilica buzzes with activity. "Many people bring things to be blessed—rosaries, relics, babies, even cars," said Brother Matias Roberto.

## Pope invited back

VATICAN CITY (CNS) — Rome's Jewish community has invited Pope John Paul II for a return visit to the city's synagogue to help mark its 100th anniversary. The favored date for the visit would be May 23—but there's a problem. The pope may be visiting Austria that day, Vatican sources said. Vatican officials confirmed March 2 that the pope and his top aides were considering the invitation, received in early February from Rome's Jewish

leaders. The visit would come 18 years after the pontiff's historic first visit to the synagogue, a breakthrough gesture that did much to strengthen the bonds of friendship between Christianity and Judaism.

## Peacekeepers needed

WASHINGTON (CNS)—The U.S. government and international community should increase the number of peacekeeping forces in Haiti, said the head of the U.S. bishops' Committee on International Policy. "The lack of an adequate, trained civilian police force requires the immediate presence of an international peacekeeping force to provide security for the populace in general and specifically for the delivery of essential foods," said Bishop John H. Ricard of Pensacola-Tallahassee, FL, committee chairman. Bishop Ricard also urged the U.S. government to ensure the safety and well-being of all Haitian refugees...intercepted by authorities and to ensure appropriate processing of the claims for asylum. He said Haitians living in the United States should be afforded temporary protected status rather than be "deported into the chaos, uncertainty and peril that awaits them in Haiti." His statement, dated March 2, was issued less than 48 hours after Haitian President Jean-Bertrand Aristide left Haiti amid growing opposition and violence.

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- Opening Mass celebrated by Most Rev. John J. Myers, Archbishop of Newark
- A keynote address by Dr. Alice von Hildebrand, internationally-known philosopher and author of *The Privilege of Being a Woman*
- Meditative recitation of the Stations of the Cross with inspirational music by Katy Feeney
- Opportunity for reflection and sharing
- Confession possible

Registration and coffee break will take place after Mass.

A box lunch will be provided for all participants.

The cost for this day is \$20 per person for registrations received before or on March 17th.

Cost is \$25 per person for registrations received after March 17th.

For more information please contact the Chancellor's Office at (973) 497-4010 or log onto: [www.rcan.org/womcom](http://www.rcan.org/womcom)



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# Task forces

Continued from page 1

and Reid Associates of Seattle will work with the parish task force.

The consultants will meet stakeholder groups to examine the principles and how they will be applied in particular parishes and facilitate discussions about how these groups can help the institutions achieve the benchmarks. In many cases, the consultants believe that the stakeholders themselves will provide significant insight and expansion of the principles. It is hoped that such discussions will help the people of the Archdiocese understand how directed change will contribute to the long-term vitality of individual parishes, and that the people will be instrumental in effecting change.

According to Msgr. William Harms, Pastor of St. Helen Parish, Westfield and coordinator of the New Energies project, the participation of people at the parish level is critical in the coming months.

“The members of the task force anticipate that the conversations we’ll hold in the coming months will lead to recommendations that will produce many different avenues to consider. Some will see opportunities to align or

merge operations. Others may discover that they have overlooked ideas or methods to revitalize their communities.

“We also know that people can be resistant to change,” Msgr. William Harms continued, “because change requires people to rethink what is taking place now and to make choices. Fortunately, the process we’re undertaking is not judgmental, and there is no

*“We hope they will view the principles as opportunities to strengthen the Archdiocese.”*

*-Msgr. William Harms*

one solution or goal. As each group proceeds through the conversations, we hope they will view the principles as opportunities to strengthen the Archdiocese in order to address the spiritual and physical needs of people both today and tomorrow.

“It’s a big job,” Msgr. Harms concluded, “and it will take years for us to see the fruits of the work we have begun. We’re relying on the depth of the faith of the people to help us.”

# Benefit concert

The College Seminary, St. Andrew’s Hall, will present “Notes of Distinction,” a benefit solid brass concert honoring Msgr. Martin F. O’Brien and Adrian M. Foley, Jr., on Tuesday, March 23 at 7 p.m. in the Kozlowski Hall Auditorium of Seton Hall University.

Msgr. O’Brien, a former rector of the College Seminary, will receive the Achievement Award in recognition of his lifelong priestly service and dedication to seminary formation.

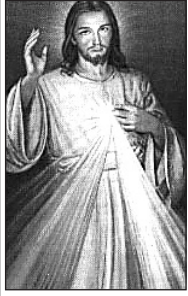
The Humanitarian Award will go to Foley, founding partner of Connell Coley, L.L.P. He is being honored for his commitment to the Church and support of the priesthood.

For additional information and tickets call the Office of the Rector at (973) 761-9420 or email reillyjr@shu.edu.



The chapel at St. Andrew’s Hall, the College Seminary of Seton Hall.

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**Father James J. Reilly, S.T.L., M. CH.A., M.P.A.,**  
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will lead this Special Catholic Pilgrimage, an unforgettable,  
faith-enriching, once in-a-lifetime experience!  
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## Pilgrimage Tour Includes:

**Vienna—Budapest** (stop at GYOR, where the Irish Madonna  
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**Prague** (View the Basilica of St. George and Shrine  
of the Infant of Prague)

All-Inclusive Rate: **\$1998.00** (plus tax and security tax: \$132.00)  
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For further information, or brochure contact:

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Our Lady of Sorrows Catholic Church  
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March 12

**Union Catholic High School,** Scotch Plains, presents a “Mardi Gras” Tricky Tray, 6 p.m. in the school cafeteria. Call (908) 889-1600.

March 13

**Our Lady of Sorrows Parish,** South Orange, holds a St. Patrick’s Day celebration, 7 p.m. in the school gymnasium. Tickets are \$15 for adults and \$4 for children ages 3-12. Call (973) 762-6180 for reservations.

**Don Bosco Preparatory School,** Ramsey, will hold its annual Moment of Magic raffle. Grand prize is a 2004 BMW Z4 convertible. Tickets \$50 each. Call (201) 327-8003 for more information.

**Saint Michael the Archangel Parish,** Lyndhurst, will have a Forty Hours Devotion all day and Sunday, March 14 following the 11:30 a.m. Mass to 4 p.m. Call (201) 939-1161.

March 14

**Saint Cassian Parish,** Upper Montclair, will host its annual Spring Concert at 4 p.m. Suggested donation at the door is \$15. Call (973) 744-2850.

**Saint Aedan Parish,** Jersey City, has an Irish Mass, at 10 a.m. for peace in Northern Ireland. Sponsored by the Friendly Sons of St. Patrick. Call (201) 656-3996.



March 16

**Our Lady of Sorrows Parish,** South Orange, will host Father James Cafone’s presentation, “The Passion of the Christ—the Movie and Reality,” at 7 p.m., the second in a series of Lenten lectures. Father Cafone is a professor at

Immaculate Conception Seminary, South Orange. Call (973) 763-5454.

March 22

**Our Lady of the Assumption Parish,** Emerson, Knights of Columbus Council 5819 will celebrate a Blue Mass at 7:30 p.m. Bishop Charles J. McDonnell, State Chaplain of the Knights of Columbus, will be the celebrant. The Mass will be in memory of Police Officer Mary Ann Collura, who died last year in the line of duty. Call (201) 664-5464.

**Most Holy Name Parish,** Garfield, Seniors Club, will host Bergen County Sheriff Joel F. Trella and the Sheriff’s Department K-9 unit at 1 p.m. Call (201) 752-4498.

March 23

**Our Lady of Sorrows Parish,** South Orange, will host Father Gerard McCarren’s presentation, “The Fascinating Life of

19th Century Theologian, John Henry Cardinal Newman,” at 7:30 p.m., the third in a Lenten series. Call (973) 763-5454.

March 24

**Saint Thomas the Apostle Parish,** Bloomfield, will host Father Charles Pinyan, Pastor of Guardian Angel Parish, Allendale, for a two-part series on Pope John Paul II’s Encyclical, “On the Eucharist in Its Relationship to the Church,” at 7:30 p.m. Part two of the series will be March 31. Donations welcomed. Call (973) 338-9190.

March 27

**St. Thomas the Apostle Parish,** Bloomfield, will hold a Day of Spiritual Renewal, Saturday, March 27 from 8:30 a.m. to 3:30 p.m., in the parish center. Free breakfast and lunch will be served. Speakers include Dianne Traflet, J.D., S.T.D., Assistant Dean at Immaculate Conception Seminary, and Gerry Cleffie, con-

vert to Catholicism and former Assembly of God minister. Call Bob Miller (973) 338-9190 ext. 29 for information.

**Our Lady of Lourdes Parish,** Mountainside, Rosary Altar Society will hold a Day of Recollection with Father Thomas P. Nydegger, Vice Rector of Immaculate Conception Seminary, from 9 a.m. to 3:30 p.m. Tickets are \$10 and will be sold March 13-21. Call (908) 789-4285 or (973) 218-9163.



April 16

**Knights of Columbus,** West Orange Council 5519, Tricky Tray to be hosted by the Ladies of the Knights of Columbus at Our Lady of Lourdes Parish in West Orange at 6:30 p.m. Tickets are \$15. Call (973) 736-3545, (973) 736-3585 or (973) 325-2212.

Local Highlights

Lenten Missions

- St. Catherine of Siena Parish, Hillside, will hold a series of events throughout the Lenten Season, including a Young Adult Morning of Reflection on March 13 at 8 a.m. and a Men’s Morning of Prayer and Reflection on March 27 at 8 a.m. Donation is \$10. Call (908) 351-1515 for more information.
- St. Paul Parish, Ramsey, will hold its annual Lenten Mission March 23-25 from 7:30-9 p.m. Presenter will be Sis-

- ter Sandra DeMasi, S.S.J, Director of Worship for the Archdiocese of Newark. Call (201) 327-0976.
- Shrine of St. Joseph, Stirling, a Lenten Series, “The Passion Narratives,” March 12, 26 and April 2 at 7:30 p.m. Call (908) 647-0208.
- St. Valentine’s Parish, Bloomfield, a Lenten Mission March 28-30 at 7:30 p.m. Confessions will be heard each evening. Call (973) 743-0220.

Pilgrimage

- Immaculate Conception Seminary at Seton Hall University has scheduled a pilgrimage for seminarians and priests to Greece, May 12-21. Auxiliary Bishop Arthur Serratelli will be the spiritual director. Call (201) 261-8484.

Retreats

- Carmel Retreat, Mahwah, “Why These Gospels for Lent?” March 14 from 9:30 a.m.-1:30 p.m. Cost is \$25 and includes lunch; “Nurturing the Self with Theodora,” March 21 from 2-6 p.m. Cost is \$55 and includes supper.

Workshop

- Seton Hall University will hold a workshop on Centering Prayer March 20 from 9 a.m. to 3 p.m. It will be led by Joseph G. Sandman, Ph.D., Vice President for University Advancement, who has been trained by Contemplative Outreach International. Registration fee is \$40. Call (973) 378-9801.

Concerts

- Schola Cantorum on Hudson, a choral ensemble based in Jersey City, will perform at St. Michael Parish, Jersey City on March 21 at 4 p.m. Tickets are \$15, \$10 for senior citizens and full-time students. Call (201) 333-8429.
- Caldwell College will host Tony Kenny for a concert on March 12 at 2 p.m. Tickets are \$35 for premier seating, \$23 general admission, \$18 for seniors, \$12 for ages 12 and under. Call (973) 226-2885, (973) 618-3211 or (973) 731-1768.

Open House

- Felician College, Lodi, will hold an open house for its Child Care Center on March 11 and 12 from 9-11 a.m. and 1-3 p.m. Call (973) 778-0093.

Plays

- Don Bosco Preparatory School, Ramsey, will present *Oklahoma!* on

March 19, 20, 21, 26 and 27. March 19, 20, 26 and 27 shows will be at 8 p.m., and March 21 show will be at 3 p.m. Tickets are \$10. Call (201) 445-6663.

- Passion Play Drama Ministries of Hasbrouck Heights will present “The Jesus Story” at the Felician College Auditorium, Lodi, April 2-9, at 8 p.m. April 4 performance will be at 4 p.m. Call (201) 288-4139 or visit 222.bbcjesusstory.com.

- Academy of the Holy Angels, Demarest, will present *Anything Goes* on March 19 and 20 at 7:30 p.m., and March 21 at 2 p.m. Call (201) 385-6905 or (201) 768-7822.

- Union Catholic High School, Scotch Plains, will present *Pippin* March 26 and 27, April 2 and 3 at 8 p.m., and March 28 at 3 p.m. Tickets are \$10, \$8 for senior citizens and students. Call (908) 889-1600, ext. 318.

Singles

- Singlez/Amicus will go out to dinner at Mexicali Rose in Montclair on March 20 at 7 p.m. Call (973) 857-8853.

- The singles group at St. Philomena Parish, Livingston, will have a TV Games night at St. Joseph’s Hall on March 20 at 7:30 p.m. Call (973) 340-4001.

St. Patrick’s Day

- St. Vincent Nursing Home auxiliary will celebrate St. Patrick’s Day on March 17 at Victor’s Chateau, Rt. 23, Little Falls, 11:30 a.m. Reservations are \$25. Call (973) 239-7797.
- Knights of Columbus, St. Thomas More Council 2188, Westwood, will host a St. Patrick’s Day party on March 20 at 7 p.m. Cost is \$30, advance reservations required. Call (201) 263-0161 or (201) 666-4355.

Miscellaneous

- Lacordaire Academy, Upper Montclair, will present an Antiques and Collectibles Auction March 19 at 6 p.m. Call (973) 744-1156, ext. 27.
- The Stamp Out Hate Coalition will hold its annual Teen Conference March 21 from 2-4:30 p.m. at Oratory Preparatory School in Summit. Students in 7th-12th grades are invited. Call (973) 379-7844 or e-mail newjersey@AJC.org.
- Church of St. Joseph, Mendham, will hold its annual Feast of St. Joseph on March 20 from 12 noon to 7 p.m.
- Our Lady of Mt. Carmel Senior Citizens Club, Garfield, will host Bergen County Sheriff Joel G. Trella on March 12 at 11 a.m. to discuss various senior citizen safety issues. Call (201) 752-4498.
- The Choir from St. Rocco Parish, Newark, will be featured on “The Sunday Mass,” March 21. Check local listings.
- Garwood Knights of Columbus, Msgr. John M. Walsh Council 5437, is collecting canned and dried food goods for the food pantry at St. Joseph’s Social Services Center in Elizabeth. Donations can be dropped off after 4 p.m. at the council hall. Call (908) 789-9809 after 4 p.m.
- Columbus Hospital Foundation Auxiliary will hold its annual fashion show on March 24 at 6:30 p.m. Call (973) 268-1496.
- Paramus Catholic High School will hold a spring craft show March 21 from 10 a.m. to 5 p.m. Admission is \$3. Call (201) 933-4982, (201) 587-8654 or (201) 387-8666.
- St. Thomas the Apostle Parish, Bloomfield, offers Individual Spiritual Direction by appointment. Call (973) 338-9538.



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

We welcome suggestions and anecdotes.

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

Novarcensis: A Look Back at Our History

173 years...

March 10. Property for St. Peter Church, Jersey City, purchased.

154 years...

March 10. Bishop John J. Hughes of New York blessed St. Patrick’s Church (later Pro-Cathedral), Newark.

99 years...

March 16. Holy Trinity Parish, Hackensack, incorporated.

75 years...

March 18. SS. Peter and Paul Church, Hoboken, dedicated.

74 years...

March 20. Sacred Heart Church, North Bergen, dedicated.

73 years...

March 19. St. Anthony Parish, Northvale, incorporated.

57 years...

March 17. Most Rev. Thomas H. McLaughlin, first Auxiliary Bishop of Newark and first Bishop of Paterson, died.

50 years...

March 10. St. John the Apostle Church, Linden, dedicated.

March 13. Father William F. Sheehan named first pastor of Nativity Parish, Midland Park.

25 years...

March 16. Most Rev. Thomas A. Boland, second Archbishop of Newark, died.

Novarcensis means “Newark” in Latin



# Cause for Pius XII's beatification advances

BY SISTER MARGHERITA MARCHIONE, M.P.F.

Special to The Catholic Advocate

The good news is, Father Peter Gumpel, S.J. recently presented the official Vatican *positio* (collection of documents) for the cause of beatification of Pope Pius XII to Cardinal José Saraiva Martins, C.M.F., Prefect of the Congregation for the Causes of Saints, who will conduct a study of his life and virtues.

My new book, titled *Pope Pius XII* (Ancora Press, 2003) is a "mini-positio," in that it reveals the late pontiff's saintly and virtuous life, his scholarship and peace-making efforts, his role as defender and protector of the victims of war and hatred that drenched Europe in blood during World War II.

I was fortunate to be able to present the book privately to His Holiness, Pope John Paul II during an audience several months ago.

More importantly, the work and prayers continue for the cause of this saintly man, born Eugenio Pacelli in 1876, and elected pope in 1939. He died in 1958, acknowledged by Catholics, Jews, world leaders and ordinary people everywhere as a man of peace.

It is singularly unfortunate—a travesty, in fact—that today a smear campaign against the memory of Pope Pius XII dismisses not only the historical evi-

dence, but the tributes of his contemporaries.

Regarding his posthumous reputation: (1) Today much of what is widely accepted as true about his life is tinged with the biases of anti-Catholics. (2) Though Pius XII was one of the most distinguished prelates ever to serve the Church, he may well have been subjected to more unjust criticism than any of his predecessors. (3) Only recently has the Congregation for the Causes of Saints completed sorting through the mountains of Pacelli material to present the *positio*.

During his 19-year reign, Pius received many millions of people in public audiences. He talked to them, even heard confessions. In shaking so many hands, his own were frequently bruised and scratched.

His trust in God enabled him to advance along the path to holiness despite many trials and calumnies. His faith, his hope and his love were felt by all who encountered him. Pope Pius XII, as successor of Saint Peter, walked in the shoes of the Fisherman during a very dark time in history, and his faith did not fail him—or us.

*Sister Margherita Marchione received her M.A. and Ph.D. from Columbia University. She is the author of 40 books and more than 100 articles.*



Sister Margherita Marchione

## The sanctity of human life, no compromise

It is a distinction New Jersey can do without.

Gov. James McGreevey has drawn the justifiable and expected opposition of the state's bishops with his controversial \$6.5 million budget proposal to fund a stem cell institute.

If approved by Trenton, the Garden State would have the dubious distinction of being the first in the nation to use taxpayer money for such research. That cannot be allowed to happen.

A moral line has been drawn in the sand.

The crux of the bishops' position is that creation and destruction of human embryonic stem cells violate the sanctity of human life.

In light of the governor's monstrous proposal, the bishops have been forceful and forthright declaring, "It is more important than ever to stand for the principle that government must not treat any living human being as research material, as a mere means for benefit to others." Research that relies on destroying a defenseless human being is "morally unacceptable," they say.

The bishops, it must be remembered, are not unaware of or insensitive to the suffering and disease such research would attempt to alleviate. The bishops do support research on adult stem cells which can be retrieved without harming the donor.

Quite properly, the bishops cite among the many "profound" moral questions raised by the governor's budget proposal whether state government should subsidize and force morally opposed taxpayers to finance research that requires the destruction of human life. It is incredible such a question has even arisen.

The bishops have put out a call to all those concerned about the possibility of a stem cell institute in New Jersey to let lawmakers know they will not tolerate what can only be termed as an arrogant abuse of power.

The forces of opposition must be heard loud and clear. It is literally a matter of life and death.

## In solidarity with the world's poor

Lent, the season of repentance and reflection, has at its core Operation Rice Bowl.

The official Lenten program of Catholic Relief Services (CRS), Operation Rice Bowl for more than a quarter century has striven to promote human dignity and foster solidarity with the poor around the world through prayer, fasting, learning and giving.

The faithful of all ages have programs specifically designed for full participation in Operation Rice Bowl. The plight of our brothers and sisters affected by the punishing problems and challenges of poverty is being presented in the liturgy, through community activities and in the classroom. Operation Rice Bowl is much more than a fund-raising program.

Still it is important to note that a full 75 percent of contributions fund CRS development projects overseas and maintain the hungry's access to food. The remaining funds stay in the individual dioceses to support efforts to alleviate poverty and hunger. Significantly, each diocese determines how and where those funds are spent.

Operation Rice Bowl is only as good as those who participate in such a vital and worthwhile endeavor. Be among those who make the Lenten season truly a time to be closer to the Lord.

# Building a 'culture of peace' is a task for all of us

BY MSGR. WILLIAM REILLY

Special to The Catholic Advocate

During the busy days of Christmas, and the cold weeks that followed, we may have missed a significant message offered by Pope John Paul II on the occasion of the World Day of Migrants and Refugees. Issued on Dec. 24 and later translated into English, the pope spoke of "migration with a view to peace."

The headlines each day speak of war and insurrection, unrest and lack of trust. Whether we look to Iraq and Afghanistan, Haiti, Colombia, Uganda or Liberia, the common thread in addition to violence is

the plight of victims and their flight in search of peace.

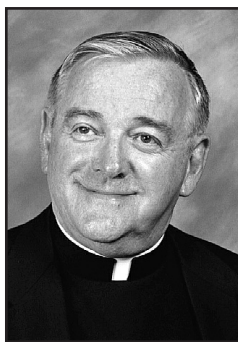
Returning to an expression used often in his writings, the Holy Father summoned, "To build a culture of peace together that will prevent recourse to arms and all forms of violence it is necessary to reaffirm vigorously that there can be no true peace without justice and respect for human rights."

A culture of peace—the development and improvement by education and training and transmission of a way of living from one generation to another—is the task of all. For those forced to emigrate and

for those who receive them, we know that hope is based on peace, not terror, war or famine.

The Supreme Pontiff asks that we not be indifferent to the conditions of multitudes of immigrants. They are at the mercy of the events that force them to flee war, famine and deprivation.

We are so aware as we read newspapers and watch television of the reality of their desperate situation. At the Mass celebrated in observance of World Migration Day, Arch-



Msgr. William Reilly

bishop Myers used the example of Abraham as one chosen and called by God to lead His people to a new experience, a new land and a new relationship with Him.

We may be less familiar with a startling reality. Although our coun-

try allocates visas for refugees fleeing devastated lands, less than half of the annual quota is used because of our nation's fear to have United States government personnel go to these countries to process them.

The visas are not used, thus leaving persons who could qualify as refugees with no solution.

Is this not a graphic example of the risk involved in remaining in one's country or the chances one might take to flee in search of sanctuary? The Holy Father's message states, "Anyone in critical conditions needs prompt and concrete assistance."

It is this reality that encourages us to revisit the message he gave us. Refugees are not terrorists but terrorized and filled with fear.

*Msgr. Reilly is pastor of Most Holy Name, Garfield.*



# The Lamb of God was the sacrifice for all of us

At this time of Lent when we Catholics prepare for the great feast of Easter, we also, of necessity, dwell upon the Passion of Our Lord. For us, the sufferings of Christ are a necessary antecedent to the resurrection. Jesus “was handed over for our sins but raised up for our justification” (Rom 4:25).

A great many people this year will be fixated upon the physical sufferings of Jesus. I have no doubt that the film by Mel Gibson will cause millions to experience the Passion in a new way.

However, I would like to share a deeper spiritual meaning of the sacrifice of Jesus. To do that, if I am permitted, I will let you see my own inner understanding of what took place on “Good” Friday.

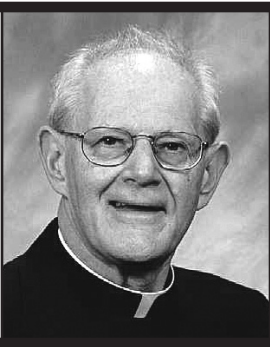
Because of my association with wonderful Scripture scholars over the years, I have come to believe that Matthew, Mark, Luke and John left us not just an historical account of the suffering and death of the Messiah but also a “liturgical” account of the events of Holy Week. I cannot lay out everything I see and feel, but I will give you a general concept. Perhaps it will help you in your own meditation.

Every single day at Holy Cross Church, I go out before the Mass and genuflect at the altar. There on the marble façade of that altar is carved a beautiful lamb. Each day I gaze at this image, then raise my eyes and see the golden crucifix just behind the altar.

Every day, without fail, before I celebrate the Holy Sacrifice of the Mass, I am reminded that Christ is the

Voices

By Msgr. John Gilchrist



true Lamb slain for our sins. I recall the words, “Though He was harshly treated, He submitted and opened not His mouth. Like a lamb led to the slaughter, or a sheep before the shearers, He was silent and opened not His mouth” (Is. 53:7).

It is not by accident that we see Jesus as the Paschal Lamb. St. John absolutely intended for us to see Him as the Paschal Lamb.

John knew the time frame of the other Gospels. But he deliberately chose to have Jesus sentenced to death at the exact same time that, over in the Temple, thousands of sheep were beginning to be slaughtered for the

Passover. The historians Josephus and Philo describe the scene. St. John explicitly states the day and the time. It was the “Preparation Day for the Passover and the hour was about noon.” That was lamb-killing time in the Temple.

Moreover, St. John tells us that at the cross hyssop was used to touch the lips of Jesus. In Exodus 19:36, hyssop was used to sprinkle the blood of the lamb on the doorposts of the Israelites to protect them from the avenging angel. And the prescription of the law in regard to the Paschal Lamb was fulfilled. “Break none of His bones” (Ex 12:46). No bone of Jesus was fractured.

At Mass I am forced to cry out mentally, “Behold the Lamb of God who takes away the sin of the world.” And I am forced to admit with John, “The blood of Jesus, His Son, cleanses us from all evil” (1Jn 1:7).

O Jesus, Lamb of God, how gentle and quiet You were as You stood before Pilate. How willing You were to give Your life for me. And, O what a wonder to be able to recreate Your sacrifice each day of my life during the Holy Liturgy. Lamb of God, Who takes away the sins of the world, have mercy on us all.

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

*Christ is the true Lamb slain for our sins.*

# A Roman benefactor of synagogues and churches

A.D. 313 marked the end of Rome’s persecution of Christians and the beginning of a state policy of tolerance for all religions, thanks to Emperor Constantine and his Edict of Milan. This great milestone on the road of history might have been reached almost a century earlier, however, if only a young and enlightened ruler had lived long enough. The lives of tens of thousands of Christians might have been spared.

Religious by nature, the Roman Emperor Alexander Severus (222-235) was tolerant of all forms of divine worship and often bestowed favors on the various cults then active throughout his realm.

For example, he exempted the Jewish community from the statute prohibiting circumcision. He issued a decree emphasizing that this dispensation was... *Iudaeis privilegia reservavit* (a privilege reserved to the Jewish people). Another passage later in the same proclamation states: *Christianos esse passus est*. (It is permissible for Christians to exist.) This, despite the fact that Christianity was still officially banned by the law of the land.

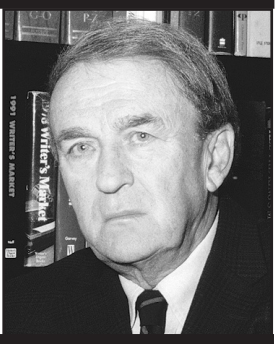
To make certain that the Jews could practice their faith in peace, Alexander took upon himself the role of protector of synagogues. As a sign of their gratitude, his Jewish subjects named one of their houses of worship for him. Epitaphs in their ancient catacombs hint that even Jewish children might have been given his name. One little girl’s gravestone bears the inscription: Alexandria Severa.

Alexander was the first emperor to show respect for Christianity and its adherents. Pope Urban I (222-230) presided over his spiritual flock in what some historians view as a sort of “golden age” in the pre-Constantinian church.

One example of Alexander’s friendly disposition

A View from History

By Frank J. Korn



toward the Christians involved a dispute over property rights. In the teeming Transtiberim quarter of the city a congregation of believers had established a place of worship in a row of abandoned storefronts. Their ownership of the site was contested by a group of tavern keepers who sought to set up business there. The issue eventually landed on the desk of the emperor who quickly ruled for the Church. “I would rather have God honored on those premises than to put up with the noise and rowdiness and brawls that taverns would bring,” he later told confidants. On that tract of land, the ancient Church of Santa Maria in Trastevere still stands.

During his benevolent tenure, the Christians were also allowed to erect above-ground tombs and sanctuaries over the subterranean resting places of their celebrated martyrs.

Before appointing anyone to an important government or military office, Alexander circulated his name publicly, inviting the citizenry to challenge the nomination.

In this he was observing the procedure of the Jews

*Severus was the first emperor to show respect for Christianity and its adherents.*

and Christians who would announce far in advance the names of those who were to be ordained priests.

And so fond was the emperor of quoting the Judeo-Christian tenet, “Do unto others as you would have them do unto you,” that he had it engraved on the walls of his palace and other state buildings. Early each morning he performed religious devotions in his private chapel, which was adorned with statues not only of the pagan divinities, but also of Abraham and Jesus.

For a dozen years things went quite well for the Empire, with Alexander Severus at the helm. Late in 234, unfortunately, the situation on the northern frontier deteriorated. While the emperor was personally overseeing his army’s efforts to repel a Persian invasion of Mesopotamia, German divisions broke through Roman defenses along the Rhine, weakened by the withdrawal of troops for the eastern theater of war. Penetrating deep into Gaul, the Germans terrorized and plundered as they went.

The imperial court found itself racing across Europe, hoping to stem the Teutonic tide. Though prepared and confident enough to confront the enemy on the battlefield, Alexander sought to avert the blood-bath through negotiations and the offer of subsidies. The war-hardened Roman legionaries saw this as an act of cowardice and were enraged. A few stormed their commander’s tent one night and murdered him, thereby plunging mighty Rome into a half-century of anarchy, chaos, and destruction.

This turn of events also spelled grave trouble for the Church. One of the first official acts of the new emperor Maximinus, a violent brute of a man, was to launch yet another persecution of the Christians out of hatred for his predecessor who had been their benefactor.

*Frank J. Korn is an assistant professor of Classical Studies at Seton Hall University. His latest book is Hidden Rome (Paulist Press).*



# The world needs ‘fraternal charity’

VATICAN CITY (CNS)—A Christian cannot just talk about Jesus, Pope John Paul II said: Others must be able to see Jesus through the way Christians live and serve others. “The world urgently needs the great prophetic sign of fraternal charity,” the pope said in his message for the April 4 diocesan celebrations of World Youth Day.

The papal message was released in Italian March 1 at the Vatican. Reflecting on the words from the Gospel of St. John, “We want to see Jesus,” Pope John Paul told young people the Greeks quoted in the Gospel were not looking for a casual introduction, but wanted to know if Jesus had answers for the deepest questions in their hearts. While “intellectual curiosity” about Jesus has some value, the pope said, seeking Jesus “is stimulated

most of all by the intimate need to find answers to questions about the meaning of life.

“The desire to see God lives in the heart of every man and woman,” he said. “Whether we are aware of it or not, God created us because He loves us and so that we would love Him in return,” the pope said. God revealed His face to humanity in Jesus Christ, the pope said. “Do you, dear young people, want to contemplate the beauty of this face?” he asked.

Pope John Paul urged young Catholics to take time before responding to the question and to find a quiet place to think and pray about it. “Let the burning desire to see God emerge from the depths of your hearts,” he said.

Too often, the pope told the young people, what is really important in life gets “suffocated by the noise of the

## Pope’s poems to be published worldwide

VATICAN CITY (CNS) — Pope John Paul II’s most recent published work of poetry has been translated into 17 languages and soon will be available in Japanese and Bulgarian, the Vatican said.

Published in the United States in 2003 as *The Poetry of John Paul II—Roman Triptych: Meditations*, the book contains three poems reflecting on God as the beginning and the ending of human life and on the beginning and the ending of Pope John Paul’s own pontificate.

Written in the summer and autumn of 2002, they were the first poems by the pope published during his papacy.

The Vatican press office said March 2 that exact sales figures for each language are difficult to collect because the Vatican Publishing House, which holds

the copyright, has authorized publishers around the world to print the book.

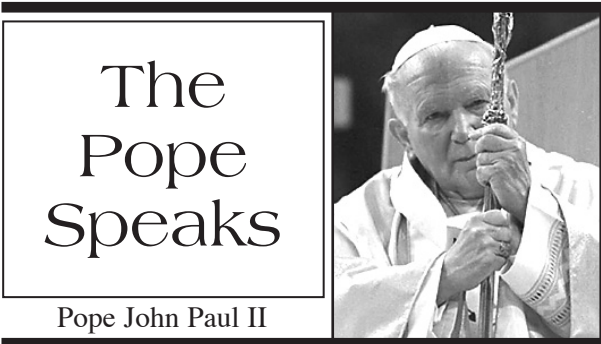
In the United States, it was published in English and in Spanish by USCCB Publishing, the publishing arm of the U.S. bishops’ conference. A spokesman said March 2 that USCCB Publishing had sold 20,000 copies.

The Vatican said that 600,000 copies have been sold in Polish, the language in which the pope wrote the three poems.

In Italy, the Vatican published one edition while allowing Bompiani Publishers to issue a second Italian version.

The Vatican’s Italian edition has sold about 30,000 copies, the Vatican press office said.

As of March 2, the Vatican said, the book was available in Polish, Italian, English, French, German, Spanish, Dutch, Hungarian, Croatian, Russian, Czech, Romanian, Slovenian, Malayalam, Catalan, Basque, Norwegian and Portuguese. In addition, it said, editions containing the Polish original and English or Italian have been released.



world and the seductions of pleasure.”

But quiet reflection will help them see that “all the goods of the earth, every professional success and the human love you dream about can never fully satisfy your most intimate and deepest expectations,” the pope said.

“Only an encounter with Jesus can give full meaning to your lives,” he said. Pope John Paul told the young people that they must help their peers see Jesus as well, and that will happen if others see Christ in them.

“If you learn to discover Christ in the Eucharist, you also will discover Him in your brothers and sisters, especially the poorest of them,” he said.

“Love is not just a feeling,” the pope said. “It is an act of will that consists in preferring the good of another to your own in a constant way.”

Pope John Paul urged the young people to look at Blessed Mother Teresa of Calcutta, whose love for Jesus was lived as a love for the poorest of the poor.

Filled with love for God, he told them, go out into the world and care for those who are hurting.

“It is not enough to talk about Jesus,” he said. “You must help Him be seen through the eloquent witness of your lives.”

“Become fearless witnesses to a love that is stronger than death,” Pope John Paul said. “Be enthusiastic friends of Jesus who present the Lord to everyone who wants to see Him, especially to those who are far from Him.”

# God’s ‘marvelous patience’ with all His creatures

**Readings: Ex 3:1-8, 13-15; Ps 103:1-11; 1 Cor 10:1-6, 10-12; Lk 13:1-9.**

O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee,  
Inapprehensible, we clutch thee!

- Francis Thompson (1859-1907)

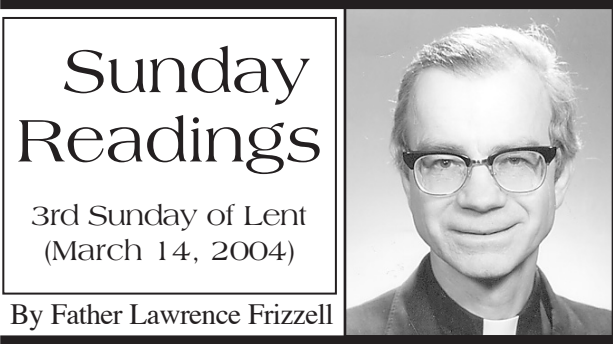
Like the English poet, who knew the sufferings of an alienated humanity, the Church in her worship celebrates the “world” that is the mystery of God. Utterly beyond our human capacity to attain should we rely on our own efforts, we experience the divine because God seeks us and teaches us. “All things betray thee, who betrayest Me!”

The condescension of “the Hound of Heaven” in pursuing weak human beings is portrayed marvelously in the call of Moses. What better way could there be to experience God’s simplicity? Moses is drawn by a strange phenomenon, the burning bush, and then hears the divine Word addressing him by name.

More attuned to the divine order than the other senses, our hearing grants us an awareness of the suspense of being time-bound. Perhaps we “perceive” reality instantaneously by sight, but how often we are deceived!

On the other hand, listening requires a span of attention for understanding. Moses learned first to revere the sacred nature of his encounter. God sanctifies whatever is touched by His presence, so the very ground is holy.

The privilege of knowing God is never limited to the individual but provides the basis for a mission. “I will send you to Pharaoh to lead my people, the Israelites, out of Egypt” (Ex 3:10). No one feels ade-



quately equipped for collaborating with God.

In fact, the acknowledgement of human weaknesses becomes the opening through which the divine glory shines. The key to success is not human prowess or wisdom but the assurance that “God is with you” (Ex 3:12).

The name manifests the person, so Hebrew culture attached great importance to knowledge of God’s name. “The God of your ancestors” (3:13) harks back to the initial identification that Moses has been called by the God of Abraham, Isaac and Jacob (3:6).

The new name revealed to Moses is derived from the verb “to be,” emphasizing that *God is present* to sustain His people. The statement “I am who am” became the basis for the specially sacred name Yahweh. In the Jewish tradition and in the New Testament circumlocutions such as “Lord” substituted for this Name.

*The privilege of knowing God is never limited to the individual.*

Awe for this and other divine names should permeate the Christian tradition as well. Casual use of divine titles shows insensitivity to the divine presence in our midst. The tendency to speculate that those who suffer premature death must be sinners is criticized by Jesus (Lk 13:1-5).

We are all in need of repentance for our sins and are called to turn to God. The two examples cited by Jesus involve human violence or negligence. How many times people blame God when the free will of others should bear responsibility! In many situations it seems better not to place blame on a family member or neighbor, so we lash out at God.

The Lord knows that people perhaps could not face a brutally honest evaluation of a given situation. So we formulate our anguish in a “prayer of protest.”

A calmer, more objective view of the problem should lead to repentance and forgiveness.

The marvelous patience of God with His creatures is described by a parable. Just as a gardener does not give up easily, so Jesus wants us to realize God’s mercy towards those who do not yet produce fruit. However, this should not lead to nonchalance! We look to past history, especially in the Scriptures, for patterns that help us to make sense out of life.

“These things happened to them as an example, and they have been written down as a warning to us...” (1 Cor 10:11).

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



# Saint James, Newark

## Church will celebrate its 150th anniversary

BY DAVID PROCH

Special to The Catholic Advocate

Saint James Parish, Newark, is celebrating a century and a half as a focal point in the city's vibrant Ironbound section.

The parish is planning an anniversary Mass on June 6, with a parish dinner at a local restaurant, and a Brazilian barbecue in September. It has also started working on a parish history and formed several committees for anniversary activities.

Father Clement Krug, C.Ss.R., Parish Administrator, noted that keeping track of parish numbers is difficult because many parishioners do not register. He estimated that the parish is 80 percent Brazilian, roughly 10 percent Portuguese and 10 percent American.

"It's been a beautiful experience working with the Brazilian community here. In a parish like this, there are a lot of challenges. It's tough seeing families that are separated because of the political situation of immigrants in this country, a husband not seeing his family for two years because if he goes back, he can't come back, or his wife not being able to come because she is being blocked by the government. It's a heart-rending thing to witness that you have to deal with.

"Because of that, a number of young people would like to go back. So, you have to have an understanding and compassion for these people," Father Krug explained.

He noted that Saint James has been working on unity among its three ethnic groups, so that "it's not just a Brazilian parish. The idea is to be Church."

Several renovation projects have brought the groups together. The parish recently re-upholstered the

chairs, which took several weeks. Other projects include installation of new carpeting and renovating the kneelers.

"All the work was done by the people. The Brazilians took the chairs apart, the Americans prepared the material and foam, and the Brazilians put the chairs back together," Father Krug noted, adding that because of the large immigrant population, raising \$30,000 for renovations is a tall order, "but they did it.

"What was really important is working together. For example, we took the rug up during the large snowfall last year. We had 20 volunteers that day when we took the carpet up. It was a beautiful thing for these people to volunteer their efforts."



The administrator stands beside an image of Our Lady of Perpetual Help, the patroness of the Redemptorists, Father Krug's Religious order. The parish holds a novena to Our Lady of Perpetual Help every Wednesday in English and Portuguese.

The Brazilian community at the parish is very active in the church. This is one of several traditions they bring from Brazil to the United States. Father Krug said that the parish has a large number of people involved in parish life, and that is something the parish is always working on.

"The tradition of tithing is very



The church building of Saint James today is a renovated gymnasium. The original church was razed in 1979 due to lack of funds to keep up necessary repairs.

big in Brazil, so when people come to the parish from Brazil, they bring that tradition with them," Father Krug said. "That dedication really benefits the parish, because they're always generous with their gift of treasure."

Another tradition is the Feast of St. Joseph in March, a tradition from the American community but enjoyed by the entire parish, Father Krug noted.

The Brazilian community also celebrates their patroness on the Feast of Our Lady of Aparecida, Oct. 12, with a huge procession through the Ironbound, followed by Mass.

The parish co-sponsors a regional school, Saint Lucy Filippini Academy, splitting costs of operation with several parishes. However, only a small number of parishioners send their children to the elementary school.

Saint James generally has about 35 children receiving First Holy Communion and 15-20 teenagers a year receiving the sacrament of Confirmation.

Father Krug noted that, from a Brazilian viewpoint, the situation in the parish is in tune with a similar situation in Brazil. "The cities in Brazil have exploded, in terms of population, in the last 30 years. There's been a lot of migration from the farms to the cities. So, a lot of church communities had to struggle to put up church structures, which is what is going on here. Small, poorer city parishes in Brazil cannot construct or support large, elaborate buildings, which is the same thing we have going on at our parish.

"Since the original church was torn down almost 25 years ago, we've been celebrating in a renovated gymnasium. It's a lovely space; whoever did the renovation did a good job. But it definitely reflects the kind of church buildings we have in many places in Brazil," Father Krug added.

The parish is also involved with the new immigrants who come into the community frequently. "We

always have a group of newcomers at the parish on Sundays, and we welcome them, call them up and ask them to present themselves to the parish. A lot of them come without anything, so we have a clothing boutique for the newly arrived. We try to help them with their documentation and paperwork, but that's very difficult in terms of what we can do.

"There's a big turnover at the parish, due to the influx of immigrants, which is something we discussed in terms of stewardship a few weeks ago. Recently I asked who was present in a talk given two years ago; only a small number of people raised their hands," Father Krug said.

There is a core of parishioners at the parish, Father Krug noted, who are active with the liturgical committee. "That's a pretty solid group... I figure that's a group of 20-25 people."

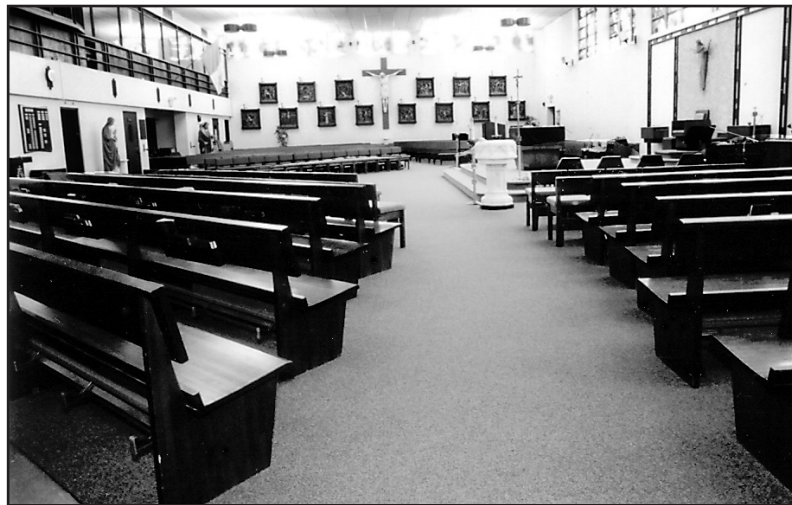
The Portuguese-speaking community at the parish can get by without speaking English because of the largely Portuguese population in the Ironbound, Father Krug noted. The Brazilian community generally stays in the Ironbound and tries to find a place within the area.

The parish is the center of the Brazilian Apostolate for the Archdiocese, a fitting assignment for Father Krug, who spent 35 years ministering in several provinces of Brazil.

When asked about the emphasis of the three communities working together at the parish, Father Krug noted, "Where I've been, and my fellow priests who have spent so much time ministering in Brazil, that's how we did things. In several of our parishes, we had over 50,000 people to minister to, with only two or three priests.

"If you're going to be Church, forward the mission and evangelize, then you're going to have get people involved, and that's just something that we carry over to here. It's the missionary vision of the Church. That's how I look at it, basically."

Saint James Parish is located at 143 Madison St., Newark.



The interior of the church seats about 450 people. It "reflects the kind of church buildings we have in many places in Brazil," said Father Krug.

Advocate photos - Frank Wood



# Neighborhood of Newark faithfuls

Saint James Parish has a long history of service in the City of Newark, stretching back to before Abraham Lincoln was President.

In 1854, Bishop James Roosevelt Bayley officiated at ceremonies for the inauguration of Saint James. Bishop Bayley's secretary, Father Benjamin F. Allaire, was the first pastor of the parish. The same year, Saint James School opened.

Shortly after the appointment, poor health necessitated Father Allaire's replacement, Father James F. Callan. Father Callan left the Archdiocese shortly thereafter for missionary work in California. He later died trying to rescue victims of a steamboat boiler explosion.

Father John M. Gervais was appointed pastor in February 1854. During his 12 years as pastor, he led the parish in the construction and dedication of the church building, which was completed in 1866.

Following Father Gervais' early death in 1873, Father Patrick J. Cody was appointed pastor, a position he held for 47 years.

He led the construction of Saint James Hospital, which was completed in 1900. Thirteen years later, he was elevated to the papal rank of Monsignor. He also led the parish in development and refinement of the parish buildings.

Msgr. Cody died in 1920 and

was replaced by Father John J. Murphy.

During Father Murphy's 12 years as pastor, he renovated and redecorated the church, rebuilt the school building and organized the Holy Name Society. He also instituted the novenas to St. Joseph, Our Blessed Lady and the Sacred Heart.

Father Murphy erased the parish

He led the plans for a new Saint James Hospital and oversaw the groundbreaking ceremony in 1958. He died a year later.

In 1959, Msgr. Thomas M. Reardon was named the 10th pastor of the parish. Msgr. Reardon led the construction and completion of a new hospital, convent, school and auditorium.

Father Joseph J. Jaremczuk succeeded Msgr. Reardon in 1965, a position he held for 12 years before his retirement in 1977. He led the formation of the Saint Vincent de Paul Society and fundraising efforts to save the church building, which was suffering from serious interior and exterior damage.

Father Salvatore T. Malanga served the parish as pastor for a year after Father Jaremczuk's retirement. Msgr. Edward Hadjuk succeeded Father Malanga briefly as administrator before Father Eugene Marcone was appointed pastor in 1978.

It was during Father Marcone's pastorate that the church building, which had become a mainstay in the Ironbound community, was razed due to lack of funds to repair the building.

A monument to the old church was built and placed in Independence Park, at the corner of Adams and Walnut Streets. The school auditorium was then renovated into the new church building.

Father Marcone was also involved in the initiation of the first consolidated school in the Archdiocese: Saint Lucy Filippini Academy. He served as pastor until 1988, when he was succeeded by Father Donald E. Guenther, who served as administrator from 1988-89.

Father Thomas J. Petrillo was named pastor in 1989, a position he held for five years. He welcomed the Brazilian populace into the parish community. "Diversity was certainly an important word there, trying to get three diverse communities together," he noted about the Brazilian, Portuguese and American communities.

"I think they have a good set-up now, with the Redemptorists there. They know the language, and they know the culture," he said.

Father Harvey Ballance was named administrator of the parish in 1994, a position he held for two years. "It was a lovely community. The thing about the Brazilian Apostolate at the parish was that most of the Brazilian people at the parish came from the province of Minas Gerais.

"They already had the tradition of tithing in the province and brought that here. So, they were very generous with their gift of treasure and were a very beautiful community to work with," said Father Ballance.



Father Joseph J. Jaremczuk, Pastor, greets Archbishop Thomas A. Boland as he arrives for Mass celebrating the church building's 100th anniversary, June 24, 1966.



A statue of the Blessed Mother was dedicated on May 15, 1983 at the parish in conjunction with the consecration of the Archdiocese of Newark to the Immaculate Heart of Mary. Blessing the statue is Father Eugene F. Marcone, pastor at the time.

debt and left a substantial balance for his successor, Father George Bennett, who served from 1932-1933.

Father Matthew J. Toohey, a longtime parochial vicar at the parish, was appointed pastor in 1934. A former chaplain in the U.S. Army during World War I, he formed the Catholic War Veterans' organization at the parish.

After Father Toohey's death in 1948, Msgr. Martin W. Stanton was named pastor. He served for five years, and during his pastorate he led several improvements in the parish buildings. In 1957, four years after leaving Saint James, Msgr. Stanton was ordained as Auxiliary Bishop for the Archdiocese of Newark.

Father Francis J. Grady succeeded then-Msgr. Stanton in 1953.

## Parish Administrator



Father Clement Krug, C.Ss. R.

**Age:** 63  
**Date of Birth:** April 19, 1940  
**Schooling:** St. Mary's Seminary, North East, PA, a religious preparatory school run by the Redemptorists; novitiate at St. Mary's College, Ilchester, MD, and seminary training at Mt. St. Alphonsus Seminary, Esopus, NY  
**Heroes:** The Saints  
**Favorite Saint:** Blessed Mother, St. Clemente, St. Gerard, St. Alphonsus  
**Favorite Sport:** Baseball. "Go Indians!"  
**Favorite Food:** I like it all!  
**Favorite Subject in School:** History  
**Favorite Movie:** All-time: *Star Wars*; recent: *Cold Mountain* and *Master and Commander*  
**Last Book Read:** *The Hornet's Nest* by Jimmy Carter, and *The Da Vinci Code* by Dan Brown  
**Proudest Moment:** Leading parish-ioners in Brazil in building a house for a poor family during Lent  
**Occupation if I weren't a Priest:** I have no clue

Msgr. George Lutz succeeded Father Ballance as pastor in 1996. He led the parish in replacing the roof of the church, acquired a new boiler in the school and church buildings, and added the 9 a.m. Portuguese Mass.

Father Clemente Krug, C.Ss.R., succeeded Msgr. Lutz as administrator in 2002, a position he currently holds.



Father Eugene Marcone, pastor in 1980 and dean of the Ironbound parishes, and the late Senator John P. Caufield admire a monument to the old Saint James Church in nearby Independence Park. The stone ornament is from a column of the razed church and identified in the plaque which pays tribute to the immigrants who built the original church.



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## Sister Margaret Ellen Rooney

A Mass of Christian Burial was celebrated Feb. 3 for Sister Margaret Ellen Rooney, O.P., 81, who died Jan. 30.

Sister Margaret Ellen entered the Dominican Sisters of Caldwell in 1941. She earned a bachelor's degree in mathematics and biology from Caldwell College and a master's degree in math from Villanova University, PA. She also did post-graduate work.

Her assignments in the Archdiocese of Newark included teaching at Mount Saint Dominic Academy, Caldwell; St. Mary High School, Rutherford; Union Catholic Regional High School, Scotch Plains, and Saint Elizabeth of Hungary School, Linden. She also served as principal of St. Mary's in Rutherford for 11 years and treasurer at Holy Angels Academy, Demarest.

Sister Margaret Ellen was the financial manager at Our Lady of Mount Carmel School, Boonton, for 10 years before retiring in 2000.

## Sister Mary Hilda Filip

A Mass of Christian Burial was celebrated Jan. 23 for Sister Mary Hilda Filip, C.S.S.F., 93, who died Jan. 20.

Sister Hilda entered the Felician Sisters in 1926. She earned a B.S. in Education from Seton Hall University and a Master's degree in Secondary School Science from Villanova University, PA.

Her assignments in the Archdiocese of Newark included teaching and ministering at Our Lady of Czestochowa School and Saint Anthony of Padua School, Jersey City; Immaculate Heart of Mary School, Mahwah; and in Lodi, Immaculate Conception Home for Children, Felician College, the Felician Sisters' Provincial House and Our Lady of Lourdes Hall (Felician Sisters' Infirmary), where she served until shortly before her death.

## Pray for them

Sister Mary Johnette Sullivan, sister of Msgr. Edwin V. Sullivan, died Jan. 26 in Portland, ME. She had been a Sister of Mercy for 64 years.

Patricia Doherty, sister of Father John Doherty, died Feb. 6.

Elizabeth M. "Betty" (McDermott) McNulty, mother of Father Frank McNulty, died Feb. 5.

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# Day of Reflection, March 27

BY LISA HADDOCK

*Special to The Catholic Advocate*  
“Behold: The Lord is With You” will be the theme of a day of reflection for women, sponsored by the Women’s Commission of the Archdiocese.

Sheri Rickert, J.D., Chancellor of the Archdiocese and Chair of the Women’s Commission, said she hopes that the event will give participants “a greater appreciation of what it means to be a woman.”

The event, to be held at Queen of Peace Parish, North Arlington, March 27, will run from 8:45 a.m. to 3 p.m. A Mass celebrated by the Archbishop John J. Myers will begin the day. A keynote address by noted author and philosopher Alice von Hildebrand, Ph.D., lunch and group sharing will follow. Singer Katy Feeney will close the day with a musical meditation on the Stations of the Cross.

In keeping with the theme of the day, the Chancellor hopes

that participants realize “that God is with us in a special way as women.”

The centerpiece of the event is Dr. Von Hildebrand’s talk on “The Privilege of Being a Woman.”

A frequent guest and series host on the Catholic television network EWTN, she is the author of *The Privilege of Being a Woman* as well as numerous other books and articles. A native of Belgium who received her doctorate in philosophy from Fordham University, NY, Von Hildebrand was a teacher at Hunter College of the City University of New York for 34 years.

“She spoke last year at a similar event sponsored by the Metuchen Diocese and was very well received,” the Chancellor said.

In an interview published by Zenit News Agency in November 2003, the professor and wife of the late philosopher Dietrich Von Hildebrand, explained that her

book’s goal is to show women the strength of their femininity by challenging notions popularized by secularism and feminism.

“They [women] let themselves become convinced that femininity meant weakness. They started to look down upon virtues—such as patience, selflessness, self-giving, tenderness—and aimed at becoming like men in all things,” she said.

Von Hildebrand suggested if women embrace their nurturing, maternal nature as the Blessed

Mother did, they will find their true mission: to be a positive moral influence on men.

“If women understood this message, marriage, the family and the Church would overcome the terrible crisis affecting us,” she stated in the Zenit interview. “It is by turning to her [the Blessed Mother], praying to her and contemplating her virtues that women will find their way back to the beauty and dignity of their mission.”

Rickert said panelists from the 14-member Women’s Commission and the staff of Queen of

Peace will help put on the event. Student volunteers from Queen of Peace High School also are expected to pitch in as guides, and the Daughters of St. Paul will set up a table to sell religious books and items.

Approximately 320 participants attended last year’s event. The Chancellor urged participants to register early because of Dr. Von Hildebrand’s popularity.

Registration forms are available at [www.rcan.org/womcom](http://www.rcan.org/womcom). The fee is \$20 per person on or before March 17. Thereafter, the cost is \$25. Call (973) 497-4010.

## ‘Day of the Unborn Child’

The councils in all four counties of the Archdiocese of Newark have designated activities for local observances of an International Knights of Columbus “Day of the Unborn Child.”

In urging full participation, Supreme Knight Carl A. Anderson said, “What we learned through science can never contradict what has been revealed to us through revelation, i.e., the life of each human being, unique and unrepeatable, begins at the moment of his or her conception.”

In Essex County the observation will be March 20 beginning with Mass celebrated at Immaculate Conception Parish, Montclair. Following Mass there will be a procession to a nearby abortion facility.

At press time, plans for the other three counties had yet to be determined.



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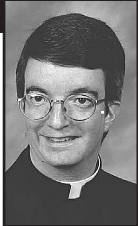
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15



# ‘Passion’ has a powerful impact on all who see it

## Students, pastor are touched

**BY WARD MIELE**  
*Managing Editor*

A cross-section of the faithful throughout the Archdiocese of Newark viewed Mel Gibson’s *The Passion of the Christ* when it opened nationally Ash Wednesday and in the days following. Their response revealed an overall satisfaction with what they saw.

Msgr. John J. Gilchrist, Pastor of Holy Cross Parish, Harrison said the film “touches the soul of every Christian.”

He “hoped that this film would be a tool to enhance devotion and help Christians in their prayer life. For many, it will probably do just that.”

The film, however, “has several shortcomings,” Msgr. Gilchrist said.

Specifically, the film is “excessively violent,” the Roman soldiers are “fiendishly sadistic,” and there are instances “where the film introduces fictitious events.”

But, Msgr. Gilchrist maintained, the film is not anti-Semitic. He felt that it certainly could have been handled more delicately and that “it is all black and white—morally and emotionally.”

He “experienced” the film, said Andrew Kaczynski, Associate Director of Stewardship for the Archdiocese.

Turning to a central issue of the film, its violence, Kaczynski said, “I really wish people would stop harping on the graphic nature of the movie. God forbid we experience what was reality. The fact is, the movie portrays the way it really happened and I think people need to visually experience this.”

A group of some 150 students and 50 clergy, faculty and administrators from Seton Hall University saw the film in a Millburn theater.

Elliot Guerra, a junior, called it “intense, powerful, wonderful.” As a film student, Guerra explained, he wondered if he would be able to immerse himself in the film. Doing so, he stressed, “was not difficult.”

There was, he added, “no compromise” with the violence or the message that “you are loved by Christ.”

Describing the film as “very intense,” student Jackie Arnett said it “transported viewers to a different time and place.” Arnett noted too that she speaks Aramaic and was able to understand about a third of the dialogue. The language, she added, gave a unique perspective along cultural and family lines.

Freshman Peter Touhill said the movie caused him to think that his “own personal sins killed Jesus.” He took particular note of the scourging and the crucifixion which, he said, were “very powerful.” Returning to campus, Touhill pointed out, many students went to the chapel for Confession and prayed.

Another freshman, Bryan Jennings, thought the film was “powerful and positive.... I am glad I went, I can’t say anything bad.”

Senior Steve Stoute said the film was “a little graphic (but) it was a good experience.” He saw it as “a great presentation of what we know and believe.” In the theater, Stoute remarked, one could “hear and feel” the reaction to the film.

Jennifer Nelson, Resident Coordinator of Programs for freshmen, said, “I basically cried” throughout the entire film. Nelson admitted she found it difficult to look at the screen the entire time.

She took special note of the scourging when the whip got stuck in Jesus’ side. The graphic violence, she felt, portrayed

“how much Jesus suffered for us.”

Other presentations dealing with the Passion in the past, Nelson added, “kind of sugar coated the violence.”

She also took note of the atmosphere in the theater. Many students, Nelson explained, “kind of stared” at the screen. There was also “a lot of crying.” When the movie was over, Nelson pointed out, many of the students simply hugged each other.

## Paramus Catholic seniors cite morality, inspiration

**BY GREG TOBIN**  
*Editor & Associate Publisher*

On Monday, March 1, 315 seniors from Paramus Catholic High School attended a screening of *The Passion of the Christ*, accompanied by Father Leo Butler, the school chaplain, and members of the religion department faculty.

Afterward, 33 of the students gathered in the chapel to reflect on their experience and discuss the film with *The Catholic Advocate*.

Even though it was a “movie,” it was not like others these students were accustomed to seeing. “It’s not fiction, and so it hit harder,” one said. “It’s very different, a depiction of Jesus Christ that shows the ‘truth.’”

Several of the students identified with Simon Peter. One said: “I connected with him the most. He wanted to run, felt fear as a human being.” Another said, “Simon Peter taught me the most.”

The students felt that the depiction of Mary, the Blessed Mother, was powerful, one saying she could “feel what she’s feeling—and I felt sympathy. What would I do if Jesus were my child?” Another noted that the portrayal was “just right,” that Mary would have been there every step of the way.

Simon of Cyrene was “an example of conversion and compassion. When he said that he was innocent, not a criminal, he then realized that Jesus was also innocent, not a criminal.”

Regarding the depiction of the Jews in *The Passion*, a senior girl thought that sup-

porters of Jesus should have been shown before the Veronica scene; afterward they were more visible. Another commented that the supporters were in the background of the mob scene, likely afraid to speak up against the crowd. A senior felt that the portrayal of the Jews contained a tiny bit of anti-Semitism, as compared to the Romans who were portrayed ambivalently.

“I understand the Jewish point of view regarding the film, but disagree because that’s the way it was,” she said.

“It was not in any way anti-Semitic. The Jewish community felt threatened. That their beliefs were being threatened. They have a strong faith, just as we do.”

“Anyone who hates Jews after seeing the movie didn’t understand it.”

Others compared the intensity and accuracy of the film to *Schindler’s List* and said it held true to the Scriptures. The flashbacks, they said, made it clear that Jesus laid down His life for all people, and that He embraced the Jewish people.

The figures of the Evil One and Judas, who betrayed Jesus, were noted as powerful images that conveyed levels of meaning.

A senior boy said that it was the third time he had seen the movie. What had touched him most in previous viewings was seeing friends, especially non-religious friends, crying. “The movie is amazing. I was touched by how powerful the images were, especially the scourgings. I experienced friends crying with me.”

Father Butler suggested that the students continue to reflect on the movie, even “struggle with this depiction” of the Passion, just as Simon Peter struggled with his fear. He urged the seniors to bring the message of the Passion “into our lives, with our families and friends.”

He expects them to “challenge and teach one another.” He added that the film may cause people to think about vocations. The message of the film could be a call from the Lord: “Come and see.”

“Let’s view it for what it is. We all come here through Jesus Christ, his suffering and death—and resurrection.”

# Film’s theological aspects and shortcomings are analyzed

**BY FR. LAWRENCE E. FRIZZELL**  
*Institute of Judaean-Christian Studies*

### • General impressions

The extreme violence and brutality of the film were intended to convey the need to repair the sinful condition of the world, the burden of sin borne by the Suffering Servant. However, the lessons conveyed in the introductory text from Isaiah 53 and in subtitles did not provide sufficient doctrinal foundation for many viewers to recognize the human dilemma of alienation from God or the theological doctrine that vicarious suffering by the Messiah/Son of God resolved the tragic situation.

Emphasis on the Passion with only a brief scene of Jesus’ triumph in the Resurrection does not convey any insight into the means

whereby the Gospels show that the work of forgiveness is accomplished. Nor is the gift of new life elucidated in any way, even though flashbacks to the Last Supper narrative include the Eucharistic Gifts. Flashbacks to scenes of Apostles as collaborators with Jesus and complementing the Resurrection with a commissioning for forgiveness of sins (John 20:21-23) would have been helpful.

The theology of the suffering of Jesus seems to be very inadequate. Is God being propitiated by brutality? Rather, the fidelity of Jesus to the Father’s will, his resolution to persevere and his patience under duress might have been stressed by additional flashbacks to his teachings. While suffering vicariously, he is providing the example of those virtues, espe-

cially *agape* (charity), which are to become the pattern for his disciples in their lives of service.

### • Key personalities

The role of Mary, Mother of Jesus, is portrayed effectively.

Identifying Mary Magdalene as the woman caught in adultery (John 8:1-11) is an example of artistic license. A more traditional identification would have been with the sinful woman in Luke 7:36-50.

Pontius Pilate is portrayed much too positively. The conversation about his dilemma concerning an impending insurrection seems to come from *The Dolorous Passion of Our Lord Jesus Christ* by Ven. Anne Catherine Emmerich (1774-1824).

Caiaphas, Annas and the Sanhedrin members are uniformly

portrayed as villains; naming Nicodemus and Joseph of Arimathea as members declining to be involved in the night trials and linking them by name with the scene of descent from the cross would have been helpful. Having priests wear the priestly breastplates and prayer shawls all day caricatures these instruments of worship.

### • Problematic motifs

The arrest in Gethsemani with chains, followed by the bridge scene (where Jesus encounters Judas under the bridge) come from Emmerich, as does bribing people to become the crowd. The scenes of the so-called Sanhedrin trial (which should have been portrayed as the manipulative work of a small clique) and the mob scenes before Pilate certainly portray Jews in an

extremely negative light.

Will Simon of Cyrene’s words to Caiaphas regarding Jesus’ prayer of forgiveness (Luke 23:34) be recalled? This non-biblical element offers a rare positive example of interpretative license.

### • Further thoughts

The truncated presentation of Jesus’ Passion does a serious disservice to the Paschal Mystery as the doctrine central to the Christian faith (see Romans 4:25; 1 Corinthians 15:3-4).

May those who see this film be stimulated to learn more about the entire Gospel message and its implications for their lives. May all who have questions about historical details, especially concerning those Jews and Romans involved in the Passion, look carefully for appropriate answers.



# Patrick's voice echoes throughout the ages

**BY GREG TOBIN**  
Editor & Associate Publisher

For the past several years, St. Patrick, the Apostle of Ireland, has been a preoccupation of mine. I never tire of learning and talking about him, though those closest to me are sorely tired by now of hearing about him, to be sure.

I've had the opportunity to study and write about him in an academic setting as well as in a book-length series of meditations on his life and writing. For the past two years I've been researching his life for a biography.

The theme of my research has been to discover the man behind the opening words of the *Confessio*, or Confession: "I am Patrick, a sinner, very despised and the least among all the faithful."

That is a powerful admission, right up front, of the writer's imperfection and insecurity—as well as a realistic self-appraisal or self-inventory of someone who knows himself well (very much like St. Augustine, who was probably more or less contemporary with the young Patrick).

He goes on, in the Confession—and in a shorter document called the *Epistola*, or Letter to the Soldiers of Coroticus—to describe his early life and education, his capture and enslavement in Ireland, a miraculous escape and dangerous sea voyage, mystical experiences, conflicts with friends and superiors.

Eventually, he came to Ireland where the voice of the people had called him (in mystical dreams) and God ordained that he should go.

These "facts" of his life are so much more intriguing than later legends and embellishments. His true personality shines through the words on the page that he composed with effort.

Patrick's world was one with which we are unfamiliar, but his faith, described in his own passionate words, is one that we can identify with strongly. So what can we say with some certainty about the saint's life?

It is well known that he preached the Holy Trinity as the expression of God's identity and purpose: to call all men and women of all time to believe in

Him, to love Him.

Patrick believed that he had brought the Gospel "to the utmost end of the earth," and that he was, in fact, living in the last days. This eschatological drive was a power-



ful motivation for him to do as much as he could—baptize as many people as he could—in whatever time he had.

The missionary bishop was a man of many conflicts. He faced a particularly bitter confrontation with his fellow bishops in Britain; he was accused of some kind of malfeasance by them and of overstepping his episcopal authority. He was probably not the only

bishop or the head bishop of all of Ireland even during his own lifetime.

Patrick probably lived a long life, though it is unlikely he lived 120 years as some legends hold. His birth date is unknown but may have been in the late 4th century or in the early 5th century. He died in the mid- to latter 5th century, possibly in 493 A.D.

There is a bountiful literature about St. Patrick of Ireland, and I recommend two books in particular: *The Life of St. Patrick and His Place in History* by J.B. Bury and *The Life and Writings of St. Patrick* by Archbishop John Healy.

Both were published in 1905 and can be found in many libraries. The McManus Collection of the Special Collections division of Walsh Library at Seton Hall University is especially rich in Patriciana.

As a gift on the saint's day last year, I received a beautiful statuette of Patrick, not quite appropriately costumed (there were no bishops' miters in the fifth century A.D.), but lean and a bit "mean,"

as I imagine the Apostle of Ireland was—or should have been.

There was no fat on the man. No excess, except perhaps in his zeal for the Gospel and his love of God, whom he believed had called him to preach salvation literally to "the ends of the earth" and at the end of all time. Patrick was "out there," a man truly living on the edge.

He had no time to suffer fools or to avoid his enemies, but all his time was God's, the Creator who had lifted St. Patrick from the muck and mire: "Whence I, once rustic, exiled, unlearned, who does not know how to provide for the future, this at least I know most certainly that before I was humiliated I was like a stone lying in the deep mire; and He that is mighty came and in His mercy lifted me up, and raised me aloft, and placed me on the top of the wall."

From that place, on top of the wall, St. Patrick speaks to us with the eloquence of faith. It behooves us, amid the celebrations and pride of heritage, to listen with a similar humility to the Gospel as he preached it so passionately.

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(L-R) Jere E. Cole, Jr., General Chairman, Edward R. Brannigan, Grand Marshal, Kathleen "Kasey" Critchley, Deputy Grand Marshal, Most Rev. John J. Myers, Archbishop of Newark, Thomas P. Giblin, Adjutant.

**Sunday, March 21, 2004 • 1:00 pm**

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Grand Marshal Edward R. Brannigan, second from right, and Deputy Grand Marshal Kathleen "Kasey" Critchley, right, with left to right, 1982 Grand Marshal John P. Walsh; Shela Lenihan Walsh, 1986 Deputy Grand Marshal; General Chairman Jere E. Cole, Jr.; Gerald P. Lenihan, 1988 Grand Marshal and 1990-92 General Chairman and Maureen Brannigan, wife of the Grand Marshal.



## Newark tradition continues March 21

The 69th annual Newark St. Patrick's Day Parade, dedicated to the memory of Mary McKenna Lenihan, steps off at 1 p.m. on Sunday, March 21.

Edward R. Brannigan of Old Bridge is this year's Grand Marshal. The Deputy Grand Marshal is Bloomfield resident Kasey Critchley.

Born and raised in the Vailsburg section of Newark, Brannigan was a detective in the Newark Police Department for 31 years.

Brannigan served in the U.S. Naval Reserves from 1967-73. He spent a year on active duty with the Naval Support Activity in DaNang, Vietnam. He is a member of the American Legion Post 408 and a Life Member of Veterans of Foreign Wars, Post 1439.

This year's Grand Marshal is active in several Irish-American organizations including the Essex County Emerald Society and the Friendly Sons of the Shillelagh, Old Bridge. He is a member of the Knights of Columbus Council 4066, Maplewood, and the New Jersey Retired Police and Fireman's Association.

Critchley worked in the dental field for two decades. She switched professions and became a fulltime real estate broker and opened her own business.

She is executive director of the Board of Realtors and Zone Chairman of the Bloomfield Lions Club. She also served as club treasurer.

Critchley, who traces her Irish roots to County Donegal, County Cavan and County Meath, is a dual citizen. She is a member of the Women of Irish Heritage and a parishioner at St. Thomas the Apostle Parish, Bloomfield.

The parade will assemble at Washington Street and Central Avenue. The route runs east on Central Avenue, south on Broad Street, past city hall and ends at Court Street. Reviewing stands will be located at the corner of Broad and New streets and at city hall.

Lenihan who died last November, was active for many years with the parade committee.

For additional information call (973) 228-4838 or visit at [www.saintpatricksdaysparade.com](http://www.saintpatricksdaysparade.com).

# 8<sup>th</sup> Annual UNION COUNTY SAINT PATRICK'S DAY PARADE

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9:00 am

#### MASS

Saint Patrick's Church  
215 Court Street, Elizabeth, N.J.

12:00 noon

#### GRANDSTAND FESTIVITIES

Intersection of Morris and  
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1:00 pm

#### PARADE

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### St. Patrick's Parade Mass for Peace in Ireland

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Union County 2004 Grand Marshal, Matt Glackin with his son Michael.

## Life of St. Patrick is topic

Greg Tobin, author and editor of *The Catholic Advocate*, will present biographical information about St. Patrick on Thursday, March 11 at 7:30 p.m. at St. Mary Parish, Nutley.

The free presentation, "I Am Patrick" — A Discussion of the Apostle of Ireland," will provide insights into Patrick's life and dispel some myths. There will be a Q&A session afterwards.

The speaker is author of *The Wisdom of St. Patrick: Inspirations from the Patron Saint of Ireland*. He is also researching and writing a biography of the saint.

Tobin was an editor and publishing executive in New York City for more than two decades.

He is the author of a book on the papal election process, *Selecting a Pope: Uncovering the Mysteries of the Papal Elections*, released last November by Barnes & Noble Booksellers.

# Irish eyes are smiling in Union

The Union County St. Patrick's Day Parade steps off on Saturday, March 13 at 1 p.m.

Expected to draw some 40,000 onlookers, the parade will feature marching bands from Union and Elizabeth high schools, 25 bagpipe bands, Fourth Degree color guards from area Knights of Columbus councils, non-profit units, local police and fire units and floats provided by Union Center National Bank, the Center for Hope Hospice and the Garden State Ceili Club.

The day will begin with 9 a.m. Mass celebrated at Saint Patrick Parish, Elizabeth. Pre-parade events will beginning at 11:30 p.m. at the reviewing stand in front of Union Center Bank near the corner of Morris and Stuyvesant avenues in Union Center. There will be speeches and Irish step-danc-

ing troupes. The one mile line of march begins at Commerce Street and Morris Avenue, Union. It will proceed east on Morris Avenue to Union Center and south onto Stuyvesant Avenue to Connecticut Farms School.

Sgt. Matthew P. Glackin of the Elizabeth Police Department is this year's Grand Marshal. He is a 26 year veteran of law enforcement. For almost two decades he has been a piper with the St. Columille United Gaelic Pipe Band, Kearny. Last year he was honored as Irishman of the Year by the Union County Emerald Society.

James P. Feehan, active on the parade committee since its inception eight years ago, is this year's general chairman. He recently served as first vice chairman and was chairman at

the Investiture Mass for the past four years.

The parade committee conducts fund raising and other activities throughout the year to defray the parade's \$80,000 price tag.

Sixteen organizations are represented on the parade committee. They include the Irish-American Society of Union, the Friendly Sons of St. Patrick, the Joseph Nugent Association, the Ancient Order of Hibernians in Elizabeth, the Union County Emerald Society and the Union County Irish-American Association.

Looking forward to the parade in his community, Union Mayor Anthony Terrezza called it a "great honor."

For additional information logon to [www.unioncountyst-patricksdayparade.com](http://www.unioncountyst-patricksdayparade.com).



## Happy St. Patrick's Day

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Advocate photo - Brian Fores

Archbishop John J. Myers distributes ashes at the Pro-Cathedral service.

## Lunch hour on Ash Wednesday

BY BRIAN FORES

Staff Reporter

Dozens of winded faithful dashed from their workplaces, sacrificing their lunch hour to attend Ash Wednesday Mass and receive ashes distributed by Archbishop John J. Myers at St. Patrick Pro-Cathedral, Newark.

"The Lenten season is a time of conversion—a time to welcome Jesus more fully into our lives," the archbishop said during his homily.

Archbishop Myers observed "When we sin, we introduce

disorder into our lives—and we distance ourselves from God."

He said that, during the Lenten season, we should "return with a whole heart and be 'reconciled with God,' as St. Paul has said."

Recalling his boyhood, the archbishop commented, "Many homes had ashes, from coal and wood. The ashes were used to make lye, and in turn, soap. In this sense, they are a symbol of cleansing," he said, adding that the ashes represent reconciliation—"a conscious effort to turn back."

# Interfaith effort is launched to reunite Jersey City family

BY BRIAN FORES

Staff Reporter

News crews from major networks and local television and print media turned out for a press conference organized by Father Eugene Squeo of St. Patrick Parish, Jersey City, last month, to protest the deportation of Marie Lydie Adji, to the Ivory Coast, Africa.

In a statement issued by Father Squeo, on Jan. 16 at 5 a.m. Adji and her family (who are parishioners at St. Patrick's) were roused from their sleep by Immigration Services agents, who transported Adji to the Elizabeth Detention Center, separating her from her husband, Joel Bai, a U.S. citizen, and their three children, also U.S. citizens—the youngest of whom, three-month-old Destinee, was still nursing.

Bai said that his wife's biggest concern is returning to the life-threatening atmosphere of the Ivory Coast, and having to take her infant Destinee with her. The country is on the verge of civil war.

Despite these factors, Adji was deported on Feb. 5, taking her two youngest children with her.

The oldest child, five-year-old Chris, remains with Bai and attends kindergarten at St. Patrick School. "Right now, Joel is doing everything he can to not let Chris sink into depression," Father Squeo said.

According to Father Squeo, when Adji entered the country in 1997, she appeared before a judge and stated that she would voluntarily leave. For her violation, Adji earned a 10-year prohibition before being able to re-enter the United States. "Her husband and children

are American citizens, yet in this case, they are suffering irreparable harm by the acts of their own government," he noted.

That very argument says Father Squeo, is being used by Geoff Scowcroft, a lawyer for Catholic Community Services (CCS), and representatives from Congressman Payne's office, both of whom are working to secure waivers that will help Adji return to the U.S. sooner than expected.

At the press conference, Bishop Edgar da Cunha, Regional Bishop for Essex County, offered a prayer, stating the importance of keeping families intact, adding that the Church will always strongly support the family's right to be unified.

"My hope was that the family would be preserved and the children be spared the suffering caused by separation from their mother or father," Bishop da Cunha later commented. "In the past, our immigration laws have been conscious of the need to keep families united. But currently, there is too much bureaucracy, and no room for negotiation or exceptions. Not enough sensitivity is given to the needs of families," the bishop explained.

Father Squeo said that signatures are being gathered at a number of Catholic and Protestant churches, adding that the Jubilee Interfaith Organization—a collective of 40 Christian Congregations and eight labor unions—and a number of additional African associations, have made Adji's return a major priority.



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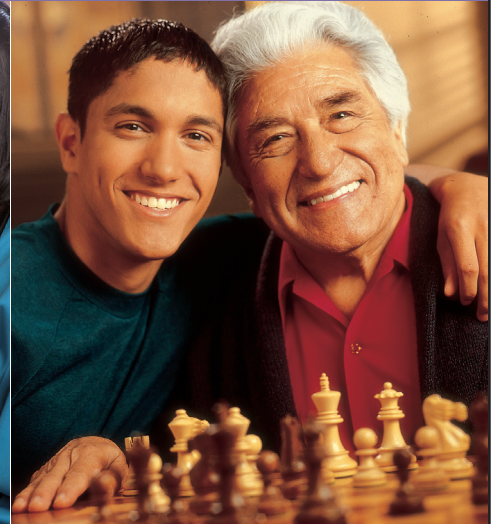
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Students from Our Lady of Libera School, West New York, recently presented Sister Arline Zurich of the Holy Childhood Association with a \$298 check. The funds were collected from the school's Advent mite boxes.



# St. Agnes sixth grade brothers among leaders

Eric and Matthew Delaney, sixth grade students at St. Agnes School, Clark, will join 200 other middle school students from throughout the United States at the Junior National Young Leaders Conference (JrNYLC) March 13-

18 in Washington, DC. Themed "The Legacy of American Leadership," the conference introduces young people to the rich tradition of leadership throughout American history, while helping them develop their own leadership skills.

Matthew and Eric will participate in educational activities and presentations led by individuals in high-level positions as well as young people who exercise leadership skills within their communities.

The students will also visit historic national landmarks.

"By participating in the Junior National Young Leaders Conference, students like Matthew and Eric will learn early that young people are not only welcome in Washington, DC but they actually keep this city and our country running," said Mike Lasday, Executive Director of the Congressional Youth Leadership Council, the organization that sponsors JrNYLC.

"One of the goals of JrNYLC is to encourage students to build their own leadership skills through active involvement within their communities."

In addition to examining notable U.S. leaders and historic figures, the Delaney brothers will study the impact of leadership throughout the critical periods of American history including the Civil War and Reconstruction, World War II, the Great Depression and the Civil Rights Movement.

## Symphony violist joins department

New Jersey Symphony violist Brett Deubner has been appointed an adjunct faculty member in the Music Department of Caldwell College. Deubner teaches violin and viola and directs the string ensemble at Caldwell College.

The ensemble is looking for community members who would like to perform for their own enjoyment and occasional concert appearances.

Interested string players should contact music department chair Laura Greenwald at (973)-618-3326 for more information.

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"My student years at Seton Hall laid the foundation for living a creative life in service to others," says Monsignor Richard Liddy '60, "but my days now as professor are even more intellectually and spiritually invigorating. I challenge students, as I was challenged, to make the connection between philosophy and art, religion and culture, faith and politics. Whenever that connection is made, a 'eureka moment' happens for my students *and* me."

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## Defibrillator bill pending

Two bills dealing with the requirement to have defibrillators available at high school athletic events and during the normal school day, and containing an appropriation for the purpose of such defibrillators by public schools, were addressed in the Senate Education Committee on March 1.

Bills S-478 and S-778, which were combined at the recent legislative session, were expanded to include non-public schools.

According to George V. Corwell, Ed.D., Associate Director for Education of the New Jersey Catholic Conference (NJCC), \$900,000 has been appropriated to meet the cost of the defibrillators and training for school officials (with a \$1500 cap for each school). "This bill is far from being passed," Corwell said, adding that the legislation must now be reviewed by the Senate Budget and Appropriations Committee.



Fifth grade students at St. Mary School, Dumont, recently enjoyed a visit from veterinarian Dr. Bill O'Reilly and his dog Misty as part of an educational program on pet care. Dr. O'Reilly explained how to make a pet a valued and happy family member through good training, health care and socialization. Misty was a big hit with the youngsters.



John Montone

## WINS newsman named lecturer

John Montone, award-winning morning street reporter for 1010 WINS, has been named a lecturer in the Department of Communications at Felician College. His appointment coincides with state approval of Felician's new bachelor of arts degree program in communications.

Montone was the winner of the New York A.I.R. award as best reporter in 2002 for his coverage of the first anniversary of the 9/11 attacks. He was also part of the 1010 WINS team coverage that won the Edward R. Murrow award in 2001 for live coverage of the attacks.

## Change at the top of Thering endowment at SHU

Luna Kaufman, a survivor of the Holocaust and supporter of interfaith education, numerous civic organizations and the arts, has been appointed to serve a two-year term as chair of the Sister Rose Thering Endowment for Jewish-Christian Studies at Seton Hall University. Kaufman's appointment was effective Feb. 1.

She succeeds Kenneth Oleckna who served as chair of the Endowment for seven years.

"When speaking to students about the Holocaust, I always tell them that they do not have to accept prejudice—all they have to do is look in a mirror to determine who they are," Kaufman said.

"As I have spoken to more and more groups over the years about my experiences, it became obvious to me that the Holocaust is a universal issue, not just a Jewish issue.

"I believe the Sister Rose Thering Endowment does a phenomenal job of counteracting prejudice and conveying this universal message to New Jersey students through their own teachers. I am thrilled to work with the Endowment which makes such an impact teaching the positive,

transformative lessons of the Holocaust," Kaufman noted.

Sister Rose Thering said, "We are delighted to have Luna at the helm—she is so proactive and energetic. She focuses not on the atrocity of the Holocaust, but what you can learn from it, and how you can use it to prevent prejudice in the future."

Kaufman responded, "My dream is to become Sister Rose's Jewish counterpart. When her hand is stretched out to you, you must accept it."

Kaufman's association with Seton Hall University began in the 1970s when a Seton Hall student, Dana Rosamilia, who had been in Kaufman's Girl Scout troop a decade earlier,

encouraged her professor, Reverend John F. Morley, to invite Kaufman to his class to speak about her experiences in the concentration camps.

Prior to accepting the chairmanship, Kaufman served as a charter member of the executive board of the Sister Rose Thering Endowment for over ten years.

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Father Stanley Kostrzomb is the new pastor of St. Michael Parish, Lyndhurst. Welcoming him to the parish are, left to right, Trustee Michelle Latko, Church Secretary Maryann Lesny and Business Manager James Drzymkowski.



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# Stem cell research proposal draws opposition of bishops

Declaring that creation and destruction of human embryonic stem cells violate the sanctity of human life, the Catholic bishops of New Jersey have come out forcefully against Gov. James McGreevey's controversial budget proposal to provide a \$6.5 million state grant for creation of a stem cell research institute.

The bishops, through the New Jersey Catholic Conference (NJCC), issued their strongly worded statement days after the governor made his proposal.

During the legislative process, the bishops have consistently opposed the human embryonic stem cell research.

In their statement, the bishops of the Province of New Jersey stressed, "It is more important than ever to stand for the principle that government must not treat any living human being as research material, as a mere means for benefit to others."

Research that relies on "the destruction of some defenseless human being for the possible benefit to others is morally unacceptable," the statement continues. The bishops do support research on adult stem cells which can be retrieved without harming the donor.

The bishops warn in their statement that the "publicly funded research" identified in the proposal poses "profound moral questions, not the least of which is whether State government should

subsidize and force morally opposed taxpayers to subsidize research that requires the destruction of human life."

According to William F. Bolan, Jr., NJCC's Executive Director, the bishops are asking that "concerned persons" contact Gov. McGreevey and their legislators and "let them know that they oppose their tax dollars paying for research that destroys human life."

New Jersey Right to Life (NJRTL) joined forces with the bishops in opposing the governor's budget proposal authorized under A2840/S1909 legislation.

In a statement issued the same day as the bishops', Marie Tasy, Public and Legislative Affairs Director of the NJRTL, said flatly, "What we are talking about here is farming humans through birth for destructive research in the State of New Jersey. If this is not repulsive, I do not know what is."

In calling for a "swift repeal of the law," Tasy went on to say, "The truth has finally come out. This law is an unprecedented assault on humanity and does authorize the creation of new human beings through cloning (somatic cell nuclear transplantation)."

Such a technique, Tasy cautioned, was used to clone Dolly the sheep. Charging the governor is trying to "force this immoral research down the throats of the taxpayers," Tasy called the move "unconscionable."

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# Plight of world's poor focus of Lenten program: Operation Rice Bowl

Operation Rice Bowl, the official Lenten program of Catholic Relief Services (CRS), is

ation Rice Bowl contributions fund Catholic Relief Service development projects overseas that help increase and maintain a community's access to food. Major projects involve agriculture, water availability and purity, microfinance and mother/child health.

The remaining 25 percent of contributions remain in individual dioceses to support efforts to alleviate poverty and hunger. Each diocese determines how funds are spent.

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under way throughout the Archdiocese of Newark.

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Participation in Operation Rice Bowl takes place at various levels involving every facet of the faithful. Specific programs have been designed for the liturgy, community activities and the classroom. Operation Rice Bowl is not simply a fund-raising program.

Nationwide some 169 dioceses and nearly 15,000 parishes, schools and faith communities participate each year.

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## Bulletins sought

Parish bulletins are needed by *The Catholic Advocate*. The front cover rendition of church buildings will be used on the Around the Archdiocese page. Send a bulletin to The Catholic Advocate P.O. Box 9500, 171 Clifton Avenue, Newark, New Jersey 07104-0500.



Father Robert G. LaFerrera, Pastor of St. Mary Parish, Dumont, gathers with students from sixth grade for their annual prayer service for the burning of palm branches from last year's Palm Sunday observance. The ashes created by this burning ceremony were then used for this year's Ash Wednesday service.

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## Corrections

In the page one photo caption of the last issue of *The Catholic Advocate* (Feb. 25), the location of Our Lady of Lourdes Parish was misidentified: the parish is in Mountainside. We apologize to Father John McCrone, the pas-

tor, and the parishioners of Our Lady of Lourdes for the error.

In the same edition, a photo caption misidentified St. James the Apostle School, Springfield, as St. John the Apostle. Our apologies for this error.

## 'Why Catholic?' on July 8-11

RENEW International, a non-profit Roman Catholic organization and world leader in fostering spiritual renewal, evangelization and transformation through parish-based small Christian communities, will hold the RENEW International Institute 2004 on July 8-11 at the Sheraton Meadowlands, East Rutherford.

The theme is "Why Catholic? Professing, Creating, and Living Our Faith."

The institute will explore creative ways to foster Catholic identity and provide practical approaches to strengthen

faith commitment, explained Sister Terry Rickard, O.P., Institute Coordinator.

Designed for diocesan leaders, parish staff members, small community participants and leaders, and parishioners, especially those interested in or responsible for evangelization, adult faith formation, RCIA, sacramental preparation, social justice and young adult ministry, the Institute will feature keynote speeches and over 30 workshops. To register or for more information, call (908) 769-5400, x123 or visit [www.renewintl.org](http://www.renewintl.org).

## Pastors appointed in Nutley, Newark

Archbishop John J. Myers has appointed new pastors to parishes in Newark and Nutley.

Msgr. Paul L. Bochicchio, V.F., has been appointed pastor of Holy Family Parish, Nutley, and Father Andrew M. Prachar, Administrator of Sacred Heart Parish, Newark, is the new pastor.

Msgr. Bochicchio, has been pastor of Our Lady of Mount Virgin Parish, Garfield, since 1994. His appointment is effective March 24.

Born in New York City, Msgr. Bochicchio earned a bachelor's degree from Seton Hall University in 1967 and was ordained an archdiocesan priest in May 1971.

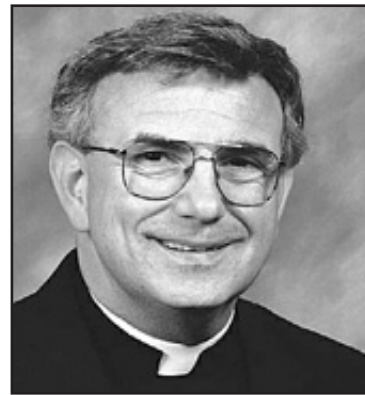
He served as parochial vicar of Our Lady of Mercy Parish, Jersey City, from 1971-1983, and director of the Archdiocesan Office of Vocations from 1977-1980.

He served as campus minister and religion teacher at Roselle Catholic High School from 1983-1985.

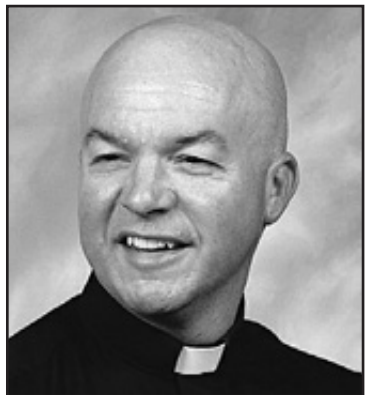
Msgr. Bochicchio was pastor of Holy Rosary Parish, Jersey City, from 1985-1992, and was Archdiocesan Vicar for Personnel in Ministry from 1986-1988.

He was the archbishop's delegate to the Priests' Personnel Policy Board from 1988-1992 and a member of the Vocations Board from 1986-1987.

In addition, Msgr. Bochicchio served as Dean of Jersey City Downtown, Deanery 11 from



Msgr. Paul L. Bochicchio, V.F.



Father Andrew M. Prachar

1986-1989. In 1990, he was named to the Presbyteral Council of the Archdiocese and in 1992 became director of Campus Ministry at Seton Hall University—a post he held for two years.

In August of 1999, he was elected to the Presbyteral Council of the Newark Archdiocese for a three-year term.

In November of 2000, Msgr. Bochicchio became Consultor of the Archdiocese for a term of five years.

In March of 2001, Pope John Paul II honored him with the title Prelate of Honor, and in May, he was formally invested as a monsignor by Bishop Paul Bootkoski.

In September 2002, he was appointed Dean of the Southwest Bergen Deanery 4, for a term of five years, and in September of 2003, he was named to the Priest Personnel Policy Board for a period of two years.

Father Prachar had been

administrator of Sacred Heart Parish since March 2003.

In January of 1999, he was appointed Chaplain of the Policeman's Benevolent Association, Local 25, West Orange.

In April 1997, Father Prachar was appointed Dean of the West Essex Deanery, Deanery 15, for a period of two years. In December 1997, he was appointed Chaplain of the Essex County PBA Conference.

In June of 1996, he was named parochial vicar of St. Raphael Parish, Livingston, where he served nearly seven years, until his appointment to Sacred Heart.

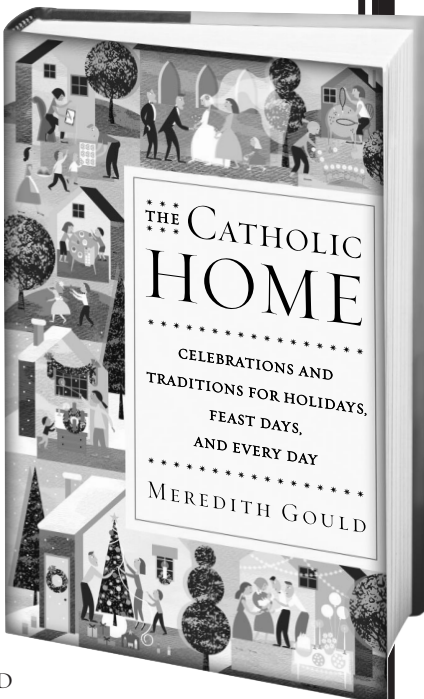
In March of 1994, Father Prachar was appointed Director of the Archdiocesan Youth Center.

After his ordination in late-1990, Father Prachar was named parochial vicar of St. Mary, Star of the Sea Parish, Bayonne, in January of 1991.

A native of Newark, Father Prachar is a graduate of Seton Hall University and Immaculate Conception Seminary. He taught at St. Mary of the Assumption School, Elizabeth, and served as director of religious education for public elementary school students in the parish. He also served at St. Helen Parish, Westfield, where he was youth minister, and at St. Catharine Parish, Glen Rock.

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# Defendiendo a los indefensos el 22 de enero

**POR LIESL FORÉS**

*Reportera de The Catholic Advocate*

Aproximadamente 2000 autobuses llegaron a la capital de la nación el 22 de enero, llenos de gente, una gran proporción de ellos en edad universitaria y pre-universitaria, animados a defender las vidas de quienes ellos dicen que no pueden hablar por sí mismos, los niños que aún no han nacido.

Todos los visitantes de la capital querían honrar y proteger la santidad de la vida humana y al mismo tiempo revocar la decisión del Tribunal Supremo en el caso de Roe vs. Wade, que declaró que el aborto era un derecho constitucional. Esos eran los objetivos de la “Marcha a favor de la Vida”, patrocinada por la Fundación de la Marcha a favor de la Vida.

Este año, más de 100,000 personas hicieron el viaje a Washington, DC, al celebrar ese evento por la trigésima primera vez.

Aunque hubo diversas celebraciones en esa ciudad desde el día anterior, incluyendo una Misa para los jóvenes y una manifestación en un campo deportivo con una banda de música moderna, a la que asistieron entre catorce y veinte mil jóvenes, la jornada para las 19 personas que nos reunimos en la parroquia de St. Mary, en Nutley, de esa y otras parroquias cercanas, comenzó a las 7:00 a.m., con un amanecer nublado y frío.

Una vez que el autobús partió a las 7:30 a.m., el Padre George Sharp, Vicario Parroquial de St. Mary y coordinador de nuestro viaje, dirigió el rezo del Rosario para todo el grupo

El Padre Sharp enfatizó que además de ser una demostración contra el aborto, la marcha también enfocaba la atención sobre otros particulares.

“Esto es ahora muy importante porque hay también muchos otros ataques contra la vida,” dijo él, mencionando en particular los proyectos de ley sobre las investigaciones de las células-madres embrionarias y la práctica de la eutanasia. “La vida no se contempla como algo precioso en sí misma. La dignidad y lo sagrado de cada individuo no se entiende o no se acepta; descansa en el espíritu, en el alma...es lo que hace a una persona, persona.”

Maureen Jones, de la parroquia de St. Mary, estaba asistiendo por primera vez a la marcha. “Yo siempre he sido “pro-life” (a favor del respeto a la vida), pero me había limitado a dar apoyo económico a la causa. Esta vez creí que había llegado el momento de participar personalmente.” Explicó ella.

Cuando hicimos una parada en Maryland, los baños y los pequeños restaurantes de comidas rápidas estaban repletos de gente que se apeaba de gran cantidad de

autobuses que se dirigían a Washington.

Una vez que llegamos a la Elipse, frente al monumento a Washington, nuestro pequeño grupo se unió entusiastamente a los miles de personas que escuchaban al Presidente Bush ofreciendo sus comentarios desde New Mexico por vía telefónica, así como los discursos de otros legisladores y líderes religiosos que apoyaban el movimiento “pro-life”.

“Sobre todo, debemos continuar haciendo recordar a todos nuestros conciudadanos, con respeto y civilidad, que la vida es sagrada y merece protección”, afirmó el Presidente Bush.

Parados en una esquina estaba un grupo de estudiantes del Central Catholic High School de Reading, PA. Los jóvenes estaban muy contentos al darse cuenta de que estaban en un lugar en el que había tanta gente de todas partes del país. “Es verdaderamente fabuloso llegar aquí y ver tanta gente de todas partes,” dijo Laura.

Sin embargo, ésta no era la única razón por la que todos ellos estaban tan entusiasmados. Todos confirmaron que eran “pro-life” y esa era la razón principal por la que ellos estaban participando en la marcha.

Después del mitin, la inmensa multitud comenzó a desfilarse hacia el Capitolio y el Tribunal Supremo. Grandes grupos de los asistentes esperaban instrucciones para ocupar los lugares que se les habían asignado en la marcha por la Avenida de la Constitución.

Entre tanto, los varios grupos competían amistosamente unos con otros con cantos y aclamaciones. Un joven del grupo “Rock for Life”, con el pelo teñido de azul, utilizaba un megáfono para animar a quienes estaban a un lado para que proclamaran a voz en cuello “Pro!” y a quienes estaban del otro lado para que contestaran “Life!”.

Jason Jones, director de la organización nacional, declaró para The Catholic Advocate que la marcha era una oportunidad “para que los activistas de todas partes de la nación se conocieran unos a otros.”

Cuando la marcha comenzó a desfilarse a la 1:45 p.m. la enorme cantidad de los presentes se hizo evidente. Una continuidad de caras y de signos desfilaban, representando lugares tan lejanos como California, Missouri, Illinois, Ohio y Rhode Island, y otros tan cercanos como Maryland, New York y New Jersey.

Había gente en sillas de ruedas, ciegos con bastones y madres empujando cochecitos con bebitos, y todo ello en medio de oleadas de jóvenes y jóvenes adultos, algunos envueltos en pieles, otros con el pelo teñido de verde, otros con perforaciones en el cuerpo y aún otros con “jeans”, en camisas deportivas, o con chaquetas colegiales, niños marchando junto a sacerdotes, religiosos y seminaristas.

Algunos miembros del Consejo St. John 1345 de los

Caballeros de Colón, de Bergenfield y Dumont, quienes han participado en la marcha por treinta y un años consecutivos, alentaban a los manifestantes cuando pasaban frente a ellos.

Joe and Camille Sbarra, miembros de la parroquia San Antonio de Padua, en Hightstown (Diócesis de Trenton), estaban marchando con su hijo adoptivo de 11 años, Joseph. Tanto la madre como el niño dijeron “Los bebitos deben ser adoptados, no abortados.” Y añadió el señor Sbarra: “La adopción es una opción, pero el aborto no es una opción”

Algunos grupos rezaban el Rosario mientras marchaban mientras otros conversaban sobre temas relacionados con la ideología “pro-life”. Algunos desfilaban en silencio, dejando que sus carteles hablaran por ellos.

Después de llegar a su destino final, algunos de los que habían desfilado optaron por visitar a legisladores en sus oficinas, otros decidían dejar cartas o firmar peticiones de protesta contra el aborto y la decisión de Roe vs. Wade, todos formando largas filas para cumplir sus objetivos.

El Padre Thomas P. Nydegger, Vicerector del Seminario Arquidiocesano de la Inmaculada Concepción, quien se mantuvo en pie frente a los edificios federales, recalcó que los seminaristas han venido siempre como grupo desde hace más de 15 años. “Es un gran viaje y una peregrinación a favor de la vida. Nosotros rezamos, desfilamos, nos divertimos y hacemos un día muy completo con todo ello...Nosotros oramos y logramos un efecto muy positivo en apoyo a la vida,” él declaró.

Gentes de todas las edades, gentes de todas partes, algunos que participaron por primera vez, otros que han estado participando por años, todo eso es lo que hizo de esta marcha lo que fue. Gente defendiendo la santidad de la vida, ese es el gran objetivo de la marcha.

## Católicos: una ojeada preocupada hacia Trenton

*(Un reciente editorial de The Catholic Advocate)*

Los obispos de New Jersey han publicado recientemente una agenda legislativa para este año y el próximo que es a la vez muy completa, realista y bien enfocada.

Trabajando a través de la Conferencia Católica de New Jersey (NJCC), que es la rama dedicada a la implementación de las normas públicas de la Conferencia, los obispos están listos para enfrentar los retos del Siglo XXI en este Garden State y el resto de la nación.

La agenda fue formulada en consulta con el Comité de Normas Públicas de la NJCC, y en ella los obispos han tomado posiciones inequívocas y muy fuertes en relación con la vida humana, los niños y las familias, la justicia social, la salud y el medio ambiente, la economía y el desempleo, y la situación de quienes no tienen vivienda. La agenda se publicó íntegramente en The Catholic Advocate.

Trabajando con sus feligreses en el estado más densamente poblado de la nación, con la mayoría de la población concentrada en el centro de las ciudades, los obispos tienen que enfrentar cada día todos los

problemas enumerados en la agenda.

En este complejo mundo moderno en que vivimos, los obispos tienen necesidad de atender a este tipo de agenda legislativa, preocupación que no tenían sus antecesores. Pero hoy en día, para ser un efectivo buen pastor, no queda más remedio que involucrarse en la arena pública. Los obispos nunca pidieron esa tremenda responsabilidad, pero no le tienen miedo.

Nuestro Arzobispo Myers lo explicó muy bien cuando dijo que la agenda legislativa “enumera los principales problemas que preocupan a la comunidad Católica.”

Este es un reto que no podemos esperar que los obispos enfrenten por sí solos. Cada uno de los temas enumerados en la agenda requiere el apoyo de la comunidad Católica enfocada en esos temas. Los Católicos de todo el estado deben tratar de involucrarse en el proceso político. Ellos deben exigir responsabilidad a sus representantes políticos. Lo que hay en juego es muy importante.

Los obispos y sus feligreses son una combinación muy fuerte que Trenton no puede ignorar, y no lo hará.

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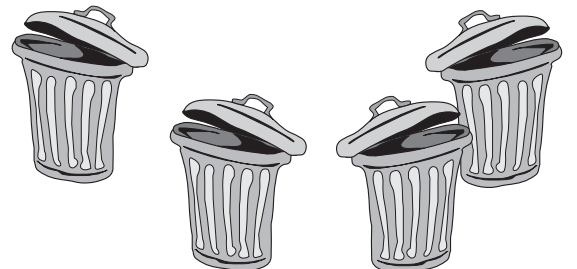
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Novena is planned

Our Lady of Lourdes Parish, West Orange, will hold its fifth annual St. Joseph's Novena, March 10-19. Speakers for this year's novena include Father Joseph Scarangella, Parochial Vicar, St. Aloysius Parish, Caldwell, Wednesday, March 10 at 7:30 p.m.; Anita Foley of Seton

Hall University, Thursday, March 11 at 7:30 p.m.; Dr. Anthony Pane of Seton Hall University, Friday, March 12 at 7:30 p.m.; Msgr. James Choma, Pastor of St. Agnes Parish, Clark, Saturday, March 13 at 5:30 p.m. Mass; Msgr. Timothy Shugrue, Pastor of Immaculate Conception Parish, Montclair, Sunday, March 14 at 7:30 p.m.; Father Gerald McCarren of Immaculate Conception Seminary,

South Orange, Monday, March 15 at 7:30 p.m.; Linda English, Pastoral Associate at Our Lady of Mt. Carmel Parish, Ridgewood, Tuesday, March 16 at 7:30 p.m., Father William P. Sheridan, Parochial Vicar of Immaculate Conception Parish, Montclair, Wednesday, March 17 at 7:30 p.m., and Father Douglas Milewski, Professor at Seton Hall University, Thursday, March 18 at 7:30 p.m.

The Solemn Mass closing the novena will be on Friday, March 19, the Feast of St. Joseph, at 7:30 p.m. followed by St. Joseph's Table.

The novena begins at 7:30 p.m., and will consist of novena prayers, hymns and Benediction of the Blessed Sacrament. On Saturdays, the novena prayers are offered at the 5:30 p.m. Mass.

For more information, please call the church at (973) 325-0110 or visit the website, [www.lourdeswestorange.com](http://www.lourdeswestorange.com).

Former Newark bishop honored

Former Newark Auxiliary Bishop Nicholas DiMarzio has been honored by his former diocese with an award in his name.

The Bishop Nicholas DiMarzio Leadership Award has been established by Catholic Charities of Camden, his former diocese. The Newark native is now the Bishop of Brooklyn.

Bishop DiMarzio will be honored at the Diocese of Camden's annual Justice for All awards dinner on April 29 in Collingswood.

The new award is one of four permanent awards in recognition of achievements by those in the Diocese of Camden who had pursued social justice throughout the diocese.

For additional information and tickets call Dawn Alessandrine at (856) 342-4105.

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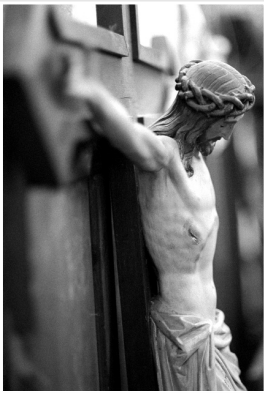
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The Felician College men's basketball team includes, left to right: Craig Banton of St. Albans, NY; Martin Maxwell of Piscataway; Robert Varno of Belford; Ryan Sutton of Turnersville; David Vega of West New York; Michael Pierrott of Melville, NY; Sadot Williams of Irvington; Brendan Eicholtz of Laurel Springs; Jerrell Jeffries of Newark; Raffinnee Williams of Newark; Steve Araujo of Harrison; Ron Bethea of South Orange, and Ivan Lewis of Ledgewood.

# Felician captures crown

With play by Felician College's Sadot Williams, who poured in 33 points, and David Vega with 23, Felician defeated Teikyo Post University 88-81 Waterbury, CT to win the Central Atlantic Collegiate Conference (CACC) title.

Felician, training by ten points at the half, outscored Teikyo 51-34 in the second half to come away with the victory. Jerrell Jeffries contributed 14 rebounds in the winning effort.

The victory clinched the conference regular season championship for Felician College. Felician, 17-8 overall with a 16-2 CACC mark as of the title game, also extended its winning streak to 11. The streak, to date, ranks as the fifth longest in the country in NCAA Division II.

This is the first-ever conference championship for Felician College.

Felician was the top seed in the CACC.



Matt Jago

# Hoop shoot champ repeats

Matt Jago, a sixth grader at East Brook School, Park Ridge, and a parishoner of Our Lady of Mercy Parish, repeated as champion of the Elks Club of New Jersey's Hoop Shoot for ages 10-11, held recently in Red Bank.

Competing against winners from 11 other Elks Lodge districts throughout the state, Jago was tied for 8th place with 5 of 10 free throws made after the first round.

In the second round, he converted 15 of 15 shots, one shot better than the second place finisher.

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Father Joseph Urban, left, Pastor of St. Anthony of Padua Parish, Jersey City, was honored at a Solemn Mass on Sunday, Feb. 1 celebrating his installation as Very Reverend Canon of the Collegiate Chapter in Krypno, Poland. Archbishop Wojciech Ziemba, right, celebrated the Mass in Jersey City.



# Archdiocesan Haitians fear for fate of homeland

Continued from page 1  
have family and friends in Haiti about whom they are very concerned.

Father Jack Martin, Parochial Vicar at Sacred Heart (Vailsburg) Parish, Newark, echoed Father Rousseau's description of parishioners' worries in relation to his own community. "They are very troubled about the chaos."

Explaining that it is very difficult to know the true story of what has taken place in Haiti and why because of contradictory reports from the media, Father Martin asserted, "I know Aristide personally, and I have great respect for him. But we have to question him; even people we respect we have to question."

Aristide's opponents accused him of corruption, particularly in relation to drug trafficking, and of betraying their faith in his promises of making Haiti truly democratic. There is also animosity toward

the now-exiled president from former military officials who resent his disbanding of the army a decade ago.

Aristide, a former Roman Catholic priest who was elected in Haiti's first democratic elections in 1990, ousted a year later forcing him into exile, and reinstated as president with help from the U. S. in 1994 (a term that ended in 1995), had initially refused to resign, insisting he would remain in office until the end of his second term in 2006.

Father Martin said that the situation brings up the question of peace-keeping forces, adding that he believed the U.S. should only send in military as part of a United Nations peace-keeping coalition.

Father Jomanas Eustache, a visiting scholar and lawyer from Haiti on sabbatical at Seton Hall University, stressed that international involvement is essential to contain matters.

At press time the U.S. had sent

over 1,500 Marines as part of a temporary international force to restore order.

What all these priests say can be done to help is pray.

"The first thing we can do is pray for the Haitian people, for a way through this chaos," said Father Martin.

Father Eustache agreed. "The Church should be united and ask people to reach unity...The first thing the Church can do is pray, even if the situation seems worse."

To celebrate Haiti's bicentennial this year—it claimed independence from France in 1804 and is the first black republic in the world and second free country in the western hemisphere—the Archdiocesan Haitian Apostolate, under the leadership of Father Ardouin, planned festivities at each of the six parishes that has a significant Haitian population.

According to Father Rousseau, now that the tone of the gatherings has changed due to the political climate in the island nation, "we [will] reflect on a way to fight the division and bring unity." He noted that the theme for the year is "Haiti 2004: *Kole Tèt Bati Kay*," roughly, "Let us bring ourselves together to build Haiti."

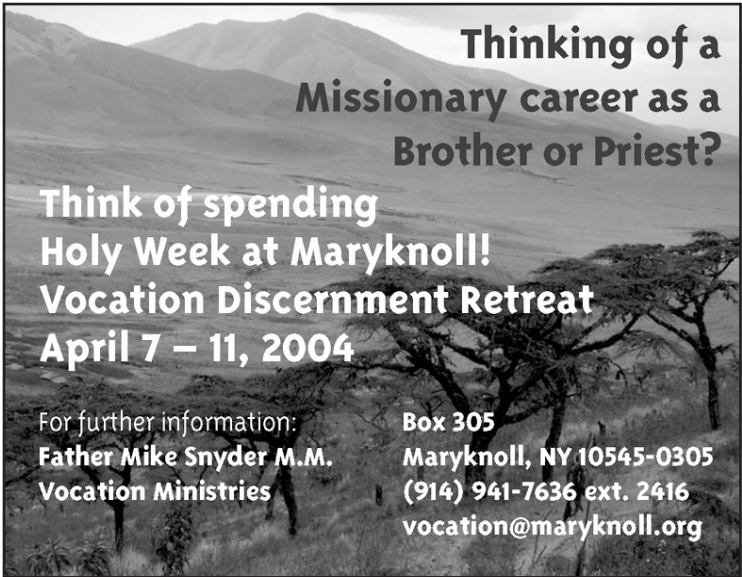
"The message of Jesus Christ has always been a message of peace and reconciliation. We are called to bring peace and conversion," Father Rousseau added.


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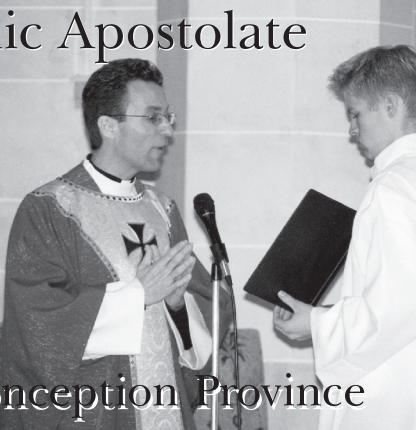

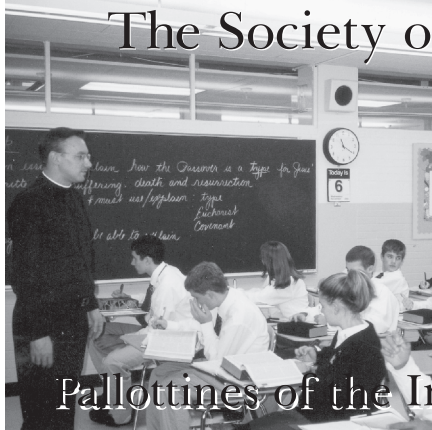
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# Timely forum explores the virtue of responsible citizenship

BY LIESL FORES

Staff Reporter

With the race for the White House heating up, "Faithful Citizenship: A Catholic Call to Political Responsibility," was the topic of two well-timed workshops, sponsored by several offices of the Archdiocese of Newark.

Held last month at the Archdiocesan Center, Newark, the workshops were based on a statement issued recently with the same title by the Administrative Committee of the United States Conference of Catholic Bishops (USCCB).

The objective of both is to inform priests, deacons, religious educators, teachers and ministry leaders of Catholic social teaching, so that they may raise awareness of this, in conjunction with Scripture, to their prospective audiences, in relation to Catholics' civic duties.

In a summary of the USCCB's statement on faithful citizenship, the bishops state, "In the Catholic

tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation. Believers are called to become informed, active, and responsible participants in the political process... This is about more than one election. It involves ongoing participation in the political process."

Joan Rosenhauer, Special Projects Coordinator, Department of Social Development and World Peace, USCCB, was the workshop leader for the second session.

Beginning with an anecdote that she says expresses a common sentiment—often including that of clergy—that one shouldn't mix religion and politics, Rosenhauer attempted to dispel this viewpoint.

According to her, faithful citizenship is not a new idea; there are references in Scripture to being a responsible citizen. Also, the Administrative Committee of the USCCB has issued a statement on faithful citizenship every four years for the past 28 years.

It is not, she continued, partisan politics. The focus is on "issues and priorities that are important to us," she explained; it is not a matter of supporting a particular candidate or political party.

Faithful citizenship is not what Rosenhauer called the concept of "United Catholic States of America." In other words, she said, "We're not imposing our will on everyone. We're saying, 'We want to be part of the debate.'"

And it is not a religious voting bloc. "The bishops recognize that people of good will will disagree," she noted. "They're asking that we carefully consider what the Church is saying" on important issues.

It is, she explained, affirmation of Catholic social teaching, a "fundamental doctrine of our Church."

There are seven major themes of Catholic social teaching: life and dignity of the human person; a call to family, community and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and

rights of workers; solidarity, and care for God's creation.

Rosenhauer commented that Catholic social teaching is often not a part of Catholics' formation. "It is essential that we teach and preach Catholic social teaching... Social ministry and religious education go hand-in-hand."

Faithful citizenship is a call to be responsible citizens, to vote and become involved in the political process, she said, espe-

cially to promote legislation that addresses the seven themes of Catholic social teaching.

Catholics are encouraged to write letters to Congress. Social legislative networks, which are group-based, are one way to correspond with key legislative representatives opinions and petitions regarding particular issues. (The Archdiocesan Human Concerns Office runs a social legislative network.)

It doesn't all come down to one's decision in the voting booth, asserted Rosenhauer. "[Faithful citizenship] has to be woven into parish life and be ongoing."

Rosenhauer cited a kit that has

been sent to all parishes or dioceses in the country by the USCCB to help parish leaders raise awareness of and give instruction on faithful citizenship.

Kay Furlani, Director of the Archdiocesan Human Concerns Office, one of the sponsoring departments, commented that her hopes for people attending the workshops is that they "feel energized to bring the message of citizenship to parishes and feel equipped with tools to implement this."

Eugene Tozzi, Ph.D., the Archdiocesan Associate Director of Catechesis with

Adults and Families, explained that though the workshops had been developed originally for priests and deacons, the USCCB opened them to teachers and leaders of youth and young adult ministries in order to expand the target audience for faithful citizenship and promote instruction of Catholic social teaching at an early stage.

For more information on the Faithful Citizenship program call the Human Concerns Office at (973) 497-4341.

*"Participation in the political process is a moral obligation."*

*-Administrative Committee USCCB*

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April 7      Holy Cross Chapel Mausoleum  
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