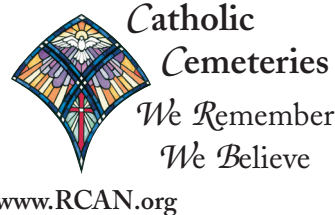


He is risen.
Alleluia!
Alleluia!



The Catholic Advocate

Vol. 53, No. 7

Wednesday, April 7, 2004

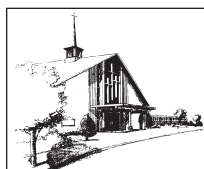
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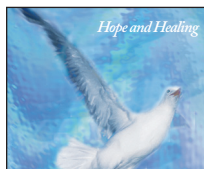
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learn more
about your faith
www.rcan.org



Advocate photo- John F. Cicchine

We bring you the good news that what God promised to the fathers,
this day He has fulfilled to us their children by raising Jesus.

—Acts of the Apostles 13:32-33

More reasons to celebrate the promise



"Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed."
—John 20:8

On Good Friday, I again will join a group of dedicated Catholic men and women in a Living Rosary procession through the streets of Englewood. During our procession we will recreate a Via Dolorosa, the road between the Roman fortress in Jerusalem and Golgotha where Our Lord Jesus Christ walked bowed under the weight of the Cross.

This custom of retracing Jesus' steps began in the early centuries of Christianity. So our annual procession in Englewood, which we tend to think of merely as part of the fabric of the pro-life movement in the Archdiocese,

is actually connected by tradition to Catholics throughout the world and through the ages.

It is a collective journey of shared faith, hope, and conviction. I urge you to join us as we contemplate both spiritually and physically Jesus' love for us.

At each stop along the way, we will remember the Passion of Our Lord, His sacrifice for our redemption. What the world at the time viewed as a defeat, we know

Sincerely
in the
Lord

By Archbishop John J. Myers



given the opportunity to be born, for women and men who themselves have become victims of the culture of death, we will say prayers of thanksgiving. At long last, we can point to "good news" in our struggle to eliminate the pain of abortion. Recently-adopted federal laws prohibit partial birth abortion and

acknowledge that unborn children can be victims of crime. They give all of us who believe in the sanctity of life in its full range of experience—from the moment of conception to natural death—new hope that finally, the long Via Dolorosa of the pro-life movement is leading in a new direction.

That new direction still means further struggle, just as through the Passion of Our Lord each of us is challenged to carry our own Cross to follow Him. But as surely as the suffering that He endured for us provided for the brilliance of the Resurrection and the promise of new life, we can hope that these first steps toward a change in how our society views the defenseless promise a future in which all believe in the sanctity of life.

I know that some will find this hard to believe. Remember, however, that even the beloved apostle, John, was skeptical at first as he rushed to the tomb on Easter morning. He waited outside while Peter, who perhaps only hours before had overcome his own fears and anxieties, entered. But John finally entered, saw the signs, and believed.

The signs of a recommitment to life in this nation are here. This Easter, celebrate in the Risen Lord, and celebrate in a risen pro-life movement.



Archbishop Myers and clergy attend a previous Stations of the Cross for Life in Englewood.

Stewardship

Trust in the Lord proves itself in difficult times

BY ANDREW KACZYNSKI

Associate Director of Stewardship for the Archdiocese

In my last article I wrote of how cooperation with the Lord leads to the practice of good stewardship. For this issue of *The Catholic Advocate* I will focus on trust as it relates to the stewardship way of life.

Mary trusted the Lord when she accepted the call to become the mother of Jesus and said, "I am the servant of the Lord. Let it be done to me as you say." (Luke 1:38) The apostles accepted Jesus' invitation to be "fishers of men" and trusted His invitation to follow Him. Both are examples of complete trust and faith in God's providence. The term "leap of faith" comes to mind.

To trust is to become like a little child. Think of how readily a child places his or her hand in that of his or her parents, particularly in times of doubt and fear. With such a simple action, children let the parent know that they are fully confident they will be taken care of and led where they need to go.

That complete trust is what our heavenly Father asks of us. He calls us to have faith in Him at all times as well as confidence in His boundless love and mercy. We must trust that He will always pro-

vide for our needs, even if the way to it includes pain and suffering.

Job realized this when he said, "We accept good things from God; and should we not accept evil?" (Job 2:10) And, in the most profound statement of trust, he cried, "Slay me though He might, I will wait for Him." (Job 13:15)

Even Jesus teaches us this lesson of trust before His ultimate sacrifice when He said, "Father, if it is Your will, take this cup from Me; yet not My will but Yours be done." (Luke 22:42)

Trust proves itself with the confidence we have in Him through difficult times.

love is healthy and happy. Trust proves itself with the confidence we have in Him through difficult times—periods of desolation, sorrow and pain.

Very often Jesus corrected His apostles for their lack of trust in Him. Knowing that even those closest to Christ struggled at times with trusting Him is somewhat consoling. It gives us hope to renew our confidence in Him after we fail to trust fully.

It also gives us hope to look to Mary who so fully trusted God in order to do whatever He asked of her.

Each of us trusts God to some extent. But the measure of our trust comes not when the sun is shining, the bills are paid, the appliances are all working, and everyone we know and

A stewardship way of life does not guarantee a life without some difficulties and challenges. In fact, many Christians have recognized that the more one shares in the sufferings of Christ, the more one grows to be like Him.

As we strive to be more faithful stewards of God's blessings, sometimes we find ourselves wanting to bargain with the Lord, telling Him we will give more back to Him so long as He keeps certain crosses away from us.

Or, we let Him know that while we will give a great deal back to Him in some areas, He shouldn't expect us to give as fully to other areas.

The moment of truth arrives when pain does enter our lives, or we are confronted with the realization that we are still holding back in our giving. This is the moment, when as stewards, we must choose whether or not to trust God.

May we all take this next step in our journey to live the stewardship way of life. Let us learn to move forward putting our trust in God. May we learn to accept all gifts from God and give back the first fruits of our time, talent, and treasure to the Church and community. Remember, "Let go, and let God!"

The Page 1 photograph, taken by John F. Cicchine, is from a window in the church of Holy Rosary Parish, Jersey City.



USPS-008-380

The Catholic Advocate

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PUBLISHER'S STATEMENT

The Catholic Advocate is published by the Roman Catholic Archdiocese of Newark at 171 Clifton Ave., Newark NJ 07104-9500. Member of the Catholic Press Association and associate member of the New Jersey Press Association. Subscriber to Catholic News Service (CNS). Periodical postage is paid at Newark NJ and at additional offices. Postmaster: Please send address changes to: 171 Clifton Ave, Newark, NJ 07104.

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Outside the U.S.: \$50.00
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FREQUENCY FOR REMAINDER OF YEAR

The Catholic Advocate continues to be a bi-weekly publication. Publication dates for the Year 2004 are: April 21; May 5, 19; June 2, 16, 30; July 14, 28; August 11, 25; September 8, 22; October 6, 20; November 3, 17, and December 8, 22.

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171 Clifton Ave, Newark, NJ 07104

NJPA



ISSN# 1084-3213

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Archbishop's Annual Appeal 2004 objective is in sight with strong parish participation

BY GREG TOBIN
Editor and Associate Publisher

"It's not too late to pledge to this year's Archbishop's Annual Appeal," according to Carla Gonzalez, Director of the Appeal in the Office of Development. "We are doing well but haven't yet reached this year's goal," she added.

The recent pledge weekend, Jan. 31-Feb. 1 brought, and continues to bring in pledges and checks. A telephone follow-up effort will commence next week, in which past contributors will be contacted to renew or increase their pledges.

The AAA office expressed gratitude at the response from parishes and individuals this year, which demonstrates a growth trend over last year. The 2003 AAA effort raised \$10 million in total, of which approximately \$2 million went back to the parishes in the form of rebates.

for so many children living in urban areas, providing assistance to our many financially strapped Catholic schools. The Appeal also helps to support many programs that care for the poor," Gonzalez said.

She explained features of the rebate program, which is offered to the parishes and enhanced each year with such things as "stretch goals" that can both increase the current year's subsidy and reduce the next year's goal.

"Each parish is assigned a goal based on the parish's ordinary income," said the AAA Director. "When the parish reaches its goal, it receives dollar for dollar on the first 20 percent over its goal and then 50 cents on the dollar after that.

Not just a money-raising campaign, the Archbishop's Annual Appeal is a "consciousness-raising" program. "Our task is not only to generate funds through the AAA but to



Discussing the 2004 AAA campaign are, left to right, Most Rev. John J. Myers, Archbishop of Newark, and Deacon Joseph A. Dwyer, Jr., Vice-Chancellor for Administration.

"The AAA is designed to help financially impacted parishes, especially," Gonzalez said. "The more a parish participates, the more the community receives in return."

She added, "This AAA income is possibly the highest single revenue source for a parish on an annual basis—at no cost to the parish itself. Our office handles all communication, paperwork and receives and disburses all the money."

The funds raised by the Appeal help Catholic parishes and schools, programs for the poor, priests in retirement and priestly vocation outreach by the Archdiocesan Office of Vocations—in addition to the direct rebates to parishes.

"These funds provide a safe alternative

For further information on the Archbishop's Annual Appeal, call the Office of Development at (973) 497-4126, or visit the AAA link on the Archdiocesan website at www.rcan.org/aaa.
See related articles on stewardship on Page 2 and Page 7 of this edition of *The Catholic Advocate*.

educate people about the ministries and programs that are made possible through their support of the local Church of Newark," Gonzalez emphasized. "We want people to know how their generosity affects the lives of people in need."

Judging by letters and phone calls received in the Office of Development, the campaign is successful in its evangelizing and educational mission.

"We have answered every letter and every prayer note with a personal letter and followed up with every prayer intention that has been sent in. Deacon Bob Baker (Associate Director of Planned Giving) has helped us stay on top of this," Gonzalez commented.

Deacon Baker related a story: "We were asked to pray for a baby who was diagnosed with inoperable brain tumor, which we did. And later the grandfather of the baby wrote to me to thank us for our prayers. Then we learned that the grandfather died, of a broken heart. This really touched me, and all of us in the office."

He went on to say, "It has been a real eye opener; I can't believe how much need there



Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.
— 1 Peter 4:10

is out there. As a member of ordained clergy, it has been one of the most touching experiences of my life."

There are nursing homes, hospitals, schools and parishes—involving thousands of people—funded by the money raised in the annual campaign.

"My main message to those who participate in the Archbishop's Annual Appeal is 'thank you!'" the Director said. "The faithful of this Archdiocese demonstrate their love of God and their neighbors in a special way when they participate in the AAA program, by being good stewards and part of the larger Christian community. We can't thank them enough."

Parishes are cited for meeting goal

BY LIESL FORES
Staff Reporter

At a recent meeting for the Archbishop's Annual Appeal (AAA), the Archdiocesan Office of Development updated pastors and parish representatives on the status of this year's campaign as well as recognizing contributing parishes from 2003.

After a welcome from Deacon Joseph A. Dwyer, Jr., Vice Chancellor for Administration, and an opening prayer by Bishop Edgar M. da Cunha, S.D.V., Carla Gonzalez, Director of the AAA in the Office of Development, summarized important information regarding AAA 2004.

According to Gonzalez, \$8.1 million—a five and a half percent increase from this time last year—has been raised so far, which will help fund archdiocesan and parish programs and ministries.

Explaining that follow-up is crucial, she encouraged all parishes to conduct their own follow-up effort, whether it be through a mailing or telemarketing. For those that aren't able to do this, the Office of Development will assist them.

"The AAA doesn't end after Pledge Weekend," she noted. "It's a year-round campaign."

Asking that pastors fill out surveys included in a packet they received at the

Continued on page 19

Hispanic director will move to Archdiocese of New York

After 18 years in various positions within the Office of the Hispanic Apostolate, most recently as director, Maricela Quintana, M.C.A., with the approval of Archbishop John J. Myers and the concurrence of Cardinal Edward Egan, has accepted the position of Associate Director for Administration and Programs at the Northeast Hispanic Catholic Center in New York City.

While she will still serve as a resource for the Archdiocese of Newark, in her new position she will be able to have an even greater impact on the 36 dioceses of Episcopal Regions I, II, III and IV, which the Center serves.

Newark and the four suffra-



Maricela Quintana, M.C.A.

gan sees of New Jersey are in Region III, along with the Archdiocese of Philadelphia and the suffragan dioceses of Pennsylvania.

Archbishop Myers has established a search committee to look for Quintana's replacement. Msgr. Richard Arnholts, Vicar for Pastoral Life, announced the news last week to the chancery office staff.

Pro-life forces praise Senate for unborn victims legislation

WASHINGTON (CNS) — Passage of the Unborn Victims of Violence Act by the U.S. Senate drew praise from pro-life groups and criticism from advocates of keeping abortion legal.

"We applaud the Senate for voting for justice for women and their children," said Cathy Cleaver Ruse, the director of planning and information for the U.S. Catholic bishops' Secretariat for Pro-Life Activities.

"No woman should ever be told she lost nothing when she loses her child to a brutal attacker," Ruse added.

The Senate approved the bill

by a vote of 61-38 March 25. It had passed in the House Feb. 26 by a vote of 254-163.

President Bush said he looked forward to signing it into law.

"Pregnant women who have been harmed by violence, and their families, know that there are two victims—the mother and the unborn child—and both victims should be protected by federal law," the president said.

Massachusetts Sen. John Kerry, the presumptive Democratic candidate for president this fall, voted against the bill.

The Unborn Victims of Violence Act is also known as "Laci and Conner's Law" after Laci Peterson and her unborn son, Conner, whose disappearance and death in California drew national attention.

Under the law, anyone who

harms a woman's unborn child while committing a federal crime, such as assaulting the woman on federal property, commits a distinct federal crime against the child in addition to the crime against the woman.

The week before the Senate vote Cardinal William H. Keeler of Baltimore, Chairman of the USCCB's Committee on Pro-Life Activities, urged passage of the bill. "This bill simply ensures that both mother and child are protected from violent assault and murder," he said.

Ruse, responding to attacks on the legislation by supporters of legal abortion, said, "We are grateful to the Senate for ignoring the offensive claims of the abortion lobby and its allies in Congress."

Father Groeschel begins physical therapy in hospital

Father Benedict Groeschel, a founder of the Franciscan Friars of the Renewal, has begun physical therapy in a Florida hospital from serious injuries sustained Jan. 11 when he was struck by a car near Orlando International Airport.

Father Glenn Sudano, superior of the Friars, said March 20 that doctors were not ready to predict how complete Father Groeschel's recovery would be.

The prolific author and host of his own program on the Eternal Word Television Network, said via the internet last week from his hospital bed, "From what I am told, I am making progress in my recovery; however, there are still big challenges ahead such as learning again to walk and regaining full use of my right arm."

Earlier this month Father Groeschel noted it was the "first opportunity" he had had to thank those who were caring for him. "I was deeply moved by the amount of prayer cards and emails from many, many people. I don't know how to repay them for their expressions of support and letters of encouragement."

Prayers of gratitude

He expressed his gratitude "for the brothers who have attended to my needs... they have shown infinite patience to a person in a desperate situation." Father Groeschel went on to note "when we say love and faith are dying away in this country, here we see so much dedication and care—the attendants, nurses, specialists and of course, the doctors."

The esteem in which Father Groeschel is held has become evident in the worldwide outpouring of good wishes for a speedy recovery to the Franciscan Friars of the Renewal website.

From Father Albin J. Grous at the Vatican comes, "It is great to hear your voice again, even though it is 'virtual.'"

"My family and I continue to pray for your speedy recovery and thank God for the grace of your vocation," says an Illinois man. A Staten Island woman told Father Groeschel, "My husband and I are overjoyed that you are able to speak. We thank God for the gift of you to the world." From a family in San Diego, CA, came the words, "We are praying for you."

Reflecting on his experience, Father Groeschel said, "It seems to me that the spiritual answer is to be found in neither optimism nor pessimism about the future. We may not know His will for us; however, it will be fulfilled if we keep the commandments and take the opportunities for doing good that are set before us. It is out of two things, acceptance and obedience to God, that we receive the great gift of peace."

Jesus said, "Do you love me?"
Peter responded. "Lord, you know all things; You know that I love you."
Jesus said, "Then feed my sheep."
(cf: John 21:17)

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HIV/AIDS concerns

WASHINGTON (CNS)—In the board rooms of corporate America and in the halls of Congress, religious leaders are using new tools and old tactics to effect change on such long-standing concerns as U.S. foreign aid and care for those with HIV and AIDS in the Third World.

A delegation of Christian leaders, including Catholic Bishop John H. Ricard of Pensacola-Tallahassee, FL, spent the day in Washington March 25 in conversations with two U.S. senators, National Security Adviser Condoleezza Rice and Bush administration officials heading up the Millennium Challenge Corporation and the U.S. global AIDS initiative. Their goal was to hold the U.S. government to monetary commitments made by President Bush to those and other initiatives designed to reduce hunger, poverty and disease in the world's poorest countries.

Meanwhile, religious groups were coming together to confront the HIV/AIDS pandemic from another angle, as churches and religious communities holding stock in four major pharmaceutical companies united to demand an accounting of the companies' efforts against AIDS and other diseases decimating Third World populations.

Secularism is cited

VATICAN CITY (CNS)—Pope John Paul II encouraged the bishops of Australia to be strong, courageous and faith-filled as they defend Catholic teaching and

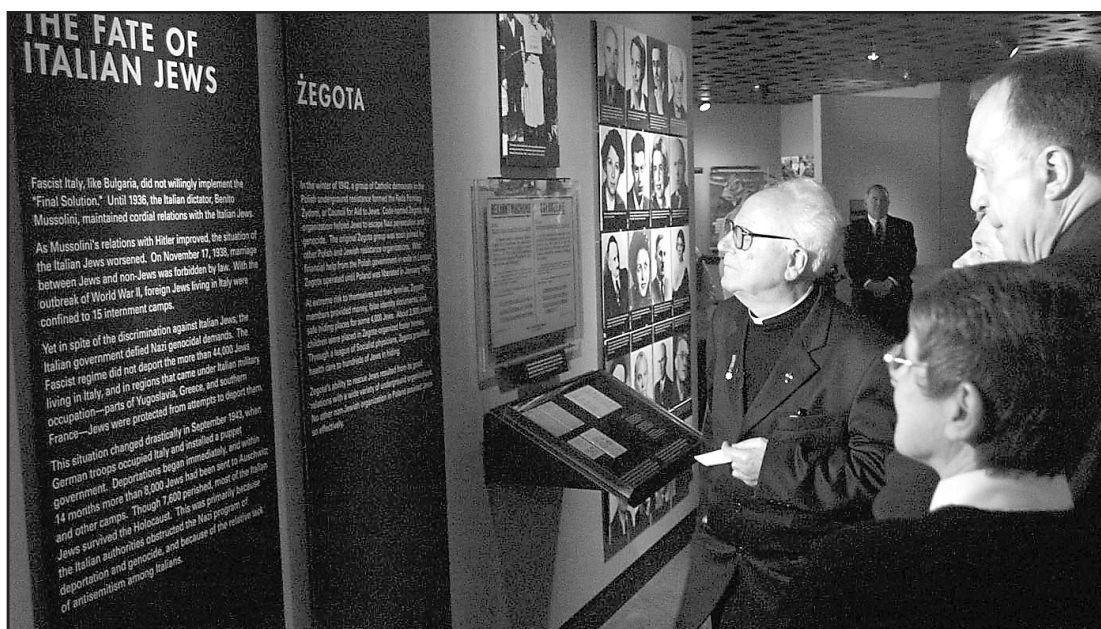
moral values in an increasingly secular society. While thousands of Australian Catholics live and share their faith, "it is also true that the pernicious ideology of secularism has found fertile ground in Australia," the pope told the bishops in a March 26 message.

The pope met the bishops as a group at the end of their *ad limina* visits, which heads of dioceses are required to make every five years. Pope John Paul said the reports each diocesan bishop sent to the Vatican and the private discussions he had with each bishop over the course of two weeks illustrated the threats of secularism.

Leaders recommit

WARSAW, Poland (CNS)—European religious leaders have recommitted themselves to fighting fear, distrust and terrorism. "Drawing on our spiritual resources, we recommit ourselves to preventing fear and distrust from spreading among peoples and communities and to strengthening our common hope for a future without injustice and violence," said a statement by the European Council of Religious Leaders.

In a statement released after its March 22-23 meeting in Moscow, the 30-member council condemned the March 22 killing of Hamas leader Ahmed Yassin, all forms of terrorism in the Middle East and the March 11 terrorist bombings of commuter trains in Madrid, Spain. The statement, co-signed by Cardinal Godfried Danneels of Mechelen-Brussels,



Franciscan Father Aldo Brunacci of the Cathedral of San Rufino in Assisi, Italy, attends an exhibit at the U.S. Holocaust Memorial Museum in Washington, DC late last month. He was accompanied by Franciscan Father Dominic Monti, interim president of St. Bonaventure University, and president-elect Franciscan Sister Margaret Carney. Father Brunacci, who was to receive St. Bonaventure University's national Guadete Medal for his World War II activities, provided shelter and new identities for Jews fleeing the Nazis and arranged for Jewish children to receive instruction in Judaism.

president of the Belgian bishops' conference, and Russian Orthodox Metropolitan Kirill of Smolensk and Kaliningrad, appealed to Muslim, Jewish and Christian leaders to advance the peace process in the Middle East.

A welcome ruling

OTTAWA (CNS)—A Canadian bishops' lawyer welcomed the Supreme Court decision not to rule on whether the Church in Canada can be sued. The effect of the ruling is to "leave in place the other decisions in Canada that say the Roman Catholic Church is not a suable entity,"

said William Sammon, lawyer for the Canadian Conference of Catholic Bishops.

"Those decisions are still good law, and so from that perspective we're certainly pleased with the court's decision," he commented. In its unanimous ruling handed down March 25, the Supreme Court of Canada said the record is "too weak" to responsibly embark on "the important and difficult

question of whether the Roman Catholic Church can be held liable in a case such as this."

However the nine-member court reinstated a lower court ruling that the Diocese of St. George's in Newfoundland was vicariously liable for action committed by one of its priests. Vicarious liability occurs when a wrongful action is not primarily attributed to the head of an organization,

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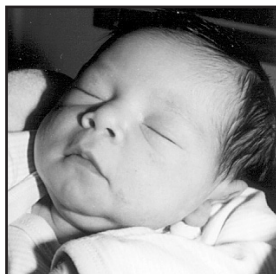
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April 9
Our Lady of Mount Carmel Parish, Nutley, Living Stations of the Cross, 7:30 p.m. Students from the youth ministries of the host parish and St. Mary Parish, also in Nutley, will participate. Call (973) 667-2580.

St. Joseph of the Palisades Parish, West New York, Immaculate Heart of Mary Chapel, North Bergen. Stations of the Cross, 7 p.m.

April 13
St. Mary Parish, Nutley, 7 p.m., parish center, bereavement group, eight-week session. Call Patricia (973) 235-0234.

April 14
Holy Spirit Parish, Union, a Remembrance Mass for those who have lost a child, 7 p.m. The children’s names will be read aloud.

April 15
St. Thomas the Apostle Parish, Bloomfield, a discussion of the film *The Passion of the Christ*, 7:30 to 9:30 p.m. Registration required. Call Anna (973) 338-9538.

April 17
St. Andrew Parish, Westwood, Bereavement Mass, 12 noon. Call (201) 666-1100.

St. John the Apostle Parish, Linden, Rosary Altar Society, a Day of Recollection, 8:30 a.m. to 3 p.m. Mass and confession. Cost \$10, breakfast and lunch included. Father Joseph Sheehan of St. John’s will speak. Call (732) 381-9227 or (732) 499-9730.

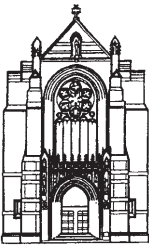
Our Lady of Peace Parish, New Providence, Mass and Sacrament of Anointing of the Sick and Elderly, 2 p.m.

Sacred Heart Parish, (Vailsburg) Newark, Tricky Tray fundraiser, noon to 4 p.m., school cafeteria. Cost \$20, includes lunch and 25 raffle tickets. Call (973) 373-9790.

St. Francis Xavier Parish, Newark, blessing of a new Statue of the Divine Mercy and Mass of Thanksgiving by Archbishop John J. Myers, 5:30 p.m. The blessing marks the beginning of the new Sanctuary of the Divine Mercy starting April 23 and every Friday, 3 p.m., recitation of the Chaplet with exposition of the Blessed Sacrament. Call (973) 482-8410.

April 18
St. Michael Parish, Union, a Spring Sing-A-Long, 5 p.m., featuring contemporary Christian music. Open to the community.

April 19
Queen of Peace Parish, North Arlington, monthly exposition of the Blessed Sacrament, Convent Chapel, 9:30 a.m. to 5 p.m.



St. Stephen Parish, Kearny, annual Game Night, 7:30 p.m., lower church. Bring own cards or table games. Call (201) 998-3314 weekdays 9 a.m. to 3 p.m.

April 23
St. Agnes School, Clark, “Not Just for Millionaires” art auction, 7 p.m. Bids between \$50 and \$300. Tickets \$15 per person, \$20 per couple. Call Ellen Tavormina (908) 226-1958.

Lyndhurst Knights of Columbus 2396, annual Tricky Tray including catered dinner. Cost \$18. Call Kim (201) 935-7570 or Jim (201) 460-1330.

April 25
Our Lady of Mount Carmel Parish, Jersey City, a Day of Recollection at St. Joseph Shrine, Stirling. Cost \$30 includes breakfast, lunch and transportation. Call (201) 435-7080.

April 28
St. Antoninus Parish, Newark, begins its “Life in the Spirit 2004” seminar, 8 to 9:30 p.m. Wednesdays through June 2. On May 30, Father Bill Halbing, Pastor, will lead prayers for Baptism in the Holy Spirit at the 10 a.m. Mass. Pre-registration required. Call George and Maryann at (201) 933-5983 or email georgemaryann@hotmail.com.

Local Highlights

Divine Mercy Sunday
• St. Lucy Parish, Newark, 12:15 p.m. Mass followed by exposition of the Most Blessed Sacrament; private adoration, recitation of the Rosary and the Divine Mercy Chaplet until 4:45 p.m. Confessions will be heard. At 4:45 p.m., benediction of the Most Blessed Sacrament, and Mass celebrated by Father Dante. After Mass, kissing of the first class relic of St. Faustina.

• Our Lady of Mount Virgin, Garfield, a bus trip to visit the Shrine of Divine Mercy in Stockbridge, MA. The bus will leave the parish at 7:30 a.m. Call Rosetta Bontempo at (973) 478-6823.

• St. Philomena Parish, Livingston, celebration of the Universal Feast of Divine Mercy, April 18, Mass, 2 p.m. Included will be the Chaplet of Divine Mercy, Eucharistic Adoration and Benediction.

Annulment Evenings
• The Family Life Ministries and the Metropolitan Tribunal of the Archdiocese of Newark are sponsoring a series of Annulment Information Evenings. At each session, a Canon Lawyer from the Tribunal will provide the most recent guidelines, theology and requisites for obtaining an

annulment from the Church. The next evening will be Wednesday, April 14, 7:30 to 9:30 p.m., at St. Michael Parish, Cranford. Call (973) 497-4327.

Auctions
• Holy Family Academy, Bayonne, will host an auction to benefit its scholarship fund on April 23, 7 p.m., at Mayfair Farms, West Orange. Cost is \$60 and includes buffet dinner: Call (201) 436-9144 or (201) 339-7341.

Lectures
• Caldwell College invites educational specialists and parents to observe National Autism Awareness Month during April by attending Applied Behavior Analysis (ABA) and Autism: Opening Doors, a new lecture series on April 13, 27 and

May 4, 7 to 9 p.m. Fee for the series is \$60; \$25 for individual lectures. Visit www.caldwell.edu/graduate or call (973) 618-3408.

• Nobel Prize-winning poet Seamus Heaney will read his work and answer questions at the College of Saint Elizabeth, Morristown, on April 22, 7 p.m. Free of charge. Space limited. Call (973) 290-4450.

• William Noé Field Lecture Series: Restoration, Research, Writing, Renewal, will feature, Greg Tobin, Editor and Associate Publisher of *The Catholic Advocate* will speak on “A Historical Look at the Structures of the Archdiocese of Newark,” in the Beck Room of Seton Hall University, South Orange, April 14, 6 p.m. Free admission.

Dinners
• Felician College will host the 22nd annual Founder’s Day Dinner Dance for student scholarships, April 22, at the Crowne Plaza Meadowlands Hotel, Secaucus. The black-tie optional event begins at 6 p.m. followed by dinner and dancing at 7:30 p.m. Tickets cost \$500 and may be reserved by calling (201) 559-3314.

• The Alumni Association of St. Patrick High School, Elizabeth, will announce its 2004 Hall of Fame Inductees, who will be honored at the 13th Annual Hall of Fame Dinner, April 17. The induction ceremony will be held at the Gran Centurions, 440 Madison Hill Rd., Clark, at 7 p.m. Tickets \$45. Call (908) 353-5220.

Miscellaneous
• As part of Fort Lee’s centennial celebration, the Academy of the Holy Angels (AHA) will be honored as a major part of the community’s history with an exhibit at the Fort Lee Museum in May. The school is asking AHA graduates to lend their AHA memorabilia to them for display at the exhibit. Call

(201) 768-7822, ext. 250 or email alumnae@holyangels.org.


Employment Fair
• Catholic Community Services, Department of Education, will hold an Employment Fair Open House, April 15, 3 to 6 p.m. at 505 South Ave. East, Cranford. Positions are available in early childhood/and secondary level programs: director of support services, assistant principal, art teachers, instructional assistants, music teachers, speech and language therapists, occupational therapists, school nurses, subject area teachers and teacher of the handicapped. Candidates must possess or be graduating with appropriate certification. Call Roberta Baroska (908) 497-3943.

Singles
• St. Phil’s Singles will play volleyball at the St. Philomena’s School Gym, 386 South Livingston Ave., Livingston, on Saturday, April 17, at 7:30 p.m. Call (973) 340-4001 or visit www.homestead.com/stphilssingles for more information.

Reunions
• An all years reunion of St. Michael’s high school and grammar school, Jersey City, is taking place on Friday evening, April 16, from 7 to 11 p.m. at the Hi Hat, Bayonne. Cost is \$35 and includes dinner, beverages and a DJ. Call (201) 823-3532.

Meetings
• The next Newark Chapter meeting of the National Association of Pastoral Musicians, “Working with Instrumentalists and Their Instruments,” will be held on April 19, at Saint Margaret of Cortona Parish, Little Ferry, from 7:30-9:30 p.m. Speaker will be John Miller, Director of Music at the Cathedral Basilica of the Sacred Heart, Newark. Call (201) 641-2988.

Novarcensis: A Look Back at Our History


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.

- 145 years ago...**
April 3. St. Mary Parish, Jersey City, founded (merged into Parish of the Resurrection, 1997).
- 133 years ago...**
April 18. Sacred Heart Parish, Elizabeth, incorporated (now Our Lady of Fatima Parish).
- 124 years ago...**
April 18. St. Joseph Church, Newark (now the Priory Restaurant).
- 94 years ago...**
April 4. St. Charles Borromeo Parish, Newark, incorporated (merged with Blessed Sacrament, 1999).
- 82 years ago...**
April 8. Immaculate Conception Parish, Newark, founded.
- 77 years ago...**
April 16. Justin J. McCarthy (later Auxiliary Bishop of Newark and Bishop of Camden) ordained a priest in Rome.
- 70 years ago...**
April 12. St. Joseph Parish, West Orange, incorporated.
- 54 years ago...**
April 1. St. Paul the Apostle Church, Irvington, dedicated.
- 30 years ago...**
April 2. Most Rev. Peter L. Gerety, Bishop of Portland, ME, appointed third Archbishop of Newark.

Novarcensis means “Newark” in Latin

Just the facts regarding BFEC

Editor:
As a *Star Ledger* columnist, Bob Braun (“A good deed, an unexpected burden,” March 31) has every right to voice his opinion, but please make that opinion based on the facts.

The archbishop did not close Bishop Francis Essex Catholic (BFEC). After years of struggling, the school’s board realized that insurmountable problems at the school could not be fixed. Archbishop Myers accepted that decision. The Archdiocese still owns the property, which East Orange is now using to meet critical education needs of all children in East Orange.

When Brian Froehlich offered a plan that appeared to make sense—start over, build the student body over time, and seek a quality alternative to the past—Archbishop Myers in fact gave permission for a new school to be called Essex Catholic.

The Archdiocese did not “maroon” BFEC students. In fact, 15 schools in the Archdiocese—not three private “wealthier” schools, as Mr. Braun would have readers believe—provided homes for 128 of the 171 former BFEC students whose parents and grandparents wanted their sons and grandsons to receive a Catholic education. Most of the 128 students went to schools other than the few Mr. Braun mentioned. In fairness, he should have mentioned them as well.

Braun’s statement about Mr. Froehlich’s belief that other schools may soon close is conjecture, but I guess these days conjecture trumps facts.

However, what is most telling in Braun’s column is a recognition of Mr. Froehlich’s problems with administrators at Essex Catholic—administrators who were involved in the former school—and the general abandonment

by the Essex Catholic alumni base. The Archdiocese has been in education for 150 years, and we have come to recognize the harsh reality of the need to close a school when certain standards are not met. We sympathize with Mr. Froehlich when he says, “My motives have been questioned because of the decisions I’ve had to make.” That is exactly what is happening to the Archdiocese when it has to make difficult decisions.

James G. Goodness
Director of Communications
Archdiocese of Newark

Lift up the Cross

Editor,
In our own country, many are trying to eliminate any public display of religion or prayer. Will we stand by as others try to take all meaning out of Christmas and Easter? Will we stand by as others tell us that an unborn baby is disposable?

No! We must take a stand to show our faith publicly. We must stand with Jesus! How can we start?

I propose that every Christian put a cross on their lawn on Good Friday and leave it up until Easter. For example the cross could be about six feet tall, made of lumber and illuminated by a spotlight. These crosses would stand on the front lawn of every Christian home in America to proclaim to the world, “I am not afraid to show my faith! I will stand with Jesus!”

I am 14 years old. I humbly ask for your help—not only by putting a cross on your lawn, but by spearheading the Lift High the Cross Campaign in your parish, diocese, Christian church and community.

Please help me to spread this campaign as far as possible!

Chelsea O’Connor
Clarendon, NY

The victims are all too real

The Unborn Victims of Violence Act is the law of the land. It is about time. The halls of the United States Congress, which too often have been hostile to the pro-life movement, have at long last given those fighting for the sanctity of the lives of God’s children a significant legislative victory.

In February the House voted 254-163 to pass the groundbreaking legislation. Last month the Senate did likewise by a 61-38 margin. Such strong endorsement by both sides of the aisle is welcome and encouraging.

President Bush signed it into law April 1. Commenting on the Senate vote, Cathy Cleaver Ruse, Director of Planning and Information for the U.S. Catholic bishops’ Secretariat for Pro-Life Activities, said it best, characterizing the vote as one for “justice for women and their children.... no woman should ever be told she lost nothing when she loses her child to a brutal attacker.”

The Unborn Victims of Violence Act is also known as Laci and Conner’s Law, after the California mother and child allegedly murdered by the father.

Under the law, anyone who harms a woman’s child while committing a federal crime, such as assault on federal property, commits a specific federal crime against the child in addition to the woman.

A good barometer of the new law can be found in the predictable reaction of abortion advocates who see it as a blow to legalized abortion.

The legislation is a good first step in an arduous fight that will not be over until the Supreme Court’s infamous 1973 Roe v. Wade decision legalizing abortion is overturned. Still the new law has unequivocally and forever established the fact that a preborn baby is a human being. It is absurd, however, that it only applies to federal property. Are a mother and her unborn child any less of a victim if they are attacked on private property?

Complacency is not in the vocabulary of the pro-life forces. The vital momentum provided by the new law must be utilized to its fullest. After all an aborted baby is certainly an unborn victim of violence.

A national responsibility

Generosity in this year’s national Catholic Home Missions Appeal is needed now more than ever.

The Archdiocese of Newark will take part in the annual collection the weekend of April 24-25.

The Appeal is unique in that it enables Catholics from the more prosperous areas of the country to assist the missions in the all too many pockets of poverty in rural America.

Mission dioceses, which chronically have scant reserves to do their vital work, are particular victims of the economic downturn affecting the entire country.

From the Deep South the Mountain West, the Appeal will help fellow Catholics live out their faith under difficult circumstances. This is especially so in sections of the United States where the Church is quite fragile.

Funds raised during the Appeal weekend will be used for the basics of maintaining the Catholic faith for fellow Americans who need it most.

What is the role that tithing plays in stewardship?

BY DAVID OSBORNE
Special to The Catholic Advocate

Tithing is a concept with which many Catholics are unfamiliar. A strict definition of tithe is a “tenth part of all profits owed to God and given in gratitude through a church in recognition of His dominion over us and graciousness to us.”

However, the average Catholic gives only about one percent of his or her income to support his or her parish. Catholics have a long-established pattern of contributing less to the Church than nearly every other Christian denomination, ranking 23rd among the 25 largest denominations. This amounts to a difference of \$7.5 billion a year versus Protestant counterparts, or about \$400,000 per parish.

The origin of tithing is quite ancient.

We first hear of it in the Bible with the story of Abraham. He is seen as following tradition by offering tithes to God’s priest, Melchisedech (Gn 14:20). In Genesis 28:22, Jacob is recorded as giving a tithe of all his possessions to the Lord: “The Lord will be my God...and of all that God gives me I will surely give a tenth to God.”

At the Church’s beginning, the faithful made spontaneous offerings to provide for the practical needs of the Church and carrying out the Gospel mission. The early councils reiterated the importance of tithing back to God through His Church to help build His Kingdom.

While tithing in Christendom was never quantified, as in the Old Testament requirement of 10%, Christian writers speak of tithing in the context of stewardship as following Jesus’ example:

“Give, and it will be given to you. For by your standard of measure it will be measured to back to you.” (Luke 6:38)

It is therefore expected that one will reflect upon his or her conscience and ability to give generously back to God in proportion to how generous God has been to him or her.

“Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received” (1Peter 4:10).

The Church’s mission to help build the Kingdom of God’s love into people’s hearts has always needed the support of the faithful and can only advance by their corresponding generosity. While stewardship means more than a financial giving, here are some options you may consider to assure the proper support of the Church’s mission:

- Reflect on your stewardship response to God and ways you can enhance your support through your parish.
 - Decide annually how much you will contribute and budget your time and money accordingly.
 - Plan your estate charitable gifts and consider following the U.S. bishops’ model of giving at least half to your parish.
 - Use dual-purpose dollars. Sign up for your company’s matching gift program, or if you need to invest for retirement income, you can use instruments like charitable gift annuities that can also help support the Church’s mission.
- David Osborne is the Director of Planned Giving in the Office of Development of the Archdiocese of Newark.*

Our Lord's Passion and suffering a sacred ritual

The events of Holy Week did not occur in isolation. They took place against the backdrop of the life and worship of the people of Israel in the time and life of Jesus.

Therefore, over the last two articles in *The Catholic Advocate*, I have tried to give a small indication of the Jewish liturgical background of Our Lord's Passion as it affects my own devotion. For example, in the Passion narrative according to St. John, Jesus is surely our Paschal Sacrifice whose blood takes away the sins of the world.

Secondly, at the very hour when Our Lord undergoes examination by the high priest during His trial, I envision our patient Jesus undergoing inspection like the lambs that were offered each morning and each afternoon in the Temple of Jerusalem as the Tamid sacrifices. In St. Luke, Jesus died at the time of evening sacrifice. Jesus became our own perpetual sacrifice. He was offered once. But on thousands of our altars today, through the hands of His priests, He represents Himself to the Father in atonement for our sins.

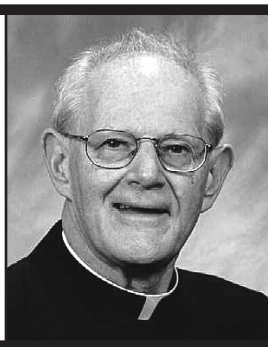
But there is more. The distinguished Scripture scholar Father Raymond Brown takes careful note of a ritual described in Deuteronomy. When a person was found murdered near a village, the elders of the village were commanded to take a heifer and to cut its throat over a stream.

Then all the elders of the village were to wash their hands over the heifer and say, "Our hands did not shed his blood. Absolve, O Lord, your people Israel... Thus they shall be absolved from the guilt of bloodshed" (Dt 21:7). The heifer was the atonement for the guilt incurred by the villagers for not protecting an innocent man's life.

St. Matthew—a Jew writing for Jews—could not fail to see the implications of Pilate's actions when he

Voices

By Msgr. John Gilchrist



washed his hands and said, "I am innocent of this man's blood" (Mt 27:24).

Moreover, every year at Yom Kippur, in the temple, two goats were brought into the area between the altar and the porch. The priest drew two lots, one in each hand. The goats stood before him, one on the right and one on the left.

The lot that held the name of God was touched to one

goat. The lot that held the name "Azazel" (the devil) was placed on the other goat. That goat became the "scapegoat."

Then they tied a crimson string to the horn of the scapegoat dedicated to Azazel. The priest put both of his hands on the head of that goat. The purpose, symbolically, was to lay the collective guilt and sins of all the people upon one creature.

Then, as the people drove it away, they struck the animal, pulled its wool, spit on it, kicked it and drove it three miles outside of Jerusalem where it was pushed off a cliff.

According to legend, another red ribbon tied to the door of the temple would turn white at the moment the unfortunate beast fell to its death.

Because "He surrendered Himself to death and was

counted among the wicked, He shall take away the sins of many and win pardon for their offenses" (Is 53:12). Jesus is our scapegoat. "Crucify Him!" they cried (Mk 15:13). And they treated Him as they wanted.

I see Jesus beaten, torn and tortured. "Yet it was our infirmities He bore, our sufferings that He endured" (Is. 53:4). "But He was pierced for our offenses, crushed for our sins" (Is 53:5).

So if we understand properly the Gospels of our evangelists, Matthew, Mark, Luke and John, they present Our Lord's Passion and suffering not merely as a grim isolated punishment for our sins, but as a sacred ritual. The people of the time of the Gospel writers would clearly have understood the message.

"When Moses had read all of the commandments, he took the blood of goats and calves together with water and crimson wool and hyssop and sprinkled the book and all the people saying, 'This is the blood of the covenant'" (Ex 9:19).

All of us might gratefully say today, "His blood be upon us and upon our children." For Jesus said, "This is my blood, the blood of the covenant to be poured out on behalf of many for the forgiveness of sins" (Mt 26:28).

Finally, as Jesus died, He cried out, "Eloi, Eloi, lama sabachani." (My God, my God, why have You abandoned Me?) These are the first words of Psalm 22; but this is not a psalm of despair. It is titled by the Scripture writer, "According to the tune of the 'Hind of the Dawn.'" It is a psalm that ends in triumph and resurrection.

Here are the words: "To Him (the Lord) alone shall bow down all who sleep in the earth. Before Him shall bend all who go down to the dust. And to Him my soul shall live" (Ps 22:30).

Jesus rose from the dead—our Paschal Lamb, our Tamid sacrifice, our heifer, our scapegoat. He endured all things so that we might have eternal life. Amen. Alleluia!

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

A word, an event, our salvation: Resurrection

For those of us who like to page through dictionaries, or who love playing with words, the "re" words are interesting. We have everything from reintroduce and retaliate to reconstruction and refund.

Then we come to Resurrection. A rising from the dead. Coming to life all over again.

What a beautiful story it is: a story of hope and courage, a story of love overcoming all odds. When the disciples and His mother were cast into deepest despair, when they were preparing for a life without Him, their beloved Son and friend and leader, the man whom they knew to be the Son of God, they find He isn't dead at all.

When they had just witnessed the most horrible execution anyone could ever envision...everything changes.

Now that the Sabbath is over, Mary Magdalene goes to the tomb to finish the burial preparations. She wants to anoint the body the way the Jewish law decrees. Mary, probably in agreement with Mary, His mother, wants to make things right.

But when she arrives at the tomb, she realizes she doesn't have to make things right, that He has made things right himself. He is no longer in the tomb. He has raised Himself from the dead.

The wonderful thing about the Resurrection is that it is not just a historical incident. It's not something that happened once 2000 years ago and can only be read about in Scriptures. If we're lucky, the Resurrection happens again and again, over and over.

We've all had resurrections. For most of us they are not near-death experiences, but times when our faith was dead.

Over the Coffee Cup

By Mary Costello



Faith in Christ, faith in our fellow human beings, faith in ourselves was gone, wiped away by doubt, by confusion, by anxiety, or fear or loneliness.

I know because it's happened to me dozens of times, probably because I'm so easily thrown into the abyss of despair. A single word from a boss, a bad review of something I've written, a problem experienced by one of our children and I'm off and running into that three ring circus where I know I'm the stupidest person on earth, the worst mother and the winner of the "Worst Wife of the Millennium" award.

So I do what I have to do, the only thing I can do. I go to my knees and ask for comfort. And it never fails.

Just at the right moment, when all seems lost, someone comes. Sometimes it's a real live person with a message of

The wonderful thing about the Resurrection is that it is not just a historical incident.

comfort (or even of distraction).

Sometimes it's my very own vision of an angel who reminds me of the one worthwhile thing I did, makes me laugh at myself, or who, when all else fails, offers me a plate of brownies. And I know whose hand sent that person to me; whose voice directed her to call me just when I was feeling so lousy.

So I am resurrected.

Easter Week is a good time to remember the resurrections in our own lives. The times when He has come to us, when we have felt His presence, been renewed, uplifted and strengthened by His forgiveness and His love.

It's as easy to lose sight of the Resurrection at Easter as it is to lose sight of the Baby on Christmas morn. In mid-

winter we have the shopping and the baking and the cards to think about.

In the newness of spring-time we have the stylish outfit, the spiral baked ham and that certain, hard-to-find brand of chocolate-covered

marshmallow bunnies the kids love.

It's there, it's true; we know it happened. But until we make it something that burns in our hearts, it doesn't mean anything.

Until we take the Resurrection out of the dictionary and put it in our kitchens, in our offices, in the classroom and in our very lives, it doesn't mean very much at all.

Mary Costello is a freelance columnist.

Youth called to active participation

VATICAN CITY (CNS) — Pope John Paul II told university students to lead an active life in the Church so they can face “what are often difficult environments.”

In a written message to participants of this year’s International Youth Forum March 31-April 4 outside of Rome, the pope urged students to deepen their personal relationships with Christ through active participation in the Church.

“If your faith is linked merely to fragments of tradition, fine sentiments or a generic religious identity, you will certainly not be able to withstand the impact of the environment you are in,” his message said.

“Do not remain isolated in what are often difficult environments, but play an active part in the life of Church associations, movements and communities operating in the university environment,” the pope said.

Some 300 university students from almost 100 countries traveled to the Roman hill town of Rocca di Papa for the five-day event sponsored by the Pontifical Council for the Laity. Bishop Josef Clemens, council secretary, read the pope’s message to participants March 31.

“Jesus is the truth of the universe and of history, the meaning and destiny of human existence, the foundation of all reality,” the pope said in his message.

“It is your responsibility; you who have welcomed the truth as the vocation and certitude of your lives,” to pay witness to and live out that truth, the message said.

“It is not enough to ‘speak’ about Jesus to young undergraduates: We must also ‘show’ Jesus to them, through the eloquent witness of our lives,” it said.

Guest speakers from around the world, including Harvard law professor Mary Ann Glendon, were invited to help lead

discussion and reflection on the forum’s theme of “Youth and University: Witnessing to Christ in the University World.”

Forum participants joined young people from Rome and the pope April 1 and Palm Sunday, April 4, for the Rome diocesan celebration of World Youth Day in St. Peter’s Square.

Penance rediscovery urged

VATICAN CITY (CNS) — The path to holiness passes through the confessional, Pope John Paul II said.

Addressing participants of a Vatican-sponsored study seminar March 27, the pope said the sacrament of penance deserves rediscovery as a moment of purification and spiritual enlightenment. It’s not something Catholics can do without, he said.

“It would be an illusion to want to become holy, which is the vocation everyone receives from God, without approaching with frequency and fervor this sacrament of conversion and sanctification,” he said.

The pope said going to confession by its very nature brings purification, as the penitent bares his conscience and feels the deep need forgiveness and spiritual regeneration.

“We will never be holy enough not to need this sacramental purification. A humble confession, carried out with love, induces an increasingly delicate purity in the service of God,” he said.

He said confessors should act as spiritual guides to penitents, helping them to recognize their sins and commit themselves to avoiding sin in the future.

Penance is also necessary for priests, he said. “Even if we are called to exercise the sacramental ministry, we have our own faults in need of remittance,” he said.

The Pope Speaks

Pope John Paul II



God’s saving plan

Dear brothers and sisters,

The canticle, which we heard at the beginning of today’s audience, is drawn from the book of Revelation. It depicts a glorious heavenly scene with the entire people of God singing a hymn of exultation before the Lord enthroned in glory.

Christ crucified and risen is portrayed as the Lamb who was slain and now lives forever. It is He who breaks open the seals of the book, which reveals God’s saving plan in history.

Through the Paschal Mystery, Christ has redeemed all humanity from the slavery of sin and given us new life in baptism. By giving us a share in His own dignity as priest, prophet and king, He calls us, as members of His body, the Church, to build up and sanctify all creation.

The Resurrection is the Father’s seal of approval

Readings: Acts 10:34, 37-43; Ps 118; Col 3:1-4 (or 1 Cor 5:6-8) Jn 20:1-9 (or Lk 24:1-12).

The Paschal festival, known in English as Easter, is the most solemn of all the Church’s feasts (Vatican II: *Sacrosanctum concilium*, The Constitution on the Sacred Liturgy §102). The mystery of God’s mercy, manifested in myriad ways throughout creation and history, is focused ultimately on Jesus.

With special gratitude the Church commemorates His death as the unique sacrifice that brings humanity back to the heavenly Father.

The first generations of Christians recognized a profound continuity from the time of Moses and the Exodus to the work of Jesus. The Israelites were liberated from a political enslavement that tried to stifle conscience. In the passing of Jesus through death to new life, humanity was offered freedom from the even more pervasive servitude to sin and Satan.

Although the Passover (*Pascha* in Aramaic) does not exhaust Christian efforts to understand Jesus’ death-and-resurrection, its symbols are primary.

Thus St. Paul drew the attention of Corinthian Christians to the unleavened bread and lamb of the Jewish feast. A thorough house cleaning and use of unleavened bread pointed to the high moral life demanded of Jews and Christians. The latter rejoiced that “Christ, our Passover lamb, has been sacrificed!” (1 Cor 5:7).

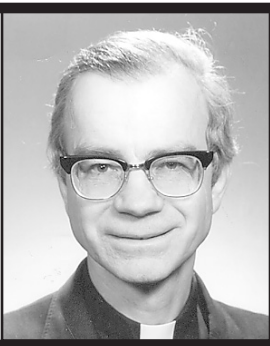
After participating in the drama of Holy Week, Christians rightly celebrate Easter as the triumph of Jesus over death. The resurrection is the heavenly Father’s seal of approval on the work and especially the obedient death of Jesus. The Church wants us to rejoice as well in the way in which Baptism unites us with Jesus in His suffering and death, His resurrection and ascension (see Romans 6:3-5).

For the full impact of our worship as a vehicle to understand the Paschal Mystery and our Baptism we should cel-

Sunday Readings

Easter Sunday
(April 11, 2004)

By Father Lawrence Frizzell



eborate the Easter Vigil. Yet even in the less elaborate Sunday Mass, we use the water blessed in the Vigil and renew our baptismal promises.

We are challenged to make our faith active in the fabric of our lives. “Since you have been raised up on company with Christ, set your hearts on what pertains to higher realms where Christ is seated at God’s right hand” (Col 3:1). Our entire existence is now centered on Jesus. As St. Paul told the Galatians: “The life I live now is not my own; Christ is living in me” (Gal 2:20).

Rooted in His death-and-resurrection through Baptism, we look forward to His return as judge (see Acts 10:42). “When Christ our life appears, then you shall appear with Him in glory” (Col 3:4).

As we read the Gospel narratives about the risen Lord, we cannot fail to note small discrepancies among the traditions. These are probably indications of oral accounts in different communities of Christians.

What is important is the consistent witness to a paradox: this is the same Jesus whom they knew, yet He is now in a

totally new situation! The Gospels also note that women were the first witnesses to the resurrection. Because the legislation of the Jewish society in which the early Christians lived usually did not allow women to testify as witnesses, the evangelists would have been stupid to fabricate such accounts. Rather, they are describing the transformation of life by the risen Lord.

The women’s devotion to Jesus gave them courage to visit the tomb and their piety was rewarded. The fourth Gospel reports that Peter and the beloved disciple (representing the typical Christian) hastened to the tomb; the latter “saw and believed” (Jn 20:8) yet they soon departed.

Mary Magdalene was not so hasty to go home. She had alerted the apostles about the empty tomb, but now she wanted to find the Master’s body. She perceived the New Adam and thought Him to be a gardener. This is the Good Shepherd who knows His sheep and calls His own by name (Jn 10:3, 14).

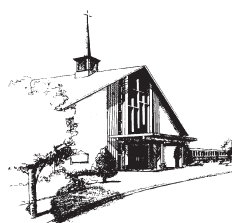
Mary recognized His voice and addresses Him by the familiar title *Rabbouni* (teacher).

It is the privilege of Christians to know Jesus by many names and titles and to savor a relationship with Him that is intensely personal and yet within a community of believers. “O Christ our God, You spoke clearly to the myrrh-bearing women; You bestowed peace on your apostles, and to the fallen You have brought resurrection” (*Liturgy of the Byzantine Rite*).

Knowing what He has done for us and for all people, we ask to know the mission that we are to accomplish in His Name.

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

It is the privilege of Christians to know Jesus by many names and titles.



Saint Agnes, Clark

Stewardship spirit lifts up Catholics in Union County

BY DAVID PROCH

Special to The Catholic Advocate

Stewardship has played a major role in the vast improvements that have been made and that are being planned at St. Agnes Parish, Clark.

"When I first arrived, I was given the responsibility of implementing the stewardship way of life. Stewardship has really ignited the parish into something beautiful. Many people have stepped forward to donate their time, talent and treasure towards building up the community here. Countless new ministries were started, existing ministries were strengthened and increased, ordinary income was increased, and we were able to accomplish many things," said Msgr. James S. Choma, Pastor.

The success of stewardship, Msgr. Choma indicated, has led the parish to this point, where a ten-year plan has been set in motion to improve the physical and spiritual needs of the parish.

Right now, the parish is in the midst of the "silent period" of a capital campaign to raise funds towards those improvements. The campaign goes "live" in April of this year, when there will be a formal presentation to the parish of the renovation/expansion plans.

St. Agnes, a 43-year-old formerly Italian parish which is now "very diversified," according to Msgr. Choma, has reached a crossroads. The facilities no longer meet the expanding needs of the 1800-family community, especially in regards to the amount of activities available.

Even if there were no expansions or extensive renovations, Msgr. Choma said, they are at a point at which maintenance needs to be addressed in every facility, from new roofs to windows to air conditioning and heating.

A Ten-Year Planning Committee has been formed, which represents a cross-section of the parish and the different committees.

The planning committee came up with a "dream scenario" of what improvements would be done within the parish, and they approached the Archdiocese for permission to study what would be feasible and hire an architect to transform this scenario into a formal plan.

"We've worked closely with Genovese Associates (the architects) to bring together a blueprint for us, a plan to address our needs," Msgr. Choma said.

The plan consists of two phases: Phase One addresses the general maintenance issues of heating, air conditioning, window repair/replacement and roof repair as well as focusing on parish meeting space needs and expanding the school, which Msgr. Choma said is thriving in terms of enrollment.

"The school, when I first came here, was low in enrollment; we're now booming," he pointed out. "About three years ago, we instituted an aggressive three-year 'vision plan,' and we noticed that we turned the school around."

There is now a waiting list to get in St. Agnes School. In addition,



Advocate photos- Frank Wood

The church building of St. Agnes Parish was built in 1962 and originally intended to be a gymnasium.

It seats about 500 people.

Formerly an Italian parish, St. Agnes has become a diversified community, serving the spiritual needs of 1800 families.



tion, parish subsidy of the school was decreased, so the school is paying more of its own bills and is "healthy and vibrant," the Monsignor added.

The school currently has 205 students enrolled in grades K-8 for the next school year, with 80 percent of the student body coming from the parish.

Since Msgr. Choma arrived, enrollment has increased at the school from 136, a nearly 50 percent increase. There are also 45 children in the Pre-K program.

"We're getting more and more people that love our school and policies and are staying. When I first came here, it seemed more half-and-half; half the students would go on to first grade, and the other half would not. Now,

the majority is staying with us after going through our Pre-K and kindergarten programs.

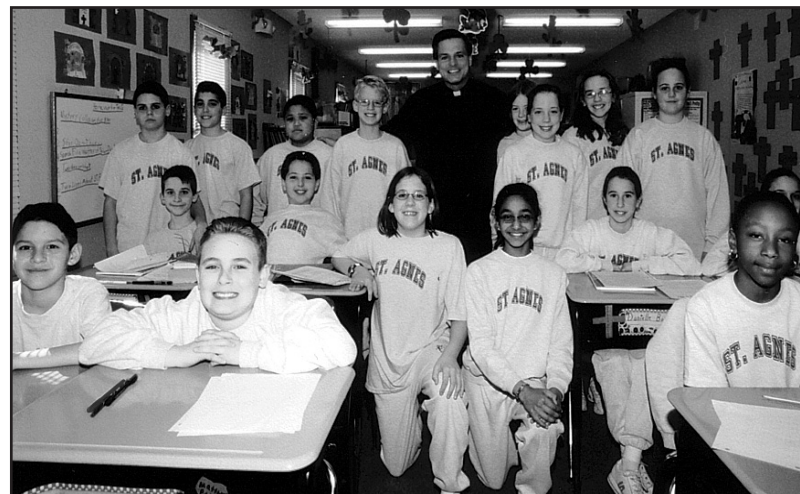
"Our school is small. Over the years, we had to add two trailers to accommodate fourth and fifth grades. So, we have an expansion plan to do away with the trailers and put those classes back in the school. We also have students meeting in a makeshift computer lab in the breezeway between the rectory and the church.

"So we'll be putting in a multimedia lab, which will incorporate a computer lab and library. Additional classroom and meeting space will be implemented, as well as art and music rooms and a faculty room," Msgr. Choma explained.

Continued on page 11



Left to right, Msgr. Choma, Sister Margaret McDermott, Sister Claire Ouimet and Father John Chadwick, members of the staff at St. Agnes Parish and School, stand near the trailer classrooms that have been added to accommodate growing enrollment at the school.



Msgr. Choma takes a moment to pose with students from the fifth grade trailer classroom. Plans are under way to add classroom space to the school.

Joy and enthusiasm were notes sounded throughout first 40 years of community

The history of St. Agnes Parish is the story of the people who prayed for it, planned it, financed it, built it, participated in its activities and supported it.

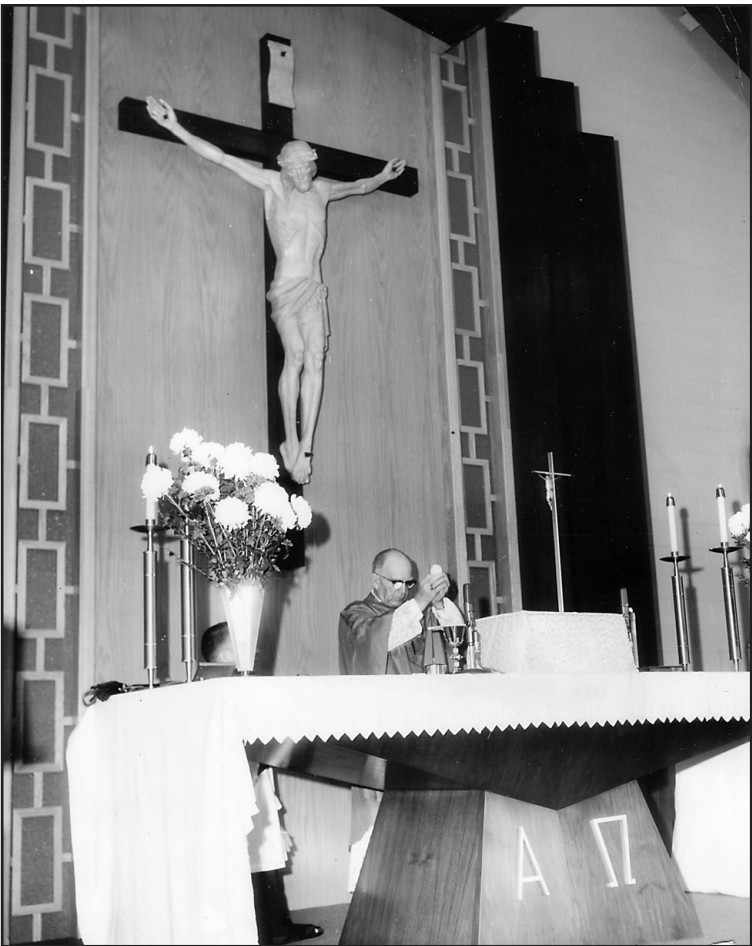
The history of this church community was, the faithful believe, “blessed by God the Father, who created it, by His Son Jesus, who died for it, and the Holy Spirit, who continues to nurture, guide and prosper it,” according to the official parish history.

On a Sunday morning in July 1961, a group of parishioners gathered for the first Mass celebrated at Charles H. Brewer School, located on Westfield Avenue in Clark.

Father Denis J. Whelan, who was appointed first pastor of St. Agnes, offered the Mass. As the congregation grew, Sunday Liturgy was transferred to Arthur L. Johnson Regional High School, also located on Westfield Avenue in Clark.

In August 1963, four Dominican Sisters of Caldwell, NJ arrived. The parish’s Catholic school program had begun. The parish history describes this time as one that began “joyfully and enthusiastically.”

The first grades taught were at a temporary residence in Union Catholic



Archbishop Thomas A. Boland celebrated Mass in the new church in May 1965. He also dedicated the church building, the school and convent.

Regional High School, Scotch Plains.

The next year, 1964, “became an exceptional time of parish pride, joy and gratitude.” The new rectory and school were both opened at 332 Madison Hill Rd.

The first Mass celebrated in the new church building was on July 19, in the same significant year, 1964.

Previous pastors are often fondly recalled: Father Denis Whelan, 1961-79 (founding pastor), Msgr. Joseph Flusk, 1979-88, and Father Eugene R. Marcone, 1988-2000. According to the official history, “The dedication and leadership of these extraordinary priests of God have led to vibrant and continued growth for St. Agnes Parish.”

Today, that dynamic heritage is still visible in every aspect of parish life. In an Archdiocese in which 100-year-old parish communities are common, a 40-year-old community is a “youngster,” but the maturity and depth of the faith of the people has grown ever stronger in that relatively short period.

The current 1800 families, the school that is conducted under the direction of the Religious Teachers Filippini, and the staff surrounding the pastor, Msgr. Choma, all are a result of the foundation laid in the early ‘60’s by the founding pastor and members of the local Catholic community.

As the parish history emphasizes, that same spirit of “parish pride, joy and gratitude” continues to this day.

Meet the Pastor



Msgr. James S. Choma

Age: 43
Date of Birth: May 23, 1960
High School: Marist High School, Bayonne
College/Seminary/Graduate School: Saint Peter’s College, Immaculate Conception Seminary, Master’s Degree in Christian Spirituality from Creighton University, Omaha, NE
Date of Ordination: Nov. 22, 1986
Heroes: Jesus Christ, “Otherwise, I wouldn’t be a priest.”
Favorite Saints: St. Ignatius and St. Agnes
Favorite Sport: Football (Msgr. Choma served as chaplain to the New York Giants)
Favorite Foods: Italian and sushi
Favorite Subject in School: Computer Science
Favorite Movie: *Chariots of Fire*
Last Book Read: *Pompeii* by Robert Harris
Proudest Moment: Ordination
Occupation if I weren’t a Priest: Systems Analyst

Renovations

Continued from page 10

The parish is also looking to renovate the church building, which is a converted gymnasium that over the years became the main church.

Renovations are necessary “to meet our present needs and guarantee that St. Agnes be a beautiful worship environment for years to come,” said the pastor.

After Phase One has been completed, Msgr. Choma said, there will be a period of rest, and then Phase Two will begin. It will consist of building a new gymnasium, converting the old gymnasium into a partial expansion of the church and parish offices, and constructing a plaza and enclosed atrium connecting the school, gym, parish meeting center, church and parish offices.

“We would hope that, five to seven years from now, we can begin Phase Two, but we need to complete Phase One before we can think of that,” Msgr. Choma remarked.

The support of the staff, Principal Sister Claire Ouimet, M.P.F. and the

Director of Religious Education, Sister Margaret McDermott, S.S.J., has been “indispensable,” Msgr. Choma stressed.

He also noted that Father John Chadwick, the parochial vicar at the parish, is a “dynamite priest that the people love.”

The capital campaign and ten-year plan are not the only areas where the parish has succeeded in stewardship.

Some of the ministries that were strengthened include the parish choir, whose membership increased by 40 percent; the funeral team, that provides altar servers and lectors for funerals as well as helping with the bereavement ministry; Eucharistic Ministers to the homebound, so that they can now receive the Eucharist every Sunday, and the Pre-Cana program, in which two married couples meet with four couples planning to be married in the home of one of the couples, “where the sharing is more personal.”

New ministries that have recently started include the Elizabeth Ministry, in which mothers provide guidance to expectant women or women who

want children. Mothers prepare meals for the expectant mothers and also support women with difficult pregnancies.

Religious education has also been flourishing at St. Agnes, where 545 public school children are currently enrolled in the program. (The grammar school handles religious education as part of the curriculum.)

Msgr. Choma commented that the religious education classes will benefit from the expansion of the parish buildings, in that there will be more classroom space.

“I’m so very proud of the parents, because we seldom have people leave the program, and our attendance is almost 100 percent,” Sister McDermott

“Stewardship has really worked in blending everyone from young to old into one community, working together for the benefit of the parish.”

-Msgr. James S. Choma

indicated of the program that meets four times a week.

She added that students with disabilities, such as autism, are assisted in class by their peers.

“Because of the involvement we provide for them within the program, as far as going to soup kitchens and other volunteering efforts, a number of high school students come back and offer their help,” Sister McDermott said.

“Stewardship has really worked in blending everyone from young to old into one community, working together for the benefit of the parish. There is a warm feeling here, and I attribute that to stewardship,” said Msgr. Choma.

The pastor concluded, “I think, with the ten-year plan, I have my hands full, as well as with continuing stewardship as a way of life, encouraging more and more people to ‘catch the fire’ that is spreading through those already involved. I’m very happy with our community, but I hope to continue evangelization and spreading the word of God.”

St. Agnes Parish is located at 332 Madison Hill Rd. in Clark.

Chaplain Eric Keller. AN ARMY OF ONE. In the United States Army.

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Easter Vigil must be at night

The following information, taken from the website of the Worship Office of the Archdiocese of Newark, is from the Bishops' Committee on the Liturgy newsletter, March 2001.

During the past 30 years, the bishops' newsletter has addressed the question of the time for the Easter Vigil on several occasions.

Each time, the general norms for the Liturgical Year and the Roman Calendar, No. 21, have been cited:

"The Easter Vigil, during the holy night when Christ rose from the dead, ranks as the 'mother of all vigils.' (Augustine, Sermon 219. PL 38, 1088). Keeping watch, the Church awaits Christ's resurrection and celebrates it in the sacraments. Accordingly, the entire celebration of this vigil should take place at night, that is, it should either begin after nightfall or end before the dawn of Sunday."

In 1988 the Congregation for Divine Worship and the

Discipline of the Sacraments addressed this question with greater specificity in its Circular Letter Concerning the Preparation and Celebration of the Easter Feasts.

After repeating the rubric cited above, the Congregation noted that "this rule is to be taken according to its strictest sense. Reprehensible are those abuses and practices which have crept in many places in violation of this ruling, whereby the Easter vigil is celebrated at the time of day that is customary to celebrate anticipated Masses (No. 78)."

The intention of the *Missale Romanum* is clear: the Easter Vigil is to take place in darkness. Thus the approved translation of post *initium noctis* is after nightfall, that is, after the time in the evening when day-

light is last visible. This time is roughly equivalent to astronomical twilight, which is defined by the Naval Observatory as the time after which "the sun does not contribute to sky illumination." Tables of sunset and astronomical twilight for each locality in the United States are available at <http://aa.usno.navy.mil/data/docs/RSONeYear.html>.

The Easter Vigil is not an anticipated Mass, but a true vigil and, therefore, it may not begin until nightfall. This means that the Easter Vigil should be scheduled 45 to 60 minutes after sunset to assure darkness. Sunset will take place at 7:33 p.m. on Saturday, April 10. This means that the Easter Vigil is not to begin before 8:15 p.m. at the earliest.



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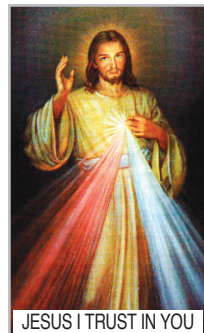
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The Empty Tomb

BY JOE SARNICOLA
CNS Reporter

The first light of the sun was still an hour away as Mary of Magdala walked slowly and sadly to the tomb where Jesus had been buried. She remembered the events that had led to His arrest by the soldiers, His trial and His sentence of death on the cross. She wiped a tear from her

eye. As if the loss of Jesus did not upset her enough, what she found at the tomb was even more distressing. The heavy stone that had sealed the entrance to the tomb had been moved; the grave was empty. Mary ran to find Peter. Peter was with John when Mary reached him. Mary was out of breath when she told them, "They have taken the Lord from



the tomb, and we don't know where they put Him."

The disciples ran to see the tomb for themselves. John ran faster than Peter did, and he found some of the burial cloths that had been wrapped around Jesus outside the entrance. He picked them up and wondered what could have happened to Jesus.

Peter went inside and found another burial cloth rolled up into a neat ball. John came in, and he and Peter looked at each other in disbelief. Jesus was gone. They went home, not realizing the meaning of the Scriptures—that Jesus would rise from the dead.

But Mary of Magdala stayed at the tomb to be alone and to cry. As she happened to look into the tomb, she saw two angels in white. They were standing where the head and feet of Jesus had lain. One of them asked Mary a question.

"Woman, why are you weeping?" he said.

"They have taken my Lord, and I don't know where they laid him." As soon as she said this, a man from behind Mary asked her another question. Mary did not recognize that it was Jesus.

"Who are you looking for?"

Mary, thinking the man was the gardener, told Him, "Sir, if you carried Him away, tell me where you laid Him, and I will take Him." Then the man said Mary's name, and she immediately knew who He was.

"Teacher!" she said.

"Go to my brothers and tell them, 'I am going to my Father and your Father, and to my God and your God.'"

Mary ran as fast as she could back to the disciples. "I have seen the Lord!" she told them.

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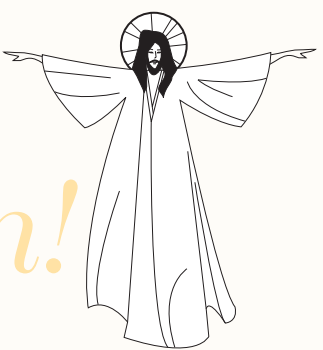


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Alleluia! Alleluia!

Pontiff has a full slate

VATICAN CITY (CNS) — The Vatican Press Office published the following schedule of papal services for Holy Week and Easter:

- April 8, Holy Thursday: morning celebration of the chrism Mass in St. Peter’s Basilica; evening Mass of the Lord’s Supper, also in the basilica.
- April 9, Good Friday: liturgy of the Lord’s Passion in St. Peter’s Basilica. Later that night, the pope will lead the Stations of the Cross at Rome’s Colosseum.
- April 10: celebration of the Easter Vigil in St. Peter’s Basilica.
- April 11: Easter Mass in St. Peter’s Square followed by the papal blessing *urbi et orbi* (“to the city and to the world”).

Bishops’ Easter Schedules

Editor’s Note: In the previous issue of *The Catholic Advocate*, the Good Friday “Service of the Passion” was listed as a “Mass.” We apologize for this error.

Archbishop John J. Myers
Cathedral Basilica of the Sacred Heart, Newark
Holy Saturday- 8:30 p.m. Vigil
Easter Sunday- noon Mass

Abp. Emeritus Peter L. Gerety
St. Anne Parish, Garwood
Holy Saturday- 8:30 p.m. Vigil

Bishop Arthur J. Serratelli
Most Blessed Sacrament Parish, Franklin Lakes
Holy Saturday- 8 p.m. Vigil
Easter Sunday- 10:30 a.m. Mass

Bishop David Arias, O.A.R.
St. Joseph of the Palisades Parish, West New York
Holy Saturday- 8 p.m. Vigil
Easter Sunday- 10 a.m. Mass (English), 1 p.m. Mass (Spanish)

Bishop Charles J. McDonnell
Holy Trinity Parish, Hackensack
Holy Saturday- 8:30 p.m. Vigil
Easter Sunday- 12:30 p.m. Mass

Bp. Edgar M. da Cunha, S.D.V.
Holy Saturday- 8 p.m. Vigil, St. Joseph Parish, Maplewood
Easter Sunday- 1 p.m. Mass, St. Michael Parish, Newark

Bishop Dominic A. Marconi
Holy Saturday- 7:30 Vigil, St. Paul Parish, Ramsey
Easter Sunday- 9 a.m. Mass, St. Theresa Parish, Kenilworth

Archbishop Myers to attend Stations of the Cross for Life
Assemble in parking lot at Demarest Avenue and Dean Street, Englewood, at 10:45 a.m. for procession on Good Friday, April 9. For further information: call Vincent Gallagher (201) 447-1369.


Happy Easter
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Pope John Paul II holds a candle during the Easter Vigil at St. Peter's Basilica April 19, 2003. The pontiff celebrated the Resurrection of Christ amid concerns over Iraq, and called for understanding among believers of different faiths.

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Archbishop Myers celebrates Palm Sunday Mass



Advocate photos - Ward Miele



"I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God."
— Luke 22:14

The faithful filled the Cathedral Basilica of the Sacred Heart, Newark, for Mass on Palm Sunday of the Lord's Passion celebrated by Archbishop John J. Myers. Among those receiving their palms upon entering the Cathedral Basilica was three year-old Brianna Harrideo. Before Mass began, the archbishop blessed the palm branches. The Cathedral Choir lent their voices to the solemnity of the occasion. Archbishop Myers greeted parishioners on the steps of the Cathedral Basilica at the end of Mass. Jesus Christ, the archbishop said, "laid down His life for us" out of obedience to God and "love for us." Jesus died, Archbishop Myers added, "because we are sinners."



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To serve, as Mary and Jesus did, is a woman's privilege

BY LIESL FORES

Staff Reporter

Women throughout the Archdiocese of Newark gathered recently at the annual Day of Reflection, sponsored by the Archdiocesan Women's Commission.

The theme was "Behold: The Lord is With You."

The day began with Mass celebrated at Queen of Peace Parish, North Arlington, by Archbishop John J. Myers.

Referring to the Gospel reading (Jn 7:40-53) in which some people believed Jesus was the Messiah, while others, especially community leaders such as chief priests, rebuked the idea, the archbishop pointed out that Jesus was not controlled by others' presuppositions and questions of Him.

"This is a good example for Catholics, particularly for women. So many people are trying to define the role of women. Society would like to put you in boxes," he said, asserting that instead "we should follow Jesus."

Archbishop Myers indicated hope that future generations are embracing a culture of life by having families, even in the face of odds such as illness and birth defects, he said, citing members of his own family as an example.

Archbishop and keynoter

"Isn't it wonderful that the next generation will not allow itself to be defined?" he remarked, naming the media and New Jersey's embryonic stem cell research bills—"some of the worst anti-life legislation in the country"—as particularly dangerous pitfalls.

"I am delighted that all of you are here," the archbishop told the congregation, noting the women's "self surrender of faith to our loving Father God."

The keynote address, which took place in the Queen of Peace High School auditorium, was delivered by Alice Von Hildebrand, Ph.D., an internationally known philosopher who taught for more than 30 years at Hunter College, NY, and author of numerous articles and books, including *The Privilege of Being a Woman*, upon which her discussion was based.

Dr. Von Hildebrand began by explaining that the development of feminism was a "legitimate

reaction against abominable abuse against women," which she specified continues in society today.

Citing misinterpretation and distortion of women's nature and their role as caretakers, she illustrated how throughout history, women have been oppressed and subjugated at the hands of men who consider them weak and merely at men's disposal.

Dr. Von Hildebrand referred to Genesis, pointing out that simply because men were created first does not mean that they are better. Interestingly, she observed, man was created from dust and dirt, while woman was created from a human being.

Mission to serve

She also argued that though women are called to be "subject" to their husbands, this does not mean they are inferior to them, a point of misunderstanding among many feminists, she contended.

And this, she asserted, is a woman's mission: to serve.

Indicating a woman's grace is receptivity, exemplified best by the Virgin Mary, Dr. Von Hildebrand emphasized that to mistake receptivity for passivity is "a dreadful confusion."

"Receptivity is basically a loving collaboration with another," she noted.

Directing a meditation on the female body, Dr. Von Hildebrand expressed how, through its hidden and veiled intimate organs, it is "meant for sacredness."

"Pro-creation is a collaboration with God," who creates the soul of the child that is conceived, she said.

Dr. Von Hildebrand ended by declaring that the popular notion that the Catholic Church has oppressed women is completely erroneous. "On the contrary, the Church has placed women on a pedestal," she stressed, explaining, "The mother of the Savior is a woman."

Responding to the keynote address, Eleanor Strano, parishioner at Sacred Heart Parish (Vailsburg), Newark, said, "She covered everything—women and their part in society. Women are taking a stand today, and that's very important."

When asked what struck her most about the discussion, Linda Persico, from St. Michael Parish,



Dr. Alice Von Hildebrand, keynote speaker at the annual Day of Reflection sponsored by the Women's Commission. The topic of the lecture was "The Privilege of Being a Woman."

Netcong (Diocese of Paterson), replied, "That the [female] body is sacred. I never thought of it that way. It makes you feel special."

Adding that she agreed with Dr. Von Hildebrand's philosophy of what a woman's mission is, Persico said, "I was born with a servant's heart... That is the gift that God gave me."

Reflecting on the talk, Virginia Bannon, from St. Cecilia Parish, Kearny, commented, "People don't realize the roles that women play and the importance of the roles we have in society, especially in regards to the family."

After the main address, the women at each table were asked to discuss provided questions based on Dr. Von Hildebrand's lecture. Volunteers from two tables shared their responses with the group.

Commission explores important role of today's Church in women's lives

BY LIESL FORES

Staff Reporter

The Women's Commission of the Archdiocese of Newark is a ministry that attempts to bring the women of the Archdiocese closer to the Church and God.

Sheri A. Rickert, J.D., Chancellor for the Archdiocese and Chairperson of the Women's Commission, described the organization's mission: "To make the Church's teachings that are relevant to women better known and understood in the Archdiocese, especially with respect to how the teachings can improve women's lives both individually and collectively, as opposed to the secular attitudes that are prevalent in our society."

In order to propagate this mission, the 14-member group sponsors an annual day of reflection, with Mass, a noted guest speaker, group sharing



Attendees peruse religious items being sold by the Daughters of St. Paul, who evangelize through media products. On sale were spiritual books, CDs and videos as well as rosary beads.

Sheri A. Rickert, J.D., Chancellor for the Archdiocese and Chairperson of the Women's Commission, gave a brief presentation on the organization's new project, a study of the Holy Father's teachings of "Theology of the Body," (see related article on this page), and queried about interest in a possible conference based on the topic.

The chancellor also welcomed the Religious groups attending the retreat, including Franciscan Friars of the Franciscan Renewal, (providing an opportunity for Confession), who recently moved into the former Monastery of St. Dominic, Newark, and various communities of sisters.

After lunch, the day ended with spiritual music by Katy

Feeney and meditative recitation of the Stations of the Cross. Religious books, CDs and other items were on sale by the Daughters of St. Paul, whose mission is to evangelize through the media.

An audio recording of Dr. Von Hildebrand's lecture is also available for \$6. Call (973) 497-4010 for more information.

Considering the event as a whole, Carmela Cuzzo, parishioner at Our Lady of Mount Carmel Parish, Newark, and first-time attendee at the Women's Commission Day of Reflection, noted, "Every once in a while it does us good to have a day of reflection to bring us back. Everybody is always running all over the place. This makes you just stop."

and a meditation. Lunch, opportunity for Confession and personal reflection time are also provided. (See article about this year's retreat on this page.)

Speakers are chosen who "address a current issue that is

relevant to women, but use the Church's teaching as a basis" explained Rickert, adding that though attendees this year may have been surprised by some of what the speaker, Alice Von Hildebrand, said.

Continued on page 22



The Women's Commission of the Archdiocese of Newark, standing, left to right, Catherine L'Insalata, Ann Burgmeyer, Mary Elaine Connell, Marta Cabrera, Sister Margaret Thomas McGovern, O.P., Pamela Muller Swartzberg and Maureen Madigan. Seated, left to right, Anna Groves, Christine Flaherty, Sheri Rickert, Nivedita Srinivasa and Nancy Yarish. Adelaide Jackson and Sara Lancellotti are not shown in photo.

Advocate photos-Liesl Fores



Advocate photo- Jorge Repollet

Father Victor Paloma, Pastor of Our Lady of Victories Parish, Jersey City, receives a plaque from Archbishop Myers recognizing the parish's surpassing of the AAA stretch goal in 2003, which indicates a ten percent increase over the previous year's contributions.

Parishes recognized

Continued from page 3

meeting, Gonzalez stressed that the Office of Development wants feedback from parishes regarding this year's AAA video and marketing materials, and any general comments, concerns or questions they may have.

"Let's all continue to join together to serve the Lord," she concluded.

Later, five parishes—all urban—were honored for exceeding their "stretch goal," (a ten percent increase over the previous year's contribution) in 2003. Father Theodore W. Osbahr, Pastor of St. Paul Apostle Parish, Irvington; Father Manuel D. Rios, Pastor of St. Rocco Parish, Union City; Father Fernando Guillen, Pastor of Blessed Sacrament Parish, Elizabeth; Father Victor E. Paloma, Pastor of Our Lady of Victories Parish, Jersey City, and Father Anthony J. Kulig, Pastor of Our Lady of Mount Carmel Parish, Bayonne, each received a plaque, presented by Archbishop John J. Myers.

The archbishop added his personal thanks to the Office and Development, whose "efforts are showing a great deal of results," he pointed out, and in particular to all pastors and their parishioners, "who have been so generous in difficult times."

Crediting their leadership and personal generosity, Archbishop Myers said he was moved by the number of priests contributing "out of their own pockets...It's a sign of the commitment, loyalty and goodness of the priests of this Archdiocese."

"We must continue to work as a team, and I am fully committed to working in a collaborative effort," he noted, indicating a three to five year strategy and emphasizing that money being raised by the AAA is not just for Archdiocesan programs, but for the parishes as well. "To have a strong Archdiocese you have to have strong parishes," he asserted.

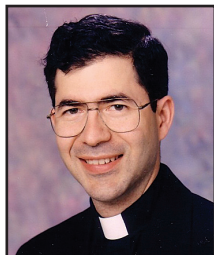
"We're making a serious effort to use the income we have effectively," said the archbishop, adding, "This year's campaign is off to a very good start."



Archbishop John J. Myers presided last month at a Mass for the Institution of Readers at Redemptoris Mater, Kearny, the Archdiocesan Missionary Seminary. The Mass marked formal acknowledgment of the seminarians' commission to proclaim the Word of God. Behind the archbishop at the Mass is Msgr. Robert F. Coleman, J.C.D., Rector of Immaculate Conception Seminary, South Orange. In addition to those from Immaculate Conception Seminary, there were seminarians from the dioceses of Washington, Providence, Camden and Metuchen.



Advocate photos- Frank Wood



Father Frank Pavone

National Director,
Priests for Life
President,
National Pro-Life
Religious Council

Produced TV and Radio
programs for EWTN, the
Odyssey Network, Catholic
Family Radio, Vatican Radio



Laura Ingraham

Syndicated
coast-to-coast
Talk Radio
Host,
TV Personality,
Author
and
USA Today
Columnist



Professor Robert George

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Annual gala will benefit many CCS programs

Archbishop John J. Myers will host the 30th annual Catholic Community Services (CCS) Gala, "Spirit of the Heart, a Celebration of Faith, Hope and Charity," April 22, 6 p.m. at the Hyatt Regency Jersey City on the Hudson.

Archbishop Myers will present the Humanitarian of the Year

Award to Anne Evans Estabrook of Spring Lake, Chief Executive of Elberon Development Company, and President of David O. Evans, Inc., a property management and construction company.

Proceeds of the gala will benefit programs and services of CCS, which serves people who are homeless, hungry, ill, dis-

abled and poor in Essex, Union, Hudson and Bergen counties.

Co-chairmen of the gala are Charles Kushner, Chairman of Kushner Companies, and George Zoffinger, President and CEO of the New Jersey Sports & Exposition Authority.

Assistant program. Smith lost her job and her house and became homeless until CCS assisted her to regain her career and her home.

Anne Evans Estabrook, a prominent member of the New Jersey business community, is being honored for her civic, philanthropic and advocacy work.

Estabrook served as a member of the Lay Board of Trustees for Delbarton School, Morristown, for 15 years, and chaired that board for five years, completing her service in June 2003.



Anne Evans Estabrook

Emeritus and Presidential Councillor. She continues to serve Cornell as Overseer of the Medical School Board and as a member of the Real Estate Council. At Rutgers University, she is on the Business School of Advisers.

Mrs. Estabrook served on the Archbishop's Finance Council of the Archdiocese of Newark for 19 years, is a member of the CCS Board of Trustees and chairs its Nominating and Buildings and Facilities Committees.

She is a member of the Board of Trustees of Saint Barnabas Hospital, Livingston, and past presiding chair of the New Jersey Chapter of the National Conference for Community & Justice.

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Justice and peace efforts cited

Sister Barbara Nesbihal, S.C. and Sister Eleanor Uhl, O.P., co-principals of Resurrection School, Jersey City, are the recipients of this year's Dominican Peace Award.

Since 1995, the Dominican Peace Award has been conferred periodically by the Religious community's Commission on Global Issues. The award recognizes "an individual and/or group who has made a significant contribution to justice and peace."

Resurrection School was selected for the design and implementation of a "peace curriculum and faculty enrichment program," which distinguishes the elementary school as "A Peaceable School."

Extending from Pre-K through Grade 8, the peace program is based academically in the scientific and ethically in the context of responsibility for the earth and all creatures. Activities include peer meditation, conflict resolution, and anger management procedures.

The concept of a peace award is familiar to students at Resurrection School where children as young as kindergarten age give and receive awards for outstanding "peaceable behavior."

The benefits of the program begin in school and extend beyond it. Sister Barbara observes, "The calm atmosphere contributes to better academic performance."

According to Sister Eleanor,

"Parents say that they can observe different behaviors at home." And, according to Mary Caldwell, a secretary at the school for 12 years, the peace curriculum seems to benefit parent-teacher relations too. "You

principal of St. Mary's School from 1992-2000, came to Jersey City after serving for seven years at Saint Francis de Sales Mission in Abaco, Bahamas, where she created a hospitable community for Haitian refugees.

Both Sister Barbara and Sister Eleanor were involved in the historic grass-roots collaboration among five downtown Catholic parishes that evolved into the establishment of Resurrection Parish in 1997.

The distribution of educational services over three different parish campuses began in 2000. Resurrection School dates from 2000 and consists of two downtown campuses, the St. Bridget campus and the Holy Rosary campus, both of which are administered jointly by Sisters Barbara and Eleanor.

The population of Resurrection School is predominantly Latino and Filipino. Multi-ethnic school populations seem to offer an ideal testing ground for a "peace curriculum."

"The calm atmosphere contributes to better academic performance."

—Sister Barbara Nesbihal, S.C.

know, parents can get so excited that you have to call the police. But not here, not now."

Sister Barbara is a familiar figure in the neighborhood, having served for 34 years in downtown Jersey City, not only as an educator, but also as coordinator of tenant organizations for new housing.

Saint Peter's College awarded her an Honorary Degree in Humane Letters for her many services at the Montgomery/Gateway Project and for other assistance to underprivileged populations.

Sister Eleanor, who was prin-



Sister deMontfort Kinchellagh, O.P., Chairperson of the Commission on Global Issues, right, with, left to right, Sister Eleanor Uhl, O.P., and Sister Barbara Nesbihal, S.C. at the Dominican Peace Award ceremony.

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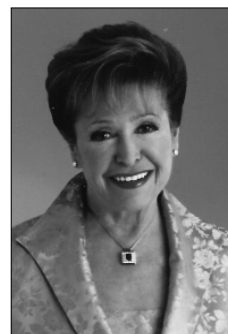
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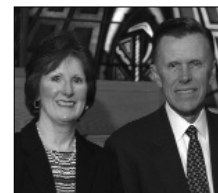
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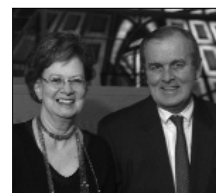
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Father Hynes is named 'Humanitarian of the Year'

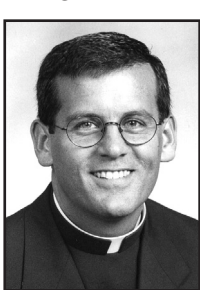
Father Christopher J. Hynes, Assistant to the Archbishop for Public Affairs, the Archdiocese of Newark, will be honored April 16 as the state's Humanitarian of the Year by the Make-A-Wish Foundation.

The gala will be held at the Hyatt Regency, Jersey City.

Paul Huegel, President & CEO of the Make-A-Wish Foundation of New Jersey, said, "Father Hynes is the epitome of what his alma mater Seton Hall University calls a 'servant leader.' He has positively impacted countless lives while serving in a multitude of public servant roles, first and foremost as a Roman Catholic priest.

"As chaplain for numerous law enforcement agencies, Father Hynes serves as an educator, counselor and friend to the men and women who protect and serve our communities," Huegel said. "And in this year

that Archbishop Myers has dedicated to the Safety of Children, Father Hynes has been working with the Make-A-Wish Foundation of New Jersey to create a stronger awareness of the



Father Christopher J. Hynes

Foundation's work with children battling life-threatening medical conditions throughout the Cathedral Healthcare System."

The Make-A-Wish Foundation of New Jersey grants the wishes of children with life-threatening medical conditions.

For more information about Make-A-Wish Foundation contact Michael Oakes at (908) 964-5055, moakes@wishnj.org or visit www.wishnj.org.

Commission

Continued from page 18

Hildebrand, Ph.D., had to say, "most women will be able find something that she says that resonates in their own lives."

Along with the chairperson, other members of the Women's Commission include Ann Burgmeyer, Marta Cabrera, Mary Elaine Connell, Christine Flaherty, Anna Groves, Adelaide Jackson, Sara Lancellotti, Catherine L'Insalata, Maureen Madigan, Sister Margaret Thomas McGovern, O.P., Nivedita Srinivasa, Pamela Muller Swartzberg and Nancy Yarish. There are also parish liaisons who work with the group to help promote events.

While some of the members work for the Archdiocese, others joined the ministry through recommendations or after attending the annual retreat.

Pointing out that the women are from different backgrounds and a range of ages, Rickert noted, "We all have a common goal and perspective—to experience the richness of the Church's teaching."

A new project that the group has undertaken is a study of the "Theology of the Body," teachings of Pope John Paul II based on 129 talks he gave during his weekly general audiences from 1979-1984.

In the study group, the Women's Commission uses Theology of the Body as a basis for discussion on human sexuality and its relevance for women in terms of moral issues prominent in the media today, explained Rickert, mentioning in particular embryonic stem cell research and same-sex marriage.

However, she stressed that Theology of the Body is "much broader and deeper" than the topic of human sexuality. It addresses questions of what it means to be created in the image and likeness of God; to be a man or a woman; to make a gift of oneself; to be a resurrected body in union with God, and the implications of how each of us lives alone, in relation to others (in marriage and family especially) and to God, to name a few related matters, said Rickert.

Nivedita Srinivasa, commission member and director of youth ministry at St. Michael Parish, Netcong (Diocese of Paterson), commented, "We want to get this [message of Theology of the Body] into the parishes. And with younger people, it's so vital because it will affect their vocation," whether that be married or Religious life, she noted.

Though a complex subject, simply stated Theology of the Body tackles "what it means to be human," said Srinivasa.

Considering that initially women may be more open to these teachings, the Women's Commission proposed at the annual retreat last month the possibility of sponsoring a conference on Theology of the Body, depending on feedback from attendees that day.

The Church has an important role in women's lives, asserted Rickert. "We see how it's impacted our own lives," she said of the members of the Women's Commission. In turn, they endeavor to share that fulfillment with others.

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Singers sought

Singers are needed for the Archdiocesan Choral Festival Choir which will perform at the Cathedral Basilica of the Sacred Heart, Newark, on Thursday, May 18.

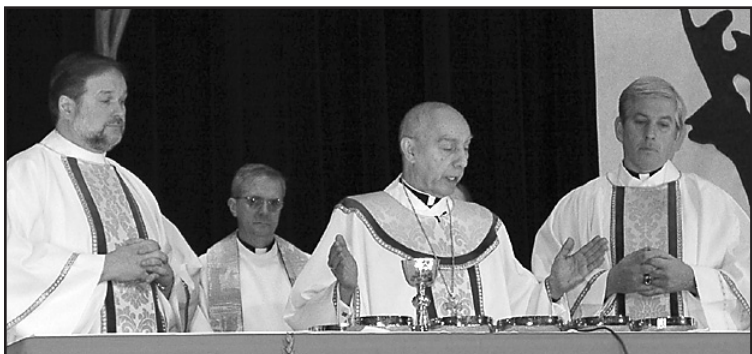
The Festival, which begins at 8 p.m., will feature a performance by a large choir of singers from throughout the Archdiocese of Newark.

Archbishop John J. Myers will offer a special blessing for all those serving in music ministries.

The guest conductor will be Dr. John Romeri, Director of Music at St. Louis Cathedral in Missouri. He is a nationally known choral conductor.

Three rehearsals, April 26, May 3 and May 10, will be held at the Cathedral Basilica. A dress rehearsal is scheduled for May 17.

Interested singers must register by calling the Cathedral Music Office, (973) 484-2400, for a registration form or by visiting www.rcan.org/worship/NPMnewarkchapter.htm and downloading a form. There is a \$25 per singer fee. Deadline for registration is April 14. All parishes are urged to participate.



Concelebrants were, left to right, Father Steven Shafran, S.D.B., Director and President; Father Christen Beirne, Pastor of Immaculate Conception Parish, Mahwah; Bishop Saltarelli of Wilmington and Father John Serio, Principal.

Don Bosco Week celebrated

Don Bosco Preparatory School, Ramsey, celebrated Don Bosco Week culminating with a Mass in honor of the school's namesake, St. John Bosco.

Fifteen priests from the Salesian community and local parishes together with Bishop Michael Saltarelli and Msgr. John Barre, both of the Diocese of Wilmington, con-

celebrated the Mass. Bishop Saltarelli is the great uncle of senior student Brian Toal and a former auxiliary bishop of the Archdiocese of Newark.

Attending were alumni, parents, representatives of local civic organizations and the entire 825 member student body and administration.

During Mass, Bishop Saltarelli was presented with a bronze bas relief of Don Bosco created by Father Jerzy Schneider, S.D.B. of Ramsey.

Defibrillators club project

The Environmental Club of Union Catholic High School is sponsoring a fund drive for the purchase of defibrillators for the school.

The funds will be used for both the equipment and training. The defibrillators will be used by faculty and staff members.

Defibrillators employed in conjunction with CPR often can save the life of a heart attack victim.

Academic challenge being met

The Academy of Our Lady, Glen Rock, has won Bergen Catholic High School's third annual John Brady Memorial Academic Challenge for the second consecutive year.

The Challenge, held at Bergen Catholic High, pitted 24 grammar schools against each other in several rounds of academic competition.

The Academy of Our Lady captured the overall title once again, and also won the "Quiz Round" and finished in second-place in the "History Challenge." The Academy of Our Lady team consisted of eighth-graders Joshua Malone, Susan O'Rourke, John Reilly and Matthew Russo, and was led by academic advisor Carol Knapp and Principal Patricia Keenaghan.



Archbishop John J. Myers was at Paramus Catholic High School recently for a Facilitating Faith Sharing Session with some 50 students during a weekend retreat. The archbishop received a warm welcome from the teens.

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Thursday, April 22
North Arlington
Queen of Peace School
Multi-Purpose Room

Spring 2004 High School Information Nights

Presented by The Catholic High Schools of the Archdiocese of Newark



Tuesday, April 20
Jersey City
Hudson Catholic Gym

Tuesday, April 27
Paramus
Annunciation Parish
Parish Hall

Wednesday, April 21
South Orange
Our Lady of Sorrows Gym

Thursday, April 29
Westfield
St. Helen Parish
Parish Center

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- Robert Wood Johnson Memorial Hospital
- Merrill Lynch
- IBM
- Def Jam
- New York Times
- Nextel Communications
- State of New Jersey Family Court
- JFK Medical Center

Bloomfield College

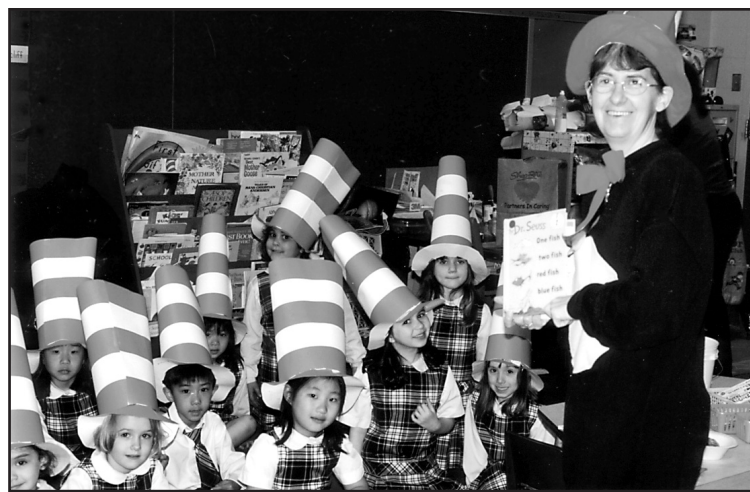
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Step Up, Stand Out!

Adult students welcome



Schools throughout the Archdiocese of Newark celebrated the 100th birthday of Dr. Seuss as part of Read Across America. Among the activities were those at, left photo, Academy of St. Benedict, Newark, and, right photo, Miss Terry Schreiber's class at Holy Family Interparochial School, Norwood.



High school information night program planned

The Catholic high schools of the Archdiocese of Newark have scheduled six High School Information Night programs to assist elementary school students and their families in choosing a Catholic secondary school.

The first information night was held April 6 at the Archdiocesan Center, Newark.

The remainder will be held after Easter starting on Tuesday, April 20 in the gymnasium of Hudson Catholic Regional High School followed by Wednesday, April 21 at Our Lady of Sorrows School gymnasium, South Orange, and in the multi-purpose room of Queen of Peace Elementary School on Thursday, April 22.

The final two nights will be presented the following week, in the parish hall of Annunciation Parish, Paramus on Tuesday, April 27 and at the parish center of St. Helen Parish, Westfield, on Thursday, April 29.

Further information can be found at www.rcan.org/schools. For additional information, contact Trish Fitzpatrick, Director of School Marketing, Archdiocese of Newark, (973) 497-4258 or at fitzpapa@rcan.org.

Students in grades 5-8 are encouraged to attend at least one night to learn about the advantages of a Catholic secondary school education. There are 37 high schools within the four counties of the Archdiocese.

Academy teacher cited

Elaine Geelan, a teacher of Advanced placement (AP) Calculus at Academy of the Holy Angels, Demarest, for almost 14 years, has been selected to receive an Advanced Placement Recognition Award by the Middle States Regional Assembly of the College Board.

Candidates considered for this honor are nominated by administrators, counselors and teachers in response to a call for nominations sent out to membership in the fall of the

year. The 2004 awardees represent the 17th group of professionals to receive this honor.

Thirteen AP teachers were selected this year from among 45 candidates.

Recipients were selected for their demonstrated leadership in expanding and increasing the quality for the AP programs in their schools. Among other criteria, special attention is given to candidates' ability to provide leadership to others in the school setting.

Forensics team performs well

Mother Seton High School, Clark, placed fourth overall at its second Newark Catholic Forensics League (NCFL) competition of the season.

Sophomore Amanda Roach took second place in the Declamation competition. She presented Sen. Hillary Clinton's "Give Voice to Women Everywhere" speech to the U.N.

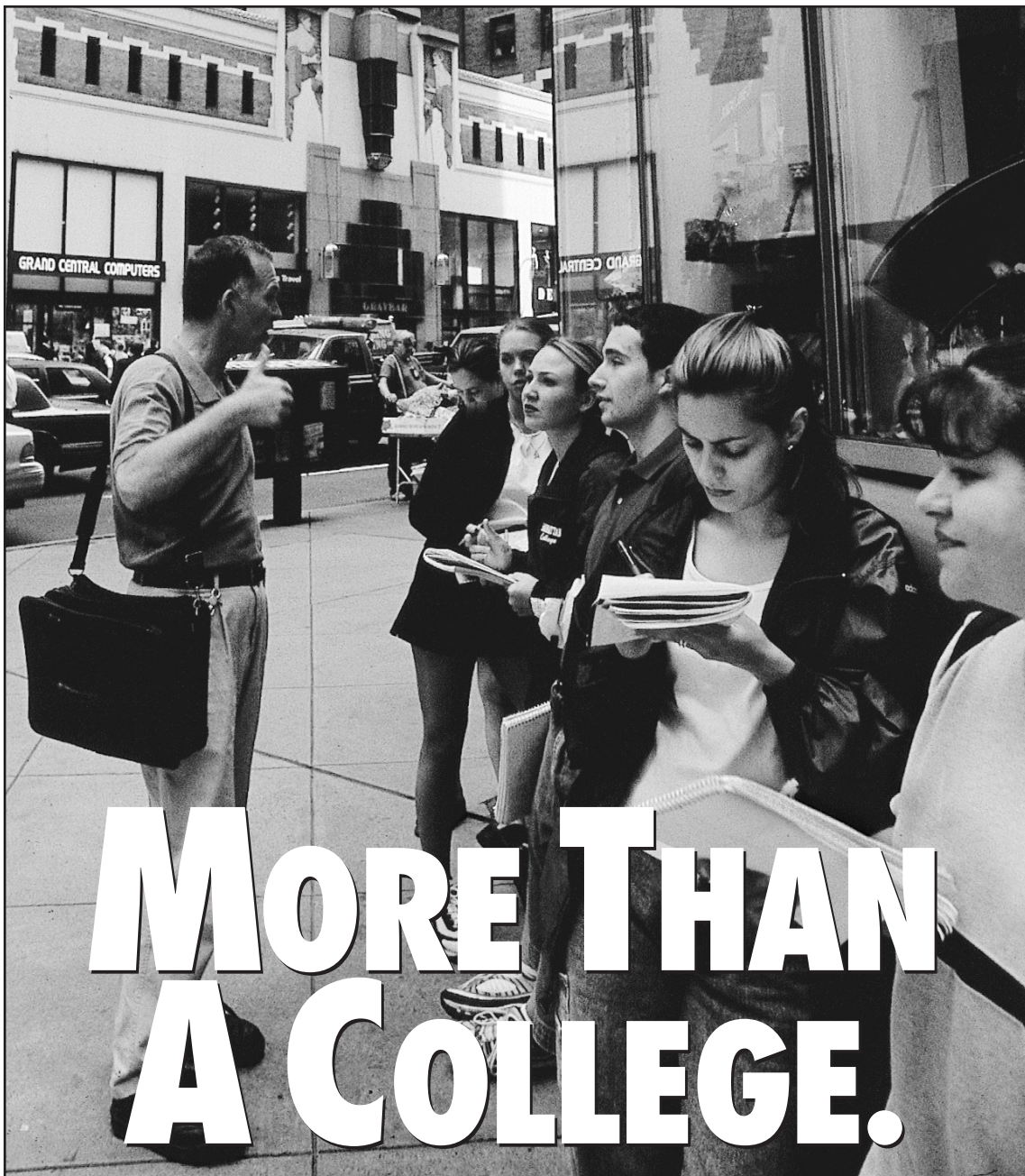
Team president Erica

Pimenta, a junior, was fifth in Original Oratory. She presented "Winning is Everything."

Both students were winners in the season's first competition.

The NCFL, which includes public and private schools, placed fourth nationally last year.

Amanda Roach and Erica Pimenta are congratulated by Dr. Marylou Motto, their adviser.



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Students' excellence recognized

BY MELISSA RUBES

Special to The Catholic Advocate

ORB, a student publication of Immaculate Heart Academy (IHA), Washington Township, has received an "excellent" rating from the National Council of Teachers of English (NCTE).

Immaculate Heart Academy is the only Catholic high school in the Archdiocese of Newark to receive a NCTE ranking and the only high school in New Jersey to earn an "excellent" rating.

Adviser Marilyn Rich has been moderating this extracurricular activity for nearly 25 years. Throughout her career she has witnessed its extraordinary development.

Nearly 40 years ago, ORB was an in-house publication printed on school copiers. But as technology advanced, it grew in circulation and prestige.

The yearly student publication now circulates throughout the entire school community, exhibiting a wide array of literary and artistic masterpieces with a highly professional appeal.

Last year, 435 schools entered NCTE's program to recognize excellence in student literary magazines but only 381 schools were awarded recognition.

Sister Ellen, Principal of IHA, congratulated the ORB editors and staff. "I am delighted that our ORB magazine has been honored by the National Teachers of English this year. As in the past, ORB continues to uphold the standards of excellence in creative writing, artistic design and the literary interpretation. It is a student magazine of which Immaculate Heart Academy is extremely proud."

The NCTE evaluates each magazine on its quality of writing and design, along with placing significant emphasis on the extent of student roles in production.

Scholarship established

The Frances Howells Keeney Memorial Scholarship has been established at Felician College.

Offering tuition assistance, the scholarship honors the memory of Keeney, who attended Felician College as an adult in the mid 70s.

The family established the scholarship in appreciation for the positive experience Keeney had as a student.

The first scholarship is expected to be awarded in the fall to an honors English major.

ORB was awarded for its ability to surpass the expectations of the judges. Editors of the 2003 issue, Sarah Falck and Marybeth Grunstra, searched for well-written literary works in a variety of fields including poetry, fiction and drama.

The ability and responsiveness of the staff impressed Rich. "I am proud to work on an extracurricular activity that affords students the opportunity to publish their best creative writing. From the cover design, to the selection of literary works, to the artwork and layout of the magazine, quality and creativity are what the editors and staff strive for. It is particularly gratifying to have their work recognized for its excellence by the NCTE."

lar activity that affords students the opportunity to publish their best creative writing. From the cover design, to the selection of literary works, to the artwork and layout of the magazine, quality and creativity are what the editors and staff strive for. It is particularly gratifying to have their work recognized for its excellence by the NCTE."



Adviser Marilyn Rich with, left to right, Catherine Keane, Alison Riccardi, Stephanie Kazanecki and Liz Dran.

THIS IS WHERE
I LEARNED
that LEADERSHIP is an
ACT of FAITH.

"I graduated from Seton Hall with a double-major and a quadruple-minor," says Stephanie Molnar '02, now an assistant program officer in the U.S. Department of State. "If it weren't for my professors' faith in me, there's no way I could have pulled off such an ambitious course load. Now I take a similar task with the people I manage at State - if you expect a lot from people and communicate your faith in their ability to live up to those expectations, they will succeed."

WHERE LEADERS LEARN

SETON HALL UNIVERSITY

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The Holy Name Society of Holy Family Parish, Nutley, contributed \$200 to the Archbishop's Annual Appeal at its March 9 meeting, in addition to members' individual pledges as parishioners. Members of Holy Name, shown here left to right, are Giuseppe Lomuscio, Domenico Christiani, Father Alexander Barbieto (adjunct), Alessio Tamburri, William King, Ralph Gould, John Caruso, Henry Marksymo, Msgr. Paul Bocicchio (pastor), John Stampone, Domenick Cucinello, Rosario Testa, Anthony Bissell, Al Angiolini, John Cantagallo and Nicholas Marchinione.

Right to Life convention April 14

New Jersey Right to Life will hold its annual convention on Wednesday, April 14 at the East Brunswick Hilton.

Three featured speakers from the clergy, media and academia will take to the podium.

Father Frank Pavone, National Director of Priests for Life, National Pro-Life Council, is among the speakers.

Father Pavone has produced television and radio programs for EWTN, the Odyssey Network, Catholic Family Radio and Vatican Radio.

Laura Ingraham, heard locally on WABC Talkradio 77, is a syndicated national talk radio personality. She is also an author, television host and columnist for *USA Today*.

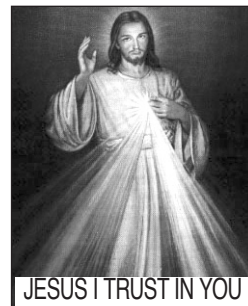
The third speaker is Professor Robert George, a McCormick Professor of Jurisprudence and Director of the James Madison Program in Ideas and Institutions at Princeton University. He is also a Distinguished Member of the President's Council on Bioethics.

Attending as well will be three members of Congress, Christopher Smith, Scott Garrett and Michael Ferguson.

Registration is \$65. A Patron Package, costing \$250, includes registration, preferred seating and the VIP Welcoming Reception. A ten-seat table can be reserved for \$2,000. It also includes preferred seating and the VIP reception. Registration on the day of the event is \$75.

The banquet will run from 6:30 to 10 p.m.

For additional information call (908) 276-6620.



Divine Mercy Sunday April 18, 2004

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turns to the
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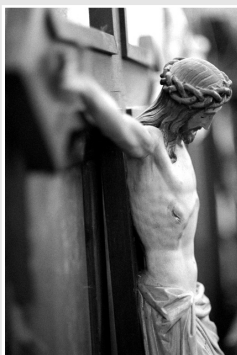
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Thy holy cross,
Thou hast
redeemed
the world."**

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To help make Lent more meaningful for you and your family, the Knights of Columbus Catholic Information Service offers a free booklet entitled *The Way of the Cross: Traditional and Modern Meditations*. Both versions of the Stations of the Cross help us to more fully appreciate God's great love for us and the perfect offering that He made for our redemption.

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EWTN
Live Mass 8 a.m. & noon
Monday- Saturday

Portuguese Mass 5:30
a.m. - Sunday

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

Other Programming
Religion and Ethics
Newsweek
Weekends -
WNCT Ch 13

WLNY-TV Ch. 55
8:30 a.m. - Mon-Fri
9 a.m. - Sunday

WNYW, Ch. 5
5:30 a.m. - Sunday

WPXN, Ch. 31
9:30 a.m. - Sunday

WXTV, Ch. 41
Santa Misa (local)
6:30 a.m. - Sunday

Catholic Radio



SUNDAY

Religion on the Line
6 a.m. - WABC 770 AM

Mass
6:30 a.m. -
WPAT 930 AM

La Hora Católica
8 a.m. -
WADO 1280 AM

Catholic Heritage Hour
9 a.m. - WSOU 89.5 FM

Voices of Our World
10:45 a.m. -
WSOU 89.5 FM

The Sunday Morning Mass
11 a.m. - WSOU 89.5 FM

Proclaim the Good News
12:30 p.m. -
WCTC 1450 AM

Perspectives on the News
12:30 a.m. (Mon.) -
WOR 710 AM

SATURDAY

As You Think with Father Paul Keenan
9 p.m. - WOR 710 AM

Los Evangelios y la acusación de anti-semitismo

POR GEORGE WEIGEL

Durante el peregrinaje del Papa Juan Pablo II a la Tierra Santa en el año 2000 yo tuve la oportunidad de desayunar en Jerusalén con un rabino norteamericano sumamente instruido y amable que se había establecido en Israel y que era amigo de un colega mío en la NBC.

El rabino, autor de una admirable defensa judía del método natural de planificación de la familia, admiraba mucho al Papa y me preguntó qué creía yo que el Papa tenía en mente sobre la próxima fase de las relaciones entre católicos y judíos.

Yo le dije que el Papa estaba muy satisfecho de todo lo que se había logrado en el período posterior al Vaticano II, que había servido para barrer todos los escombros que se habían acumulado a través de los siglos y que ahora él deseaba mover la conversación a un nuevo nivel teológico.

El rabino pareció sentirse incómodo o molesto. Yo le pregunté si había sentido campanas de alarma sonando en su cabeza y él se sonrió afirmativamente. ¿Por qué? Le pregunté, y él me contestó: Porque un diálogo rico en teología, del tipo que Juan Pablo II tiene en mente es imposible.

Cuando yo le pregunté qué le hacía sentir así, él me contestó sin rencor: “Porque vuestros sagrados textos son anti-semíticos”

La siguiente pregunta era obvia y el rabino la contestó, también sin rencor, refiriéndose al Evangelio de San Juan y a sus referencias “a los judíos” y a sus enfrentamientos con Jesús.

Yo le repliqué que los más recientes estudios bíblicos nos enseñaron que partes de las narraciones en los Evangelios habían sido formuladas en el contexto polémico de una amarga disputa familiar, un profundo y apasionado desacuerdo que eventualmente resultó en una separación definitiva entre lo que vino a ser el Cristianismo y lo que llegó a ser el Judaísmo rabínico. Es más, le argumenté, la frase “los judíos” en el Evangelio de San Juan no debe leerse como si se tratara de las actas de un club aristocrático de New York en 1928, cuando se le ponía bola negra a los indeseables.

El rabino pareció impresionado con esta manera de presentar las cosas, pero enseguida me dijo que aunque aceptaba lo que yo le decía, estaba seguro que la mayoría de los católicos no interpretaban el Nuevo Testamento en la forma en que yo lo presentaba.

Yo le aseguré que cuando la gente de mi parroquia oía la referencia a “los judíos” durante la liturgia del Viernes Santo ellos no lo oían en la forma que él temía. El rabino pareció intrigado, si no completamente convencido, y nuestra conversación se movió hacia otros temas.

Yo he recordado esa conversación muchas veces en estos días, porque algunas de las críticas más violentas contra la película de Mel Gibson “La Pasión de Cristo” sugieren que los temores de aquel rabino no estaban del todo infundados.

Si yo me reuniera de nuevo con el rabino de Jerusalén, le sugeriría que él y todos los que compartan sus temores

deberían de leer un pequeño libro escrito por un estudioso especialista en la Biblia, Anglicano, N.T. Wright: “The Challenge of Jesus”

En ese libro el autor explica que Jesús desarrolló su ministerio en una época de altas expectativas mesiánicas en el territorio de la Tierra Santa ocupado por los Romanos. Esas expectativas no se referían tanto al fin del mundo como a la liberación del pueblo judío de su servidumbre.

Algunos esperaban esa liberación como consecuencia de una purificación del culto en el Templo; otros, como resultado de una observación estricta de la ley Mosaica. La proclamación por Jesús de un tipo diferente de liberación, y que en ese mismo momento estaba despuntando a través de su predicación, sus discípulos, la forma especial en que ellos vivían la fe de Israel, y últimamente, su ejemplo mismo, fue muy perturbador para algunos entre su gente.

El reconocer que Jesús, un judío, llegó a ser percibido como una amenaza, y en ocasiones como una amenaza mortal por algunos elementos de su pueblo, no es incurrir en anti-semitismo, sino reconocer un hecho histórico.

La enseñanza reconocida por la Iglesia Católica, que no se origina en el Vaticano II, sino que ya había sido vigorosamente declarada en el Concilio de Trento en el Siglo XVI, es que fueron los pecados de la humanidad los que causaron la muerte de Cristo.

El Vaticano II recalcó un punto relacionado con aquella enseñanza, pero más específico, a saber, que al pueblo judío no podía hecersele responsable colectivamente de la muerte de Cristo, y que si algunos cristianos habían sostenido lo contrario, eso era simplemente un defecto de su fe, y no una expresión del centro de la convicción cristiana.

Un gran número de personas comentan en estos días el significado de la muerte de Jesús de Nazaret. Tanto los judíos como los cristianos deberían leer el libro del Dr. Wright como una base para continuar la conversación en una forma que avance, y no que haga retroceder, el diálogo entre judíos y cristianos.

Somos llamados a cooperar con Dios personalmente

POR ANDREW KACZYNSKI

Servir se define como el empleo o el uso de nuestro tiempo, talentos y posesiones. Cooperación se define como trabajar unidos hacia un fin común- una acción conjunta.

Estas dos definiciones presentan una combinación interesante para vivir como un discípulo de Cristo. Hemos oído la definición de servicio y hemos estado promoviendo poner en práctica el compartir nuestra riqueza de tiempo, talento y posesiones. Individualmente, sin embargo, ¿hemos hecho la conexión más importante de que estamos cooperando con Dios?

O quizás, ha sido sólo un ejercicio mental basado en la filantropía de la iglesia, haciendo que nos sintamos bien. ¿Cuál es el fin común?

Mientras continuamos nuestra jornada de Cuaresma y nos movemos con rapidez hacia el Misterio Pascual, la acción por parte de Dios se hace más y más evidente. Jesús fue el último servidor. El manejó los regalos confiados a Él. Él siguió la voluntad del Padre aun en la cruz.El amó a otros que podríamos considerar no dignos de ser amados.

El murió voluntariamente para que tú y yo tuviéramos vida eterna. ¿Cómo hemos trabajado con Cristo hacia un fin común?

San Francisco de Sales (1567-1622) escribió la siguiente descripción sobre nuestra cooperación con Dios en “Una Introducción a la Vida Devota”: “En todo lo que hagas descansa completamente en la providencia de Dios a través de la cual tus planes triunfarán. Sin embargo, lucha tranquilamente por tu parte para cooperar con los designios de Dios. Puedes estar seguro que si confías en Dios, el éxito que tendrás será aquel que te es más útil aunque te parezca bueno o malo en tu propio juicio. Imita a los niños pequeños que con una mano se sujetan de la mano del padre mientras con la otra recogen fresas o moras de los sembrados.

“Así que también si tu recibes y manejas los bienes de este mundo con una mano, debes siempre sujetarte

fuerte a la mano de tu Padre celestial y dirigirte a Él de tiempo en tiempo para ver si tus acciones y ocupaciones son de Su agrado.

“Más que nada, cuida que nunca te alejes de Su mano y Su protección, pensando que de esta manera vas a recoger más. Si El te perdona, no serás capaz de dar un paso más sin caer de nuevo. Lo que quiero decir es que en las ocupaciones y actividades ordinarias, que no requieren una atención estricta y cuidadosa, debes mirar y ocuparte de Dios más que de ellas.

Cuando sean de tanta importancia que requieren de toda tu atención, entonces debes mirar hacia Dios de tiempo en tiempo, como los marineros que para llegar al puerto donde se supone que vayan, miran al cielo que está sobre ellos más bien que al mar donde navegan. Por lo tanto Dios trabajará contigo, en ti y por ti, y después tu trabajo será seguido de tu satisfacción.”

Cuando nos ponemos la meta de cooperar con otros en muchas empresas de la vida, ya sea en el trabajo, en la casa o en las diversiones empezamos a realizar que todas nuestras acciones están en cooperación con Dios. El está pacientemente sujetándonos esperando nuestra respuesta a Su gentil toque.

El Evangelio sobre el Hijo Pródigo ciertamente nos indica como Dios espera por nosotros para que estemos en Su presencia. Cuando estamos cerca de Dios necesitamos estar agradecidos por Su guía. Cuando nos alejamos necesitamos darnos cuenta de nuestra necesidad de ser amados, admitir nuestros pecados, y regresar al Padre.

A veces hemos actuado como el hijo que se fue del Padre pecando y otras como el hermano fiel envidioso. La esperanza está en que encontremos la roca firme y sólida que es el soporte que Dios siempre nos está ofreciendo, y ver la dirección que nos da en todas nuestras experiencias al cooperar con El.

No sirvas bien con el sólo fin de sentirte orgulloso. Hazlo sabiendo que estás cooperando con el plan divino de Dios.

Contacto:
Padre Brian Plate
Director de Vocaciones
La Oficina de Vocaciones
(973) 497-4365
171 Clifton Ave., P.O. Box 9500
Newark, NJ 07104-0500

Jesús
se volvió,
y al ver que lo seguían les preguntó:

—¿Qué están buscando?

Ellos dijeron:
—Maestro, ¿dónde vives?

Jesús les contestó:
—Vengan a verlo.

¿Ha usted considerado seguir a Jesús como un sacerdote, hermana o hermano...?

San Juan 1:38-39

HELP WANTED

Ministry

DIRECTOR OF DEVELOPMENT

The Sisters of St. Dominic, Blauvelt, New York invite applications for the position of Director of Development. Building on relationships already formed with donors, this position promotes sustainability for the Blauvelt Dominican mission. The work of the development office includes donor identification and cultivation, grant writing, quarterly newsletter, special events, and capital campaign projects as needed. In addition to a commitment to the congregation's mission, the successful candidate will have strong interpersonal skills, an ability to think strategically, self-initiative, and a team-oriented spirit. Bachelor's degree and a minimum of three years of previous fund-raising experience required. Send resume and a salary history no later than Friday, April 30, 2004 to: Sr. Luella Ramm, O.P., St. Dominic Convent, 496 Western Highway, Blauvelt, NY 10913. Fax (845) 359-1650 or email: Lramm@opblauvelt.org

Music

DIRECTOR OF MUSIC MINISTRY

Suburban Morris County Roman Catholic Parish of 1,850 families is seeking a music minister to be an integral part of an active parish, "nurtured by the Eucharist and the Word of God." Position entails working with two adult, a youth, and a children's choir, participating in liturgical planning for school, sacramental, and parish masses and rituals, and being a vital part of pastoral staff of 10. Qualifications include: strong proficiency on organ and piano; experience in directing choirs and cantors; an extensive knowledge of Roman Catholic Liturgy and Ritual and an appreciation for traditional and contemporary styles of music. Send resume and names/phones of 3 references whom we may contact by April 12th to: Parish Coordinator, St. Patrick Parish, 41 Oliver St., Chatham, NJ 07928 or sr.barbara@st-pats.org

Ministry

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Ministry

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DIRECTOR OF YOUTH MINISTRY FOR JR. & SR. HIGH

St. Rose of Lima parish in Short Hills, NJ, a community of 2,200 families is currently seeking a full time Director of Youth Ministry. We have an established comprehensive youth ministry program for both Jr. High and Sr. High youth of our parish. We are seeking an experienced, energetic and faith-filled person who is committed to fostering the total personal and spiritual development of each young person. Must be an effective communicator and be willing to work collaboratively with pastoral staff and lay leaders, especially Confirmation Coordinator. We require a Bachelor's Degree in related field (prefer Master's in Theology and/or Ministry), certification in Youth Ministry and experience in a Catholic parish. Salary is commensurate with education and experience. Please send a resume and cover letter to: Joan Schultz, St.Rose of Lima Catholic Church, 50 Short Hills Avenue, Short Hills, NJ 07078 or email to: jschultz_strose@yahoo.com

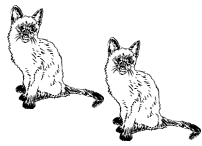
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PRAYER TO THE BLESSED VIRGIN

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

PRAYER TO ST. RITA

O powerful Saint Rita, rightly called Saint of the Impossible, I come to you with confidence in my great need. You know well my trials, for you yourself were many times burdened in this life. Come to my help, speak for me, pray with me, intercede on my behalf before the father. I know that God has a most generous heart and that he is a most loving Father. Join your prayers to mine and obtain for me the grace I desire (here mention your request). You who were so very pleasing to God on earth and are so much so now in heaven, I promise to use this favor, when granted, to better my life, proclaim God's mercy, and to make you more widely known and loved. Amen. Thanks **R.B.**

PRAYER TO THE BLESSED VIRGIN

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

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Pirates capture title

The Pirates of Seton Hall Preparatory School defeated West Essex High School 8-0 late last month to take home hockey's Tournament of Champions Trophy.

The triumph marks the third Tournament of Champions title for the West Orange school. Their others were back-to-back crowns in 1998 and 1999. The Prep finished the season with a record of 19-9-1.

Seton Hall jumped out to quick start in the game in Continental Airlines Arena, with senior Dustin Kennedy scoring just 12 seconds after the opening face-off on a centering pass from junior Bryan Haczyk.

Though the Pirates scored eight goals in the most lopsided game in Tournament history, the team was led through the tournament by a stingy defense.

Anchored by Ryan Sokerka, Adrian Wirt, Matt Kufka and Jason Adams, the Pirates allowed a miniscule 0.6 goals against average.

Goalkeeper Terry Robinson notched his seventh shutout of the year with 15 saves in the final game victory over West Essex.

Announced at the conclusion of the game, the All-Tournament Team included Bryan Haczyk, Mike Cacciotti, Rem Vanderbeek, Ryan Sokerka and Terry Robinson.



Joining their jubilant players on the ice with the championship trophy are co-coaches Peter Herms, middle, rear, and John Warchol, right, rear. The game was played at Continental Airlines Arena before many enthusiastic fans.

Photo - Richard Morris

Conference hoops honors abound

Three Felician College basketball players have earned All-Central Atlantic Collegiate Conference (CACC) honors. Sophomore forward Alesha Clayton, sophomore guard Sadot Williams and Jerrell Jeffries have been named to the All-CACC First Team.

Darryl Jacobs, the head men's basketball coach, was also named CACC Coach of the Year.

Clayton led the Lady Golden Falcons to a sixth place conference finish in 2003-2004 and was the team's leading scorer and rebounder.

Her scoring average of 14



Jerrell Jeffries

points per game placed her in the top ten scoring leaders in the CACC and her field goal percentage of .569 was third best in the conference.

Williams and Jeffries were two key players in the Golden Falcons surge to the regular season conference championship.

Williams finished the regular season as the Golden Falcons leading scorer, averaging 17 points per game. Jeffries, who scored his 1000th point against Holy Family University Feb. 21, is the team's leading rebounder and is also averaging over 10

points per game. Williams and Jeffries were named to the 2002-2003 CACC All Tournament Team.

Coach Jacobs led the Golden Falcons to the team's best ever record this season.

Finishing the regular season with an overall record of 17 wins and 10 losses earned the team its first-ever regular season CACC conference title.

During the year, the team won 11 consecutive games, another school record. The team entered the CACC Tournament as the number one seed.



Sadot Williams

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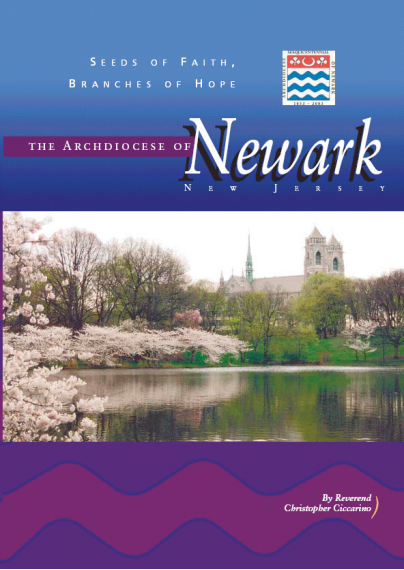


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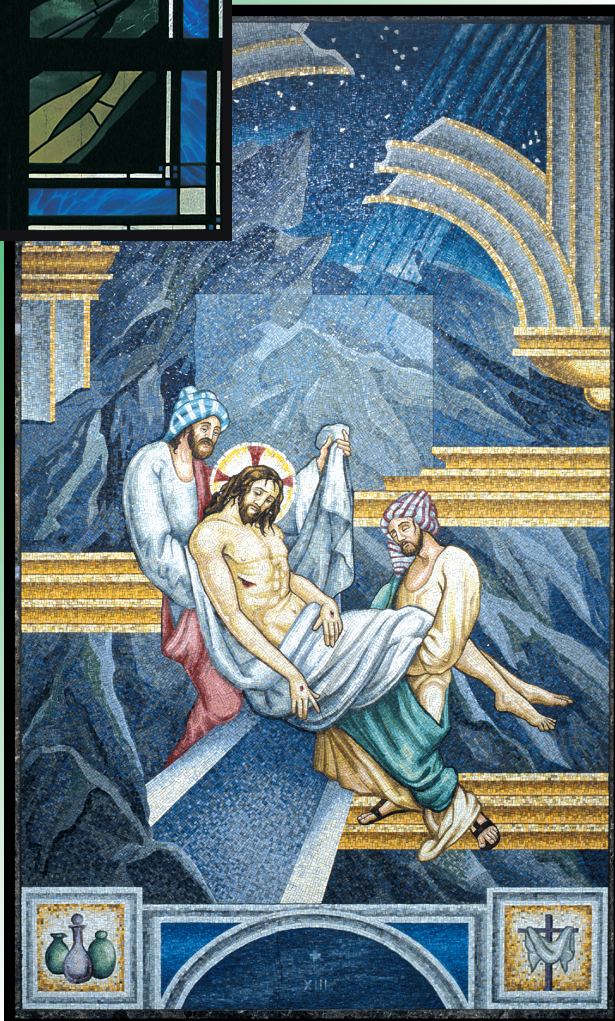


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**A Supplement to
The Catholic Advocate**

Wednesday, April 7, 2004



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We are both soul and body

BY MSGR. CHARLES GUSMER
Special to The Catholic Advocate

This article is reprinted from Word of Worship. Vol. 16, No. 1, Spring 1998, courtesy of Worship Office, Archdiocese of Newark.

A recent indult permits the diocesan bishop to allow the presence of the cremated remains of a body at the celebration of the Funeral Mass or the Funeral Liturgy outside Mass. However, it is important to remember that the Funeral Rites of the Church presume the presence of the body of the deceased whenever possible.

In order to appreciate why the Church so strongly prefers that the Funeral Liturgy be celebrated in the presence of the body of the deceased, and not in the presence of cremated remains, we need to distance ourselves from an unhealthy body/soul dualism which sees the soul or spirit as the principle of good, and the body or matter as the principle of evil, as if sin resided in body.

Sacred Scripture is not dualistic; it reflects a Hebrew anthropology that views the human person as an animated body. We do not have a soul and a body,

we are soul and body. St. Paul contrasts flesh and spirit in his writings; he is not expounding a dualistic conception. Rather, flesh refers to unredeemed humankind, while spirit has reference to humankind permeated by the Holy Spirit.

The importance of the body is highlighted in the incarnation. God makes Himself known in the Word made flesh. As we read in the Gospel of John, the Word became flesh and “tented” among us.

This concept from the Prologue to the fourth Gospel is reinforced by the incarnational theology of 1 John 1:1-3:

“What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life—for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us—what we have seen and heard we proclaim now to you, so that you too may have fellowship with us.”

We are saved and set free

through the flesh and blood of Jesus Christ. This thought is beautifully and graphically described in the Epistle to the Hebrews 5:7-9:

“In the days when He was in the flesh, He offered prayers and supplications with loud cries and tears to the one who was able to save Him from death, and He was heard because of His reverence. Son though He was, He learned obedience from what He suffered; and when He was made perfect, He became the source of eternal salvation to all who obey Him.”

In other words, our salvation is achieved not by stripping off our humanity with its bodiliness, but by its glorification through Christ’s dying and rising.

We are soul and body. We are saved through the body of the Word made flesh. We are touched by the grace of God through bodies washed in baptism, anointed with oil, fed with holy bread and wine. And when we die, it is those bodies the Church wishes to honor and reverence with its Funeral Liturgies.

Msgr. Gusmer, S.T.D., V.E., is pastor of St. Catherine of Siena Parish, Cedar Grove.

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On the cover

The cover art for this special supplement was created by award-winning artist Chuck Savona of Nutley. It was inspired by the passing of a dear friend. A graduate of St. Michael School, Paterson, and a former New Jersey Artist of the Year, he holds a B.F.A. from Montclair State University. He has been a teacher and graphic designer for three decades and has offered his art to non-profit community service organizations throughout northern New Jersey. Savona suffers from a degenerative disease, which keeps him housebound most of the time. He may be reached at csavona@earthlink.net (please include the words “Volunteer Graphic Design” in the subject area of the email).



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Our Mission

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

Significance

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

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

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

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

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

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

Service

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

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

Trust, Respect and Dignity
will guide our every action.

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Letter from the Most Rev. John J. Myers, Archbishop of Newark



Dear Brothers and Sisters in Christ,

The Holy Scriptures teach that death is part of the natural process to an ultimate union with God. Because of our Catholic faith, we believe that burial in a Catholic cemetery demonstrates love and respect for the deceased, and leads us to an eternal union with God’s love. As part of the parish faith community, the Catholic Cemeteries of the Archdiocese extend to family members the same comfort and consolation as the parish.

Serving the Catholic community since 1853, the Archdiocese has 10 cemeteries that are operated by men and women who share the traditions and teachings of the Church. Our counselors stand ready to help you in your time of grief and can also assist you with preparing for the future. They welcome your call, and can speak with you at your convenience.

The cemetery is an extension of the Church that ministers to our grief as the Church ministers to our faith. Being buried in the sacred grounds of a Catholic cemetery is an assertion of faith for both the deceased and their loved ones.



With every good wish, I am
Sincerely in the Lord,
John J. Myers
Archbishop of Newark

Christian Burial of the Dead based on Scriptural sources

BY MOST REV. RAYMOND BURKE, D.D.
Archbishop of St. Louis, MO

The care with which we bury the dead expresses our faith in the victory over everlasting death, which Our Lord Jesus Christ has won in our human nature by His own Death and Resurrection.

We bury the dead in the sure hope of the resurrection of the body, when their mortal bodies will share fully in the glory of the Risen Christ.

St. Paul encountered a lack of faith in the resurrection of the body among the early Christians at Corinth. He responded by pointing out that to deny the resurrection of the body is to deny the Resurrection of Christ; and to deny the Resurrection of Christ is to empty the Christian faith of its content (cf. 1 Cor 15:12-14).

The apostle went on to teach about the transformation of our bodies, which will take place at the Second Coming of Our Lord Jesus Christ:

“The trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality.” (1 Cor 15:52b-53)

St. Paul likened the glorification of our earthly body at the Lord’s coming to the transformation of the seed that is buried in the ground, decays and then comes forth from the earth as a living plant. Using this image, he taught the truth about the resurrection of the body to the early Christians at Corinth:

“What is sown in the earth is subject to decay, what rises is incorruptible. What is sown is ignoble, what rises is glorious. Weakness is sown, strength rises up. A natural body is put down and a spiritual body comes up.” (1 Cor 15:42b-44)

The Christian gives up his spirit in death with hope in the resurrection of the body when body and soul will be united once again in the glory which is without end. We bring the body of the deceased Christian to reverent burial in anticipation of the resurrection of the body in glory on the Last Day.

This excerpt of Archbishop Burke’s article, “Christian Burial of the Dead” is reprinted with permission from the March 2001 edition of Catholic Cemetery, the official magazine of the National Catholic Cemetery Conference.

Funeral rites for Catholics express the faith of both deceased and surviving community

BY REV. MSGR. RICHARD GRONCKI
Special to The Catholic Advocate
This article is reprinted from Word of Worship. Vol. 16, No. 1, Spring 1998, courtesy of Worship Office, Archdiocese of Newark.

The Constitution on the Sacred Liturgy of the Second Ecumenical Council of the Vatican (1963), paragraph 81, states: "Funeral rites should express more clearly the Paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions..."

Since the promulgation of the Constitution on the Sacred Liturgy several rituals have been employed at different times. At present no ritual other than the Order of Christian Funerals, published in 1989, may lawfully be used. This includes the popular 1972 ritual.

Through the celebration of the rites contained in the Order of Christian Funerals the faithful

accompany, i.e., journey with the body of the deceased from the moment of death to its final resting place. The journey is in itself symbolic of the Paschal journey of Christ from suffering and death to resurrection and ascension.

Although the ritual contains a number of minor rites, such as prayer services, which may be used, according to circumstances, whenever the faithful gather between death and burial, the major elements or rites during this journey are:

Vigil Service, which focuses on the sorrowful aspects of Christ's Paschal mystery. It should be noted that a vigil

service may be celebrated in the absence of a body.

Church Service, with or without the celebration of Mass, which has the resurrection as its focus. The use of the Easter Candle, white pall (baptismal garment), and the sprinkling with holy water highlight the res-



urrection/baptismal theme. The use of the term Mass of Resurrection, however, is inappropriate as it is reserved for Easter Sunday. The appropriate term is Funeral Mass or Mass of Christian Burial, which relates more specifically to the nature of the occasion.

Committal Service, which, while consigning the body of the deceased to the tomb, celebrates the Church's eschatological hope of Christ's return in glory when at the end of time, "our mortal bodies will be remade like Christ's own immortal body." The parallel to the Lord's ascension is evident.

These three moments consti-

tute Christian burial as the Roman Catholic Church celebrates it. The integrity of these rites should be maintained since they are the Church's way of bringing one of her members from death to burial.

All three of these liturgical moments should be provided for even in the case of direct cremation, and even if occasionally out of sequence. The theological/ecclesial response of pastoral ministers must be one of respect for the integrity of the Church's ritual.

Every effort must be made to maintain the ordinary arrangement and logical progression of the major rites in the Order of Christian Funerals. The celebration of the rites out of the usual sequence causes some theological problems and possibly psychological problems as well.

Because the rites symbolize a journey, the processions which

Continued on page S5

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Funeral rites

Continued from page S4

link them together are important in effecting the symbolism. Their integrity should also be maintained as far as possible. The custom, which has taken root in some places, of seating the mourners before the church service and then making a grand entrance with the casket should be discontinued.

Bringing the people into the church is not simply a matter of convenience but rather an important aspect of the ritual of journeying from death to final disposition. Ritual is not always the most convenient way of doing things.

In order to do the right thing properly and conveniently, it may be necessary to adjust certain funeral practices and routines. Presiders must be on time and waiting at the doors of the church when the funeral cortege arrives.

Funeral directors might consider keeping the mourners in the cars and checking to see if everything is ready before inviting the people to form the procession. This is especially true in inclement weather.

Paragraph 427 of the Cremation Appendix states: "If the diocesan bishop has decided to allow the celebration of the Funeral Rites in the presence of the cremated remains of the deceased person, care must be taken that all is carried out with due decorum.

"The cremated remains of the body are to be placed in a worthy vessel. A small table or stand is to be prepared for them at the place normally occupied by the coffin. The vessel containing the cremated remains may be carried to its place in the entrance procession or may be placed on this table or stand sometimes before the liturgy begins."

At first reading this seems to



CNS photo

be nothing more than a statement of the obvious. But it is not, however, simply a matter of putting "new wine in old wine-skins." The way things are done the first time is probably the way they will be done long afterwards. Some of these elements need to be thought through before the first church service in the presence of cremated remains takes place.

Where will the introductory rites take place? How will the cremated remains be sprinkled with a generous amount of holy water if someone is carrying them? To revert to an antiseptic token sprinkling doesn't seem to be the answer, especially where generous signs have become customary.

The Appendix states that the cremated remains are to be treated reverently. What are the implications of this when people are gathering and greeting each other? Perhaps this is their first opportunity to express condolences after the death. What do you do with the cremated remains? Place them in a pew?... in a

corner?... ignore them?

Perhaps it may be pastorally advisable to place them in their appropriate location before the liturgy begins and spend some time prior to the church service as at a wake. The ashes are in place and people can greet each other naturally. The church then becomes the site of a brief wake and a period of visitation may be conducted before the service begins.

The church service may then begin as Sunday Mass begins with an entrance procession and the rite of sprinkling which takes the place of the penitential rite. The use of a pall, and the placing of other Christian symbols, e.g., cross, Gospel book, et al., are excluded.

One thing to remember in the implementation of the Appendix is that anything artificial is to be avoided. The cremated remains are not the body. Don't try to make them appear as a body. (The catafalque was abrogated with the post Vatican II reform!) Authenticity is the operative word.

gious symbols are excluded, non-religious symbols would also be omitted.

Some may be surprised that only three texts are provided in the Cremation Appendix: Sprinkling, Dismissal and Committal of Cremated Remains.

Any other texts chosen from the Order of Christian Funerals should exclude reference to the body. This may indicate that the necessary adjustments are more psychological than textual.

After using the Appendix at a funeral service involving direct cremation, or even after reviewing it and contrasting it with the full Order of Christian Funerals, one might easily get the impression that something is missing.

If it looks incomplete, that's because it is incomplete. You can't have what's not there. The Appendix exists for what is clearly extraordinary.

While the indult permits cremated remains to be brought into the church for a funeral service (either with or without Mass), it states very clearly that the presence of the body is to be preferred whenever possible.

Msgr. Groncki is the Rector of the Cathedral Basilica of the Sacred Heart, Newark.

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Catholics and cremation

BY FATHER THOMAS B. IWANOWSKI

Special to The Catholic Advocate

This article and art are reprinted from Word of Worship. Vol. 16, No. 1, Spring 1998, courtesy of Worship Office, Archdiocese of Newark.

On March 21, 1997, following a request by the bishops of the United States, the Church in our country received an indult allowing the celebration of the Funeral Liturgy in the presence of the cremated remains of a Catholic. On July 30, 1997, the Congregation for Divine Worship and the Discipline of the Sacraments approved the Appendix to the Order of Christian Funerals dealing with the rituals and prayers to be used on such an occasion.

Permission was given to begin using the rites contained in the approved Appendix on Oct. 4, 1997. Their use became mandatory as of Nov. 2 that year. This article examines the issue of cremation before and after the indult, and before and after the publication and approval of the Appendix to the Order of Christian Funerals.

Before 1963, the body of a Catholic could ordinarily receive its final disposition in one of two ways. After the celebration of the Funeral Liturgy in the church, the body could be brought to the cemetery where it could be buried in the ground, or entombed above the ground in a mausoleum. If the need arose, the body could also be buried at sea. The cremation of the body of a Catholic was forbidden. This prohibition appeared in Canon 1203 of the 1917 Code of Canon Law.

In May of 1963, the Holy Office, now the Congregation for the Doctrine of the Faith, issued an instruction that permitted the celebration of the Funeral Liturgy for Catholics who chose cremation as the final disposition of their bodies, provided the choice did not indicate a denial of Christian teaching, especially that of the resurrection of the dead and the immortality of the soul.

Even though the Church began to allow Catholics to choose cremation as the final disposition of their bodies, it clearly indicated its preference for burying the bodies of the faithful in the ground or placing them in a tomb. This preference for burial is based on the example of Jesus, whose body was buried in a tomb, on the long standing tradition of the Christian people, and on the sign such burial gives of Christian faith.

However, since 1963, Catholics could legitimately choose the option of cremating the bodies of their deceased. This option is included in the 1983 Code of Canon Law: "The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching." (Canon 1176)

Permission for cremation is also part of the 1989 Order of Christian Funerals: "For the final disposition of the body, it is the ancient Christian custom to bury or entomb the bodies of the dead; cremation is permitted, unless it is evident that cremation was chosen for anti-Christian motives." (OCF 19)

Cremation as foreseen in the 1983 Code of Canon Law and the 1989 Order of Christian Funerals is something that takes place at the proper time in the celebration of the funeral ritual, that is, after the celebration of the Funeral Liturgy.

The following sequence is expected when cremation is chosen for the final disposition of the body:

Sometime after death, there is the Vigil for the Deceased, commonly called the Wake Service. The Vigil is usually celebrated in the presence of the body. In most parts of the country, this Vigil for the Deceased is held in the funeral home, though in some areas, it

takes place in the home or parish church.

After the wake, there is the Funeral Liturgy. Generally, this is the celebration of the Funeral Mass. The Funeral Liturgy can be also celebrated outside Mass. This can take place on Holy Thursday, Good Friday, Holy Saturday, or other times when a Funeral Mass may not be celebrated.

This Funeral Liturgy, whether within or outside Mass, should take place in the church building, not in the funeral home. This point is stressed in the Order of Christian Funerals. "Since the church is the place where the community of faith assembles for worship, the rite of reception of the body at the church has great significance. The church is the place where the Christian life is begotten in baptism, nourished in the Eucharist, and where the community gathers to commend one of its deceased members to the Father." (OCF 131)

After the Funeral Liturgy, the body is brought to the crematory. The family can accompany the body to the place of cremation, and a Rite of Committal may be celebrated there. After the service the family leaves the body of the deceased and it is cremated.

When the cremated remains are returned to the family some days later, a Rite of Committal may be celebrated once again as these cremated remains are buried in the ground, or entombed in a crypt. Some cemeteries have an area called a columbarium, which has specially designed niches or shelves to house the receptacles containing the cremated remains.

Usually it takes between three or four days, and sometimes a week or more, before the remains are returned after cremation. These remains, which weight between four to ten pounds, are not really ashes, as they are commonly called, but the pulverized bones of the deceased that were not consumed by fire.

What we have described could have taken place any time since cremation was allowed. The prayers for such rites are found in the 1989 Order of Christian Funerals.

The new indult given to the Church in the United States is not permission for the body of a Catholic to be cremated. This permission, as was mentioned, was given in 1963, and was incorporated in the 1983 Code of Canon Law, and in the 1989 Order of Christian Funerals. Rather, the indult, which was requested by the American bishops in 1996 and received in 1997, addresses the situation where the cremation does not take place at the usual and preferred time during the Order of Christian Funerals. That usual and preferred time, as we have seen, is after the celebration of the Funeral Liturgy at Mass or outside Mass.

The indult, which gave rise to the Appendix to the 1989 Order of Christian Funerals addresses situations where the body is cremated soon after death. This is called immediate or direct cremation.

While the term direct of immediate is used, this does not mean cremation immediately follows death. There is usually a legally required waiting period before a body may be cremated. For example, in New Jersey, there is a 24-hour waiting period before a body of a deceased individual can be cremated. This allows the

legal authorities a period of time to examine the body, and to halt the cremation, if necessary. This could occur if the authorities suspected a crime might have led to the death of the individual.

Immediate or direct cremation might occur, for instance, in situations where a person dies a great distance from home. The family might decide to have the body of their relative cremated since shipping cremated remains is not as difficult as transporting a human body. Direct or immediate cremation may also be chosen for health reasons, if the person were to die of an infectious disease.

Without the indult and the publication of the Appendix, the situation of immediate or direct cremation could be handled in the following way, and it still may be.

When the cremated remains are returned, the Rite of Committal with Final Commendation may be celebrated at the cemetery. After the cremated remains are buried, entombed, or placed in a columbarium, the Funeral Liturgy, namely, the Funeral Mass, or Funeral Liturgy outside Mass, would follow in the church building. Prayers would be chosen that do not mention the body of the deceased, and the Final Commendation would be omitted. Such a Funeral Mass is commonly referred to as a Memorial Mass.

The indult allows the celebration of the Funeral Liturgy, that is, the Funeral Mass or Funeral Liturgy outside Mass, in the presence of the cremated remains after direct or immediate cremation has occurred.

However, for this to take place, the bishop of the diocese must give permission. "Each diocesan bishop will judge whether it is pastorally appropriate to celebrate the liturgy for the dead, with or without Mass, with the ashes present, taking into account the concrete circumstances in each individual case, and in harmony with the spirit and precise content of the current canonical and liturgical norms." (Appendix, 426b) The fact such permission must be sought indicated the Church's preference that, ideally, direct or immediate cremation not take place. The Church prefers its Funeral Rites take place in the presence of the body of the deceased and not in the presence of the cremated remains, "since the presence of the human body better expresses the values that the Church affirms in its rites." (Reflections on the Body, Cremation, and Catholic Funeral Rites, Committee on the Liturgy, NCCB, 1997, p.9)

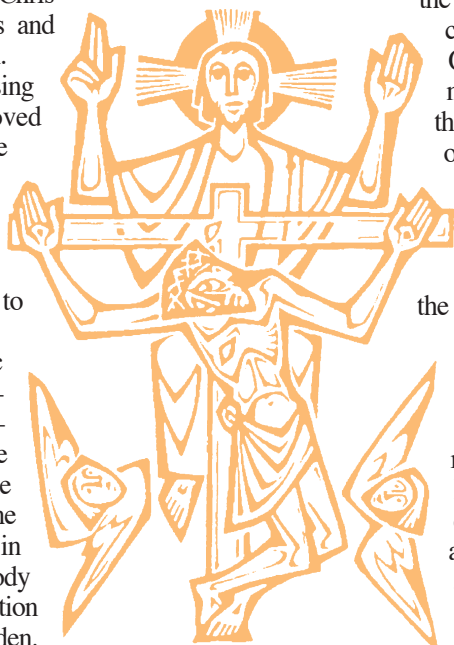
In the Archdiocese of Newark, the archbishop has delegated the granting of permission for the Funeral Liturgy to be celebrated in the presence of the cremated remains to the pastors of parishes. Other dioceses have done the same, while some require pastors to seek permission on a case-by-case basis from the bishop.

To grant permission for the Funeral Liturgy to be celebrated in the presence of the cremated remains, the reasons for the request should be considered, and there should be assurance given that the cremated remains will be given a reverent final disposition. This means the cremated remains should be buried in a grave, or entombed in the mausoleum or columbarium.

The Appendix makes it clear that scattering the remains is not the reverent kind of disposition foreseen by the Church. "The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires." (Appendix, 417) This prohibition is based on the principle that "the cremated remains should be treated with the same respect given to the human body from which they come." (Appendix, 417)

Usually, when the parish is contacted, the body of the deceased will have already been cremated. If this be the case, the pastor, if he has delegation from the bishop, inquires why direct cremation was chosen and then asks

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Cremation

Continued from page S6

where the cremated remains will be buried or entombed. If necessary, he instructs the family on how the Church teaches the cremated remains should be handled, namely, with the same reverence we handle a body.

If a family says the remains are to be scattered or disposed of in some other inappropriate way, permission cannot be given for the cremated remains to be present in the church for the Funeral Liturgy. This would not be "in harmony with the spirit and precise content of the current canonical and liturgical norms." (Appendix, 426b)

If permission is sought, and the body has not yet been cremated, the pastor can use this opportunity to instruct the family about the preferred time the body should be cremated, namely, after the celebration of Funeral Liturgy in the church.

When permission is given for the celebration of the Funeral Liturgy to take place in the presence of the cremated remains, the rites take place in the following way:

If there is a wake, and the cremated remains have already been returned to the family, this wake takes place in the presence of the cremated remains, and the Vigil for the Deceased is celebrated. "It is appropriate that the cremated remains of the body be present for the full course of the funeral rites, including the Vigil for the Deceased, the Funeral Liturgy, and the Rite of Committal." (Reflections on the Body, Cremation, and Catholic Funeral Rites, Committee on the Liturgy, NCCB, 1997, p.10)

The Funeral Liturgy, within or outside Mass, takes place in the church building as described below.

The urn containing the cremated remains may be carried into the church by a member of the family. The priest and ministers receive the cremated remains and the members of the family as is usually done at a Funeral Liturgy with a body. The priest, waiting at the doors of the church, greets the people, then he sprinkles the cremated remains with holy water, as he says, "Our brother/sister has died with the Lord, so may he/she live with Him in Glory." (Appendix, 427, 433)

The priest and ministers then

process to the altar, the bearer with the cremated remains walks behind them, and then the mourners follow. The urn with the cremated remains is placed on a stand in the position normally occupied by the casket. The Easter Candle may be placed near the cremated remains.

This stand for the urn with the cremated remains is just for that. It is not a stand for pictures, mementos, or other memorabilia, any more than a casket in church is a place for such items. The cremated remains are not covered with any type of pall, or white cloth. (Appendix, 434) The cremated remains should be in a dignified

urn, and not in the cardboard box, or the plastic or metal shipping container in which they returned from the crematory. (Appendix, 417) "Care must be taken that all is carried out with due decorum." (Appendix 427)

When all have taken their places, the priest goes to the presidential chair where he prays the opening prayer of the Funeral Liturgy.

If the cremated remains are not carried into the church, they are placed on the stand beforehand. The people then enter and take their places as they do for Sunday

Mass. For example, the cremated remains might be brought to the church at 9 a.m. and placed on the stand by the funeral director or family member. The people then come into the church some time before the funeral Mass, which is to take place at 10 a.m.

In this example, at 10 a.m. the priest and other ministers process to the altar as they would for the Sunday Mass. When the priest reaches the stand holding the cremated remains, he greets the assembly, sprinkles the cremated remains, and then goes to the chair for the opening prayer. The liturgy then follows as usual. Prayers should be chosen that do not mention the body of the deceased.

The rite of Committal follows the Funeral Liturgy in the church. There is an option with appropriate words for the committal of the cremated remains. (See Order of Christian Funerals, 219b, Appendix, 438) The Appendix strongly recommends that a memorial plaque or stone recording the name of the deceased be placed where the cremated remains are buried or entombed. (Appendix, 417)

An appropriate entry should be made in the death register when

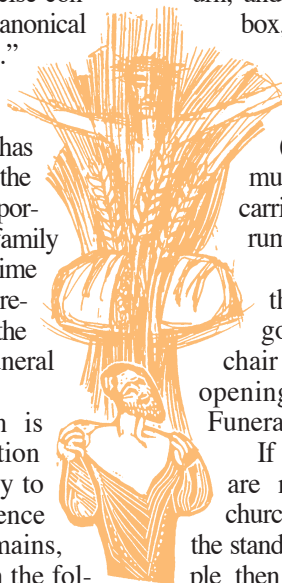
use is made of this indult.

It should be stressed that the indult and the Appendix address a special or extraordinary situation. The Church wishes to show its compassion to families dealing with immediate or direct cremation, but at the same time the

Church wishes to recommend that the Order of Christian Funerals takes place in its usual order, and in the presence of the body of the deceased, the "body once washed in baptism, anointed with the oil of salvation, and fed with the bread of life. This is the body whose hands

clothed the poor and embraced the sorrowing." (Reflections on the Body, Cremation, and Catholic Funeral Rites, Committee on the Liturgy, NCCB, 1997, p.4)+

Father Iwanowski is pastor of Our Lady of Czestochowa Parish, Jersey City.



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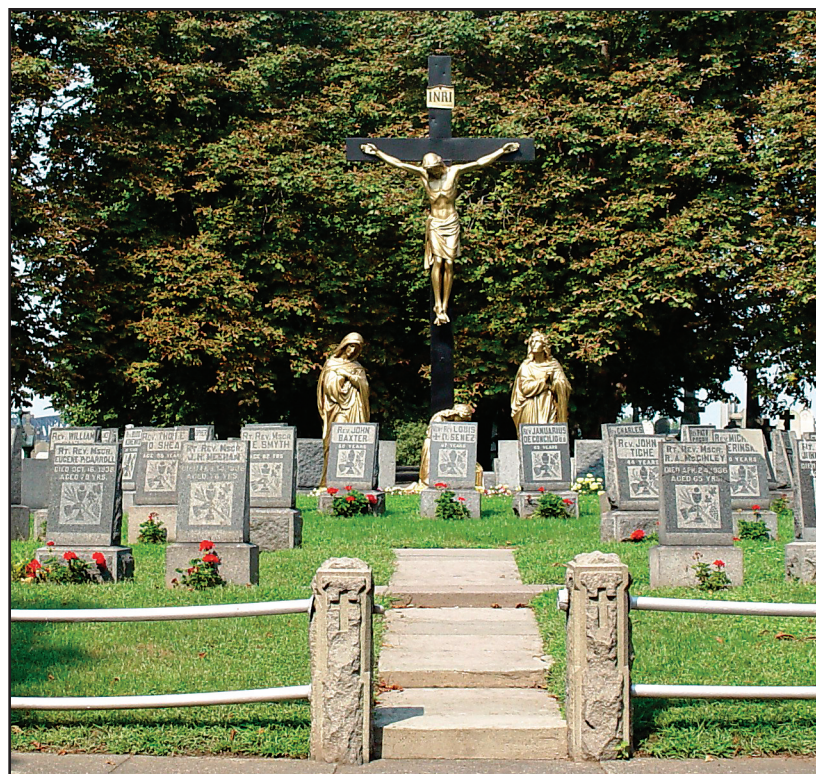
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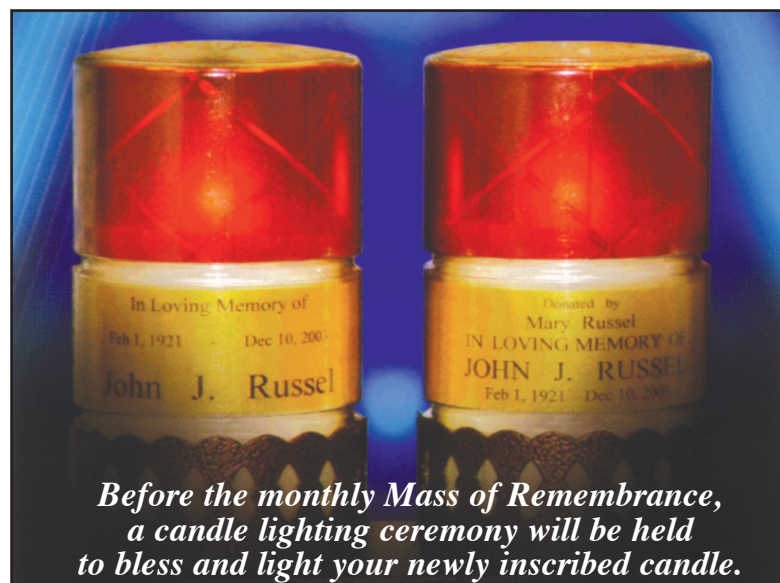
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Independence Day Mass

July 2 Good Shepherd
July 6 Gate of Heaven
July 7 Holy Cross

Parents' Memorial Mass

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



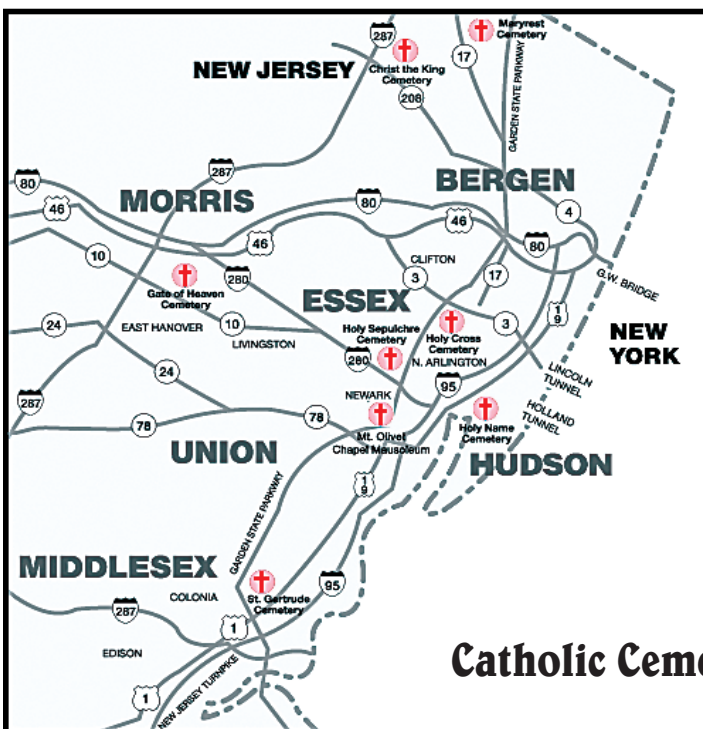
Gate of Heaven Chapel Mausoleum, East Hanover, NJ



Holy Cross Chapel Mausoleum, North Arlington, NJ



Good Shepherd Chapel Mausoleum, Colonia, NJ



Catholic Cemeteries Locations

Memorial Mass in Honor of Sept. 11, 2001

Sept. 7 Gate of Heaven
Sept. 8 Holy Cross
Sept. 10 Good Shepherd

Grandparents' Memorial Mass

Oct. 1 Good Shepherd
Oct. 5 Gate of Heaven
Oct. 6 Holy Cross

All Souls Mass

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

Children's Memorial Mass

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

Special Memorial Day Masses

May 31 at 11 a.m. at the following locations:

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

Special Memorial Masses

Cathedral Basilica of the Sacred Heart

Cathedral Basilica is located at 80 Ridge St., Newark, NJ.

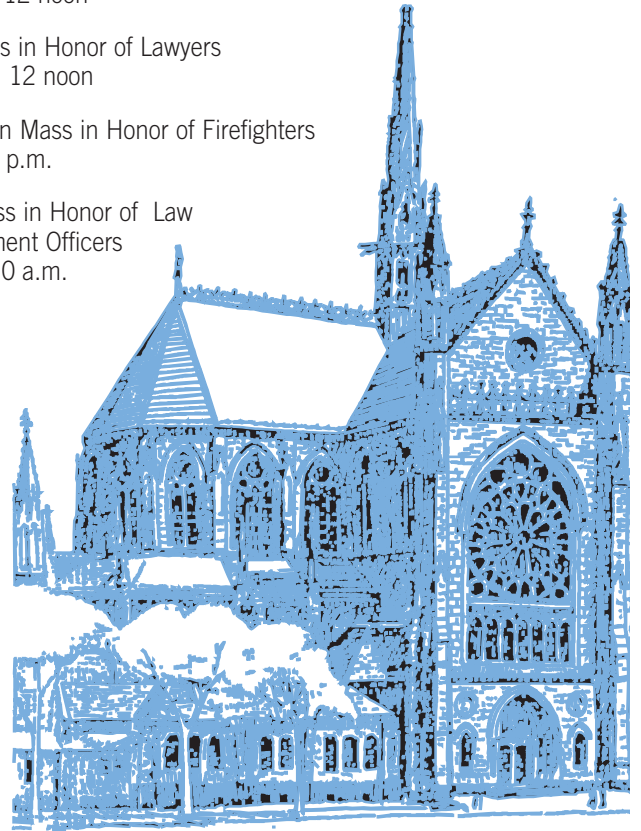
All Mass times listed below.

Mass for Emergency Medical Services Workers
April 25, 12 noon

Red Mass in Honor of Lawyers
Sept. 26, 12 noon

St. Florian Mass in Honor of Firefighters
Oct. 3, 3 p.m.

Blue Mass in Honor of Law Enforcement Officers
Nov. 4, 10 a.m.



Office of Family Life Programs

The 17th Annual Liturgy for Those Whose Children Have Died will be held Friday, May 7 at 7:30 p.m., Notre Dame Parish, 359 Central Ave., North Caldwell. Pre-registration is requested. Call (973) 497-4327.

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

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

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

The Support Group for Fathers Whose Children Have Died meets on Saturday morning every two months at Notre Dame Parish Center, 359 Central Ave., North Caldwell, at 10 a.m. The group is co-facilitated by Father Anthony Randazzo. The next two are May 15 and July 17.

These support groups are open to all faiths. There is no pre-registration required and there is never a fee. For further information, please call the facilitators listed above or the Office of Family Life Ministries at (973) 497-4327.

St. Mary Parish, 17 Monsignor Owens Place, Nutley, will begin an eight-week journey of the stages of grief beginning on Tuesday, April 13 at 7 p.m. Call Patricia Little, facilitator, at (973) 235-0234.

The Spring 2004 Bereavement Support Group Facilitator Training Certification program is open for registration. Sessions are held on Tuesday mornings and on Thursday evenings beginning at the end of March. Continuing education credits are available from Seton Hall University for those who successfully complete the course. This eight-session program is designed for those who wish to become facilitators for existing parish bereavement support groups or for those who wish to begin a group. Cost is \$125 per participant. Call (973) 497-4327.



Children become the 'forgotten mourners'

In dealing with grief and loss of a loved one, every person's reaction is unique. However, there are oftentimes certain tendencies among specific groups, such as parents, children and men, that surface due to environmental, developmental and natural factors. The articles on this page and S15, written by Janet McCormack, Associate Director of the Archdiocesan Family Life Ministries, discuss different aspects of mourning within particular segments of society.

Make no mistake about it: children grieve when a loved one dies. In our grief-avoiding culture, however, this is an often unpleasant prospect for parents and caregivers alike.

In earlier years, it was common to find multiple generations under one roof. As a result, children were exposed to illness, aging and death. There was nothing secret about it. The family mourned together, and it was likely the funeral was held at home. There was no doubt a death had occurred, and children experienced the grief that accompanied these events.

Modern America, however, finds many families geographically scattered, and when deaths do occur, they can take place so far from home. Ill or aging family members once cared for at home are often admitted to hospital or nursing facilities, leaving children with little opportunity to witness the journey of their loved ones toward death and to experience their own natural feelings of loss. In addition, many adults feel it is far better to protect children from these painful events and emotions.

Children love, bond and therefore grieve when a loved one is no longer here. Grief reactions will vary with age and experience, but each child's response will be decidedly unique.

In an attempt to deal with their (often unexpressed) feelings of insecurity, anger, abandonment, guilt, fear of future loss or pain after a death, children can regress or engage in explosive, acted-out behavior.

Some can become hypermature and try to be the "grown-up," and others will overtly display a great sense of sadness and loneliness.

It is probable, however, that the most misleading reaction is that of indifference. When learning of a loved one's death, children often respond with an

accurately explain their feelings. Sadly, many children are forgotten at their time of loss due to adult misconception about childhood grief.

where the death can truly be talked about and grieved.

Children need to have a simple, clear, truthful, age-appropriate explanation about the death.

Children need to receive verbal and non-verbal messages that it is all right to cry and be sad.

They need to learn that grief is a normal, natural feeling that occurs when someone has died, and that ultimately life, although different, will go on.

What can be done to help a grieving child? We need to provide safe, non-judgmental places where children can openly express their feelings of loneliness and loss.

This can be done within the family unit, at school, church or in specially designed bereavement support groups for children, such as Rainbows.

Professional counseling can also be most valuable to families and children following a death, and there are excellent publications that can provide information on companioning a child through the grief process.

But it is ultimately the role of parents and caregivers to reflect upon their own feelings concerning the death, realizing that their thoughts, words and actions can directly impact the child's perception of the death.

Adults certainly need to do their own grief-work and may not be initially able to support them emotionally, but children grieve, too. Let's not forget that.

Rainbows is an international, not-for profit organization that offers curricula and peer support groups to assist children, adolescents and their families as they grieve a death, divorce or other impacting life transition.

For information about groups and services, call Rainbows of NJ at (908) 608-0888 or visit www.rainbows-nj.org.



CNS Photo

apparent lack of emotion. This is a "protective device" and a child's way of disconnecting from the pain, processing it a bit at a time as he or she goes about playing or doing what children do.

The child is seemingly unaffected by the news and is often perceived to be "doing well" or "just fine."

In addition, younger children may not have the vocabulary to

When a death occurs, the caring adults in a child's life need to establish an atmosphere

Many families choose not to fully reveal or discuss the death, assuming it will save their children from painful feelings.

In truth, children are highly perceptive, and whether the death is discussed or not, they will still feel the loss, often in isolation.

Parents and other significant adults are the first modelers of grief for a child.

Children need to have a simple, clear, truthful, age-appropriate explanation about death.

Support groups for unique grief of losing a child

There is no other loss like that of one's child. Parents whose children have died are changed forever. Their loss is out of order, and it seems a mistake of the greatest magnitude has been made. Their grief is harder, longer and more complicated than that of other bereaved people.

This grief is unique. Even spouses will grieve differently for their child. Bereaved parents are faced with very intense, complex, and overwhelming feelings.

The needs of those who have suffered the loss of a child are special, and one of those needs is to share the pain with others who have suffered this very difficult kind of grief.

Sharing and expressing feelings about the death of a child are essential to the healing process.

Another parent who has walked the same dark road can be a witness, a symbol of hope to show there is a way out, someone who can encourage others to acknowledge their feelings and just be

themselves as they mourn the loss of their child.

Grief is not a single event but a process, a journey toward healing. To aid in this process, the Office of Family Life Ministries of the Archdiocese of Newark sponsors support groups for grieving parents.

They are led by trained facilitators, parents who have themselves experienced the death of a child. In fact, they become companions on the journey.

There is hope, help and healing for those who have suffered the unthinkable. It is possible to survive even this loss.

Choosing music and readings for funeral need not be difficult

BY MARK PATTISON
Catholic News Service

Planning a funeral Mass can seem like a daunting task—just one of many that surround the death of a loved one.

It need not be that way.

If someone has issued advance directives on medication, and has put thought into a choice between burial and cremation, it may be possible to get that person to state what elements he or she would like to incorporate into a funeral Mass.

There are several options to choose from for the Old Testament and New Testament readings, as well as for the Gospel proclamation and the responsorial psalm. The songs for the funeral Mass can often be chosen to reinforce the Scripture readings selected.

There will always be great sentiment to have the deceased's favorite song inserted somehow into the Mass. But those songs are best reserved for outside a church setting or any ministerial setting

surrounding a funeral, including a Rosary or at a wake at the funeral home or at a committal service at the cemetery.

Non-religious songs are appropriate for a gathering at somebody's home or reception after the funeral. But during times of prayer, songs that speak of God's love, comfort and mercy should be selected.

If the deceased has a favorite religious song—anything from "Precious Lord, Take My Hand" to Carey Landry's "Hail Mary, Gentle Woman"—look for a way to include it in the funeral Mass.

Not only are these songs more appropriate for the liturgy, they carry the added benefit of holding even more precious the memory of that loved one.

It always helps to confer with the parish music director or liturgy director, people who have much experience in planning and directing the music at funeral Masses. They will likely have several ideas to aid you at a time when

there seems to be so much to do and hardly enough time to do anything except grieve.

J. Michael McMahon, the president of the Washington-based National Association of Pastoral Musicians, an umbrella group for musicians who sing and play at liturgies, himself goes around the country with a workshop on funeral Masses that he developed.

McMahon suggests investigating musical settings of Psalms 23, 25, 27, 42, 116, 120, 122 and 131 for the responsorial psalm. There is no shortage of fine music based on these Scriptural passages.

For the song of farewell, McMahon advises a more recent text for the "Old Hundredth" hymn ("Praise God From Whom All Blessings Flow") titled "Come to His/Her Aid, O Saints

of God" as having quality, as well as "I Know That My Redeemer Lives" and Michael Joncas' "Song of Farewell."

During the procession to the place of committal at the conclusion of the funeral Mass he suggests any of the many settings of "May the Angels Lead You Into Paradise" and Christopher Dean's "Song of Farewell," as well as selections that can be gleaned

Stuart K. Hine's "How Great Thou Art," Sister Suzanne Toolnan's "I Am the Bread of Life," Joncas' "On Eagle's Wings," and Marty Haugen's "Shepherd Me, O God," a setting of the 23rd Psalm.

Other songs that rated well with both McMahon and the contemporary liturgical music email group included "Amazing Grace," "Alleluia! The Strife is O'er" (although not during Lent), Bob Dufford's "Be Not Afraid," Joncas' "I Have Loved You," and Joseph Gelineau's Psalm 23 setting "My Shepherd Is the Lord."

While you may not be able to convince a loved one to start thinking about what music or readings they want at their funeral Mass, you can start putting your own plans

on paper. Ask someone at your parish rectory for a copy of the "Order of Christian Funerals," a booklet that contains Scripture choices for funeral Masses, and start browsing through whatever hymnals you have in the pews for music ideas. Many hymnbooks have sections for music deemed appropriate for funerals.



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During a monthly Mass of Remembrance, Rev. Msgr. William B. Naedele remembers the loved ones entombed or interred at Gate of Heaven Cemetery. These Masses are celebrated at each Archdiocesan mausoleum.

Director fullfills spiritual needs

BY BRIAN FORES
Staff Reporter

Msgr. William B. Naedele has been Director of Cemeteries of the Archdiocese of Newark since 1976.

In those 28 years, he said that much of his effort has been devoted to taking care of the spiritual needs of the bereaved, and tending to any special circumstances or resolving differences that families might be experiencing.

“Because it is a painful time, people often come to me in a very emotional state,” he said. “Sometimes they don’t understand why the Church does things a certain way. I never dispute—I simply listen, and let them express all their concerns. By doing so, I find that not only do they calm down, but often, I’ve won their trust,” Msgr. Naedele explained.

“Another way of making a personal connection is by finding something in common with the person I’m talking to, whether it be a parish, school or friend we have in common—that’s my little secret,” he noted, adding, “[Then] Archbishop McCarrick once told me I had a knack for settling issues.”

Msgr. Naedele has also been instrumental in establishing monthly Masses at the Archdiocese’s mausoleums at Holy Cross, Good Shepherd and Gate of Heaven. Mass is offered for those who have died that month.

“It gives the bereaved an opportunity to celebrate Mass at the location where their loved one is laid to rest,” Msgr. Naedele

said. He added that when they began offering Masses, there was an average of 50-60 people attending, but that number has risen to 80-100 total per month.

The Office of Cemeteries offers candles that will be lit for one, five or ten years in memory of a loved one. “The response to this has been tremendous,” said Msgr. Naedele, who blesses the candles at each monthly Mass. “Usually, I have one of the family members come up and light the candle—sometimes it’s a whole family. Once, a man came up with a tiny baby—he must have lost his wife—and had the baby press the button to light the candle. It’s really impressive. At first, I thought people might complain, because it adds a few minutes to the Mass, but everyone is always very moved,” he said.

When asked what is most rewarding about his work, Msgr. Naedele remarked, “First, to see the reaction of people after you console them, or when they come up to you after the Mass and tell you how much they appreciate it. Also, if there was a problem that the family was having, and you helped ameliorate it and made things a little smoother for them, that’s very satisfying. Finally, when you help clear up misconceptions about why the Church does things a certain way, that is rewarding. To me, all those things are part of offering consolation—that’s what Christ did, and that’s what I like to do. Either you do it full force, or you forget it!”

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It is estimated that about 21 million Americans age 50 and over have prepaid some or all of their funeral and/or burial expenses. Such arrangements are commonly referred to as “pre-need” or “pre-funded” funeral arrangements.

Through these arrangements, people are able to decide in advance what type of funeral they will have, prepay the funeral and hopefully eliminate some of the stress for family and friends at the time of their death.

NJSFDA pre-funding programs

In New Jersey, about 45,000 individuals have active pre-arrangements with funding options provided by the New Jersey Prepaid Funeral Trust Fund™ with roughly 1,300 others funding such arrangements with Sure Trust™: The Funeral Insurance Administration Trust.

Both are programs of the New Jersey State Funeral Directors Association and are known collectively under the name Funeral Planning CHOICES™, offered at more than 550 funeral homes statewide. Funeral Planning CHOICES has been helping New Jersey funeral directors provide pre-need programs that meet all federal and state consumer protection laws since 1981.

In New Jersey, you may choose to prepay a funeral using all of the below methods or any combination of them.

Most New Jersey funeral directors use the New Jersey Prepaid Funeral Trust Fund, which is a commingled trust offered through the trustees of the New Jersey State Funeral Directors Association.

Trust fund moneys are revocable or 100 percent refundable on demand, and with interest. And you may change the funeral home and the selected funeral services or merchandise at any time without penalty. (Irrevocable trust accounts for SSI/Medicaid recipients are non-refundable.)

Funds are immediately available upon death for payment of funeral expenses.

Secondly, prearrangements may be funded through assignment of existing whole life or group life insurance policies.

This may be done through your funeral director or using Sure Trust: The Funeral Insurance Administration Trust, which becomes the owner and/or beneficiary of assigned insurance policies in order to maintain the policies, process claims and pay the funeral director directly from the proceeds.

A funeral director can also offer to provide this service outside of Sure Trust.

The third way in which prearrangements can be funded in New Jersey is by purchasing a new funeral insurance policy or annuity. However, the NJSFDA does not offer such a program.

Be sure to do the following when you pre-fund a funeral:

- Find out how and where your funds are invested.
- Receive an annual statement with the interest earned.
- Get a confirmation of your premium payment or group certificate.
- Keep track of the rate or yield of the plan you have.
- Understand the difference between revocable and irrevocable contracts (refundability).

How does NJ Prepaid Funeral Trust Fund work?

- You meet with a participating funeral home, select the funeral goods and services you desire, and complete trust fund paperwork.
- The funeral director then forwards the completed paperwork, along with your check to the Trust Fund.
- The check is immediately deposited and an acknowledgment of receipt is forwarded to you the following business day.
- By Jan. 31 of each year, the Trust Fund will send you an annual summary statement of your account's principle and interest earned, together with the Internal Revenue Service-required Grantor Letter for tax reporting.
- The interest received by the Trust Fund will vary with money market rates, and the Trustees will only place your funds into FDIC insured bank deposits.



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Other benefits

Opening a New Jersey Prepaid Funeral Trust Fund account offers these important benefits:

- Moneys are totally revocable (refundable).
- It grows from the day of deposit and is FDIC insured.
- Its rates are competitive and its payment options flexible.
- There is no age limit and no health questions are asked.
- It is available for SSI, Medicaid and General Assistance applicants and meets all SSI/Medicaid and General Assistance requirements. Trust accounts for SSI/Medicaid recipients are irrevocable.

If you would like to learn more about the Funeral Planning CHOICES programs, we urge you to contact your funeral director, who will be happy to answer any questions you might have.

Parishes offer much needed support for bereaved

The interviews below were conducted by Liesl Fores, Staff Reporter.

The Archdiocesan Family Life Ministries sponsors parish-based support groups and other bereavement services throughout the four counties of the Archdiocese of Newark. These groups are open to people of all faiths who are grieving the death of a loved one.

Trained facilitators provide information on the grief process and help participants find support through the sharing of their experiences.

The three Archdiocesan support groups for parents grieving the death of a child meet once or twice a month (see page S9 for schedules and locations).

Mary Davis, facilitator for the support group that meets at St. Peter the Apostle Parish, River Edge, explained that having gone through the experience of losing a child oneself is crucial to being

able to help others through such a tragedy: “I lost a son, and that’s how it has to be; otherwise you just don’t understand.”

Davis recounted that after her son was killed in a car accident, she started attending the Archdiocesan support group in Bloomfield, which had been recently formed.

“It’s a safe place—
you can say what
you truly feel.”

—Mary Davis

After completing facilitator training herself given by the Archdiocese, she was asked by Family Life Ministries to run a group in Bergen County.

Davis credits the “tremendous support” at the group meetings with helping many people come to terms with the death of their child.

“I can tell you stories of parents who came here and weren’t able to speak. They didn’t think they could live,” she said. However, she claims, “because of the support of each other,” they were able to cope with the loss and grief. “It’s a safe place—you can say what you truly feel.”

“I’ve been doing this for seven years, and every meeting I come away with something else, something new,” she noted.

While the meetings always involve talking, Davis also discusses themes that attendees may be having a problem with, such as anger, guilt and loneliness, particularly around the holidays.

She also tries to concentrate on positive things. For example, she is focusing now on the arrival of spring and “everything being in bloom.” At Christmastime she invites a priest to celebrate Mass.

The group that started out with

three to five people now has an average of about 15 people that come to the monthly meetings.

Though some people “move on,” either to other forms of support or to a place in their lives in which they feel they don’t need group support, Davis stressed, “There’s no time limit” to grieving the death of a child, and parents should know that they may feel better for a time and then grief-stricken again later. “It’s like a tide,” she asserted.

Davis cited one couple who said they would come to the group for the rest of their lives “because it gives them comfort.”

Bob Corriston, co-facilitator with his wife Mary Margaret for the parents support group, Helping Other Parents Endure (HOPE), that meets at St. Thomas the Apostle Parish, Bloomfield, explained the benefit of group support: “It’s knowing they’re not the only one in that situation—other parents are going through the same

thing. Looking at other parents two and three years down the line, [newcomers] see there’s hope and that life does go on.

“Sharing your pain with other parents and reaching out to try to help someone else,” said Corriston, is what helped him personally deal with the tragedy of losing his son and is the principle of the group. He called it “Jesus’ work.”

Father Anthony J. Randazzo, co-facilitator with Corriston and Matt Glowsky for the Support Group for Fathers Whose Children Have Died, which meets at Notre Dame Parish, North Caldwell, described the experience of these men as a journey, albeit a “horrific journey.”

The notion that “men would be more comfortable sharing their intimate and personal grief with other fathers” alone prompted the creation of the group. “And that has proven to be true,”

Continued on page S15

Hospice care allows quality of life during the 'last chapter'

BY JULIE ASHER
Catholic News Service

Most people who suffer from a terminal illness say they want to be able to die at home, said Sister of St. Joseph Alice O'Shaughnessy, Medical Director of Good Shepherd Hospice in Babylon, NY, a branch of Catholic Health Services of Long Island.

"Most people want to die with their families if it's at all possible," she noted, adding, "That's what hospice aims to do."

In the United States, hospice is primarily an at-home approach to care for terminally ill patients, said Sister O'Shaughnessy, a doctor of internal medicine who

has an advanced certificate in geriatrics and in palliative care.

To receive hospice care, a patient needs a referral, which can come from the patient, a physician, a social worker or even a family member in cases where a patient doesn't have the capacity to make a decision about care, she said.

"But no matter who initiates it, the patient's own attending physician needs to certify that the patient is terminally ill," and has no more than six months to live for the patient to receive hospice, Sister O'Shaughnessy said.

Hospice is "a philosophy of care" recognizing "that death is a natural process, and therapeutic efforts are geared to reducing

patients' suffering," said Jesuit Father Myles Sheehan, a physician who specializes in internal medicine and geriatrics and senior associate dean of Stritch School of Medicine at Loyola University, Chicago.

Hospice uses a team approach that includes nursing care, physician oversight, visits by a social worker and pastoral care from a chaplain, he explained.

Patients considering hospice should ask their doctor about it, Father Sheehan said, or call their local hospital. However, he added, many doctors are unaware of hospice, and many often "don't recognize their patients are dying" because they are "focused on acute care for episodic crises and unaware of [a patient's] downward spiral."

Some common misconceptions exist about hospice, he said. "Many physicians think hospice is only for cancer," and many people think it is only for those terminal patients in the last weeks of life. But the earlier a patient can get hospice care the better to improve that person's quality of life, the priest said.

The average length of hos-



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pice care nationwide, according to Sister O'Shaughnessy, the average length of hospice care nationwide is about 40 days, but on the East Coast the average is about 20 days, "so that means a great many patients are referred and die within a week or so."

Sister O'Shaughnessy said more efforts could be made to educate the public about the availability of hospice and its benefits to the terminally ill. But, she added, choosing hospice also requires "a certain willingness on a person's part—which is hard to come by sometimes—to acknowledge that they're probably not going to get better."

Sister O'Shaughnessy noted that Dr. Ira Byock, a national fig-

ure in hospice and palliative care since 1978, has said that "everybody wants to be able to say to the people they care about, 'I love you, I forgive you, forgive me and good-bye.'"

Hospice "gives people the chance to do that," Sister O'Shaughnessy said.

Editor's Note: For more information about hospice care and palliative care, see the Website of the Supportive Care of the Dying Coalition at www.careofdying.org.

Within the Archdiocese of Newark there is the Center for Hope Hospice and Palliative Care, Linden. Call (908) 486-0700 or visit www.centerforhope.com. The Hospice of New Jersey, Bloomfield, can be reached at (973) 893-0818.

Choices have consequences

BY PATRICK J. FARMER

Special to The Catholic Advocate

Bereavement studies are clear. Sudden death imposes a serious negative influence on our bereavement destiny.

The ultimate outcome of the experience is determined by the hundreds of choices that we make between the time we hear the news and the time that balance and harmony return to our life.

These choices form the essence of the bereavement process. The process begins with an initial set of choices which we call the funeral. A well designed and well executed funeral can make a great deal of difference in terms of the ultimate outcome.

The sudden and unexpected death of a loved one causes tremendous pain and disruption. It catapults us into a hostile environment. Who do I look for? Where do I turn? People in crisis are well advised to look to the Church.

The Catholic Church has developed over its 2,000 year history a traditional funeral with the body present that has become the "gold standard" by which all others are measured.

Unfortunately, America has become a secularized culture.

One of the most valid criticisms of such a culture is that it is totally bankrupt in addressing the ultimate experience of life, namely death.

This vacuum is clearly reflected in its post death activities. Secularists offer no positive interventions in the midst of a death crisis and are often quick to degrade the effects of others.

Most secularists promote direct cremations

which deprive the bereaved and the community at large from even encountering the dead body. To a secularist, a traditional funeral is an exercise in utter folly. A ritual is supposed to be an expression of meaning, but if death has no meaning, what can a ritual say?

Secular funerals are inadequate because they fail to address the spiritual essence of a human being.

To the secularists, death is a wall. To the Christian, death is a doorway to a new life. The fundamental difference in beliefs is reflected in the rituals around death.

Direct cremations are as bankrupt as the philosophy which drives them. Traditional Christian rituals begin by stressing the value of the properly prepared and displayed body. The body is the quintessential proof that our loved one is indeed dead.

The Christian community gathers together around the open casket to support, he bereaved family at the very epicenter of their pain and suffering. But there is much more.

The Christian ritual is intended to inspire hope in the concrete presence of death. The body is carried into the church for the celebration of the Resurrection Liturgy which is filled with symbols of hope. Finally, the body is reverently brought to the grave and returned to the ground from which it came.

I conducted a funeral last week. The family chose a casket that had a customized interior panel that read, "Return to Sender." To me that phrase captured the essence of a Christian funeral.

Patrick J. Farmer is a licensed New Jersey funeral director and professional counselor.

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