



# The Catholic Advocate



Catholic  
Cemeteries  
*We Remember  
We Believe*

[www.RCAN.org](http://www.RCAN.org)

Vol. 54, No. 7

Wednesday, March 23, 2005

## He is Risen!

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**RESSURECTION OF CHRIST-** The risen Christ appears to Mary Magdalen in an illustration from a 13th century manuscript. Easter, which falls on March 27 this year, celebrates Christ's victory over death. The manuscript is a holding of The Pierpont Morgan Library, New York. CNS



# A time for renewal in mind and heart



(Following is the text of Archbishop Myers' homily from the Chrism Mass, which was celebrated on Monday, March 21 – Ed.)

**M**y brother Bill, who is a wonderful teacher, has recently taken up the avocation of being a story-teller (although we in the family could have told you that long ago). He has become well known in Central Illinois, to the point that he is especially pleased when I am introduced as his brother.

He speaks of family things and often incorporates slightly augmented or transposed stories of our family and our growing up. We are by no means exceptional. I must say that when he includes me in the stories, somehow the stories become even more exaggerated.

He is finding a phenomenal response to family stories and family values. Whole families sometimes come to hear his renditions. But he is also invited to speak to groups of parents, seniors, and school children.

I think this gives evidence of the stress family members feel today and of the longing people have for strong and stable family life. Values in our society focus on almost absolute individual freedom, often meaning freedom from moral norms. The media cultivates this and promotes an all-pervading materialism. Roles are changing—sometimes appropriately, sometimes not.

## Sincerely in the Lord



BY ARCHBISHOP JOHN J. MYERS

bad. When parents are not reluctant to embrace their role of leading and serving by example and by their own proper authority, then one finds a healthy family. Standing together for proper values calmly, firmly, securely in communication with one another and with their children, and sometimes in suffering and pain. The home is characterized by mutual love, respect and service, and not by living in anger, bitterness or carping. It is from families such as this that vocations arise.

I believe we see something of that in the Gospel this evening. Jesus returns to His own home area. He echoes the ancient prophet pointing to messianic signs. "Today this Scripture passage is fulfilled in your hearing." It is this Jesus to whom we turn—the Way, the Truth and the Life. It is this Jesus who fulfills all the prophecies and more—suffering for us, teaching us, forgiving us, sharing God's life.

It is this Jesus who, with the Father, sends us the Holy Spirit, forming us into the family of God, His holy people, a nation of kings and priests, each possessing dignity because we are children of God.

The Church, which is this family, carries on the mission of Christ through Word and Sacrament and loving service. The oils that are blessed this evening are associated with the Sacraments. They are blessed by diocesan bishops and are intended to serve the sacramental encounter across the Archdiocese throughout the next year.

As a family, we welcome each other's gifts and support the roles each has.

In a particular way, priests share in the sanctifying office of the bishop. This Chrism Mass, transferred for pastoral reasons from Holy Thursday to tonight, is intended to underscore that. Possession of freshly consecrated oils is a sign of the union of a priest and a parish with the bishop; and thereby, with the universal Church. I am very grateful for all the priests, and for all parish representatives who have gathered with us this evening. Together we form God's family in this part of Northern New Jersey. Priests offer leadership and service. It is important that we support and affirm one another. We priests need and rely upon your prayers and many kindnesses. Sometimes we need your forgiveness. We freely offer you our prayers and our service which is well intended—if not always all that you deserve.

During this Year of the Eucharist, it is time to turn to our Lord in the Blessed Sacrament and ask Him to renew us, to make us one in mind and heart. We seek the assistance of Mary, His Mother and ours.

*As a family, we welcome  
each other's gifts  
and support the roles each has.*

How does a family stay healthy and balanced? I believe it is when spouses understand when commitment to one another is foundational, that it transcends feelings and failures. It is for good times and

## Stewardship

# 'Let go, let God' more difficult than it sounds

BY DEACON ROBERT A. BAKER, SR.  
Director of Research and Planning

**T**hese four words are so easy to say but so difficult to practice. We live in a society where we are judged by what we own, our financial status and the amount of influence we have over others.

The so-called "little people" get no respect and often go about their lives unnoticed. I'm one of those "little people" and proud of it. I have experienced a time in my life when I was not a member of the "little people" but a member of "society."

Often when I look back to those times I reminisce about the \$1,000 suits, lavish lunches, corporate parties, private boxes at the stadiums and flying around the country in a corporate jet.

Yes, I thought that life was good but then again, what did I really know about life at that time?

My full attention was focused on myself. If it did not concern me or benefit my career I could care less about it. I was also un-churched and had no room or time for God in my life.

Everyone in my circle of influence knew that the

church is only for "little people." It's a place where you go when you're down on your luck, a place to go and wish for dreams that will not come true, a place to go only on Christmas and Easter because it's the place to be seen in your expensive clothes and jewelry, a place to go when you experience a loss.

Little did I know that a certain steward at a local church was about to turn my whole life upside down. Stewardship is so much more than money. It was money and all of its attributes that blinded me from the true meaning of life in the first place.

My steward was about to share with me something that money cannot buy. My steward shared time and talent. This steward opened up like a book, the kind of book that once you start, you just can't put down.

I learned that careers end and money does not last forever but life can if you let go and let God. Life is not about me but about other people and how I can make a difference by sharing my gifts, my time and

my talents with them.

My wealth is now measured by how many friends I have and how many people love me or remember me because of my good deeds. My success is not the result of my business savvy or my M.B.A. It is because of God and all that he has given me. It is because of the good steward whom God had placed in my path.

Did I tell you that I later married that steward? When we use the term "stewardship," we tend to think of treasure first. Stewardship is also sharing time and talent.

Through the stewardship of another I was evangelized. Because of the stewardship of others, I learned that life is sharing what you have with others and being thankful to God for all that you have. For 32 years of my life I did not know God yet he welcomed me as a long lost friend. It's not too late...

Let go, let God. It works—for me, and especially for Him.

*Life is sharing what you have  
with others and being  
thankful to God.*





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# Programs to help spread the Good News

BY LIESL FORES  
Staff Writer

NEWARK- The fervor of evangelization is sweeping the Archdiocese of Newark.

For two nights this month, pastors, parish staff and ministry leaders gathered at the Archdiocesan Center to learn about programs that will help them spread the Gospel to fellow parishioners as well as those who have fallen away from the Church. Sessions were held in both English and Spanish.

Over a year ago, the Evangelization Task Force was created. One of its recommendations was to reopen the Office of Evangelization, whose mission is to serve “as a resource for programs, courses, workshops and consultations intended to complement and enhance the evangelizing efforts in the Archdiocese of Newark.”

The task force also began researching plans that would best assist and support parishes in the area of evangelization.

According to Most Rev. Edgar M. da Cunha, S.D.V., Auxiliary Bishop of Newark and chairman of the Evangelization Task Force, RENEW International’s “Why Catholic? Journey Through the Catechism” and the Paulist National Catholic Evangelization Association’s (PNCEA) “Disciples in Mission” were chosen in particular for their use of small group faith formation, which is “important for the growth of parishes,” and for their evangelization outreach.

Why Catholic? and Disciples in Mission, Bishop da Cunha continued, “not only invite” parishioners, but they provide the support and consistency needed for parishes to flourish in these programs. They “invite, welcome, and feed.”

RENEW International, a Catholic organization begun in the Archdiocese of Newark in 1976, “fosters spiritual renewal, evangelization and the transformation of the world through parish-based small Christian communities.”

The Why Catholic? campaign, which was launched in July 2004, is an adult faith-formation program that looks closely at what makes up Catholic identity and practical ways to strengthen one’s faith.

Based on the Catechism of the Catholic Church, the strategy offers guidelines, training and support from Why Catholic? staff members, retreat opportunities and a parish kit which includes resource materials for 48 sessions (to be extended over four years) on Catholic beliefs, sacraments, morality and prayer, with scriptural references and reflection questions.

Why Catholic? fosters the goals of *Our Hearts Were Burning Within Us*, the United States Conference of Catholic Bishops’ (USCCB) pastoral plan for adult faith formation. It also makes a concerted effort to reach out to young adults, through participation in programs like Theology on Tap.

Msgr. Thomas Kleissler, founder of RENEW International, who introduced his main speakers for the evening in the English session, Sister Terry Rickard, O.P., coordinator of Why Catholic?, and Michael Brough, director of RENEW International, asserted



Participants discuss points from the evangelization information sessions, which took place this month at the Archdiocesan Center, Newark.

that everyone gathered was present because “we love the Word, we love our Christian faith. ... We know there’s good news, and we want to spread it.”

Sister Terry went on to explain that while years ago, Catholics often believed and did things simply because that was what they were taught to do, whether they understood why or not, now many Catholics don’t even know what it is that they are supposed to do and believe.

She noted that Why Catholic? provides a means of learning or reconnecting with the faith in order to become fully engaged in a Catholic experience of a personal relationship with God and in small group and parish sharing. From there, one is able to share with others, so that their lives may be enriched with the Catholic faith and tradition as well.

Brough discussed the more practical aspects of the plan, such as timelines and costs. Pointing out that Why Catholic? staff will be available for assistance throughout the entire process, he assured attendees, “We’re going to walk with you every step of the way.”

Father Kenneth Boyack, C.S.P., president of PNCEA, began his presentation saying, “Jesus founded the Church. And when we say that, we mean, Jesus founded us.”

Disciples in Mission was begun by PNCEA in 1993. The program’s Parish Leadership Manual is now in its third edition, incorporating the experiences and input of participating parishes over the years.

It is a “pastoral process that integrates the Sunday liturgies, small faith-sharing groups, catechesis, family activities, teen groups, planning and follow-up activities into a coordinated parish-wide experience of evangelization.”

Established around a three year plan, with guidance and support from a website and resource materials that include a full parish kit, the program promotes the three goals from the USCCB’s *Go and Make Disciples*, a national evangelization plan, which are to live the faith fully, invite others and transform society in Christ.

Disciples in Mission also emphasizes outreach to the laity. Designated parish lay leaders, along with the pastor and other parish priests, receive training and formation in order to take parishioners on the journey through the program. This lay leadership is cited by PNCEA as one of the “key successes.”

Referring to Pope John Paul II’s words in *Mission of the Redeemer*, his encyclical on evangelization, Father Boyack emphasized that there is an urgency to evangelize, especially given that the Catholic Church is “competing” with others churches and religions. He added that as Catholics, we are called to be “evangelizing disciples of Christ.”

In his remarks at the information sessions, Archbishop John J. Myers stressed that it is time for the Church to move beyond all the bad publicity it has received.

“We are about Jesus Christ,” he asserted, noting that both Why Catholic? and Disciples in Mission will “help us go about living the life of disciples of Jesus Christ.”

Continued on Page 19

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# Recovering pontiff blesses crowd gathered in St. Peter's Square

VATICAN CITY (CNS) - A group of Texas students unwrapped hundreds of rosaries in St. Peter's Square March 16 fully expecting Pope John Paul II to bless them.

Despite the fact that the Vatican had said the Holy Father was still convalescing from his Feb. 24 tracheotomy and would not hold his normal Wednesday general audience, Pope John Paul came to his window and blessed the Texas students and hundreds of other people waiting for him in the square under his apartment window.

The students from Most Precious Blood Parish in Corpus Christi arrived at the Vatican confident they would see the pontiff.

Dressed in white T-shirts with a big red heart on the front as part of the message, "I love my pope," the students were rewarded with a one-minute glimpse of Pope John Paul.

The window of his apartment overlooking St. Peter's Square opened, the pope appeared, blessed the crowd, waved and blessed them again.

However, the pope, who still has the tracheotomy tube in his throat, did not speak to the crowd.

Among those waiting for the pope, when he returned to the Vatican, were the 20 students, ages 6-12, from St. Blaise Parish in Chicago who sang for the pope March 13 at Rome's Gemelli hospital. The students study Polish at St. Blaise on Saturdays.

"We came to Rome to see the pope," said Barbara Swiatek, a group leader. "We saw him Sunday, but we know he will come out again today."

Another group of 180 students from Catholic high schools in the Diocese of Hamilton, Ontario, felt the same way.

Greg Flis, one of the group leaders, was not convinced he would see the pope. "I have not been very optimistic lately," he said.

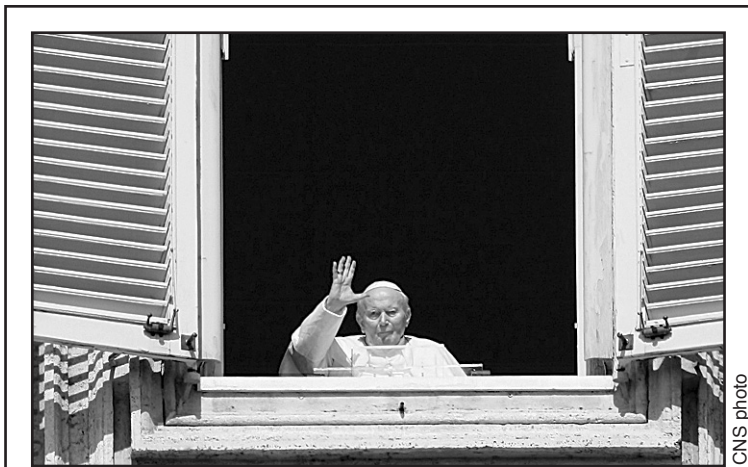
Mary Pearman, another group leader, explained that their trip had been marked by a few too many cases of lost luggage, missed trains and strikes that messed up their plans.

But Jacqueline Jajdelski was convinced the adults were wrong.

"We came all this way to see him," said the 15-year-old and a student from St. Thomas More High School in Hamilton.

Katrina Tollis, also 15 years old and also a student at St. Thomas More, said, "You hear a lot of things about him and see the pope on TV—it would be really cool to see him in person."

The Vatican had said March 15 that the pope would not hold



**PONTIFF BLESSES CROWD-** Pope John Paul II blesses the crowd as he appears at the window of his apartment at the Vatican on March 16. The Holy Father's audience was cancelled but pilgrims still gathered in St. Peter's Square and were rewarded with a brief appearance by the pope.

his general audience and that there would be no alternative form of the weekly gathering, which usually revolves around a papal reflection on Scripture, Church teaching or religious observances and holy days.

At the U.S. bishops' office for visitors in Rome March 15, staff members were trying to gently let down the 628 people

—including three newlywed couples—who had asked for the free tickets to the March 16 audience.

Mercy Sister Anthony Mary, who coordinates ticket requests and helps pilgrims, said: "They are all very disappointed. But most are going to St. Peter's Square anyway to see if the Holy Father will come out."

## Hope, faith in the Lord essential for faith-filled children

BY LISA HADDOCK

Special to The Catholic Advocate

CALDWELL - How can Catholic parents and grandparents raise good, faith-filled children in a society opposed to Christian values?

Hope and faith in the Lord are the keys.

Archbishop John J. Myers and educational consultant James B. Stenson delivered this encouraging message at the Day of Reflection sponsored by the Women's Commission of the Archdiocese of Newark. "The Light of Hope: Christ's Divine Promise for the Future" was the theme of the event, held March 12 at St. Aloysius Parish, Caldwell.

Providing hospitality, seven students from Trinity Academy, Caldwell, opened doors and warmly greeted visitors.

In the sanctuary just before Mass, singer Valerie Sue Muller and accompanist David Maiullo performed Franz Schubert's "Ave Maria"—creating a prayerful ambience for attendees.

In his homily, the archbishop sketched the battle lines facing the Catholic family. Our society has launched "a full frontal attack on the family, on the dignity of life, and on many other of the most fundamental values on which society is built," he stated.

"It is wonderful that you meet in hope, a hope which we know is

not founded in ourselves or our own power but in the power of God," the archbishop continued.

If we live according to the Gospel, we will face enemies, just as our Savior and the prophets did, he added.

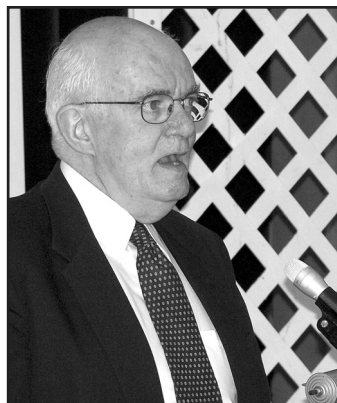
How should we face this opposition?

Always, we should trust our cause to God, Archbishop Myers said. We also should seek the Blessed Mother's intercession to be true to our faith and to help "those in our society to understand the true dignity of each human person, the importance and worth of the human family, and ... the dignity of each woman," he said.

Further stressing the value of Marian devotion, the archbishop blessed Rosaries, which later were given to participants.

Concelebrating the Mass were Msgr. Frederick M. Eid; Msgr. Ronald J. Marczewski, pastor of St. Aloysius, and Fathers Stephen J. Toth, Ernest Rush, Thomas D. Nicasto, Jr. and Sylvester Mary Mann, C.F.R. Fathers James M. Sheehan and Michael A. Andreano, vice chancellors of the archdiocese, were Masters of Ceremony. Five young parishioners assisted as altar servers.

"The Mass had such a special feel to it. ... People went into Mr. Stenson's speech very uplifted from the Mass," said Pamela Swartzberg, chair of the Women's Commission.



Advocate photo: Lisa Haddock

Author and educator James B. Stenson was the keynote speaker for the annual Day of Reflection sponsored by the Women's Commission of the Archdiocese of Newark.

Theresa Zappe, from Assumption of the Blessed Virgin Mary Parish, Hackettstown, agreed. "It was a lovely Mass today," said Zappe, cradling her 10-month-old son David Joseph.

After Mass, participants headed to the gym for Stenson's address, lunch, a Q&A session and meditative Rosary.

In a talk peppered with anecdotes from history and the lives of holy people, Stenson offered hope for families.

"Ninety percent of what the kids learn that's important in life is learned at home. And our job as educators is to support" parents and grandparents, said Stenson, a Boston-based educator, author and founder of two schools.

"The real role of parents is to raise their children day by day so that they grow up to become competent, responsible, considerate, generous men and women who are committed to live by Christian principles," said Stenson.

"Don't be worried about your children or your grandchildren," he said. "Keep telling yourself and reminding yourself: 'God knows what He is doing.' ... Never give up on your children."

No act of kindness on behalf of any child is wasted, he noted.

Stenson recounted the story of a Catholic who had been away from the Church for 55 years. As the man lay dying in a hospital, memories of his mother praying the Rosary played through his mind. Finally, he asked for a priest, who heard his confession.

Stenson sees reasons for hope for the Church as well. "Whenever the Church has really been in great trouble, God has sent a great pope."

For our tumultuous era, God chose Pope John Paul II as the ideal shepherd, Stenson asserted. The Holy Father—as philosopher, vigorous, charismatic leader, magnet for the young, multilingual sophisticate and humble man of faith—is uniquely qualified for our times, Stenson said.

Stenson's message of hope for the family and the Church resonated with the participants

(almost all of them women), Swartzberg pointed out.

Two-thirds of attendees filled out evaluation forms. "Virtually all were overwhelmingly positive," said Swartzberg, a member of the Women's Commission since January 2003 and its chair since September 2004.

Swartzberg, a stay-at-home mother of five and member of Most Blessed Sacrament Parish, Franklin Lakes, drew inspiration from the day. "It is beyond encouraging to be reminded that there are other families like us with small children, and we're all trying hard to instill the faith in our children."

Melissa Courter, a member of St. Aloysius and mother of three, was equally pleased. "It was ... very encouraging toward what the future might bring."

Stenson's talk reinforced what is already going on in the family of Zoraida Bell, a member of Our Lady of Grace Parish, Hoboken, and grandmother of two.

"I am taking care of one of my grandchildren. She's only 3 years old now," Bell said. "I show her everything—how to make the Sign of the Cross, how to do different prayers. And she just goes home and tells her mother: 'Mommy, we've got to do the prayers before we go to sleep.'"

For more information on the Women's Commission and its work visit [www.rcan.org/womcom](http://www.rcan.org/womcom).





CNS photo

**PRIEST'S EFFORTS REMEMBERED-** Historian Naama Galil points to a photo of Father Rev. Gaetano Tantalo, who saved Jews during the Holocaust, in a display in the new Holocaust History Museum at Yad Vashem, Jerusalem. The new museum will replace the old museum and has updated and modernized exhibits.

## Group will analyze church management

WASHINGTON (CNS) — A group of U.S. Catholic bishops and lay Church and business leaders announced on March 14 formation of a National Leadership Roundtable on Church Management.

Its goal is to help Catholic dioceses and parishes improve administrative practices and financial and human resource management as the Church confronts clergy shortages and the challenges of training effective lay leadership.

At a press conference in Washington the group also issued an 80-page Report of the Church in America, reporting the proceedings and recommendations of last July’s national leadership round-table at Wharton, the prestigious business school of the University of Pennsylvania.

That session was a two-day meeting of lay and Church leaders from diverse perspectives who came together in Philadelphia to analyze how Church leadership can respond more effectively to leadership problems that surfaced in the clergy sexual abuse crises and, more broadly, to the rapidly changing realities in American Catholicism.

The report concluded with 27 priority recommendations.

## ‘Phenomenal’ progress cited

WASHINGTON (CNS)— “Progress has been truly phenomenal” in Catholic-Jewish relations, Cardinal William H. Keeler of Baltimore said at a national Catholic-Jewish conference in Washington.

At the same time, he said, in coming years defending religious freedom in the face of the aggressive advance of a radically secular culture in America will challenge Christians and Jews to “ecumenical and inter-religious cooperation at a historically unprecedented level.”

Cardinal Keeler, long a leading figure in Catholic-Jewish relations, was the leadoff speaker at a four-hour conference, “Finding the Place of the Other: The Future of Jewish-Christian Dialogue,” March 10 at The Catholic University of America.


It was one of the first among many events planned this year to mark the 40th anniversary of *Nostra Aetate*, the Second Vatican Council document that reshaped Catholic attitudes toward Jews and Judaism.

Cardinal Keeler, who as a young priest was at the council as a theological expert for his bishop, devoted most of his talk to reviewing the council and developments in Catholic-Jewish relations since then, especially under Pope John Paul II.

Among major teachings of the council on Jews and Judaism Cardinal Keeler high-

lighted its condemnation of anti-Semitism; its repudiation of the deicide libel against Jews; and its recognition of the ongoing validity of God’s covenant with the Jews in its affirmation that God “does not repent the gifts he makes nor the calls he issues.”

“Addressing this point further, the Holy See’s Commission for Religious Relations With Jews in 1985 underscored the Catholic belief that the covenant between God and the Jewish people continues to exist,” Cardinal Keeler added.



Your way of acting should be different from the world’s way; the love of Christ must come before all else.

Rule of Saint Benedict, Ch. 4

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*The angel said, “Do not be afraid!*  
*I know that you are seeking Jesus the crucified.*  
*He is not here, for he has been raised just as he said.”*  
—Matthew 28:5-6

<b>St. Mary, Star of the Sea Church</b> Bayonne	<b>Most Blessed Sacrament Church</b> Franklin Lakes	<b>St. John Church</b> Newark
<b>St. Vincent de Paul Church</b> Bayonne	<b>Our Lady of Sorrows Church</b> Garfield	<b>St. Lucy Church</b> Newark
<b>St. Anthony of Padua Church</b> Belleville	<b>St. John the Baptist Church</b> Jersey City	<b>Queen of Peace Church</b> North Arlington
<b>Church of the Little Flower</b> Berkeley Heights	<b>Bower and Company</b> Kearny	<b>St. Anthony Church</b> Northvale
<b>Church of the Epiphany</b> Cliffside Park	<b>Our Lady of Sorrows Church</b> Kearny	<b>St. Michael Church</b> Palisades Park
<b>St. Mary Church</b> Dumont	<b>St. Theresa Church</b> Kenilworth	<b>St. Therese Carmelite Chapel</b> Paramus
<b>Holy Spirit &amp; Our Lady Help of Christians Church</b> East Orange	<b>St. Margaret of Cortona Church</b> Little Ferry/Moonachie	<b>Community of God’s Love</b> Rutherford
		<b>St. Gabriel the Archangel Church</b> Saddle River
		<b>St. Bartholomew the Apostle Church</b> Scotch Plains

*Easter blessings to all*



**March 23**

**Carmel Retreat**, Mahwah, The Sacred Triduum Retreat, March 23-27. Cost \$225. (201) 327-7090.

**March 25**

**St. Paul the Apostle Parish**, Irvington, Living Stations of the Cross, 7:30 p.m. Call Maureen Tauriello, (973) 375-1690, (973) 408-3442 or mtauriel@drew.edu.

**Knights of Columbus**, Washington Township, blood drive, 8:30 a.m.-8:30 p.m. Call (201) 664-0422.



**St. Mary Parish**, Dumont, Youth Ministry's *The Way of the Cross* by Pope John Paul II, 7:30 p.m. Good will offering. (201) 384-0557.

**St. Ann, Queen of Angels, St. Rocco Parishes**, Newark, procession and bi-lingual Stations of the Cross, noon. Call (973) 824-1652.

**March 26**

**Newark Preservation and Landmarks Committee**, "Ironbound Churches at Easter," Cost \$35; children 12 or younger, \$10. Call (973) 622-4910.

**March 30**

**St. Gabriel the Archangel Parish**, Saddle River, "Effective Ethical Stem Cell Research," Dr. Richard Watson, M.D., speaker, 8 p.m. Call (201) 327-5663.

**St. Philomena Parish**, Livingston, special Mass for couples wishing to conceive or adopt, 7 p.m. Call Chris Christopher at (973) 994-2523.

**March 31**

**Felician Sisters**, Lodi, "Getting in Touch with God," 7:30-8:30 p.m. Call Sister Judith Marie Blizzard at (973) 473-5923 or (973) 473-7447 or feliciansisters@hotmail.com.

**Seton Hall University**, South Orange, "Repeal, Republicanism and Revolution: The 1848

Uprising in Ireland," Christine Kinealy, Ph.D., professor of modern Irish history at University of Central Lancashire, Preston, England, speaker. (973) 275-2378.

**April 1**

**Holy Name Hospital**, Teaneck, free blood pressure screenings, 1-3 p.m., April 4, 5-7 p.m., and April 15, 1-3 p.m., (201) 227-6250.



**St. Thomas the Apostle Parish**, Bloomfield, "Catholics Who Happen to be Single" meeting, 7-10 pm. Call Leonora at (973) 743-6100 or century153@yahoo.com.

**Knights of Columbus**, Garwood, annual fish fry, 6-8 p.m. Cost \$11. Call (908) 789-9809 after 4 p.m.

**Sodality of the Children of Mary of St. Teresa**, meeting and Mass, 3:15 p.m., and on April 2, 8:40 a.m. Call (201) 413-0123.

**April 3**

**Assumption Parish**, Woodridge, Feast of Divine Mercy, Adoration, Divine Mercy Chaplet and Benediction, 2:30 p.m. Call Kathleen at (201) 507-5965.

**St. Lucy Parish**, Newark, Divine Mercy Sunday, Mass, Adoration, Rosary, Divine Mercy Chaplet, Reconciliation, Veneration of relic, 12:15 p.m. (973) 482-6663.

**St. Catharine Parish**, Glen Rock, Feast of Divine Mercy, Chaplet, Adoration, Benediction, Veneration of relic, 3 p.m. (201) 445-3703.

**St. Philomena Parish**, Livingston, Feast of Divine Mercy, Reconciliation, Mass, Adoration, Chaplet, Veneration of relic, 1:15 p.m. (973) 992-0994.



**St. Paul Parish**, Ramsey, Feast of Divine Mercy, Exposition, Chaplet, Veneration, 2 p.m. (201) 327-0976.

**Holy Name Hospital**, Teaneck, defensive driving course, 9 a.m.-3:30 p.m. Cost \$55. (201) 227-6254.

**April 4**

**Trinitas Hospital**, Elizabeth, education program for family members of individuals living with mental illness, 6 p.m. Call Beatriz Amador at (201) 348-9138 or Guadalupe Salamanca at (973) 643-5727.

**April 6**

**Holy Spirit Parish**, Union, "Holy Hour for Life," Adoration, Benediction and Rosary, 7:30-8:30 p.m. (908) 687-3327. The Bereavement Ministry has a new group beginning Wed., April 6, 7:30 p.m. for seven consecutive Wednesdays. Call Marilyn (908) 964-8763 or Ron (908) 810-9581.

**April 7**

**Seton Hall University**, South Orange, Poetry-in-the-Round, 7 p.m., Jonathan Franzen, author of *The Corrections*, speaker. Call (973) 761-9000, ext. 5105 or artsci.shu.edu/English.

## AHA senior foregoes internet for Lent

BY BRIAN FORES  
Staff Writer

DEMAREST— Christi Park, a senior at Academy of Holy Angels (AHA), Demarest, inspired her peers and teachers at a recent Lenten reflection by talking about what she gave up for Lent during her sophomore year—the Internet.

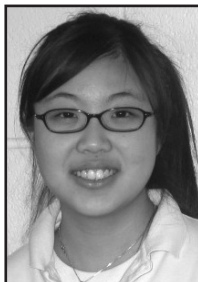
"The blinking text boxes, the ability to have multiple conversations at once, and the familiar sound of an incoming instant message—to this cyber generation, instant messaging has not only become a leisure activity, but an addiction," reads the reflection.

"I wanted to do something different and more challenging," noted Park, a member of Holy Angel's Asian Cultural Society.

Explaining that it was difficult to fill up her time the first

few days, she said, "it was nice to just have things really simple." The senior added, "I definitely learned to interact with people face-to-face more, realized the importance of building relationships, and grew spiritually from the experience."

Park, who this year gave up Starbucks Coffee and offered the surplus money to Operation Rice Bowl, emphasized, "It's important not to take Lent so lightly. The meaning of



Christi Park

Lent is sometimes lost on this generation. It's easy to get caught up in your own life."

The conclusion of her Lenten reflection reads, "I had forgotten how good it was to sit in silence, to have real and meaningful conversations, and to stand in awe of what God has created. To me, Lent is about reflecting on Jesus' journey to the cross, His love and his glory."



**LENTEN VISIT**—Archbishop John J. Myers celebrated Mass at Saint Rose of Lima Parish, Short Hills, during a recent weekend visit. He was greeted by, among others, several youngsters of the parish. In the background is Msgr. George R. Trabold, pastor.

Advocate photo-Frank Wood

## 'Catholic Challenge' finals April 23

NEWARK— Opening round competition of The Catholic Challenge, a joint effort of the Catechetical and Schools offices of the Archdiocese of Newark, with the assistance of Serra Clubs, drew 110 student participants from all four counties on Saturday, March 12, at the Archdiocesan Center, Newark.

Students took part in oral competition in answering questions about their Catholic faith.

The 38 semifinalists will compete on

Saturday, April 23 at the Archdiocesan Center vying for the final four positions.

Each finalist will receive a prize corresponding to the final placement.

The first place prize is a trip to Disney World for four that includes air fare and admission to the park. Second place winner will receive a laptop computer and third place an iPod along with four tickets to Great Adventure amusement park.



The Catholic Advocate welcomes photographs sent in by readers. Photos will be run at editor's discretion. Digital photos must be sent unaltered, in original .jpeg format, and must include identification of all subjects. Submissions and contact info should be emailed to: mielejos@rcan.org.



# Archbishop’s leadership cited

Editor,

I am writing to commend Archbishop John J. Myers and the other New Jersey bishops who all signed the strong statement reaffirming their opposition to the death penalty that was published in the Feb. 16 edition of *The Catholic Advocate*.

New Jersey has not executed a prisoner in 40 years; unfortunately, there are a number of prisoners on New Jersey death row that are run-

ning out of appeals.

I hope the day will be here soon when the death penalty is no longer an option in New Jersey.

With continued leadership on this issue by Archbishop Myers and with strong statements of support from the pulpits throughout New Jersey, this day could come quickly.

Walter Korfmacher, Ph.D.  
Westfield

## Respect Life

### Called to respect all human life

BY MSGR. RICHARD MCGUINNESS  
Director of the Respect Life Office

Being “Pro-Life” does not simply mean to be “anti” abortion. It means respecting ALL human life from conception to natural death. It means respecting the lives of handicapped individuals, the elderly, the poor and the disadvantaged. It also means respecting the lives of criminals.

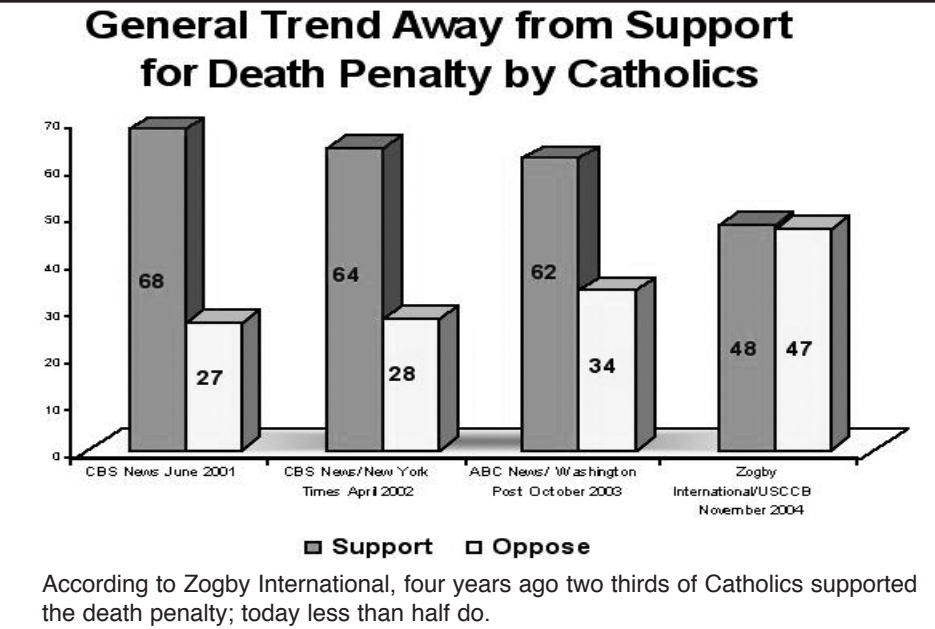
It is sad to hear people who call themselves “Pro-Life” champion the death penalty. Doesn’t it seem contradictory to say we should kill someone to show that killing is wrong? Even the United Nations General Assembly calls for the abolition of the death penalty and a majority of the nations of the world have already done so.

Research shows that the death penalty

does not deter violent crime. Where it still exists, the death penalty has been shown to be racially biased and unevenly applied. The poor who cannot afford adequate counsel seem to be convicted, while wealthier criminals are freed. Sometimes innocent people have been condemned to death. They cannot be brought back to life.

This is not to say that criminals should not be punished for their crimes, but imprisonment offers at least an opportunity and incentive for a criminal to change their way of life and be rehabilitated. The only exception for using the death penalty would be if it would otherwise be impossible to defend society. Our Holy Father has said that such cases are very rare if not practically non-existent.

Being “Pro-Life” means respecting ALL life—even that of criminals—from conception to natural death.



## New campaign against the death penalty

The United States Conference of Catholic Bishops (USCCB), which has been in the forefront of the battle against capital punishment, launched a major new effort on Monday in Washington, DC.

“The Catholic Campaign to End the Use of the Death Penalty,” was announced at the beginning of Holy Week, when Christians mark the execution of Jesus 2,000 years ago.

It comes at a time too when a groundbreaking Zogby Poll shows a dramatic rise in Catholic opposition to the death penalty. Right now Catholics are in a statistical tie, with 48.5 supporting capital punishment and 48.4 opposing.

Features of the campaign include new teaching and educational resources, a new website, continuing legal action, ongoing legislative advocacy at the state and federal levels and links to the Church’s pro-life and “faithful citizenship” efforts.

It is significant too that the bishops’s national campaign follows by just weeks a strong statement from bishops in the Garden State, including Archbishop John J. Myers, reiterating their unequivocal opposition to the death penalty.

The death penalty diminishes us all.

## A question box about faith and practice

**Today’s Question: On Good Friday, isn’t it appropriate to refrain from watching TV or listening to radio music out of respect for the Passion and Death of Our Lord Jesus Christ? – Patrick J. Murphy, Newark.**

On Good Friday, and, if possible, on Holy Saturday until the Easter Vigil, the paschal fast should be observed everywhere to honor the suffering and death of the Lord Jesus, and to prepare ourselves to share more deeply in His resurrection.


According to Church discipline, this means eating only one full meal and abstaining from meat. The faithful, of course, are encouraged to maintain whatever other Lenten sacrifices they have been making to reform their lives.

Attendance at communal celebrations of the Office of Readings and Morning Prayer is appropriate, inasmuch as Mass is not celebrated on Good Friday. Popular devotions, such as Stations of the Cross, can also be fitting reminders.

Perhaps the most important observance is the Celebration of the Lord’s Passion, which often takes place around 3 p.m., but may also be transferred to a different hour to enable participation.

### What’s the Matter?

By Msgr. Richard J. Arnholz



This celebration includes a Solemn Reading of the Passion, Intercessions for the Church and the World, Veneration of the Cross, and Holy Communion.

As you suggest, it should be a day when we refrain from normal entertainment to focus more completely on Christ’s suffering and death. Certain radio stations broadcast only religious music on Good Friday, such as Handel’s *Messiah* or Fauré’s *Requiem*, and occasionally there are some spiritually moving presentations on commercial television stations and EWTN. These, too, could foster the respect which we all owe our Savior!

The Catholic Advocate welcomes questions from its readers about our Catholic faith and how it is practiced. Email your questions or comments to us at [advnews@rcan.org](mailto:advnews@rcan.org). Please give your name and parish.

## Remember the Holy Land on Good Friday

Since the days when Jesus walked the earth, the bond between the Holy Land and Good Friday has been special in the hearts of Catholics.

With that in mind, the faithful of the Archdiocese of Newark should heed the call from Father Robert E. Emery, Vicar General and Moderator of the Curia, to respond abundantly on Good Friday to a collection for the Holy Land.

“Your help is needed now, as in the days of St. Francis, to protect the sacred places of the Holy Land,” said Father Emery.

He pointed out how important it is to “protect the Holy Name of Our Lord in this troubled land.” It is the Holy Land, after all, where Jesus was born, died His sacrificial death and rose victoriously on Easter.

The Holy Land of Christ’s time is a far different, and in many ways tragic place in the opening years of the new millennium. It should be remembered by the faithful on Good Friday that it is the Holy Land where the Franciscan Missioners minister in Christ’s name to those who call that special place home.

Father Emery made another salient point: i.e. “we protect more than the stones of ancient shrines from the ravages of armies or tourists. In an unbelieving world, we express and protect the very idea of what it means to follow Christ.” Think about that.

At this sacred time of year, a donation to the collection for the Holy Land will give hope and life itself in many instances to God’s children.

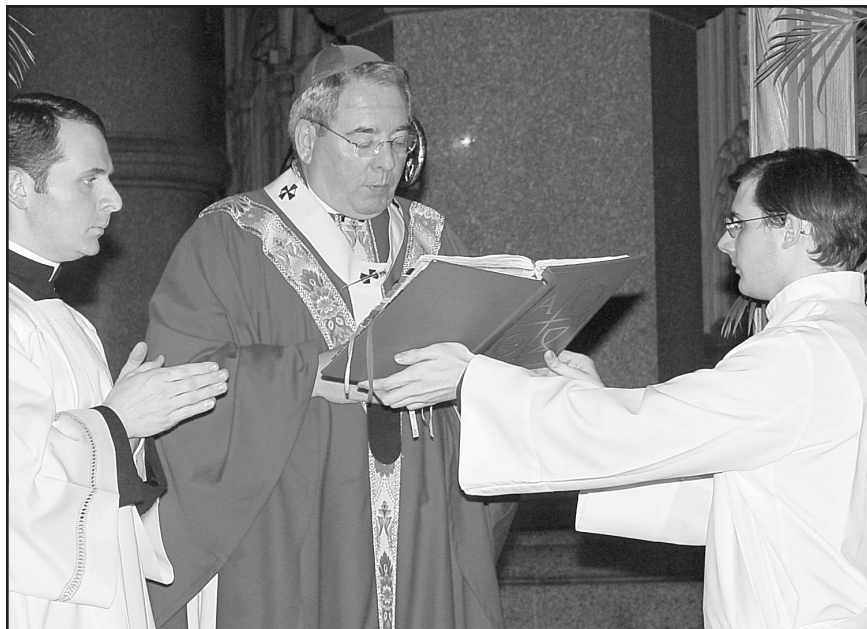
Please be generous.

### How to Report Abuse

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

Individuals who wish to report an allegation of sexual misconduct may do so by calling the Archdiocesan Office of Child and Youth Protection at (201) 407-3256.





Advocate photos-Ward Miele

**FAITHFUL CELEBRATE PALM SUNDAY-** Archbishop John J. Myers celebrated Palm Sunday Mass at the 12 noon Cathedral Basilica of the Sacred Heart, Newark. He reminded the faithful that Jesus “shared the human condition even to the point of death.”

## The new Catholicism growing in the New South

Many Americans still think of their Catholic fellow-citizens as white urban ethnics making a hardscrabble living, raising large families and cutting themselves into the action through big-city political machines. That's part of the mosaic of Catholicism in the U.S. But it isn't the whole picture—or even the dominant reality.

Like virtually everything else in American life, Catholicism in America was dramatically changed by the post-World War II G.I. Bill, which, by vastly expanding the middle class, led to the creation of suburbia—and, eventually, “exurbia.”

You can still find parishes across America that look something like the cinematic Shangri-La where Bing Crosby and Ingrid Bergman tried to turn boys into men. They're the exception, not the rule. Catholic America is also, even predominantly, suburban-exurban, and (thanks to the latest wave of Catholic immigrants) Hispanic. Moreover, in an amazing transformation of old patterns, Catholicism is becoming a real factor in the “Old Confederacy”—now better-known as the “New South.”

If there was ever a part of the United States that seemed as “non-Catholic” as non-Catholic gets, it was the Old South. Not any more.

Catholic “snow birds” have migrated to warmer climates from the northern and midwestern U.S., while new Hispanic and Vietnamese immigrants have flavored the southern Catholic mix. Catholics who attend prestigious southern schools like Duke and Wake Forest often stay to work in the New South's booming industries and to raise families.

Then there are the conversions—every year, one parish

### The Catholic Difference

by George Weigel



I know in South Carolina receives dozens of converts (and baptizes numerous others) at the Easter Vigil. And it's all adding up: according to a recent *Time* story, the Charlotte diocese is growing at a 10 percent annual clip, while Catholics in Atlanta and Houston have tripled since the mid-1990s.

While Catholics are still only about 12 percent of the South's total population (we're about 25 percent of total U.S. population), Catholics grew in numbers in the New South by 30

percent, while the long-dominant Baptists grew by less than 10 percent.

The *Time* story noted that Southern Catholicism tends to be “more orthodox” than the Catholicism on tap in other regions of the country. But I wonder if that adjective quite captures the reality of the thing.

My own experience with the vibrant parishes and campus ministries in the New South is that this “grow-

ing end” of Catholicism in America (as John Courtney Murray would have put it) is growing precisely because it's not an heir to many of the post-Vatican II battles that have sapped the strength of Catholicism in the Northeast and Midwest.

In the wake of the crisis caused by clerical sexual misconduct and failed episcopal leadership, the Church in New England is now replaying all the hoary battles of the past forty years, further sapping its evangelical energies in the process. That is emphatically not the situation in the Carolinas, Georgia, Florida, Texas and elsewhere in the New South, where the vitality of evangelical Protestantism is a daily reminder that the Church is not about turf wars, but rather mission, evangelization, conversion, and service.

Alas, some Catholics in the New South don't get it. The new president of Loyola University-New Orleans, Father Kevin William Wildes, S.J., fretted in *Time* that Catholicism in the South might simply become “another form of evangelical Protestantism with incense.”

Perhaps eager to show that that manifestly wasn't the case at his school, Father Wildes recently defended his decision to allow The Vagina Monologues to be produced on his campus—thereby demonstrating that “evangelical Protestantism with incense” isn't the only thing unwelcome at Loyola-New Orleans; neither, it seems, are good taste, common sense and presidential courage.

Caving in to the more rancid aspects of contemporary culture is a good example of fighting the wars of 40 years ago today. Catholics in contemporary America don't have to prove their intellectual seriousness by aping the corruptions of others. Most of the new Catholicism in the New South understands that. That's why it's growing.

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

*Catholic America is also, even predominantly, suburban-exurban.*



# Holy Week, Easter rites turned over to cardinals

VATICAN CITY (CNS)—The Vatican announced that a series of cardinals would be standing in for Pope John Paul II in the celebration of Holy Week events.

For the first time in his 26-year pontificate, the Holy Father was not scheduled to preside over Holy Week and Easter celebrations.

However, the pontiff was expected to impart the papal blessing “urbi et orbi” (to the city of Rome and the world) March 27, Easter Sunday, following Mass presided over by Cardinal Angelo Sodano, Vatican secretary of state.

The site from where the pope would give his Easter blessing “was left purposely vague,” said a Vatican official, since it was still unclear as to what extent the pope would be able to resume activities following his hospitalization for respiratory problems and a tracheotomy.

The Holy Father is back in the Vatican, but would decide how or if he would participate in the week’s many liturgies.

Over the past few years, due to his limited mobility, the pope has forgone performing certain Holy Week rituals, such as washing the feet of priests on Holy Thursday and carrying the cross on Good Friday; instead, he has assigned the task to others.

This time several cardinals, including U.S. Cardinal J. Francis Stafford of the Apostolic Penitentiary, have been asked to preside over the Holy Week liturgies and events.

The Vatican press office published the following schedule of services for Holy Week and Easter:

—March 24, Holy Thursday: morning celebration of the Chrism Mass in St. Peter’s Basilica, presided over by Cardinal Giovanni Battista Re, prefect of the Congregation for Bishops; evening Mass of the Lord’s Supper, also in the basilica, presided over by Cardinal Alfonso Lopez Trujillo, head of the Pontifical Council for the Family.

—March 25, Good Friday: liturgy of the Lord’s Passion in St. Peter’s Basilica, presided over by Cardinal Stafford. Later that night, the Stations of the Cross will take place at Rome’s Coliseum.

—March 26: celebration of the Easter Vigil in St. Peter’s Basilica, presided over by Cardinal Joseph Ratzinger, dean of the College of Cardinals.

—March 27: Easter Mass in St. Peter’s Basilica, presided over by Cardinal Sodano. At midday, the pope is scheduled to impart his blessing, “urbi et orbi.”



**RETURNING TO VATICAN-** Pope John Paul II looks through the window of a passenger van as he leaves Rome’s Gemelli hospital on Sunday, March 13. The pope entered the hospital Feb. 24 and underwent a tracheotomy to relieve acute breathing difficulties.

# Each Sunday can be celebrated as a ‘little Easter’

**Readings: Acts 10:34, 37-43; Ps 118; Col 3:1-4 or 1 Cor 5:6-8; Jn 20:1-9**

The Church has a millennial experience of the human search for meaning in life, and she wisely draws upon ancient Hebrew traditions of consecrating space and time to the service of God. The patterns of annual and weekly rhythms of time are the basis for learning to appreciate God’s work in his world more deeply.

“Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day, which she has called the Lord’s day, she keeps the memory of his resurrection. In the supreme solemnity of Easter she also makes an annual commemoration of the resurrection, along with the Lord’s blessed passion” (Vatican II: *Sacrosanctum concilium*, Constitution on the Sacred Liturgy, 102).

Unfortunately perhaps, the English language retained pre-Christian vocabulary for designating the Passover of Jesus and the Lord’s Day. Parents should instruct their children about the specific Christian names of our holy days, as well as the centrality of Christ’s birth for our calendar.

The high point of the liturgical year is the celebration of the Paschal Mystery of the Lord’s suffering, death and resurrection. The Gospel according to John emphasized the unity of this entire series of events that includes the ascension and mission of the Holy Spirit as well.

The “hour” of Jesus binds the tragedy of persecution-and-death with the triumph of resurrection-ascension-sending of the Holy Spirit in an inextrica-

Sunday Readings

Easter Sunday  
(March 27, 2005)

By Father Lawrence Frizzell

ble unity, providing the focus for the entire public ministry of Jesus as well (Jn 2:4; 13:1; 17:1; 19:30).

A key to understanding this mystery is the exodus from Egypt as the beginning of a divine action that reaches its positive completion in the covenant at Mount Sinai and the gift of the Land.

St. Luke realized that a pedagogy of the riches of Jesus’ work can be appreciated best by a progressive meditation on the content of the Jewish feasts of Passover and Weeks (Pentecost). Thus his two-volume narrative (Luke-Acts) describes the movement of Jesus toward Jerusalem as a great pilgrimage (Lk 9:51) in the company of a crowd of well-wishers; from the holy city the Church is guided by the Holy Spirit to the ends of the earth (Acts 1:8).

Peter learned that, after Jesus’ death and resurrection for the forgiveness of sins, the gifts of the covenant were

offered to all humanity. The baptism of Cornelius reminds us that the gift of faith and the sacraments flow from the Paschal Mystery, interpreted by St. Paul using the symbols of unleavened bread and the lamb of the Jewish Passover (1 Cor 5:6-8).

As we renew our baptismal promises our faith is activated so that “sincerity and truth” manifest the reality of our imitation of Christ. Purified by the rigors of Lent we can join more fully in Christ’s obedient service of the heavenly Father.

The Gospel shows that our faith is grounded in the witness of the first disciples. The teachings of Jesus had seemed to them enigmatic, at times difficult to accept (Jn 6:60-69).

His words “Destroy this temple and in three days I will raise it up” (2:19) were remembered eventually

and “they came to believe the Scripture and the word Jesus had spoken” (2:22). We imitate their response of faith by prayerful assimilation of God’s Word in the light of the Paschal Mystery, experienced each Sunday through the celebration of God’s gifts in the liturgy.

Especially in our response of faith to the proclamation of the Last Supper narrative, at the consecration of the bread and wine, we recognize that each Sunday is a “little Easter” in our life of faith. Receiving Jesus as God’s gift of nourishment, we are challenged to show our faith in His resurrection by our manner of life.

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

*The high point of the liturgical year is the celebration of the Paschal Mystery of the Lord’s suffering, death and resurrection.*



Ministry of lector received

Sites throughout the Archdiocese to host Divine Mercy Novena

NEWARK- Jeremiah Grosse, O.S.B., from St. Mary's Abbey, Newark, is among 16 first- and second-year seminarians at Saint Meinrad School of Theology in Indiana to receive the ministry of lector.

The ministry of lector is conferred upon those who prepare and proclaim readings from Scripture at Mass and other liturgical celebrations.

A lector, at liturgical celebrations, may also recite psalms between readings and present the intentions for the general intercessions.

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AREA- An annual Divine Mercy Novena will take place Friday, March 25 through Saturday, April 2 in the Archdiocese of Newark.

The second Sunday of Easter is Divine Mercy Sunday. A service will be held on April 3, at 2 p.m. at St. Paul Parish, Ramsey.

Divine Mercy Sunday was established by the pope at the canonization of St. Maria Faustina on April 30, 2000, and then officially decreed by the Vatican.

Jesus asked St. Faustina to start honoring the second Sunday of Easter as Divine Mercy Sunday even though there already was a feast of Mercy. Over the years, the Church has recognized Divine Mercy Sunday but only officially proclaimed it in 2000.

Our Lord revealed to St. Faustina His desire to literally flood us with His graces on that day. He told her "on that day the very depths of My tender mercy are open, the soul that will go to

confession (beforehand) and receive Holy Communion (on that day) shall obtain complete forgiveness of sins and punishment."

During the upcoming pilgrimage, In the Footsteps of John Paul II to Poland, led by Archbishop John J. Myers, a visit will be made to the tomb of St. Faustina.

Devotions at parishes and chapels start on the fourth day of the novena. Services include benediction, Divine Mercy prayers, reflections and chapel.

On Monday, March 28, at 7:30 p.m., St. Joseph Parish, Oradell, will be the site of the fourth day of the novena. The intention is "Souls who do not believe in God and do not yet know Me."

Tuesday, March 29, at 7:30 p.m., the intention is "Souls who have separated from the Church" at St. Elizabeth Parish, Wyckoff.

The sixth day, Wednesday, March 30, at Our Lady of Mount Carmel Parish, Ridgewood, 7:30 p.m., a special service will have the intention "Meek and humble souls and little children."

The special service will feature Father Benedict Groeschel, C.F.R. in addition to a dramatic presentation by the Mother of Mercy Messengers.

Father Groeschel will speak on the spiritual message provided by devotion to The Divine Mercy and will reflect on the revelations to St. Faustina.

Dave and Joan Maroney, the Mother of Mercy Messengers, will deliver a multimedia program that includes images of Jesus and Mary, a focus on the sacraments and the Divine Mercy message.

At Most Blessed Sacrament Parish, Franklin Lakes, the seventh day will feature again the Mother of Mercy Messengers at 7:30 p.m. The intention is "Souls who especially venerate and glorify my mercy."

On Friday, April 1, the eighth day, with the intention "Souls who are detained in purgatory," Holy Hour will take place at 7 p.m. at the Church of the Assumption, Emerson. Divine Mercy prayers will be recited.

The Bergen Mall Chapel, Paramus, will be the site of the ninth day service at noon. The intention is "Souls who have become lukewarm."

The Divine Mercy Chaplet will be recited on Good Friday, March 25, at 11 a.m. in front of an abortion clinic in Englewood.

For additional information call (201) 818-0663.



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**Divine Mercy Sunday**  
*Sunday April 3, 2005*  
16th Anniversary  
Celebration in Thanksgiving

**We will celebrate at: Saint Catharine's Church**  
905 South Maple Avenue, Glen Rock, New Jersey



**3:00 PM** - Chaplet at The Divine Mercy Shrine on church grounds. Led by Louise Pacos. Please gather at Shrine on time.

**3:15 - 4:15 PM** - Adoration before the Blessed Sacrament.

Followed by closing Benediction and The Veneration of The First Class Relic of Saint Faustina Kowalska to the public.


*Saint Faustina Kowalska of the Most Blessed Sacrament*  
*"My mission will not come to an end upon my death...I will draw aside for you the veils of heaven to convince you of God's goodness" (Diary, 281).*



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# Salesians extend spirituality beyond parish, to community

BY BRIAN FORES  
Staff Writer

Our Lady of the Valley experienced a groundswell of changes when, in 2002, the Archdiocese of Newark transferred administration of the parish to the Salesian order, the Society of St. John Bosco.

In September of that year, Father George Hanna, S.D.B., was assigned to replace the well-loved archdiocesan pastor, Father Floyd Rotunno, who had been there for eight years.

Parishioners felt the undercurrent of those changes, but today, many believe the 132-year-old parish is experiencing an exciting surge of growth.

The parish began its association with the Salesians, whose charism is focused on ministering to youth, when they opened their House of Initial Formation in 1999 in the former parish convent.

Father Hanna is of Syrian descent. His mother was born in Egypt, and his parents are of the Melchite Byzantine Rite.

The Melchite Byzantine Rite encompasses Arabic-speaking Catholics from Syria, Palestine and Egypt who are in union with Rome.

He was ordained as a priest who could celebrate the liturgy in both the Melchite and the Latin-Roman rites. He even celebrated his first Melchite Byzantine-Rite Mass in the Rhode Island parish where he was baptized and spent the early years of his life. However, Father Hanna operates primarily as a Roman Rite priest in the Archdiocese of Newark.

Father Hanna says the parish consists of 750 families, but he believes there are many more who are not officially registered.

Among the Irish, Italian and Polish parishioners who once dominated Our Lady of the Valley, there exists

a new influx of parishioners more representative of the city of Orange: Africans from the Ivory Coast, Nigeria, and other countries, as well as Haitians, African Americans, Filipinos and Hispanics, among others.

Describing the parish as "international," Father Hanna noted, "There is not one dominant group—all the faces of the

Church are represented here," adding, "We all get along well. We don't need to make special preparations for this group or that group—this is a very special parish."

Carolyn Ahrens, active in the parish for 26 years, echoed Father Hanna's observation. "A visiting priest came here in December for our AIDS Mass, and he was impressed at how diverse, yet integrated, we are. Everybody just blends."

Father Hanna said that many new ministries and activities have begun during his pastorate, such as RCIA, growth and finance committees, and a health and wellness ministry, but he affirmed, "The spirit of the parish is as it was when I arrived here. People are friendly and hospitable—these are the hallmarks of the place."

Ahrens likes to say of the parish, "We're like an Olympic torch that never goes out."

Among her various efforts, she takes great pride in being on the hospitality committee for the health and wellness ministry, run by Carolyn Monel and Peg Huryk. Huryk organizes regular free blood pressure screenings.



The Interior of Our Lady of the Valley, adorned by murals.

Advocate photo: Brian Fores

Valley. She was the confirmation sponsor for Chinna Iheadkaram, of Nigerian descent, who converted to Catholicism in 2003.

"It was wonderful, coming from a time in my life when I had no religion, to come to a place where RCIA was going on. I had been to other churches. But here, it was so warm, welcoming and loving. It made the

program currently has three catechumens and seven candidates. "It's not a responsibility you can take lightly," said Charlton in a thick British accent.

"RCIA is a brilliant idea. The parish gets together to welcome and teach new members. There are challenges and disappointments along the way—it's a big commitment—and not everyone makes it. Then you have people like Chinna who are just a joy," Charlton said enthusiastically.

Marge Novak, a pillar of the community for over two decades, runs the religious education program, which has 100 students in Pre-K through ninth grade. "There's a close bond between the students and each teacher. We encourage this by keeping the same teacher with a particular class through Confirmation. We try to foster a family bond—that's possibly the hallmark of our program," she noted.

Novak is also the manager of the parish's soup kitchen, which feeds between 40 and 50 people each week. "We feed anyone who comes to the door. There's no criteria. We serve them generous portions and send everyone home with bread," she said, adding that the parish does outreach in as many ways as possible.

A big part of parish life is the presence of the Salesian House of Initial Formation. Father Thomas Ruekert, S.D.B. is the director of the house. "These are candidates that are coming in to live with us for the first time. Usually they stay with us for two or three years. Three men just took their vows in August. We have five post novices, and 12 candidates, or Sons of Mary as Don Bosco called them," explained Father Ruekert.

He said the men participate in the parish's liturgies and Eucharistic Adoration, teach CCD, and interact with the parish in numerous other ways.

Father Hanna explained, "The Salesians have brought hope, not just to the parishioners, but to the community, especially local youth." The Salesians run a youth center at the parish, organizing different activities and events for local youngsters every Friday night and Sunday after-

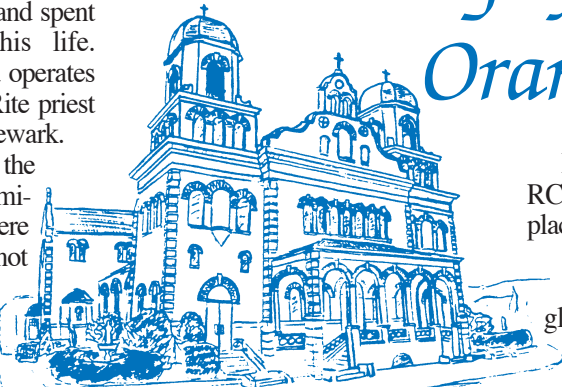
## Meet the Pastor



Fr. George Hanna, S.D.B.

**Age:** 71  
**Date of Birth:** November 19, 1933  
**High School:** Holy Family, Union City  
**College/Seminary/Graduate School:** Don Bosco College Seminary, Newton, 1958; Salesian Pontifical University, Rome, S.T.L., 1966  
**Date of Ordination:** March 5, 1966  
**Hero:** Pope John Paul II  
**Favorite Saint:** St. John Bosco  
**Favorite Sports:** Basketball and soccer  
**Favorite Foods:** Arabic, then Italian  
**Favorite Subject in School:** Religion  
**Favorite Movie:** *La Bella Vita*  
**Last Book Read:** *Diary of Saint Maria Faustina H. Kowalska: Divine Mercy in My Soul* by St. Maria Faustina Kowalska  
**Proudest Moment:** Ordination  
**Occupation if I weren't a Priest:** "I couldn't imagine myself as anything other than a Salesian priest."

## Our Lady of the Valley, Orange



experience much easier to come into the faith," Iheadkaram said.

Explaining that the parish's RCIA program was the right place for her at the right time, she commented, "They stick by you. Conversion is a struggle. You can experience a lack of support... or sometimes, the things people say can cause you to pull away rather than move closer to the faith. But here, RCIA is great."

Much of that credit is due to Ed Charlton and his wife, Grace, who run the RCIA program with assistance from Father Dave Moreno, S.D.B., parochial vicar at Our Lady of the Valley. Charlton met his future wife while visiting the United States from his native England.

He said that the RCIA pro-

"This ministry brought an awareness of healing of body, mind and soul. A lot of concern has been given to breast cancer and diabetes," she said, adding that there have been several health fairs offering presentations on heart health and free mammograms, all open to the local community.

Ahrens also serves on the RCIA team at Our Lady of the

noon. The parish recently hosted an annual basketball tournament consisting of youth from different Salesian programs throughout the upper East coast.

An important event on Our Lady of the Valley's full calendar is a three-day parish mission in April, conducted by Father Bruce Nieli, C.S.P., a Paulist father and nationally recognized speaker. Father Nieli will address the topic, "Responding to the Spirit: Creating Catholic Christian Enthusiasm."

Father Hanna concluded, "I'm grateful for the opportunity to be able to express how wonderful I think this parish is. It's uniqueness, culturally, and the uniqueness of the Salesians being here, with our spirituality and charism, make for a powerful combination. The tremendous good will and hard work being done at Our Lady of the Valley permeates the fabric of this parish."

*Our Lady of the Valley is located at 510 Valley Street, Orange.*



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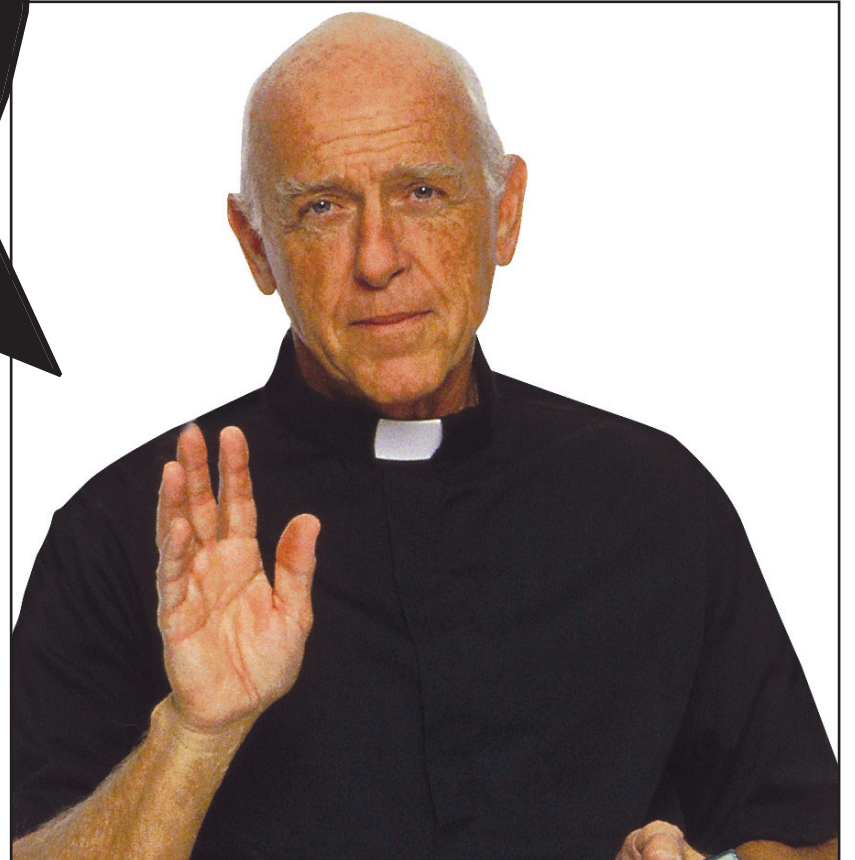
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# Eighth grade assessment results analyzed

BY WARD MIELE  
Managing Editor

NEWARK- Principals and eighth grade teachers met recently at the Archdiocesan Center for an analysis of their eighth grade students' performance in the annual Cooperative Admissions Entrance Examination (COOP).

The gathering was sponsored by the Archdiocese of Newark and Diocese of Paterson.

Youngsters from the Newark Archdiocese and Diocese of Paterson took the annual TerraNova test along with public and other religious school students. Reading, language arts and mathematics were tested for achievement along with a separate aptitude test.

The purpose of the test is to provide reliable and comparable student information for the Catholic high school admissions process. When students take the test they indicate their first through third school choices.

Two major areas are reported for the school and parents alike, i.e., national and local percentiles.

The national percentile score represents the percentage of students in the national norm group whose scores fall below a particular student's score. The local percentile score is based on a specific population of students who were tested.

Students who took the test in the Archdiocese of Newark and Diocese of Paterson are compared with each other as one population.

Typically, the local percentile may be lower than the national percentile; however, the population of students taking the test in the New Jersey area is higher achieving than the national sample.

Copies of each student's performance are sent to the individual schools and parents. School results indicate performance on a quartile basis.

This year's test was taken by 5,499 eighth graders in public and private schools in the Archdiocese. Of that number, 3,198 were from archdiocesan schools.

On a country-wide basis the median national percentile score is 50. By contrast, the Archdiocese of Newark scores are reading, 73.5; language arts, 71.6 and mathematics 68.2.

Local results are reported on

the basis of students whose addresses are within the four counties of the archdiocese.

Explaining that the overall results indicate ability levels, Brother Ralph Darmento, F.S.C., deputy superintendent of schools, said students in the archdiocese "regularly" post results well above national averages.



Advocate photo-Ward Miele

Brother Ralph addresses archdiocesan educators.

Within the archdiocese the top tier percentiles show reading at 86, language arts 85, and mathematics at 87. Middle tiers results come in at 73.5, 71.6 and 68.2 respectively while for bottom tier students the numbers are 58, 54 and 45.

The archdiocesan schools office, according to Brother Ralph, studies the raw data with an eye toward curriculum revision and renewal. Among the areas explored are increasing in-depth instruction, challenging more proficient students and varying instruction strategies as well as choosing appropriate textbooks.

It is a process, he went on, in which there is "a blend between strengthening the mind through critical thinking and technology while concept formation is being emphasized."

He said too the evaluation process is "data driven" with the goal of helping schools

with curriculum, instruction and assessment. Brother Ralph placed emphasis on the fact that the archdiocese "does not teach to the tests."

Citing statistics from a 10-year history, Brother Ralph indi-

cated that the COOP exam, taken in conjunction with student motivation and performance in grades six through eight, is an "excellent gauge for predicting academic success at one of the rigorous college prepara-

tory schools in the archdiocese."

This year 7,045 students in both Newark and Paterson sat for the exam to secure one of 4,600 seats available in the Catholic secondary schools of the Archdiocese of Newark.

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# Youths rally for life

BY BRIAN FORES  
Staff Writer

SOUTH ORANGE— The Salesians of Don Bosco hosted the second annual Pro-Life Youth Rally at Seton Hall University earlier this month. Some 700 teenagers from high schools throughout the Archdiocese of Newark and the surrounding

dioceses attended the event.

*Crispin*, a seven-piece musical group which bills itself as the "Catholic funk band," got the morning off to a lively start with rousing versions of When the Saints Came Marching In and Go Tell It On the Mountain.

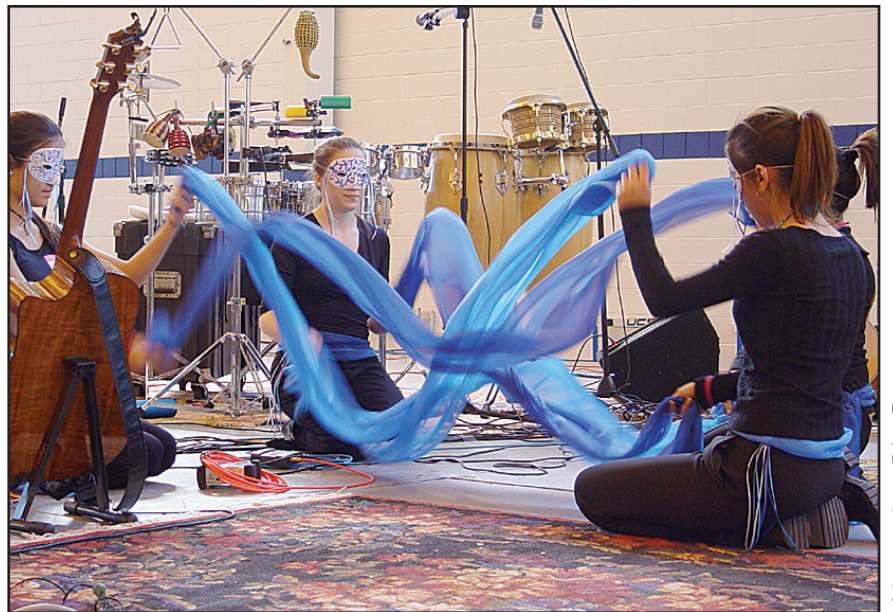
Daniel diSilva, lead singer for *Crispin*, was the keynote speaker. He began by commending

those at the rally, and their generation as a whole, "You are claiming back what the culture has robbed us of."

Pointing out that the Pope's phrase "Culture of Life" has become commonplace today, he added, "Even the president has borrowed this phrase from the Holy Father."

DiSilva went on to say that the culture of life is "not just about the issues, but about the fact that somebody has lied to us, and convinced us that we have to live life a certain way."

Illustrating that point, the singer



Advocate photo- Brian Fores

The Salesian Leadership Team, comprising teens from various Salesian schools, presented *Story of Creation*, which featured colorful costumes and creative movement and music.

noted, "I was watching Larry King live one night... he was interviewing the president of MTV. King

remarked that it must be so difficult to market to the 16-18 year olds because their tastes change so rapidly. Do you know what the president of MTV said? He said, 'We own the 16-18 year olds,' and added that they don't worry about marketing to that age group. Their marketing is aimed, instead, at eight, nine and ten year olds.

"Can you imagine," diSilva asked, "that all the skin and shaking that goes on in those videos is intended for a child of eight, nine or ten? That, they believe, is when they 'bought' us."

DiSilva said young people are surrounded by the result of that influence today, "MTV is not the leader. I bought into it at one time. I don't care how deep into MTV, music or drugs you are, you can't be so far down that you can't hear the truth," a comment which drew enthusiastic applause.

Commenting on how images of the human body are misused on television and in magazines, and speaking of "God's design," he noted, "The attraction that women and men feel for each other is holy, and if we understand the way God made us, that is going to reveal God to us."

DiSilva concluded by encouraging the youths, "We know the difference between right and wrong. Examine God's plan."

The event also featured an elaborate performance, the *Story of Creation*, which included colorful costumes and creative movement and music, performed by the Salesian Leadership Team, comprising teens from various Salesian schools on the East Coast. In addition, the group Generation Life presented a skit about chastity.

The rally concluded with Mass celebrated by Most Rev. Thomas A. Donato, Auxiliary Bishop of Newark. The homily was given by Most Rev. Arthur J. Serratelli, Bishop of Paterson.

## Divine Mercy

For information contact

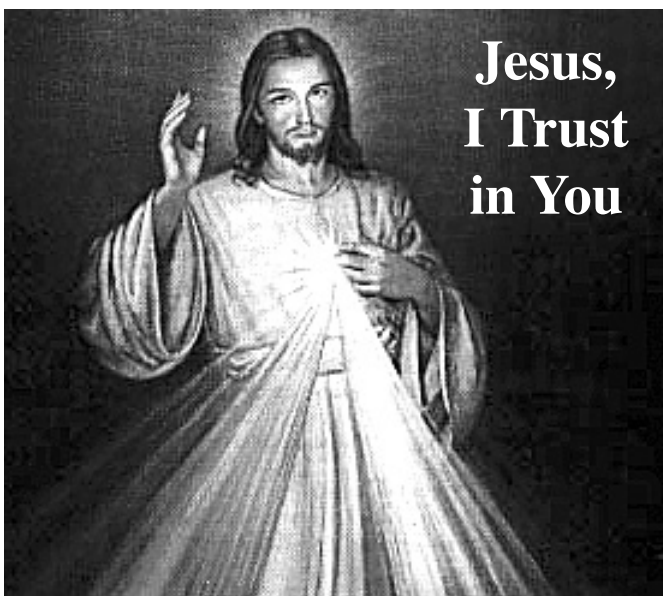
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## DIVINE MERCY SUNDAY\* April 3, 2005

- † 10:00 A.M. Bilingual Mass (Eng./Span.) in the Upper Church followed by the
- † Recitation of the Divine Mercy Chaplet and the
- † Veneration of the Divine Mercy Image and First Class Relic of St. Faustina

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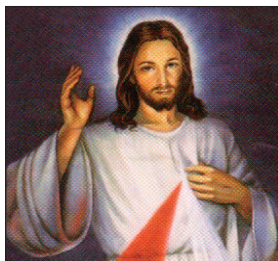
\*Conditions for the *plenary indulgence* granted on this day: sacramental confession (up to 8 days prior), Eucharistic communion, prayer for the intentions of the Supreme Pontiff, and the participation in any church/chapel in the prayers/devotions held in honor of Divine Mercy in a spirit that is completely detached from the affection for sin.

Mankind will not have peace until it turns to the  
Fount of My Mercy.

—Our Lord's words to St. Faustina Kowalska, *Diary*, 699.

## DIVINE MERCY SUNDAY

April 3, 2005



### ST. LUCY'S CHURCH

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the Sacred Heart)

- 12:15 PM Mass in the Main Church, followed by Exposition of the Most Blessed Sacrament
- 3 PM Private Adoration, Recitation of the Rosary and the Divine Mercy Chaplet until 4:45 PM.
- 4:45 PM Confessions will be heard.  
Benediction of the Most Blessed Sacrament.
- 5:00 PM Mass celebrated by Father Dante.
- After Mass: *Kissing of the First Class Relic of St. Faustina*



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# Official Appointments

 **Archbishop John J. Myers** has announced the following appointments:

## Parochial Vicar

**Reverend Enrico Crisostomo** has been appointed parochial vicar of St. Thomas the Apostle Parish, Bloomfield, for Spring 2005.

## Deans

**Reverend David C. Hubba**, Pastor of St. Mary Parish, Nutley, has been appointed Dean of the North Essex Deanery, Deanery 16, for a term of five years, effective March 3, ending March 3, 2010.

## Chaplain

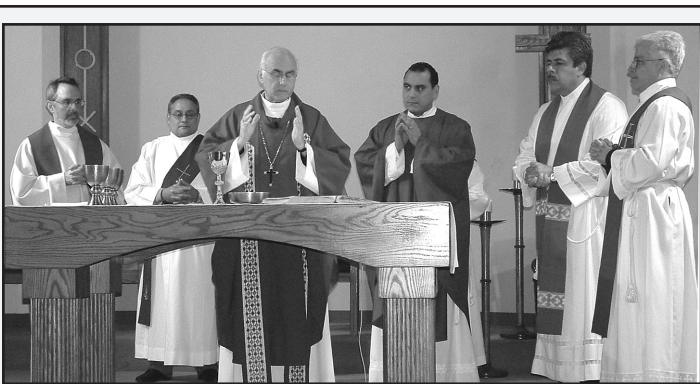
**Reverend John P. Holian**, Chaplain of Overlook Hospital, Summit, has been granted an extension to his assignment as Chaplain of Overlook Hospital for another year.

## Retirement

**Reverend Monsignor Louis F. Fimiani**, Pastor of Our Lady of the Blessed Sacrament Parish, Roseland, has been granted retirement, effective Aug. 1.

## Sabbatical

**Reverend M. Christen Beirne**, Pastor of Immaculate Conception Parish, Mahwah, has been granted a sabbatical, effective July 1, ending Jan. 1, 2006.



Advocate photo- Marisa Inclán

**A CURSILLO MASS—** (*Misa de Colores*) to bring together people who have experienced the Cursillo Movement, a one-time spiritual weekend retreat, was celebrated recently at Our Lady of Mount Carmel Parish, Jersey City. About 200 people attended. Most Rev. Thomas A. Donato, Regional Bishop of Hudson County, was the main celebrant, and a number of priests concelebrated, assisted by various deacons. Left to right, Father Michael Santoro, pastor of Our Lady of Mount Carmel; Deacon Cecilio Polanco, St. Michael Parish, Newark; Bishop Donato; Father John Galeano, parochial vicar, Our Lady of Mount Carmel; Father Fernando Guillen, pastor, Blessed Sacrament Parish, Elizabeth, and Father Aurelio Yañez, parochial vicar, Immaculate Conception Parish, Elizabeth.

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# Good Friday Stations of the Cross

ENGLEWOOD— A Stations of the Cross in reparation for abortion will take place on Good Friday, March 25 beginning at 10:45 a.m. in Englewood. Participants should assemble at the railroad station parking lot, Demarest and Dean streets. No one should bring any signs or posters.

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**SPANNING THE GENERATIONS** - Members of Girl Scout Troop 400, St. Michael's School, Cranford, recently visited the Cranford Senior Center for a social hour. The girls entertained with song, spoke with the seniors and brought home-baked cookies.

## Cancer programs accredited

NEWARK—The cancer programs at Saint Michael's Medical Center, Columbus Hospital, and Saint James Hospital, all affiliated with Cathedral Healthcare System (CHS), recently earned accreditation by the American College of Surgeons' Commission on Cancer.

Since 1922, the multi-disciplinary Commission on Cancer has set standards for cancer care

in order to evaluate performance and promote improved care.

The Commission requires approved programs to meet 36 standards. Commission accreditation confirms that the cancer programs at the three archdiocesan facilities meet or surpass these standards, which relate to institutional and programmatic resources, cancer data management, clinical management, research, outreach, professional education, and other essential areas.

"We are tremendously proud of all the physicians, nurses, technicians, administrators, and staff who work so hard to deliver the best in patient care and clinical excellence through the cancer programs at Columbus Hospital, Saint Michael's Medical Center, and Saint James Hospital," said CHS President Henry J. Amoroso.

"Accreditation by the Commission on Cancer represents a welcome and much-deserved acknowledgment of their commitment. CHS, anchored by the Cathedral Regional Cancer Center at Saint Michael's Medical Center, will continue our aggressive pursuit of improved cancer prevention, diagnosis, treatment, and follow-up."

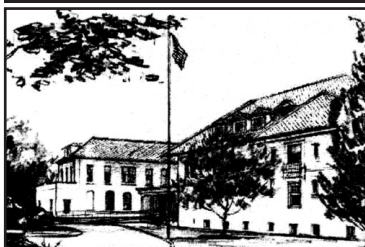
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## Fire risk increases for elderly

AREA— Many experts believe older adults, because of decreased mobility, are particularly at risk when it comes to fires.

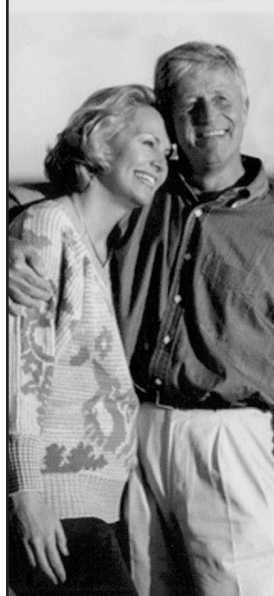
The possibility of other health problems, such as diminished sight or hearing, may also limit an older person's ability to take the quick action necessary to escape a fire emergency.

Several precautions are recommended:

- Install smoke alarms on each floor and outside all sleeping areas.
- Establish an escape plan.
- Make sure all exits are passable.
- Contact the fire department and inform officials that an older person in the residence has special needs.

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**KIDS FOR A KAUSE-** The newly formed ministry at Annunciation Parish, Paramus, allows children to be active members of the parish by deciding how proceeds from various fund raisers will be used. Recently the young people decided to donate gift boxes of crafts, puzzle books and candy to children undergoing cancer treatments at Hackensack Hospital. On a recent Sunday morning the youngsters organized their gifts.

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# Stroke

Minutes matter. Know the signs. Know where to go.





Touring actors and authors William and Sue Wills during a presentation of the lives of John Quincy and Louisa Adams.

## Nation's sixth first couple will tell their stories

ALLENDALE— The lives of the nation's sixth presidential couple, John Quincy and Louisa Adams, will be explored in a dramatic presentation Friday, April 8, at 2 p.m. at The Allendale Community for Mature Living.

The presentation is part of *Presidents and Their First Ladies*, a creation of actor/writers William and Sue Wills.

Using authentic costumes and well-researched dialogue, the couple provide an inside look at the relationship between Former President John Quincy and his first lady.

The hour-long presentation will focus on the somewhat

stormy working partnership forged between the first couple.

The son of John Adams, who was George Washington's vice president and second president of the United States, John Quincy Adams carved out a career in government service which rivaled that of his father.

From the age of 14, working as secretary with his father in Europe, he became an accomplished linguist. John Quincy Adams negotiated treaties, served as Secretary of State, led the fight in Congress against slavery and successfully defended the slaves

aboard the *Amistad*. Louisa Catherine Adams is the only foreign born (London) First Lady. She was a prolific writer.

The Wills have researched and written dialogues for 31 presidential couples aimed at highlighting their lives as human beings.

For the past eight years they have toured the country making some 300 presentations annually.

Performances have taken place at several presidential museums, C-SPAN and BBC Radio.

The Wills are back by popular demand at The Allendale Community. Previously they have given presentations on the Lincolns, Nixons, and the Washingtons.

The presentation is open to the public at no charge and will take place in The Atrium Lobby.

The Community is located directly off Route 17 South, Allendale.

Local seniors and school groups are encouraged to attend and register in advance by calling Mary Stampleman at (201) 818-7978 extension 7982.

The Allendale Community for Mature Living is a family-operated retirement community offering three levels of residency and a continuum of care, plus an adult day care program, on its 12-acre campus.

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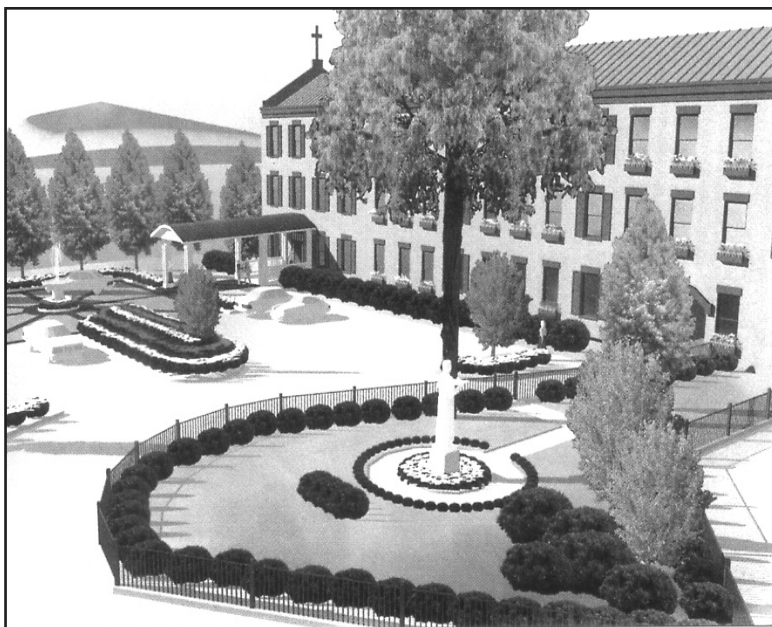
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## Evangelization

Continued from Page 3

The archbishop also greeted participants in the Spanish-speaking meeting, asking them to be "instruments of evangelization," particularly to other members of the Hispanic community.

Archbishop Myers has published a pastoral letter on evangelization, "The Way, the Truth, and the Life," printed in the March 9 edition of *The Catholic Advocate*.

Deacon Richard Searls of St. Anthony Parish, Belleville, commented that he likes the fact that *Why Catholic?* highlights outreach to young adults.

When asked if he thought the program would do well in his parish, he replied, "If we have the response from young people, it would be successful," citing a number of young families coming into St. Anthony's.

Observing that evangelization is crucial "for our own salvation," Deacon Searls also stressed, "We are all called to be responsible for our brothers and sisters."

Jean Naugle and Christine Maloney of Immaculate Heart of Mary Parish, Scotch Plains, explained that their parish had started the RENEW 2000 program and had a good turnout.

In the past five years, however,

participation in the parish's small faith communities has dwindled, they commented.

"It will be interesting if we launch [Why Catholic?], what the response will be," said Naugle, who believes there are many people "looking for adult catechesis—this is a good answer to that."

Liliana Soto, coordinator of the Office of Evangelization, pointed out that parishes are encouraged to adopt an evangelization program.

"Because the Church exists in order to evangelize, that should be the focus of all we do," she said.

The hope, the coordinator remarked, is that parishes will carry out the three goals stated in the bishops' *Go and Make Disciples* and indicated that both programs, which are "tools to enkindle the fire of the Holy Spirit," can help them do that.

"These programs will help form parishioners in the truth of

their Catholic faith and help parishes become evangelizing parishes that will then reach out to inactive Catholics. For we can only offer what we truly know and believe," she continued.

Soto added that her office is there to help parishes in all their evangelizing efforts and noted that one can only be successful in evangelization "if you have an enthusiasm for your faith. ... We're all working on this together.

"It's up to all of us—everyone—to take a personal responsibility," she said, also explaining that because there are so many nationalities present in the Archdiocese of Newark, evangelizing here is like evangelizing throughout the world, as Jesus Christ has asked us to do: "Go, therefore, and make disciples of all nations" (Matthew 28:19).



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## Correction

On Page 16 of the March 2 edition of *The Catholic Advocate*, Jack Cole, in top photo, third in from the left, bottom row, was not identified. Also, the students are from the sixth-grade CCD class, not the school.



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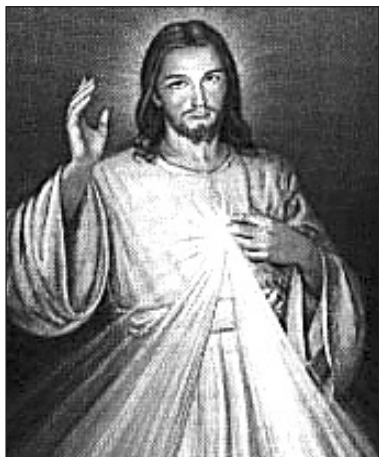
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Monday, March 28 at 3:00 pm - Children

Tuesday, March 29 at 7:00 pm - Young People

Wednesday, March 30 at 7:00 pm - Everyone

Thursday, March 31 at 7:00 pm - Everyone

Friday, April 1 at 3:00 pm - Service for the sick with blessing by the Blessed Sacrament

Saturday, April 2 at 5:00 pm - Healing Mass

Sunday, April 3 at 3:00 pm - Solemn Mass with procession of the Blessed Sacrament. Mass celebrated by Bishop Dominic Marconi.

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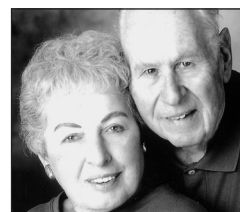
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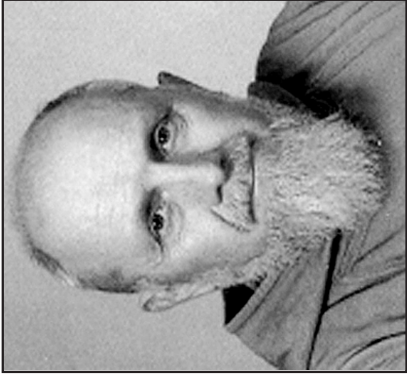


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**4th Day — Mon., Mar. 28**  
St. Joseph's, Oradell, 7:30 p.m.  
Intention – “SOULS WHO DO NOT BELIEVE IN GOD AND DO NOT YET KNOW JESUS”

**5th Day — Tues., Mar. 29**  
St. Elizabeth's, Wyckoff, 7:30 p.m.  
Intention - “SOULS WHO HAVE SEPARATED FROM THE CHURCH”

**6th Day — Wed., Mar. 30**  
Our Lady of Mt. Carmel, Ridgewood, 7:30 p.m.  
Intention – “MEEK AND HUMBLE SOULS AND LITTLE CHILDREN” **\*SPECIAL SERVICE**

**7th Day — Thurs., Mar. 31**  
Most Blessed Sacrament, Franklin Lakes, 7:30 p.m.  
Intention – “SOULS WHO ESPECIALLY VENERATE & GLORIFY MY MERCY”  
**\*MOMM presentation, “Tell All Souls About My Mercy”**

**8th Day — Fri., April 1**  
Church of the Assumption, Emerson, Holy Hour, 7:00 p.m.  
Intention – “SOULS WHO ARE DETAINED IN PURGATORY”

**9th Day — Sat., April 2**  
Bergen Mall Chapel, Paramus, 12 noon  
Intention – “SOULS WHO HAVE BECOME LUKEWARM”

**Good Friday — Stations of the Cross, Divine Mercy Chaplet — Englewood Abortion Clinic, 11 a.m.**  
**Divine Mercy Sunday Service April 3 — St. Paul's Catholic Church, 200 Wyckoff Ave., Ramsey, NJ, 2 p.m.**



# Cantor, teacher sings his way on national TV stage

LODI— John Zisa, a talented musician, no stranger to the Archdiocese of Newark, recently made his television debut in Fox’s hit reality show, “American Idol.” At only 25 years of age, Zisa has been a cantor for various parishes in the Church of Newark for almost a decade.

He leads the congregation in song at Immaculate Conception Parish, Secaucus, and also teaches music and drama at Immaculate Conception High School, Lodi.

This past August, Zisa and over 100,000 other hopefuls from across the country auditioned for the television series. It was the biggest turnout in the show’s history.

Zisa auditioned in Washington DC, where he was one of only about 40 who were lucky enough to move on to the Hollywood round of auditions

where he joined nearly 200 other aspiring idols from across the country between the ages of 16 and 28 years.

“It was a difficult process in Hollywood. Definitely fun, but completely stressful,” Zisa remembers.

“There was barely any time to learn the songs that they handed us; and even though I’ve been singing almost all my life, I’ve never been in any kind of vocal or performing competition before. The talent pool this year was really amazing. It was very intimidating getting up on the stage with all these cameras in my face, with the rest of the kids in the audience watching, and knowing that there are these three celebrities in front of me who will ultimately decide if I get to live out my dreams or not...a very intense situation for me.”

After surviving all the cuts in Hollywood, the pool was narrowed to 40 hopefuls. From the 20 males and 20 females selected by the judges, it took two months to decide who would make up the 12 males and 12 females that would sing live on TV for the vote-in semi-finals.

Unfortunately, Zisa didn’t make the final cut, but he remains a top 40 finalist in this season of the show, which he admits is “an accomplishment in its own right.”

The faculty and students of Immaculate Conception High School were supporting and rooting Zisa on and are proud of how far he made it in the competition. They were also glad that he was able to return to finish the school’s spring musical.

Because of Zisa’s appearances on “American Idol,” he doesn’t

plan on giving up. “I’m going to take some time to explore some of the opportunities that have been presented to me because of the exposure. God has given me so many gifts, and I trust in Him and believe that through time, God reveals all things.”

Zisa will stage another show on April 8 at the high school featuring his original music and songs he enjoys singing.

Zisa, says Sister Mary Alicia, school principal, “has been good for the students.” Since he began working with the students as music director, Sister Mary Alicia explains,

“he has displayed a professional persona... John will accept nothing less than the best. He is not just a talented young man, he is a great person, a real role model. Since John has been part of ‘American Idol,’ he has affected more than the women and men who were in the cast of the spring musical. All of us at Immaculate Conception High School will always remember that he made it to the top 40, that he made us all proud, that he has given our young people a life lesson about trying and about handling defeat. John Zisa will always be our American idol.”



## TV Masses



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

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

**EWTVN**  
Live Mass 8 a.m. & noon  
Monday- Saturday

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5:30 a.m. - Sunday

Mass from Our Lady of the Angels Monastery,  
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Religion and Ethics  
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**SUNDAY**  
Religion on the Line  
6 a.m. - WABC 770 AM

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6:30 a.m. -  
WPAT 930 AM

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8 a.m. -  
WADO 1280 AM

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

**Voices of Our World**  
10:45 a.m. -  
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**The Sunday Morning Mass**  
11 a.m. - WSOU 89.5 FM

**Proclaim the Good News**  
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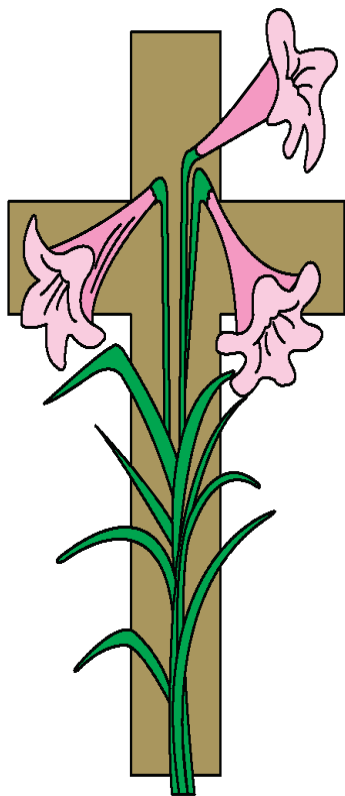
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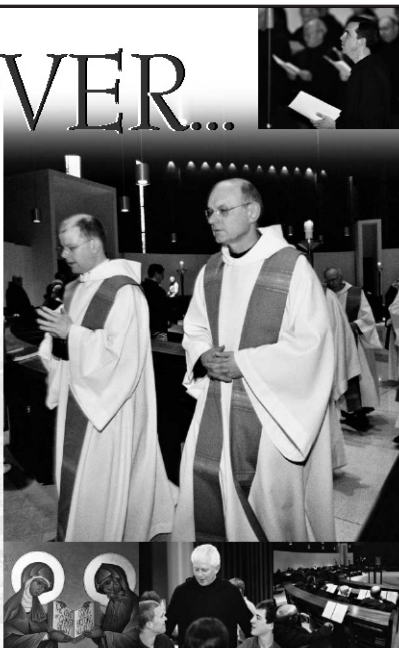
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# Eternal Life

## The Continuing Journey

***"I*** am the resurrection  
and the life; whoever  
believes in me, even if  
he dies, will live, and  
everyone who lives  
and believes in me will  
never die."

*John 11:25*

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A Special Edition  
on Bereavement

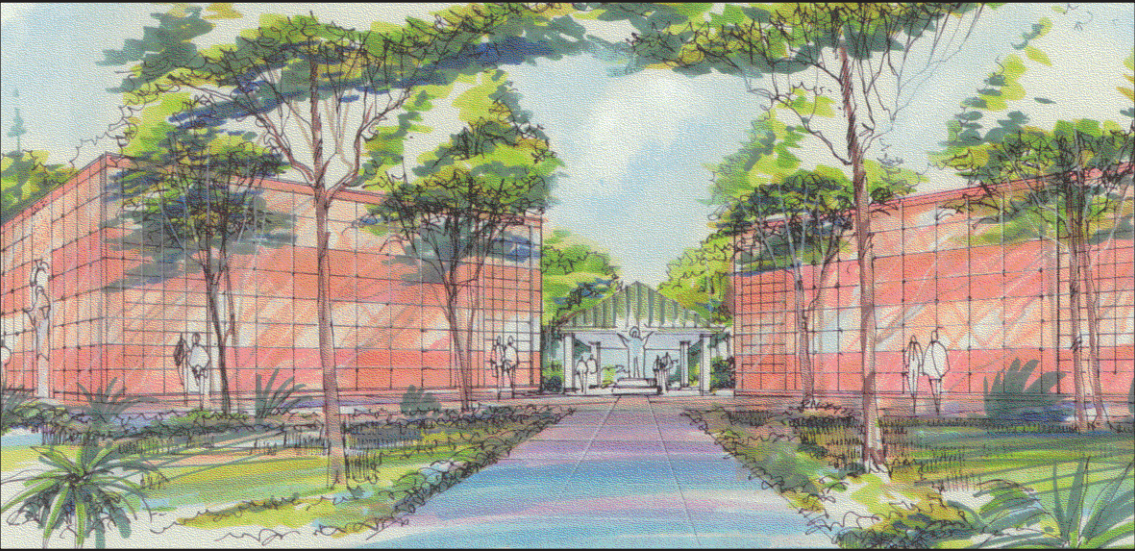
[www.rcan.org](http://www.rcan.org)



Wednesday, March 23, 2005



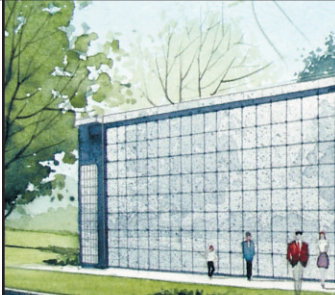
# New mausoleums built by Catholic Cemeteries



Good Shepherd Garden Mausoleum

Good Shepherd Garden Mausoleum at Saint Gertrude Cemetery, Colonia will have 800 crypts and 400 niches housed within two granite buildings, with a tree-lined walk leading to a 24-foot meditation committal gazebo. The two end-wall panels will be adorned with liturgical art.

Both new mausoleums will maintain a close connection with the surrounding cemetery.



Gate of Heaven Garden Mausoleum

Catholic Cemeteries of the Archdiocese of Newark is beginning construction on two new buildings this spring. They are expected to be completed by late spring 2006.

Gate of Heaven Garden Mausoleum at Gate of Heaven Cemetery, East Hanover will include 1,600 crypts and 400 niches. The structure will consist of two buildings connected by an open-air chapel, with four granite columns and a corner niche bank supporting a beam and deck roof. The building will also feature four decorative panels of liturgical artwork.



Holy Name Garden Mausoleum at Holy Name Cemetery

Holy Name Garden Mausoleum at Holy Name Cemetery, Jersey City has been completed and the dedication is planned for this spring.

The granite building, with 1,280 crypts and 400 niches, runs about the length of a football field and features five alcoves with recessed panels, topped with decorative motifs and flanked by granite walls of different colors. Skylights allow for plenty of light. And a roof topped with two-inch thick slabs of granite allows for low maintenance.

"This garden mausoleum is a work of art that maximizes the use of space," says Joseph J. Verzi, assistant director of Catholic Cemeteries. "It is a structure with beautiful architectural features that is pleasing to the eye for people viewing the structure from outside the cemetery and for family members visiting loved ones."

For information call (800) 582-1718.



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# Catholic Cemeteries Archdiocese of Newark

## Our Mission

### Vision

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

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

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

### Significance

Catholic Cemeteries encourages frequent visitation and prayer for the dead. We seek 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, 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 families, we represent the larger Church; we represent the pastors and parish communities to people who vary widely in the degree of their involvement in Church life.

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

### Service

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

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

Trust, Respect and Dignity  
will guide our every action.

www.RCAN.org



Dear Brothers and Sisters in Christ,

*"He who believes in me, even if he dies, will live, and everyone who lives and believes in me will never die."*

With these most beautiful words from the Gospel according to John, Jesus presents us with a central truth: through Him, the promise of eternal life is fulfilled.

Jesus spoke these words to Martha and Mary at a time of great personal loss and torment. Their brother, Lazarus, "for whom Jesus wept," had just died. Family and friends had gathered to bury their friend and relative, to grieve, and to reflect on the meaning of Lazarus' passing. They gathered as a community of faith, seeking answers.

Rather than concentrate on the sorrow, however, Jesus turns this occasion of mourning into one of thanksgiving (in Greek, eucharistia) by raising his friend Lazarus. In doing so, he demonstrates clearly that even in death, our own connection and communion with Jesus is not ended; that He, indeed, holds the power over death. His words and his actions reassure, comfort and reaffirm that when we think all is lost, His real and loving presence is with us.

Through this grace of His real and loving presence we, the community of faith of the Archdiocese, must in faith and thanksgiving (eucharistia) believe in the victory over death and dying. In the power of Jesus' own resurrection, our belief in Him—reaching beyond the merely physical—acknowledges that living or dead, we are united with Our Lord.

Just as the celebration of the Mass nourishes and enables each of us to place our concerns into the hands of Our Lord, the Church's message—in parishes and Catholic cemeteries—to those who have lost loved ones, bears that same connection to Eucharist, to thanksgiving.

Our belief in Christ's victory over death enables each of us to proclaim as Martha did, "Even now I know that whatever you ask of God, God will give you."

With every good wish, I remain,

Sincerely in the Lord,  
*John J. Myers*

✠Most Reverend John J. Myers  
Archbishop of Newark

## The Catholic Cemetery Creed

### Our Purpose

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

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

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

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

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

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

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

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



# Death at a distance

BY ELIZABETH WELLS  
Catholic News Service

With so many seniors moving away from family roots to retirement destinations, more families are facing long-distance deaths and the unique challenges that accompany them.

This can include working with multiple funeral homes, shipping a body across country to a family burial plot, deciding which service to have where and taking care of a person's physical possessions.

Talking all of this over early on helps to shift the focus at the time of a death from overcoming challenges to cherishing a loved one's life.

Terry Brett, co-owner of Brett Funeral Home in St. Petersburg, FL, said he finds that families dealing with a death want to do the "right thing." He said, "When a family knows clearly

what the person wanted, there is a peace in their minds."

Communication about this doesn't need to be formal, Brett noted. It can happen briefly during holidays when everyone is together. A written record can be sent to family members so that it is readily accessible.

"People feel like they are covered if they put that into a will. That's not really true," Brett said, adding that a will may not come into play until after the funeral. Children whose parents are getting up in years but who haven't made their wishes known should "figure out a way to have the conversation," he pointed out.

Knowing where the body ultimately will rest is important. Does Mom want to be buried at her present location, near remaining living family members, in a family plot or in an old hometown?

If the family isn't present at

the time of a death, the hospital or nursing home will contact the individual specified by the patient when he or she was admitted, often asking during this call which mortuary the family wants them to contact.

Before passage in 1996 of the Health Insurance Privacy and Portability Act, (HIPPA) health-care agencies could share patient information with others, including churches. But gone are the days a priest was called just because someone marked that they were Catholic.

"The HIPPA rules have kind of hurt many ministries to the aged and the infirm. Unless the family or the patient calls us, we don't know that they need ministry," said Msgr. Anton Dechering, pastor of Blessed Trinity Church, St. Petersburg.

Today notice of a parishioner's death typically comes to the church through a funeral director, Msgr. Dechering said.

Brett said that a funeral home can communicate the family's wishes about services and burial to the church. But miscommunications are lessened when the family talks directly with the church, he added.

When distance is a factor, options exist for funeral and wake services. Vicki McCoy is administrative assistant to the rector and director of liturgy at the Cathedral of St. Jude the Apostle, St. Petersburg. She works closely with



families to carry out the deceased person's spiritual requests.

If a deceased person has lived in the community a relatively long time and has many friends, she recommends holding a wake and funeral Mass there. Some families opt to hold a wake where the deceased was living and a funeral Mass closer to the old hometown. Other families hold both services closer to the final resting place.

McCoy lets families know that the church has "a way for them to be part of the planning" for the service and helps them make it liturgically correct. Most parishes offer this option. Some don't participate in planning church services "because there are so many decisions that must be made at this time," she said.

After the funeral there may be the matter of finalizing the estate, which can involve selling a house and going through its contents. For

some, distance may prevent extended stays or multiple trips. Detailing in a will what is to be done with specific keepsakes saves time and the potential for misunderstandings.

During the months following a burial, many churches offer support to the grieving. If family members remain behind to take care of the deceased person's estate, Msgr. Dechering said they are invited to the parish's monthly grief support ministry.

While the unique circumstances of each family's needs can create challenges, McCoy said the church is available to offer support. In addition to meeting spiritual needs, this can include direction and professional or service-oriented referrals.

"We try as much as we can from our end," McCoy said. "Whatever the family is needing, we are here."

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# A family grieves a soldier's death

BY JEFF JOHNSON  
*Catholic News Service*

“Things will never be like they were before Nov. 6,” said Bob Wolf. That day in 2003 his son James, 21, was killed while serving with the Army in Iraq. Since then, Wolf said, he and his wife Chris have found themselves “getting used to a new normal.”

The Wolfs were not at home in Scottsbluff, NE, when two Army officers arrived that morning. Officers tracked them down with a neighbor’s help to tell them that their son, an Army specialist, was killed that day in Iraq. A homemade bomb had exploded near his convoy.

That notification began a long, complicated collaboration between the Army and the Wolfs’ parish, St. Agnes, in Scottsbluff, a rural town of 16,000. The Army assigned a casualty-assistance officer to coordinate services for the Wolf family.

The Navy and Marine Corps follow a similar procedure. The officer helps the family with funeral arrangements, payment of death benefits and retrieval of the deceased’s personal belongings. The officer also keeps the family informed about the circumstances of the death, ongoing investigations and the body’s return home with a military escort.

Within days of the notification a memorial service was held at Fort Carson, CO, where James’ unit, the 52nd Engineers Battalion, was stationed prior to deployment to Iraq. The Wolf family drove to Fort Carson for the service and were made to feel like part of the unit, said Wolf.

Their former pastor, Father James O’Kane, who had retired from St. Agnes Parish, traveled with the family to the Fort Carson service. He said, “I have accompanied them from minutes after word was received.” The priest watched James grow up in his parish. The young man joined the Army right out of high school.

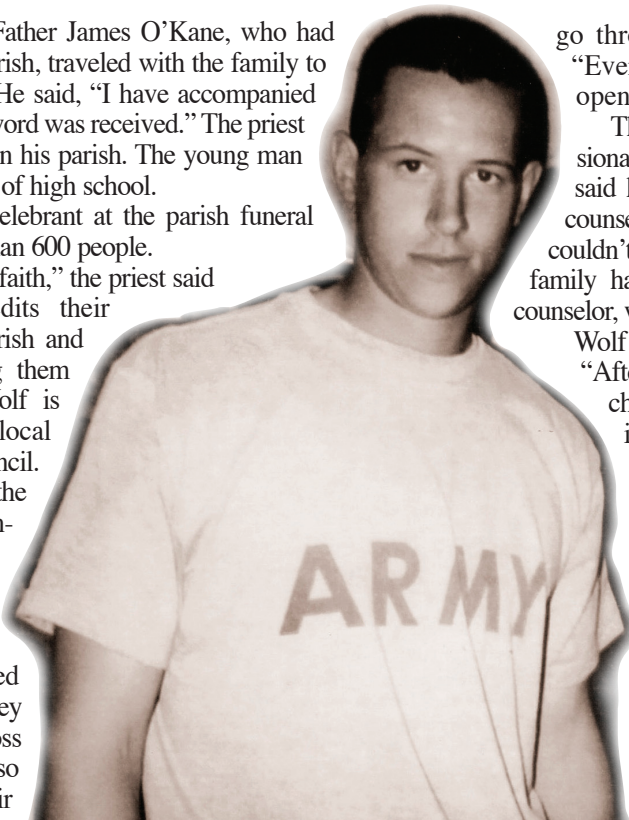
Father O’Kane was celebrant at the parish funeral Mass attended by more than 600 people.

“They are a people of faith,” the priest said of the Wolfs. He credits their involvement with the parish and community with helping them deal with the death. Wolf is grand knight of the local Knights of Columbus council. Shortly after hearing of the death, the Knights organized a rosary service.

Father O’Kane said the grandparents’ grief was “more than he had anticipated.” He noticed “two types of grief” as they dealt not only with the loss of their grandson but also the pain of watching their son’s family suffer.

“My father took it particularly hard,” said Wolf. Father O’Kane and James’ grandfather are close in age, and they grew close as they helped one another through the grieving process, said Wolf. “The process is long,” he said. He and his family have been supported by their faith, family and friends, he added.

Six months after the death, the parents still were receiving occasional shipments of their son’s personal effects. “Each time we got something of his, we would



Army Specialist James R. Wolf, 21

go through it and sort it,” said Wolf. “Every time you get something it opens the wound.”

The Wolfs also have sought a professional grief counselor’s assistance. Wolf said he never would have considered a counselor. However, he added, “I knew I couldn’t handle this on my own.” The whole family has visited regularly with the grief counselor, who stresses the importance of faith.

Wolf has noticed a change in his grief. “After about four months something changed,” he said, “I quit grieving the immediate loss, and now I’m grieving the loss of the future.” He said that in the weeks following his son’s death he was just trying to get through the pain of losing him.

But now he finds himself thinking about what could have been had his son not been killed.

He said some people ask him when things will get back to normal. He tells them that he understands more clearly that now there is a “new normal.”

Back in Iraq, military chaplains “try to help the members in a spiritual way” when there is a death in a unit, said Auxiliary Bishop Francis X. Roque of the U.S. Archdiocese for the Military Services. “As soon as they can, they offer a prayer service or a Mass,” he said. “Usually the unit wants some kind of service, although in Iraq it is not easy to gather,” he said.

He continued, “There is a wonderful bond” among those in action, and a chaplain is part of that. “He wears the same uniform.”

## Organizations reach out to those with unique situations

BY NANCY FRAZIER O'BRIEN  
*Catholic News Service*

Although grief is a universal experience, many of those who are grieving face unique circumstances surrounding the death of their loved ones that they may find difficult to share with others.

Those special circumstances have led to a wide variety of “special interest” grief-related organizations for everyone from parents who have lost only children or all of their children, to survivors of plane crashes, to military widows and family members of police officers killed in the line of duty.

The 1988 death of only child Lisa Champlin, a 22-year-old victim of brain cancer, led her mother and stepfather, Linda and Glen Nielsen, to start In Loving Memory, an organization dedicated to helping “childless parents” face the special challenges that arise from their loss.

“In Loving Memory believes one of the most important paths to healing is to let grief become the motivation to ‘reinvest’ in life, finding a new mission that can constructively channel emotions and energy,” says the organization’s Web site. This can be through a memorial scholarship in the child’s name, or a decision to

adopt, become foster parents or become involved in an ongoing charitable or service project.

AGAST, the Alliance of Grandparents, A Support in Tragedy, offers assistance to grandparents when a grandchild dies. Originally founded as the Alliance of Grandparents Against SIDS Tragedy, the all-volunteer organization later expanded to support all grieving grandparents.

Other organizations focusing on even more specialized groups include the Center for Loss in Multiple Birth for bereaved parents of one or more twins or multiples; Candlelighters Childhood Cancer Foundation for pediatric cancer families, and SHARE Pregnancy and Infant Loss Support for families who have experienced a miscarriage, still-birth or neonatal death.

Other grief-related organizations bring together members in relation to the particular way a person died.

Concerns of Police Survivors Inc., also known as COPS, was begun in 1984 with 110 members but now counts more than 11,000 families as members. These include spouses, children, siblings, significant others and affected co-workers of officers killed in the line of duty.

COPS, which is funded by grants and donations, offers seminars, scholarships, summer camps, spouse-getaway weekends and peer-support groups for survivors, as well as trial and parole support. It also trains law enforcement agencies nationwide on how to respond to the loss of a law-enforcement professional.

Wings of Light Inc., also funded by corporate and individual donations, is “a national nonprofit organization that serves as a united voice for those whose lives have been touched by aircraft accidents,” according to its Web site.

The organization offers separate support networks—for those who have survived an air crash,

for family members and friends who have lost a loved one in an aviation accident, and for the police, firefighters, investigators and emergency medical personnel who respond to such accidents.

Military widows can receive support from the Society of Military Widows or the Tragedy Assistance Program for Survivors for those who lost a loved one serving in the armed forces.

Parents of Murdered Children and the National Donor Family Council reach out to families of those who died and became organ and/or tissue donors.

But more generalized assistance is available from a wide range of groups, including the National Catholic Ministry to the

Bereaved, which “offers pastoral and spiritual support to the bereaved, caregivers, agencies, congregations and dioceses through education and resources so that all who mourn a loss through death may receive the healing comfort of God,” according to its Web site.

Founded in 1990 by Gerard S. Garey, then president of the Raskob Foundation for Catholic Activities in Wilmington, DE, and based in Cleveland, OH, the organization trains Catholic “ministers of consolation,” hosts retreats for the bereaved and provides resources for the grieving and those who assist them.

See chart below for Web sites for these organizations.

Special Interest Web Sites for the Grieving

[www.inlovingmemoryonline.org](http://www.inlovingmemoryonline.org) - In Loving Memory

[www.agast.org](http://www.agast.org) - Alliance of Grandparents, A Support in Tragedy (AGAST)

[www.climb-support.org](http://www.climb-support.org) - Center for Loss in Multiple Birth

[www.candlelighters.org](http://www.candlelighters.org) - Candlelighters Childhood Cancer Foundation

[www.nationalshareoffice.com](http://www.nationalshareoffice.com) - SHARE Pregnancy and Infant Loss Support

[www.nationalcops.org](http://www.nationalcops.org) - Concerns of Police Survivors Inc. (COPS)

[www.wingsoflight.org](http://www.wingsoflight.org) - Wings of Light Inc.

[www.naus.org](http://www.naus.org) - Society of Military Widows

[www.taps.org](http://www.taps.org) - Tragedy Assistance Program for Survivors

[www.pomc.com](http://www.pomc.com) - Parents of Murdered Children

[www.kidney.org](http://www.kidney.org) - National Donor Family Council

[www.griefwork.org](http://www.griefwork.org) - National Catholic Ministry to the Bereaved



# Listening instead of looking for the perfect words

BY JANET MCCORMACK

Special to The Catholic Advocate

A death has occurred. Someone has lost a loved one. Hearing the news, we make the decision to visit the funeral home or attend the funeral Mass. Perhaps we start preparing a meal or two for the family or we offer to run errands.

Some of us will only have the opportunity to express our sympathies by phone or letter, others by chance encounter around town. Many will have to wait until a colleague returns to work.

Whatever the scenario, a certain dialogue is likely to occur. With genuine concern, we will tell our grieving friend or relation that we are sorry to hear of their loss. We will ask how they are doing, and following the exchange of a few thoughts, the inevitable happens.

Somewhere tucked inside this conversation will be the words, "I know how you feel."

"I know how you feel." This phrase is generally considered to be the most oft-spoken—and

most misunderstood—expression of condolence in our society.

When someone dies, we can feel hopeless and at a loss for real words of sympathy. We want to express concern and support for our grieving friend or relation, and speaking the words, "I know how you feel," is a way of connecting to the griever, conveying the sense of shared human experience. It is another way of saying, "I have been there. I have suffered, too."

"I know how you feel." As human beings, we are emotionally "wired into" one another, and we can be affected by the emotions, life events and losses of other people. When a friend, neighbor, co-worker or relative suffers the death of someone near, it often triggers thoughts and memories of our own lost loved ones.

As we reflect on the painful emotional experiences of our losses, we often feel, or are sure, that our grief experiences are very similar, if not identical, to another's. (We're all human beings, aren't we?) And, being seasoned travelers on the journey through grief, we are also very sure we can

provide an appropriate roadmap for others as they make their way through the painful and turbulent feelings that are sure to come.

"I know how you feel." Whatever the origin or motivation behind these words, perhaps we should step back and consider a few things before we speak them yet again.

Although our experiences can be very similar, we can never truly know how another person feels. Human relationships are unique, thereby making each grief reaction unique. Just like the proverbial snowflake, no two are alike. And, because each grief reaction is singular, the ways we react to the death and process the loss cannot

be compared to that of another.

With this in mind, it is clear we need to adopt a new dialogue with those who grieve. Rather than "I know how you feel," perhaps we need to say, "Tell me how you feel."

Janet McCormack is associate director of the archdiocesan Family Life Ministries.

## Depression and grieving

BY FREDERIC FLACH, M.D.

Catholic News Service

Grief is not a sign of weakness. Rather, it is part of the natural process of letting go and getting ready for what will come. Maybe it is the human being's way to prepare, in doses small enough to handle, for that great loss that awaits us up ahead: our own passing.

But grief can go awry. There is an insidious illness that can grow out of mismanaged grief and that is really quite common: clinical depression.

In this condition the distress and functional impairments associated with grief—pessimism, anxiety, intense sadness, insomnia, concentration difficulties, social withdrawal, loss of sexual interest, vague physical complaints that defy diagnosis—refuse to go away.



If the depression state is mild enough, it may escape detection, but it exerts a destructive influence nonetheless. Professional assessment and treatment is a must.

Why would grief become an illness? The answer lies in a lack of sufficient resilience, that combination of personality and physical attributes with surrounding support systems that makes it possible for us to successfully transit the disruption caused by the stresses we encounter throughout our lives. Grieving is one of these, to say the least. How well we deal with it depends on how resilient we are.

Fortunately, resilience is something we can learn to develop before something happens. If we are resilient, we ultimately will be strengthened by healthy episodes of grief.

Dr. Flach practices psychiatry in New York.

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# Faith gives strength and hope

We are approaching Easter. It is the feast of hope and beauty. It is the time of new life and resurrection. All nature cooperates in a surge of sunshine, green growth and flowers to help the human heart beat with hope and joy. There is nothing that can even compare to Easter as we cry "Christ has risen!" and others answer, "Yes, He is truly risen!"

Why is our Easter faith so important? Let me tell you of a recent happening.

A dear friend came to me distressed. A member of a family close to him had committed suicide. "Did I know of any resources to help them?"

I turned to our resident genius in computer matters, Sister Barbara. The results she handed me were stunning. She had found

that there are 236,000 sites on the web for support groups for families who had lost someone through suicide. She found 159,000 other sites that offered advice and help. More than that, there are hundreds of books to aid parents and family members in that particular situation of grief.

*It is no accident that where the faith is strong despair and darkness have no place.*

When we consulted another friend—a trained psychologist—who deals with such matters, she told us to bring the family to a support group as quickly as possible. It is essential.

It was an amazing, saddening set of statistics. Over one million two hundred thousand parents

have been thrown into grief because a child has lost hope and in despair has given up on life.

I am not trained as a psychologist. Nor would I dare to give advice to anyone in such a grief-stricken condition. There are probably as many reasons why a person would take his or her life as

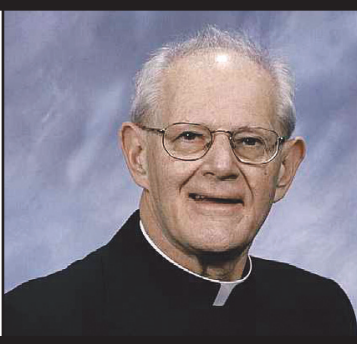
there are people who do say goodbye to the world.

But I do know this. A strong belief in Jesus Christ, a sense of His love, reinforced by human love, goes a long way to alleviate despair. Hope is of the very essence of Christianity. Joy in daily life is a trademark of those who love the Lord.

We all need a vision. It cannot be an earthly vision, or one based on material things. The human heart searches for something

## Voices

By Msgr. John Gilchrist



more—for union with its creator.

It is no accident that where the faith is strong and where it is lived—especially for Catholics who are close to Our Lord in the Eucharist—despair and darkness have no place. There are far fewer suicides.

We are a resurrection people. The huge number of Catholics and ex-Catholics who have walked away from God are truly walking in a dark valley and a shadowy world.

Parents—if you have not given your children a vision of eternal

life, you have given them nothing. The children need to envision a Risen Lord. They need angels and saints as friends. Above all they need your reassuring love and faith in God. They need to hear you sing Alleluia! Then the evil one will never touch them. For your faith, hope and love will be their shield. It will give them hope even when the world seems dark and forbidding.

My God is my light and my salvation. Whom shall I fear?

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

# Make peace with dying loved ones, be there for the bereaved

BY STEPHEN STEELE  
Catholic News Service

When Tony Guida's father was dying, he tried to help his mother prepare for her husband's passing.

Guida, former senior nurse at St. Rose's Home, a New York cancer hospice run by the Dominican Sisters of Hawthorne, encouraged his mother to talk to his father.

"I realized his time was not going to be that long. My mother was holding on, but I could see that my father was ready to go. I said, 'Mom, you better talk to dad because he's not going to be around much longer,'" Guida said.

Initially, she had trouble accepting her husband was near death. Guida said the couple had some old wounds that he hoped could be healed before his father died.

"They did talk and I think the things they said to each other made it easier for them to say goodbye and share the fact that they loved each other," he said.

"The fact that he said, 'I'm sorry; I love you very much,'" Guida noted, "helped to heal" the pain caused when his father was younger and "are the words that she'll remember."

At St. Rose's Home, where the families of residents often had months to prepare for their loved one's death, Guida said staff would gently encourage people to try and reconcile past hurts and conflicts.

"Once the person is gone, you can't resolve those issues, and it becomes more difficult for people to let go and go through the process of healing," said Guida, resident-care coordinator at Rivington House, a nursing home for HIV-positive patients on New York's lower East Side.

Guida's background as an end-of-life care practitioner and his father's period of illness helped the family to prepare for the father's death. However, the

sudden death of a loved one can present a complicated period of emotional adjustment.

"When someone dies suddenly, the family doesn't have a chance to say goodbye, and it's a very difficult situation," said Rae Pistoni, chaplain at Northwest Community Hospital in Arlington Heights, IL, and a member of the

National Association of Catholic Chaplains.

"It takes them a lot longer to cope because they haven't had the chance to do any of the preparatory stuff," she said.

Pistoni said that someone trying to help a family member deal with the recent or impending death of a loved one should

listen and be a gentle presence in that person's life.

"The best thing anyone can do is be a good listener," she said. "Let them talk about their feelings, their hurt."

"Go there and sit with the person and hold their hand. Be there for them and don't tell them how to feel."


## Non-denominational lecture series

Center for Hope Hospice and Palliative Care will offer a four-week lecture series titled "Journey Through Grief" each Tuesday night April 5 through April 26, from 7:00 pm – 9:00 pm.

This non-denominational lecture series is designed to assist those adults who have experienced the death of a loved one. It will be held at the Center For Hope's Administrative and Information Center, 1900 Raritan Road, Scotch Plains. The series is opened to the public.

Pre-registration is not required and there is no cost for participants. Guests are invited to bring family members and friends. Refreshments and fellowship will follow each session.

For further information or directions, please call Center For Hope Hospice and Palliative Care at (908) 889-7780.



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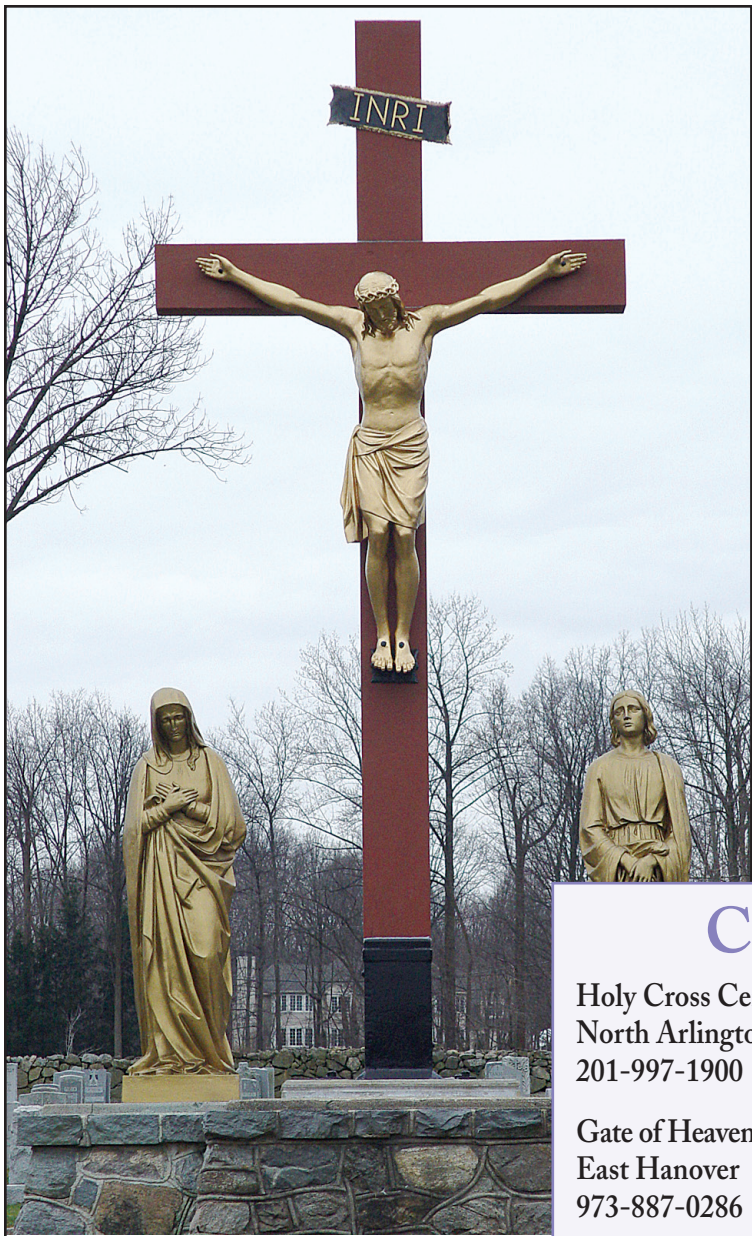
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Saint Gertrude Cemetery  
Colonia  
732-388-0311

Holy Sepulchre Cemetery  
East Orange  
973-678-3757

Maryrest Cemetery  
Mahwah  
201-327-7011

Holy Name Cemetery  
Jersey City  
201-433-0342

Gate of Heaven Cemetery  
East Hanover  
973-887-0286

Saint Andrew Cemetery  
River Vale  
201-327-7011

Christ the King Cemetery  
Franklin Lakes  
201-891-9191

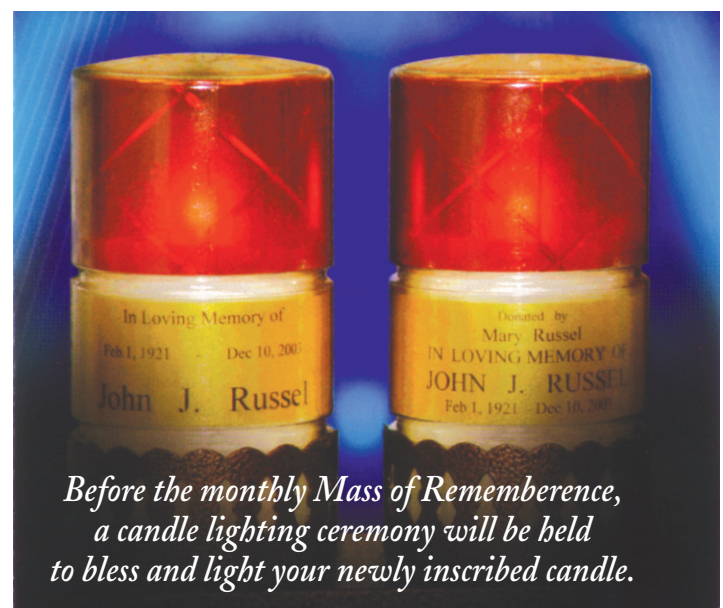
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*Before the monthly Mass of Rememberance,  
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## Monthly Masses of Remembrance

All monthly Masses will be celebrated by Msgr. William B. Naedele at 9:30 a.m. in the chapel mausoleum of each cemetery.



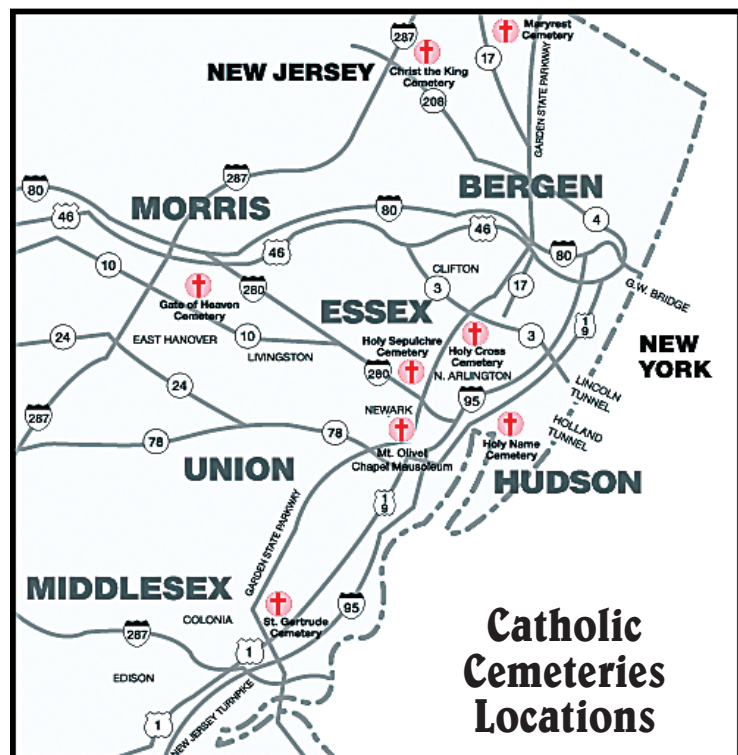
**Gate of Heaven Chapel Mausoleum, East Hanover, NJ**



**Holy Cross Chapel Mausoleum, North Arlington, NJ**



**Good Shepherd Chapel Mausoleum, Colonia, NJ**



## Special Memorial Mass

Cathedral Basilica of the Sacred Heart  
80 Ridge St., Newark  
All Mass times listed below

**Mass in Honor of EMS Workers** - April 24, noon  
**St. Florian Mass in Honor of Firefighters** - April 24, 3:30 p.m.  
**Red Mass in Honor of Lawyers** - Sept. 25, noon  
**Mass in Honor of Healthcare Workers** - Oct. 16, noon.



## Office of Family Life Programs

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

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

Meeting on the first Wednesday of each month at St. Thomas the Apostle Parish Center, 60 Byrd Ave., Bloomfield, at 7:30 p.m. is a group headed by Bob and Mary Margaret Corriston. 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 meetings are April 16 and June 18.

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

For support groups in Spanish, call Reina Basualdo at (973) 497-4326 or email basualre@rcan.org.

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

For more information, please call the Office of Family Life Ministries at (973) 497-4327 or email mccormja@rcan.org. For Spanish call (973) 497-4326 or email basualre@rcan.org.

## 2005 SCHEDULE

### Easter Memorial Mass

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

### Mothers' Memorial Mass

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

### Fathers' Memorial Mass

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

### Independence Day Mass

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

### Parents' Memorial Mass

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

### Memorial Mass in Honor of Sept. 11, 2001

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

### Grandparents' Memorial Mass

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

### All Souls Mass

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

### Children's Memorial Mass

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

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

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





# My Will

*I have a will.*

*Two months ago I couldn't say that. It took the death of a close friend to wake me up. Now I'm wondering why I procrastinated so long.*

*Let me tell you about my will.*

**My will reflects my wishes.** Instead of the courts appointing an executor (personal representative), my son will handle this, and without bond. My will makes provision for family members in a way state laws would not do. My will lets me give money to my children and grandchild in an orderly manner and over a period of time after I pass on. My will identifies my parish and the Archdiocese to receive special bequests. In short, my will allocates my assets according to my desires.

**My will is legally valid.** I went to an attorney who specializes in estate planning. She knew the right questions to ask and the best way to accomplish my goals. I was tempted to take a short cut and use one of those will documents I saw at a stationery store. I even thought of just sitting down and writing out my will on a piece of paper, a sort of do-it-yourself project. I'm sure glad I didn't fall into that trap. After all, why do a will and then spend the rest of your life or the last moments of life wondering whether it is truly valid?

**My will is up-to-date.** This is because I only recently created it and it reflects my current situation. But life never stays the same. Within a few years, new laws may arise. Family members may have different needs. My estate may change. As my attorney says, "An out-of-date will could be as harmful as having no will at all."

**I can change or amend my will.** It is not set in concrete. I can change it easily, either by adding a codicil or by simply having it redrafted. The important thing is that I have a workable will in place—right now.

**My will is safely stored.** I have a copy of my will in my files at home, but I keep the original in a safety deposit box. I don't want to lose this important document through fire or theft. I also made sure my personal representative, my son, knows how to find my will.

**My will provides peace of mind.** For years, I lived with a nagging apprehension about what would happen if I died without a will. Those feelings are gone. I now have a sense of peace about these matters. It took a little time and effort and it cost a few dollars, but it was well worth it all.

If you do not have a current, valid will or comprehensive living trust, we at the Archdiocese of Newark urge you to care for this very important matter. Not only will such planning benefit your loved ones, we believe you will want to remember the Archdiocese as well.

*Ken DiPaola, our associate director of planned giving, can assist you by providing information about wills and charitable bequests. Feel free to call him at (973) 497- 4332, email [dipaolke@rcan.org](mailto:dipaolke@rcan.org), or use the handy response coupon below.*

Dear Mr. DiPaola,

- \_\_\_\_\_ Please send me free literature about making a will.  
\_\_\_\_\_ Please contact me about a personal visit. The best time to call me is:\_\_\_\_\_.  
\_\_\_\_\_ I have already provided a bequest for the Archdiocese of Newark in my will.  
\_\_\_\_\_ Please send me information about the Archdiocesan Legacy Society.

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# The vigil service: a time to share the reality of life and death

BY DIANNE L. JOSEPHSON

Special to The Catholic Advocate

The vigil service (wake) provides an opportunity for the community of faith to come together, usually the evening before the funeral, to share the realities of life and death. By participating in a sacred ritual, they bring to consciousness the Christian dimension of death.

As an important component of the Order of Christian Funerals, the vigil service allows people to come face-to-face with the reality of the death. It is a time for experiencing the pain, contemplating the meaning and fragility of life and wondering how life will go on without the person who has died.

It also allows the survivors time to be with the remains of the loved one before the final rite of committal.

The ritual should be somewhat informal and varied. It should be much more than just praying the Rosary, as was often the focus in the past.

The vigil is a time to gather together, read and reflect on Scripture readings, pray, share condolences, remember and celebrate the death of the loved one or friend.

The vigil service is the appropriate time for a eulogy or for testimonies from family members and friends, co-workers and others about the life of the deceased, using favorite stories, reminiscences and even humor.

When a death is sudden, there is often little time for the fact of the situation to set in before the funeral. The survivors can be in a state of shock and disbelief.

In order to comprehend death's reality, it may be advisable to have an open coffin at the vigil. Sometimes when the casket is closed, disbelief in the actuality of the death, and even fantasies, can develop.

It can be important for a person

to view the body—even touch it—to allow the mind and the body to come to terms with the reality of the death.

In general, children should be

*It is a time for experiencing the pain, contemplating the meaning and fragility of life.*

included in all aspects of the vigil and funeral. During this time of sadness and grief, children need to feel secure in the presence of the family and be involved in the rituals of mourning.

They must, however, be prepared for what they will encounter—events such as seeing and hearing a parent cry or witnessing someone faint. It is also

important not to leave children alone. If a parent cannot be with them, then someone else whom they know and trust should serve as their companion.

If children do not want to attend the vigil or funeral, then take time to answer their questions and address their concerns. Explain death realistically and honestly so they can proceed with their own grieving processes. Concentrate on what is important to them and do not give more information than necessary at the time. If they are still reluctant, do not pressure or force them to attend.

Through its participation in the ritual of the vigil service, the faith community is able to grow in its understanding of the realities of life and death in relation

to the promise of Jesus' resurrection to new life.

Most of all, when people gather at the vigil, they not only share the burden of grief but also realize the words of the prophet Isaiah, which described the healing ministry of Jesus:

The Spirit of the Lord God is upon me,  
because the Lord has anointed me;  
He has sent me to bring glad tidings to the lowly,  
to heal the brokenhearted...  
to comfort all who mourn...

*Dianne Josephson is an author, educator, consultant and director of the Healing After Loss Ministry at St. Pius X Parish, El Paso, TX.*

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

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My song was happy for a few years  
Then cancer took my dad away; and  
happiness turned into tears.  
My memories bring a smile to my face,  
and sadness to my heart.  
People think I don't have a dad; like when  
parents split apart.  
But I will always have my dad, he's in my  
heart and soul.  
We keep him alive everyday in our home.  
So he looks over us constantly, and his  
love shines through.  
The song in my heart, and my dad's, are  
the same right now.  
They are sometimes sad and lonely.  
But when the time comes for me to join him in heaven,  
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**Easter Memorial Mass**  
Friday, April 1, 2005 • 9:30 am  
**Good Shepherd Chapel Mausoleum**  
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**Richard T. McDonough, Director**  
NJ Lic. No. 3416



# Be yourself, be present when visiting those nearing the end of their life

BY MAUREEN E. DALY  
Catholic News Service

When faced with the prospect of visiting a friend or family member who is dying, many people shy away from the idea and/or are unsure of what to say or do.

Yet, according to two ministers who have worked as chaplains, the person visiting should strive to be present to the needs of the dying, be themselves and face death together as a part of life.

"The first and most important thing is that every single person is different," said Father Paul-Stephen Holt, associate director of the National Chaplain Center, a liaison between the U.S. Department of Veteran Affairs and the Catholic Military Archdiocese. "That goes for both the visitor and the dying person."

Next, he said, "It is important to remember that grief goes both ways. We grieve for someone we have lost, but a dying person is in the grief process also." He spoke of a dying person who told his vis-



itor, "You are grieving for one person. You are losing me. But think how many people I am losing."

Father Holt said that one should consider what the dying person is going through, be aware of the stages of grief—denial, anger, bargaining, depression and acceptance—as described by Elizabeth Kubler-Ross in her 1969 book *On Death and Dying*, and not be surprised by reactions to those stages.

"Notice they are angry, but you don't have to respond to that anger. Don't say you shouldn't be that way. Don't take it personally. Just be present wherever they are in that process," he said.

"More than that," he added, "comes across as psychologizing and would not be helpful."

"Allow the dying the opportunity to talk," Father Holt said, adding that "it is the visitors who

often don't want to talk about the death," while the dying person is "often ready to talk."

Deacon Don Stewart, a chaplain at the Central Wyoming Hospice in Casper, WY, agrees. "One dying person told me, 'I never knew fear until I saw it in the eyes of those who visited.'"

"Visitors are often more afraid to face it than the dying are. The dying person is much more outspoken. They know time is limited and they just come out and say what they have to say. They are amazingly upfront and honest once they come to accept it. So the visitors, too, should be as upfront and honest."

Visitors, he said, still need to be themselves. "One of the biggest complaints I hear from the dying person is that friends treat them differently or are afraid to come see them because they are afraid they will say something wrong."

Those that visit should remember to focus on the needs of the dying, not their own needs, Father Holt said. "Always consider that the most important person in this time is the loved one who is dying. If there are issues, they should be covered. But remember you are not there to solve your problems."

He stressed that there is not

"enough preparation for dying."

"This preparation," he said, "involves a real belief in our faith. Is this visit with the dying person the last opportunity to resolve this? No. We believe in eternal life. We believe that the person is not tucked away in a box somewhere. If I have issues that I have to resolve I can still resolve them" after death.

The process of dying is not just that which is noted as the Kubler-Ross stages of grief "but it is working our way to a full understanding of the resurrection," he said. The way we die reflects "the way you view how God affects your life," he said. The dying person can ask, "Am I going to be robbed of something or do I see God generously giving to me throughout life? These are lessons for both the dying person and the visitor," he said.

"In reality a person's death is not just the relationship between us and that person—it is between that person and God. And, just as in life, God's work in death is not always visible," Father Holt said.

"It helps to believe that this is a process that is in God's hands," he said. "If we are open to God and with someone we love, God is with us and working through us."

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# When parents face the imminent loss of a child

BY JULIE ASHER  
Catholic News Service

Joy quickly turned to disbelief for Carol and Dave Schneider of Florissant, MO, when they learned their newborn son would not live long: Joshua had a life-threatening chromosomal disorder called trisomy 13.

But with the help of the Footprints palliative care program at SSM Cardinal Glennon Children's Hospital in St. Louis, the Schneiders developed a plan to care for him at home and received the emotional and spiritual support needed to face his death.

Emotionally, it was "a huge roller coaster," Dave Schneider told Catholic News Service. "One day you're expecting a newborn child, and within an hour of delivery they're telling you that he might not make it through the night."

Born Feb. 10, 2004, Joshua died 77 days later.

The Schneiders had no warning their baby would be born with the disorder.

Each year about 400 babies are born in the United States with trisomy. They have an extra chromosome that causes physical deformities and often organ abnormalities, including heart problems. The babies die from complications.

Joshua's organs were not affected, but he had an extremely small lower jaw, making it difficult for him to breathe and swallow. That made it difficult for him to eat, according to Carol Schneider.

"The first day was kind of surreal," she said. "They were telling me what they suspected. ... But trying to grasp that and understand that was very hard, so I spent the first day sort of in shock and then the next day crying."

Doctors told the Schneiders they couldn't do much for Joshua. But they passed along a pamphlet about Footprints, and the couple's pediatrician contacted the program.

According to Sister Judy Carron, R.S.M., a Footprints nurse and chaplain who coordinates clinical care, the first step is forming a care team, including one of the family's doctors.

"We try ... to offer families hope—not unrealistic hope, but we do believe that we concentrate not on the dying, but we concentrate on the living," she said. "And on living well and how we can help them reach goals that are attainable."

The first goal often is just to get the baby or child home, she noted.

A team member is on call 24 hours a day. A parent can call with an emergency medical situ-

ation or just to talk. Team members also call the parents regularly; after a child dies, team members keep in touch with parents for about two years.

"Nobody really thinks about celebrating the journey toward the end of life, and one of the things we want to do is to help make that as meaningful as possible and realize that it is a sacred time," said Sister Judy.

Footprints has a quarterly memorial service in remembrance of children who have died, and families always are invited to attend.

Parents whose terminally ill child is being treated at Cardinal Glennon ([www.cardinalglennon.com](http://www.cardinalglennon.com)) are referred to Footprints by doctors or nurses. But referrals also come from outside the hospital, as was the Schneiders' case.

Sister Judy said the program also helps parents of toddlers and older children, not just newborns, and expectant parents facing the birth of a child with a life-threatening disease.

Other Catholic hospitals have pediatric palliative care programs, including Christus Santa Rosa Children's Hospital in San Antonio, TX, ([www.chrissanttarosa.org/svc\\_children\\_palliative.htm](http://www.chrissanttarosa.org/svc_children_palliative.htm)) and the St. Vincent hos-



pitals throughout central Indiana ([www.stvincent.org/ourservices/hospice/hospiceservices/pedshospice/default.htm](http://www.stvincent.org/ourservices/hospice/hospiceservices/pedshospice/default.htm)).

At Christus Santa Rosa, the primary goals of the Pediatric Supportive and Palliative Care Program "are to provide comfort, minimize suffering and preserve the dignity and integrity of the child and family, and achieve the best quality of life possible, consistent with the patient's and the family's values."

St. Vincent team members develop a care plan for families and provide practical and emotional support.

"Sometimes that means going to the grocery store or running errands," says the program's web

site. "Other times it means listening, sharing memories of happy times or simply talking about the anticipated loss."

"Footprints was there every time we needed something," Dave Schneider said.

Months after Joshua's death the Schneiders and their other sons—Andrew, 8, and Zachary, 5—still were coping with their loss.

"I have so many feelings that cannot yet be resolved," said Carol Schneider. "Why Joshua? Why us?"

But she added, "What I would tell other parents experiencing a similar situation is to remember there is joy in life. ... I always felt he was giving so much of himself to be with us."

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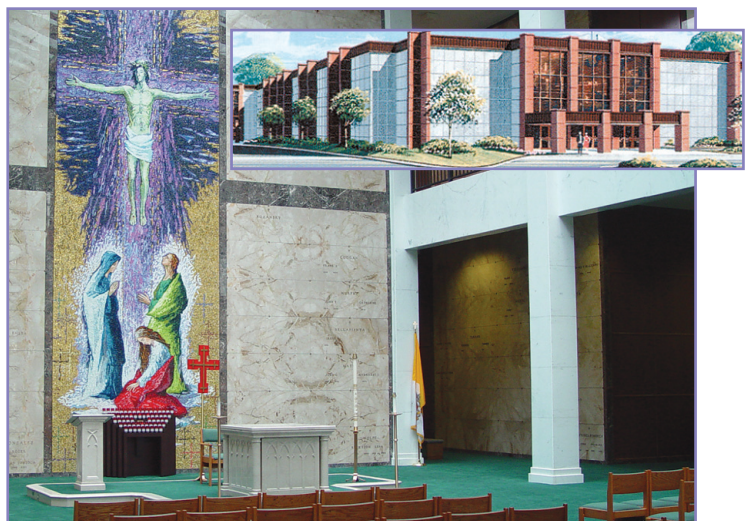


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# Recording a living history

BY AGOSTINO BONO  
Catholic News Service

As a youngster bouncing on your grandparents' knees, you may have thought that the stories they told were tall tales, exaggerated versions of family history or entertaining views about the world of their youth.

As an adult you may wish to revisit these gabfests with a trusty tape recorder. Getting elders to discuss their thoughts, ideas and experiences about the patches of history they lived has come into vogue. These firsthand accounts form the raw material of oral history.

The Library of Congress and the American Association of

Retired People (AARP) are collaborating on an oral history archive primarily aimed at getting war veterans to tell their stories. But the techniques are easy to adapt to other situations.

The concept behind oral history is that the generations preceding us witnessed a world we never will see. Firsthand accounts provide a

personal dimension to the sweep of events systematically documented in formal historical research.

So start thinking.

Was your grandfather a war veteran? Did your grandmother have to raise children alone for several years while fearing for her soldier-husband's safety? Were your grandparents part of one of the immigration waves that gave the United States its present multi-ethnic flavor? Was a great-uncle present at historic events that altered our history? Did a relative work for NASA when men first stepped on the moon?

On a more modest level, wouldn't it be educational for your children and grandchildren to listen to their family history unfold in the words of the people who lived it? Did your great-aunt become the first woman in your family to get a paying job? What did the rest of the family think?

basic follow-up questions such as: What did you think about that? How did that make you feel?

Do not offer your opinions about what is discussed. Be a good listener.

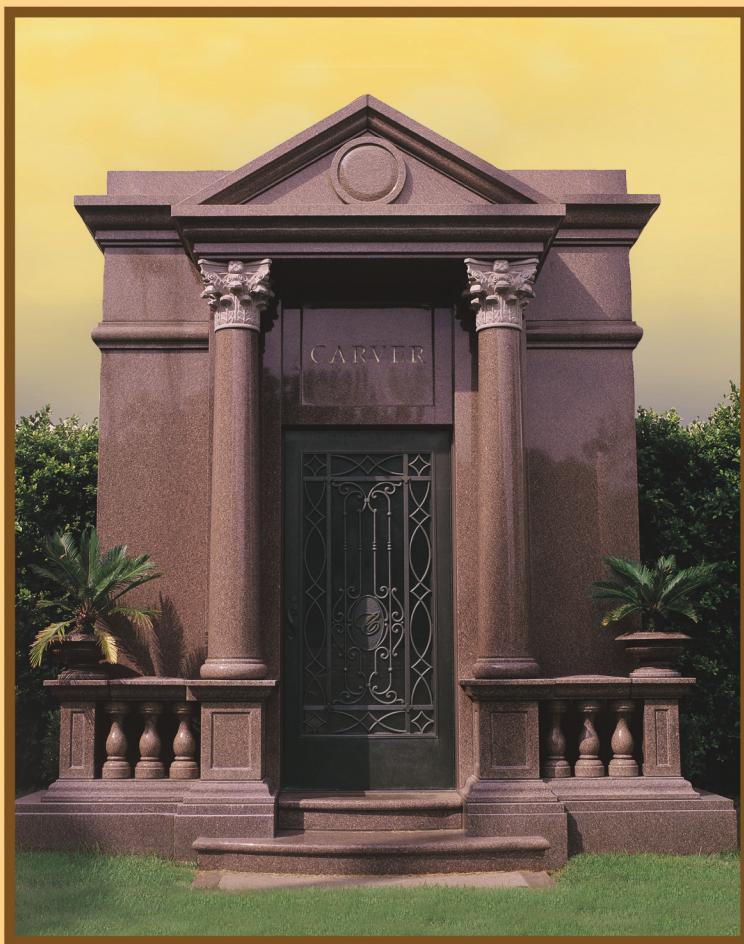
As soon as possible afterward, listen to the entire interview. If gaps exist in the information, see if you can arrange another session.

Listening also gets your ear familiar with the voice, a preliminary to the next important step: the painstaking process of transcribing the tape. A transcription is easier to distribute than a tape and offers wider availability to people unable to see or hear the tape.

Don't be discouraged if an elder is put off by the spontaneity of an interview and is more comfortable with a reflective approach. Offer the option of writing a memoir.

Work with the person to gather helpful materials: personal letters, old newspaper

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Audio and video recorders are easy to operate. What is also needed, though, is a person with the skills of an interviewer who can put the subject at ease, stimulate memories and guide the conversation.

The first step is to learn about the person you're interviewing and the era and events to be covered. Form some general questions to get people started. Have some specific questions in case the person interviewed wanders off the topic.

Share some of the questions with the person beforehand. This is a good way to familiarize the person you interview with your general purpose and to jog his or her memory.

Start the recording with a statement giving the name of the person interviewed, the person's basic data, the topics you expect to cover and the interview's date and place.

Then begin asking general questions. Keep them short and uncomplicated. Ask how, when, why and where questions. Use

articles, photos. Develop a timeline covering the periods and events to be written about. Jot down the topics to be covered.

Make a list of relatives, friends, acquaintances and fellow workers of the memoir writer who could be contacted for information.

Maybe you can combine the oral-history and memoir-writing approaches by having the person first talk into the microphone and then helping him or her fill everything out on paper.

Whichever approach you decide, remember there's help on the Web. Both the Library of Congress and the AARP have user friendly sites that provide detailed information.

The Library of Congress site is [www.loc.gov/folklife/vets](http://www.loc.gov/folklife/vets). AARP offers a free online course on oral history at [www.aarp.org/learn/course/](http://www.aarp.org/learn/course/). The sites also offer technical advice on equipment to use, how to record and how to protect against erasing the tape.



# Grief counselors provide students with 'avenue of healing'

BY CAROL ZIMMERMANN  
Catholic News Service

Sandra Freiburg of Belleville, IL, knows what it is like to be on call. On any given day, she gets requests to visit local Catholic schools to help them deal with a difficult situation—anything from a teacher who is deathly ill to a death in the school community, accidents or school closings. She was also at the ready to help students deal with the war in Iraq and the terrorist attacks of 9/11.

Freiburg, coordinator of school counseling for Catholic Social Services of Southern Illinois, knows this kind of work is not just dependent on the school calendar.

In the summer of 2004, for example, she received a call from a school principal when a student was killed in a car accident. She worked with school counselors, spoke with family members, established a phone tree for students to be in touch with one another and helped them plan a memorial. Typically, when she and her fellow counselors are called into a school after a crisis situation, they will find out all the information they can by listening to everyone involved and letting them grieve. Then they help the school community to find closure by encouraging

them to make cards, draw pictures or make a memorial. For every situation, she judges how much information students can handle and appropriate ways to discuss it, depending on their ages. But all students need "age-appropriate" information, she said, noting that they deal much better with the situation the more they know about it. Her first school request was when a kindergarten student died unexpectedly at the beginning of a school year. With puppets, she talked to the children about death. Then she also prepared them for the funeral, telling the students what they could expect. She said this kind of work is key to helping students grieve and steering them toward what she described as "an avenue of healing."

Sometimes school administrators do not recognize that their students may need help in getting over a crisis situation. For example, Freiburg visited a school where a teacher had died; the principal assured her that the students were fine. But as Freiburg visited the classes, she found that the students had many concerns, including a



fear that something in the school had made the teacher sick.

She said listening and talking to the students is a "way to give them a sense of peace." It also "helps them through the stages of the crisis and gives them a safe avenue" to express their own worries, fears, concerns, frustration and sorrow.

Although most of her work involves Catholic schools, she was called into a public school after a student committed suicide so that students could talk to a member of their own faith if they wished.

Freiburg also urges faculty members to be aware of potential risk situations and encourages individual sessions for these students.

Rural Catholic schools are not immune to tragedy on a small scale, nor are they immune to such problems of our day as school

shootings and terrorist attacks. After 9/11, Catholic schools immediately put teams of crisis counselors in place. And six years ago, after the school shootings at Columbine High School in Littleton, CO, crisis counselors were on hand to help students.

At John F. Kennedy Catholic High School in Somers, NY, students set up a one-day workshop on violence with the New York archdiocesan drug abuse prevention program, which provides counseling and conflict mediation at Catholic schools.

For Freiburg, discussing very real problems and situations with students is rewarding. She also knows she does not always have to provide clever insight, but that it can be enough just to be with the students and to let them "know they're not alone."

## Mourning process extends well beyond day of funeral

BY MARY CARTY  
Catholic News Service

During the first days after the loss of a loved one, everyday tasks of life are replaced by those related to death. Many hours are spent in notifying family members, friends and associates, writing and placing the obituary in the newspaper, and making arrangements and choices from the types of flowers to the Scripture readings and music for the wake, funeral service and burial. These tasks fill the mind and keep the body busy, not leaving much time to feel the pain of grief.

During this time there is usually a great deal of support available. The Church provides support from ministers and strength found through prayers offered and rituals performed at funeral and burial services. Family and friends offer food, assistance and their presence.

But after the funeral and after the support that was so readily available diminishes, the return to a normal routine without the loved one is accompanied by the deep sense of loss.

The disposition of the body takes just days. But working through the stages of grief takes months and sometimes years, as loved ones learn and draw upon coping skills and faith to take care of themselves and to care for the possessions and memory of the departed loved one.

During this time when people need faith-filled support, there are many spiritual-related resources available, including books, support groups and Church clergy and laity.

In her book *Help Is Here: A Spiritual Survival Manual for Times of Crisis* (Excelsior House Publishing, 2002), C.J. DeLong describes coping tools that she discovered while battling a life-threatening illness. She shares a series of prayers, meditations, lyrics and poetry she found helpful and recommends to those seeking healing.

- Among her suggestions to those hurting include:
- ✓ Do regular, daily journaling.
  - ✓ Have Masses said for the deceased.
  - ✓ Read daily meditation books.
  - ✓ Talk with others about feelings and memories.
  - ✓ Take time to enjoy nature.
  - ✓ Get involved in some fun activities.
  - ✓ Reach out to help someone else.

Those who have experienced loss before are aware of the process and the length of time it takes to heal.

Those experiencing the loss of a loved one for the first time are faced with the reality that the grief process takes a long time and cannot be rushed. It is important to remember that it is human to feel pain and sadness after the loss of a loved one.



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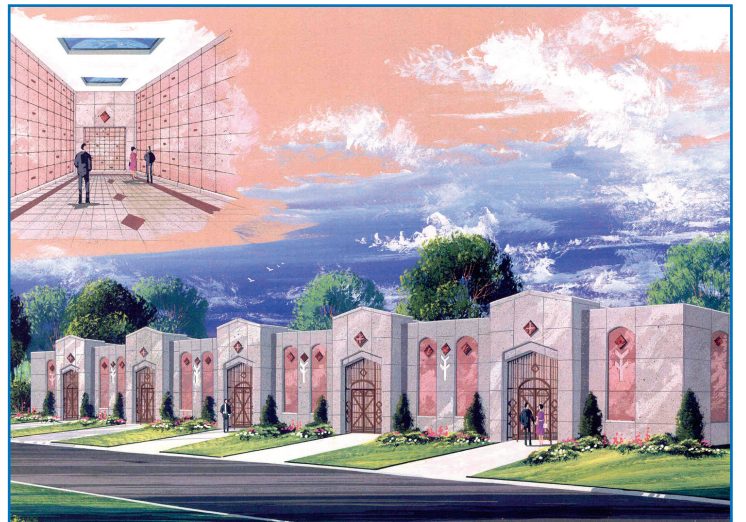


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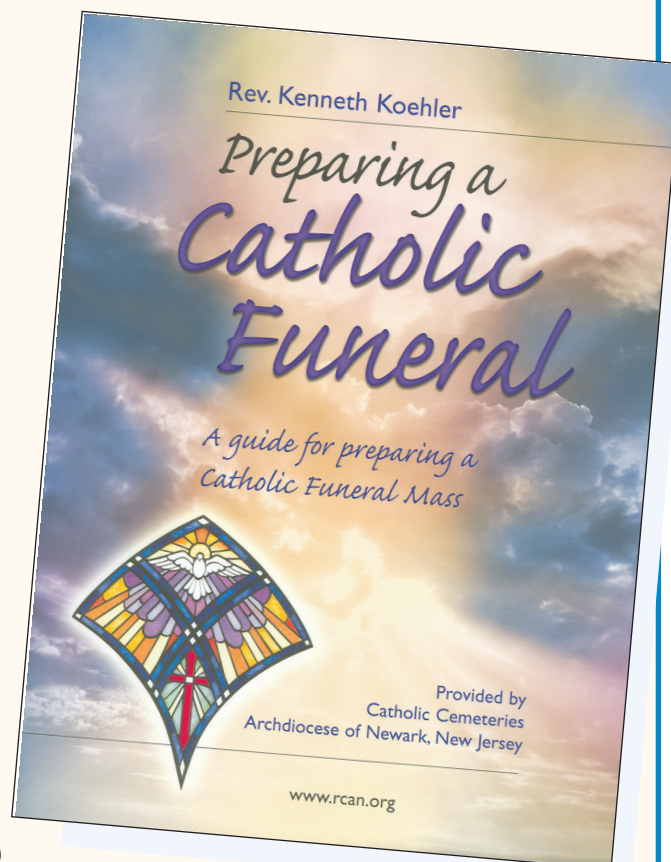
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