

Special Pope Supplement
pages S1-S16



The Catholic Advocate



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Holy Father called home

VATICAN CITY (CNS) — Pope John Paul II died April 2 after a long struggle with illness, ending a historic papacy of more than 26 years.

Archbishop John J. Myers, who was out of the country at the time of the pope's death, said of the Holy Father "we have been blessed by his strength, his wisdom, his faith, his devotion to both God and His people, and an immense sense of humor." The archbishop's full statement appears on page S-2 of the special supplement in today's edition.

Archbishop Myers asked that every parish celebrate a Memorial Mass within the 9-day period of mourning which concludes April 11.

The Vatican announced the

pope's death at 9:54 p.m. Rome time, two days after the pontiff suffered septic shock and heart failure brought on by a urinary tract infection. The pope died at 9:37 p.m., the Vatican said.

Conscious and alert the day before his death, the pope was able to concelebrate Mass in his papal apartment, the Vatican said. He began slipping in and out of consciousness the morning of April 2, and died that night, it said.

Tens of thousands of faithful streamed to St. Peter's Square as the pope lay dying, some staying all night in quiet and moving vigils, aware that there was little hope for his recovery. Shortly before his death, U.S. Cardinal Edmund C. Szoka led a candlelight prayer service in the packed square.

"Like children, we draw close around our beloved Holy Father, who taught us how to follow Jesus and how to love and serve the church and the people," Cardinal Szoka said.

The pope's death was announced in St. Peter's Square after the prayer service. Cardinal Bernard F. Law, archpriest of Rome's Basilica of St. Mary Major and former archbishop of Boston, was among the prelates standing outside on the steps of



St. Peter's Basilica when the announcement was made. Many in the crowd wept, and after a long applause the square was enveloped in silent prayer. The bells of St. Peter's Basilica

tolled a steady death knell. "Dear brothers and sisters, at 9:37 this evening our most beloved Holy Father John Paul II returned to the house of the Father. Continued on page 18



Members of the Nigerian Women's Rosary Crusade from St. Mary of the Immaculate Conception Parish, Newark, and other parishes performed a traditional native song and dance for Francis Cardinal Arinze, who recently visited the Archdiocese of Newark.

Advocate photo- Liesl Fores

Cardinal Arinze brings a message of faith

Hope through Eucharist, evangelization

BY LIESL FORES
Staff Writer

NEWARK—Nigerian native Francis Cardinal Arinze of Rome, the subject of speculation over the past years as being a possible candidate for the papacy, succeeding Pope John Paul II, came to the Archdiocese of Newark last week.

The Prefect of the Congregation for Divine Worship and Discipline of the Sacraments was welcomed to St. Benedict's Preparatory School, Newark, by Most Rev. John J. Myers, Archbishop of Newark, and Right Rev. Melvin J. Valvano, O.S.B., Abbot of the Newark Abbey. His visit was in the capacity of his role as prefect of liturgy for the universal Church.

After a "Mid-Afternoon Prayer" service, Archbishop

Myers introduced the cardinal, listing some of his illustrious accomplishments, including becoming the youngest bishop ever ordained at age 32, soon to preside over the Archdiocese of Onitsha, Nigeria; being appointed by Pope John Paul as president of interreligious dialogue, forging relationships between the Vatican and other faiths for 18 years; being elevated to cardinal, and serving in his current position since 2002.

Cardinal Arinze addressed a congregation of bishops, priests, Religious and other faithful of the archdiocese gathered in the auditorium of St. Benedict's. His presentation covered the union between the Holy Eucharist and evangelization, titled "The Eucharist: A Call to Mission."

Continued on page 18

Reflections on the status of New Energies Project

Chairing the Executive Committee of the New Energies Project may seem a strange assignment for Newark's immigrant auxiliary bishop, Edgar da Cunha, but he begs to differ.

As an immigrant who knew only his name in English when he arrived from his native Brazil, Bishop da Cunha knows only too well the challenges and struggles that accompany major change.

Already fluent in Portuguese and Italian, he learned English and Spanish as a young seminarian adjusting to massive culture shock.

So, when Archbishop John J. Myers appointed Bishop da Cunha last year to chair the Executive Committee of the New Energies Project following the departure of Bishop Arthur J. Serratelli, the new leader felt well prepared.

"Our job is to keep the communication flowing and make sure the process is going well," the bishop explained in a recent interview.

"The Task Force identified the parishes to be merged or reconfigured and the immediately involved parishes responded to the original recommendations. The Executive Committee reviews and evaluates each response and either requests further conversation by the affected parishes or accepts the response and forwards a recommendation to the archbishop," Bishop da Cunha explained.

The Executive Committee includes all the regional bishops—Bishop da Cunha, Bishop Thomas Donato and Bishop John Flesey; Regional Vicar Father Sean Cunneen, Vicar General Father Robert Emery; and a dean from each county—Father John Wassell (Union), Father Philip Waters (Essex), Father Jack O'Connell (Bergen) and Father Kevin Carter (Hudson).

In addition, on the staff to the committee are Msgr. William Harms, New Energies Project coordinator; Father Charles Granstrand, chair, Task Force on Parishes, as well

as the archdiocesan directors of priest personnel, Father Robert Templeton, property management, Steve Belloise and communications, James Goodness. The staff meets regularly with the full committee. The Executive Committee meets once a month for several hours.

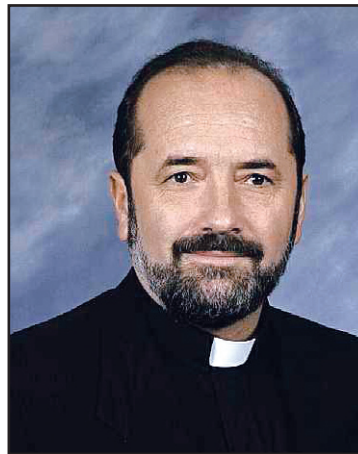
Bishop da Cunha emphasizes that many parishes have submitted responses different from the original recommendations as a result of conversations at the parish and cluster level.

For example, several parishes came to believe that the proposed configuration called for by the original recommendation was not the right way to go, and requested that they be permitted to start a conversation with another parish partner. Many such requests have been granted.

Another proposed cluster of two parishes accepted the need for merger but was unable to reach agreement on the site for the merged community. In that case, the parishes requested that the Executive Committee make the recommendation to the archbishop as to which parish church should host the merged community.

The chairman also points out that another parish asked to remain as is because of its unique circumstances, and the Executive Committee agreed.

As Bishop da Cunha readily concedes, however, "Other parishes are struggling with the recommendations. At times some conversations are becoming more challenging than anticipated because some people are having difficulty recognizing the need for change or seem intent on keeping their church, regardless of the financial or practical realities. They are looking only at their own particular situation, their local parish, while the Executive Committee is charged with looking at the future of the entire Archdiocese of Newark.



Bishop Edgar M. da Cunha

We on the Executive Committee feel strongly that it's not only a matter of survival. It's a matter of being a viable parish to best serve the people."

As an immigrant himself, the bishop can identify with the ethnic parishes' emotional attachment to the status quo. "One of the things we have done is to bring together representatives from the different ethnic and cultural groups present in the Archdiocese of Newark to express the concerns of the different ethnic groups and national parishes. We are inviting the leaders of the Polish community, for example, to dialogue with us on how best to move on with the process."

Despite some struggles, the New Energies Project continues to move forward. Bishop da Cunha reports that by the first anniversary this May, approximately 50 percent of the immediately affected parishes will have already responded to the recommendations of the Task Force.

"Looking forward to the second year of the process, the hope is that all the parishes will be open to the conversation, able to honestly analyze all the issues, and give a reasoned response acceptable to the committee."

Bishop da Cunha credits the consultants retained by the archdiocese to facilitate the New Energies Project with moving the process forward toward a successful conclusion. "The Reid Group has been very supportive of our mission. They have helped us to be where we are today. In addition, the internal consultants have been very helpful in facilitating parish conversations on a consistent basis."

Archbishop Myers' involvement also gives Bishop da Cunha the energy to continue in this important leadership role. "The archbishop is very committed to this process. He keeps abreast of what's happening and has been very open and supportive."

New Energies
Update

Stewardship

What are you doing to produce a Christian life?

BY DAVID OSBORNE

Director of Stewardship and Planned Giving

Last football season I attended my first NFL game. It was preseason, the Jets were playing the Giants, and with the event came my first tailgate party. The football players were not the only professionals, because there were plenty of professional fans there, too.

The event made me realize the different levels of commitment that fans have to football. There are those who watch games at home or at a sports bar, and those who attend the games at stadiums. Another level could be the fanatic, the ones who seek the total fan experience. They are the ones who go through the process to buy season tickets, paint their bodies with the team colors, dress up as a mascot, tailgate before and after the game, and talk about football every chance they get.

I began wondering what it takes to get someone to direct more and more of his or her resources to participate in the "fan experience." For example, one first has to be willing to commit three or more hours of a day to watch a game. If one gets into tailgating, then he or she commits even more time, paying for parking, purchasing a grill or hibachi, buying

stadium chairs and team memorabilia, and don't forget buying game tickets.

As someone gives more and more importance to football, he or she is willing to use more and more resources in order to produce the fan experience.

There are different levels of being a Christian, too, and each level requires more commitment and resources in order to produce a Christian life.

There are many times in the Bible when it talks about different levels of commitment and different responses that are due God from us. For example, the different ways people respond to the word of God described in Matthew 13:18-23: "When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path. The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears

the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."

Being a fan of any sport can be a lot of fun, but it is not a necessity in life. Having a relationship with God, on the other hand, is essential. We should want to experience God in our lives and want to use our resources to produce that which is eternally meaningful and enjoyable—the true meaning of stewardship. All of us should strive to become "good soil" and produce Christian lives that yield great gifts back to God.

Those who want the "total Christian experience" grow in their faith and give more and more importance to religion in their lives. Eventually they realize that they would rather lose their lives than lose their religion.

In the end, each Christian's commitment is going to be measured, and only those who are "Christ like" will get to participate in "eternal tailgate party" of heaven, the Banquet Feast of the Lamb.

*We should want to experience
God in our life.*



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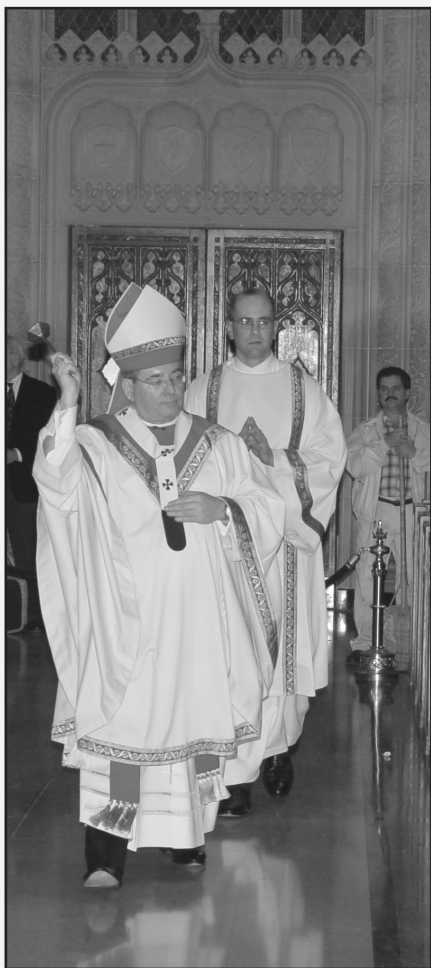
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EASTER 2005—The faithful filled the Cathedral Basilica of the Sacred Heart, Newark, for Easter Mass celebrated by Archbishop John J. Myers. In his homily, the archbishop cited the “new life” available to those “who live in Christ.” Part of the Mass included the Renewal of Baptismal Promises and sprinkling of holy water. Behind Archbishop Myers is Deacon John McKenna. After Mass the archbishop offered personal greetings outside the Cathedral Basilica.



Advocate photos-Ward Miele

Six high school sessions slated

AREA—The 36 Catholic high schools of the Archdiocese of Newark will present six “Information Night” programs throughout Bergen, Hudson, Union and Essex counties over the next several weeks.

Open to all public, private and parochial school students in grades five through seven and their parents, each session will take place from 7 to 9 p.m. No advanced registration is necessary.

The first session is Tuesday, April 19 at the Archdiocesan Center, Newark. The remaining dates include Wednesday, April 20, Our Lady of Sorrows School, South Orange; Thursday, April 21, Queen of Peace Elementary School, North Arlington; Tuesday, April 26, Annunciation Parish, Paramus; Wednesday, April 27, Hudson Catholic Regional High School, Jersey City, and Thursday, April 28, St. Michael School, Union.

Additional information, including directions, can be found at www.rcan.org/schools. Questions should be directed to Fitzpatrick at (973) 497-4258 or fitzpapa@rcan.org.

Associate director of planned giving named

Kenneth DiPaola has been appointed associate director of planned giving for the Archdiocese of Newark.

Working under David Osborne, director of planned giving, DiPaola is responsible for facilitating planned gifts through advertising, speaking engagements at parishes and meeting with new and existing donors.

He will also communicate information through periodic columns in *The Catholic Advocate*.

DiPaola comes to this local Church of Newark after a long career in financial public relations where he represented Fortune 500 corporations and assisted in the communication of corporate information to the media and investors.

Anyone interested in discussing a planned gift, or any parish or parish organization that would like to host a planned giving seminar, can contact DiPaola at (973) 497-4332 or email him at dipaolke@rcan.org.

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Official Appointments



Archbishop John J. Myers has announced the following appointments:

Archdiocesan/Agency/Ministry

Reverend Thomas A. Dente, Parochial Vicar of the St. John the Baptist Parish, Hillsdale, has been appointed Director of the Office of Divine Worship for a period of three years, effective April 1.

Other

Reverend Jose Antonio Ciordia, O.A.R., has been appointed on-staff at Centro Guadalupe, effective immediately until June.

Retirement

Reverend Msgr. James J. Finnerty, Pastor of St. John Parish, Newark has been granted retirement, effective July 1.

Reverend Eugene J. Hazewski, Pastor of Assumption Parish, Emerson, has been granted retirement, effective July 1.

Reverend John J. Spino, Parochial Vicar of St. Joseph the Carpenter Parish, Roselle, has been granted retirement, effective July 1.

Schiavo tragedy puts spotlight on making health care decisions

WASHINGTON (CNS) — The family fight over the fate of Terri Schindler Schiavo, a severely brain-damaged woman who died March 31, has raised the issue of drafting instructions outlining a person's wishes if he or she were unable to make health care decisions.

These instructions are known as advance medical directives or living wills. They can provide general guidelines, specify do's and don'ts regarding treatment and, in an addendum, name a health care proxy to make decisions based on the wishes of the patient.

For Catholics, the moral debates surrounding Schiavo's situation also raise questions regarding the use of feeding tubes to sustain the life of a person diagnosed as comatose or in a persistent vegetative state. Can a Catholic leave instructions that a feeding tube not be used given the strong statements by Vatican and U.S. church officials opposing the removal of the tube from Schiavo?

On the feeding tube issue, Catholic experts in bioethics have differing opinions as to the circumstances that could justify removing a feeding tube or

instructing that one not be inserted.

The prevailing position, based on a 2004 speech by Pope John Paul II, is that the tube is a must for someone in a persistent vegetative state as food and water are part of basic care. But not all moral theologians are in accord that the pope significantly changed Church teaching that life does not have to be artificially prolonged if it provides no benefit to the patient and is an excessive burden on the family.

Schiavo's case "underscores the importance of completing written advance directives, even given their limitations, and a durable power of attorney for health care," said a statement issued by the Catholic Health Association March 18.

Dominican Father Kevin O'Rourke, Christian ethics professor at the Neiswanger Institute for Bioethics and Health Policy at the medical school of Loyola University in Chicago, said it would be morally permissible to draft an advance directive saying a feeding tube should not be inserted or should be removed if a person is diagnosed as in an irreversible vegetative state.

As with any medical diagnosis, this is subject to error but the diagnosis provides moral certainty, he said.

"If a Catholic in an advance directive says no to artificial hydration and nutrition, he is saying that if he becomes comatose this will be too much of a burden for the family," said Father O'Rourke.

However, the tube cannot be removed if the purpose is euthanasia, "the direct killing of a suffering person," he said.

But you can't define euthanasia by the physical result of the act," he said. "The moral object or the purpose of the act has to be to kill someone."

Edward Furton, specialist in medical ethics at the National Catholic Bioethics Center in Philadelphia, disagreed.

"An advance directive that makes blanket statements that food and water be removed from a brain-damaged or persistent vegetative state patient is not appropriate for Catholics," said Furton.

Someone in a persistent vegetative state "deserves food and water," he said.

This has been the stated



CNS photo

Msgr. Thaddeus Malanowski raises a crucifix that is reported to contain a relic of the true cross at a Good Friday service outside Woodside Hospice, Pinellas Park, FL, where Terri Schiavo resided. The relic was loaned to Msgr. Malanowski by a disabled woman who traveled by automobile from Texas to join the protestors.

position of Vatican and U.S. Church officials regarding the Schiavo case.

It is based on a 2004 papal speech to an international meeting on life-sustaining treatments in which Pope John Paul said that "the administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act."

The pope added that such provision of food and water "should be considered, in principle, ordinary and proportionate, and as such morally obligatory" as long

as the aim "consists in providing nourishment to the patient and alleviation of his suffering."

Regarding advance directives, Richard Doerflinger, deputy director of the U.S. bishops' Secretariat for Pro-Life Activities, said that while the Church "generally" honors the requests of a person the Church would "not honor a statement that is suicidal."

Advance directives should be looked at carefully and along with putting wishes in writing people should name a proxy decision-maker who understands what the individual would want, he said.

Bankruptcy cases

PORTLAND, OR (CNS) — The U.S. Bankruptcy Court in Portland took a first step in March toward addressing the question of whether Catholic parish assets in western Oregon belong to the local parish or to the Portland Archdiocese. Judge Elizabeth Perris March 14 granted the parishes and an alumni-parent group from Central Catholic High School in Portland status to participate in court proceedings related to determining assets in the archdiocese's bankruptcy case. In a separate development Bishop Gerald F. Kicanas of Tucson, AZ, said in late March that parties in his diocese's bankruptcy case "have made significant progress negotiating a global resolution" and could reach a final agreement by the end of June. The Portland Archdiocese filed for bankruptcy protection under Chapter 11 of the U.S. Bankruptcy Act last July and the Tucson Diocese followed suit in September. Both faced clergy sexual abuse lawsuits seeking millions of dollars in damages. The Diocese of Spokane, WA, facing similar circumstances, made a Chapter 11 filing in December.

Political power

MINNEAPOLIS (CNS) — Voters whose politics are guided by Catholic social teaching and who therefore believe they cannot wholly support either of today's major political parties may have reason to take heart. People of faith can change things, the Rev. Jim Wallis and Rep. Jim Oberstar, D-MN, told a March 11 symposium at the University of St. Thomas Law School in Minneapolis. "They can change the wind," said Rev. Wallis, a nondenominational Christian minister and founder of Sojourners, an organization whose mission is to proclaim and practice the biblical call to integrate spiritual renewal with social justice. The author of the *New York Times* best seller, *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It*, Rev. Wallis said Washington is full of politicians who lick their fingers and hold them in the air to see which way the wind is blowing. Those who espouse Catholic social teaching need to change the wind by loudly and continually demonstrating their concern for the

sanctity and dignity of human life from conception to natural death, Rev. Wallis said.

Bishop remembered

SAN SALVADOR (CNS) — Two prominent liberation theologians kicked off a week of activities to commemorate the 25th anniversary of the assassination of Salvadoran Archbishop Oscar A. Romero. Dominican Father Gustavo Gutierrez, known as the father of liberation theology, spoke about God in Latin America from the perspective of social outcasts. Jesuit Father Jon Sobrino spoke of faith in Jesus, liberation and hope. Both priests spoke to some 800 people who filled the auditorium of Central American University in San Salvador March 28. The crowd, which spilled out onto the adjacent lawn, included local and foreign Church leaders, parishioners, students and social justice activists. Father Gutierrez reaffirmed Archbishop Romero's call for the Church to be the voice of the voiceless, but noted that "the goal is for those who have no voice to have one."

Hardships cited

CHICAGO (CNS) — For many girls in 20th-century Eastern Europe, the small sacrifices offered up daily to God gave them fortitude to withstand years of demeaning treatment and even torture. Many grew up to be religious sisters living in convents and working primarily as schoolteachers before World War II and the Soviet occupation. After the war, Soviets saw these religious communities as threats and began to make life living hell for the sisters. "I worry about children today, because it doesn't seem they learn about sacrifice anymore," said Sister John Vianney Vranak, a Sister of Ss. Cyril and Methodius who has made it her mission to document the experiences of her fellow sisters in Slovakia. "These sisters were truly grateful they were allowed to be united with the sufferings of Christ, for the redemption of the world," Sister Vranak said. Listening to their stories, she said, may make the difference in today's young generation having such strength when faced with difficult times.

Canonization

ST. PAUL, MN (CNS) — A Mayo Clinic doctor who developed surgical procedures that have saved the lives of thousands of children born with heart abnormalities could someday have the title "saint." Bishop Bernard J. Harrington of Winona and Bishop Silvio C. Bonicelli of Parma, Italy, have begun the process for Dr. Giancarlo Rastelli's canonization. "I think lots of miracles happen at the Mayo all the time," said Bishop Harrington, who described Rastelli as "a man of faith, a good mentor and a good example for everybody else who's in the medical field." Bishop Harrington learned about Rastelli when Bishop Bonicelli sent him a letter requesting permission to begin the canonization process. Canon law says the process is to be initiated by the bishop of the diocese where the sainthood candidate has died. Rastelli, an Italian-born surgeon, died in Rochester in 1970 from Hodgkin's disease. He was 36.

Mexican paintings at Knights' museum

NEW HAVEN, CT (CNS)—A priceless collection of religious art from Mexico is being exhibited for the first time outside the country at the Knights of Columbus Museum in New Haven.

"Images of Faith & Art from Mexico," which opened March 23 and runs through Oct. 9, features paintings from the 16th through the 20th centuries, with most from Mexico's colonial era.

Paintings in the bilingual exhibit depict the life of Jesus, Mary, bishops and saints including Juan Diego and Rose of Lima. Several images of Our Lady of Guadalupe reflect Mexico's fervent devotion to its national patron saint.

"This is the finest collection of religious art ever to come out of Mexico," said Lawrence D. Sowinski, executive director of the museum.

The 48 works of art were painted over a 500-year period and represent a blending of Old World European art with that of local artists to produce a new style that is distinctly Mexican. The unique and lively painting style of these New World artists also reflects the strong devotion of the Mexican faithful.

The exhibit was initiated by Supreme Knight Carl Anderson, who made arrangements with Cardinal Norberto Rivera Carrera of Mexico City following a visit to Mexico.

According to Anderson, the exhibit offers the opportunity to express appreciation for the Mexican culture and its influence in the United States. It also marks the 100th anniversary of the founding of the Knights of Columbus in Mexico in 1905.

"Part of what we want to accomplish in the museum is to show the diversity within the Christian community," said Anderson, who said this is the museum's first bilingual exhibit.

"Mexicans have great pride in their culture and heritage and this exhibit affirms that," he said.

This is the first time most of these paintings have been moved since they were first installed hundreds of years ago.

While some paintings have been carefully restored, others appear just as they have been displayed for hundreds of years in churches and other venues in Mexico City.



CNS photo

"APPEARANCE OF THE RESURRECTED CHRIST TO WOMEN AT THE GRAVE"—by Joaquin Ramirez is part of the exhibit of Mexican art at the Knights of Columbus Museum.

Only priests can anoint the sick

VATICAN CITY (CNS)—The Vatican has strongly reaffirmed that only priests can administer the anointing of the sick, and said this doctrine must be "definitively" accepted by Catholics.

The statement came in a one-page note and three-page commentary from the Congregation for the Doctrine of the Faith. The note was dated Feb. 11, and Catholic News Service obtained a copy in March.

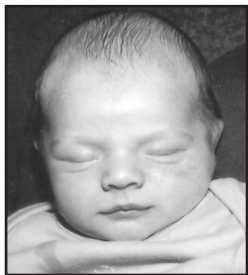
In recent years, Church groups, deacons and some bishops have requested permission for nonpriests—including permanent deacons and lay people—to administer the sacrament of the anointing of the sick. They have said the priest shortage in some areas means that seriously ill Catholics cannot always receive the sacrament in a timely way.

The doctrinal congregation, headed by Joseph Cardinal Ratzinger, said it was issuing the note because it wanted to make it clear that the Church's teaching would not change.

The congregation warned of "theological tendencies calling into question the Church's doctrine" on administering the sacrament. It said it was important that these tendencies "are not acted upon, to the detriment of the faith and with grave spiritual harm to the sick, the very people who are supposed to be helped."

If a nonpriest carries out the anointing of the sick, the sacrament would be invalid, it said.

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Rule of Saint Benedict, Ch. 4

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April 6

Our Lady of Mount Carmel Parish, Ridgewood, "Coping with Grief," 1:30-3 p.m., April 7, 7-9 p.m., second session. (201) 445-9032.

Trinitas Hospital, Elizabeth, session on the myths of long term care, noon-2 p.m., free, at Ann Ferguson Towers, 1601 Dill Ave. Call Crystal Scott, (908) 994-7178.

St. Francis de Sales Parish, Lodi, six-week bereavement support group, 7-8:30 p.m. Call Sister Christine, (973) 779-3844.

April 7

Seton Hall University, South Orange, Jim Murphy, award-winning author of history books for young readers, speaker and book-signing, 7 p.m. Cost \$10, or \$25 with a copy the author's latest book. Call Father Kevin Hanbury at (973) 275-2854.

April 8

Our Lady of Mount Carmel Parish, Jersey City, Tricky Tray, 7 p.m. Cost \$10. Tickets available at the rectory after weekend Masses. (201) 435-7080.

April 9

Blessed Sacrament/St. Charles Borromeo Parish, Newark, 100th anniversary fashion show celebration, Ole Restaurant, Broad Street, Elizabeth, 2-7 p.m. Cost \$45. (973) 824-6548.

Holy Name Hospital, Teaneck, Adult, Infant and Child CPR, 8 a.m.-12:30 p.m., and Basic First Aid, 1-4 p.m. Cost \$35, \$55 for both. Call (201) 227-6254 for information on other courses being offered.

Lumen Center, Caldwell, "Can You Hear Me Now?" 9 a.m.-3:30 p.m., Sister Catherine Gerard Kirchner, O.P. Cost \$20. Call (973) 403-3331, ext. 25 for other events.

St. Patrick High School, Elizabeth, Spring (Chinese) Auction, 1 p.m. Cost \$4 in advance; \$5 at the door. Call (908) 353-5220.

Marist High School, Bayonne, Haiti Solidarity

Network of the Northeast (HSNNE), 11th Anniversary dinner dance, 8 p.m.-1 p.m. Cost \$40. Call Sister Kay Coll, S.S.J. at (973) 648-0003.

April 10

Ascension Parish, New Milford, pancake breakfast, 8 a.m.-noon. Cost \$6. (201) 836-8961.

Our Lady of the Visitation, Paramus, "A Time of Grace," parish mission through April 13, Father Michael Sullivan, presenter, 7:30-9:30 p.m. each evening. (201) 261-6080.



St. Cassian Parish, Upper Montclair, "A Concert in the Spring: Bach, Mozart, Handel and others," 4 p.m. Cost \$15. (973) 744-2850.

The Alumnae Association of Marylawn of the Oranges Academy, South Orange, 21st annual reunion brunch, 10:30 a.m. Cost \$35. (973) 275-1800 or (973) 313-1843.

April 11

St. Stephen Parish, Kearny, Rosary Altar Society annual game night, 7:30 p.m. Cost \$5. Call (201) 998-3314 between 9 a.m.-3 p.m., weekdays.

April 13

St. Rose of Lima Parish, Short Hills, "Catholic Social Teaching and Capital Punishment," with Father Joseph Chapel, S.T.D., and Judge John J. Gibbons, former chief judge of the U.S. Court of Appeals. (973) 379-3912.

St. Theresa Parish, Kenilworth, annulment information evening, 7:30 p.m., sponsored by Family Life Ministries and Metropolitan Tribunal of the Archdiocese of Newark. (973) 497-4327.

Holy Name Hospital, Teaneck, free seminar, "Diabetes in Control 2005: What to Expect When You Visit the Doctor," 7:30-9 p.m. (201) 227-6250.

April 14

Our Lady of Mount Carmel Parish, Ridgewood, "Roman Catholic Medical Ethics at the Edge of Life: Making Decisions to Withhold or Withdraw Life-Sustaining Treatment," Father Kevin Mullen, O.F.M., Ph.D., speaker, 7:30 p.m. (201) 444-2000.



St. Mary Parish, Nutley, "To Rome and Back: A Tour of the Eternal City," free presentation with Seton Hall professor Frank Korn. (973) 235-1100.

St. Joseph School, Bogota, fashion show and Tricky Tray, 6 p.m. at the Venetian, Garfield. Cost \$37. Call Sheila O'Hare Barrows at (201) 530-1942.

April 16

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

Our Lady of Lourdes Parish, Mountainside, Day of Recollection with Msgr. Raymond Pollard. Cost \$10. Continental breakfast and lunch served. (908) 232-1162.

Knights of Columbus, Washington Township, testimonial dinner, 7:30 p.m. Call Jim Dugan at (201) 666-3425 or Ken Kaphammer at (201) 664-0097.

Notre Dame Parish, North Caldwell, support group for fathers whose children have died, sponsored by Office of Family Life Ministries of the Archdiocese of Newark, 10 a.m. (973) 497-4327.

St. Philomena Parish, Livingston, Spring Dance Blast, sponsored by St. Phil's Singles, 7:30 p.m. (973) 340-4001 or www.homestead.com/stphilssingles.

Holy Spirit and Our Lady Help of Christians Parish, East Orange, luncheon card party and Tricky Tray, noon, at St. Joseph's Church, East Orange. Cost \$20, \$10 for children under 12. (973) 674-5046 or 676-9686.

April 17

St. Joseph Parish, East Rutherford, family Communion breakfast, 10 a.m. at the Cornerstone Inn, Carlstadt. Sister Maureen Murphy, O.P., speaker. (201) 896-1990, 933-1269 or 935-5533.

Carmel Retreat, Mahwah, "Elizabeth of the Trinity," 9:30 a.m.-1:30 p.m. Cost \$25, includes lunch. (201) 327-7090.



Sisters of Charity of Saint Elizabeth, Convent Station, 145th anniversary, "A Festival of Song," 3 p.m. at Mother Seton Regional High School, Clark. To reserve tickets, contact Sister Virginia Thomas, c/o Office of Mission and Charism, P.O. Box 476, Convent Station, NJ 07961, or email mmorley@scnj.org or estanton@scnj.org.

April 18

Xavier Center, Convent Station, "Monday for Men," 6:30-9:30 p.m. Cost \$25; April 20, "Wednesday for Women," 9:45 a.m.-12:30 p.m. Cost \$25. (973) 290-5100 or XavierCenter@scnj.org.

April 20

Holy Spirit Parish, Union, "Remembrance Mass" for those who have lost a child, 7 p.m. (908) 687-3327.

Holy Name Hospital, Teaneck, weight reduction program, 7-9 p.m. Cost \$60, includes cassette and future visits for up to a year. (201) 227-6240.

St. Teresa of Avila Parish, Summit, "The Status of the Life Front in the Culture War," Richard F. Collier, Jr., presenter. (908) 277-3700.

April 28

Holy Trinity Parish, Westfield, six-week bereavement support group, 7:30 p.m., in school cafeteria. (908) 232-8137.

The Catechetical Office of the Archdiocese of Newark, "Formation, Transformation, Empowerment: Building Dynamic Adult Faith Formation," Anita Foley, guest speaker, at St. Cassian Parish, Upper Montclair, noon and 6:30 p.m. Cost \$8 for meal; pre-registration requested. (973) 497-4288 or www.rcan.org/catechet.

**April 30**

Heritage Tour, Archdiocese of Newark, guided tour of five treasured churches, brunch, bus transportation, beginning at Archdiocesan Center, Newark, 9:30 a.m.-3:30 p.m. Cost \$40, pre-paid. To register, call (973) 497-4024, email vanciojo@rcan.org, or visit www.rcan.org and click "News and Events."

First Fridays

Christ the King Parish, Hillside, First Friday Masses throughout the Year of the Eucharist, with emphasis on Jesus' presence in the Blessed Sacrament, 7:30 p.m.

School logos sought

A copy of your school logo is needed by *The Catholic Advocate*. The images may be used on the Around the Archdiocese page. Send a .jpeg image of no less than 200 dpi to blackmpa@rcan.org.



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 information should be emailed to: mielejos@rcan.org.

Our Policy

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

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

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

- Contact by email: mielejos@rcan.org, fax: 973-497-4192, or mail: The Catholic Advocate, Around the Archdiocese, P.O. Box 9500, Newark, NJ 07104

Generous contributions appreciated

Dear Archbishop Myers,

On behalf of the Catholic Campaign for Human Development (CCHD), I am writing to thank you and all of the faithful of the Archdiocese of Newark for your very generous 2004 collection contribution of \$96,107. This support enables the Church in the United States to continue to help people who are poor to break the cycle of poverty.

For more than three decades the CCHD has been able to support people of low-income as they find a way out of poverty for themselves and their communities. We turn the gifts of individual parishioners into hope for communities caught in a cycle of poverty. In 2004, you helped the CCHD grant \$9 million in support of 330 local projects in 45 states, the District of Columbia, Puerto Rico and the U.S. Virgin Islands. We are proud to be

one of the largest private funders of anti-poverty programs initiated and led by people living in poverty.

In his World Day of Peace message for 2005, Pope John Paul II invited "all who believe in Christ to show, practically and in every sector, a preferential love for the poor." Through their gifts to the CCHD, the people of your diocese demonstrated just such a love. Please place a thank you in your diocesan paper so that parishioners know how grateful we are to them. We are indebted to your leadership and the invaluable partnership of your diocesan director, Ms. Catherine L'Insalata. Be assured of our prayers for you and those you serve.

Gratefully in Our Lord,
Timothy F. Collins
Interim Executive Director
Washington, D.C.

Emergency contraception legislation supported

The New Jersey Catholic Conference and the Catholic HealthCare Partnership of New Jersey, which represents the 15 Catholic hospitals in New Jersey, offer this statement with respect to legislation signed into law March 21 by Acting Gov. Richard Codey requiring hospitals to provide sexual assault victims with information about emergency contraception and to provide an emergency contraceptive if a sexual assault victim requests it.

We operate our hospitals guided by our belief that compassionate and understanding care should be given to sexual assault victims. At the same time, we are bound by ethical and religious principles which set forth the parameters of treatment.

In providing treatment, the Catholic hospitals must follow the Ethical and Religious Directives for Catholic Health Care Services (4th edition, June 2001) promulgated by the U.S. Conference of Catholic Bishops (hereinafter ERD). Directive 36 speaks directly to the care and treatment of sexual assault victims:

- Compassionate and understanding care should be given to a person who is the victim of sexual assault.

- Healthcare providers should cooperate with law enforcement officials and offer the person psychological and

spiritual support as well as accurate medical information.

- A female who has been raped should be able to defend herself against a potential conception from the sexual assault. If, after appropriate testing, there is no evidence that conception has occurred already, she may be treated with medications that would prevent ovulation, sperm capacitation, or fertilization. It is not permissible, however, to initiate or to recommend treatments that have as their purpose or direct effect the removal, destruction, or interference with the implantation of a fertilized ovum.

Catholic hospitals in New Jersey are compassionate to sexual assault victims. As stated in Directive 36, they can administer emergency contraception. The treating hospitals offer psychological and spiritual support as well as accurate medical information. They also cooperate with law enforcement officials.

We support this legislation. As we explained in a previous statement which we sent to every member of the Legislature, we were concerned about two provisions in the bill.

First, we believed the term "immediately" could interfere with the exercise of sound medical judgment and the principles of informed consent. The amended language, "a medically recommended amount of time," removes that concern.

Second, we were concerned that sectarian nonprofit hospitals would be forced to provide emergency contraception which would be abortifacient in effect. The language, "no hospital may be required to provide emergency contraception to a sexual assault victim who is pregnant," rectifies that concern.

Under this legislation our hospitals will be able to continue to provide compassionate and comprehensive care to sexual assault victims without forcing them to violate their religious beliefs and moral principles.

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.

An informed decision is crucial

Probably the first major decision of a young person's life is what high school to attend, and the Archdiocese of Newark is ready to help.

Essential to the process is for parents and their child to obtain, digest and act upon as much information as possible.

To that end, all archdiocesan high schools will take part in six information nights throughout Bergen, Essex, Hudson and Union counties. Each is open to public, private and parochial school students in grades five through seven. A complete listing of the dates and sites appears on Page 3 of today's issue.

One if not more of those dates should be circled now on the calendar. In an informal atmosphere, it is the perfect setting to meet school personnel, bring home a brochure or two and ask questions of the people who best know their schools.

Each information night will be well attended and for good reason. The Catholic high schools of this local Church of Newark offer a quality education in a faith-filled atmosphere that will serve young people well throughout their lives.

There is no substitute for a Catholic education, and that is why enrollment in these high schools has been increasing steadily. In fact, it is that same classroom excellence offered at the elementary level that prepares a young person for the high schools of the archdiocese.

Be there.

Well-deserved salute from archdiocese

The special men and women who wear the uniform of Emergency Medical Services (EMS) and the local fire department will be saluted later this month by the Church of Newark.

On Sunday, April 24, Archbishop John J. Myers will celebrate separate Masses at the Cathedral Basilica of the Sacred Heart, Newark, honoring the life-saving skills of EMS workers and firefighters.

At noon the Mass for EMS workers will be celebrated, followed at 3 p.m. by the St. Florian Mass. St. Florian is the patron saint of fire service personnel. Both, appropriately, are annual liturgies.

If lucky, one will never need the services of an EMS worker or the fire department. But in an uncertain world it is good to know these talented and dedicated people are just minutes away.

The EMS workers and firefighters will be share the day with family and friends. It is a good way too for everyone to say thank you.

A question box about faith and practice

Today's Question: Parents registering their children for Baptism still mention "limbo." What should we be telling them? – Father Jacek Marchewka, St. John the Evangelist, Bergenfield

Interestingly enough, the Catechism of the Catholic Church does not contain the word! However, what it does have to say is significant:

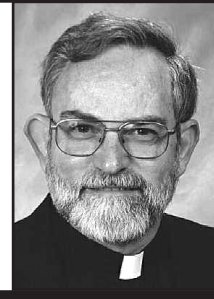
"Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.

"Christian parents will recognize that this practice also accords with their role as nurturers of the life that God has entrusted to them.

"The practice of infant Baptism is an immemorial tradition of the Church. There is explicit testimony to this practice from the second century on, and it is quite possible that, from the beginning of the apos-

What's
the
Matter?

By Msgr. Richard J. Arnholz



toloc preaching, when whole 'households' received Baptism, infants may also have been baptized.

"As regards 'children who have died without Baptism,' the Church can only entrust them to the mercy of God, as she does in the funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused Him to say: 'Let the children come to me, do not hinder them,' allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism." (1250-52, 61)

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. Please give your name and parish.

Experiencing Easter through the rebirth of spring

When I was a boy, much more of New Jersey was rural and open. Even the suburbs had far fewer houses. For example, consider the town of my childhood.

The town of Nutley had large apple orchards up on Harrison Avenue toward East Passaic. The brook ran through the town as it does now, but it was not contained by concrete or stone embankments. The area behind Holy Family Church toward Belleville was all open fields. If you walked along Brookline Avenue toward Clifton the brook wound through rushes and trees on its way toward the Passaic River. The street where I lived, Evergreen Avenue, was an unpaved road with a few houses on one side and a great empty field leading to a big mansion that is now a country club on the other.

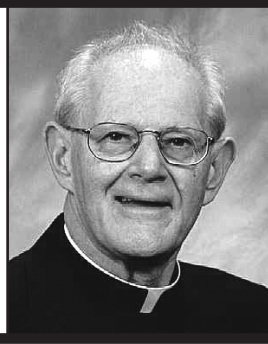
Spring came in those days in a way that was almost palpable. The days became longer and you could see the sun go down over the Watchung hills at a different angle every day. The wind turned from very cold to a brisk

chill that did not cut your face. Down by the brook you could see the ice breaking up and floating away from the shore as it melted. The buds broke out on the trees. The grass became green. The air even had a fresh odor. When the wind was from the west even the smell that came from Ceramis' cows at the dairy was different.

I can clearly remember one day when a great sound of thousands of birds in a huge flock migrating

Voices

By Msgr. John Gilchrist



north flew over the field where I lay on my back. I rolled over just in time to watch a garter snake wiggle out of its hole and move off into the grass.

Yes, today we know when spring has come.

The days get longer, brighter, warmer. We see a bird or two. Out in the meadowlands here in Hudson County the egrets have returned.

And the forsythia is budding along the roadways and in Branch Brook Park. Soon the cherry blossoms will cover the earth with delicate white and pink petals. The grass in small yards and in the city parks turns green.

But it is not the same. In the country spring explodes upon the world. In the city, Spring creeps in almost unnoticed. It is not my imagination or flawed

memory that colors my remembrance of Easters past.

Just as nature renewed and invigorated our lives in years gone by, so also people lived in greater union with the seasons. On Easter, girls wore new dresses and hats. Boys wore new suits. (Some boys every year made a huge transition from knickers to long pants.) Mothers cleaned the house and parents treated themselves to new shoes and other clothes if they had the money.

Confession in those days meant standing in long lines in church. Easter Mass was made glorious not only by lilies and flowers, but by the beauty of Catholic people spiritually and physically cleansed for the day.

In the America of my youth we lived the reality of life. Our senses were not so jaded by the electronic stimuli of TV or the Internet. Therefore we fully experienced the resurrection of Our Lord through spring as well as through the liturgy. Every year Easter was new and fresh and exciting. And every year we greeted the Risen Jesus with pure souls. When we went home to an Easter dinner it was with the family. Nature and religion worked together as we truly lived our faith.

Today we have more, see more, and are too surrounded by sound. Perhaps we are too benumbed in the modern world to truly experience not only the seasons but even our faith. The season of nature and the Church calendar are still around us. It is up to us to make contact with the beauty of God through them.

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

*In the America of my youth
we lived the reality of life.*

Proper church 'manners' should be considered

Most spiritual advisors and "how-to" books on beginning spirituality recommend a nightly examination of conscience, and I'd certainly never argue that point.

However, I've found that often at nightfall I'm still on my high horse or feeling so self-righteous about whatever it was I said or did that it still doesn't occur to me that it might have been something I need to talk to God about.

Sometimes it takes me a couple of days to come back to earth and realize that I have offended someone, put my nose in where it didn't belong or said something that was terribly out of order. Then I have to apologize, make my amends and say an extra act of contrition. So when I make my nightly examination, I have to go back a few days to make sure I haven't missed anything.

There is a wonderful scene in one of my favorite movies, *Places in the Heart*, where the congregation is gathered in church receiving communion. It's a pretty riveting scene in that several people who died earlier in the movie are there with the rest of the community, lined up at the Communion table.

My grandson Gus will be making his First Holy Communion this week, and while I've lost track of how many of our grandchildren have now made their First Holy Communion, I never lose the awe of the moment, the awe I'm experiencing for them and the feeling that we are living that movie scene.

In my heart I see dozens of wonderful people, some of them who received their First Holy Communion nearly a century ago, people whom Gus will meet only in heaven, walking beside him to the altar. There is my mother, my dad, my grand-

Over the Coffee Cup

By Mary Costello



parents, a whole crew of Gus's great uncles and great aunts, some of them who made sure the Catholic faith was planted, watered and cared for out on the great prairie, receiving the Body and Blood of Christ right along with him.

I know how it feels to stick my finger in a light socket. That's about how I felt in the days and weeks following the publication of a column on manners in church. I had an avalanche of mail, e-mail and even a few phone calls. Most of it was positive, some of it adding to the list of offenses they've noticed in church, with more than one person inviting me to come to their church, where there are few occurrences of rudeness.

Most people were happy that I had spoken up about things that bothered them and they never had the nerve to do anything about. I only hope that if anyone gets hit over the head with a missalette

after correcting the teenager in the pew ahead of him, there will be a doctor nearby to patch up the damages.

My sister said many people in her parish keep their coats on in church since it's usually so cold in there. And while I don't think many parishes are that frugal, go ahead and keep your coat on if you're cold! One or two letters pointed out that in some parishes it seems an accepted practice to talk in church before Mass as this is seen as building community. I'd rather see you have coffee and donuts after Mass, but I guess "When in Rome..."

Most of the complaints were about teenagers and young adults. While I know people have been complaining about the younger generation since the time of Plato, I realized all over again, reading my mail,

how important it is for us adults to go the extra mile to make sure the young people understand just what is accepted practice in church and what might be construed as rudeness

to those around them. Chewing gum and talking in church seem to be the biggest offenders to most of us. One reader reported that when her parish remodeled the church recently the workers found the bottoms of the old pews covered with used gum. Oh pul-eeze! Kids: if you don't understand the rules, or even if you understand them and don't agree with them, give us old folks a break but just do it our way. Please. Someday you'll have kids of your own and you'll see what we mean.

Mary Costello is a freelance columnist.

*Give us old folks a break
and just do it our way.*

Europe's present: will it be America's future?

What do Konrad Adenauer, Albert the Great, Thomas Aquinas, and the two Augustines (Hippo and Canterbury) have in common? Or Bach, Bacon, Becket, Bede, Benedict, Bernini, Bonhoeffer, and Borromeo? What about Calvin, Caravaggio, Charlemagne, Columbus, Constantine, and Cromwell? Or, to stop this promiscuous alphabetizing, what's the thread linking Dante, William Wilberforce, Galileo, Dominic, Joan of Arc, de Gasperi, Luther, Rublev, Thomas More, John Wesley, Mozart, and Hieronymus Bosch?

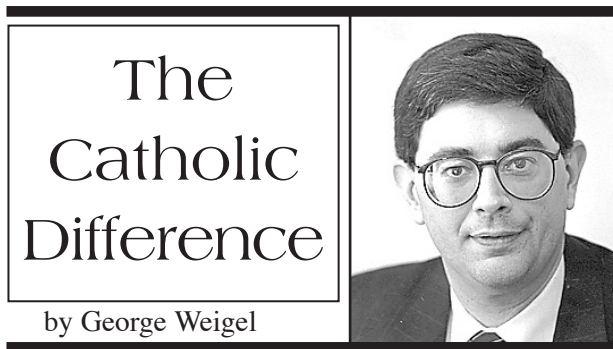
The envelope, please.

And the answers are:

1) They are all Christians who, acting precisely as Christians, had a profound impact for better or worse (and sometimes for both) in making "Europe" what it is today.

2) Their contributions to Europe's evolution as a continent committed to freedom, human rights, democracy, and the rule of law were willfully omitted from the preamble to the new European constitution, which takes the strange position that Christian culture had no significant impact on the civilizational formation of today's European Union.

Is Europe "Christophobic"? Neither the formulation nor the suggestion are mine; rather, they come from one of the world's foremost international legal scholars, J.H.H. Weiler of New York University, a practicing Orthodox Jew. I think Professor Weiler is right, at least in terms of European high culture and European public life. I'd take his claim one step further, though, and suggest that Europe's present incapacities—including the demographic suicide that is stripping the continent of population at a rate unseen since the Black Death in the 14th century—are related to its Christophobia. And that, in turn, is a by-product of what happened in the most influential intellectual circles in 19th century Europe, when atheistic humanism jettisoned the



God of the Bible in the name of human liberation.

That, at least, is the argument I unwind in my new book,

The Cube and the Cathedral:

Europe, America, and

Politics Without God (Basic

Books). In retrospect, it was a

1997 visit to the "Cube" —

the Great Arch of La

Défence, a starkly modernist

human rights monument in

Paris—that got me to thinking about these things. The

guidebooks I consulted all boasted that the Cathedral of

Notre-Dame, towers and steeple included, would fit com-

fortably inside the Great Arch. So some questions occurred:

what culture would better protect human rights and secure

the moral foundations of democracy? The culture that pro-

duced this stunning, rational, symmetrical, but essentially

featureless cube? Or the culture that produced the gargoyles

and flying buttresses, the stained glass and holy "unsame-

ness" of Notre-Dame and the other great Gothic cathedrals

of Europe? Who could give a better account of their com-



A robust Christianity in America could help show the way to a rebirth of civilizational morale throughout the West.

mitment to the freedom of others today—the people of the Cube, or the people of the Cathedral?

These questions are immensely important for the United States as well as for Europe. Here, as well as in the countries from which America first grew, prominent voices argue that the God of the Bible is a threat to human freedom and that Christian moral conviction has no place in the public square. Here, as well as in Europe, courts and bureaucracies attempt to impose a utilitarian ethic on society—which, truth to tell, more than a few of our fellow-countrymen endorse. There's too much blather these days about "Red America" and "Blue America," but the affinities between Blue America and Europe—ideological, cultural, demographic—are too striking to be merely accidental. (Moreover, there's our neighbor to the north, Canada,

which is, for all intents and purposes, a European cultural salient in North America: the Ice Cube, if you will.)

Is Europe finished? Not necessarily. In *The Cube and the Cathedral*, I sketch briefly a scenario in which Europe is

revitalized through the new evangelization. But that's precisely what it will take to bring Europe out of its present political, cultural, and demographic nose-dive: a rediscovery of the Christian roots of European civilization. A robust Christianity in America, capable of translating religiously-informed moral principles into a vocabulary that can be engaged by all men and women of good will, could help show the way to a rebirth of civilizational morale throughout the West.

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

Divine titles and activities bear witness to our humanity

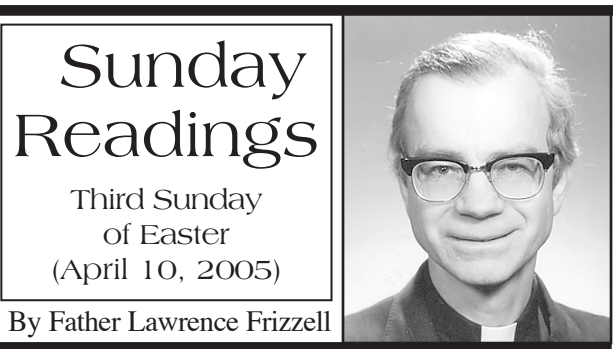
Readings: Acts 2:14,22-33; Ps 16; 1 Pt 1:17-21; Lk 24:13-35.

Our relationship with God is expressed in the titles by which we address Him in prayer. The titles "Creator" and "Judge" point to our origins as creatures and to our responsibility as bearers of the divine image. Both titles stress the fact that we are subjects who owe obedience to a supreme sovereign; the experience of many peoples leads the Church to call God our King or Lord, whose rights flow from the divine prerogatives as Creator. Through the covenant people share an intimacy with God that allows us the privilege of using the title "Father." Just as the other titles instill the sense of awe (or reverence, rather than the ambiguous term "fear") and distance, the concept of parenthood brings an appreciation of divine love and forgiveness.

St. Peter helps us to keep both dimensions of the relationship in wholesome tension so that its complexity is not obscured. "Now if you invoked as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning..." (1 Pt 1:17).

The sacrificial death of Jesus is the basis for our confidence that God forgives the enormity of sin and adopts us as his children. "You were ransomed...with the precious blood of Christ, as of a spotless, unblemished lamb" (1:18-19).

In the Acts of the Apostles, the first sermon of St. Peter reflects upon the responsibility of the Jewish leaders in Jerusalem for the death of Jesus, emphasizing that this event was part of the divine design for the forgiveness of sin and the gift of the Holy Spirit



(2:23 and 38). The sermon is not an accusation of absent parties, but is addressed to those living in Jerusalem (2:14) as a call to understand the meaning of God's triumph over sin in the resurrection of Jesus. These words of St. Peter are not merely an indictment for a particular crime, but constitute an instance of human responsibility for sin and the need we all have for divine forgiveness. "Christ in His boundless love freely underwent his passion and death because of the sins of all people, so that all might attain salvation" (Vatican II, Declaration on Non-Christian Religions #14).

The Gospel continues St. Luke's portrayal of Jesus as a pilgrim who came to Jerusalem according to the Father's will (see 9:51). The two disciples, who fail to recognize the risen Jesus, hear His

response to the question about divine purpose in His death. "Was it not necessary that the Messiah should suffer these things then enter into his glory?" (24:26). With the hospitality typical of the culture, they invite Jesus to join them for the evening meal. Suddenly the Guest becomes the Host; Jesus took the bread, said the blessing, broke it and gave it to them. Only then did they recognize the Master and they marveled at His teaching, which opened for them the meaning of the Scriptures in relation to His work.

Although we cannot be certain that this Gospel passage describes the Eucharist as such, St. Luke does wish his readers to learn here that there is an intimate bond between the Word and Sacrament. Our liturgy is the privileged context for learning the profound meaning of the Scriptures because we believe that Christ is present both in God's Word and in the Sacrifice-and-Sacrament. As risen Lord, "Christ is always present in his Church, especially in her liturgical celebrations" (Vatican II, Constitution on the Sacred Liturgy #7). No longer a stranger, He shows us the way to conduct our lives with

reverence for the Father as Creator and Judge during the time of our earthly pilgrimage. He forgives our sins and challenges us to walk in the new life the Father has bestowed upon us in the Holy Spirit (see Rom 6:4).

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

God forgives the enormity of sin and adopts us as His children.



Great tradition of serving immigrants still thriving

Immaculate Conception, Elizabeth

BY BRIAN FORES
Staff Writer

Immaculate Conception Parish, Elizabeth, which began as a mission of St. Mary Parish in May of 1904, ministers to the complex and ever present needs of new immigrants, largely from central and South America.

"We have mostly Colombians, but there are others from Ecuador, the Dominican Republic and Costa Rica—you name it," says Father Jorge Chacon, pastor.

He explained that the parish, which has 1,170 registered families, is about 70 percent Hispanic and 25 percent American. He added that the parish is the spiritual home to a number of Haitians, and small number of Filipinos.

"Many of the Haitians who are parishioners here, now professionals who have attained a high degree of success, were once students of the parish school before it closed," Father Chacon said.

Describing the people of the parish, he noted, "This is an inner-city parish. Immigrants constantly come and go. When they arrive here in the U.S., many move to the 'port' [Port Elizabeth] section first, near St. Patrick's Parish. Then some eventually move here—a sort of second step in their journey."

Father Chacon said that the constant flux of parishioners is part of the challenge of being pastor at Immaculate Conception. "The difficulty is having a permanent and stable parishioner base. After two or three years, people move, there are no roots here," he added.

"The most important thing when they come here, and I don't care how long they are here for, is that they take ownership, not of Immaculate Conception, but of their Catholic identity. Wherever they go, they should find a church for them," he said.

Father Chacon commented that, while the majority of the parish consists of relative newcomers, there is a small portion of those who have remained at Immaculate Conception throughout the years. Among them is Mary O'Sullivan, a parishioner of 52 years.

O'Sullivan, who is a co-chair of the Veronica McDevitt Rosary Society, named after a devoted past president, also volunteers as music minister for the parish.

A retired science teacher at Roselle Park middle and high schools, she minored in music during college. O'Sullivan began simply by filling in as the organist. Since her retirement, she has been able to assume the full duties of music minister, directing the English and Spanish choirs, and working to establish a third, bi-lingual choir.

Describing the parish, O'Sullivan told the story of a man who works in the area, attending daily Mass at Immaculate Conception.

Though he is from a much more affluent area of the county, she said, he prefers to attend Immaculate Conception, because of the "warm and welcoming" atmosphere he finds here.

The church also has two chapels open to the public. Busy office workers often stop in for a brief moment of reflection and prayer throughout the day.

Cyndi Wilson, a fellow Rosarian and parishioner of 30 years, serves as a Eucharistic minister, lector, religious education teacher, and is involved in many other ministries. She is currently learning Spanish, "because we have so many Spanish-speaking people in our parish, and we need to be able to speak to one another."

Wilson, who is African-American, noted, "When I came here, this parish was mostly Irish and Italian. Now it is predominantly Hispanic, with some people from the Philippines.

"As I watched the parish change, I witnessed times when things were not always so comfortable... Finally, a number of years ago, we resolved to do something about it. We all got together in the parish hall—people from all the various ethnic communities within the parish—

and decided we had had enough. Everyone realized we're all supposed to be God's children, and from this day forward, we would do everything in our power to be one family."

Helen Smid, a life-long parishioner, parish trustee and volunteer in many other areas, noted, "This is a parish I feel privileged to belong to, because of our people and priests." In addition to Father Chacon as pastor, Father Aurelio Yañez serves as parochial vicar.

Smid said she believes the parish's main mission is to serve the needs of the most recent immigrants. "We serve as a guide for people who have come to us in need of job advice or health advice. There is a network to help these people, and we

Apostolate of the Archdiocese of Newark for six years. He became pastor of Immaculate Conception in February of 2000.

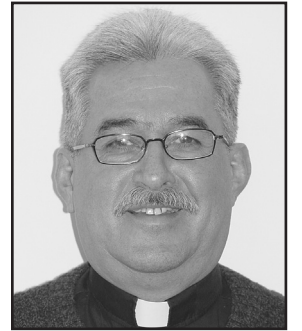
Explaining that many Hispanics come from countries where Catholicism is the predominant religion, he noted, "They receive the sacraments, but they don't have any formation. They come here, a multi-cultural society, and they are sometimes easily swept away by other religions or churches. It's easy for them to get confused, because many haven't had enough formation. In the Latin American church, there is a profound need for evangelization," he emphasized.

Father Chacon said the other area where immigrants need help is in their cultural transition to the United States. "Many are undocumented, and suffer horrible discrimination and abuses. They are hired illegally, often in construction, because they are skilled with their hands. Someone might hire them for 10 or 20 days, and then pay them nothing or next to nothing. But the workers do not complain, because they are afraid. This is the great cry of injustice in the immigrant Hispanic community," he said.

Father Chacon remarked that he does everything he can to educate anyone who comes to the parish by holding seminars in Spanish featuring lawyers and local councilmen as guest speakers. He said the main point he tries to underline is that "even though they are undocumented, they have certain protections and rights under the law."

The parish nurtures the Hispanic community in other ways too, hosting many ministries in Spanish such as a Rosary Society, a seniors club, a prayer group, young adult ministry and a ministry for married couples. The parish hosts classes in Christian Foundations in Ministry (C.F.M.) in Spanish, and has a Society of the Divine Child (El Divino Niño), which originates from Columbia, and is devoted to helping the poor.

Meet the Pastor



Fr. Jorge E. Chacon

Age: 60

Date of Birth: December 9, 1944

High School: Jose Jimenez Cisneros High School, Ibague, Colombia (run by Franciscans)

College/Seminary/Graduate School: Minor Seminar of

Laceja; Major Seminary of Ibague

Date of Ordination: October 6, 1974, Ibague

Hero: My father, Jorge

Favorite Saint: Francis of Assisi

Favorite Food: French and Italian

Favorite Subject in School: History

Favorite Opera: *Così fan tutte* by Mozart

Last Books Read: *Living to Tell the Tale* by Gabriel Garcia Marquez and *All the Pope's Men* by John Allen

Proudest Moment: Ordination

Occupation if I weren't a

Priest: Architect



This large stained-glass window adorns the front the church. In it, Saint Bernadette, the messenger of the Immaculate Conception, prays to Our Lady of Lourdes.

Advocate photo-Brian Fores

enable people to plug into that," she said.

Father Chacon is uniquely qualified to minister not only to the Hispanic community of Elizabeth, but in particular, to the Colombian population, for he arrived in the United States from Colombia nearly 25 years ago.

Since his arrival, he has served as pastor in various parishes with predominantly Hispanic populations, in particular, St. Brigid Parish, North Bergen, and Holy Rosary/St. Michael Parish, Elizabeth. In addition, he worked as Director of the Hispanic

The parish is growing in numbers every day, and the pastor is proud of the parish's successful RCIA program, which has received recognition from the Archdiocesan Office of Divine Worship for producing among the highest numbers of candidates each year. The parish also has a successful religious education program run by Diana Kelly.

The spiritual life of the parish is blessed by the prayers of people constantly stopping in at the two chapels. "Prayer is where people encounter Jesus—this is where they are spiritually nourished. I feel that people are really growing spiritually," he said.

Father Chacon is most happy that the people of his parish get along so well. "I don't have any tension. It's so peaceful." He noted that, even at pastoral council meetings, which he had once dreaded going to at other parishes because they were often difficult and divisive, he now enjoys. He concluded, "You can't drag me out of here, because I don't want to go."

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Tour explores archdiocese's art treasures

BY JOSEPH A. VANCIO
Special to The Catholic Advocate

Just before Christmas, the Zucchi family gifted the Heritage Tour of the Archdiocese of Newark with a 7x10 foot copy of Raphael's painting of the marriage of Mary and Joseph.

The magnificent copy of the original painting, encased in a gold

frame, is temporarily on display in the auditorium of the Archdiocesan Center, Newark.

The painting is part of the gift of a large collection of the Zucchi's paintings and sketches donated to the archdiocese that will form the basis for a planned Archdiocesan Heritage Art Center in Newark.

Edward V. Zucchi, Sr. is the son

of the late Victor Zucchi, artist and master craftsman, who created mosaics and paintings in St. John the Baptist Parish, Jersey City. The church is featured in the archdiocese's Heritage Tour itinerary this Spring. Victor Zucchi also decorated and painted many churches in New Jersey in the 1930s through the 1950s.

The Marriage of the Virgin

Mary was painted during Raphael's Perugia (Umbria, Italy) period when he studied with the famed painter Perugina from 1499 to 1508. Raphael was probably about 18 years of age when he completed this painting.

The painting depicts the marriage of Mary and Joseph surrounded by friends and suitors. It contains an artistic rendition of the magnificent Temple of Jerusalem. Raphael's name is on the temple a long with the date of the painting (1504) and his home of Urbino in Central Italy.

The Raphael original is in the

Brera Gallery in Milan, Italy. The Spring Heritage Tour, *Treasured Church of the Archdiocese of Newark*, will take place on Saturday, April 30 from 9:30 a.m. to 3:30 p.m. By popular demand, the tour of churches in Newark and Jersey City will be repeated.

The pre-paid cost of \$40 includes transportation, lunch and tour guide.

Seating is limited and early reservations are recommended.

Send a check, payable to the Heritage Tour, along with name and address to Heritage Tour, Archdiocese of Newark, PO Box 9500, Newark, NJ 07104-0500.



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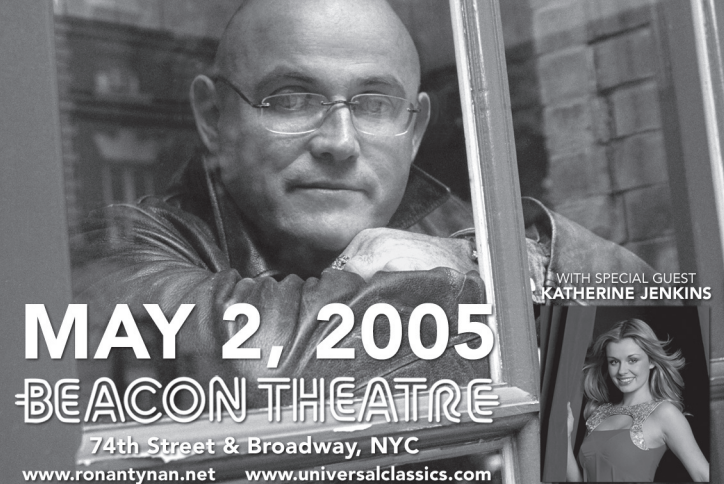


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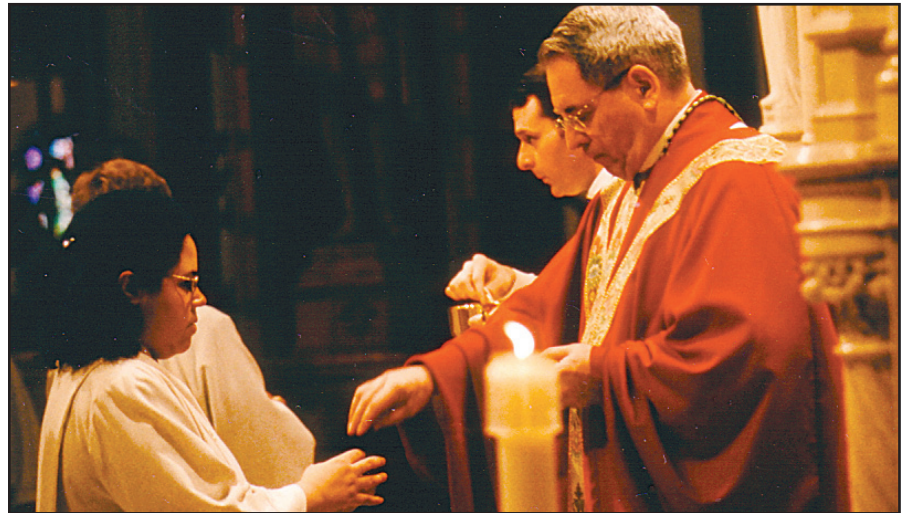
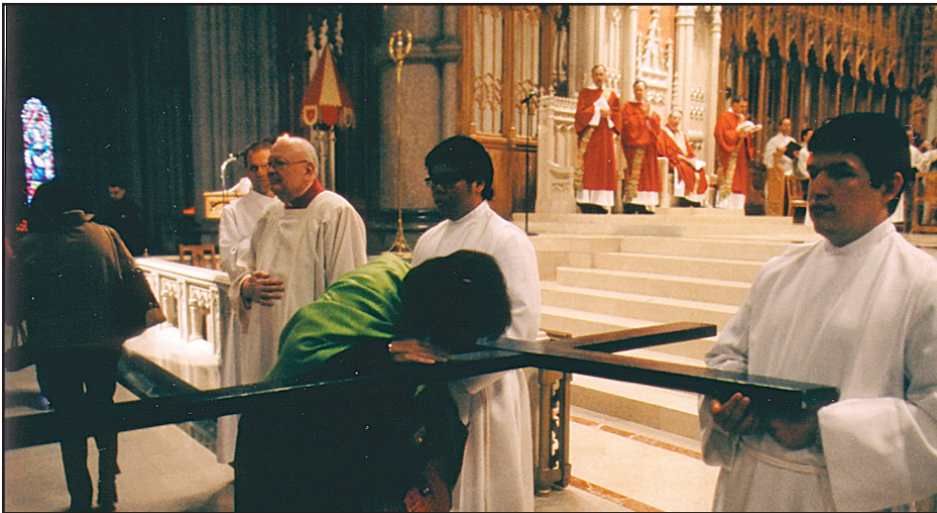
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Advocate photos-Frank Wood



SOMBER REMEMBRANCE—Archbishop John J. Myers led a Celebration of the Lord's Passion in the Cathedral Basilica of the Sacred Heart, Newark, on Good Friday. A particularly moving part of the service was the Veneration of the Cross. Distributing Communion with the archbishop is Father James Sheehan.



Advocate photo-Ward Milele

HOLY THURSDAY—After Communion was concluded at the Evening Mass of the Lord's Supper, the eucharistic bread that remained was solemnly carried in procession to the altar of repose in the Lady Chapel. Archbishop Myers carried the Eucharist to the chapel where he was joined by the faithful. To the right of the archbishop are Rev. Mr. Thomas P. Quinn, deacon, and Msgr. Richard Groncki, rector. The Cathedral Basilica remained open for adoration before the Blessed Sacrament.



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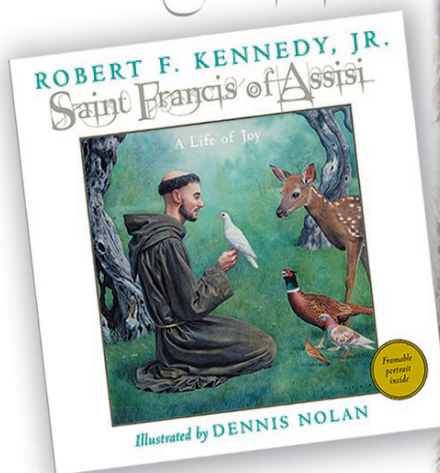


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Russia	July 5-17	Father Armand Mantia
FRANCE (Lourdes, Lisieux, Paris)	October 15-22	Father Joseph Astarita
GREECE	September 16-24	Monsignor Robert Harahan
IRELAND	August 18-28	Father Frank McNulty
IRELAND plus SCOTLAND	October 1-12	Father George Reilly
ITALY (Spanish Speaking)	April 21-May 1	Father Benny Prado
ITALY (Southern Italy plus Rome)	October 21-29	Father Bill Mahon
PORTUGAL and SPAIN	July 30-August 10	Father John Laferrera
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Seton Hall University unfurls new flag

SOUTH ORANGE-Seton Hall University, South Orange, recently unveiled its new flag during Charter Day. The celebration honors the day the state granted Seton Hall College a charter in 1861.

The flag, a symbol of the University's commitment to moral education and the Catholic faith, represents the coats of arms of both the Seton family and the Archdiocese of Newark, which combined form the University coat of arms.

According to Msgr. Robert Wister, D.Eccl., chair of Seton Hall's department of Church history, the original colors and designs, as a tribute, have been counterchanged on both coats of arms.

The three crescents on the Seton Hall coat of arms represent three villages on the water in Scotland — the "Sea Towns," a possible origin of the Seton family name.

The royal family of Scotland later honored the Setons by adding the design that borders the crescents.

The blue and silver waves are taken from the

Archdiocese's coat of arms and represent the rivers of New Jersey. The blue and white represent the University's colors on the new flag.

"The new flag will be a testament to the legacy of pioneers and future generations of the Seton Hall family," said Msgr. Robert Sheeran '67, University president. "It will provide an opportunity to

show the spirit of Seton Hall in a more colorful way than ever before." He added that the flag will be prominently displayed on campus.



Scholarships make history

UNION- For the first time in the history of St. Michael School, students have received a total of \$78,200 in scholarship offers from five top high schools.

The offers include Mother Seton Regional High School, Clark, \$20,000 over four years for three students; Union Catholic Regional High School, Scotch Plains, \$4,000 over four years for two students; Benedictine Academy, Elizabeth, \$38,700 over four years to four students; Seton Hall Preparatory School, West Orange, \$4,000 over four years to one student and Roselle Catholic High School, \$11,500 over four years to three students.

All of the students were accepted to at least one of their choices.

"We are very proud of our students and all of their achievements," said Adele K. Ellis, principal. "The faculty and staff focus on fostering academic success while nurturing all the talents each child possesses," she added.



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Academy addition gets an A+

BY BRIAN FORES
Staff Writer

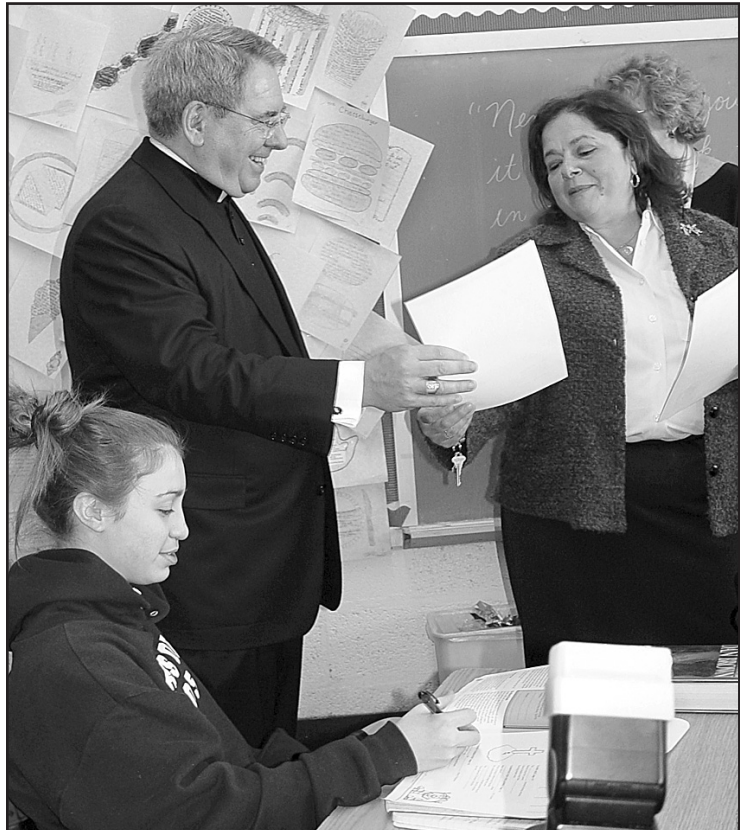
HILLSDALE-Archbishop John J. Myers recently visited St. John Academy for a tour of their new addition, which includes a library, computer room and four new classrooms. Existing space was also reconfigured to include separate art and music rooms.

The archbishop visited several classrooms and talked with students, sharing experiences from his youth and discussing the Lenten season.

Later he celebrated Mass with three of the school's co-sponsoring pastors, Msgr. Philip Morris of St. John the Baptist Parish, Father Ward Moore, St. Andrew Parish, Westwood, and Msgr. Robert Fuhrman, St.

Gabriel Parish, Saddle River. Students sang, presented the gifts and were lectors.

At the end of Mass, students presented Archbishop Myers with a rendering of St Margaret of Scotland.



Advocate photo- Brian Fores

Here, Archbishop Myers discusses the day's lesson plan with eighth grade teacher, Eugenia Absalom. Seated is eight-grader Amanda Bossard.

Going by the numbers

DEMAREST-Academy of the Holy Angels recently inducted several students into the Mu Alpha Theta Math Honor Society.

Inducted were senior Jessica Sweeney, and juniors Meghan Boswell, Cathleen Carris, Caroline Graham, Princy Pathickal, Julia Tolentino, Kelly Darvin, Elizabeth Guenther, Jisha Jacob, Mary Larsen, Alison Marchione, Kelly Moran, Ann Payappilly, Suzana Saric, Adriana Svenjak and Charmaine Tangonan.

Spring 2005

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TIME WELL SPENT-The Investment Club of Marylawn of the Oranges, South Orange, recently visited Wall Street and the New York Stock Exchange. Tony Loviscek, a professor at Seton Hall University's Stillman School of Business, took the students on a tour. Making the trip were, left to right, Andrea Adeuss, Anica Regis, Olayink A. Oyawusi, Cassandre Toussaint, Ijcoma Eze, Dr. Loviscek, Jennifer Lopez, Krystien Bell, Lesanna Morton, Morgan Gaynor, Ashley Powell, Samantha Braham, Rachelle Udeugu, Mary Codada and Mrs. Mary O'Connor, assistant principal.

'Playing' the market

TENAFLY-Jack Campbell, a third grader at Our Lady of Mount Carmel School, Tenafly, came in first place in the fourth and fifth grade division of a statewide essay contest sponsored by the Securities Industry Foundation for Economic Education.

The eight-year-old was honored at a UBS Financial awards luncheon in Weehawken, where he received a savings bond, trophy, certificate and T-shirt.

His essay described his investment strategy and products of parent companies as part of the fall semester worldwide Stock Market Game.

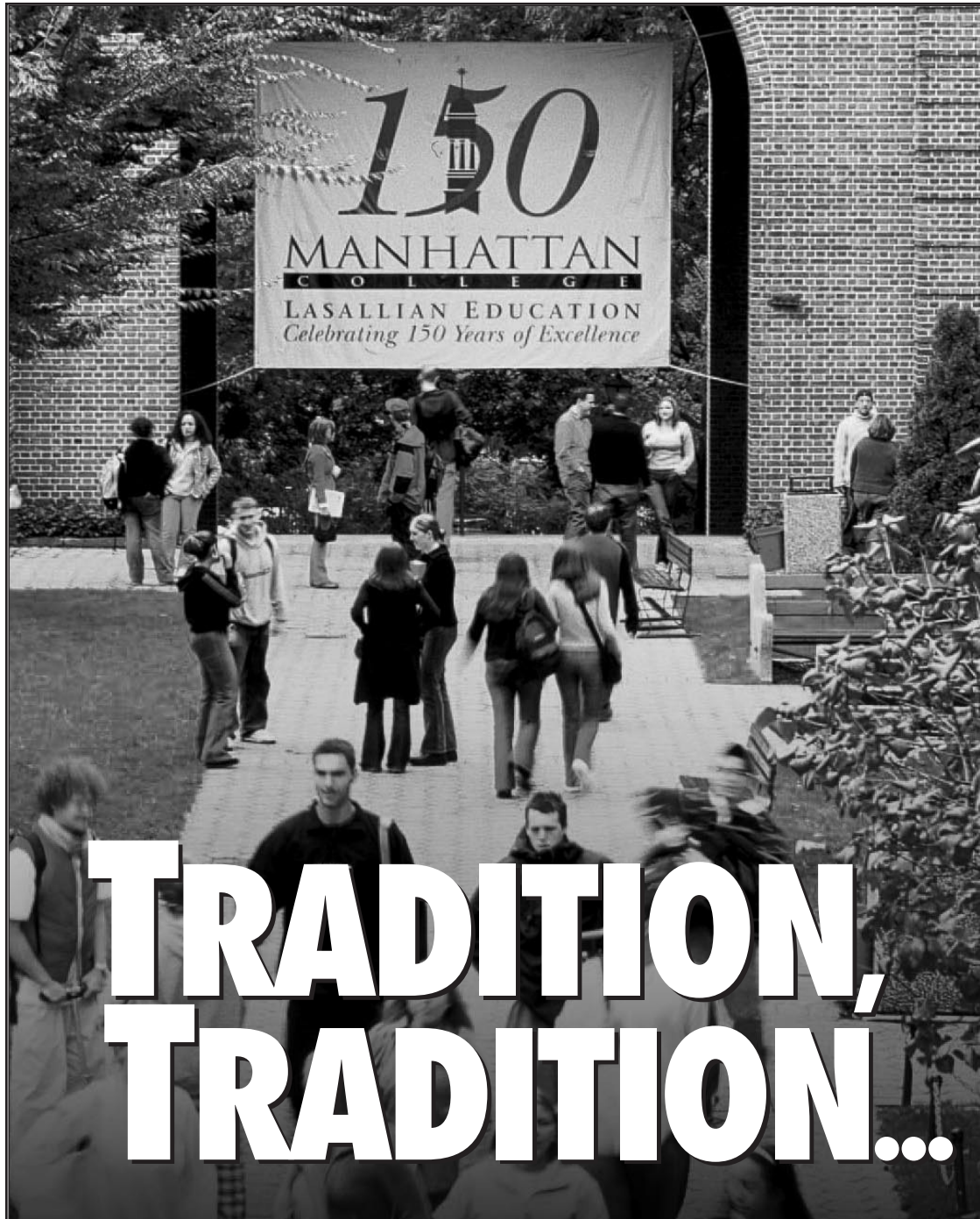
The game provided much educational value to the youngsters from Our Lady of Mount Carmel School. The students learned what a stock is, how the markets work and how to research stocks and read charts. They also learned something about how the price of oil, the presidential elections, the value



Jack Campbell with his award.

of the Euro in relation to the dollar, and world news all impact the value of a company stock price.

The young Campbell's team, the Money Makers, performed the best at Mount Carmel. Working with a \$100,000 fund, they achieved more than a 15 percent annual return and they were prominently ranked in the state.



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Advocate photo-Ward Miele

HOLY WEEK BEGINS—During the Chrism Mass on March 21 at the Cathedral Basilica of the Sacred Heart, Newark, Archbishop John J. Myers “breathes” over the Oil of Chrism and recites the prayer of consecration. Also during the Mass, priests of the Church of Newark renewed their commitment to priestly service.



Advocate photo-Frank Wood

PRO-LIFE PRESENCE—Faithful from throughout the Archdiocese of Newark participated in the annual Good Friday Stations of the Cross and Life Procession in Englewood that ended at an abortion clinic where an estimated 1,500 abortions are performed annually. The Rosary was also recited at the peaceful and prayerful event.

New Jersey Right to Life dinner nears

AREA—New Jersey Right to Life (NJRTL) will hold its annual banquet dinner on Thursday, April 14 from 6:30 to 10 p.m. at the East Brunswick Hilton.

Speakers include Rabbi Daniel Lapin, rabbinic scholar, author and president of Toward Tradition; Kate O’Beirne, Washington editor of National Review magazine

and frequent guest on CNN’s Capital Gang, and Father



Richard Neuhaus, author and speaker and president of the Institute on Religion

and Public Life.

Because it is a gubernatorial year in the Garden State, NJRTL will conduct a straw poll at the dinner. All the gubernatorial candidates have been invited to attend.

Music will be provided by Gospel singer Adrienne Reedy.

Seating is on a first-come, first-served basis and early registration is recommended.

‘Art is louder than words’

ORADELL—The Department of Fine and Performing Arts Division, in conjunction with the Student Government Association at Bergen Catholic High School, will present “Art

Is...Louder Than Words” in the renovated Crusader Hall cafeteria on Friday, April 8, at 7 p.m.

Tickets, at \$25 per person, may be obtained by calling (201) 634-2217.

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Dr. Hahn is Professor of Theology and Scripture at Franciscan University of Steubenville, Ohio and founder and director of St. Paul Center for Biblical Theology. His doctorate in Biblical Theology is from Marquette University. An ordained Presbyterian Minister, Scott entered the Catholic Church at the Easter vigil, 1986. He is the author of several books, including *The Lamb’s Supper*.



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MISSION NEWS

HCA

Holy Childhood Association

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The Holy Childhood Association (HCA) has a new website for kids and a new mission education program designed for schools, parishes and families — HCA AROUND THE WORLD. Contact your local mission office for more information about getting your “passport to adventure” or log onto www.worldmissions-catholicchurch.org.



For more than 160 years, children in the United States have made a *real difference* in the lives of children in the Developing World through their prayers, sacrifices and financial help. *Won’t you, too, offer prayer and sacrifice to help the smallest among us learn about the love of Jesus?*

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...a pontifical Mission Society

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Pope called home

Continued from page 1

Let us pray for him," Archbishop Leonardo Sandri, a top official of the Vatican's Secretariat of State, told the crowd.

Navarro-Valls later said, "The Holy Father's final hours were marked by the uninterrupted prayer of all those who were assisting him in his pious death and by the choral participation in prayer of the thousands of faithful who, for many hours, had been gathered in St. Peter's Square."

The spokesman said those at the pope's bedside at the moment of his death included: his personal secretaries, Archbishop Stanislaw Dziwisz and Msgr. Mieczyslaw Mokrzycki; Cardinal Marian Jaworski, the Latin-rite archbishop of Lviv, Ukraine, and a longtime personal friend of the pope; Polish Archbishop Stanislaw Rylko, president of the Pontifical Council for the Laity; and Father Tadeusz Styczen, a former student of the pope's and director of the John Paul II Institute at Lublin University in Poland.

Also present were the three nuns who cared for the pope's apartment, the pope's personal physician and two other doctors and two nurses, the spokesman said.

About 90 minutes before the pope died, Navarro-Valls said, the cardinals and priests at the pope's bedside began celebrating the Mass for Divine Mercy Sunday. During the course of the Mass, he said, the pope received Communion and the anointing of the sick.

With the crowd estimated at 100,000 people, another prayer service began at midnight, led by Archbishop Paolo Sardi, an official in the Vatican Secretariat of State, who said, "This is a holy night of vigil and prayer in memory of our beloved Pope John Paul."

Vatican Radio interrupted regular programming, and the radio's program director, Jesuit Father Federico Lombardi, celebrated Mass in Latin.

The Italian Parliament lowered its flag to half-staff after the pope's death was announced.

In Warsaw, the capital of the pope's native Poland, the pope's death was marked by the tolling of church bells and the sounding of air-raid sirens. On Polish TV, several commentators were in tears as they announced the pope's death.

The 84-year-old Polish pontiff had been hospitalized twice in recent weeks for spasms of the larynx, and in late February he underwent a tracheotomy to make breathing less difficult. Doctors inserted a nasogastric feeding tube to aid nutrition March 30.

The evening of March 31, the pope's infection caused a high fever and septic shock, which brought on heart failure. He was treated immediately with antibiotics and respiratory equipment that had been installed in the papal apartment, and his condition stabilized temporarily. But in his statement early April 1, Navarro-Valls made it clear the pope's condition was deteriorating.

On the evening of March 31, the pope received the "holy viaticum," a reference to the Eucharist given when a person is approaching death, the Vatican said. It was the pope himself who decided to be treated at the Vatican instead of being taken to the hospital, said Vatican spokesman Joaquin Navarro-Valls.

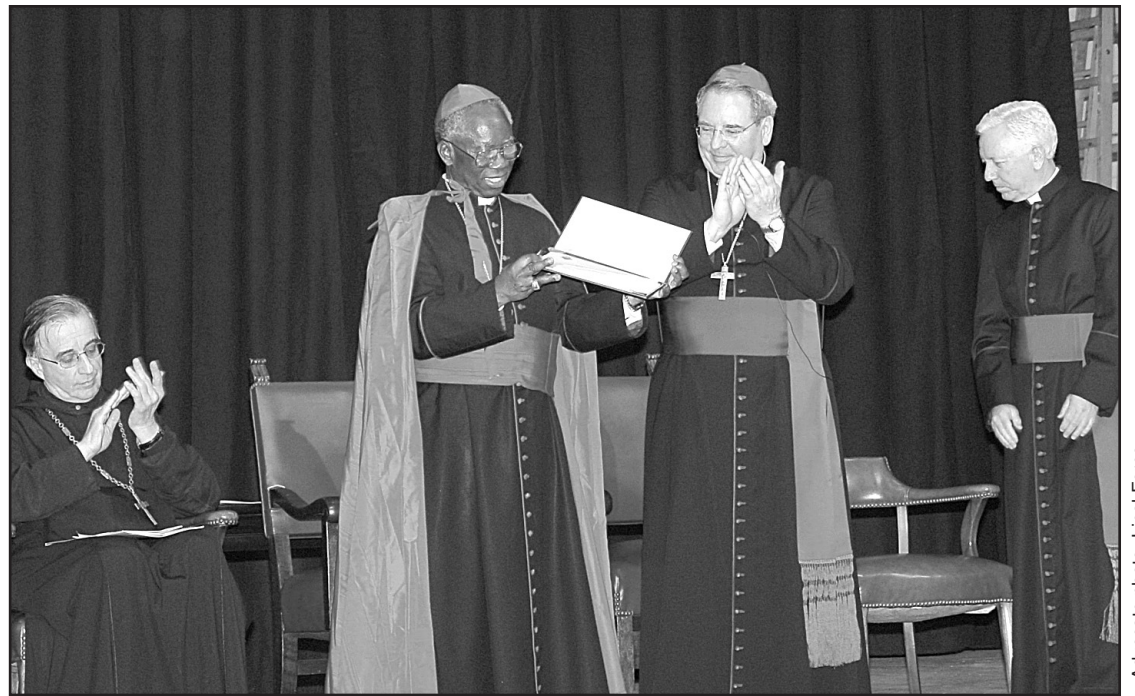
Cardinal Mario Francesco Pompedda, who visited the dying pope, described the scene in the pope's bedroom: Assisted by several doctors and his personal staff, the pontiff lay serenely on a bed in the middle of his room, comforted by cushions, occasionally opening his eyes in greeting to the handful of visitors allowed inside.

At his last, poignant public appearance at his apartment window March 30, the pope greeted pilgrims in St. Peter's Square and tried in vain to speak to them. After four minutes, he was wheeled from view, and the curtains of his apartment window were drawn for the last time.

The pope's death ends a history-making pontificate of more than 26 years, one that dramatically changed the church and left its mark on the world. Many observers consider Pope John Paul an unparalleled protagonist in the political and spiritual events that shaped the modern age, from the end of the Cold War to the start of the third millennium.

For the Church, the pope's death set in motion a period of official mourning and reflection that will culminate in the election of his successor. Pope John Paul's funeral, expected to be attended by world leaders from far and wide, will take place four to six days after his death.

Cardinals were already making their way to Rome to participate in a papal conclave or election, scheduled to begin 15-20 days after his death. The 183 members of the College of Cardinals were to participate in preliminary discussions before the election, and the 117 cardinals under the age of 80 were eligible to vote in the closed-door conclave.



Cardinal Arinze accepts his honorary doctor of humane letters degree from Seton Hall University as Archbishop Myers, Msgr. Robert Sheeran (far right), president of Seton Hall University, Abbot Melvin J. Valvano, O.S.B (far left) of the Newark Abbey, and the congregation give him a round of applause.

Arinze

Continued from page 1

Beginning with a reference to the Year of the Eucharist, which was proclaimed by the pope to begin this past October, His Eminence asked the audience to share some reflections with him.

Discussing the nature of the Eucharist, he called it the "high point and center" of the Catholic faith and pointed out that the transubstantiation of the bread and wine into Jesus' body and blood is literal, making "Christ totally present." He also emphasized that "the Son of God ... took on human nature, for love of us."

The Holy Eucharist, the cardinal noted, "prepares us for mission," explaining that as Christians, we are called to evangelize not just in "new" places, but throughout the entire mandate of the Church, including regions where the Church is already established and in our own dioceses and parishes.

A parish, he continued, "is a community of faith, worship and service" and not just a somewhere to teach catechism. "At the end of Mass," he said, "we are sent. ... [This] doesn't mean, go now and rest, but, go now and live what we have celebrated, share what we have received. ... Get going!"

Cardinal Arinze indicated several areas in which we can spread the mission of the Gospel.

Catholic schools—"not only in name, but in content too"—are integral, he said, in creating for young people a "dynamic and healthy synthesis between religion and life, between Church and society, between being

Catholic and a good citizen."

The cardinal went on to commend St. Benedict's Prep and the Archdiocese of Newark for its efforts in providing quality Catholic education to the youth of the local Church.

He also stressed the importance of the connection between being a Christian and the implications this has on being a responsible citizen, doing one's best to bring the values of faith to public life.

"While we are preparing to go to heaven, we must be good citizens on this earth," he commented.

"Solidarity with the poor" is another important facet of evangelization, as well as being a precept of the Catholic faith.

"Go now and live what we have celebrated, share what we have received. ... Get going!"

—Francis Cardinal Arinze

"The last judgment will be based on how we showed solidarity with the hungry, thirsty, strangers, the naked and those in prison," said Cardinal Arinze, adding that Christians who help their fellow brothers and sisters in need are "not just social workers, they are witnesses of Christ. ... They are living out the eucharistic celebration."

Lastly, the cardinal cited interreligious dialogue as crucial in fostering "good will and mutual respect" and understanding between people of different faiths.

He noted that while "we don't impose Christianity on anybody ... Christians have an obligation to share the Gospel of Christ with anyone who freely wants to listen."

Tying together the Eucharist

and the mission of evangelization, Cardinal Arinze asserted, "The more closely we are united with Christ, the more apostolic fruit we can bear. ... The Holy Eucharist is the source of this.

"In the Church, there are no spectators—everyone is a player," he stated.

After the cardinal's talk, he was awarded an honorary Doctor of Humane Letters degree from Seton Hall University.

Msgr. Robert Sheeran, president of the university, praised Cardinal Arinze for his prolific ministry—"from Africa to the world"—and his many achievements, always carried out with "heart, soul and intellect." He observed that in receiving the honorary degree, His Eminence "bring[s] honor to the university."

At the end of the program, members of the Nigerian Women's Rosary Crusade from St.

Mary of the Immaculate Conception Parish, Newark, and other parishes performed a traditional native song and dance for the guest of honor.

Irene Okeke-Igbokwe, parishioner at Our Lady of Sorrows Parish, South Orange, as well as Our Lady of the Assumption Parish in Lagos, Nigeria, attended the event with her husband, Dr. Eric Igbokwe.

Calling Cardinal Arinze a personal friend, Okeke-Igbokwe said, "He is a man sent by God to the world.

"He has touched so many lives, especially as president of interreligious dialogue. He used that medium to convert many people to Catholicism," she added.

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UPCOMING SEMINARS

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Union - Roselle

April 8, 9:00 AM
Cavalier Diner
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Cross St./St. George's Ave.

Union - Elizabeth

April 21, 9:00 AM
Tropicana Diner
545 Morris Ave.
Cross St./North Ave.

Union - Union

May 19, 9:00 AM
Huck Finn Diner
2431 Morris Ave.
Cross St./Burnet Ave.

Essex - Bloomfield

April 12, 9:00 AM
Nevada Diner
293 Broad St.
Cross St./Benson St.

Essex - Maplewood

April 26, 9:00 AM
Maplewood Diner
1473 Springfield Ave.
Cross St./Chancellor Ave.

Essex - Bloomfield

May 10, 9:00 AM
IHOP
1129 Broad St.
Cross St./Watchung Ave.

Bergen - Fort Lee

April 14, 9:00 AM
Red Oak Diner
2191 Fletcher Ave.
Cross St./Bridge Plaza North

Bergen - East Rutherford

April 19, 9:00 AM
Candlewyck Diner
179 Paterson Ave.
Cross St./Hackensack St.

Bergen - Northvale

April 21, 9:00 AM
Northvale Classic Diner
247 Livingston St.
Cross St./Paris Ave.

Bergen - Hackensack

April 26, 9:00 AM
The Coach House Diner
55 Route 4 East
Cross St./Hackensack Ave.

Bergen - Fairlawn

May 11, 9:00 AM
Land & Sea Diner
20-12 Fairlawn Ave.
Cross St./Pollitt Dr.

Bergen - Fort Lee

May 12, 9:00 AM
The Plaza Diner
2045 Lemoine Ave.
Cross St./Main St.

Bergen - Ramsey

May 19, 9:00 AM
Horizon Diner
726 Route 17 North
Cross St./after Lake St. Exit

Catholic Home Missions Appeal set April 23-24

NEWARK—The Archdiocese of Newark will participate the weekend of April 23-24 in the annual Catholic Home Missions Appeal to help Catholics in remote areas nationwide.

“If you have ever visited eastern Kentucky or Tennessee, driven through rural Georgia, Alabama, or Mississippi, spent time on the Mexican border, or passed through scattered small towns in Wyoming, Montana, or Oregon, you have been in mission territory.

The Church is quite fragile in many parts of the United States where Catholics are a small minority. The Archdiocese of Newark supports missions in Puerto Rico, Connecticut, Massachusetts and other areas.

To best illustrate the matter, statistics show, the Archdiocese of Anchorage has only 19 active priests to cover 62 parishes and missions; the Diocese of Lubbock in the Texas panhandle has 34 priests to cover 62 parishes and missions, and there are 70 priests in Utah, 57 in Idaho, and 45 in Wyoming.

For more information, contact the Secretariat for the Home Missions at (202) 541-5400 or visit www.usccb.org/hm.

College plans open house

BLOOMFIELD—Bloomfield College will host an open house for transfer students and adult students on Wednesday, April 20 from 5:30 to 7:30 p.m. in the College Center, 198 Liberty St. Free parking is available in the parking lot across the street.

Prospective students are encouraged to bring a completed application and their college transcripts to get an instant admission decision. Financial aid award estimates will be available to those who bring their 2003 tax information.

Bloomfield College offers flexible day, evening and weekend classes.

For more information or to reserve a place, call the Office of Enrollment Management and Admission at (973) 748-9000 ext. 230 or 1-800-848-4555, e-mail admission@bloomfield.edu or visit www.bloomfield.edu/admissions/events.htm.

Inaugural Hall of Fame induction slated at SPP

JERSEY CITY—Nineteen individuals, including 13 athletes, five coaches and one manager, have been selected for induction in the inaugural class of the Athletic Hall of Fame at Saint Peter's Preparatory School, Jersey City.

The ceremony and dinner will take place Thursday, April, 28, 6:30-10:30 p.m., at Puccini's Restaurant, 1064 West Side Ave., Jersey City.

The inductees are Eric Atanda, '79 (soccer); Jim Barry, '61 (basketball); Gerry Bellotti, (football coach); George Blaney, '57 (basketball); Jim Brady, '54 (baseball); John Clune, '50 (posthumous) (basketball); Bill Cochrane (posthumous) (football coach); Wellington Davis, '61 (track); Rich Gronda, '59 (football); Jerry Halligan (posthumous) (basketball coach); Jim Hannan, '56 (baseball); Tim

Hawkes, '65 (football); John "Jackie" Hyatt, '49 (posthumous) (football); Roy Leenig (posthumous) (basketball coach); Father Earle Markey, S.J., '49 (basketball); Jerome Pedersen, '92 (posthumous) (manager); Lou Rettino, '59 (posthumous) (football); Joe Urbanovich, '65 (baseball and coach) and George Waddleton, '53 (basketball).

Tickets are available at \$100 per person. Also, there are opportunities to sponsor a Jesuit, an honoree, or other special guest for the evening, as well as to make a special gift to the Prep Scholarship Endowment in the name of one of the honorees.

Seating is limited, and the deadline for reservations is Friday, April 15. An invitation and reservation form can be downloaded from the news story that appears on the Saint Peter's Prep website at www.stpetersprep.org. Reservations should be mailed to: Athletic Hall of Fame Dinner, c/o Saint Peter's Prep Office of Alumni Relations, 144 Grand Street, Jersey City, NJ 07302.

World prayer for vocations

World Day of Prayer for Vocations takes place this year on Sunday, April 17.

Look for an article on vocations by Father Brian Plate, director of vocations for the Archdiocese of Newark, to be published in the April 20 edition of *The Catholic Advocate*.

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'Grease' coming to Don Bosco stage

RAMSEY- Several sets of brothers and sisters will team up on stage in the Don Bosco Preparatory School production of *Grease*, singing, strutting and dancing their way through America's most popular rock and roll musical.

Most of the girls attend Immaculate Heart Academy (IHA), Washington Township, while some attend The Academy of Holy Angels, Demarest, and DePaul Catholic High School, Wayne.

Richard Krakowski, a Don Bosco junior, was a contestant on TV's *Star Search*, and Nicholas Cutro, also a Don Bosco junior, performed, on Broadway in *The Full Monty*.

In addition, many of the Don Bosco and IHA seniors are veteran performers in school and local theater productions, and will culminate their final year in high school with lead roles in *Grease*.

Don Bosco will be transformed into Rydell High for performances on April 15, 16, 22 and 23 at 8 p.m. and April 17 at 3 p.m.

Tickets, which are \$12, are available at the door or call



FAMILY TIES- Eight sets of siblings are featured in the cast. Left to right, back row, Chris and Lauren Cafasso, Nicole and Chris Hallisey and Matt and Tim Faustini. Second row, Matt and Monica Ban, Jackie and Kristin Roche. Front row, Therese and John Mayer, Alice and James Simone, and Jessica and Rich Krakowski.

(201) 445-6663. Don Bosco Prep is located at 492 North Franklin Turnpike, Ramsey. Call (201) 327-8003 and the school website can be found at www.donboscoprep.com.

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Catholic Radio

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Religion on the Line
6 a.m. - WABC 770 AM
Mass
6:30 a.m. - WPAT 930 AM
La Hora Católica
8 a.m. - WADO 1280 AM
Catholic Heritage Hour
9 a.m. - WSOU 89.5 FM
Voices of Our World
10:45 a.m. - WSOU 89.5 FM
The Sunday Morning Mass
11 a.m. - WSOU 89.5 FM
Proclaim the Good News
12:30 p.m. - WCTC 1450 AM
Perspectives on the News
12:30 a.m.(Mon.) - WOR 710 AM

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

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

WLNY-TV Ch. 55
8:30 a.m. - Monday-Friday
9 a.m. - Sunday

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

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

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

EWTN
Live Mass 8 a.m. and noon
Monday- Saturday
Portuguese Mass 5:30 a.m. - Sunday
Mass from Our Lady of the Angels Monastery, 8 a.m. and midnight - Sunday

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Weekends - WNET Ch 13

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Ministry

COORDINATOR OF YOUTH MINISTRY

Our Lady of Mount Carmel Parish in Ridgewood, NJ, a growing, vibrant parish of 3,500 families, is seeking a part time or full time youth minister. The applicant must be a practicing Roman Catholic with a sincere respect and appreciation for young people. This person should be mature, yet young at heart, enthusiastic, with vision, and a can-do attitude, who is well-grounded. For more info, call (201) 444-2000.

Pro-Life Openings

ASSISTANT HOUSEMOTHER

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

Principal Position

Our Lady of Peace School, Fords, New Jersey, is seeking a Principal for the 2005-2006 school year. OLP School is fully accredited, and consists of Grades Pre-K thru 8 with 325 students.

Expectations: Participating Catholic, degree and certified in elementary or secondary administration, supervision, curriculum development, communication and leadership qualities approved by the Diocese of Metuchen Department of Education.

Mail credentials by April 15th to:

Search Committee
Our Lady of Peace School, P.O. Box 69
Fords, New Jersey 08863

Ministry

YOUTH MINISTER

St. Virgil Parish, Morris Plains, NJ, is searching for a full time or part time Youth Minister. Candidates should have a relevant degree in religious education. Preference given those with experience in youth ministry and catechesis. The Youth Minister is the director of one of the major ministerial departments of the parish and a member of the parish's catechetical team. The Minister is responsible to develop a faith community for the youth of the parish through a wide range of programs, including Confirmation, service projects and retreats. Salary and benefits are commensurate with education and experience. One year contract, renewable annually. Position could be filled by two part time ministers or a married couple. Contact: Monsignor James L. Fallon, Saint Virgil Parish, 250 Speedwell Ave., Morris Plains, NJ 07950.

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KEARNY- Lovely 3 room apt. on Belgrove Dr., near trans. \$850/mo. Utilities not incl. Avail. April 15th thru 30th. Woman preferred. For info call Lillian (201) 991-8299.

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Publishing



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The Catholic Advocate, the 100,000+ circulation, award-winning bi-weekly newspaper of the Roman Catholic Archdiocese of Newark, is seeking a dynamic and experienced individual to serve as Editor/Associate Publisher.

Successful candidate will be a practicing Catholic with knowledge of Church teaching and tradition who has 5-10 years of experience with demonstrated abilities in writing, editing, managing staff, production and circulation/distribution. Must also be a team builder and leader. Position requires active writing and editing, production supervision, as well as community relations and liaison with more than 400 parishes, schools and institutions within the Archdiocese. A special opportunity for the right person.

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NOVENAS

PRAYER TO ST. JUDE

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

J.C.

PRAYER TO ST. JUDE

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

D.S.

PRAYER TO THE BLESSED VIRGIN

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

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PRAYER TO THE BLESSED VIRGIN

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

PRAYER TO THE BLESSED VIRGIN

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

NOVENA TO ST. JUDE

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, pray for us. St. Jude, worker of miracles, pray for us. St. Jude, helper of the hopeless, pray for us. Amen. Say this prayer nine times a day for nine days. Published in gratitude. Thank you, St. Jude. M.R.D.

NOVENA TO ST. JUDE

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, pray for us. St. Jude, worker of miracles, pray for us. St. Jude, helper of the hopeless, pray for us. Amen. Say this prayer nine times a day for nine days. Published in gratitude. Thank you, St. Jude. M.D.M.

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Why Mary Is Smiling

Mary decided to give \$10,000 to the Archdiocese of Newark.

But first, she donned her gift-planning hat.

She remembered that, usually, it's better to donate appreciated stock than write a check for the same amount. Locating a recent statement from her stockbroker, she reviewed her list of holdings. She noted that one stock was valued at \$100 per share. Checking the evening paper, she found that the stock was still trading at that price.

Years ago, Mary purchased 1,000 shares of that stock at \$10 per share. Since then, the stock has appreciated remarkably to where her investment has increased to \$100 per share, with a current value of \$100,000.

She considered her options. If she sold 100 shares of the stock, she would have \$10,000, less the sales commission, to give the charity. However, at tax time, she would owe capital gains tax on the growth portion of the stock, the appreciation amount. Since the 100 shares had a cost basis of \$1,000, the taxable amount would equal \$9,000.

Now it's possible she may be able to offset this tax with the charitable deduction resulting from her gift. But, then, the deduction would not be available to offset other taxable income.

A smile emerged. She took pleasure reminding herself that, instead of selling the stock, she could instruct her broker to transfer 100 shares directly to the Archdiocese's account. Then, because the Archdiocese of Newark is a qualified charitable organization, it could sell the stock without any tax on the gain. And what's more, she would receive a charitable tax deduction for the full fair market value of the stock.

If she sold the stock and gave the cash, she'd receive only the one benefit of the charitable tax deduction. But if she gave the stock directly to the Archdiocese, she'd receive two benefits: the charitable tax deduction and the bypass of capital gains.

When she discussed the idea with her accountant, he affirmed her prudence and, knowing her healthy financial condition, encouraged her to proceed. He also reminded her that the charitable tax deduction of \$10,000 could only be applied against 30 percent of her adjusted gross income, whereas a cash gift had a deductibility ceiling of 50 percent. However, if she wasn't able to use all of the deduction in one tax year,



she could carry forward the unused portion into the next year, up to five years.

Mary called Ken DiPaola at the Archdiocesan Planned Giving Department and told him of her intentions. The Archdiocese did not have an account with her broker, but Mr. DiPaola said he would call the broker and arrange for a temporary account so the stock could be moved from her account to the Archdiocese's account. Once the transfer occurred, the Archdiocese would instruct the broker to sell the stock and mail a check, less the commission, to the Archdiocese.

Mr. DiPaola, the associate planned giving officer, suggested to Mary that she write out her giving

instructions (including signature and date) and mail them to her broker, with a copy to the Archdiocese. That's all she needed to do. Simple.

Once Mary made the gift, her broker sent a written confirmation to the Archdiocese indicating that the stock had been transferred and that the broker was holding it as agent for the Archdiocese, awaiting selling instructions.

What about you? Do you have appreciated assets such as stocks and bonds that could make a tax-wise gift? *If you want further information, or if you would like a phone call or visit, please fill out and mail the form below. Call us at (973) 497-4332, or email dipaolke@rcan.org.*

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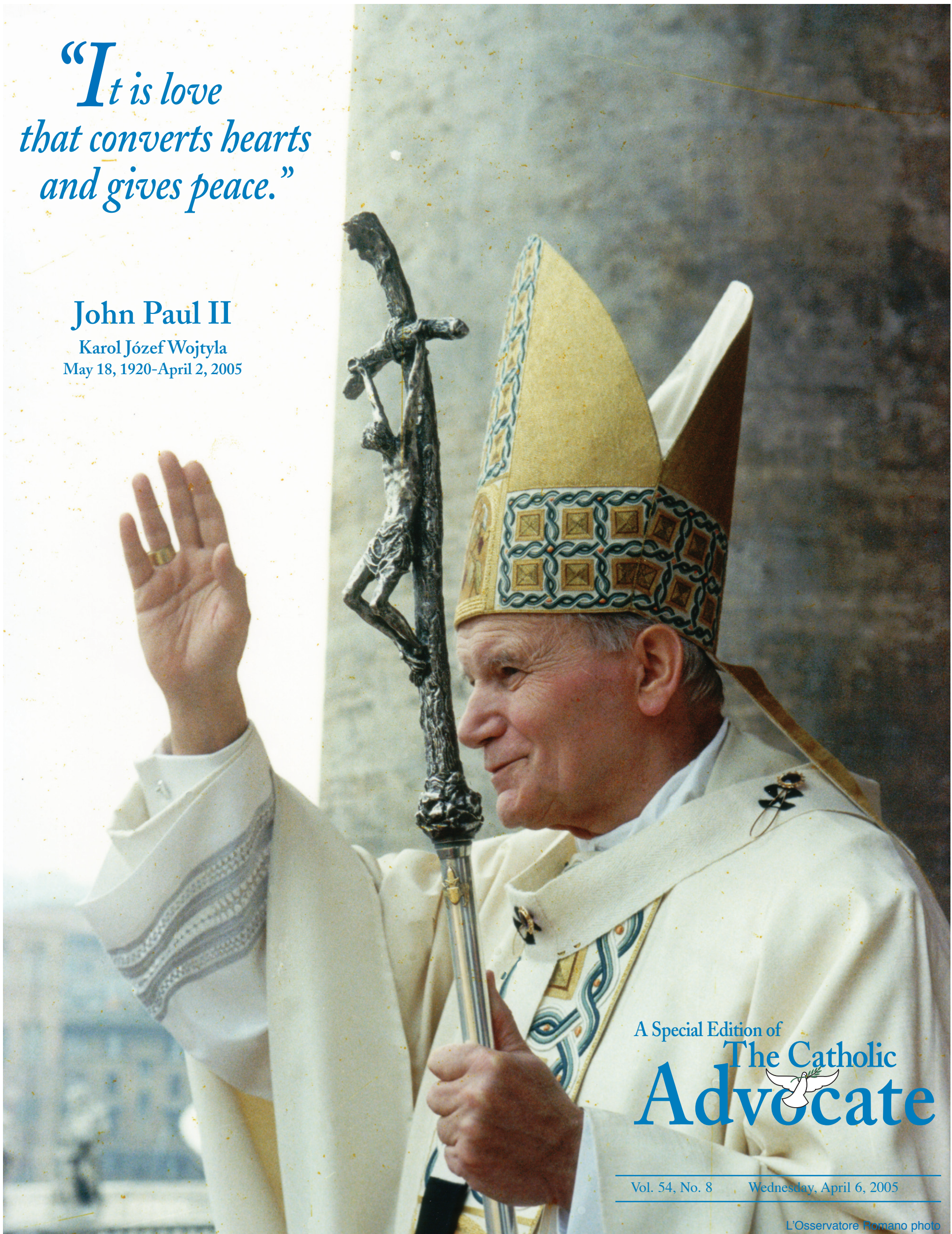
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*“It is love
that converts hearts
and gives peace.”*

John Paul II

Karol Józef Wojtyła
May 18, 1920–April 2, 2005



A Special Edition of
**The Catholic
Advocate**

Vol. 54, No. 8

Wednesday, April 6, 2005

L'Osservatore Romano photo

Statement of The Most Reverend John J. Myers, Archbishop of Newark, on the death of His Holiness, Pope John Paul II

With the Church throughout the world and people of good will everywhere, we mourn the passing of our Holy Father, Pope John Paul II. The third longest papacy in the history of the Church has come to an end; as we commend our Holy Father to the love and mercy of our God, we thank the Lord for his service in the Petrine ministry.

To enumerate his many accomplishments and deeds of service to the Church and the human family would literally fill volumes. Both the Catholic and secular media will serve us well as we reflect on this giant among the servants of God and God's people in the days ahead. May he rest in peace.

From the moment I heard of his election in 1978, I had a deep personal sense that this man would be very important for the Church, and would be important in my own life. Both have proved to be the case. Each time I have met the Pope since then, my intuition has been confirmed.

We have all been blessed by his strength, his wisdom, his faith, his devotion to both God and His people, and an immense sense of humor. I recall when I first met him in 1987 after he called me to be a bishop, he smiled and said to me, "My, you are a young bishop." A few years ago when I was in Rome, he said the same thing to me, and I replied, "But Holy Father, I am now the same age you were when you were elected pope." He just smiled back slyly and said, "Not any more."

During these days of solemn mourning, I ask that the faithful of the Archdiocese take every opportunity to come together in prayerful remembrance to pray for the repose of the soul of Pope John Paul II. Especially in this Year of the Eucharist, let us gather at Mass to pray together that John Paul, our pope, whom God made Vicar of Peter and shepherd of the Church, may rejoice forever in the vision of His glory.

Sincerely in the Lord,



*✠ Most Rev. John J. Myers
Archbishop of Newark*



Grieving the loss of our shepherd

BY LIESL FORES
Staff Writer

NEWARK—A Mass in honor of Pope John Paul II was celebrated Sunday at the Cathedral Basilica of the Sacred Heart.

Most Rev. John W. Flesey, Auxiliary Bishop of Newark, was the main celebrant at the crowded noon liturgy.

In his homily, Bishop Flesey spoke of the ability the Holy Father had to focus on each person that spoke to him—even in huge crowds—and respond directly to him or her.

He also spoke of a “secret” Pope John Paul had: “He allowed himself to accept the gift of peace,” despite his many trials throughout life, and share it with the world.

The bishop continued, “He believed in God’s love for him more profoundly than if he had touched Christ’s [wounded] side himself. ... He put that gift in his heart and never gave it away,” he asserted, pointing out that the pope made peace and God’s love for him the center of everything he did.

“He had a vision of how we could live together. ... This ideal he kept in the back of his mind. He knew we weren’t there, but he never stopped believing we could be there,” he said.

At the end of his homily, Bishop Flesey recalled posing for a photograph with the Holy Father on an occasion in Rome. The pontiff turned to him and said in Italian, “*Coraggio*,” inciting him to take courage.

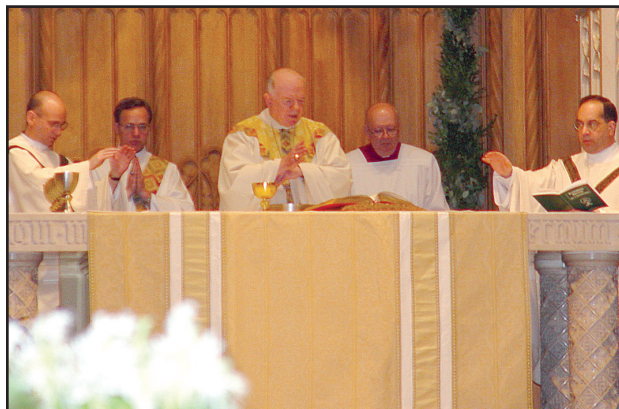
The moment was so poignant for the bishop that he memorialized it in a poem, which he recited for the congregation. The last line read, “Wisdom for a lifetime, in a word.”

Angel and Joanna Rivera, parishioners from St. Pius X, Old Tappan, came to the Cathedral Basilica especially to be a part of the liturgy for Pope John Paul.

The pontiff was very dear to them, being that he married them in Rome on Nov. 8, 2000 as part of the jubilee celebration.

When asked what they believed to be the Holy Father’s greatest accomplishment, Angel Rivera noted the influence the pope had on ending the Cold War. In the footsteps of John Paul II, he added, the next pontiff should be “someone who can help build a connection between younger people and the Church,” and who can keep the Church going strong.

The couple attended the Mass with their one-year-old son, Daniel.



Bishop John W. Flesey (center) was the main celebrant. Left to right, Father Robert E. Emery, Vicar General and Moderator of the Curia; Deacon Thomas Quinn; Msgr. Richard F. Groncki, Rector of Cathedral Basilica, and Father Michael A. Andreano, Vice Chancellor and Assistant to the Vicar General.



A lone mourner prays at the image of Pope John Paul II placed at a side altar in the Cathedral Basilica. People lined up at the altar before and after the special Mass for the pontiff to pay their respects and pray for the repose of his soul.

Vincent Arnone, a new parishioner at the Cathedral Basilica, and his wife Ivette also came out for the special liturgy.

Arnone, who explained that his mother is in a similar physically critical condition as the pope was in, said he can relate to what the Holy Father was going through. “My intentions were to come here for my mother, but now I’m here for the pope and my mother.”

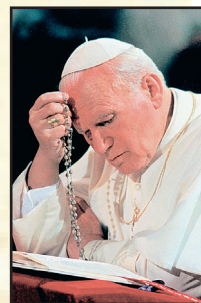
He also praised the person that Pope John Paul II was—“a peaceful man. That’s what we should all contribute to each other.”



A full congregation prays the Our Father during the liturgy in honor of the Holy Father, Pope John Paul II.

Prayer After the Death of a Pope

Father, eternal shepherd, hear the prayers of Your people for Your servant John Paul II, who governed Your Church with love.



In Your mercy, bring him with the flock entrusted to his care to the reward You have promised Your faithful servants.

May he who faithfully administered the mysteries of Your forgiveness and love on earth, rejoice with You forever in heaven.

In Your wise and loving care, You made Your servant teacher of all Your Church. He did the work of Christ on earth.

May Your son welcome him to eternal glory.

May Your servant whom You appointed high priest of Your flock be counted now among the priests in the life of Your kingdom.

Give Your servant the reward of eternal happiness and let Your mercy win us the gift of Your life and love.

We entrust Your servant to Your mercy and confidence. In the human family he was an instrument of Your peace and love.

May he rejoice in those gifts for ever with Your saints.

We ask this through Christ our Lord.





CNS photo

John Paul II appears on the balcony of St. Peter's Basilica after being elected pope Oct. 16, 1978.

May the Light of Christ shine upon him

BY BRIAN FORES
Staff Writer

The pilgrim Pope, who traveled the globe teaching and preaching for the sake of Christ, has completed his earthly travels.

Even before his election as Pope in 1978, Karol Wojtyla had lived a full and varied life.

During the German occupation of Poland, he helped smuggle Jews to safety, split stone at a quarry, was a member of the underground Polish theatre, and wrote poetry.

As a young priest he was a favorite with students at Lublin University who flocked to his classes and joined him on camping, hiking and canoeing trips. As the second youngest cardinal ever named by the Vatican, he ran an informal office and celebrated holidays with Krakow actors.

It should have been no surprise that he would redefine the traditional role and style of the papacy by traveling extensively, continuing to enjoy strenuous outdoor activities and taking on a wide range of global political and moral issues.

Pope John Paul II was born May 18, 1920, in Wadowice, a small town near Krakow in southern Poland.

His mother, Emilia, was Lithuanian and spoke German at home, giving Karol an early start on his proficiency in languages. She died when Karol was nine, leaving him in the care of his father, whose weak health made the pair dependent upon his military pension. Karol's only sibling, a physician 15 years older named Edmund, died during a scarlet fever epidemic three years after their mother died.

In his local high school, Wojtyla was active in sports and a drama club and he was remembered as a good student who excelled at languages, religion and philosophy.

"Even as a boy he was exceptional," said Rafat

Tatka, a neighbor from Wadowice, who knew the young boy as Lolek, a nickname that translates as Chuck.

After graduation, he and his father moved to Krakow, where Wojtyla enrolled at the University of Krakow, studying philosophy, joining speech and drama clubs and writing poetry.

The Nazi takeover of Poland in September 1939 meant an official end to all religious training and cultural activities. But Wojtyla continued his studies in an underground university and helped set up a clandestine theater group that performed in stores and homes.

During the Nazi occupation, Wojtyla worked with the underground networks that helped hide Krakow's Jews and smuggle them into safe countries, providing a foundation for his efforts as Pope at strengthening Catholic-Jewish relations.

Meanwhile, helping to support his ailing father, Wojtyla found work in a quarry, and a chemical factory—experiences that later provided material for his poetry and papal writings on labor.

When his father died in the winter of 1941, Karol was 20. Friends said the young student knelt for 12 hours in prayer at his bedside. Soon after, he withdrew from the theatrical group and turned his attention to studying for the priesthood.

Wojtyla continued his college studies throughout the war, eventually entering a theological seminary operated by Krakow's Cardinal Adam Sapieha in his home in defiance of Nazi orders forbidding religious education. He was ordained on Nov. 1, 1946, just as the communist regime replaced the Germans at the end of the war.

Father Wojtyla's first assignment was to study at Rome's Angelicum University, where he earned a doctorate in ethics. Upon his return to Poland in 1948, the young priest was assigned to the rural village of

Niegowic for a year before returning to Krakow.

There, he served at St. Florian Parish, devoting much of his attention to young people — teaching, playing soccer and drawing university students to his house for discussions.

After earning a second doctorate in moral theology, Father Wojtyla began teaching at Lublin University in 1953, commuting by train from his Krakow parish. He was a prolific writer, publishing more than 100 articles and several books on ethics and other subjects. And at 36, he became a full professor at the Institute of Ethics at Lublin, a position he held even after being made a bishop in 1958.

Father Wojtyla's interest in outdoor activities remained strong. Groups of students regularly joined him for hiking, skiing, bicycling, camping and kayaking, accompanied by prayer, outdoor Masses and theological discussions. His energy earned him the title "the eternal teenager" from his younger companions.

In fact, Father Wojtyla was on a kayaking trip in 1958 when he was called to Warsaw for the announcement that he was to be made a bishop. At 38, he became the youngest bishop in Poland's history.

As a bishop, archbishop and later as a cardinal, he continued to live a simple life, shunning the trappings that came with his advancing position. For instance, he only left his Krakow apartment for the more luxurious bishop's residence after friends moved his belongings one day when he was out of town.

The young prelate participated enthusiastically in the work of the Second Vatican Council, particularly making contributions to *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World.

In 1964, shortly before the end of the Second Vatican Council, he was named Archbishop of Krakow and became the first resident head of the see since the death of Cardinal Sapieha in 1951.

Continued on page S10



John Paul recognized God's generosity in making saints

BY GEORGE WEIGEL

Special to The Catholic Advocate

Why was Pope John Paul II the greatest saint-maker in the history of the Church?

The question is actually a misnomer, although it's been used regularly in retrospectives on the pontificate. The Church doesn't "make" saints and neither does the pope. The Church, through the ministry of the Bishop of Rome, recognizes the saints that God has made.

Which still leaves open the question: why so many canonizations and beatifications?

Part of the answer involves the changes John Paul II made in the process by which the Church identifies the saints God has made. For 350 years, the Church had weighed claims to sanctity through an adversarial legal process, in which the candidate for beatification or canonization was put on trial, as it were, posthumously. The burden of proof fell on those promoting the "cause" of a particular candidate; the "Promoter of the Faith" (popularly known as "The Devil's Advocate") did everything he could to challenge the case for a candidate's sanctity.

John Paul II changed all this, dramatically, in 1983. The "trial" was replaced by an academic-historical process, in which the key document is a biography of the candidate, prepared according to contemporary scholarly standards. Theologians and historians, not lawyers, became the key actors in the process. John Paul's reforms also took a lot of the process out of Rome and into the local diocese where a cause originated. Local bishops are now responsible for assembling the materials relevant to judging a candidate, and thus local churches are now an integral part of the process. Finding the saints that God has made is no longer just a Roman affair. John Paul's reforms made the process faster, less costly, more collegial, and better equipped to produce results. But it would be a great mistake to conclude that "process" alone explains the new wave of beatifications and canonizations in the Church.

Like everything else of consequence in the pontificate of John Paul II, his beatifications and canonizations have to be understood theologically. Karol Wojtyla had long been convinced that God is generous, even profligate, in making saints—because God is generous, even profligate, with His grace.

Karol Wojtyla's views didn't change when he became pope in 1978—but now he could do something to give concrete effect to the Council's teaching on the "universal call to holiness." He could reform the process by which the Church recognizes the saints God has made, so that God's generosity in making saints became more apparent to the Church.

A Mass
in memory of
Pope John Paul II
will be celebrated
for the Polish people of New Jersey
in Polish
on Sunday, April 10, at 6:30 p.m.
in the Cathedral Basilica of the Sacred Heart,
Newark



Top: In September 2004, Archbishop Myers speaks with Pope John Paul II during the *ad limina* visit to the Vatican.



The Pope's legacy lives on in the Archdiocese of Newark

Left: In the Pope's private chapel, Archbishop Myers concelebrates Mass with the Holy Father in 2002.



Archbishop Myers and the auxiliary bishops of the Church of Newark meeting with John Paul II in his private study in September 2004. Left to right, Most. Rev. John W. Flesey, Most Rev. Dominic A. Marconi (retired), Archbishop John J. Myers, Most Rev. Edgar da Cunha, S.D.V., Most Rev. David Arias, O.A.R., (retired), Most Rev. Thomas A. Donato.





Funeral rites will be celebrations in 'faith and hope'

VATICAN CITY (CNS)—The funeral rites for Pope John Paul II and for all popes are meant to be “celebrations in faith and hope,” moments not of mourning but of prayers for his eternal rest in heaven and for the Church.

The rites and rituals used, from the formal verification of the pope's death to the memorial Masses held on the nine days following the funeral, are published in the *Ordo Exsequiarum Romani Pontificis* (Funeral Rites of the Roman Pontiff).

The red-bound book was released April 4, although the text had been approved by Pope John Paul in 1998, said a note issued by Archbishop Piero Marini, master of papal liturgical ceremonies.

The text of the rites, Masses and prayer services are given in their original Latin or Greek with Italian translations.

In the introduction to the book, Archbishop Marini said the prayers also should include expressions of concern for the deceased pope's relatives and those who served him closely.

The prayers, he said, should express “grateful remembrance for the words with which the deceased pastor built up the people of God, the sacraments with which he nourished them and the care with which he defended, safeguarded and guided them.”

The rites are divided into three “stations” based on the place they occur: “at home, in the Vatican basilica and at the burial place.”

Even the moment of the formal verification of the pope's death early April 3 took place in the context of a prayer service “at home” in the papal apartments.

Separate services were written for the viewing of the pope's body in the Apostolic Palace and for the formal transfer of the body to St. Peter's Basilica for public viewing.

After the public viewing, the book calls for the pope's body to be placed in a casket made of cypress wood in the presence of several Vatican officials, including the camerlengo of the Holy Roman Church, senior cardinals, the former secretary of state and the prefect of the papal household.

The pope's body is blessed with holy water, as it was at the moment of its exposition in the papal apartments and in St. Peter's, his face is covered with a white silk cloth, and a small purse containing coins minted during his pontificate is placed in the casket with the body.

The dean of the College of Cardinals, Cardinal Joseph Ratzinger, presides over the pope's funeral Mass wearing red vestments.

The Gospel reading is from St. John's account of Jesus asking Peter, “Do you love me?” and telling him, “Feed my sheep.”

The funeral Mass includes special prayers recited on behalf of the people of Rome, because the pope was their bishop, and on behalf of Eastern-Rite Catholics.

After the funeral, the cypress casket is placed inside a zinc casket and then inside a casket made of unspecified wood. Each casket is sealed with wax.

The Vatican announced April 4 that Pope John Paul's funeral is to be celebrated April 8 with interment following in the grotto under St. Peter's Basilica.

According to the book of rites, when a pope is interred in the grotto under St. Peter's Basilica, the body is accompanied by the same group of people who had accompanied it from the Apostolic Palace to St. Peter's Basilica.

The faithful hold a giant image of Jesus of Divine Mercy as they gather for a solemn Mass in St. Peter's Square at the Vatican in memory

of Pope John Paul II on April 3, Divine Mercy Sunday,

which was instituted by the pope in 2001.

This image of Jesus was revealed in a revelation to the Polish mystic, St. Faustina Kowalska, who was canonized by the pope in 2000.

CNS photos



The papal chamberlain, Cardinal Eduardo Martinez Somalo, blesses the body of Pope John Paul II with holy water during a private viewing in Clementine Hall at the Vatican April 3.





CNS photo

Visiting the Hill of Crosses on the way to celebrating an outdoor Mass in Siauliai, Lithuania in September 1993. The crosses were set there to recall the suffering of Christians under communist rule.

History may see pope as godfather of communism's demise

VATICAN CITY (CNS)—In the view of many political commentators, history will best remember Pope John Paul II as the spiritual godfather of communism's demise.

Although he refused to claim personal credit for the collapse of communism in Eastern Europe and its decline elsewhere around the globe, the pope was keenly aware that his moral prodding—especially in his native Poland—helped redraw the ideological map in the late 20th century.

"I think the crucial role was played by Christianity itself: its content, its religious and moral message, its intrinsic defense of the human person. All I did was recall this, repeat it and insist on it," the pontiff said in a 1993 interview.

His election in 1978 as the first pope from behind the Iron Curtain immediately sparked interest in Washington and apprehension in Moscow, two poles of a renewed Cold War. For decades the Vatican had followed a policy of quiet negotiation with communist regimes, in order to win realistic concessions on religious rights. Many thought the new pope would throw out this "Ostpolitik" in favor of a more aggressive approach.

But in the end, Pope John Paul made "Ostpolitik" his own. He kept up the quiet negotiations, but in documents and speeches around the world he began making not-so-quiet pronouncements about communist ideology and practice.

The real testing ground of East European freedom

was Poland. When the pope visited his homeland in 1979, he helped ignite a sense of spiritual purpose that nurtured the political hopes of the Solidarity labor movement. After martial law was imposed and Solidarity outlawed, the pope returned to a discouraged nation in 1983, but in talk after talk raised the country's morale and political resolve.

Back again in 1987, he repeatedly praised the original Solidarity ideals, hammered the government's labor record, called for religious freedom and said Marxism had lost credibility. Two years later free elections were held in Poland.

From 1980 onward, the United States sent high-level officials from the State Department and the Central Intelligence Agency to brief the pope about Soviet policies in Poland and elsewhere. The Vatican never denied that these meetings took place, but denied the claim of a U.S.-Vatican "holy alliance" to thwart communism.

In fact, when the first big cracks appeared in the European communist facade, the pope turned East, not West, for help. His overtures to Soviet reformer Mikhail Gorbachev culminated in their historic meeting at the Vatican in 1989 and led to the restoration of Church rights throughout the Soviet bloc.

When the Soviet Union disintegrated, the Vatican took further advantage of the situation by quickly establishing diplomatic relations with the

newly independent countries.

A key part of the pope's strategy was to encourage communist countries to sign human rights accords, then insist that they live up to them. The Vatican, for example, repeatedly invoked the Helsinki Agreement and the 1989 Vienna follow-up accords when discussing the human rights situation in Eastern Europe.

Another factor working for the pope was that the Vatican's "blessing" was important to countries seeking economic and political favor in the West. As communist ideology weakened, the regimes sometimes advertised their more liberal approach by offering concessions on religious freedom.

The pope adopted the same strategy during his historic pastoral visit to Cuba in 1998.

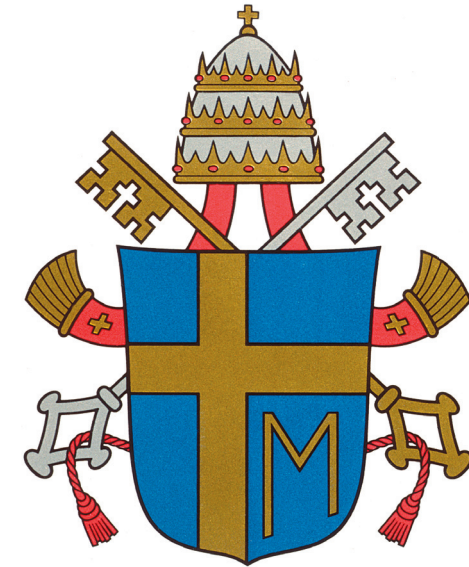
The pontiff realized that the moral victory over communism marked the start of a delicate reorganizational phase for the Church and its pastoral mission. In the space of a decade, he called two special synods for Europe to discuss evangelization plans in the wake of the Soviet collapse and emphasized that the demoralizing effects of a half-century of communism could not be erased overnight.

He also rejected ideological triumphalism. Rather than dance on communism's grave, he preferred to warn that unchecked capitalism held its own dangers—especially in the countries emerging from Marxist shadows. He made a point to visit 18 former Soviet republics or satellites in the years before his death.



“You—the people of God in Newark and throughout New Jersey —are the living stones which make up the Body of Christ in the midst of your city and state.”

—Pope John Paul II



*Oct. 4-5, 1995
Days to remember*



Polish pope never forgot his roots

Continued from page S4

Just three years later, at the age of 47, he became the second youngest man ever inducted into the College of Cardinals. But he continued to have an open approach to the people of the archdiocese, seeing visitors without appointments and holding seminars at the Cardinal's residence for actors, workers, students, priests and nuns.

Pursuing his avid interest in the outdoors, Cardinal Wojtyla once was challenged by a border guard while skiing near the Czechoslovakian border. The militia officer initially insisted the skier must have stolen a cardinal's papers because he couldn't imagine a high-ranking church official would be skiing, especially in such shabby clothes.

Another story tells of Cardinal Wojtyla's visit to a rest home for priests. An elderly priest mistook the young man for a sports-loving visitor and sent him on errands, which the Cardinal carried out without comment.

He traveled to the United States at the invitation of friends, touring Polish neighborhoods in several U.S. cities. True to form, on a stop to see a friend in Montana, Cardinal Wojtyla cancelled several meetings to make time for canoeing.

Yet after a speech to seminarians at Harvard, the student newspaper, *The Crimson*, aptly predicted the visiting Cardinal might be the next Pope.

Even when Pope Paul VI and Pope John Paul I died within month of each other in 1978, Cardinal Wojtyla still was little known outside Poland and the College of Cardinals. The announcement of his election on Oct. 16, 1978, was met with surprise that continued as Pope John Paul II developed his own style of office.

Only a year later, in 1979, his visit to his native Poland caused an enthusiastic and popular response from the Polish people.

In 1981, he was shot at point-blank range by a Turkish assailant, Mehmet ali Agca, barely surviving. The Pope visited ali Agca after his recovery, offering his forgiveness. The meeting would provide one of the most memorable photographic moments of his pontificate.

Despite age and accidents, he continued to travel regularly, participating in whatever outdoor activities time and his doctor would allow, and he reached out to children and youths wherever he went.

By the time of his visit to Newark, in 1995, he had slowed his pace somewhat, but he maintained a schedule that left younger people in his wake.

Upon his arrival, he was greeted by President Clinton, with whom he held a private audience, and celebrated Mass in Sacred Heart Cathedral, Newark, for 900 delegates from the previous year's archdiocesan synod, and 200 religious women of various communities.

He also addressed the general assembly at the United Nations, celebrated Mass at Giants Stadium, and Central Park and St. Patrick's Cathedral, New York. During this visit, he declared Newark's Sacred Heart Cathedral a minor basilica.

The Pope continued his travels and, despite the onset of Parkinson's disease, which weakened him and produced noticeable tremors, he preached and taught, pro-



CNS photo

duced important letters and somehow managed to inspire many young people around the world. Official word from the Vatican that the pope was indeed suffering from the disease finally came in 2001.

Achievements during his long pontificate have made a profound impact on the entire world. His power struggle with communism as Archbishop of Krakow laid the foundation for the development of the Solidarity movement in his native Poland, creating tremors that would lead to the eventual fall of communism in the entire Soviet Union.

Because of his strong personal devotion to Mary, he nurtured the same devotion among the faithful. He declared October 2002 to 2003 "The Year of the Rosary," and surprised the Catholic world by adding five new "Luminous" mysteries to the popular Marian prayer.

Because of his experiences working with couples as a parish priest, he promoted marriage as a Christian vocation and as a reflection of divine love. He taught respect for the human body and sexuality through his "Theology of the Body," which would help him reach out the young adults especially, throughout the world.

He worked tirelessly to promote

the notion of ecumenism, meeting with the leaders of other religions, such as Judaism, Islam and Buddhism, fostering a sense of open dialogue and mutual admiration between them.

He particularly strengthened ties between Catholics and Jews, offering a formal public apology to Jews in 2000 for sins committed by the Church throughout history, as well as to peoples of other religions. "We ask forgiveness for... the use of violence that some Christians used in the service of the truth and for the behavior of diffidence and hostility sometimes used toward followers of other religions," the Pope said at the time.

He also gave great witness to the teachings and given declarations in *Nostra Aetate* (In Our Time), the groundbreaking 1965 Vatican II document on ecumenism, which states that the Jews are not responsible for the death of Christ. In addition, he worked tirelessly to heal the wounds and mistrust between the Catholic Church and the Russian Orthodox Church.

A prodigious intellectual and trained philosopher, Pope John Paul believed that religious faith must be reconciled with rational thought and scientific logic. His encyclical *Veritatis Splendor* (1993) underlined claims about absolute truths, and his *Fides et Ratio* (1998) argued that Western culture has been damaged by the unnatural divorce of faith from reason.

In 1998, Pope John Paul made a historic visit to Cuba. While there, he met with Cuban leader Fidel Castro, visited the University of Havana, visited a leprosy center and met with religious leaders. The Cuban president seemed to loosen his hold on the island, announcing holidays for government workers during the papal visit, and since then, there have been signs of the Church's growth on the troubled island.

Other important visits include a trip to St. Louis in 1999, where the Holy Father addressed youth, speaking on the importance of the culture of life, and his 2000 visit to Israel, where he attended events with Christians, Muslims and Jews, and retraced the steps of Jesus.

"He changed the face and function of the papacy," one church leader suggested. "But he did it in a way that relied on the traditional activities of his office. He emptied himself for the love of God and the love of the people of God. His earthly journey is over and he now rests in the arms of Christ."



CNS photo

The Holy Father greets Mother Teresa of Calcutta. The nun, who devoted her life to the care of Calcutta's poor in India and founded the Missionaries of Charity, was beatified by the pope Oct. 19, 2003. The process leading up to her beatification was the shortest in modern history.



How the conclave will work

VATICAN CITY (CNS)—The voting by cardinals to elect the next pope takes place behind the locked doors of the Sistine Chapel, following a highly detailed procedure last revised by the late Pope John Paul II.

Under the rules, secret ballots can be cast once on the first day of the conclave, then normally twice during each subsequent morning and evening session. Except for periodic pauses, the voting continues until a new pontiff is elected.

Only cardinals under the age of 80 can vote in the conclave; older cardinals do not enter the Sistine Chapel. In theory, any baptized male Catholic can be elected pope, but current Church law says he must become a bishop before taking office; since the 15th century, the electors always have chosen a fellow cardinal.

Each vote begins with the preparation and distribution of paper ballots by two masters of ceremonies, who are among a handful of noncardinals allowed into the chapel at the start of the session.

Then the names of nine voting cardinals are chosen at random: three to serve as “scrutineers,” or voting judges; three to collect the votes of any sick cardinals who remain in their quarters at the Domus Sanctae Marthae; and three “revisers” who check the work of the scrutineers.

The paper ballot is rectangular. On the top half is printed the Latin phrase “Eligo in Summum Pontificem” (“I elect as the most high pontiff”), and the lower half is blank for the writing of the name of the person chosen.

After all the noncardinals have left the chapel, the cardinals fill out their ballots secretly, legibly and fold them twice. Meanwhile, any ballots from sick cardinals are collected and brought back to the chapel.

Each cardinal then walks to the altar, holding up his folded ballot so it can be seen, and says aloud: “I call as my wit-

ness Christ the Lord who will be my judge, that my vote is given to the one who before God I think should be elected.” He places his ballot on a plate, or paten, and then slides it into a receptacle, traditionally a large chalice.

When all the ballots have been cast, the first scrutineer shakes the receptacle to mix them. He then transfers the ballots to a new urn, counting them to make sure they correspond to the number of electors.

The ballots are read out. Each of the three scrutineers examines each ballot one-by-one, with the last scrutineer calling out the name on the ballot, so all the cardinals can record the tally. The last scrutineer pierces each ballot with a needle through the word “Eligo” and places it on a thread, so they can be secured.

After the names have been read out, the votes are counted to see if someone has obtained a two-thirds majority needed for election—or a simple majority if the rules are changed later in the conclave. The revisers then double-check the work of the scrutineers for possible mistakes.

At this point, any handwritten notes made by the cardinals during the vote are collected for burning with the ballots. If the first vote of the morning or evening session is inconclusive, a second vote normally follows immediately, and the ballots from both votes are burned together at the end.

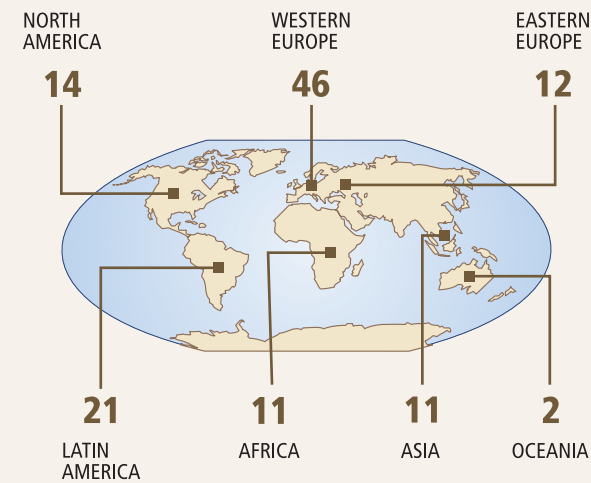
When a pope is elected, the ballots are burned immediately. By tradition, the ballots are burned dry, or with chemical additives, to produce white smoke when a pope has been elected; they are burned with damp straw or other chemicals to produce black smoke when the voting has been inconclusive.

The most notable change introduced by Pope John Paul II into the voting process was to increase the oppor-



CARDINAL ELECTORS

Western Europe has the largest block of the 117 cardinals eligible to vote for a new pope



CNS Graphic

tunity of electing a pope by simple majority instead of two-thirds majority, after a series of ballots. The two-thirds majority rule holds in the first phase of the conclave: three days of voting, then a pause of up to one day, followed by seven ballots and a pause, then seven more ballots and a pause, and seven more ballots.

At that point—about 12 or 13 days into the conclave—the cardinals can decide to move to a simple majority for papal election and can limit the voting to the top two vote-getters. In earlier conclaves, switching to a simple majority required approval of two-thirds of the cardinals, but now that decision can be made by simple majority, too.

Papal Encyclicals

VATICAN CITY (CNS) — During his more than 26-year tenure, Pope John Paul II published 14 encyclical letters.

Here is a chronological list of all his encyclicals:

1. *Redemptor Hominis* (“The Redeemer of Man”), 1979: On Jesus Christ and the dignity his redemption brings to the human race.

2. *Dives in Misericordia* (“Rich in Mercy”), 1980: On God the Father and the meaning of God’s mercy.

3. *Laborem Exercens* (“On Human Work”), 1981: Social encyclical on workers’ rights and dignity marking the 90th anniversary of Pope Leo XIII’s encyclical “*Rerum Novarum*.”

4. *Slavorum Apostoli* (“The Apostles of the Slavs”), 1985: Affirming Eastern Europe’s Christian culture in a commemoration of Sts. Cyril and Methodius on the 1,100th anniversary of St. Methodius’ death.

5. *Dominum et Vivificantem* (“Lord and Giver of Life”), 1986: On the living presence of the Holy Spirit in the church and the world.

6. *Redemptoris Mater* (“Mother of the Redeemer”), 1987: On Mary’s role in the mystery of Christ and in the Church.

7. *Sollicitudo Rei Socialis* (“On Social Concerns”), 1987: Second social encyclical, marking 20th anniversary of Pope Paul VI’s social encyclical “*Populorum Progressio*.”

8. *Redemptoris Missio* (“The Mission of the Redeemer”), 1991: On spreading the Gospel as the central and permanent mandate of the Church.

9. *Centesimus Annus* (“The Hundredth Year”), 1991: Third social encyclical, analyzing the social situation in the light of communism’s collapse on the 100th anniversary of “*Rerum Novarum*.”



CNS file photo

For his entire life, Pope John Paul II, shown here as Bishop Wojtyla in 1960, was a prolific writer.

10. *Veritatis Splendor* (“The Splendor of Truth”), 1993: First papal encyclical in history on the foundations of moral theology.

11. *Evangelium Vitae* (“The Gospel of Life”), 1995: On abortion, euthanasia, embryonic experiments and other

threats to human life, its sacredness and dignity.

12. *Ut Unum Sint* (“That All May Be One”), 1995: On the importance of striving for Christian unity.

13. *Fides et Ratio* (“Faith and Reason”), 1998: On philosophy.

14. *Ecclesia de Eucharistia*, 2003: On the Eucharist in its relationship to the Church.



*Scripture text requested by the Holy Father
on the morning of April 1, the day before his death.*

“I lie prostrate in the dust;
give me life in accord with your word.
I disclosed my ways and you answered me;
teach me your laws.
Make me understand the way of your precepts;
I will ponder your wondrous deeds.
I weep in bitter pain;
in accord with your word to strengthen me.
Lead me from the way of deceit;
favor me with your teaching.
The way of loyalty I have chosen;
I have set your edicts before me.
I cling to your decrees, LORD;
do not let me come to shame.
I will run the way of your commands,
for you open my docile heart.”

Psalm 119:25-32



**The coat of arms
for Pope John Paul II**
was distinguished by the crest's two
central symbols—the cross and capital
M. The cross signifies the central
mystery of Christianity—redemption.
The M is for Mary and recalls the
presence of the Blessed Virgin under
the cross and her participation in
redemption.

Archbishop Gerety reflects on the life and legacy of Holy Father

BY WARD MIELE
Managing Editor

NEWARK—“A great witness to Christ in the world” is how Archbishop Emeritus of Newark Peter L. Gerety will remember Pope John Paul II.

Archbishop Gerety, who served the Church of Newark from 1974-86, was in St. Peter's Square when Cardinal Karol Jozef Wojtya became pope in October 1978 and the first Polish pontiff in the history of the papacy.

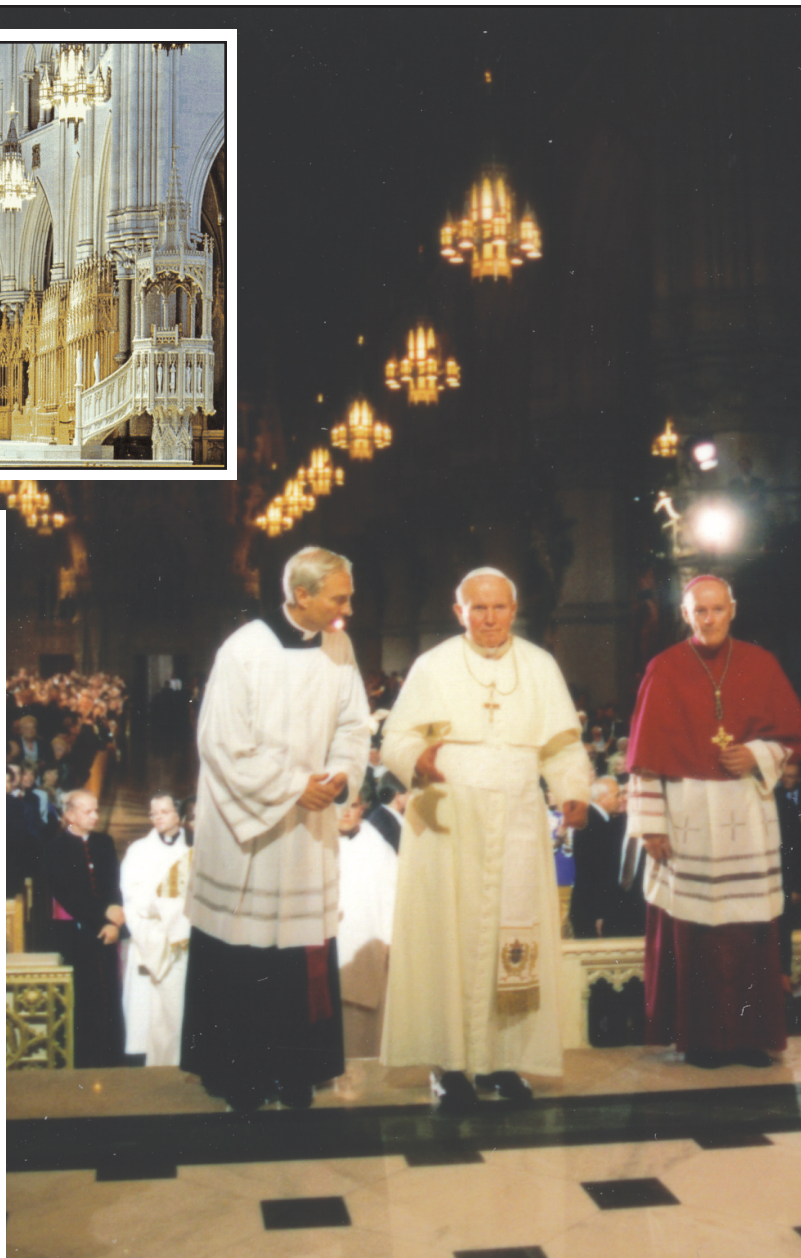
The Church, declared Archbishop Gerety, “has lost a great man and a great pope.” Pope John Paul II, he said, was “a tremendous stabilizing influence and a great leader.”

Although some thought him too conservative, said the retired archbishop, the pontiff “was just what the Church needed; he was a tremendous gift to the Church in a time of turmoil.”

During his time as head of the archdiocese, Archbishop Gerety recalls, he met the Holy Father on numerous occasions. He was, stressed the archbishop, “very, very easy to talk to.” Archbishop Gerety especially remembers an *ad limina* visit which took place in the pope's library. The archbishop had asked eight priests studying in Rome to accompany him. The Holy Father invited them in and then spoke with the priests “like a country pastor talking to his parishioners.”

On that fall night of the Papal election in Vatican City 26 years ago, described by Archbishop Gerety as “a gorgeous Roman night with a full moon,” he said the new pope approached the balcony and initially there was amazement. The Romans, he pointed out, were momentarily mystified when they heard the new pope's name. The pope, however, made quite an impression.”





Pope John Paul II at the Cathedral of the Sacred Heart, Newark, during his October 1995 visit to the metropolitan area. Before the visit ended, the Holy Father elevated the cathedral to the honor of a minor basilica.

Cathedral's elevation to honor of basilica is cemented in fabric of the archdiocese

BY FATHER ARMAND MANTIA
Special to The Catholic Advocate

The word "basilica" is a title of honor bestowed upon a building by the pope to mark its historic or artistic importance to the universal Church.

The unique elevation of Sacred Heart Cathedral is one of those anecdotes which is forever cemented in the fabric of our archdiocese.

On Oct. 4, 1995, Pope John Paul II visited Newark. This visit included an historic meeting with President Clinton and presiding at Vespers in Sacred Heart Cathedral.

Throughout the celebration, it was obvious that the pope was enjoying the beauty of the building.

Later, he was being driven back to the residence of the Vatican Observer to the United Nations in New York City. As the car approached the Lincoln Tunnel, he shared his extremely favorable impressions of the cathedral with Archbishop McCarrick, who was riding with him.

The archbishop mentioned that because the cathe-

dral would shortly be observing major anniversaries of both its cornerstone laying and dedication, he was planning to petition the Vatican to raise the building to the dignity of a basilica.

The Holy Father responded to this by stating simply, "It is a Basilica."

The papal secretary, overhearing this, understood this to mean that if Archbishop McCarrick submitted the proper paperwork, it would be processed in due course, and a decision would be rendered at some point in God's lifetime.

As he explained this to the archbishop, the Holy Father interrupted and stated, quite emphatically, "You did not hear me. I said, it IS a Basilica!" From that moment onward, Sacred Heart Cathedral was forever raised to the dignity of a Minor Basilica.

It is the 41st building so honored in the United States, but will probably be forever remembered as the only one ever raised by papal fiat while driving through the Lincoln Tunnel.

Pontiff leaves mark on papal customs

VATICAN CITY (CNS)—If there's anything Pope John Paul II loved more than following traditions, it was inventing new ones.

During his pontificate, the Polish-born pope filled his calendar with annual events of every variety: hearing confessions, baptizing babies, visiting Rome parishes or holding youth rallies, to name a few.

In 1980, he instituted the practice of hearing confessions in St. Peter's Basilica on Good Friday, apparently becoming the first pope in history to hear the confessions of ordinary Catholics.

The year before, he began writing an annual Holy Thursday letter to priests of the world, as a sign of his special concern for the priesthood and the burdens of pastoral ministry.

The pope liked to move around, and in 1979 he revived the practice of leading an Ash Wednesday procession on Rome's Aventine Hill, before placing ashes on the foreheads of cardinals, bishops and Religious at the Basilica of Santa Sabina.

For many years on March 19, feast of St. Joseph, he traveled to an Italian factory or other workplace to highlight Church concerns about the world of labor.

The pope also wanted to be seen engaged directly in pastoral action, not sitting behind a desk in his private library.

The events often had a sacramental character. Soon after he was elected, he began ordaining bishops in a lengthy liturgy in St. Peter's Basilica on the feast of the Epiphany. Later, he made an annual tradition of baptizing babies from around the world in a Mass marking the feast of the baptism of the Lord.

World Youth Day, launched by the pope in 1986, has become one of the most popular international celebrations on the Church calendar. Every two or three years, Pope John Paul presided over a mega-gathering of young people.

The pope also established the World Day of the Sick on Feb. 11, feast of Our Lady of Lourdes, for which he prepared an annual message.

In 1997, he instituted a World Day of Consecrated Life, celebrated Feb. 2, feast of the Presentation of the Lord, and celebrated Mass to inaugurate it.

One of Pope John Paul's biggest innovations was his pastoral visits to Rome parishes. In 2002, when ailing health made such visits too cumbersome, he amended the tradition to have representatives of Rome parishes visit him at the Vatican. For many years, the pope also revived the custom of a Dec. 31 papal visit to a Rome church to offer a year-end "Te Deum" of thanksgiving.

Another tradition Pope John Paul brought to the Vatican was a simple one that resonated with Catholics all over the world: a Christmas tree and a Nativity scene in St. Peter's Square, just below the papal window. Like thousands of others, he visited it during the Christmas season.

Not all the pope's new traditions were publicized, however. On his birthday, he usually invited cardinals in Rome who were over age 80 to a lunch and some open talk about Church issues. It was a sign that he appreciated their input, even though he maintained the rule excluding them from a conclave because of their age.

For many years, just after Christmas, the pope often paid a couple of barely noticed visits to two other groups: he met with garbage collectors at a small office near the Vatican and with nuns and homeless people at a shelter operated by Missionaries of Charity in the Vatican.



Holy Father used moral authority on the world stage

VATICAN CITY (CNS)—Pope John Paul II spent more than 26 years as a dominant figure on the world stage, using his moral leadership to promote human rights, condemn ethical failings and plead for peace.

He had the ear of presidents, prime ministers and kings, who came in a steady stream for private audiences at the Vatican. Although the pope's fading health in later years made these one-on-one meetings less substantive, his encounters with U.S. and Soviet leaders in the 1980s and '90s gave a spiritual impetus to the fall of European communism.

More than any previous pontiff, he pushed religious teachings into the center of public debate, arguing that



CNS photo

Pope John Paul II visits the former slave trade center of Goree Island off the coast of Senegal, West Africa in February 1992.

universal moral norms—such as the sanctity of life—are not optional for contemporary society.

The pope's bold words and gestures won acclaim, but not from all quarters. As his pontificate wore on, his message increasingly went against conventional thinking on issues like abortion, gay marriage and genetic research.

When it came to war, the pope gave no comfort to those pressing for the use of military force. His outspoken opposition to the U.S.-led war on Iraq in 2003 was based on the conviction that both sides should have done more to settle the dispute peacefully. He mobilized an unprecedented, though unsuccessful, diplomatic effort to help prevent hostilities and to preserve the role of the United Nations in global peacemaking.

Following the Sept. 11, 2001, terrorist attacks by extremists acting in the name of Islam, the pope led a spiritual campaign against all violence in the name of religion. He convened a meeting of Muslims, Christians, Jews and others in Assisi in early 2002; the gathering produced a joint statement against terrorism.

Pro-life issues brought out a fighting spirit in the Polish-born pontiff. In 1994, for example, he challenged U.N. population planners on abortion and birth-control policies and steered an international development conference toward a moral debate on life and family issues.



CNS photo

In a meeting in June of last year, the Holy Father told President Bush, in their first meeting since the Iraq War, that he was deeply concerned about the "grave unrest" in Iraq and called for speedy restoration of sovereignty in the country.

The pope's pro-life stand also virtually excluded the death penalty, and he made frequent appeals against executions in the United States. After one dramatic plea during his visit to St. Louis in 1999, the sentence of a Missouri death-row inmate was commuted.



CNS photo

A visit with his assailant Pope John Paul II met with Mehmet Ali Agca in a Rome prison in 1983. Their meeting came two years after Agca was arrested for shooting the pontiff in St. Peter's Square. The pope publicly forgave his assailant. In 2000 Italy pardoned Agca and returned him to his homeland, Turkey.

During jubilee celebrations in 2000, the pope continually prodded and pressured global financial powers to forgive at least part of the Third World debt.

The pope conferred with presidents, stood up to tyrants and preached to crowds of more than a million people.

As Poland's native son, he had a special interest and

a key role in the demise of European communism. For years he criticized the moral bankruptcy of the system, to applause in the West. His visits to his homeland helped light the fire of reform, which eventually led to the first noncommunist government in the Soviet bloc.

In an astute political move, he cultivated an ally in Mikhail Gorbachev, whose "glasnost" policies set the stage for the breakup of the Soviet Union—and the return of religious freedom.

But the pope was also a sometimes-unwelcome critic of capitalism, warning that the profit motive alone would never bring justice and cautioning about the effects of "globalization" in the post-communist era.

The pope's door almost always was open to the world's powerful, a policy that brought controversial figures to his private library—among them Palestinian leader Yasser Arafat, Cuban President Fidel Castro and former Austrian President Kurt Waldheim.

Many observers, including former U.S. ambassadors to the Vatican, said Pope John Paul's influence on world events was tremendous. They praised his political savvy, reflected less in the public realm than in behind-the-scenes efforts by Vatican diplomats. The pope's tenure saw a near-doubling of the number of countries with which the Vatican holds diplomatic relations.

The pope was a consistent critic of war and a booster of peace, and during his pontificate the Vatican

issued major statements calling for disarmament. His aides successfully headed off a shooting war between Chile and Argentina in 1978.

The pope never stopped prodding the world's conscience, nor did he shy away from appealing directly to heads of state.

Visiting Cuba in 1998, he challenged Castro's government to allow freedom of expression and a wider church role in society.



Like sunshine after the rain

BY JAMES GOODNESS

It rained the night of October 5, 1995. Some say it was one of the worst rains ever experienced in New Jersey. Yet more than 80,000 men, women and children from throughout the state, from across the river in New York, and from as far away as Pennsylvania and Connecticut braved the torrent to bear witness to the leadership, the depth of spirituality, the zeal of the man whom the world knows as the Witness to Hope—Pope John Paul II.

That day is a part of the history of this great local Church of Newark, part of the history that you and I share as Catholics. For almost ten years now, we have been able to claim most definitively that John Paul II was “our pope.” Not because, as commentators are saying, he is the only pope many of us have ever known, but because for a few days in the fall of 1995, he walked along Clifton Avenue in Newark, he graced us with his presence in the Cathedral Basilica, he celebrated the Eucharist with us as a community, he was one with us.

It also rained the day and night of April 2, 2005. Some say it was one of the worst rains ever experienced in New Jersey. Yet glued to our television sets, millions of us throughout the area—Catholic and non-Catholic alike—waited for news of our pope. Many gathered in our parishes to pray—as we have so many times in recent years—that God might spare His servant John Paul from pain, or, if this were not possible, call him home.

In my role as the person who deals with members of the media, I have often had to deal with reporters who either do not understand the Church and its teachings, or do not want to know. The Church can be an easy target for criticism in this world we live in. Yet as the months have gone by, and we have seen the Holy Father move slowly and painfully to his final days, I have seen and heard much that amazes me. This man who stood for truth, goodness and the words of the Gospel of Life has not only “been” the news; he has shaped the news and turned the media into instruments of his teaching. Even through the skeptics, his words—and the words of Our Lord—have sounded loudly and clearly. In the days and weeks ahead, as the Church mourns John Paul



Pope John Paul II distributes Communion to Marisa Inclán of Union City during Mass at Giants Stadium as part of the Holy Father's October 1995 visit to the metropolitan area.

II's passing and seeks to choose his successor, we can be assured that the Gospel message as promoted so effortlessly and strongly by our pope will long be heard. In a way, John Paul II has even become “their” pope, and I, for one, am very ready to share the gift of him with others.

When I was very young, my mom used to say that, when it rained, the angels were crying. On October 5, 1995, the angels must have been crying tears of joy, reflecting the happiness that we shared in the presence of the Holy Father. On April 2, 2005, surely they cried again. Knowing just how much we in this local Church of Newark, as well as everyone in the much larger catholic

and apostolic Church, have lost by the passing of this great and holy man, some may think they were sad tears. They certainly have that right. However, because we are of this local Church of Newark, which has a special bond to this pope, I think that the angels were again crying tears of joy. Even in his time of pain and suffering, he showed us the depth of his love for God and for each of us. He, indeed, was a Witness to Hope—hope in everlasting life. John Paul II, the faithful servant who loved and lived as Jesus asks each of us, was called home. May he rest in peace.

James Goodness is archdiocesan director of communications and the acting editor of The Catholic Advocate.

Pontiff makes lasting impression on frequent visitor to Rome

BY SISTER MARGHERITA MARCHIONE, M.P.F.
Special to The Catholic Advocate

John Paul II had a magnetic personality.

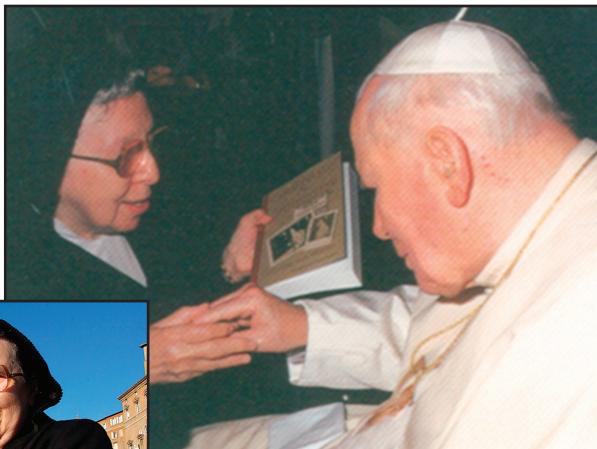
The memory of meeting him on so many occasions during his pontificate and chatting with him about each new book I wrote, remains precious to me.

When I think of him, I recall his piercing eyes as they penetrated my soul. I still feel the emotion I experienced every time he patted my cheeks, smiled and seemed to enjoy whatever I was trying to explain.

These last few years I reminded him about Pius XII's beatification, stating that 50 years had passed since John XXIII stated his predecessor should be canonized. John Paul II, in agreement, would smile lovingly. I was aware that he was waiting for the *Positio* to be presented to the Sacred Congregation for Saints. Nor did



CNS photo



I fail to mention Pius XII in all my correspondence.

I was privileged to visit John Paul II whenever I was in Rome: one or two times each year. For over ten years I accompanied groups of college students for a six-week summer course in Italian,

and the highlight of each trip was a papal audience. This was followed by ten years of pilgrimages to the shrines in Italy, which included a papal audience for each group while, at the same time, I was able to do some research for my new books.

Each time I was privileged to attend Mass in his private chapel and to greet him afterwards, his secretary never failed to introduce me as a member of the Religious Teachers Filippini and a defender of Pius XII.

The many photographs I have confirm these privileged encounters and are among my most treasured possessions, especially the one when I am wearing the medal, *Pro Ecclesia et Pontifice*, which I received from Pope John Paul II.

As I presented a copy of my last book to His Holiness, I was overcome with emotion. I realized his health was failing. Archbishop Stanislaus, his private secretary, later asked me why I was speechless during the audience. This was so unusual. Perhaps it was a premonition that this was the last time I would kneel before him and receive his blessing as he patted my cheeks and I kissed his hands.

Sister Margherita is the author of numerous books on Pope Pius XII.



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