

Inside this issue:

- The Rector's Corner
- A Leadership Award for Service
- The Hiding Place Explored
- 2006 Ordinations
- Father Kulig Joins the Seminary Faculty
- A Multi-Faceted Graduate

Cardinal Dulles Delivers Spring 2006 Gerety Lecture



The Rector's Corner:

A Message from Monsignor Robert F. Coleman '74, J.C.D., rector/dean of Immaculate Conception Seminary School of Theology.



When I was in high school I was taught by the Sisters of Saint Joseph of Chestnut Hill who staffed Our Lady of the Valley High School in Orange. It was Sister Saint Matthew who taught me Latin for all those years. She was an extraordinary Religious and a great teacher who became a dear friend to me in my seminary days and remained close to me in the priesthood until she returned to her Father in heaven a few years ago. In her classroom above the blackboard she placed a quotation from Virgil's Aeneid: *Forsan et haec olim meminisse iuvabit.*

Like so many other things that did not make sense in high school, but only after many more years of living, this quote reminds us that when we look back on the difficult events in our past, they might actually appear to us as having been the good old days. There is always the temptation to take a rosy view of days gone by. Part of the reason for this is because we forget the pain and our memories are often very merciful. The passage of time lessens the sting.

Some of our seminarians have the desire to go back to a time when everything was wonderful in the Church. At least that is what they think. I look back on my days as a seminarian during the 1970s and I have a fond recollection of my years studying for the priesthood. That does not mean that every day was paradise then. In fact, the Church was immersed in the enthusiasm for reform that followed the Second Vatican Council and the seminary was experiencing many changes all at once. We may have a tendency to forget the difficulties that were a part of those days.

Almost two years ago, I asked Monsignor Robert Wister, associate professor of Church History, to write the history of Immaculate Conception Seminary for the celebration of its 150th anniversary in 2010. Monsignor has graciously accepted the challenge and since then

has spent many hours delving into our archives to get a better understanding of this seminary's history. He has shared some of his more interesting finds that I have filed away for future use.

I was recently looking for one of the historical anecdotes that he shared with me. It was a quote from the book, *Parish Priest*, written

by Monsignor LeRoy E. McWilliams in 1953. Monsignor McWilliams wrote this book in conjunction with the celebrated author, Jim Bishop. At one point, the venerable Monsignor shared his thoughts about the importance of the priest who serves as the rector of the seminary:

The kind of priest a seminary turns out reflects, almost mirror like, the type of rector who runs the seminary. He is vested with all the authority of the bishop in regard to the seminary, and he literally holds the power of clerical life and death over the seminarians. Under his surveillance you work out your salvation in fear and trembling. The slightest deviation from the rules promulgated by him can, and often does, mean sudden death. He is judge, jury, and supreme court.

Life was surely different in the seminary when Monsignor McWilliams was here on campus preparing for priestly ordination in the Fall of 1918. Monsignor James Mooney was both the President of Seton Hall College and the rector of Immaculate Conception Seminary in those days. Times have changed, although I recently informed some of the more nostalgic of our current seminarians that if they still wished to venture back into the good old days, I would be happy to oblige them.

While I was hunting for the quotation above, I came upon a clipping in the *New York Times* from 1998. It was an editorial written by one of the regular contributors to the newspaper. I had marked it for future use, and I guess that the future has now arrived. The editorial was entitled, *The Three Questions*. His three questions were political in nature and scope, but I want to use these questions as a means of serious reflection on the lives of our seminarians.

The first question asked whether the President was fit to remain in office. If we apply that ques-

tion to our seminarians, it may help us to examine our own attitudes and understanding about the Church and the priesthood. Are the men who are here really fit to be in the seminary?

We believe that the grace of God has called them here. Their presence among us is not simply the result of haphazard chance. God has them where He wants them to be. Everyday God calls them and challenges them to change, to be converted to Christ by letting go of their jealousy and lust, their prideful and self-centered seeking after honor, recognition, praise, power and personal pleasure. This conversion — this formation — this transformation — is essential if they are ever to be suitable candidates for ordination.

Jesus challenges them to face the truth, to stop lying to themselves. An honest ability for self appraisal is vital to a mature person, but some of us are often the last to know our own faults and shortcomings. We do not listen to the Lord in prayer and are not willing to hear Him in the voices of others. Jesus challenges our seminarians to face the truth about themselves — the truth which tells them that only God's goodness and mercy enable them to remain at the seminary — the truth that they should not give up trying to believe that God loves them — the truth that the Lord is asking them to love the people He has put into their lives.

They can continue to lie to themselves in many ways. They can refuse to acknowledge the admonitions of the rector, they can refuse to listen to the advice of their spiritual directors and confessors, they can purposefully conceal aspects of their own lives from their confessors and spiritual directors, they can ignore the advice and opinions of their formation mentors, they can be casually absent from the Liturgy of the Hours and the Eucharist, they can have a cavalier attitude toward the study of theology and other academic work, they can escape as much as possible from being in the seminary, they can decide that their time at the seminary is worthless, that the seminary has nothing to offer them, that they need to do nothing else than bide their time until ordination.

The editorial's second question goes like this: Has the President's risk-taking already so deeply damaged the Presidency that it cannot be repaired while he is in office? Now let us apply it to ourselves: Have the sins of priests already damaged the image of the priesthood

so much in the minds of the people that it will be especially difficult for these men to survive in the priesthood?

There is no question that the image of the priesthood has changed in the mind of the people. Unlike in the past when respect was given immediately to the clergy by the Catholic people, today's priests are tried and tested by their parishioners before they will be willing to trust them, to work with them and to love them. Unless the people can see for themselves the sincerity and truthfulness of their priestly service, all our theological and pastoral formation may be in vain.

Let us read the editorial's third question: How do we repair the damage as best we can? And now let us change it again for ourselves. How do we repair the damage to the Church and to the priesthood as best we can?

I wish I knew the simple answer to that question — the words, the actions, the exact formula, the new style of priestly ministry that would be healing balm for the hurts and scandal that Catholic priests have inflicted on our Catholic people.

When I was ordained twenty-eight years ago and was sent to my first parish assignment in Jersey City, I knew that I could count on the great goodwill and the warm and loving attitude that the people had for the priests who had served them in the past.

Sadly, so much of that goodwill and warmth has dissipated over the years. Our seminarians' lives, both now and as priests, will not be easy ones. They will not be able to rely on the unconditional loyalty that supported the priestly life in former times. The spotlight of public scrutiny will always be on them. Make no mistake about it — their people will judge them; and in judging them, they will judge the Catholic priesthood, the Catholic Church and the Catholic faith. It is precisely by the quality of their priest's relationship to them that many people will either come to know and love Jesus Christ or will reject Him from their lives.

Yet they can take courage in the Scriptures. The Apostle Paul reminds them that God has chosen the weak and the foolish of this world to confound the strong and the wise. The beloved Apostle John records for them those words of Jesus that He spoke to His first

priests at the Last Supper on the night before He died, words by which He encouraged and comforted them - words by which He encourages and comforts the seminarians today, "You have not chosen Me, but I have chosen you." If there was ever a time when the Church was in need of saintly priests!

It well may be that these days are the darkness before the dawn. *Forsan et haec olim meminisse iuvabit.* All too often, in our attempt to live our faith, we may tend to accent the efforts we make to achieve our own salvation, but the Scriptural emphasis is exactly opposite: in the New Testament, the primary thrust is always given to the work that God has accomplished for us in Christ. "While we were still sinners ..." Jesus became human, suffered and died for our sins, was raised from the dead and ascended to reign at His Father's right hand.

Without putting down or denigrating the importance of our own efforts in religion, the Easter mysteries help us to highlight the work of salvation that Jesus has achieved on our behalf. The Pascal mystery presents us with the solemn truth that God will go to any extreme to be close to us and to share His divine life with us. This is, after all, the Good News we proclaim as Christian people: the marvelous fact that our salvation has been won for us by Jesus Christ.

All of us must pray that God will raise up men to serve Him as priests who are outstanding in virtue, in goodness, in knowledge, in prudence, in unselfish devotion. The seminarian who believes that he is called by the Lord must learn to be humble in the face of the great priestly mission that God has entrusted to him.

So much depends upon the dedicated work of the seminary faculty. Surely, the task that lies ahead cannot be accomplished without the grace of God and the loving support of Catholic people. Our Lord will not be outdone in His generosity, but we depend very deeply on the prayerful and financial support of all our benefactors and friends.

Please beg the Lord that our seminarians' arms will be stretched wide enough to embrace His cross; that they be given the strength and courage to die to themselves and to walk with Christ in the way of unselfish love. For He is the same yesterday and today and tomorrow, and all the ages belong to Him. **k**

A Leadership Award for Service



Pictured above: Deacon Oscar Fonseca; Father Juan José, the Pastor of El Mozote; Father Chica; and Father Joseph Chapel.

Wouldn't it be great to go back to the small town where you were born, where your family was forced to flee twice due to war, and be able to do something positive for the townspeople? One of our recent seminarians, Reverend Esterminio Chica (Mino), knows that feeling very well. He has had the opportunity of returning to his little village of El Mozote, El Salvador, for the past three years as part of an outreach program initiated by the Division of Volunteer Efforts (DOVE), Seton Hall's campus ministry program, and supported by Immaculate Conception Seminary.

For the past three years, Father Chica, Reverend Joseph Chapel, S.T.D., associate dean of the Seminary, along with volunteers from the University and the Seminary, journeyed down to that Central American country during Spring Break. Their purpose was to provide the residents a visible and tangible example of Christ working in their midst.

The team, averaging 20 people each year, ministers to the residents of both an orphanage and a senior citizen facility. Father Chica said that by now the children and the older people recognize some of the returning team members and look forward to their arrival. In fact, part of the town's schedule is now based on their annual visit.

Originally, DOVE had planned the program to visit another country in the Americas the first year, but the political situation there prevented it. They contacted Father Chica, then a seminarian at ICS, and in a matter of hours the entire trip was arranged.

Father Chica was born in El Mozote but only managed to complete first grade there before

he and his family were forced to leave. His early education occurred in other towns and cities in El Salvador and he graduated high school here in the States. Deciding that God was calling him to serve His people as a priest he entered the College Seminary at St. Andrew's Hall, graduated from Seton Hall and was accepted into Immaculate Conception Seminary. He was ordained a priest for the Archdiocese of Newark on May 27, 2006, in the Cathedral Basilica of the Sacred Heart.

For his role in the El Salvador mission as well as many other contributions to the community of Seton Hall, Father Chica was awarded the Global Student Servant Leader award this past February. When asked what his philosophy of service was, he replied, "Assuring justice for our sisters and brothers is like breathing, without it we die."

This past spring break, one of the orphans in El Mozote remembered Father Chica from past years and said, "You are going to be ordained a priest this year. When you come back next year you can say Mass for us." It is a moment he prayerfully awaits. **k**

The Hiding Place Explored

As part of the Institute for Christian Spirituality, the second session of the Great Spiritual Books, Book of the Semester Club took place on March 4, 2006, at the Seminary. This program focused on *The Hiding Place*, a book by Corrie ten Boom that details the efforts of a Dutch Reformed family in Nazi occupied Holland to hide and protect their Jewish neighbors from the Gestapo. The amazing story, a best seller when it first appeared in 1968, made a simple, grandmotherly appearing senior citizen into a famous crusader who traversed the world to detail the deeds of average citizens who either stood by to facilitate the holocaust or performed extraordinary acts of courage, in an attempt to impede it.

The day included *Corrie Remembers*, a dramatization of the words and works of Corrie ten Boom presented by Susan Sandager, as well as a spiritual reflection on the holocaust by Peppy Margolis, M.A. '99, the director of the Institute for Holocaust and Genocide Studies at Raritan Valley Community College in North Branch, New Jersey.

Ms. Sandager is the associate director of Bridges for Peace, a Jewish-Christian relations program in Tulsa, Oklahoma, and Albuquerque, New Mexico. Although not trained in dramatics, she was so inspired by the story of this courageous woman, her sister and their father, that she adapted Corrie's narrative to retell, in dramatic form, her story in the character of the woman herself. The effect is mesmerizing,

not just in the story that it tells, but in the seeming presence of the author herself.

Ms. Margolis, who is also the manager for her college's Cultural Outreach Program, is the child of concentration-camp survivors. She has worked on a variety of curricula and programs about the Holocaust that narrate the horrific events experienced by her family and so many other millions.

Following lunch, Gregory Glazov, D.Phil. (Oxon.), assistant professor of Biblical Studies, facilitated a group discussion which allowed the members of the audience to share their thoughts and feelings on the topic as well as to ask questions. One of the issues that was raised was the concept of forgiveness in general, and its application to events as horrible as the Holocaust in the two traditions represented by the presenters. By citing Elie Wiesel's *Night*, Peppy Margolis illustrated the Jewish consternation about the legitimacy of forgiving crimes of which one is not a direct victim. Members of the audience pointed out, moreover, that for lack of forgiveness in such cases, the victims are frequently also condemned and thus doubly victimized. Dr. Glazov observed that Christianity acknowledges the legitimacy of this standpoint as evidenced by the fact that ultimately forgiveness, where victims are absent, can only come from a sacrament, i.e., a divine act, made possible through the Incarnation and apostolic ordination. **k**

The Archdiocese of Newark welcomes the largest ordination class in the nation



Newly ordained priests stand in front of the Cathedral Basilica of the Sacred Heart, Newark, N.J. Pictured from left to right, are: (first row) Reverend Esterminio Chica, Reverend Raul Silva, Reverend Kyung Lee, Reverend Rafael Galvez-Pineda, Reverend Gerald Buonopane, Reverend Zeljko Guberovic, Reverend James Cho, (second row) Reverend James Tucker, Reverend Jacek Napora, Reverend Rafael Velazquez, Reverend Antonio Rocha, Reverend Giandomenico Flora, (third row) Reverend James Ferry, Reverend Bryan Page, Reverend Joseph Kwiatkowski.

In a ceremony at the Cathedral Basilica of the Sacred Heart, The Most Reverend John J. Myers, D.D., S.T.D., Archbishop of Newark ordained seventeen men to the priesthood for service to the Church

in Newark, on Saturday, May 27, 2006. While Newark has had comparatively large classes in the past, based on a national survey of Vocation Directors, in 2006 Newark had the largest ordination class in the country.

The seventeen men, from varying backgrounds and from eleven countries, knelt before the Archbishop and promised obedience to him and his successors before being ordained. Thirteen of the new priests were seminarians at Immaculate Conception Seminary School of Theology and Redemptoris Mater Seminary. Five other graduates of ICSST were ordained priests this year: two for the Archdiocese of Washington and one each for the dioceses of Providence, Rhode Island, and Paterson and Trenton, New Jersey.

Hundreds of priests from Newark and the other New Jersey dioceses, as well as surrounding states, took part in the Ordination Rite and Mass at the Cathedral Basilica, which was witnessed by over two thousand of the ordinands' family members, friends, colleagues, and parishioners. After the ordination, Archbishop Myers and the other concelebrating bishops knelt in the Sanctuary and received the new priests' first blessings.

their theological and pastoral preparation with the demands of day-to-day life in a parish setting.

The new deacons and their dioceses are: Reverend Mr. Renato Bautista, Reverend Mr. William Benedetto, Reverend Mr. Mariano Dellagiovanna, Reverend Mr. Manuel Duenas, Reverend Mr. Oscar Fonseca, Reverend Mr. Sebastian Garcia, Reverend Mr. John Sillup and Reverend Mr. Michael Trainor (Newark); Reverend Mr. Jaime Hostios and Reverend Mr. Yvans Jazon (Camden); Reverend Mr. Richard Narciso and Reverend Mr. Victor Silva (Providence); Reverend Mr. Hong Kim (Metuchen); Reverend Mr. Anthony Pileggi and Reverend Mr. John Olson (Wilmington).



Deacon Renato Bautista makes the promise of obedience before Archbishop Myers prior to being ordained with the other deacons. (Photo courtesy of The Catholic Advocate)

With the grace of God and the strengthening of their vocations, these men will be raised to the order of Priest next year. **k**

This ordination class mirrors, in many ways, the wide diversity found in the Archdiocese, not only in ethnic and national origins but in the varying backgrounds and experiences that the men bring to their priesthood. They ranged in age from 29 to 52 and came from secular backgrounds as varied as: national military service to computer programming; from practicing law to earning a Ph.D. in Food Science; and from sales to accounting. In addition, a number of the new priests are fluent in many of the languages represented amongst the people of the Archdiocese whom they will serve in their ministries: Croatian, Italian, Korean, Polish, Portuguese and Spanish.

When individually asked about their spiritual formation during the years of preparation and the influences that called them to priesthood, each man had a unique reply, but there were certain themes echoed in the responses. Many cited the support of their fellow seminarians and the communal prayer life at Immaculate Conception Seminary School of Theology as important dimensions of their formation experience. Pastoral ministry assignments, along with their parish assignments as

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transitional deacons, also served to confirm their decisions to be priests.

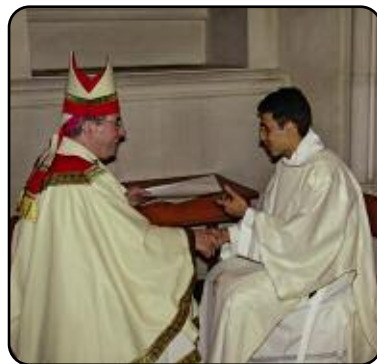
Gratitude to the many priests who have inspired and supported them was another theme repeated by the newly ordained. Others specifically pointed to the holiness of certain priests who have inspired them to serve the people of God in a similar manner. The support and encouragement of their families and friends allowed these men to follow the Lord's call to priesthood.

As Archbishop Myers has stated, "We are grateful to God for these 17 new priests." The people of the Newark Archdiocese are also grateful for the gift of these men to serve the Church in the years to come. The acceptance of these men by the people was demonstrated by the resounding applause in reply to the Archbishop's declaration that, "...we choose these men, our brothers, for priesthood in the presbyteral order."

The newly ordained from Immaculate Conception Seminary School of Theology and Redemptoris Seminary are:

Reverend Gerald Buonopane, Reverend Esterminio Chica, Reverend James Cho, Reverend James Ferry, Reverend Giandomenico Flora, Reverend Zeljko Guberovic, Reverend Joseph Kwiatkowski, Reverend Kyung Lee, Reverend Bryan Page, Reverend Antonio Rocha, Reverend Raul Silva, Reverend James Tucker, and Reverend Rafael Velazquez. **k**

Diaconal Ordination



After his ordination, Deacon Manuel Duenas meets with Archbishop Myers to discuss his diaconal assignment. (Photo courtesy of The Catholic Advocate)

In May 2006, fifteen seminarians from Immaculate Conception Seminary School of Theology and Redemptoris Mater Seminary began the final stage of their preparation for ordination to the priesthood when they were ordained transitional deacons. Eight were ordained by Archbishop John J. Meyers, D.D., S.T.D., Archbishop of Newark. In addition, the Dioceses of Camden, Providence and Wilmington ordained two men, while the

Diocese of Metuchen ordained one deacon. These men will continue their studies at the Seminary while serving in parishes throughout this year.

All of the men have had valuable and meaningful pastoral assignments during their years at the Seminary, but this year will be the first opportunity for them to serve their parishioners as ordained members of the clergy. They will have opportunities to proclaim the Gospel and preach, baptize, visit the sick, comfort the troubled and bury the dead. All of these experiences, and many others, will allow them to integrate



Pictured with Archbishop John J. Myers, D.D., S.T.D. are the eight new Newark Archdiocesan Deacons: (first row) Rev. Mr. Mariano Dellagiovanna, Rev. Mr. Renato Bautista, Rev. Mr. William Benedetto, (second row) Rev. Mr. Oscar Fonseca, Rev. Mr. Manuel Duenas, Rev. Mr. Sebastian Garcia, Rev. Mr. Michael S.P. Trainor and Rev. Mr. John Sillup.

In his last priestly ordination for the Archdiocese of Washington, D.C., Theodore Cardinal McCarrick, Ph.D., D.D., the former Archbishop of Newark, ordained two members of the Immaculate Conception Seminary School of Theology class of 2006. Reverend Lawrence Swink and Reverend Robert Walsh were ordained on Saturday, May 27, 2006, at the Basilica of the National Shrine of the Immaculate Conception, in Washington, D.C.

The Most Reverend Arthur J. Serratelli, S.T.D., S.S.L., D.D., Bishop of the Diocese of Paterson, New Jersey, and a former Associate Professor of Biblical Studies at Immaculate Conception Seminary, ordained Reverend Brian Ditullio May 27, 2006, at the Cathedral of St. John the Baptist.

At the Cathedral of St. Mary of the Assumption in Trenton, NJ, the Most Reverend John M. Smith, J.C.D., D.D., Bishop of the Diocese of Trenton, ordained three men to the priesthood, including Reverend Brian Woodrow, a graduate of Immaculate Conception Seminary, on May 20, 2006.

Reverend Carl Fisette was ordained June 3, 2006, in the Cathedral of SS Peter and Paul, along with two other men, by the Most Reverend Thomas J. Tobin, D.D., Bishop of the Diocese of Providence. **k**

Other Ordinations

Five other members of the ordination class of 2006 at Immaculate Conception Seminary School of Theology were ordained to the priesthood at ceremonies in New Jersey, the District of Columbia and Rhode Island.

Father Anthony Kulig Joins the Seminary Faculty



Father Kulig celebrated 45 years as a priest in 2006.

In May 2006 Reverend Anthony Kulig celebrated 45 years as a priest, and he has “enjoyed it all.” Father admitted that, as with any life, there were some bumps in the road, but all of his varied assignments have fulfilled him and have given him a great deal of satisfaction and joy.

Father Kulig, born in Garfield, New Jersey, attended Seton Hall Prep, Seton Hall University, and Immaculate Conception Seminary in Darlington. Although he graduated from Seton Hall in the fifties, he has maintained a series of relationships with the Prep and the University over his life as a priest.

After ordination, Father Kulig was assigned to St. Patrick’s Church in Elizabeth. The parish had a high school and the newly ordained priest was put in charge of the school. It was there that Father began his avocation of producing musicals at the high school and parish levels.

After nine years in his first assignment, he was transferred to his former high school where he initially taught in the Religious Studies

Department. He eventually served Seton Hall Prep as both dean of men and as the first assistant headmaster for development.

In 1972 he returned to his second alma mater as the University’s director of alumni relations, then the associate dean of freshman studies before moving into the position of director of Seton Hall’s Campus Ministry program.

Theodore Cardinal McCarrick, then Archbishop of Newark, asked Father Kulig to assume the responsibilities of spiritual director of the College Seminary at St. Andrew’s Hall. Then ten years ago, Father was named Pastor of Our Lady of Mount Carmel Church in Bayonne.

All of these various assignments have helped prepare Father for his current role as a member of the Formation Faculty at the Seminary. During the past months, back on the Seton Hall campus, he has worked with thirteen mentorees who are preparing to follow his example in the wide ranging ministries they will face in the priesthood. As he works with this next generation of priests, Father attempts to inculcate in them the same spirit of ministry that has guided his 45 rewarding years as a priest. Echoing Matthew 20:28, he always hopes to serve, not to be served. **k**

A Multi-faceted Graduate



G. Gregory Tobin is the recipient of the Pope John Paul II Medal for Academic Excellence.

What do a best selling author, a senior adviser for communications at Seton Hall, a former editor-in-chief of the Book of the Month Club, and a graduate of Immaculate Conception Seminary School of Theology have in common?

They are all one person, G. Gregory Tobin, a 2006 graduate with an M.A. in Theology and a recipient of the Pope John Paul II Medal for Academic Excellence.

Greg believes that his experiences here at Seton Hall and the Seminary have provided more than a real education, and not just in the academic sense. Having the opportunity to work closely with his fellow students, those preparing for both ordained and lay ministries, the professors, and now the entire University community have helped him to appreciate the total spectrum of the Catholic higher education process.

Tobin earned a B.A. in Philosophy at Yale University. He has been a resident of New Jersey since 1981, living in the Oranges. He and his wife, Maureen, have two sons, Patrick and Bryan, and are celebrating their 25th wedding anniversary.

Two of his recent books, *Conclave* — a fictional depiction of behind-the-scenes maneuvering surrounding the election of an American Pope — and *Selecting the Pope: Uncovering the Mysteries of Papal Elections*, were both published prior to the death of Pope John Paul II. The latter book was used extensively by the media, especially *The New York Times*, in reporting on the history and practices of papal elections. Greg also was involved in Seton Hall’s unprecedented contribution to the major TV networks’ coverage of the death and funeral of the late Holy Father and the election and early days of Pope Benedict XVI. A number of faculty members, students and Greg were interviewed and provided valuable commentary and insight during this period. Greg has also published *Holy Father: Pope Benedict XVI, Pontiff for a New Era*.

In May 2003, Greg was named the editor of *The Catholic Advocate*, the official newspaper of the Archdiocese of Newark. He credits the experience of covering the day-to-day activities of the Church on the local, national and international levels to being the equivalent of obtaining a graduate degree in ecclesiology. He believes that overall the U.S. Catholic press has made great strides in recent years.

Last year, Monsignor Robert Sheeran, President of Seton Hall University, asked Greg to bring his vast experience and knowledge of communications and the Church to Seton Hall. He currently serves as senior adviser for communications in the Office of the President of the University. In this capacity he assists with both the internal and external communication. On an interim basis Greg is also serving as the acting director of university publications where he is involved in alumni, development, public relations and marketing activities, as well as the *Seton Hall University Magazine*. Currently in his “spare time” he is working on two books, one fiction and the other non-fiction. **k**

Cardinal Dulles Delivers Gerety Lecture



An attentive audience of faculty, students, staff and guests listen as Cardinal Dulles delivers the 2006 Archbishop Peter Gerety Lecture in Jubilee Hall.

On January 26, 2006, Immaculate Conception Seminary School of Theology welcomed Avery Cardinal Dulles, S.J., to the Seton Hall campus to present the 2006 Archbishop Gerety Lecture. Cardinal Dulles, one of the best known and respected American theologians today, holds the position as the Laurence J. McGinley Professor of Religion and Society at Fordham University Graduate School of Arts and Sciences’ Theology Department. The Cardinal is the son of the late John Foster Dulles, the former United States Secretary of State under President Dwight Eisenhower, and is a convert to Roman Catholicism. He served as a *peritus*, a theological advisor, to the American Bishops during the Second Vatican Council.

The title of the lecture was “The Popes and the Order of Culture: Leo XIII to Benedict XVI.” In his comments, Cardinal Dulles proposed four ways in which, he believes, the Catholic Church in America today could address the secularistic and pluralistic culture that it faces. These four options he called co-existence with, opposition to, immersion in, and transformation of the culture.

In the co-existence option, Christians can accept our prevailing culture in the civil realm while embracing a Catholic Christian culture in the religious sphere. Although this approach may seem very appealing at first, Cardinal Dulles rejected it because it has never been successfully implemented due to the corrupting influence of evil in the natural order. It

also does not take into consideration the impact of our faith on social attitudes and conduct. Using St. Paul’s injunction in Romans 12:2 not to be conformed to this world, the Cardinal described a second option, a countercultural mode of opposition where the Church offers resistance to society’s ethos as, at best, inadequate or, more likely, sinful. The Amish and other non-conforming communities were offered as examples of this mode. The American Catholic ghetto culture of the first half of the twentieth century also successfully employed this approach.

The papacy of Blessed John XXIII and the Second Vatican Council brought a new approach to the fore. The Pope wanted Catholics to enter fully into the world, to embrace the changes and advancements that science and technology offered and to use them to promote peace and unity in the world. Thus, the third option presented, immersion or inculturation, grew organically from the documents of Vatican II according to Cardinal Dulles. Believing that the Council documents called for a total immersion in contemporary societal mores, many Catholics abandoned long held beliefs and practices to embrace the prevailing

culture of the time, thereby abandoning the sense of Church and its mission. While this belief that the Catholic culture could be smoothly assimilated into human culture without doing damage to either seems questionable today, it was considered by many as the only full interpretation of the conciliar documents.

Pope Paul VI answered this theme with a call for a new evangelization that proclaimed the Gospel to the 20th century. Secular Christianity could never fulfill the mission given to the Church by Jesus. Only a total acceptance of the Gospel message and the sacraments could bring about this evangelization. The Cardinal reminded the audience that John Paul II spoke very often about the innate clash between the culture of life promulgated by the Catholic Church and the increasing anticulture of death. He taught that we must engage society in a dialogue to help develop a full appreciation and acceptance of the gospel message. We have to move beyond mere counterculturalism to a cultural transformation.

Although Pope Benedict XVI before his election sometimes seemed to lean toward a pre-Vatican II countercultural approach, Cardinal Dulles believes that he truly favors a more positive and collaborative approach to the question of dealing with contemporary society. The Church must accept and affirm all that is good in society while offering a strong opposition to whatever contradicts the gospel and we must all engage in bringing about this necessary transformation.

The Holy Father believes that we cannot evangelize society if we are not thoroughly evangelized first. While the Cardinal does not believe the conflict between faith and culture will ever be alleviated, he feels that some of the lay movements in the Church today can make a major contribution to this cultural transformation.

In closing, he stated that although the four options presented all have attractive facets, it is only the transformation model that offers the best solution, since it captures the best attributes of the other three into a “dynamic unity.” **k**



Prior to delivering the 2006 Gerety Lecture, Cardinal Dulles poses with some of the attendees: (first row) Rev. Msgr. Robert Coleman, rector and dean of Immaculate Conception Seminary; Avery Cardinal Dulles; Most Reverend David Arias, Auxiliary Bishop of Newark; Joseph De Piero, Ed.D., dean of the College of Education and Human Services; (second row) Rev. Msgr. Thomas Nydegger, vice rector/business manager; Msgr. Francis Seymour, Archdiocesan Archivist; Frederick F. Travis, Ph.D., provost; Sr. Paula M. Buley, IHM, executive vice president for Administration; (third row) Deacon William Toth, associate professor, Christian Ethics; Howard McGinn, Ph.D., dean, University Libraries; Msgr. Joseph Reilly, Rector College Seminary at St. Andrew’s Hall; Rev. Joseph Chapel, associate dean; and Dianne M. Traflet, J.D., S.T.D., associate dean.

Lewis Shares the Seminary Campaign's Goal: More Priests

Something is troubling Vincent J. Lewis' cousin, who is in his 40s and has young children: Will there be enough priests when his children grow up?

"Most of the priests I know will be retiring in 10 or 20 years," says Lewis, who chairs the \$10 million capital campaign for Seton Hall University's Immaculate Conception Seminary School of Theology (the Seminary), which is part of the University's Ever Forward campaign.

Aside from the troubling question, Lewis' desire to contribute unflinchingly of his time and resources is deeply connected to his parents, now both deceased. "My mother and father felt it was an important step to finance a home to house seminarians for the next 100 years," Lewis noted. His parents' generosity resulted in the Seminary's newly built facility being named the Milton and Rita Lewis Hall. The year was 1984 and the Seminary had just relocated from Darlington back to Seton Hall's campus, where it was founded in 1860.

Milton F. Lewis, who died in 1999, a distinguished investment banker and friend of the poor, served as a Seton Hall board member. As a child, Vincent Lewis had tagged along with his dad to Wall Street, which used to open half-days on Saturdays. During his years as a finance major at Georgetown University, Lewis knew his father's footsteps would set the pace. Today he is senior vice president at Smith Barney in Rutherford.

In serving on the Archdiocese of Newark's Pension Board and the Board of Overseers of Immaculate Conception Seminary, Lewis blends his passionate professionalism with his commitment to his faith. He was a natural to chair the Seminary's ambitious campaign, which is rooted in enhancing its programs and facilities to better serve seminarians.

Of the funds raised for the Seminary, \$4 million will support expansion of the facilities to provide more office spaces and classrooms and convert existing spaces to residences to accommodate more seminarians. Additionally, \$2.5 million will endow a chair in theology, and \$300,000 has been earmarked for a homiletics teaching labora-



Vincent J. Lewis with his wife, Barbara.

tory with professional audiovisual equipment. The lab will offer training not only for those in priestly formation, but also to experienced clergy and laypersons interested in parish work.

Lewis notes that it is important "to have our seminarians proficient in conveying their knowledge," especially from the pulpit. "We want them to be more comfortable and proficient in public speaking," Lewis explains, and for priests to better "translate their thoughts on the Bible and convey that in their homilies."

The campaign's other goals are \$1 million for endowment and \$300,000 to replace the heavily used 20-year-old organ in the Seminary Chapel. Last year, the Seminary launched the Institute of Christian Spirituality, supported by a \$2 million grant from the Lilly Endowment Inc. The campaign will further the Institute's first initiative: to call, nurture and sustain pastoral leaders.

The Seminary has been welcoming growing numbers and more diverse students, and this year graduates 17 for the Catholic priesthood — the largest class in the country. Its 250 students also include lay leaders. Both groups might benefit from preparation in business and interpersonal skills, according to Lewis, to better address the challenges faced by Catholic parishes, hospitals and schools.

As he inspires others to join him in advancing the Seminary's mission, he knows he is doing his part to ensure that the shepherds will be there for his cousin's children and for other Catholics, now and forever. Vincent Lewis is a man of many achievements, professionally and personally. His first commitment, however, is to his family: his wife Barbara and his son V.J., and to the education of the next generation of the Church's

The generous and loyal support provided by Immaculate Conception Seminary School of Theology's alumni and friends helps to subsidize the annual costs of priestly formation and theological education. Each benefactor becomes a partner in the living mission of the Seminary.

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City, State, Zip _____

Telephone _____

Send to: Catherine Phelan, Director, Seminary Development
 Immaculate Conception Seminary School of Theology
 457 Centre Street, South Orange, NJ 07079
 Telephone: (973) 378-2661 • Fax: (973) 378-2671

In Memoriam

Immaculate Conception Seminary School of Theology mourns the loss of these members of our family of priest alumni who recently passed away. Let us offer our prayers to honor these faithful servants of God.

Reverend Richard B. Abramowicz '42/Ordained 1986

Reverend Monsignor Joseph A. Beggans Ordained 1943

Reverend Alysious S. Carney '56, M.Div. '81/Ordained 1960

Reverend Harry Chase IV '83

Reverend Monsignor Joseph J. Donovan '47, Ordained 1951

Reverend Monsignor James E. Johnson Ordained in 1942

Reverend Thomas Kenna '59, M.Div. '84/Ordained 1963

Reverend Thomas J. Lewczak '61/Ordained 1965

Reverend Henry P. Marciniak '57, M.Div. '87/Ordained 1961

Reverend Monsignor Richard M. McGuinness '47/Ordained 1951

Reverend James T. McKenna '56, M.Div. '77/Ordained 1960

Reverend Carl J. Merzena '37, Ordained 1941

Reverend Michael J. O'Grady '52, M.Div. '79/Ordained 1956

Reverend Maurice L. O'Keefe '53, Ordained 1957

Reverend Monsignor Gerard M. Santora '34, M.Div. '38/Ordained 1938

Reverend Edward J. Nester '42/Ordained in 1946



IMMACULATE CONCEPTION SEMINARY
SCHOOL OF THEOLOGY

SETON HALL UNIVERSITY

457 Centre Street
South Orange, NJ 07079

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Rector/Dean

Catherine Phelan
Director, Seminary Development

Patrick Cline, M.P.S.
Editor/Writer

Nikke Fabbo
Graphic Designer

SAVE THE DATE

Institute for Christian Spirituality Calendar of Events

Great Spiritual Books

- "Do You Consider
Dorothy Day
a Saint?" 3rd Annual High School Essay Contest.
Deadline: *Friday, December 1.*
Contact us for submission guidelines.
- "How to be a
Spiritual Hero" Retreat led by Dwight Longenecker, best-selling author
and broadcaster.
Saturday, February 10, 10 a.m.-3 p.m.
- "The Diary of
George Fox" Book of the Semester Club Meeting.
Saturday, March 3

GSB certificate program will be offering "**The Four Loves**"
course in Spring 2007. Contact us today for registration details!

Parish Partnership Program

- "Discerning your
Spirituality" Retreat led by Reverend John Russell, O.Carm.
Spiritual Director, Institute for Christian Spirituality.
Saturday, December 9, 9 a.m.-12:30 p.m.
- "The True, the
Good and the
Beautiful" Parish Photography Contest for Young Adults (ages 13-24).
Deadline: *January 31.*
Award ceremony to be held March 15, 2007.

Details about our "**Heroic Scenes from the Lives of Saints**" high school skit night
will be available in Spring 2007.

To R.S.V.P. for any of these events, or to find out more information,
call the Institute at (973) 313-6329 or e-mail theology@shu.edu.

There is a registration fee for most events, and **pre-registration is strongly encouraged.**



INSTITUTE FOR CHRISTIAN SPIRITUALITY
Immaculate Conception Seminary School of Theology
SETON HALL UNIVERSITY

Unless otherwise noted, all events will be held in Lewis Hall, Immaculate Conception Seminary. For directions to Lewis Hall, Seton Hall University, visit us online at www.shu.edu.

Christian Employment Outreach

- "Finding the
Work You Love" A two-part workshop led by Julie V. Burkey, M.A.P.M.
Saturdays, October 21 and 28, 9:30 a.m.-3:00 p.m.
Lewis Hall, Immaculate Conception Seminary. Also offered
Saturdays, January 20 and 27, 9:30 a.m.-3:00 p.m.
St. Peter the Apostle Parish, River Edge, N.J.
- "Lenten Retreat" Retreat led by Reverend John Russell, O.Carm.
Saturday, March 24

Seminary's Theological Education for Parish Services

Below events held at Our Lady of Mt. Carmel R.C. Church, Ridgewood, N.J.

- "Carmelite
Spirituality: St.
Teresa of Avila" Retreat led by Reverend John Russell, O.Carm.
Saturday, October 14, 9 a.m.-1:30 p.m.
- "Our Catholic
Treasures:
Discovering
the Eucharist" Conference led by Monsignor Gerard McCarren,
Spiritual Director, Immaculate Conception Seminary.
Saturday, November 18, 9 a.m.-2 p.m.
- "Introduction to
Theological
Reflection: Seeing
your Life through
the Eyes of God" Lecture series presented by William Toth, Ph.D.
"Introduction to Theological Reflection"
Thursday, October 26, 7-9 p.m.
"Christ in Sharing our Faith"
Thursday, November 2, 7-9 p.m.
"Christ in Word and Song"
Thursday, November 9, 7-9 p.m.
"Christ in the Eucharist"
Thursday, November 16, 7-9 p.m.

STEPS will be offering a graduate-level course, "**Synoptic Gospels,**"
in Spring 2007. Contact us today for registration details!