

# CORNERSTONE

Summer 2008

A Newsletter for Immaculate Conception Seminary School of Theology and our Friends



## Christ Our Hope

Seminarians Partake in the Apostolic Journey  
to the United States

## The Rector Recalls: Seminarians Inspired

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Remembering Deacon William J. Toth, Ph.D.

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“Vatican II and New Jersey: Perfect Together”



## The Rector's Corner:

A message from Monsignor Robert F. Coleman '74, J.C.D., Rector and Dean

If you ever want to feel "old," I suggest that you attend a youth rally.

That is exactly how I felt this past April 19th when I found myself at Saint Joseph Seminary in the Dunwoodie section of Yonkers, New York, in the midst of 25,000 young people who were happily gathered to meet our Holy Father, Pope Benedict XVI.

It was a long day. Monsignor Nydegger, the Vice Rector, and I, together

with our seminarians, had boarded a bus at Immaculate Conception Seminary at 8:15 AM. Since it was Saturday morning, there was very little traffic into the city and we arrived at Yonkers Raceway at 9:00 AM. From

there we boarded a shuttle bus to the grounds of Saint Joseph Seminary, less than a mile from the race track. Since the shuttle buses were the traditional yellow school buses, we were all reminded that children are much smaller than adults and some of us needed to be pried out of our seats. At the seminary we were quickly ushered through security procedures, so that by 10:00 AM we were free to walk about on the seminary lawns.

The good news was that we had experienced no problems on our journey and no difficulties going through the security stations. Since the Holy Father was not scheduled to arrive until 5:00 PM, the bad news was a simple question -- what do we do for the next seven hours?

This is when feeling "old" began to settle in my mind. There was no seating available. After a certain age the idea of sitting on the grass is problematic, because you become afraid you will not be able to get up! There were entertainments scheduled throughout the day, including Christian rock groups, Irish stepdancers and even a winner from American Idol. I'm afraid I felt "old" because I found most of this "entertainment" to be loud and repetitive. I am tempted to go on and on about all I found annoying about the day. But that would take away from the wonderful spirit I encountered among the young people, especially among the seminarians. There were young men from California, Texas, Wisconsin, Illinois and many eastern states. How could I complain? It was a blessed sight to see so many seminarians from all over the country gathered together in enthusiastic fraternity, in anticipation of the visit of the Vicar of Christ. No matter how old I felt, every bit of grumbling and aching vanished when the Holy Father arrived.

We watched the jumbo screens in silence as Benedict XVI entered the seminary chapel and greeted individually many boys and girls with physical illnesses and other disabilities. That holy place came vibrantly alive with the tender

expression of love and affection poured out on these young people by the successor of Peter. Even from the jumbo screens, that love and affection were palpably communicated to us all. A deep sense of the Pope's personal presence began to build in momentum while he rode around the perimeter of the grounds in the pope mobile. It reached a crescendo when the Holy Father came out on the stage for the rally. The response of the young people - especially the seminarians - was thunderous applause and a reverent chanting of the Holy Father's name. The Pope was visibly moved by this overwhelming wave of youthful affection that lasted for more than twenty minutes. If ever Benedict XVI had any concerns regarding the warmth of his welcome in the United States, he had no doubts now. He was the American Idol.



Photos courtesy: St. Joseph Seminary

The Pope greeted the young people gathered before him and he inspired the seminarians with these words: "Gathered here at Saint Joseph Seminary, I greet the seminarians present and indeed encourage all seminarians throughout America. I am glad to know that your numbers are increasing! The People of God look to you to be holy priests, on a daily journey of conversion, inspiring in others the desire to enter more deeply into the ecclesial life of believers. I urge you to deepen your friendship with Jesus the Good Shepherd. Talk heart to heart with him. Reject any temptation to ostentation, careerism, or conceit. Strive for a pattern of life truly marked by charity, chastity and humility, in imitation of Christ, the Eternal High Priest, of whom you are to become living icons (cf. *Pastores dabo vobis*, 33). Dear seminarians, I pray for you daily. Remember that what counts before the Lord is to dwell in his love and to make his love shine forth for others."

As we left the rally that evening so many seminarians told me that they would always remember this encounter with the Holy Father as the high point of their seminary days. It was a truly momentous event for all who were present and I came away no longer feeling old or out of place but encouraged by the Vicar of Christ with youthful fire. This is the zeal I experience in our young men who long for the priesthood and to whom I am privileged to minister at the seminary everyday. They are reminded at the ordination rite, year after year, that they are to be devoted priests and worthy ministers who hold fast to the Catholic faith and



"Dear seminarians,  
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His Holiness  
Benedict XVI

From the meeting  
with young people  
and seminarians

April 19, 2008



boldly proclaim it, who reverently celebrate the Mysteries of Christ, who live lives of respect and obedience in the Church and who continually deepen their relationship with Jesus Christ through personal prayer.

It was only a few weeks earlier that Pope Benedict XVI had focused on the priesthood at the Chrism Mass in Saint Peter's Basilica on the morning of Holy Thursday. He began his homily by recalling the first words the priest pronounces on the day of his ordination: "Present" - "Here I am" - "Yes, I am ready." Then the Pope went on to ask to what did the priest say his "present" - his "yes"? What actually does being a priest of Jesus Christ mean? The Holy Father quoted a phrase from the Second Eucharistic Prayer of the Mass that describes the essence of priestly ministry with words the Book of Deuteronomy uses to describe the essence of the Old Testament priesthood: "to stand in your presence and serve you." Here there are two duties that define the essence of the priestly ministry.

The first duty is to stand in the presence of the Lord. This indicates a life lived in the Divine Presence for the purpose of making God present to others and others present to God. The priest keeps the world aware of God by keeping his gaze on Him. The priest must keep the world awake for God. He must be the one who remains standing. He must be aware and awake in the face of the current trend toward secularism; upright in truth; upright in his commitment for good.

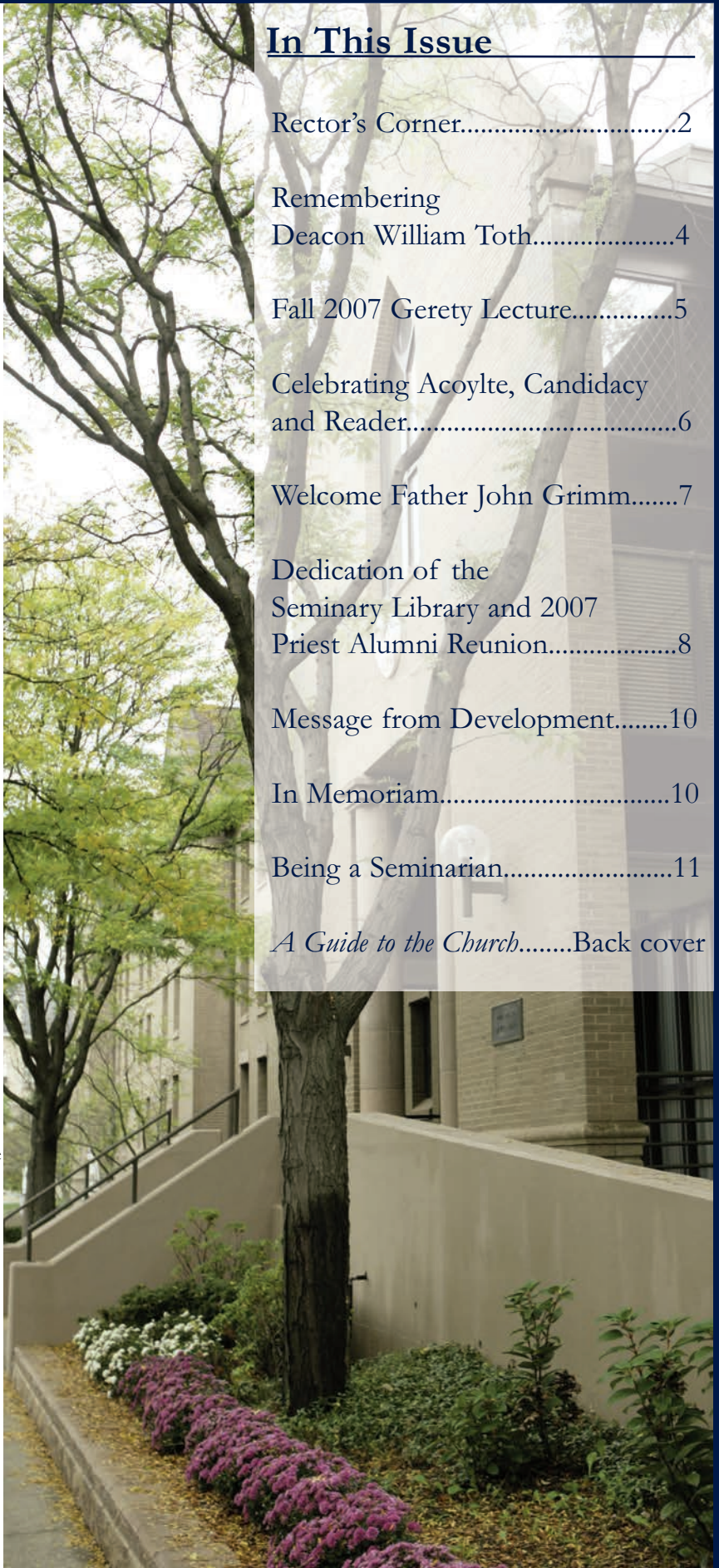
The second duty is to serve. Surely the priest must fulfill the duty of service in the Eucharistic celebration; he is to fulfill a service to God and to humanity. The worship that Christ rendered to the Father was the giving of Himself "even unto death" for humanity. Into this worship, this service, the priest must insert himself. Yet there are other aspects of service. Just as the servant has access to the most private dimensions of his master's life, so to serve means to be so close as to be familiar with the master. To serve means to be near, but it also means to be obedient. The priest must not give in to humanity's temptation which is the desire for autonomy, to follow his own will alone and to maintain that only in this way will he be free. The fundamental obedience that is part of the human being, that a person cannot exist merely for and by himself, becomes more concrete in the priest. The priest must not preach himself, but Christ and His word. The priest proclaims the Word of Christ in the correct way only in communion with His Body. Obedience means believing with the Church, thinking and speaking with the Church, making Christ present and serving Him through His Church.

"To stand in your presence and serve you:" Jesus Christ as the true High Priest of the world, has given these words a previously unimaginable depth.

"To stand in your presence and serve you" now means to respond to His call to serve the Lord in His people.

My dear friends, when we saw the Holy Father give his personal greeting to the young people with special needs in the seminary chapel, his generous affection spilled over into the hearts of all. The seminarians' and the young people's thunderous wave of chanting and applause were surely strengthened by the Pope's gift of himself to them. In the same way, your generous gifts of prayer and financial support will encourage and enable our seminarians to say "yes" to Jesus.

Let us ask the Lord to inspire and strengthen more men to answer His call with generous hearts. †

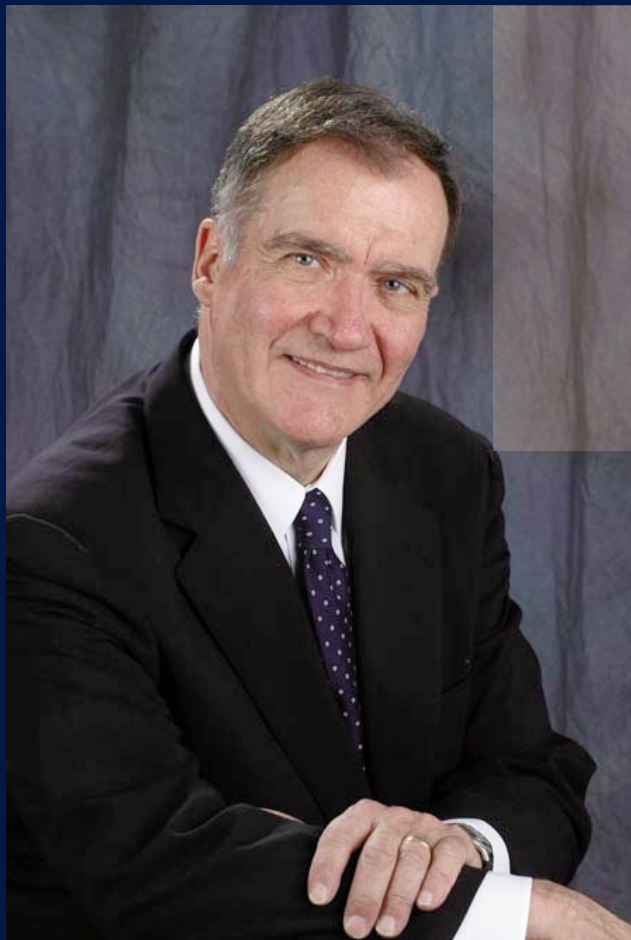


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# Remembering Deacon William J. Toth, Ph.D.

*excerpts from the Homily for Bill Toth  
Reverend Monsignor Richard M. Liddy, Ph.D.  
Funeral Mass, February 7, 2008*



One time some years ago I found myself in the middle of the night in Amman, Jordan. I was on my way to a conference on Catholic social teaching in Goa, India, but en route my flight had been cancelled. An airline attendant, after some scrambling, said to me, “We’ve got the flight for you, but you have to change planes in Amman, Jordan.” So as I flew across the Mediterranean that evening and was landing in Amman to change planes on the way to India, I said to myself, “No one knows where I am - how in the world did I get here?”

And then I thought, “This was Bill Toth’s idea - and he’s not even here!” For it was Bill’s idea to go to the conference on Catholic social teaching in India and when the two of us went for our visas at the Indian embassy in New York, the little lady at the window I approached had a little picture of Mother Theresa by her and she gave me the visa without any problem. But Bill got in another line and when he approached the window and told the woman there that he was going to a conference on Catholic social teaching and business, the lady at that window decided she would not give him a visa.

So the moral of the story is that if you hang around with Bill Toth, you are in for quite a trip. You never know where you’ll end up. But one thing’s for sure: it will be great!

And that is why we are all here today: because Bill Toth has taken each one of us on a trip - a trip that we never would have suspected - and it’s been very good!

First of all, to you Kathy, and your beautiful children, each one unique, each with such beauty and talents and creativity: and their families, your sons and daughters-in-law and your beautiful grandchildren. Bill actually beamed when he spoke of each one of you.

I first got to know Bill when he came to teach at the seminary in the 1980’s after a successful career as a man of business. At that time Bill had decided, with Kathy’s help, to do what he always wanted to do: to study theology and teach. And so he got his doctorate at Union Theological Seminary in New York. Bill, as we all know, was a Catholic from the toes of his feet, but his Catholicism reached out to embrace the best that God’s world could offer.

He loved to teach. He once told me that often, when he was teaching, “time stood still.” And I heard from more than one of his students, “Professor Toth is a great teacher...” And what did Bill teach us? First of all, Bill taught us that family life is holy: it is a continuation of God’s creation and life in the world. Even with all its sorrows and difficulties, family life is holy.

And he also taught us that human work is holy. It is the continuation of God’s original creation: by our work we help finish what God has begun. We are collaborators with God in our work; and we are blessed to collaborate with God and Christ in the sacrificial and life-giving world of work. We are privileged to work and it seems that all Bill’s work aimed at this: to link our faith with the kitchen, with raising children, with business, with study, with teaching, with our life in the world.

Bill had more ideas than Carter had little liver pills - such energy! I would call Bill with an idea to share with him and before I could get it out, he would have two or three ideas to share with me. And sometimes I would have to say, “Bill, Stop! I can’t take it all in!” And then, when I would share my idea with him, thinking that maybe we could take a couple of months to think about it, he would say, “Okay, let’s do it...” He had a deep earnestness about him that really wanted to get things done.

And, at the same time, he was a humble man. He was grandfatherly: certainly with his own children, but also with other people’s children: like the children of my own niece, Gerianne, and Frank. Their children will miss him very much: he was kind to them. In the midst of thinking about cosmic issues, he would stop to be a gentle good man.

I think I can say that Bill was a holy man: he was “whole” - uniting in himself so many dimensions of being human: mind and heart; intellect and friendship; love and life. He balanced family life, the diaconal ministry, the intellectual life, organizational life, the life of the mind and the life of the heart.

Kathleen, Steven, Jennifer, Regina, Karen, Michele, Joseph, Billy, Michael; your husbands and wives; your children; Bill’s sisters and family; all Bill’s friends; his students - which we all were - to all of us the Lord is saying: “He is going before you...”

Let us end with the prayer from Deuteronomy on Bill’s holy card - a quote plastered on the refrigerator and other places throughout the house where he figured his children might read it. This is his message to us:

“Since the Lord your God has blessed you in all your crops, and in all your undertakings, you shall do naught but make merry...”(Deuteronomy 16, 17). †

*Since February 2008, over 100 of Deacon Toth’s family and friends have generously given almost \$11,000 in his memory to support scholarships.*

*In January 2009, the School of Theology will launch the William J. Toth Center for Family Spirituality, seeking to enrich the theological and pastoral dimensions of Catholic family life.*

# “Vatican II and New Jersey: Perfect Together” Fall 2007 Gerety Lecture

*Monsignor Raymond Kupke delivers a riveting and spiritually exciting synopsis of New Jersey and the key person it gave the Church.*



**Issues at hand:** Above, Monsignor Kupke addresses how James Norris of New Jersey had an impact on the Church for poverty and the role of the laity.



**Honored friends and guests:**

First row: Howard McGinn, Ph.D., Dean of University Libraries; Phyllis Hansell, Ed.D., R.N., FAAN, Dean of the College of Nursing; Most Reverend Peter L. Gerety, Archbishop Emeritus of Newark; Most Reverend David Arias, O.A.R., D.D., Auxillary Bishop Emeritus of Newark. Second row: Reverend Monsignor Raymond Kupke, Ph.D. Adjunct Professor; Reverend Monsignor Robert Coleman, J.C.D., Rector and Dean of Immaculate Conception Seminary School of Theology; Reverend Monsignor Francis Seymour, Archdiocesan Archivist; Most Reverend Thomas Donato, D.D., Auxillary Bishop of Newark; A. Gabriel Estaban, Ph.D., Provost; Reverend Monsignor Robert Wister, D. Eccl., Associate Professor.



**Organizing poverty effort:**

Above, Monsignor Kupke explains how Norris learned from the proponents of laity on how to make poverty a mainstream issue for the Church.

**O**n October 24, 2007 Reverend Monsignor Raymond Kupke, Ph.D., Associate Professor of Church History and Archivist of the Diocese of Paterson delivered the Fall 2007 Gerety Lecture, entitled, “Vatican II and New Jersey, Perfect Together.”

Focused mainly on the impact of James Norris, a lay Catholic from Rumson, NJ, Monsignor Kupke’s poignant, yet entertaining discussion of Norris subtly enforced the message that one person’s good work can be far reaching and revolutionary. Among his early accomplishments, Norris was the first overseas director of Catholic Relief Services. Later Norris gained the attention of Pope Paul VI and was asked to be an auditor for the Second Ecumenical Council of the Vatican in 1962. Norris was the only lay auditor from North America at the Council. For Norris, this was his opportunity to bring to light two issues that would be forever intertwined in his lay ministry: poverty and the role of the laity. Through a series of events, Norris would find himself as the first lay person to speak in a *concilium* debate and later would be known as the only lay person to speak at any debate during Vatican II. He said, translated from Latin, “The gap between the rich and the poor is rapidly widening - side by side the rich grow richer and the poor grow poorer, in a single world community. This is a wholly unprecedented historical fact, and it presents the Christian conscience of the western nations with a challenge.... From this Ecumenical Council could come a clarion call for action.” Action indeed: one result of the Council was the implementation of a poverty secretariat, which would later see itself grow by infusing the cause for poverty in many of the Holy See’s interactions with other nations. Monsignor Kupke concluded the lecture with detailed descriptions of Norris’ continuing work in lay ministry, particularly in the areas of Roselle Park, Union and Elizabeth, NJ.

This lecture series is one component of the Archbishop Peter L. Gerety Fund for Ecclesiastical History established by the former Archbishop of Newark to promote study, research and scholarship in Church History. Monsignor Kupke, in addition to being an Associate Professor, published *Living Stones: A history of the Church in the Diocese of Paterson* in 1989, and is a columnist for the *Beacon*, the Catholic Newspaper for the Diocese of Paterson. Monsignor Kupke currently serves as pastor of Holy Family Parish in Florham Park, NJ. †

## Institution of Acolyte

**O**n October 21, 2007 Most Reverend Martin D. Holley, D.D., Auxiliary Bishop of the Archdiocese of Washington, presided as the Second Theologians were instituted as Acolytes at the Chapel of the Immaculate Conception, Seton Hall University.



Photo courtesy: Joseph S. Dos Santos

## Admission to Candidacy

**M**ost Reverend John J. Myers, J.C.D., D.D., Archbishop of Newark, presided at the Admission to Candidacy for the Third Theologians on November 18, 2007, at the parish of St. Thomas More, Fairfield, NJ.



Photo courtesy: Roy Regaspi

## Institution of Reader

**T**he First Theologians were instituted as Readers on February 24, 2008, by Most Reverend John J. Myers, J.C.D., D.D., Archbishop of Newark, in the Main Chapel of the Redemptoris Mater Archdiocesan Seminary, Kearny, NJ.



Photo courtesy: Joseph S. Dos Santos

# Welcome Father John Grimm

*Beginning and end of life issues, bioethics, medicine and law - are just a few of the topics you might hear discussed inside Father Grimm's classroom.*

Reverend John S. Grimm, J.D., S.T.L., Assistant Professor of Christian Ethics, joined the faculty of Immaculate Conception Seminary School of Theology in July 2007. Father Grimm is a priest of the Diocese of Wilmington, who was ordained May 25, 2002. His path to the priesthood was not of the “typical” variety.

After graduating from Boston College with a degree in Psychology, Father Grimm worked as a Job Placement Counselor at an interfaith ministry of caring and as a Psychiatric Technician at St. Francis Hospital, both in Wilmington, DE. At that time the idea that God was “calling him” caused Father Grimm to explore religious life, spending some time with the then newly formed Franciscan Friars of the Renewal.

Deciding that he was not being called in that direction, Father Grimm focused on a career change and entered the Widener University School of Law where he was awarded his Juris Doctor in 1993. After clerking for an Associate Justice of the Delaware Supreme Court his last year in Law School, Father Grimm joined a Wilmington law firm where he worked mainly in corporate and commercial litigation.

While he enjoyed his legal career, all through that period he still felt that he was called in a different direction. Father Grimm gave two examples of how that feeling was manifesting itself: in his briefcase, along with legal pads and reference books there was always a copy of Thomas a Kempis' *Imitation of Christ* and, the fact that his colleagues would kid him for spending one of his vacations in a Trappist Monastery.

After discerning that he was being called to the priesthood, and with the help of his Spiritual Director, he entered the Theological College at The Catholic University of America in Washington, DC. While in the seminary, Father Grimm completed an internship at the National Catholic Bioethics Center. He received his Master of Divinity degree in 2002 and was ordained shortly thereafter.

Upon ordination, Father Grimm was appointed a bioethics spokesman for the Diocese of Wilmington. In that position he provided expert testimony on numerous occasions regarding legislation involving cloning and embryonic stem cell research to the Delaware General Assembly. Father Grimm was also involved in drafting the diocese's *Catholic Advance Directive* and supporting material. He has written on questions related to bioethics in both *Ethics and Media* and *National Catholic Bioethics Quarterly*. Last year Father Grimm received a Licentiate in Sacred Theology with a concentration in Moral Theology from the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies in Washington, DC.

At Immaculate Conception Seminary School of Theology Father Grimm has taught bioethics courses addressing issues related to both the beginning and end of life, as well as Catholic Social Doctrine. He has also presented a three part Spirituality and Ethics Lecture series addressing End of Life issues in Medicine and Law as part of the Institute for Christian Spirituality.

As with many priests of his generation, Father Grimm states that one of the greatest influences on his decision to become a priest was Pope John Paul II. He is very pleased to be involved in the education and formation of our future priests and believes that as a result of his assignment to both the academic and formation faculties at Immaculate Conception Seminary School of Theology he has been, “blessed and enriched by zeal and fervor” he sees in the seminarians here. †



**Comfortable in his new “home”:** Above, Father Grimm takes a moment to stop and reflect on his vocation, discernment process and all that he has become a part of since coming to Immaculate Conception Seminary School of Theology in Fall 2007.

Father Grimm is an Assistant Professor of Christian Ethics as well as a member of the formation faculty.

*“God has blessed me by sending me to Immaculate Conception Seminary, I am honored to serve the students here in company with some of the best priests I have ever met.” Father John Grimm*

# Dedication of the Monsignor James C. Turro Seminary Library and the 2007 Priest Alumni Reunion



## The Importance of a Seminary Library

Reverend Lawrence B. Porter, Ph.D.

Given at Evening Prayer for the 30th Sunday in Ordinary Time

October 28, 2007

“Black Robe” is the title of a 1991 feature film by Australian director Bruce Beresford. “Black Robe” is about Jesuit missionaries in colonial Canada. Early on in this film there is a particularly telling scene. It is the autumn of 1634 and a small band of Jesuit priests is being led by native guides into a remote region of Eastern Canada. One of these Algonquin guides, Chomina, observes how one of the Jesuits, Father LaForgue, each day takes time to make marks on what looks like leaves that have been strung together. You and I know this is the Jesuits’ journal. But the native American does not understand, so he asks the priest what is the meaning of his actions. The Jesuit then asks his Indian guide, “Tell me something important that has happened to you recently. Something I do not know.” Chomina says to him, “My mother died last winter in the snow.” Father LaForgue then writes some words in his journal and tells Chomina to take the book and bring it to another Jesuit standing at a distance, several paces away. When Chomina does this, the other Jesuit reads the words on the page, looks at the Indian and says, “Oh, I’m so sorry. I did not know your mother had died.” The Indian is totally startled, amazed as to how this Jesuit could possibly know this fact when he was no where near the other Jesuit at the moment the Indian disclosed this event to him.



Such is the power and the magic of the written word. It enables us to write down our experiences and then store them for later retrieval and study by us or others. As Christians, you and I are major benefactors of this distinctly human technique of writing and reading, storing and retrieving, our thoughts and experiences, what has happened to us and what we think. You and I are people of “The Book,” because long ago Israelite scribes began to write down the experiences of their people and the words of their prophets. And the earliest disciples of

Christ did the same, writing down what Jesus said and did, saving the letters that Paul, and Peter and James and John wrote. And so to this day we make it a regular practice, as we have just now done, to read passages from the Bible, to read again and again what has been written there in the expectation that we just might find in those written words new meaning and instruction, inspiration and encouragement for the journey that is our lives. But it is not just religious knowledge that is so preserved. Critics of the early Christian mission in North America need to be reminded: that we know anything at all about native American culture is in no small part due to the fact that the same Jesuit missionaries portrayed in Bruce Beresford’s film not only wrote down their own experiences, but invented a way to transcribe into written signs the spoken language of the native Americans they encountered, natives whose culture until Catholic priests came was purely oral.

Every Catholic seminary plays an important role in the culture of the written word by making sure that it has as a tool for its work of educating men for ordination and priestly ministry the resources of a religious library, a collection of books about the Christian faith. Sometimes these collections are small. Sometimes they grow to be great. Sometimes this precious treasure is threatened by fire and storm. Always there is





**Highlights of the day:** Left, Monsignor Robert Coleman '74, J.C.D., Rector and Dean, both blesses the plaque and dedicates the seminary library in honor of Monsignor James Turro. Right, Father Lawrence Porter, Ph.D. shares a faculty photo with Monsignor Edward Ciuba '55, former Rector. Bottom, from left, Father Richard Villanova '63, M.Div.' 75 speaks with Father Christopher Ciccarino M.Div.' 96; the Schola Cantorum provides a musical interlude during dinner; Monsignor James Turro '44 converses with Father Eugene Marcone '60, M.Div.' 77. **Evening prayer:** Facing page, above, almost 200 priest alumni, faculty and current students were gathered in the Chapel of the Immaculate Conception. Below, Father Porter speaks to the history of the seminary library.



someone who is entrusted with the responsibility of watching over this resource. This is true of our library here at Immaculate Conception Seminary. This library began very small, has grown, and along the way has experienced as much calamity as progress. In Henry Beck's Centennial History of the Immaculate Conception Seminary, Darlington, NJ (1962), he tells of an early calamity: "During Saturday night, January 27, 1866, fire broke out on the third floor of the seminary edifice. Soon it engulfed the roof and in four hours' time the whole building had been reduced to ruins. Fortunately, professors, seminarians and collegians escaped unscathed and carried out much that was moveable, including all the books in the library. These latter were not numerous since Dr. Corrigan's [that is, the Rector's] estimate a few years later valued them at \$600."

This seminary library remained small and modest up until the 1920's. And during its earliest years, this library's director was the seminary Rector himself. The reasons for our library's initial and perduring humble estate are readily understandable in that after its beginning this seminary's enrollment and faculty both remained for many years very small. For example, in 1866, the year of the fire, there were but sixteen seminarians and four faculty members. By 1922, the number of seminarians had risen to fifty-three but there were still only four professors. Moreover, seminary instruction in the late 19th century right on up to the middle of the 20th century was principally from manuals or handbooks of theology with little or no collateral reading. However, with the removal of Immaculate Conception Seminary from Seton Hall's South Orange Campus and its transfer to

the remote wilderness of Mahwah, in barren northwestern New Jersey, with the sudden growth of both the student body and faculty (by 1933 seminarian enrollment had increased to 112 and faculty to eight), and with a growing appreciation for a more complete education of priests, a distinct position was created for one faculty member to oversee and direct the building up of a distinguished theological library with a variety of literary sources, modern as well as ancient.

Monsignor James Turro, whom we honor tonight, has had a paramount role in the history of this seminary library. Among the five priests who in the 150-year history of this library have held the title of director, no one has held that title so long and amid so much trial and turmoil as did Monsignor Turro. James Cyril Turro was director of this library for 45 dramatic years, from 1959 to 2004. In the turmoil and upheaval of the post-Vatican II years, then "Father" Turro not only served as a sure refuge for seminarians buffeted by the revolutionary-like winds blowing through both church and seminary, but he was saddled with the formidable task of moving the seminary library back from the wilds of remote Mahwah to the comparatively and, hopefully, more sophisticated and civilized region of South Orange. As if this challenge were not enough, shortly after his arrival here Father Turro faced not the ravages of a fire but the damages of a flood in the basement of Lewis Hall, a flood that did irreparable damage to many a venerable volume.

But as important a part of a seminary as a library should be, the library is often the least appreciated of a seminary's resources. A year ago, at the dedication of our DeVoy reading

room, a high administrator of this University was heard to remark as he observed so many seminarians in attendance: "This is probably the most time they will ever spend in this library." Even if that observation were true and not just cynical, the importance of a seminary library remains.

The importance of any library is determined more by the number and quality of its books than by the number and character of its visitors. The strength of a good library, the mark of a truly distinguished library, is the number of rare and obscure books it holds. Every library director knows that a great many of the books he cares for will rarely if ever be looked at. But this is no cause for despair. Rather a librarian takes great satisfaction from the thought that if the need ever arises that a certain obscure text will be sought out, if years from now a curious student or an industrious scholar ventures through our doors in search of an obscure work, we will have it.

And then something magical will happen, something like the magic in the episode I recounted from Bruce Beresford's film. That is, some day someone will go down to the seminary library, looking to find what indeed did Epiphanius of Salamis, or some other obscure Greek Father, say, or what indeed did some Israelite scribe mean when in the priestly tradition of the Book of Leviticus he penned a particularly obtuse line. And then it will happen. As an old, dusty book is taken down from the shelf, as its pages are slit open perhaps for the very first time, suddenly the words will be there, leaping across the centuries, alive as they once were when first written, and the path to understanding will have been found. †

# A Message from the Office of Development:

Catherine A. Phelan '04, M.A. '08



Summer is an emotive time at the seminary. In May we watched as seven of our men were ordained priests.

Ordinations bring excitement to all, and to be in the very epicenter of the action is a wonderful and special joy. After several years of prayerful study and discernment they are no longer seminarians and students, but now teachers in the Way, the Truth and the Life (John 14:6). New men arrive in the fall and soon they too will become these seminarians we grow to cherish and watch as they embark on their unique journeys more deeply into discernment.

The progression of the Pre Theologians to First Theologians; the First Theologians to Second Theologians, and so on, allows us to witness the fundamental nature of Formation in the life of the seminary.

Of course our lay students, who are so intrinsically a part of the Seminary School of Theology, also have chartered their courses.

Some have graduated and will bring their new found energy to many areas of Church life where the skills and knowledge they have refined over their years here, will enrich the lives of many both near and far. Other lay students will return in the fall to continue their studies rooted in many ongoing theological conversations.

During the summer and early fall the office of development turns to planning – What projects do we need to find funding for? What are ways we can encourage our alumni and current friends to provide us necessary feedback on how to improve our outreach? What can we do to reach more individuals who will respond openly to consider giving to our growing needs?

And yet, these questions are not unlinked to the other summer activities and emotions within the seminary. The simultaneous nature of life at the seminary touches development at its very core, which is to find innovative ways to participate and contribute to the life of the

seminary. It is simplistic, but it is the truth necessary for maintaining the Annual Fund, for growing the Endowment, for reconnecting with alumni

– for providing all who come through our doors the necessary theological foundations to live and to teach in mercy and in love.

The newly ordained, the Jubilarians, alumni, faculty and staff, our friends both long-standing and newly found – you know us because you are us. Without you we could not even broach the essential planning for development. Thank you for providing us all we need to keep going, to sustain and to grow. Perhaps even more importantly, thank you for sharing with us as we witness the beauty in the changing of seasons at our seminary. †

## 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 John J. Casey M.Div. '83/Ordained 1984

Reverend Joseph V. Derbyshire '42/Ordained 1946

Reverend Monsignor James L. Fallon '39/Ordained 1943

Reverend Monsignor Ladislaus J. Flek '37/ Ordained 1941

Reverend Michael A. Fuino '36, M.Div. '77/ Ordained 1942

Reverend Edward A. Haber '54/ Ordained 1958

Revrend Charles W.A. Herr '44/ Ordained 1948

Reverend Eugene P. Heyndricks '77/ Oradined 1981

Reverend Monsignor Michael A. Komar '32/ Ordained 1936

Reverend Sylvester J. Livolsi '44/ Ordained 1948

Reverend Robert J. Patterson '54/ Ordained 1958

Reverend John E. O'Brien '42/ Ordained 1946

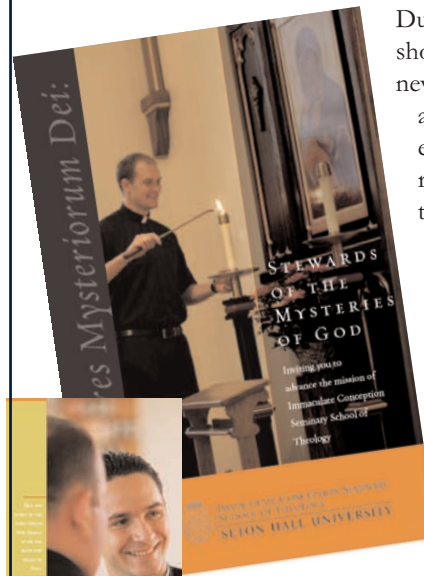
Reverend John D. Sweeney '52/ Ordained 1956

Reverend Edward Swierzbinski '47/ Ordained 1951

Reverend Robert E. Zasacki '63/ Ordained 1967

## 2008-2009 Annual Gifts

Thank you to all who responded so generously to the Rector's 2007-2008 Appeal



During the spring you should have received our newly designed annual appeal letter. Our deepest thanks to all who responded generously to this appeal, or who gave to the seminary in another way this year.

A special thanks to those who took a moment to share their feed-back with us. Thanks to you we were able to reach

our ambitious annual fund goal of \$150,000.00. If

you did not have the opportunity to make a gift before June 30, 2008 for the 2007 -2008 year, consider making your gift early this year to count for 2008 -2009. Please use the enclosed envelope, or contact the office of development at (973) 378-2661 or e-mail Catherine Phelan at [pbelanca@sbn.edu](mailto:pbelanca@sbn.edu)

## Being a Seminarian

*Anthony Marcantuono, Third Theology, takes a moment to reflect on what brought him to the Seminary and his experiences thus far; particularly, that during all times he knows to, "Let the Lord lead."*



If Anthony Marcantuono, a Third Theologian seminarian for the Archdiocese of Newark, had a motto, it would definitely be, "Let the Lord lead." That has been his feeling since he first recognized that God was calling him to the priesthood and it has served him well.

Anthony was born in Belleville, NJ, the fourth child of Diane and Christopher Marcantuono and their third son. His parents, members of the Parish of St. Lucy in Newark, are very strong in their faith and his family has encouraged him throughout his journey. He attended elementary and high school in the Belleville public schools and upon graduation he was accepted into Montclair State University.

Having worked in a pharmacy from the age of 17, Marcantuono enrolled in the Physical Education department with the intention of eventually becoming a Pharmacist. But the Lord had different plans for him. As part of a senior high school English assignment he had to write a letter to someone who had influenced him greatly. Rather than write to athletes or media stars, as others in his class did, he decided to write to a familiar and inspirational person, a priest who had been a Parochial Vicar at St. Lucy, Reverend Joseph Nativo. Father replied to that letter and invited Anthony to talk with him. When Anthony entered St. Andrew Hall, the College Seminary of the Immaculate Conception, he believed that the meeting with Father was the turning point in his life.

However after reflecting on his life and his decisions as part of his Spiritual Formation both at St. Andrew and now Immaculate Conception Seminary School of Theology, he realizes that the Lord has been leading him here from

*"The academic and formation faculties have shaped me and helped me to appreciate the gift and responsibility inherent in being called to be a priest."*

*- Anthony Marcantuono*

### **Seeing examples of God's design for him:**

Anthony Marcantuono believes that each of his experiences leading up to entering the College Seminary as well as Immaculate Conception Seminary were part of the Lord's plan to call him into the priesthood.

a much earlier age. An incident on the first day that he came to campus to speak with Reverend Monsignor Joseph R. Reilly, S.T.L., Ph.D., Rector of St. Andrew Hall, reconfirmed his belief in the Lord's guiding hand. Very nervous for his first interview, Anthony arrived in South Orange totally unfamiliar with the area. As he tried to remember the directions he had received, he found himself in Corrigan Hall, completely by accident. He stopped a woman he passed in the hallway and asked if she knew where Monsignor Reilly's office was. She asked his name and when he replied, "Anthony Marcantuono," she told him that Monsignor was waiting for him, she was the Rector's secretary.

Marcantuono states that his years as a seminarian have also been examples of God's design for him. He believes that he came into the seminary as a *tabula rasa* and he feels, "that the academic and formation faculties have shaped me and helped me to appreciate the gift and responsibility inherent in being called to be a priest." Inspired by the example of the priests of the seminary as well as the support and encouragement of his fellow seminarians, Anthony believes, "This is where the Lord has led me." †



IMMACULATE CONCEPTION SEMINARY  
SCHOOL OF THEOLOGY  
SETON HALL UNIVERSITY

Reverend Monsignor Robert F. Coleman '74, J.C.D.  
Rector and Dean

Reverend Monsignor Thomas P. Nydegger, M. Div. '92  
Vice Rector and Business Manager

Reverend Monsignor Joseph R. Chapel, S.T.D.  
Associate Dean and Associate Professor

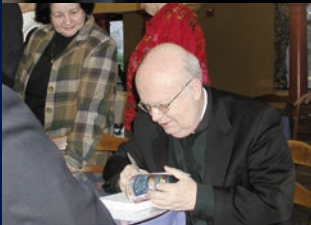
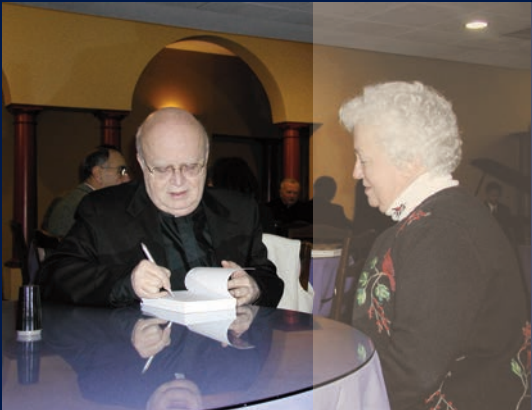
Dianne M. Traflet, J.D., S.T.D.  
Associate Dean and Assistant Professor

Reverend Monsignor Gerard McCarren, M.Div. '91, S.T.D.  
Spiritual Director

Catherine A. Phelan '04, M.A. '08  
Director of Development

Patrick M. Cline  
Contributor

**On the cover:** Seminarians travel to St. Joseph Seminary, Yonkers, New York: Front row: extreme left, Jason Pavich, First Theology, Metuchen and extreme right Rev. Mr. Stephen Saffron, Fourth Theology, Newark. Photo: *Renters*, featured on [www.abcnews.com](http://www.abcnews.com).



**Book signing:** Top to bottom, Father Porter signs copies of his newly released book; Roy Regaspi, Second Theology, Newark, entertains guests on the refectory piano; Father Porter makes time for each guest; a glimpse of the refectory full with administrators, faculty, students and friends gathered to celebrate Father Porter's great accomplishment.

## *A Guide to the Church*

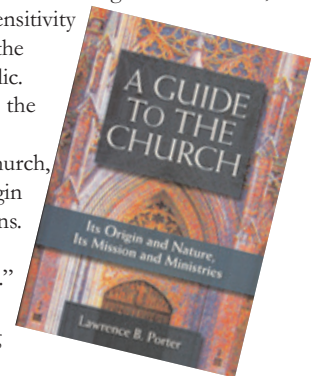
Father Lawrence Porter's new book discusses the history of the Church in terms of, "Its Origin and Nature, Its Mission and Ministries"

**O**n January 23, 2008, administrators, faculty, students and friends gathered in the seminary refectory to congratulate Father Lawrence Porter, Ph.D.'s on his new book, *A Guide to the Church*. It was also an opportunity to have Father Porter sign books as well as for the seminary to share with him in celebrating this great accomplishment.

The book is the result of many years of research and discussions. According to Alba House, the book's publisher, the book is also the result of Father Porter's sensitivity to many ecumenical dimensions, and thus considers the witness of the entire Christian tradition, Protestant and Orthodox as well as Catholic.

The intent of the book, as Alba House explains, "...is to acquaint the reader with such basic concepts as biblical images of the Church, contemporary models of the Church, the classical 'marks' of the Church, etc. Here too are explanations of the mission of the Church, its origin and aim, and the peculiar dynamics of the home and foreign missions. The origin and development of the Church's historic ministries of bishop, priest, deacon, religious orders and lay ministry are set forth."

As the reviews of the book point out, it is a worthwhile investment for the theological student seeking a basic understanding of Ecclesiology. However, the book will certainly provide all interested readers a thought-provoking, yet wit-filled, view of many aspects of the Church. †



The book is available for purchase online at [www.albahouse.org](http://www.albahouse.org)