

Rejoice in the Lord

**By Cardinal Joseph W. Tobin, C.Ss.R.
Archbishop of Newark**

My Dear Sisters and Brothers in Christ,

This month we have the rare privilege of celebrating the ordinations of new bishops, priests and deacons. It is a time of great joy for our Archdiocese which both invites and challenges us to reflect on what the sacrament of Holy Orders means—and doesn't mean—in the life of the Church here in northern New Jersey.

The Sacrament of Holy Orders, like the Sacrament of Marriage, exists to provide God's blessing on those who are called to special forms of union and service in the community of faith, the family of God. Bishops, priests and deacons share in the sacred responsibility to minister to the People of God as servant leaders who witness to Gospel in Word, Sacrament and Service. In close collaboration with the people we are called to serve, ordained ministers are challenged to model their personal lives, and their public ministries, on the person of Jesus Christ who came to serve, not to be served.



In his apostolic exhortation, *Evangelii Gaudium* (The Joy of the Gospel), Pope Francis has some challenging things to say to bishops, priests, deacons and all who have pastoral responsibilities in the Church. We are not to be closed in on ourselves. We are not to use the sacraments or Church teaching on morality as clubs to beat people with or chase them away from the community of faith. Mercy, love for the poor, humility, a welcoming spirit and a genuine and enthusiastic proclamation of Gospel joy should be our defining characteristics. The Holy Father urges us to be “spirit-filled evangelizers,” and while the work of evangelization should take place everywhere—including our homes, our workplaces and the public square—the parish and the diocese each have a special role to play in giving witness to the joy of the Gospel.

Pope Francis writes, “I dream of a missionary option, that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself.”

I can't imagine a clearer articulation of our mission as parishes and as an archdiocese. We are called to be missionary disciples, and whatever changes we make in our structures must unquestionably be for “the evangelization of today's world” and not for “self-preservation.”

The Holy Father goes on to say that “the parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be the Church living in the midst of the homes of her sons and daughters.”

Much more than simply “restructuring,” pastoral conversion calls us to make the joy of the Gospel a reality that permeates all our church structures and activities, bringing them into close alignment with the evangelizing mission of our Church.

I believe that pastoral conversion can lead us forward in faith together by helping us to:

- Listen as a community to what the Holy Spirit is saying to our Church through the Word of God, which resonates in our current situation and interpret the signs of the times with the eyes of faith.
- Create a pastoral culture that respects the diversity of gifts while always looking for the unifying principle that sustains us as one Body of Christ.
- Be critical of the wider social environment, and avoid an unconscious appropriation of values that are antithetical to the Gospel, not to condemn the world but to transform it.
- Continually discern what is essential to the Church’s mission while regarding questions about resources (personnel, facilities and money) as important but secondary.

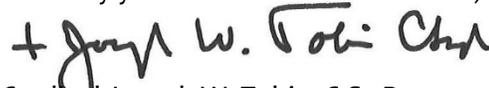
The pastoral planning process that is currently underway in our Archdiocese as an integral part of Forward in Faith Together, invites all members of our family of faith to help identify priorities for ministry at the parish and archdiocesan levels. I am eager to see the results of this collaborative effort because I have no doubt that the Holy Spirit is working with us—opening doors for us and helping us discern God’s will for our local church. Much work still remains to be done, but I want to affirm that my vision for the future demands more than lofty ideas or comforting words. Action and change are underway!

Our primary purpose is to proclaim the Gospel as “missionary disciples” who witness to Gospel joy. Our goal is not self-preservation, although we do have to be responsible stewards of the human, physical and financial resources entrusted to our care.

Pope Francis reminds us that we are called to be “the Church incarnate in a certain place, equipped with all the means of salvation bestowed by Christ, but with local features.” The Holy Father goes on to say that both parishes and dioceses are challenged to step outside of their comfort zones and to be ambassadors for Christ both close to home and in the farthest corners of the world.

Please join me in praying for our new deacons, priests and bishops. May the intercession of Mary, Mother of the Church, and all the saints, guide them as they strive to follow Christ our Redeemer who emptied Himself, taking the form of a servant. May they experience the joy of the Gospel and, so, generously share the Good News with others.

Sincerely yours in Christ the Redeemer,



Cardinal Joseph W. Tobin, C.Ss.R.
Archbishop of Newark

Roman Catholic Archdiocese of Newark Ordinations 2020

Three New Bishops



Abbot Elias R. Lorenzo, O.S.B., Reverend Michael A. Saporito, and Reverend Monsignor Gregory J. Studerus, E.V.

In February 2020, Pope Francis named three new auxiliary bishops for the Archdiocese of Newark, appointing Abbot Elias R. Lorenzo, O.S.B., Reverend Michael A. Saporito, and Reverend Monsignor Gregory J. Studerus, E.V.

Auxiliary bishops support the archbishop in the pastoral care of the archdiocese. Together with The Most Reverend Manuel A. Cruz, D.D., each of the auxiliary bishops will have responsibility for the life and mission of the Church in one of the four counties that comprise the Archdiocese (Bergen, Hudson, Essex, and Union).

To read the complete announcement and detailed biographies, visit www.rcan.org/three-auxiliary-bishops-named-archdiocese-newark.

Join our Episcopal Ordination Mass on Tuesday, June 30, 2020, at 2:00 P.M., via livestream on www.YouTube.com/NwkArchdiocese.



Ten New Priests



This year, the Archdiocese of Newark welcomes ten newly-ordained priests who come from a variety of diverse geographic backgrounds and life experiences.

Father Diego Arce

Birthplace: Columbia

Home parish: St. Aloysius Parish, Jersey City

Father John Paul Ginty

Home Birthplace: Riverdale, Bronx, NY

Parish: Our Lady of Mt. Carmel, Ridgewood

Father Kamil J. Belling

Birthplace: Gdansk, Poland

Home parish: St. Theresa of Child Jesus, Linden

Father Drazen Hosi

Birthplace: Split, Croatia

Home parish: St. Matthew, Split, Croatia

Father Edmund Philip Ilg
Birthplace: Glen Cove, NY

Father Jae Joo
Birthplace: South Korea
Home parish: Church of Korean Martyrs,
Saddle Brook

Father Anthony Joseph Palombo
Birthplace: Brooklyn, NY
Home parish: Holy Redeemer, West New York

Father Preston Daniel Peredo Perez
Birthplace: El Sobrante, California
Home parish: San Vicente San Roque Parish,
Barrigada, Guam

Father Darren Matthew Santo Tomas
Birthplace: Tamuning, Guam
Home parish: St. John the Evangelist, Bergenfield

Father Nicholas C. Sertich
Birthplace: Englewood, NJ
Home parish: Epiphany, Cliffside Park

For biographies and portraits, see the latest edition of *The Catholic Advocate* at www.rcan.org/the-catholic-advocate.

Join our Ordination Mass on Sunday, June 21, 2020, at noon via livestream on www.YouTube.com/NwkArchdiocese.



Five Transitional Deacons



This year, the Archdiocese will ordain as transitional deacons five seminarians who are in the final stage of priestly formation.

Moris Enrique Montoya Cruz
Birthplace: El Salvador
Home parish: Saint Mary, Plainfield

Gabriel Celis Camacho
Birthplace: Guam
Home parish: St. Columba, Newark

Christian Gerard Scalo
Birthplace: Cedar Grove
Home parish: St. Catherine, Cedar Grove

Luis Carlos Rodrigues de Araujo
Birthplace: Brazil,
Home parish: St. Aloysius, Newark

Lynx Jesus Maria Soliman
Birthplace: Newark
Home parish: Cathedral Basilica of the
Sacred Heart, Newark

The ordination of the five transitional deacons will be celebrated on Saturday, June 27, 2020, at noon, and will be livestreamed to the public on the archdiocesan YouTube channel at www.YouTube.com/NwkArchdiocese.



Twenty-Three Permanent Deacons



This year, the Archdiocese will ordain a new class of permanent deacons—ordained ministers who serve “as a sacramental sign to the Church and to the world of Christ, who came to serve and not to be served.”

Michael Joseph Alfano

Home parish: St. Michael’s, Union
Wife: Jean

Scott A. Califano

Home Parish: St. Theresa’s, Kenilworth
Wife: Gloria

Victor Conversano, Jr.

Home parish: St. Francis of Assisi, Ridgefield Park
Wife: Peggy

Arcadia Cordova

Home parish: St. Cecelia Church, Kearny
Wife: Rosario

Edwin T. Dava

Home parish: Our Lady of Mercy, Jersey City
Wife: Elnora

Roberto Del Rios

Home parish: St. Michael’s, Newark
Wife: Madeline

Roberto Demetillo

Home parish: St. Cassian, Upper Montclair
Wife: Cynthia

Matthew DeVoti

Home parish: Notre Dame, North Caldwell
Wife: Laura

Junelito (Junie) Fuertes

Home parish: St. Anne, Fairlawn
Wife: Josefa

Bernie Hayes

Home parish: Church of the Annunciation, Paramus
Wife: Kristina

Hugh Keffer

Home parish: St. James the Apostle, Springfield
Wife: Maggie

John Yeongho Kim

Home parish: St. Andrew Kim, Maplewood
Wife: Theresa

Suk Chan Kim

Home parish: Church of the Madonna, Fort Lee
Wife: Eunjoo Kimchoi

John Wayne LaDuca

Home parish: St. Elizabeth of Hungary, Wyckoff
Wife: Jeanne

Carl Lordi

Home parish: St. Mary’s, Nutley
Wife: Linda

Thomas Moore

Home parish: St. Philomena, Livingston

Michael Pasquale

Home parish: St. Thomas the Apostle, Bloomfield
Wife: Nicelle

Krzysztof (Chris) Pawlik

Home parish: Most Sacred Heart of Jesus, Wallington;
Wife: Aleksandra

Raymond Schembri

Home parish: Most Sacred Heart of Jesus, Wallington
Wife: Yolanda

Mark Inbo Shim

Home parish: Church of the Madonna, Fort Lee
Wife: Rosemary

Edward (Ed) Stoker

Home parish: Our Lady of Mercy, Park Ridge
Wife: Maureen

Eugene (Gene) Sullivan

Home parish: St. Philomena, Livingston
Wife: Patty

Paul Zeller

Home parish: St. Andrew, Westwood
Wife: Christine

For biographies and portraits, see the latest edition of *The Catholic Advocate* at www.rcan.org/the-catholic-advocate.

*Please be advised that the ordination of 23 permanent deacons scheduled for Saturday, June 27, 2020, is **postponed**. The unexpected rescheduling is in an abundance of caution due to a candidate who recently tested positive for COVID-19 after participating in a preparatory meeting for the forthcoming ordination at which other candidates were present.*

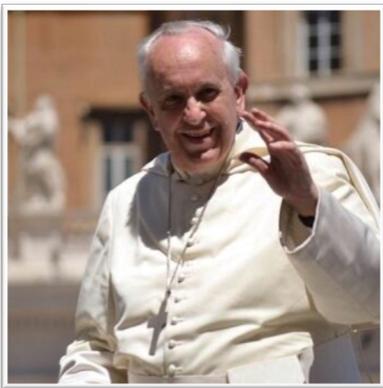
Cardinal Joseph W. Tobin, C.Ss.R., and the Archdiocesan leadership have urged the other candidates for the permanent diaconate, who may have been in close proximity, to be tested for COVID-19 and to inform their workplace and others with whom they may have come in contact.

The ordination of the five transitional deacons, who had no contact with the permanent deacon group, will be celebrated as scheduled on Saturday, June 27, 2020, at noon, with limited and pre-arranged attendance.

As the Archdiocese of Newark monitors the evolving situation, it will reschedule the ordination when it becomes safe to do so to ensure a meaningful liturgical event for all. An announcement will be made when a new date is set.

The safety of our faithful and surrounding communities remain our topmost priority. We thank you for your patience and understanding.

A Message from Pope Francis: Words of Challenge and Hope



The following catechesis was given by Pope Francis as part of his series of reflections on the Sacraments during his weekly General Audience in St Peter's Square on March 26, 2014.

Dear Brothers and Sisters,

We have already pointed out that the three Sacraments of Baptism, Confirmation and the Eucharist constitute together the mystery of “Christian initiation,” a unique great event of grace that regenerates us in Christ. This is the fundamental vocation that unites all in the Church as disciples of the Lord Jesus. Then there are two Sacraments, which correspond to two specific vocations: Holy Orders and Matrimony. They constitute two great ways through which a Christian can make of his life a gift of love, in imitation and in the name of Christ, and thus cooperate in the building of the Church.

Holy Orders, articulated in the three ranks of episcopate, presbyterate and diaconate, is the Sacrament which enables the exercise of the ministry, entrusted by the Lord Jesus to the Apostles, to feed his flock, in the power of his Spirit and according to his heart. To feed Jesus' flock not with the power of human strength or with one's own strength, but with that of the Spirit and according to his heart, that heart of Jesus which is a heart of love. The priest, the Bishop, the deacon must feed the Lord's flock with love. If he does not do it with love, it is useless. And in this sense, the ministers that are chosen and consecrated for this service prolong Jesus' presence in time, if they do so with the power of the Holy Spirit in the name of God and with love.

A first characteristic to consider: those who are ordained are placed at the head of the community. They are “at the head” yes, but for Jesus, this means to put one’s authority “at the service of”, as He himself showed and taught the disciples with these words: “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many” (Matthew 20:25-28; Mark 10:42-45). A Bishop who is not at the service of the community does no good, just as a priest who is not at the service of the community does no good.

Another characteristic that always derives from this sacramental union with Christ is “passionate love for the Church”. We think of that passage in the Letter to the Ephesians in which Saint Paul says that Christ “loved the Church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the Church to himself in splendor, without spot or wrinkle or any such thing” (5:25-27). In the Sacrament of Holy Orders, the minister dedicates his whole self to his community and loves it with all his heart: it is his family. The Bishop and the priest love the Church in their community, they love her intensely. How? As Christ loves the Church. Saint Paul says the same about matrimony: the husband loves his wife as Christ loves the Church. It is a great mystery of love: this priestly ministry and that of matrimony, two Sacraments that are the way by which persons usually go to the Lord.

One final characteristic: the Apostle Paul recommends to his disciple Timothy not to neglect, but rather to renew always the gift that is in him - the gift that was given to him through the laying on of hands (cf. 1 Timothy 4:14; 2 Timothy 1:6). When the ministry is not nourished - the ministry of the Bishop, the ministry of the priest - with prayer, with listening to the Word of God, and with the daily celebration of the Eucharist and also with the frequentation of the Sacrament of Penance, one ends inevitably by losing sight of the authentic meaning of one’s service and the joy that stems from profound communion with Jesus.

The Bishop who does not pray, the Bishop who does not listen to the Word of God, who does not celebrate Mass every day, who does not go regularly to Confession, and the same for a priest who does not do these things - in the long run, they lose their union with Jesus and become a mediocrity which does no good to the Church. Therefore, we must help Bishops and priests to pray; to listen to the Word of God, which is the daily meal; to celebrate the Eucharist every day and to go to Confession regularly. This is so important because it concerns the sanctification of the Bishops and priests.

I would like to end with something that comes to mind: but what must one do to become a priest? Where is access to the priesthood sold? No. It is not sold. This is an initiative that the Lord takes. The Lord calls. He calls each one that He wishes to become a priest. Perhaps there are here some young men who have felt this call in their heart, the wish to become a priest, the wish to serve others in the things that come from God, they wish to spend their whole life in service to catechize, baptize, forgive, celebrate the Eucharist, take care of the sick... If any of you has felt this thing in his heart, it is Jesus who has put it there. Take care of this invitation and pray that it will grow and bear fruit in and for the whole Church.

My prayer for you

Blessed Mary, Mother of the Church, watch over your bishops, priests and deacons. Inspire us to imitate your humility and your fidelity to God's will. May we always follow your Son, Jesus, the Good Shepherd, by sacrificing our own comfort in order to minister to all God's people, especially "the least of these," our sisters and brothers.

Cardinal Joseph W. Tobin, C.Ss.R.
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