

THE BRIDGE

Fall 2020/Winter 2021

PUBLICATION OF THE UNIVERSITY OF SAINT MARY OF THE LAKE/MUNDELEIN SEMINARY



*Forming
priests in a*

PANDEMIC

Mundelein Ministry
A Socially Distanced Ordination

Donor Profile
Kathryn Marilyn "Kay" Dickholtz

In Memoriam
Msgr. Charles R. Meyer, S.T.D.

BUILDING BRIDGES AMIDST A PANDEMIC

BY FATHER JOHN KARTJE

“In order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity.” (*Pastores Dabo Vobis*, 43).

With these words, Pope St. John Paul II drew upon a powerful image of the priest as a “bridge” to help others cross over into a deeper relationship with Jesus Christ. But a careful reading of this text indicates that it is the man’s personality, in particular, which is the bridging element. The supernatural grace of a priest’s ordination is received and communicated by his natural humanity—and that humanity can be either a bridge or a chasm, depending on how the priest views himself, his pastoral environment, and the people whom he engages. That is why a priest’s human formation is one of the most critical aspects to be developed during his time in seminary. His mastery of the Catholic Church’s rich intellectual tradition, or his deep contemplative prayer life, will be of little help to his parishioners unless he can embody those gifts within a compassionate heart, a perceptive mind, and a willingness to sacrifice his own agenda in service of the needs of his people.

As the COVID-19 pandemic has progressed throughout the year, it has been highly evident to me just how resourceful and resilient our students, alumni, faculty and staff have been. They have found new ways to negotiate the unique challenges and needs which surfaced from a society that has been limited by social distancing, quarantining, off-site learning, restricted access to the Sacraments, and devastating spiritual, financial, emotional, and physical crises. The seminarians’ capacity to help bridge these struggles—so that the people of

God do not lose hope in the One whose love is ever present even within the midst of the chaos—is what we seek to grow and develop through our seminary formation program.

In these pages of *The Bridge*, you will encounter numerous witnesses to this bridging process at work. As the seminarians departed campus early in the spring semester, they were challenged to find ways to remain connected to their classmates, faculty, formation advisors, and spiritual directors. That meant yeoman efforts by everyone to quickly adapt to off-site learning, with the sometimes-painful moments that any quick change necessitates. Beyond the academics, the seminarians had to find new ways to reach out to the people of their home dioceses where most of them were now living. How does one make pastoral connections with nearly empty churches, elderly and infirm parishioners who cannot be readily visited in person, and the usual vast array of parish gatherings (in classrooms, RCIA sessions, parish council meetings, marriage and baptism preparation, etc.) now relegated to Zoom? In these pages you’ll see how!

Perhaps few moments within the life of a priest or deacon provide a more intimate connection with his diocese than his Ordination Mass. Those liturgies are generally celebrated within a packed parish church or diocesan cathedral. While a pandemic-era Ordination Mass might look very different, you’ll read about how the grace of the Holy Spirit allowed one newly-ordained deacon to transcend any apparent



shortcomings at his ordination and prepared him to help his people transcend any similar shortcomings in their own lives.

I particularly encourage you to encounter the myriad examples of “priestly bridging” that are so evident in the ministry of one of our alumni, Fr. Sergio Rivas. He shares with us his pastoral mantra which was forged by his formation at Mundelein: “Lord, let me look at people the way you did”. But he also shows us how that simple phrase continues to inspire him to melt away the COVID barriers that might otherwise take root between his people and the love of Jesus Christ.

While he may not have foreseen the pandemic of 2020 when he penned the quote cited above, Pope St. John Paul II certainly knew the deep need for a priestly ministry that could bridge the pain and confusion of global crises. Drawing on his life experience, the Spirit inspired him to craft a vision for priestly formation that was designed to achieve

that end. At Mundelein Seminary we are the beneficiaries of his vision and in the following pages you’ll see what that looks like in action.

Together with you, in Christ, we are Mundelein. We form parish priests.

God bless you ■

FATHER JOHN KARTJE
is the president and rector of the University of Saint Mary of the Lake/Mundelein Seminary.



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FAMILIAR FACES JOIN REORGANIZED FORMATION TEAM

BY DEACON MICHAEL KELLY | 4T, DIOCESE OF YAKIMA

This year of 2020 has brought changes to many organizational teams, and Mundelein Seminary is one of them. The selection of Father Brian Welter to be the new executive director of the Institute for Priestly Formation (IPF) in Omaha, Nebraska, precipitated new faces in the formation and administrative leadership at the seminary. Welter, a priest of the Archdiocese of Chicago, had been serving as vice rector and dean of formation at Mundelein. His tireless work brought many positive changes to the seminary, from launching the Tolton Teaching Parish Program to overseeing the creation of a new brick barbecue patio for campus.

In the wake of Welter's new position, rector Father John Kartje has appointed Father Edward Pelrine as vice rector and Father Maina Waithaka as dean of formation. Both men are priests of the Archdiocese of Chicago.

Pelrine has been at Mundelein for 5 years, serving both as a spiritual director and the director of spiritual life.

"The vice rector helps the rector with a number of top-level administrative decisions," he said. "In addition, he helps

maintain and build relationships with dioceses and vocation directors. In a way, the vice rector is the face of the seminary alongside the rector."

Having been pastor of Our Lady of the Rosary Parish in Elk Grove Village, Illinois, for seven years before coming to the seminary, Pelrine is good with people and with administration. He teaches the seminary's "parish administration" class.

"I plan to travel to visit bishops and vocation directors," Pelrine said. "Due to

time constraints, it is not always easy for Father Kartje to travel. Nurturing those relationships is really important to us."

Originally from Kenya, Father Waithaka began his work at the seminary last year as director of the Tolton Teaching Parish Program, and now he assumes the role of dean of formation.

"The dean of formation oversees the entire formation program and deals with all facets of student affairs. In addition, I meet with bishops and vocation directors about their seminarians and we discuss both the life of the seminary and the readiness of their candidates for priesthood. That is the bulk of my work," Waithaka said.

Though that may be the bulk of his work, the bulk of his play is crushing seminarians at soccer. Any spectator can tell that he is quite a force to be reckoned with.

"I hope to work with the seminarians, focusing with them on why they are here, who they are, and God's will for their lives," he said. "Before God can call us, we have to know who we are."

Joining Maina this year as assistant dean of formation is Deacon Pat Quagliana. Coming to Mundelein in 2017 from the

Archdiocese of Newark, New Jersey, Quagliana has served as both a formation advisor and cam director. In his new role, he will be able to help facilitate a deeper spirit of accompaniment of the formation leadership among the seminarians.

“By my assuming some of the administrative duties from Father Maina’s office, we all can have more fruitful interactions with the seminarians,” Quagliana said. “No one person has to be locked up with all of the meetings and office work.”

“This community fosters priestly formation. The outcome of living, studying and praying together produces holy, happy, integrated priests.”

With his classic New Jersey accent, non-nonsense attitude and mischievous grin that lets the seminarians know when he’s working on something good, Quagliana brings experience and perspective to the formation team.

“I hope to foster our life together here in community as brothers,” he said. “This community fosters priestly formation. The outcome of living, studying and praying together produces holy, happy, integrated priests.”

Reflecting on the multiple hats that Welter wore around the seminary, Pelrine characterized Welter as “a very hardworking and serious priest.”

“He had a sense of striving to be excellent, arete in Greek, and he sought to bring out that excellence from the seminarians,” Pelrine said. “But it was a lot for one person to do. Father Welter did a really good job with all of it, but there was a lot on his plate.”

Following the guidance of the Holy Spirit, the collaboration of Fathers Pelrine, Waithaka, and Deacon Quagliana will help guide Mundelein in the formation of coming generations of holy and joyful parish priests. ■



**DEACON
MICHAEL
KELLY**

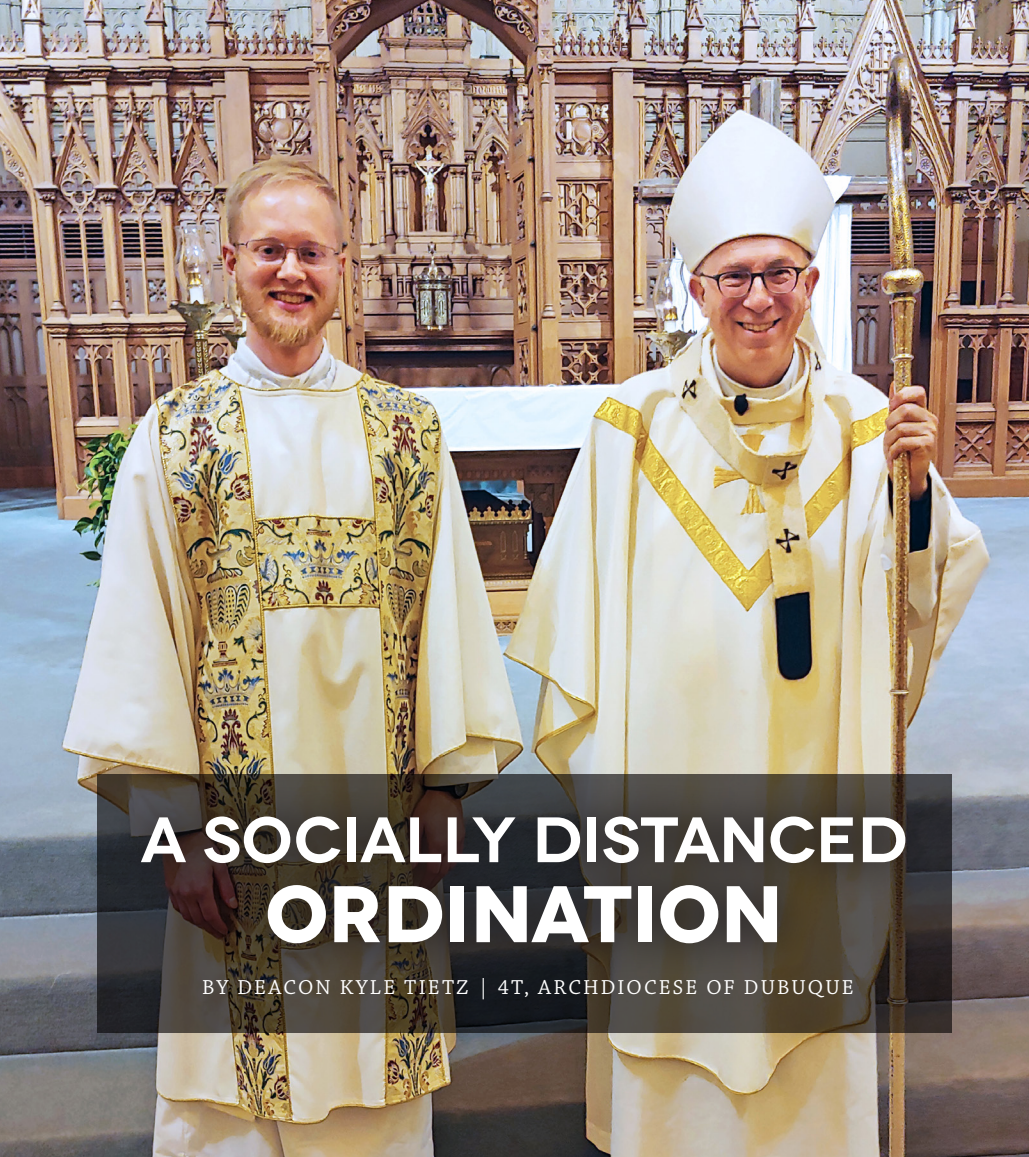
is a fourth-year theologian studying for the Diocese of Yakima.

LET US CONTINUE TO PRAY FOR THE FUTURE OF OUR CHURCH.

Thank you for supporting the next generation of holy parish priests.

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A SOCIALLY DISTANCED ORDINATION

BY DEACON KYLE TIETZ | 4T, ARCHDIOCESE OF DUBUQUE

The liturgy began unceremoniously, catching me off guard. One minute we were in the sacristy, the next we had processed in and begun. It was strange without any opening hymn or noise from the congregation. As I approached my seat, I realized that several people had not noticed us enter. I gave my best “Hey, we’re going!” look, which was met with a bit of surprise. The ordination was under way.

My classmates and I were finishing our Holy Land pilgrimage in March when we began to hear about the pandemic and travel restrictions. As Jerusalem began to empty out, we were one of the few groups remaining. In one sense we were grateful to be able to visit the uncrowded Holy Sepulchre every day. Yet we soon became anxious to return home. Finally, after a rerouting, a missed flight and a late-night bus ride, we arrived at Mundelein. Most

seminarians had left campus already, though, and we soon followed suit.

I returned to stay at our diocesan seminary, St. Pius X, in Dubuque. There, we joined our brothers in minor seminary and finished our classes online. Soon, however, we began to wonder what diocesan ordination would look like with the COVID-19 restrictions. Would we be ordained on time? Could we invite people? Where would we hold the liturgy?

Even more, I thought to myself, *Wow, procrastinating on sending out ordination invitations might be paying off!*

Gratefully, Archbishop Michael Jackels and our vocations director met with us. We talked through various scenarios, but, ultimately, we were given responsibility to reach a decision. My classmates and I agreed that being ordained on time, whatever it looked like, would be preferable. We decided that individual ordinations would take place over the course of a week, one per day, at the cathedral, with 10 people maximum present. In total, almost a novena of ordinations!

There was little planning to do, as the liturgies would be standardized and austere. I was able to divvy up the 10 people fairly easily; I know it was more difficult for those with larger families. I got on social media to announce that I would be ordained on May 20 and that it would be livestreamed. Many people reached out and some expressed their regret that it would be a subdued affair due to the restrictions. I was not very concerned about this; rather, I was grateful to be ordained on time. Also, I anticipated that priesthood ordination next year would look a little more normal.

The week came and my classmate Jake Dunne was to be ordained deacon first. Unable to attend in person, we tuned in to the livestream in the basement. There he was! It was a joyful experience to watch the ordination. Meanwhile, I was keeping a mental list, *OK, what do I need to remember for tomorrow?*

It was difficult to wait all day to be ordained in the evening, but I took the day normally. I prayed early and had a Holy Hour full of consolation. I came back to the chapel in the afternoon to pray to Mary, the Holy Spirit and St. Francis de Sales, one of my favorite saints. Suddenly, it was time to go to the cathedral.

I gathered with my family and the few others for a small supper before the ordination. We distanced ourselves and ate Jimmy Johns in the cathedral hall. I had suggested Taco Bell (yum!), but that was shot down for inexplicable reasons. Someone likened this subdued ordination to priests in Russia being ordained



“Sometimes, God works with grand gestures and ceremony. Other times, he is more subdued, and we may not recognize that his work has begun. In either case, we trust in his grace and know that he calls us into service.”

what you believe, and practice what you teach.”

A little bit uncertainly, I proceeded with the liturgy, preparing the altar and assisting during the Eucharistic Prayer. There was a lot to think about between the Mass parts, wearing a bulky dalmatic and operating a face mask and hand sanitizer. It was a blessing to give Communion to my family as I saw the joy upon their faces. Soon enough, I declared, “Go and announce the Gospel of the Lord” and we were done. We

had some cookies in celebration.

The next day, I led Exposition of the Blessed Sacrament and did Benediction for the seminarians. I was deacon for daily Mass and gave a real barn burner of a homily, I’m sure. That weekend, I returned to my home parish to assist at the Mass, which was livestreamed. It was the feast of the Ascension and I was grateful to be with my home parish, though mostly virtually.

I was able to be at my summer assignment, St. Francis in Marshalltown, for 10 weeks. Certainly, I was blessed to assist at Mass, lead Benediction and preach. I had seven baptisms, all of whom were girls, and all in Spanish! An unexpected grace was proclaiming the Gospel reading at Mass, which feels different — weightier — than proclaiming the other readings. It was difficult with the continued COVID-19 restrictions to be unable to meet many people in person. Yet, I

was very grateful to minister as a deacon, an ordained servant of Christ.

I am continually grateful for how things played out over the past few months with ordination and my summer assignment. The greatest challenge was to continually wait to see what conditions would be like week after week. I was able to approach these changes with a peaceful heart, a grace of the Holy Spirit. It was a blessing to be ordained for the service of the



KYLE TIETZ

is a fourth-year theologian studying for the Archdiocese of Dubuque.

Church, and I look forward with excitement and hope for priesthood ordination.

Sometimes, God works with grand gestures and ceremony. Other times, he is more subdued, and we may not recognize that his work has begun. In either case, we trust in his grace and know that he calls us into service. ■



underground during the Communist era. As I ate my ham and swiss sandwich, I did not feel particularly akin to those who had given so much more.

The liturgy began without ceremony. My brother and sister-in-law read the Scriptures. I had joked with my dad that he would have to cantor, but I asked another seminarian instead. Overall, the liturgy proceeded quickly, and it came time for the ordination. I was elected and made the promise of obedience.

Soon enough I was “hitting the marble” (or in my case, the carpet), lying down for the Litany of the Saints. It was a beautiful moment as the company of saints was invited into the liturgy. Unexpectedly, my arms fell asleep and I realized that I should have practiced lying prone beforehand. Next was the laying on of hands, and I felt the warmth of the Holy Spirit as the archbishop brought his hands down. The prayer of consecration flew by and soon enough I was a deacon. Standing, I went over to be vested in stole and dalmatic by, a priest I had known since high school. I then received the Book of Gospels and heard these important words: “Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach



PANDEMIC ACADEMICS

BY DEACON JAKE DUNNE | 4T, ARCHDIOCESE OF DUBUQUE

Instead of walking in and plopping down in the normal spots as we have for the last few years, the seminarians in fourth theology cautiously walked through the door of classroom 201, known to most as the Music Room, and immediately looked left and right, as if they were about to cross the street. They were scanning the room to see if this space in which we have sat countless hours would look like it always had or if we were entering the bridge of the USS Enterprise.

A pleasant sigh. There is only a television unit to the left, with a camera mounted underneath. Moving towards the tables, we notice some wires running across the front row connecting a series of circular microphones set on the desks. Each person looked for the large round blue sticker with a golden cross, which we have come to know is a spot we can sit in. One chair at each desk. The Music Room, which regularly hosts the

entire seminary at the Paluch lectures, rector addresses, and other events, is now three-quarters full of just fourth-year theologians.

Once class has started, the men sit at their desks, taking notes and listening to the professor as we have always done, only now with masks (and for those with glasses, they see their professors through fogged lenses). Other than the announcement prior to class that a few

men will need to sanitize the desks once class is over, coronavirus fades into the background as we listen to and discuss important topics such as the nature of priesthood and the seal of confession. Normally, the entire seminary takes all their classes in the same building, which sits between the residence hall and the library. Due to the space limitations that social distancing requires, however, we have utilized new classrooms, including rooms in the Conference Center and the Faculty Building.

While the in-class experience has remained largely normal, some professors have begun using an educational method known as asynchronous learning. In classes taught by professors who have opted to teach according to this method, one class a week is in-person and another class is taught online. The online component can be accessed each week at a time of the student's choosing.

In Dr. Steven Smith's "Psalms and Wisdom" course for the men in fourth theology, we are in class at 10:45 a.m. on Tuesdays as normal. The next class of the week, which traditionally would have been on Friday at 10:45 a.m., is offered as a series of videos, audio recordings, charts and texts on two Microsoft platforms, Teams and Sway. Most of the material is on Sway and consists of videos and audio recordings set in a presentation that the student can go through at his own pace. The student has from Tuesday evening to Sunday night to listen to the audio, watch the videos, read the readings and then blog on the Teams page in a classwide discussion on the topic of the Psalms.

Last spring, online classes consisted of logging into Teams at the usual class time and watching a lecture and engaging in virtual class discussions, which is an identical experience to Zoom meetings and sessions on other virtual platforms. It amounted to a lot of time spent on screens. During March and April, the faculty were working hard just so that we could finish the semester. While we were watching live lectures in the spring, Marie Pitt-Payne, director of intellectual

formation at Mundelein, and other faculty members began researching better methods with two goals in mind: to be physically present on campus in the fall and to create a better balance on the cognitive load of the seminarian. Physical presence was accomplished by the incredible work of Pam Helminski-Devitt, senior director of events and guests services, and the staff of Environmental Services who coated the campus with stickers, informing seminarians and faculty how to space themselves, and provided innumerable dispensers of hand sanitizer.

Asynchronous learning solved two aspects of the cognitive load problem. First, it acknowledged the complexity of seminarians' lives, as they are not only studying but serving in parishes, participating in a robust community life, and striving to become humanly and spiritually deep individuals. By allowing the student to engage the different platforms and types of content, asynchronous learning provides a level of freedom while trying to achieve learning outcomes. Another problem solved by asynchronous learning is screen fatigue. Experience from the spring at Mundelein and research done during this year show that too much time spent on screens af-



fects the brain in the same way as stress and overwork. Asynchronous learning avoids staring at screens and uses technology more creatively, decreasing the stress from excessive screen time.

So what would happen if a student were to be sick? What if he wanted to remain separate out of caution? The television set lurking to the left in the front of the room and the microphones on the desks would serve their part. An ill or quarantining student could join the class from his room by logging onto the class through Teams. He would see the professor and watch anything that the professor puts on the screen. The microphones on the desk allow him to hear discussion or questions being posed by fellow students. If he wants to contribute, he is able to do that by communicating through the television set. Therefore, even if a student was forced to isolate in his room due to exposure to coronavirus, he would not miss out on any of the class work and would continue to move forward virtually unhindered.



Mundelein's seminarians are grateful to be present on campus and able to study, since we are not merely taking classes but engaging with the Faith that we love, and ultimately the person of Word made flesh. Therefore, we will be sad when we must be off campus in December (as many campuses are doing), but we will continue studies through online and asynchronous learning methods, very appreciative to continue our journey toward the priesthood. ■



DEACON JAKE DUNNE is a fourth-year theologian studying for the Diocese of Dubuque.



COME TO THE WATER

BY MATTHEW OCKINGA | 3T, DIOCESE OF YAKIMA

Water contains a fluid spirituality.

Catholics use it for baptism. Priests bless it. Jesus walked on it. There is something sacred about any body of water, and when such an entity is called St. Mary's Lake, that seems to elevate the water's sanctity.

"I think the lake is one of the biggest draws and one of the greatest blessings we have on campus," said Deacon Robbie Cotta from the Archdiocese of Atlanta. "It usually puts me in a position interiorly of gratitude, just enjoying creation in its simplicity and its goodness."

In many ways, St. Mary's Lake is the defining asset of a campus full of distinct beauty and aesthetic delights. A spring-fed lake, it covers approximately 106 acres and ranges in depth from a few feet to as much as 18 feet. Originally dubbed Mud Lake due to its swampy nature, it became a popular point of recreation before Mundelein Seminary existed. Businessman Arthur Sheldon purchased the property and changed the name to Lake Earra. When George Cardinal Mundelein purchased the property from Sheldon in 1920, he renamed the water to honor Our Lady. With myriad academic, pastoral and spiritual duties on their plates, seminarians consider the lake's waters a refuge of recreation and prayer.

For fishers of men looking to be fishers of fish, the lake provides many catch-and-release candidates. Besides largemouth bass, St. Mary's Lake houses catfish, bluegill, crappie, sun fish and, to the chagrin

of many, common carp and grass carp.

Cotta recalls his first semester of second theology being especially grueling with classes from 9 a.m. to 4 p.m. on certain days. After class, he found physical and spiritual renewal in casting.

"Sometimes, I have to check myself to remind myself that fishing doesn't take the place of prayer time," Cotta said, laughing. "But I think there is a spiritual aspect to it; sometimes the bite will slow down ... I can just sit down and pray and do a Rosary."

In addition to anglers, paddlers of different strokes glide on the lake's waters. The boat house that sits on the east edge of the lake shelters various vessels, including canoes, rowboats, a sailboat, a pontoon boat and kayaks. Two such kayaks belong to John De Palma, a third-year theologian studying for the Archdiocese of Seattle. De Palma worked as a physical therapist for many years and fell in love with competitive kayaking in Cashmere and Wenatchee, Washington. In 2003, he moved to Gainesville, Georgia, to pursue his kayaking career. He owned a home on Lake Lanier, where he trained as the thought of the priesthood entered his heart.

"A lot of my discernment occurred in a kayak, either peaceful quiet mornings or really vigorous, hard training sessions," he said. "That's where I was able to chew on things, process things, so it was largely between the adoration chapel and the lake that I discerned to enter seminary."

After his board interviews for Mundelein, De Palma walked around the lake and felt a sense of peace. While honing his kayaking technique, he simultaneously views the lake as an aquatic chapel where prayer and paddle meet.

"For most of my life, getting off of land and being in the water puts me in a different perspective of life that often helps me to let go of those worries that I carry when I'm walking," he said. "Here in seminary, being on the water helps me to see life from a different perspective in a way that is very freeing and allows me to come back to my studies and my prayer with a different perspective."

Other seminarians simply enjoy the lake's beauty and complete Holy Hours and rosaries on the three-mile walking path around its perimeter. Some even use it as a setting for homily preparation. Water contains a fluid spirituality, and the seminarians of Mundelein find St. Mary's Lake to be life-giving waters. ■



MATTHEW OCKINGA
is a third-year theologian studying for the Diocese of Yakima.



DR. KEVIN MAGAS

BY LEE NOEL
PT2, DIOCESE OF CHEYENNE

This fall, the University of St. Mary of the Lake faculty is excited to welcome Dr. Kevin Magas to its ranks.

Magas is teaching “Principles of Sacraments/Sacraments of Initiation” and “Sacraments of Healing and Vocation” for the seminary, while also leading two classes for the Liturgical Institute branch of USML: “Liturgical Movement/Liturgical Year” and “Liturgy of the Hours.” Magas, who is the father of two boys with his wife, Victoria, recently graduated from the University of Notre Dame with his Ph.D. in theology/theological studies. He taught at Holy Family College and Silver Lake College before arriving at Mundelein. From theological interests and academic inspirations to family life, Magas brings a balance of valuable experience to Mundelein’s faculty.

What interested you about being a professor at Mundelein?

Theology for me has always been more than an academic exercise. I see it above all as an invitation to build up the Church in love and share the fruits of one’s contemplation. The seminary context of USML makes explicit the fact that theology is at service of the pastoral life of the Church. It’s a place which facilitates the integration between theological study and the spiritual life.

Do you have specific areas of study within Liturgical Theology that pique your interest?

My main area of study is in the 20th century movements of biblical, liturgi-



cal and spiritual renewal that shaped the vision of the Second Vatican Council. I study how these movements retrieved these foundational sources of the Christian life. I am more interested in the questions: Do we really live from the liturgies we celebrate? What are the implications for our lives if we took the words, gestures and prayers of the liturgy seriously? What does the “eucharistic form” of the Christian life actually look like lived out in my time, place, culture?

Do you have any fun hobbies with your family?

My children are small (4 and 2) and we enjoy taking them to the usual places: zoo, library, going on walks, biking, going to the beach ... But more than “doing things” with my kids, I just like being in their presence and “wasting time,” so to speak, with them.

Outside of time spent with my family, I enjoy lifting weights/strength training. I find the relationship between the spiritual disciplines of the ascetical life and the rigors of physical training to be mutually enriching.

How has your Catholic faith formed you into the person you are today?

This is ultimately the mystery of grace that Paul attempts to describe when he talks about life in and with Christ. “It is no longer I who live, but Christ who lives in me” (Gal 2:20) is a favorite verse of mine. When I have been incorporated into Christ through baptism and live out the promises of my baptism in the world, then Christ is the lens through which I see the world and live my day to day life. When Christ takes away the cataracts of sin from my eyes, I can see the world rightly and live doxologically “for the praise of his glory.” (Eph 1:6) I suppose this is just a theological way of saying that it has formed me at the deepest levels of my being, shaping my outlook and way of living in the world and loving others.



LEE NOEL
is a second-year pre-theologian studying for the Diocese of Cheyenne.

Cubs or White Sox?!

I am tempted to answer with the Catholic “both/and” here. But my family and my wife’s family have roots in the south side of Chicago, which I cannot betray. White Sox. ■

DR. JULIANA VAZQUEZ KRIVSKY

BY SETH ARNOLD | 3T, DIOCESE OF WICHITA

Although life is all but mostly normal at Mundelein Seminary, one thing that has been different is the lack of opportunity for students to engage with new faculty and staff members. Dr. Juliana Vazquez Krivsky is one of the new faces who, despite the importance she plays in Mundelein's mission of forming parish priests, may be unfamiliar to the seminary community. Vazquez Krivsky has spent her first semester on staff at Mundelein teaching philosophy via Microsoft Teams to the men in the Pre-Theology program. Nevertheless, she is thrilled to be a part of the Mundelein community and is grateful for the warm welcome and sincere kindness she has received.

Vazquez Krivsky hails from the Chicago suburb of Lombard, Illinois. She describes herself as “a suburban girl at heart” and has many fond memories of growing up in western Chicagoland. During these novel times, she enjoys drinking coffee, going for walks in the park, catching up with friends and browsing petfinder.com for a possible pet dog. She has also used these months to dive into Joseph Pieper's *Leisure: The Basis of Culture*. She has a love for poetry and Russian literature and would enjoy getting back into horseback riding, something she greatly enjoyed in the past.

There are many Midwestern landmarks she would like to visit, including Starved Rock State Park, the Dunes State Park in Indiana and Devil's Lake and the Apostle Islands in Wisconsin.



“...she is honored to participate in the formation of future priests, which she sees as an opportunity to touch the very heart and future of our Church and our world.”

Vazquez Krivsky went to school in neighboring Milwaukee, receiving both a master's and doctorate degree in systematic theology through Marquette University. While studying at Marquette, she developed a specialization around the 20th century Jesuit thinker Bernard Lonergan, as well as Aquinas, philosophical anthropology, Trinitarian theology and grace and conversion. Cognitive theory is of a particular interest to Vazquez Krivsky, and she hopes to explore

further how current theories of trauma intersect with various theologies of healing and conversion narratives. The strong connection between the human sense of awe and wonder produced by philosophical

introspection with spiritual discernment and prayer greatly interests her.

While she is new to Mundelein, Vazquez Krivsky is familiar with the professorial role and the territory of teaching philosophy and theology. Before joining the faculty at USML, she had experience teaching an “Introduction to Theology” class and a class in “Prayer and Mysticism” at Marquette. This past spring, she taught Catholic “Social Teaching” and a philosophy class on “knowing and being” to master's level lay leaders in the Cor Unum program at Sacred Heart Seminary in Hales Corners, Wisconsin.

Growing up in the western suburbs, Vazquez Krivsky was always aware of Mundelein's presence as one of the nation's largest Catholic seminaries, so she is honored to participate in the formation of future priests, which she sees as an opportunity to “touch the very heart and future of our Church and our world.” She was attracted to the “vision of education as a path to wisdom and happiness rather than a mere repository of factual information.” Vazquez Krivsky is very excited about “the idea of intellectual formation as it intersects with the human, spiritual, and pastoral dimensions of formation.”

In her experience so far at Mundelein, Vazquez Krivsky is elated by her students' thirst for knowledge and their ability to collaborate, to critically discuss pastoral and practical implications of philosophy, and to make connections between philosophy and the life of faith. She has been impressed by the charity and patience displayed by all members of the University of Saint Mary of the Lake and is looking forward to being back on campus as soon as possible. “To think that I



SETH ARNOLD is a third-year theologian studying for the Diocese of Wichita.

could contribute in even a small way to the comfort a parishioner might receive from their pastor during a crisis, the wise counsel a penitent might benefit from in the confessional, or the conversion experience of someone who may have felt abandoned by God is incredibly rewarding and humbling,” she said. ■

Building Bridges, Forming Pastors: A Conversation with DR. MARK THERRIEN

BY MATTHEW GEMBROWSKI | 2T, DIOCESE OF SAGINAW

In any intellectual discipline, there is the danger of keeping one's knowledge so wrapped up in high language and abstract philosophy that it never becomes accessible to a wider audience. Theology is no different. There's a certain skill set that's necessary to translate sometimes archaic patristic teachings or lofty Church doctrines into concrete formulae that can be used in everyday life. As he enters his first academic semester at Mundelein Seminary as assistant professor of dogmatic theology, Dr. Mark Therrien sees plenty of opportunity to do just that.

"I don't like the ivory tower, in the sense that oftentimes theology can seem rarified and divorced from Church life," Therrien said. "I've always been very attracted to working as a bridge between the two."

Having received his doctorate in the history of Christianity from the University of Notre Dame in August of 2019, Mundelein Seminary will be Dr. Therrien's first full-time teaching appointment — but he's no stranger to ministry in the Church. "Even when I was at Notre Dame, I was working with the McGrath Institute for Church Life, which has lots of programs that interact with dioceses and parishes. So, in the summer, I was training people how to teach catechetics in their parishes, how to use the *Catechism* as a document." For him, the field of theology cannot remain an intellectual pursuit. Theologians have the responsibility to "build bridges" and be able to answer the question of the discerning Christian: "What does this mean for my life?"

Having spent two years in a seminary himself after college, Dr. Therrien knows a thing or two about the intricacies of seminary life. "You're not just here for intellectual formation, there's also the spiritual formation, the human formation and the integration of these things. I know that my class fits within a wider trajectory."



Here at Mundelein, as in every Catholic seminary, every aspect of a seminarian's life is geared toward the four dimensions of priestly formation: Human, Intellectual, Spiritual and Pastoral. The seminarian must grow in all areas of his life so as to be a true model of Christ to his future parishioners. When taken seriously, formation will enhance his human personality and make it a bridge for others to encounter Christ. It will shape his mind and conform it to the Truth

that is Jesus Christ. It will embed in him a deep, personal relationship with Christ from which his entire ministry will flow. Lastly, it will equip him with the tools necessary to skillfully shepherd his people through life's journey.

All of this is impossible, however, if the manner of delivering Church teaching can't be tailored to the needs of parishioners, that "bridge work" Dr. Therrien is so passionate about. "The seminary," he said, "is kind of a natural place to continue that work. I'm now training men who are going to be on the front lines of our parishes, and it's good to know that I can take what I've gained from the Church Fathers and tradition and distill that to people who are on the front lines so they can have the resources they need to think theologically for the pastoral care of God's people."

During his first academic year at Mundelein, Dr. Therrien will be teaching courses in "Spiritual Theology," "Philosophy and Religion," "The Principles of Vatican II," and an "Introduction to the New Testament." He belongs to the Ukrainian-Greco Catholic Church and attends Immaculate Conception Parish in Palatine, Illinois. He and his wife recently welcomed their first daughter in October. Please pray for Dr. Therrien and the seminarians he will be



MATTHEW GEMBROWSKI

is a second-year theologian studying for the Diocese of Saginaw.

teaching. In his own words: "The need to train men as parish priests, equipping them with the fullness of the tradition and being able to pass that on in a way that is coherent in the modern world, could not be greater than right now. I consider myself a man of the Church and am honored to work with her in such an intimate way." ■



ON A MISSION TO SERVE

BY RICHARD RIVERA | 3T, DIOCESE OF TUCSON

Waking up early one morning, I sat in near silence as the sun rose over the copper-colored beams that form the wall between Arizona and Mexico. As the colors of the sky changed, life started moving and the warmth of the sun seemed to make itself present in the smiles of people walking past. It was as if an old friend was greeting me, over and over. That is when I recognized that I had fallen in love with the Diocese of Tucson.

Talk to enough people about what drew them to Southern Arizona, and someone will usually mention the dramatic landscape, with its impressive mountains, and the almost alien quality the desert displays at sunrise or sunset. Getting out into the desert, with its splendor and harshness, looking up at the evening sunset, the star-filled sky at night or just staring at the magnitude of a saguaro, can almost be a religious experience. Yes, it's a cliché, but 10 months out of the year the weather is amazing. While it does get brutally hot, I'll gladly take 115 degrees and dry over 95 with 90 percent humidity.



With its vast space and topographic diversity, it is no wonder such a diverse community calls the Diocese of Tucson home. An area of almost 43,000 square miles, with more than 300,000 Catholics, Tucson is both large and incredibly diverse. The Diocese of Tucson is the fifth-largest in the geographic United States and borders California on the westernmost edge the Diocese of Phoenix to the north, New Mexico to the east, and Mexico to the south. The entire southern border happens to sit on the U.S./Mexico border and contains six of the state's 10 "ports of entry," as well as three military installations. Additionally, Tucson is home to several Native American communities, including the Akimel O'odham, the Tohono O'odham, the Piipaash and the White Mountain Apache Tribe of the Fort Apache Reservation.

Missionary roots

Around 1687, Father Eusebio Kino, SJ established his first mission among the rural people of Sonora at Nuestra Señora de los Dolores. Eventually, that site became the home base for his explorations, as well as for the establishment of other missions, including Arizona's San Xavier del Bac, Tumacacori and Guevavi missions. While it was common for missionaries to impose the faith on others, Kino took a different model, one of proposal. The commonly named "accommodationist model" used by Kino made him a friend who emphasized the good in their native cultures. Through loving service, Kino shared the Gospel with the native people.

Today he is often called the "Apostle of the Southwest" because of his great service and ministry to the people he lived with and encountered. Famously, Kino defended the native people and even risked his life for their good. He introduced new ways of living, adapting their culture and understanding of the world around them. For Kino, mission was found in a simple question: What if Christ was incarnate today, here to these people?



Life of mission

Kino's style is still the root experience of anyone serving the diocese today. Someone can dedicate their entire lives serving in one of our many reservations, caring for those who first called this place home. In the Tucson desert, we still find a dynamic experience of faith,

“I FOUND MYSELF MOST HUMBLED, AND INSPIRED, DURING THE TWO DAYS WE SPENT WORKING WITH THE KINO BORDER INITIATIVE, WHICH FOCUSES ON SERVICE TO THOSE SEEKING TO IMMIGRATE TO THE UNITED STATES.”

where two worldviews are still colliding and yet live in harmony.

Mundelein has a tradition of sending men in pre-theology to serve at the Tohono O'odham Reservation, in Tucson, for a week during spring semester. During my internship, I had the opportunity to visit a group of

my brother seminarians on their mission trip. As I walked around the grounds and became familiar with the Franciscans dedicated to that community, I was impressed to find modern “Father Kinos” at work. Their first concern was to care for the needs of others, building bridges through service. Their example stirred in my heart a deeper understanding of what it means to lay down one's life for a friend.

Just a few weeks later, a member of the seminary faculty arrived to perform a “mid-term checkup.” More than just an evaluation, this visit provided an opportunity to participate in service outside my parish boundaries. I found myself most humbled, and inspired, during the two days we spent working with the Kino Border Initiative, which focuses on service to those seeking to immigrate to the United States.

The missionaries perform their ministry in the spirit of Kino. Everything from food to clothing and even temporary shelter is provided for displaced im-

“WHILE THE LANDSCAPE DRAWS ME INTO AWE OF GOD'S TRANSCENDENCE, THE PEOPLE HUMBLE ME AS THEY REMIND ME OF HIS IMMANENCE.”

migrants. I have experienced ministries like this in the past, but never with such intentional compassion. The *comedor*, or dining room, filled every hour with a wave of new people, and each time it was the same: The volunteers had the same welcoming spirit, the same high energy, the same intentional care for each individual. Each wave of people had the same experience as the first. Every hour was served as if it was the only hour of the day.

I've fallen in love with the Diocese of Tucson. While the landscape draws me into awe of God's transcendence,



RICHARD RIVERA

is a third-year theologian studying for the Diocese of Tucson.

the people humble me as they remind me of His immanence. Someone once told me, “You know you love someone when you see their face everywhere you look.” Thanks to the missionary zeal of Father Kino, I see Jesus in the faces I meet, in a landscape that proclaims God's glory. ■



Forming priests in a **PANDEMIC**

BY JOSEPH NGUYEN | 3T, DIOCESE OF SAN JOSE

In early March of 2020, Mundelein Seminary faced a challenge that the world had never seen before: the COVID-19 pandemic. As the seminary developed ways to respond, it stayed focused on its mission to form priests who could react to the changing pastoral dynamics across the country.

Throughout the early months of 2020, Father John Kartje, rector/president of Mundelein Seminary, kept a close eye on the developments of the coronavirus as it made its way into the United States and especially when it arrived in Chicago.

“It was a big decision to send people home, but we were from such a large geographical area, I knew that if an ultimate lockdown order for everybody came out, it would be hard for guys to get home,” Kartje said.

On Friday, March 13, the decision was made to send the seminarians back to their home dioceses. The third theology class, which was still on pilgrimage in the Holy Land, returned to the United States the week after the decision. The other institutes on campus — the Institute for Pastoral Leadership, the Liturgical Institute, the Instituto de Liderazgo Pastoral and the Institute for Diaconal Studies — also simultaneously suspended in-person classes. All classes changed from the in-person format into online



learning. A brief hiatus was made so that the seminary faculty could adjust to the new format of teaching. Then, the week of March 23, classes resumed for the seminary as well as for the other institutes online. Using the Microsoft Teams software, seminarians and students of the other institutes connected with their professors from across the country and continued their studies online.

“It was a challenge,” Kartje said. “We were trying to get up to speed with remote learning.”

In spite of the seminarians being spread across the country, and the faculty having to teach without students in the physical classroom, a spirit of generosity and patience was present among all. Many seminarians now spent much of their time living in parishes. One benefit of this arrangement was the ability for seminarians to do more hands-on pastoral work, and to find new ways of doing ministry creatively. Some of these methods included helping parishes with livestreaming Masses, posting on

social media for the parish and enhancing its digital presence, helping with religious education at the parish, and home visits to deliver groceries. Seminarians also learned other aspects of rectory living such as how to live in Christian community with the priests they were with and making use of the time in shelter in place for deeper prayer and interiority. Many seminarians found this

time to be fruitful in personal growth and a better vision of what it meant to be a parish priest, as well as gaining more formation in pastoral service.

The pandemic also affected ordinations. Due to uncertainty about how the situation would affect large Masses, many dioceses chose to postpone ordinations, or hold them with fewer people present. Deacon Joby Joseph, studying for the St. Thomas Syro-Malabar Catholic Diocese of Chicago, had his diaconate ordination postponed from May to July. In spite of having to wait longer, Joseph found in this time the ability to prepare more for his ordination. Staying at a parish during shelter-in-place and during the summer, the deacon spent his time in prayer, reflection, and study as he was waiting for the day to come.

“Our (ordained) life won’t necessarily be comfortable, but will still be beautiful,” he said, adding that he was “able to ground myself in Christ, and to really ask myself the question of whether or not I believe this is something important to give my life to going forward.”

Kartje noted that the ordinandi had an attitude of greater understanding of what it meant to be a priest for the Body of Christ.

“I didn’t see bitterness or a sense of disappointment,” Kartje said. “Sure, they may have had hopes or thoughts that it would have looked different, but I did see a profound sense of what it really means to be Church. At the core of this life they’re called to, it’s not about how many people are in the cathedral on their ordination day.”

Reflecting on first Masses he witnessed, Kartje was similarly encouraged.

“I found particularly moving a number of first Masses where it would be just the priest and a concelebrant or two, and maybe 20 people in the church, an incredible joy and gratitude for living into that new charism, and as I witnessed each one of those, I felt even more encouraged and grateful for the Church that these men were going out to live their vocation ... that manifested the fullness and the glory of what the Church is all about.”

Mundelein Seminary continued to reach out to the community throughout the summer. Kartje held an online Bible study dealing with how to live in the midst of uncertainty. Father Bradley Zamora, director of worship, recorded musical reflections as a way of doing online ministry. The May Crowning was moved to the virtual platform, with many seminarians from across the country taking part with music, prayers and readings. The fundraising event was held online as well on July 16, honoring





“For the faculty and administration, the summer was also a busy time planning for and preparing for the return of the seminarians to the campus. Changes were being made, especially in the liturgy, dining and classroom experience.”

Msgr. Michael Boland and featuring speeches by Cardinal Blaise Cupich and Kartje. Throughout the summer, the priests who remained on campus prayed at Mass for the intentions and prayer requests submitted online. The seminary also continued to provide resources and prayers for those who needed them.

For the faculty and administration, the summer was also a busy time planning for and preparing for the return of the seminarians to the campus. Changes were being made, especially in the liturgy, dining and classroom experience.

In planning the new liturgy and procedures, Zamora looked for ways to follow the guidelines of the state of Illinois as well as the Archdiocese of Chicago. One of the main concerns in doing this was balancing the need of having the seminary community pray together while maintaining use of the chapels on campus. A solution was found in having liturgies in three spaces. During most days of the week, seminarians would be split into two cohorts, one in the Chapel of the Immaculate Conception, the other

in the Chapel of St. John Paul II. Masses would be held simultaneously in both chapels, and seminarians would be seated with their cams. Masses for the whole seminary community were to be held within the auditorium. The Cardinal Mundelein Auditorium, which

had the most capacity of any building on campus, was transformed from a theater into a sacred space, with the stage turned into a sanctuary and the historic Wurlitzer theater organ finding a new purpose as a liturgical instrument. In addition, the seminary created new sanitizing protocols and added hand sanitizer stations and socially distant seating. Spots were marked with blue stickers with a cross on it in the chapels and the auditorium. As the semester began, the community was able to adjust smoothly and successfully to the new schedule.

Dining also changed at the seminary. The refectory continues to provide food for the community, though it now comes in the form of takeout. Boxes of entrees and salads are now standard, as well as carry-out drinks and utensils. There is some limited seating within the refectory itself, though outdoor seating is available across the campus including at the recently made patio on the north side of the Theology Building.

Resuming seminary life involved preparation for any situation that might turn up within the semester. Returning to the physical classroom meant taking necessary precautions. One classroom was assigned to each cohort as their main meeting space. Mundelein staff socially distanced the desks and disinfectant procedures

were established to ensure the safety of the students. Microsoft Teams now supplements the classroom experience, providing a means for students or faculty who need to quarantine to continue to participate in class where it becomes necessary. A new style of teaching developed as well. Teachers have “synchronous days” where the traditional in-person class was held, while offsetting it with “asynchronous days” where the teacher would teach online and post a lecture for the students to watch. In these ways, the learning experience has also changed in a unique and flexible manner.

In looking back at the past few months, both seminarians and faculty found that this was an experience of creativity and service, and that it proved the formation at Mundelein Seminary bore fruit.

“Watching what the seminary community did as they were sent to their home parishes in their home dioceses I think prove that we have a program in which we want our men to be creative, to take the tools, the formation that we give them and to put it into practice in real settings,” Zamora



JOSEPH NGUYEN
is a third-year theologian studying for the Diocese of San Jose.

said. “And I think from what I’ve seen, both from the seminarians who now have returned to Mundelein Seminary, and from priests who are in their home dioceses across the United States, creativity is something they’ve really leaned into in this moment.” ■





NOT YOUR AVERAGE INTERNSHIP

BY MATTHEW OCKINGA | 3T, DIOCESE OF YAKIMA

“Is this what you’d thought your internship would be like?”

That inquiry on Holy Saturday morning made me smile. Christine, the secretary of St. Rose of Lima Catholic Church in the small farming town of Ephrata, Washington, posed this question to me as I considered the proper placement of a small white plastic lamb in an Easter display. During a normal Holy Week, a large and seasoned parish decorating committee spends hours ensuring the quaint old church is properly adorned for the Easter season. But this was not a normal Holy Week. It was not a normal week in any sense.

That morning, along with Christine, Father Mauricio Muñoz and the deacon’s wife, I helped decorate the church for the Easter Masses in which the pews would be as empty as Jesus’ tomb that Sunday morning centuries ago.

GOD CALLS US TO SERVE IN WHATEVER SITUATION WE FIND OURSELVES, NOT JUST THE IDEAL SCENARIOS.

Becoming a temporary parish decorator was a microcosm for the necessary adjustments required during my pastoral internship. After five busy but joyful weeks of catechesis, nursing home visits, Q&A with the school kids and the happy spontaneity of parish life, everything changed. A global event so shocking, so sudden and so infamous I need not,

and prefer not, to mention it by name instantly altered everyday parish life. To sugarcoat my shock and frustration would be disingenuous. But whatever your view of this situation, no one escaped its effects. The Church is in the people business and suddenly the people were gone. With several months of pastoral internship ahead of me, I faced a shared question: Now what?

St. Rose is a small but vibrant operation and Christine, Father and I formed a small brain trust trying to find new ways to serve the flock. We started with a verb

which has now become a household term: livestream. In a comedy of errors, it took our trio four attempts to livestream our first live Mass without the image being perpendicular on people’s screens at home.

Turning to social media, not really my cup of tea, I started a video podcast series called “Shelter in Place” based on Matthew 7:24, which talks about the wise man who built his house on the rock. These weren’t overly profound or theological gems, but simple reflections from the heart for those hungry for food for thought, often aided by my liberal use of *The Far Side* and *Calvin and Hobbes* cartoons.

The St. Rose parishioners reciprocated the care. Between calls to say hello, kind notes and readymade meals brought to the rectory doorstep, we sensed their love. One day, Father Mauricio brought me a loaf of zucchini bread that someone left anonymously on the altar. I called it the bread sent down from heaven.

The weekend that our parish opened again was something I will never forget. Simultaneously heartbreaking and heartwarming, those three days were defined by the return of God’s people to their parish. Deacon Johnny Reyes summed up the emotions of the moment in his homily’s first two words: “Welcome home.”

Someone recently asked if I felt like I had missed out on things or got ripped off during my internship. Did I miss out on things? Sure. We all did. We have all missed out on many things. We have all made sacrifices.

But do I feel like I got ripped off? Absolutely not. While this is not at all what I thought internship would be like, I learned that God calls us to serve in whatever situation we find ourselves, not just the ideal scenarios. We can always choose to serve. We can always choose to persevere. People do not shut down. Jesus is never distanced. God’s love cannot be masked. ■



MATTHEW OCKINGA is a third-year theologian studying for the Diocese of Yakima.

‘Go, Therefore, and Teach!’

SISTER NADIYA LEVCHENKO

brings energy and enthusiasm as she helms the Tolton Teaching Parish Program

BY DAN KORENCHAN | 2T, ARCHDIOCESE OF CHICAGO



Passion. Leadership. Humility. Boundless joy.

If the new coordinator of the Tolton Teaching Parish Program (TTPP), Sister Nadiya Levchenko, SSpS, could list out the characteristics she wants all the Mundelein seminarians to acquire through their pastoral experiences, it would be those four.

Not surprisingly, she is an exemplar of them all.

It is hard to miss Levchenko in her new office on the first floor of the Theology Building. Her smile and laugh are quite contagious, and when she speaks about the TTPP, her fiery energy is invigorating. Perhaps “coach” is a more accurate title for Sister Nadiya than “coordinator.” She never hesitates to motivate the seminarians to be the best men they can be for Jesus Christ and his Church. In only a few weeks of the new semester, she has earned great respect from the seminarians for her passion, leadership, humility and joy.

Levchenko will tell you that her passion stems from the Gospel zeal she first experienced as a child in her native Ukraine. Growing up in an atheistic family in then-Communist Ukraine, she found herself searching for meaning in her life at age 12. A few years later, she first met Catholic missionaries, and her life was never the same.

“What impressed me so much was how normal they were,” Levchenko recalled. “They also shared passages from the Bible, and I began to realize just how much meaning there was in the Scriptures. I felt that I had finally found home.”

It was not long after this encounter

that she converted to Catholicism, zealous to share the Gospel.

“I became a Catholic because of missionaries, and so I wanted to share Jesus Christ with others the way he was shared with me,” she said.

At the same time, Levchenko began to discern a vocation to religious life. After finishing her theology studies while working in graphic design she entered the Holy Spirit Missionary Sisters, where her ministry took her all over the world, including Poland, Siberia, Slovakia, Italy and the Philippines. Coming to the United States, however, was never something she planned on doing.

“When my superior asked me in 2016 if I wanted to go to the United States, I thought, *perhaps it is a sign from God that he wants me to go there because I would never have thought of doing so,*” she said with a smile. “So, I said ‘yes,’ and I have never regretted it!”

Thanks to her broad skill set, she became the director of religious education at St. Catherine Laboure parish in Glenview, Illinois, whose pastor at the time was Father Maina Waithaka, now the dean of formation at Mundelein Semi-

nary. Last year, Levchenko was invited by Waithaka to speak about her parish experiences during several pastoral theology sessions for the First Theology seminarians. Unsurprisingly, she made quite the impression.

“Sister Nadiya brought case studies of situations that actually happened to her in the parish,” said Jared Kleinwachter, a second-year theologian for the Archdiocese of Atlanta. “I thought it was very helpful. We were able to talk amongst ourselves in small groups about how we would approach them, and then afterward she told us how she actually handled the situation. It generated really good discussion.”

“I was impressed by the wisdom and experience,” said Jeremy Leganski, a second-year theologian studying for the Diocese of Joliet. “She taught us how to approach situations with prudence and how to profess the truth in love.”

When Waithaka became the dean of formation last summer, Levchenko was invited to interview for coordinator of the TTPP thanks to her wealth of parish experience.

“Sister’s work ethic is something to admire,” Waithaka said. “She gets things done on time, communicates to people well, and has great organizational skills. She also has a positive attitude and a sense of joy at work.”

She will need it all. Levchenko is tasked with directing one of the most crucial arms of seminary formation. The TTPP assigns seminarians to various parishes in the Archdiocese of Chicago and the

Dioceses of Rockford and Joliet so that the men may gain experience of parish life by engaging in various pastoral and liturgical ministries.

“The program is the key to having well-grounded future priests,” Levchenko said. “They need to know how to run many different parish ministries and to see the whole picture of a parish.”

For the men engaging in their parish ministries, Levchenko wants their focus to be on the details. For example, it is one thing for seminarians to teach a weekly catechism class, but can they participate in the process of searching out and hiring catechists? Can they deal with concerned or frustrated parents? What about selecting the materials for teaching?

“The goal is to make the future ministry of the priest much easier,” she explained. “We can only hear about various pastoral situations here at the seminary, but the TTPP allows the men to learn hands-on how to handle them. It fits perfectly into the whole of seminary

formation. What the men learn in their classes is what they will see and practice at their teaching parishes.”

During orientation week in August for the new seminarians, Levchenko exhorted the men to make their ministry something deeply relational, even spousal.

“You are called to know your spouse, the Catholic Church, before you give your life to her, to see what the good days and bad days of parish life are like, learning what she is like,” she told the new seminarians. “It is absolutely crucial for discernment!”

Given the COVID-19 pandemic, the logistics of TTPP have changed a bit, but, to Levchenko, that is much more of an opportunity than a problem. She points out that it is easier to connect with parishioners in many ways thanks to virtual access, especially for committee meetings, finance meetings or the parish council. What is lost, though, are group dynamics, especially interacting with youth and teenagers. Certain things can

only be taught in-person.

According to Levchenko, none of those challenges take away from the joy that parishioners have when they have seminarians present and active among them.

“They are extremely happy,” she said. “They pray for them, and they understand seminary is still a process of discernment. They want the seminarians to be happy and find their vocation. They treat them like their family!”

And being part of this family should only contribute to the joyful discernment



DAN KOREN-CHAN

is a second-year theologian studying for the Archdiocese of Chicago.

the seminarians go through at Mundelein. So as Levchenko works with the seminarians to take the TTPP to the next level, what is the biggest thing she wants to see grow? Excitement.

“The TTPP is not an obligation but an opportunity, one that should excite all of us!” ■

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4. “Jesus on the Cross”

By Francisco Pagan
2T, Archdiocese of Chicago



BY ANDREW MORAND
2T, DIOCESE OF LAFAYETTE-IN-INDIANA

Farewell

Inspired by “London, 1802” by William Wordsworth

Friend, you should be here with us today.
Our home has need of you; she is a mess,
Of waning values, conduct, speech and dress.
Among our ranks is poisoned with decay,
Intention, will to work, to learn, to pray,
Our conduit to life. We are erring men;
Come, charge our hearts, renew our faith again,
And give us strength and valor come what may.
Your soul was like a sun among the stars!
A brilliant light which shone above all men,
The likes of which there shan't be seen again,
You owned while through our walls you went
In magnanimity; but still your heart
Upon the path of servitude was spent.

3



POETRY BY DAVID SACHA
3T, DIOCESE OF GRAND RAPIDS

Awake or Asleep

Who is this who dares wake my sleep?
I was oft a beddened fool
My thoughts do war, my passions weep
So eulogy to murdered cool

I, once the modern, integrous man,
Left my mark on society's sand.
Washed away by tides of time
And covered in dirt and dust and grime.
I left a tablet, a team, a house
I left a name, a dream, a shout
Yet there was no love nor gifts
Returned to humble, gentle, this.
Who am I who burns my hand
On scorching, cutting, slicing sand?
I was sliding into darkened day
But now I must awake and say. Anything.
Living? I thought this was my automatic state!
No, thy death is much too late.
Live today and try to love,
For true life not earth, but from above.

4



Do Not Lose Today

One long, drawn out note
Trite meaning, barely sound
Yet human heart it still has smote
And soft lit passion turned around

One dreary, ugly, sorrowed tone
It carries no song or separate pitch
It casts the atmosphere alone
And leaves the air with gentled glitch

To the untrained ear a loss
To the connoisseur a moment's dream
A thoroughly modern man's muck dross
A poet's ripe-picked packaged scene

Oh! The fleeting froth of every moment!
Has tantalizingly left us dry
Each second's intro is pithy showmen
Forth we flee; through death we fly

So do not let the next one by
So easily in thy crooked stare
Each second precious gifts do lie
Each life lived is thy art to share



LEAVING A LEGACY FOR FUTURE PARISH PRIESTS

ESTATE GIFT OFFERS CRITICAL
SUPPORT FOR SEMINARY'S MISSION

“Kay loved priests.”

These are the three words that Father Greg Sakowicz, a 1979 alumnus of Mundelein Seminary, used to describe his longtime friend Kathryn Marilyn “Kay” Dickholtz, who passed away on July 9. Her admiration and deep friendship with so many of the priests in her life led her to include the seminary in her estate plan, among several other Catholic and secular charitable beneficiaries.

Thanks to her generosity, Mundelein Seminary can continue its vital mission of forming a new generation of holy, joyful and well-prepared priests to serve in parishes across the country and around the world. Her gift comes at a critical time for the seminary to help ease some of the negative financial effects of the COVID-19 pandemic.

Bob Hellman, Mrs. Dickholtz’s nephew, has had the pleasure of hand-delivering the generous contributions from her estate to the various organizations and institutions that she cared so much about throughout her life. While presenting her gift to Mundelein Seminary Rector Father John Kartje, Hellman reflected on his aunt’s willingness to share her material blessings with those in need.

“Kay was fortunate to be in a position to fund various endeavors to a great degree,” he said. “If it was important to her, it was not a question of why, it was more a question of when. I think it’s important to give back, and a lot of that I learned from Kay. Whether you have the ability or not, giving is important and I learned to give whatever I can.”

Hellman said Mrs. Dickholtz was a renaissance woman — an operatic soprano who performed in nightclubs and televised talent shows around Chicago in her younger days, an accomplished gardener, world traveler, patron of the arts and eventually a successful businesswoman. When her husband Arthur



“It was her way of saying thank you for all that priests had done in her life,” said Father Sakowicz. “She had a profound love for God, love for family, and love for her Church.”

passed away in 1988, he left leadership of his Flash Cab Company — then the third largest taxi business in Chicago — to his wife.

“He left Kay in charge of a company in a very male-dominated industry,” Hellman said. “But she didn’t back away or do what most might have done and sell the company. She jumped right in and ran the company for many years. She had gumption, and she was recognized with a frontpage cover story on Crain’s Chicago Business in 1990.”

Beyond her personal interests and business endeavors, Mrs. Dickholtz’s



Catholic faith was at the center of her life. A longtime parishioner and generous supporter of Saint Mary of the Woods Church in Chicago, she befriended Msgr. Leo Mahon when he served as pastor there. Msgr. Mahon was instrumental in her husband’s conversion to Catholicism on his deathbed.

When she approached then-associate pastor Father Sakowicz at Saint Mary of the Woods about finding other Catholic organizations to support, he introduced her to Mundelein Seminary through Mark Teresi, a fellow Saint Mary of the Woods parishioner who then served as vice president of institutional advancement for the seminary.

“I brought her out to see the campus and she was amazed by its beauty,” Teresi said. “She visited several more times and whenever seminars came to our parish

she really took them under her wing.”

Her support of the seminary was a perfect fit, given the impact of so many priests on her life. She began donating in 1999 and frequently supported seminary fundraising events.

“It was her way of saying thank you for all that priests had done in her life,” said Father Sakowicz. “She had a profound love for God, love for family, and love for her Church. She knew that all is gift in terms of time, talent and treasure. She lived an amazing life and she really got it right.”

To learn more about how you can include Mundelein Seminary in your estate plan or discover other ways to support the mission of forming future parish priests, please contact Holly Gibout, vice president of development, at hgbout@usml.edu or 847.970.4929.

“Kay really did a good thing,” Hellman said. “I can’t tell you how many wonderful conversations I’ve had with various people, hearing stories about how these beneficiary gifts are a God-send and really sustaining people, especially in these times. It is my hope that through Kay’s example, other folks will realize that there is a good feeling you get from giving generously. You feel better and you feel better about the world.”

NEWSPAPER S2 JAN. 17, 1990

Chicago Business
Crain's

METRO CHICAGO'S BUSINESS AUTHORITY VOL. 13, NO. 1

LATE NEWS
Citicorp, others eye Skokie Federal

■ A flock of local institutions is looking at inactive Skokie Federal Savings & Loan Assoc., which is being sold by federal regulators. The only handful expected to emerge as serious bidders, industry sources say. Bank for Skokie Federal, a 300-million-dollar bank was taken over by regulators last year. An auction is scheduled for Jan. 21, and a decision on a new owner is expected by mid-February. Among those most interested are Citicorp Savings of Illinois, Sunbank Bancorp Inc. in Palatine and Coast-to-Coast Financial, a holding company controlled by the wealthy Bricker family and that owns Superior Bank in Hinsdale. Still in the running but reportedly losing interest are First Chicago Corp., Affiliated Bank Group and California-based World Savings & Loan Assoc.

Searle may move out of Skokie HQ

■ Evying a buyer's market for commercial space in the northern suburbs, G. D. Searle & Co. has decided to move its headquarters to a new location, which includes moving or reorganizing its space on nearly 200,000 square feet of commercial space at 1200 Old Orchard Road in Skokie. “The move ultimately is probably our last-out contract on Page 20.”

HEALTH CARE

■ A controversial study suggests that local hospitals have reaped hundreds of millions of dollars in tax benefits—while failing to provide comparable levels of public service in the form of outpatient care. The report represents the first effort at quantifying tax breaks received by Chicago-area hospitals compared with the public benefits they render. Page 4.

REAL ESTATE

■ The northwest suburbs were being built during the 1970s and most of the 1980s. But now, communities like Schaumburg are suffering from a severe commercial real estate glut. Developers are using huge incentives to lure tenants, but huge amounts of space remain unleased. Page 18.

Michigan Ave. looks up
‘World’s tallest,’ hotel deal in works

By MARK WORNUNG and ANDREW CRONIN

It could be the world’s tallest building. Mr. Wecker’s real estate firm, Jupiter Realty Corp., has retained Chicago-based architect Helmut Jahn to design a mixed-use project for the block of Michigan Avenue between Ohio and Ontario streets and portions of the block directly west.

Mr. Jahn would use others’ phone calls, but sources confirmed that he is seeking to determine if construction of the world’s tallest building on the site would be viable.

“I can’t comment on that,” said Donald Smith, president of Jupiter Realty, adding, “But nothing is definite. We’re still working on a master plan.”

In a second potential blockbuster deal, U.S. Equities Realty Inc. is seeking financing for a mixed-use project at Michigan Avenue and Chestnut Street that could involve relocation of the Park Hyatt Hotel.

Located at Michigan and Chicago avenues, the Chicago Park Hyatt is. See **Flash** on Page 25.

Cab company no Flash in the pan

Traditions still drive small but popular firm

By JEFF WORNUNG

Arthur Dickholtz launched Flash Cab Co. in 1940 with a simple philosophy: Offer customers service worthy of a professional chauffeur at a market rate.

It’s a credo that endures under his wife, Kay, who became chief executive officer of the family-owned company when Mr. Dickholtz died of cancer 1 1/2 years ago.

“My husband’s memory is part of this company. This is his baby,” says Mr. Dickholtz, who works in an office decorated with the sailing, fishing and flying memorabilia of her husband. “He lived for this company. No matter how much he might’ve grabbed about it, he lived for it. We try to reaffirm his dream every day.”

Flash is one of Chicago’s smaller cabs. See **Flash** on Page 28.

Ill. services growth trails national gain

By PAUL MERRISON

WASHINGTON—After the last recession, much of the kick in the Illinois economy came from sharp growth in the service sector. It now appears to have been a pretty well-kept secret.

New government data show that Illinois has consistently lagged that

nation in service industry revenue growth and job creation in recent years.

The new figures, released by the Census Bureau last week, indicate that services have been and will continue to be another long-term weak spot in the state economy, relative to national growth rates.

From accounts to zooskeepers, See **Services** on Page 26.

SLOW SERVICE: CITY'S GROWTH LAGS

Service sector revenue, in billions of dollars. Percent change from 1982-87 shown in parentheses.

City	1982	1987
San Francisco	\$4.8 (78.8%)	\$10.8 (122.9%)
Chicago	\$2.8 (47.8%)	\$4.8 (71.4%)
New York	\$10.8 (122.9%)	\$18.8 (73.2%)
Los Angeles	\$2.8 (78.1%)	\$4.8 (71.4%)



SEEING WITH THE GAZE OF CHRIST

BY FATHER SERGIO RIVAS | ARCHDIOCESE OF CHICAGO

As COVID-19 has changed so much about the way we live in 2020, the Church has remained an essential source of hope, inspiration and support. Heroic priests across the country have answered the chaos of the pandemic with extraordinary creativity and resolve to continue serving as a bridge between Christ and His people.

Mundelein Seminary collectively honored these priests with our 2020 In Service to One Another Catholic Humanitarian Award, and asked people to submit stories of the priests who have impacted their lives during the pandemic. Father Sergio Rivas was one of three alumni priests who accepted the award on behalf of his brother priests, along with Father Mark Augustine (Class of 2013) and Father Marty O'Donovan (Class of 1978). Rivas made the following remarks at the 2020 Mundelein Seminary Annual Rector's Classic on Sept. 17.

I am not trying to be humble or playing things down, but I assure you, I am no hero. As I read the stories of other nominated priests, it was clear to me that my personal story is completely unremarkable. I did what I was supposed to do; I did what Mundelein taught me to do; I did what I wanted to do. I looked my people straight in their eyes and I told them something true; I told them that I love them and that they were not alone. I think that is the only reason I am here.

It was at Mundelein that I learned to say a prayer that has become the mantra of my priesthood: "Lord, let me look at people the way you did." This simple prayer came to me one day in which Father Lodge (one of my Scripture professors) and Bishop Hicks (at that time my cam priest), made very similar comments about the gaze of Christ. I don't remember exactly what they said, but both of them in their own way, reflected on the way Jesus looked at people.

How special that gaze of Jesus must have been that made fishermen into itinerant preachers and rich men into philanthropists. I have been praying for the power of that gaze since that very same day. But I know that gaze does not come from the eyes — rather it is born in the heart. There is nothing remarkable about picking up a phone, open an application and streaming; but I did it the way the Church taught me to do it. I did it with love, and that made a difference.

I realized my parishioners needed me to offer a more theologically based perspective on what was going on. Many prophets of doom were trying to scare the regular church-goers. In response, I wrote a letter — poorly written, by the way — trying to address two things:



I WAS AFRAID MY PEOPLE WOULD LOSE HEART AND WASTE THE OPPORTUNITY TO GROW SPIRITUALLY DURING THIS DIFFICULT TIME. I WAS WORRIED THAT THEY WOULD MISS GOD IN THE MOMENT HE WAS THE CLOSEST TO THEM.

first, that this time was a time of special graces. I quoted Paul in the Second Letter to the Corinthians: “We beg you not to receive the grace of God in vain ... Behold, now is the very acceptable time, now is the day of salvation.” (2 Cor 6:1-2) I was afraid my people would lose heart and waste the opportunity to grow spiritually during this difficult time. I was worried that they would miss God in the moment he was the closest to them.

The second thing I needed to do was to remind them that the Church is a community built by the sacraments and those sacraments were still being lived in the midst of our parish. Mass was

still being celebrated twice a day by my associate Father Andres Beltran (who, by the way, did an incredible job as well) and by me. People were still being faithful to their baptismal promises; they were still led by the spirit that came upon them during Confirmation; our married couples were still living their sacramental life; and Father Andres, our three permanent deacons and I were also being faithful to our vocation as ordained ministers.

While some people on social media were telling my people that the Church was being unfaithful for not offering the sacraments in public and not keeping the churches open, I was telling them that the Church has prepared them for this very moment and that this was the time to make fruitful every sacrament they had received, including every communion and every confession. The graces of those sacraments were still with them and they needed to turn them into a source of strength, as all of us were trying to protect the most vulnerable among us.

During those months, we were able to build a level of spiritual intimacy that made our faith stronger. The initial

feelings of isolation and confusion were replaced by a deeper understanding of the role of the sacraments in our lives. We discovered that even though we were not able to go to Mass or confession, we were still a community united by the sacraments.

Through the isolation of the quarantine, the sacraments were still keeping us together. There are many stories I can tell you about the way our community took care of each other during that time, but I want you to understand that all those actions were motivated by the gaze of Jesus that called me to look at them with love. At the same time, they were able to reciprocate my love with more love.

Now, let me prove that I am not humble by pulling an Ed Oakes, SJ (those who remember Father Oakes, SJ, may he rest in peace, know that he loved to quote himself) so, let me quote myself: “The prophets of doom always try to interpret the darkness, but the true Christian has his gaze fixed in the light.” Even though the words are mine, the idea is hardly original, I took it from the author of the Letter to the Hebrews (Heb 12:2).

So I am here today to remind you that when a priest does his job well, he only preaches Good News, the same Good News that has been transforming people’s lives since the moment Jesus preached it with his mouth, with his eyes and with his heart. ■





27TH ANNUAL CELEBRATION OF MUNDELEIN

Msgr. Michael Boland (Mundelein Seminary Class of 1986), received the *As Those Who Serve* Award for his decades of inspiring work with Catholic Charities of the Archdiocese of Chicago at the 27th Annual Celebration of Mundelein. Although we were unable to be together in person, we are grateful that more than 1,000 people tuned in to celebrate the mission of Mundelein Seminary and Msgr. Boland’s service for the Archdiocese of Chicago. To watch the virtual event, visit: www.usml.edu/celebration.



HONORING ‘HERO PRIESTS’ AT THE REIMAGINED RECTOR’S CLASSIC

More than 60 golfers and friends joined us for a round of golf on Sept. 17 and an evening presentation highlighted by three Archdiocese of Chicago priests accepting the 2020 Joseph Cardinal Bernardin *In Service of One Another* Catholic Humanitarian Award on behalf of all the heroic priests who responded to the pandemic with faith, compassion and creativity. Read inspiring #HeroPriests stories from the more than 100 submissions we received from parishioners across the country and around the world at www.usml.edu/hero.

ANNUAL PALUCH LECTURE ANALYZES FAITH IN THE POLITICAL ARENA

Dr. William F. Murphy, Jr. is the 2020-2021 Chester and Margaret Paluch Lecturer in Theology at the University of Saint Mary of the Lake. Dr. Murphy is currently serving as Professor at the Pontifical College Josephinum and editor of the *Josephinum Journal of Theology*. His first lecture, entitled “Liberalism, Conservatism, and Social Catholicism for the 21st Century?,” was given virtually on Oct. 21, 2020, while another lecture is scheduled for April 14. To watch the lecture, visit www.usml.edu/event/paluch.

MUNDELEIN SEMINARY WELCOMES NEW BOARD MEMBERS



FACULTY MEMBER PUBLISHES TWO NEW BOOKS

Dr. Matthew Levering, James N. and Mary D. Perry, Jr. Chair of Theology, has published two new books within the last two years. Dr. Levering's book *Aquinas's Eschatological Ethics and the Virtue of Temperance* (University of Notre Dame Press, 2019) received first place from the Catholic Press Association in its category of "theology (morality, ethics, Christology, Mariology, and redemption). His newest book, *Engaging the Doctrine of Marriage: Human Marriage as the Image and Sacrament of the Marriage of God and Creation* (Cascade Books, 2020), was released in August 2020. To read a Q&A with Dr. Levering about his book on Thomas Aquinas and temperance, visit <https://usml.edu/understanding-the-virtue-of-temperance-with-dr-matthew-levering>.

2020-2021 MSGR. CANARY THEOLOGICAL EDUCATION GRANT



Seminarian Robert Lamorena, studying for the Diocese of San Jose, received the 2020-2021 Msgr. Canary Theological Education Grant. The grant is awarded to seminarians and faculty members in alternating years to allow them to pursue a project outside of their standard formation and teaching responsibilities.

This year Robert will be working on a video and social media project to communicate and illuminate the ways Mundelein seminarians are responding to social justice issues in our country and amplify a culture of service happening on campus. He also hopes to inspire others in the Church to educate themselves and take action in the service of marginalized communities. Follow along on social media: @mundeleinsem



Dr. Gerald M. Casey

Jerry began serving as a member of the USML Board of Advisors in August, 2020. Jerry was born and raised in Visitation Parish on the South Side of Chicago. He attended Quigley, Niles College, and Mundelein for a short time. He went on to Northwestern Medical School for his MD. He practiced very happily as a family physician at Little Company of Mary Hospital where he was chief of staff and on the Board for many years and Palos Community Hospital. He served as a vice president of the Chicago Medical Society, a member of the Institute of Medicine of Chicago, a member of the Cardinal's Board on Medical Ethics and was co-chair of the Medical Advisory Board of Catholic Charities.



Mrs. Peggy Pandaleon

Peggy has served as a member of the USML Board of Advisors since 2020. Peggy served in Bishop Robert Barron's Word on Fire ministry for 11+ years as director of marketing/sales and director of faith formation programs. She is now on retainer as formation program advisor and working primarily for the Word on Fire Institute creating formation content. Peggy has a marketing background in the consumer-packaged food industry, and also founded a marketing consulting business, PDP Marketing, Inc. Peggy has led numerous Bible studies and has also served in other parish groups, such as Parish Council, Religious Education Board, and Eucharistic Ministry. She is married with three grown children (husband George; children Andrew, Ted and Claire). She has a BS in journalism from the University of Illinois and an MBA from the Kellogg School of Management at Northwestern University.



Mr. John Sheehy

John has served as a member of the USML Board of Advisors since 2020. John serves as global brand president for Starcom Worldwide. One of the world's largest media agencies, Starcom serves brands such as P&G, Kellogg's, VISA, FCA, Samsung, Coca-Cola, KraftHeinz and McDonald's. John is responsible for global brand vision, new business development, client partnerships, product excellence and culture, all driving the design of experiences people want and actions brands need. He is also a key member of the Publicis Media Global Leadership Team. Previously with the Leo Burnett Company, he served on both the U.S. and global executive boards. During this time, he lived in Chicago as well as abroad in Mexico and London. John received his undergraduate business degree from the University of Notre Dame, and holds master's degrees from the Purdue Krannert School of Business and Northwestern's Kellogg School of Business.

IN MEMORIAM: MSGR. CHARLES R. MEYER, S.T.D., 1920–2020

BY VERY REVEREND THOMAS A. BAIMA | PROVOST, UNIVERSITY OF SAINT MARY OF THE LAKE

Mundelein Seminary was saddened by the death of our most senior professor emeritus, the Reverend Msgr. Charles R. Meyer, S.T.D., on October 16. He recently celebrated the 75th anniversary of his priestly ordination, as well as his 100th birthday on September 30.

His passing is also an occasion of deep gratitude for his lifetime of priestly ministry to generations of seminarians, as he served as a seminary faculty member from 1947 to 2014. Almost everyone who studied or taught at Mundelein during his tenure can share a Msgr. Meyer story: from his bike-riding being the telltale sign of spring, to his dry humor and wit, to the ahead-of-his-time inventions, to the pain of a thousand hand cramps seminarians felt from taking copious notes on the incredible wealth of knowledge that he so generously shared. Msgr. Meyer was blessed with good friends who called and visited regularly, even recently enjoying socially-distanced conversations on the patio of his residence.

Msgr. Meyer's love for the Eucharist and the Church was evident, and his teaching was guided by his strong faith. His challenging yet fair method was respected by colleagues and seminarians, and lessons learned in his classes will continue to resonate for the next century. He felt blessed to have been welcomed to the seminary by Cardinal George Mundelein, and the seminary was equally blessed to have him for so many years.

Charles R. Meyer was the son of Francis A. Meyer and Elizabeth C. Meyer. He attended elementary school at Saint Andrew Parish in Chicago. It was there that he met George Cardinal Mundelein who, upon observing young Charles serving Mass, said to him, "You should be a priest. You should go to Quigley."

He attended Quigley Seminary and then matriculated to Mundelein Seminary for his philosophical and theological studies. He did advanced studies at the Pontifical Faculty of Theology at USML from which he received the doctorate in theology. His



post-doctoral studies were in Rome at the Pontifical Gregorian University and in the Vatican Library.

He was ordained a priest of the Archdiocese of Chicago in 1945 and was then assigned to do further studies in library science at Rosary College. During that period, he was resident priest at Saint Luke's Parish in River Forest. His next assignment was as associate pastor at Holy Name Cathedral. He also served briefly at Saint Gertrude Parish on Glenwood Avenue.

Appointed to the faculty of Mundelein Seminary in 1949, he initially served as assistant librarian, then as dean of discipline, first in the philosophy department and then, subsequently, in the theology department. As a professor, he taught church history, liturgical rubrics and eventually dogmatic theology. Beginning in 1966, he served for a time as archdiocesan archivist, as the archives were located at the University of Saint Mary of the Lake.

In 1976, he was named academic dean of Mundelein Seminary and served in that role until 1981. Upon completing his service in academic affairs, he returned to classroom teaching as a full professor of dogmatic theology. He retired in 1991 and was promoted to professor emeritus of dogmatic theology, continuing to teach seminars and electives part-time. In 2010, Pope Benedict XVI named him prelate of honor of His Holiness for his long service to the seminary. Msgr. Meyer continued to teach until 2014 when his health required that he enter nursing care.

One thing priests of my era will often remember about Msgr. Meyer was his bicycle. He would ride about nine miles every day for exercise, which may be why he had such a long and healthy life. His bicycle, however, was unique. It had radios, antennae and a police scanner, all to amuse him as he went about his daily exercise. It combined both exercise and his hobby of electronics. It was quite a sight.

Though serving his entire priesthood in the academic life, Msgr. Meyer nevertheless maintained active engagement with parish life. He served for many years as an assisting priest on weekends at Saint Edna Parish in Arlington Heights. Addition-

ally, he was active with the Women's Theology Group at Mary, Seat of Wisdom Parish in Park Ridge and, given his lifelong interest in science, with a group of physicians and other medical professionals in a study group on religion and science.

An active scholar as well as a teacher, Msgr. Meyer was the author of numerous scholarly articles, many published in Chicago Studies. Additionally, he authored six books, each a timely engagement of the theological currents, which shaped the 20th century. In his first publication in 1949, the book based on his dissertation *The Thomistic Concept of Justifying Contrition*, he approached justification through the lens of mercy, building in part on the insights of Cardinal Franzelin, 100 years earlier. This work was cited by Karl Rahner and later by Scott Hahn, as well as the *New Catholic Encyclopedia*, Second Edition.

A survey of the titles of his other book offers an outline of the theological questions of the 20th century. Msgr. Meyer was a creative thinker with strong intellectual curiosity. His *Contemporary Theology of Grace* (1971) is a systematic examination of one of the most difficult treatises in theology. *Touch of God: A Theological Analysis of Religious Experience* (1972), *Man of God: A Study of the Priesthood* (1974) and *What a Modern Catholic Believes about the Holy Spirit* (1974).

His next book, *Religious Belief in a Scientific Age* (1983) was unique in its day. The world was just awakening to the issues that science posed to religious belief. Msgr. Meyer took those issues seriously and sought to offer a reasoned engagement. He engaged the theology of Alfred North Whitehead and the emerging "process thought." This would be one of the earliest books on the religion/science question.

As his student, I remember a man who was deeply rooted in the classical theology of the Church, especially St. Thomas Aquinas, and at the same time open to the many currents of thought around the Church in the 20th century. He was not afraid of new questions, such as posed by religion and science. At the same time, he subjected the new ideas to evaluation by the tradition. He was a man of both the old and new.

When I had him as a teacher, especially in an elective on Pierre Teilhard de Chardin, he always lamented that the scientists writing about religion came from biology or paleontology. He argued that the proper starting point for scientific engagement with theology was physics. Little did he know that one day one of his students, an astrophysicist named John Kartje, would become a priest and biblical scholar with precisely that competency with doctorates in both disciplines. Father Kartje, of course, is the current president of the University of Saint Mary of the Lake and rector of Mundelein Seminary.

Mundelein Seminary mourns the death of our most senior professor emeritus and the oldest priest of the Archdiocese of Chicago, with gratitude to Almighty God for his many years of faithful priesthood.

"Msgr. Meyer was a creative thinker with strong intellectual curiosity."

Upcoming Events

DEC. 6 Sounds of the Season Virtual Christmas Concert

JAN. 9, 2021 "Beginning Anew with Christ for Men and Women" retreat with Father John Kartje (register at usml.edu)

FEB. 1-28 #WeAreMundelein Month

MARCH 18-19 Meyer Lecture Series with Bishop Robert Barron

Academic Calendar

NOV. 20-29 Thanksgiving Break

NOV. 30-DEC. 18 Online classes begin

DEC. 14-18 Final Exams

DEC. 18 Fall Semester ends

JAN. 11, 2021 Spring Semester begins

JAN. 15-MARCH 18 Holy Land Pilgrimage (tentative)

JAN. 28-30 March for Life (tentative)

JAN. 30-MAY 9 Pastoral Internship begins for Second Theology seminarians

MARCH 26-APRIL 5 Holy Week/ Easter Break begins

APRIL 14 Spring Paluch Lecture with Dr. William F. Murphy, Jr.

APRIL 26-30 Final Exams

APRIL 30 Spring Semester Ends

MAY 1 Convocation

For more information about these and other upcoming events, visit usml.edu/events.



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