



THE BRIDGE



► A long-lost treasure is found in the Mundelein Archives. The discovery of a rare letter by St. Teresa of Avila solves a 140-year-old mystery.

MUNDELEIN TREASURES

PAST & PRESENT

A view from The Bridge



“The desire for and excitement of discovering something of value is present in every human heart.”

—Father Dennis Lyle



A treasure is of no value if no one knows of its existence. I hope this issue of The Bridge helps you discover and appreciate the treasures of the University of St. Mary of the Lake/Mundelein Seminary.

A few years ago I was in Kansas City, Mo., visiting a priest friend. While there, we viewed a new exhibit and museum on the discovery and contents of the steamboat Arabia. In 1856, the Arabia struck a snag in the Missouri River and sank with its cargo of supplies destined for pioneers. Over time, the course of the Missouri River changed and the location of the Arabia and the condition of her contents were uncertain. It was not until 1987 that the enthusiastic members of the Hawley family identified her location in a farmer's field, excavated the site and discovered her treasure. Surprisingly, the Arabia yielded thousands of artifacts needed for daily living in 1856. The Hawley family discovered buttons, tools, preserved fruit, clothing and perfume; much of the material discovered was intact and in excellent condition. Any treasure hunter would have been elated at this find.

The desire for and excitement of discovering something of value is present in every human heart. As children, we dig to find buried treasure in the back yard; as teenagers and young adults, our desire for treasure is directed toward the person of our dreams with whom we wish to share our life; as we advance in age, we recognize the treasure we have in our families.

Jesus was attentive to this human inclination to seek and find treasure. He compares the kingdom of heaven to finding a buried treasure in a field (Matt 13:44) and he encourages his disciples to store up treasure in heaven, where neither moth nor decay destroy it or thieves break in and steal it (Matt 6:19-21; 1k12:34); Jesus knows that, where our treasure is, there also will our heart be (Matt 6:21). Saint Paul also uses the metaphor of a treasure to describe the wonder of how God's glory is carried and brought into the world through the delicate earthen vessel of the human person (2 Cor 4:7).

In this issue of *The Bridge* we invited our students and members of the faculty to discover and reflect upon some of

the treasures at the University of St. Mary of the Lake/Mundelein Seminary. These treasures are much more than artifacts of the past. They are treasures that have shaped seminarians and others for years; and their influence is more dynamic than valuables locked in a safe. To live, study, relax and pray amid these treasures has a profound impact on the lives of those who live on this extraordinary campus.

Father Michael Fuller writes about a 400 year-old letter written by St. Teresa of Avila, kept in the Feehan Memorial Library at Mundelein Seminary. Father James McIlhone creatively uses the parable of a wise householder, who brings out of his treasure what is new and what is old, to describe the treasures of Mundelein Seminary. Among these treasures are the architectural design of the campus and the buildings. Denis McNamara, Ph.D., an architectural historian, helps us appreciate the value of the architecture in the design of the first new building on our seminary grounds in 70 years.

Three articles explore the treasures on campus related to the arts. A rare treasure in the auditorium is the Howell-Wurlitzer theater organ. Michael Scherschel sheds light on the curious history of this wonderful instrument. Father Paul Wachdorf offers a reflection on Zurbaran's painting of the Holy Family in the Chapel of the Immaculate Conception. Also, one discovers a visual treasure in the various Stations of the Cross found on campus.

In addition, I hope you enjoy the numerous other features, especially the article by Father Patrick O'Malley, which gives us an insight into the men who have shepherded the seminary community for 85 years: the rectors.

A treasure is of no value if no one knows of its existence. I hope this issue of *The Bridge* helps you discover and appreciate the treasures of the University of St. Mary of the Lake/Mundelein Seminary.

—The Very Reverend Dennis Lyle is rector/president of the University of St. Mary of the Lake/Mundelein Seminary.

THE BRIDGE PUBLISHED TWICE A YEAR BY THE STUDENTS AND FACULTY OF THE UNIVERSITY OF ST. MARY OF THE LAKE/MUNDELEIN SEMINARY.



Very Rev. Dennis Lyle, S.T.D.
RECTOR/PRESIDENT

Reverend Patrick O'Malley
FACULTY ADVISOR

Randy Stice
Michael Scherschel
EDITORS

Alejandro Flores
Dianne Giovannetti
Nathan Gohlke
Andrew Liaugminas
Greg Michaud
Matthew Pratscher
EDITORIAL STAFF

Mary Lou Diebold
Manuel Dorantes
Matt Fasnacht
Cory Sticha
CONTRIBUTING WRITERS

Holly Bertolani
Andrew Booms
Manuel Dorantes
Rev. Vic Galier (CRS)
Ken Halbur, Jr.
Rev. Krzysztof Janczak
Denis McNamara, Ph.D.
Mikale Sansone (CRS)
Michael Scherschel
Shawn Tunink
CONTRIBUTING PHOTOGRAPHERS

Nick Greazel
WEBSITE EDITOR

FAITH Publishing Service

Rev. Dwight Ezop
CHAIRMAN AND EDITOR
Patrick M. O'Brien
PRESIDENT AND CHIEF EXECUTIVE OFFICER
Elizabeth Martin Solsburg
ASSISTANT EDITOR
Enomhen Odigie
GRAPHIC DESIGNER
Abby Wieber
GRAPHIC DESIGNER
Derek Melot
PROOFREADING
InnerWorkings
PRINT MANAGEMENT

The Bridge™ is a membership publication of the University of St. Mary of the Lake/Mundelein Seminary, 1000 E. Maple Ave., Mundelein, IL 60060. Published twice a year by the students and faculty of the University of St. Mary of the Lake/Mundelein Seminary. Subscription requests and address changes can be sent to Mundelein Seminary, 1000 E. Maple Ave., Mundelein, IL 60060.

www.usml.edu
www.chicagopriest.com

Mundelein Treasures: Past & Present

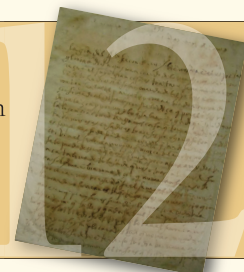


COVER STORY

A Living Treasure

A long-lost treasure is found in the Mundelein Archives. The discovery of a rare letter by St. Teresa of Avila solves a 140-year-old mystery.

—By Rev. Michael Fuller



2 • A VIEW FROM THE BRIDGE

By the Very Reverend Dennis Lyle, Rector/President of University of St. Mary of the Lake/Mundelein Seminary

4 • MUNDELINES

6 • UPCOMING EVENTS

ARCHDIOCESAN NEWS

7 Bidding Farewell: The Legacy of Quigley

Recent alumni reflect on their time at the preparatory seminary — By Matthew Pratscher

FIELD NOTES

8 I Didn't Expect to Find I Was Poor.
A seminarian's journey to Madagascar unearths the hidden treasures of a soul

— By Rev. Mr. Andrew Booms

10 What Are You Looking For?
The spiritual journey of our pilgrims in the lands of Peter and Paul

By Sister Kathleen Mulchay, Rev. Mr. Yong-Ok Lee, Rev. Mr. Richard Warsnak, Rev. Mr. Krzysztof Kulig, Rev. Mr. Eduardo Gomez and Rev. Mr. Lazarus Kirigia

FEATURE STORIES

15 The Parable of the Treasures of Mundelein

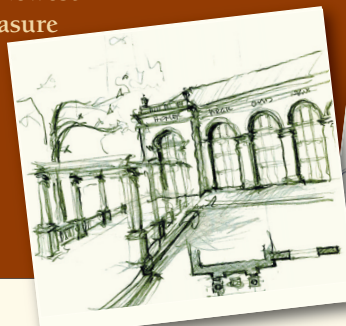
"What is new and what is old."

By Rev. James McIlhone

17 The University's Newest Architectural Treasure

The McEssy Theological Resource Center takes its inspiration from the architectural treasury of the campus

By Denis McNamara, Ph.D.



20 In Her 80s, the Old Girl Can Still Sing!

With a little help from her friends, the Wurlitzer Theater organ is still entertaining audiences after all these years

— By Rev. Mr. Michael Scherschel

22 PHOTO ESSAY:

The Stations of the Cross at Mundelein Seminary



24 The Zurbaran Painting

Zurbaran, master artist: Spiritual contemplation on canvas — By Rev. Mr. Randy Stice

24 Two Trinities

Contemplating Zurbaran's painting of the Holy Family — By Rev. Paul Wachdorf

26 The Rectors of Mundelein

Pastors who shepherded the seminary through the changing passages of time — By Rev. Patrick O'Malley

29 Friends of Mundelein Seminary Make a Pilgrimage to Italy

Seminarians weren't the only ones on pilgrimage last year! — By Holly Bertolani

30 • ALUMNI NEWS

Rev. Joseph Henchey Named Paluch Chair of Theology

The Reverend Joseph Henchey, of the Stigmatine Order, has been named to the Chester and Margaret Paluch Chair of Theology for the next two years.

Born in Woburn, Mass., on June 2, 1930, he was ordained a Stigmatine Priest in Rome on July 1, 1956. He spent a total of 32 years in Rome – 10 as a general councilor and 20 as a professor at the Pontifical University of St. Thomas/ The Angelicum.

In 1996, the United States Conference of Catholic Bishops appointed Fr. Henchey to the Pontifical North American College in Rome, as an assistant spiritual director. He held this position from August 1996 through February 2002. He was then appointed to the same position at Blessed John XXIII National Seminary in Weston, Mass.

Father Henchey's academic career has been focused on issues of spiritual and dogmatic theology. In keeping with the Stigmatine order's charism, his work centers on Christology, the person of Christ in particular. He holds a doctorate in sacred theology in spirituality from the Pontifical University of Saint Thomas Aquinas in Rome.

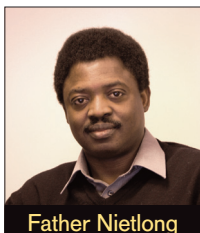
His first Paluch Lecture, "The Priest as Teacher in the Third Millennium: A Contemplative, Prophetic Service to the Church," was presented to the community Oct. 18, 2006. – Alejandro Flores '09



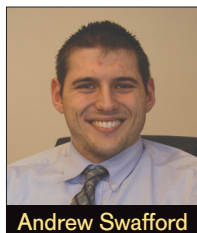
New Faces on the Faculty



Kate Wiskus



Father Nietlong



Andrew Swafford

Kathleen Wiskus is no stranger to Mundelein Seminary. Her association goes back to her time as co-director of vocations between 1999 and 2004 for the Diocese of Madison, Wis. and in her involvement with Madison's permanent diaconate program. She describes herself as the average "person in the pew," and is a wife of 38 years to her husband, Kenneth. They have three children and five grandchildren. Her duties as an associate dean of formation include leading third-year men in Theological Reflection as well as being a formation adviser to a number of the seminarians. Kathleen is also completing work on her thesis for her doctorate of ministry, which focuses on pastoring multiple parishes.

Rev. Joseph P. Nietlong comes to us from the Diocese of Makurdi, Nigeria, by way of the Diocese of Tucson. He was pastor of St. Helen's Mission in Oracle and St Bartholomew's Parish in San Manuel, both in Arizona. He received his doctorate in philosophy from Duquesne University in Pittsburgh. Father Nietlong will help teach classes in the newly expanded two-year pre-theology program, as well as serve as a formation adviser and CAM priest. Father Nietlong's first course offering, which began in the winter quarter, is Logic.

Andrew D. Swafford originally hails from Dayton, Ohio. He completed his undergraduate work at Benedictine College in Kansas and is completing a master's degree in Old Testament and Semitic Languages from Trinity Evangelical Divinity School. He joins Mundelein Seminary as a lecturer in the Department of Bible/Language Department. His responsibilities include teaching New Testament Greek and assisting Sister Kathleen Mulchay, SSCM with the third-year pilgrimage program. Andrew is also a student at Mundelein completing work on his STL degree. Andrew says he enjoys the community here and can be seen attending Mass with his wife, Sarah, and their son, Thomas Jared. Andrew and Sarah are also happily expecting their second child. – Alejandro Flores '09

Families Visit Mundelein

The rain that fell was not able to dampen the heartfelt love brought by the families who traveled to Mundelein on the September 30th weekend. They came from near and far to visit their seminarian sons and to see the world in which they now live, study and grow in their formation as future priests.

The weekend was filled with activities, which displayed a sense of community life here at Mundelein. Visitors were able to taste the seminary culture through tours, the art show and the talent show. The greatest insight into life here came as the seminarian community gathered with its families for the celebration of the Eucharist. According to Deacon Matt Fasnacht, a member of the peer ministry team, "We came together to give thanks for our families and they for us as we all gave ourselves to the Lord." – Matthew Fasnacht '07 | Alejandro Flores '09



Seminarians Journey to San Antonio for the National Conference for Seminarians in Hispanic Ministry

Last October, eight seminarians together with Father Alberto Rojas attended the National Conference for Seminarians in Hispanic Ministry, which was held at the Oblate School of Theology in San Antonio, in cooperation with Assumption

Seminary. The conference focused on the application of Pope John Paul II's apostolic exhortation *Pastores Dabo Vobis* to Hispanic Ministry in the United States.



The conference is intended to gather seminarians from different theological institutions around the country to share their experiences. In addition, the conference allows potential candidates for the priesthood an opportunity to meet each other.

The theme of this year's conference was "Serving the Hispanic Community in the United States through Effective Seminary Formation: I was a stranger and you welcomed me." Among the presenters were: the Most Rev. Gerald R. Barnes, bishop of San Bernardino and chairman of the USCCB Committee on Migration; Monsignor Arturo Bañuelos, director of Tepeyac Institute and pastor of Saint Pius X Parish in El Paso; the Most Rev. Jose Gomez, archbishop of San Antonio; and the Very Rev. Rodrigo Benitez Flores, rector of the Seminario Hispano de Santa Maria de Guadalupe in Mexico City.

This conference was launched almost 20 years ago through an initiative from the Midwest seminaries, especially Mundelein and St. Francis in Milwaukee. Two years ago, the conference committee decided to open the conference to all U.S. seminaries. Any seminarian interested in Hispanic Ministry is able to attend. Mundelein hosted the conference last year with around 135 people attending. – Manuel Dorantes '08

St. Paschal Loses His Head!

On the evening of Aug. 24, 2006, the fury of God befell the Mundelein campus. The sky went dark and the wind grew to gale force as people and animals took cover. And then, in a split second, the clouds flashed a brilliant, blinding, white light and the head of St. Paschal fell 25 feet to the ground. This beheading was an act of God. The guillotine was a bolt of lightning. Poor Paschal!



A freak event in and of itself, even freakier was the fact that upon inspection of the statue there was found to be no visible damage to either the statue or the head. There were no burn marks or cracks. This fortunate result allowed for Paschal's restoration.

The statue was insured, but the question became: "How do

we fix it?" Stan Rys, Vice President of Facilities, and his office called in Daprato Rigali, Inc., the same company that restored Mundelein's Chapel of the Immaculate Conception. Upon further inspection, they found that not only were there no visible markings from the incident, but the break was absolutely clean – allowing for reattachment. They determined that the only way to assure that there would not be a noticeable crack on the neck would be to clean the entire statue, install a stainless steel rod as its "spine" and then epoxy the head back onto the torso. St. Paschal was successfully re-headed on Oct. 30, two days before the feast of All Saints.

The story does not end, however. While discussing the cleansing of the statue with Daprato Rigali, Stan Rys' eye for symmetry decided that if St. Paschal got a bath, so too would St. Paul, who stands in the same position on the north end of Principal Avenue. As a result, since there are monies earmarked for this very purpose, all campus statues will be cleaned in the near future.

Once again, God brings good out of apparent ill.

– Greg Michaud '09

Recent Efforts of the Gospel of Life Group

The name "Gospel of Life" comes from the encyclical *Evangelium Vitae*, written by Pope John Paul II, who was an outspoken defender of the dignity of human life against what he called the "Culture of Death." This encyclical not only gives the Gospel of Life group its name, but also its mission: We are called to defend human life in all its forms.

A major focus of the Gospel of Life group is its Saturday prayer vigils at local abortion clinics. On most Saturday mornings during the school year, members of the Gospel of Life drive to one of the Chicago area abortion clinics. Most who attend the vigils are there to pray for an increased respect for all life, especially for the end to abortion. Some of the seminarians are involved in sidewalk counseling, during which they try to help those women seeking an abortion find another option to the procedure.

On occasion, the Gospel of Life group joins other local pro-life groups to support their efforts. This year, they worked with the Chicago Helpers of God's Precious Infants and the Archdiocese of Chicago's Respect Life Office to assist with a pro-life Mass, celebrated by Auxiliary Bishop John Manz, and a prayer vigil at the Our Lady of the New Millennium statue. The statue is a 33-foot-tall stainless steel image of Mary. The statue was brought to a parking lot across from a major abortion clinic near downtown Chicago. Seminarians served at Mass, helped with the prayer vigil, and spent some time in prayer before the statue.

Through the Gospel of Life group, seminarians work toward living their faith and promoting a culture of life.

– Cory Sticha '08

Congratulations to 38 New Deacons!

DIOCESE OF BELLEVILLE, ILL

Steven Beatty

DIOCESE OF BROWNSVILLE

Eduardo Gomez and Juan Pablo Picazo

ARCHDIOCESE OF CHICAGO

Ladislaus Anatoly, Marcin Bulinski, Krzysztof Ciaston, Jorge Estrada, Juan Carlos Gavancho, Martin Ibarra, Krzysztof Kulig, Eduardo Martinez, Charles Musula, Sande Michael Oduor, George Omwando, Robert Pajor, Michael Scherschel, and Patrick Wangai.

DIOCESE OF DES MOINES

Lazarus Kirigia

DIOCESE OF EL PASO

Blake Fry

DIOCESE OF GREEN BAY

Andrew Kysely

DIOCESE OF INCHON, KOREA

Yong-Ok Lee

ARCHDIOCESE OF INDIANAPOLIS

Thomas Kovatch

DIOCESE OF JOLIET

Ryan Larson and Mark Rosenbaum

ARCHDIOCESE OF KANSAS CITY, KS

Gregory Hammes and Richard Warsnak

DIOCESE OF KASANA-LUWEERO, UGANDA

Hilary Muheezangango

DIOCESE OF KIYINDA-MITYANA, UGANDA

Matthias Lugemwa

DIOCESE OF KNOXVILLE, TN

Randy Stice

DIOCESE OF LA CROSSE

Jim Weighner

DIOCESE OF MARQUETTE

Tim Ekaitis

DIOCESE OF PHOENIX

Eugene Florea and John Muir

DIOCESE OF SAGINAW

Andrew Booms and

Jose Maria Cabrera-Bustamante

ARCHDIOCESE OF SEATTLE

Mel Strazicich

DIOCESE OF TUCSON

Mark Long

DIOCESE OF WINONA

Matt Fasnacht

Throughout the year, the university engages its community in various forms of ministries, educational experiences and social outreach programs. We invite you to become a part of our community by holding us in prayer as we grow closer to fulfilling our mission in the church. Hopefully, with the help of your prayers, the upcoming events may be received better with the grace of God.

JANUARY 21-22: MARCH FOR LIFE – As a part of the seminary's ongoing formation program, several of our students will represent Mundelein and the church in Washington D.C. for the annual March for Life.

JANUARY 24: PALUCH COLLOQUIUM – The Rev. Joseph Henchey, C.S.S., will deliver the second of three lectures on the priesthood to the Mundelein community. His final presentation for this year will be on April 25.

JANUARY 26-28: SEMINARY SHOOTOUT – In an effort to strengthen community and fraternity among seminaries, Mundelein will once again host its annual basketball tournament, sponsored by the Knights of Columbus. The Lakers are looking to bring the trophy back home!

FEBRUARY 7: READER MASS – This is an important step toward the priesthood as the second-year men accept the Ministry of Reader.

MARCH 22-23: MEYER LECTURE – The university is pleased to welcome the Right Reverend Dr. Nicholas Thomas Wright as this year's Meyer Lecturer.

MARCH 28: CANDIDACY MASS – Candidacy celebrates the third-year seminarian's public commitment to complete his preparation for ordination to the diaconate and priesthood.

MARCH 30-APRIL 1: MINISTRY WEEKEND –

This is the third and final Ministry Week-End of the school year. Your prayers for the participants are very much appreciated, as men come to hear the call of God more closely in their lives.

MAY 5: UNIVERSITY CONVOCATION – In addition to the seminarians who will be receiving master's degrees in divinity, the university will also be awarding acknowledgements in the Lay Ministry Program, the Permanent Deacon Program, and the Instituto de Liderazgo Pastoral. It will also award canonical degrees, and degrees for the Doctor of Ministry program.

MAY 19: CHICAGO PRIESTHOOD ORDINATION – Fourteen men are expected to receive Holy Orders to the priesthood for the Archdiocese of Chicago at Holy Name Cathedral.

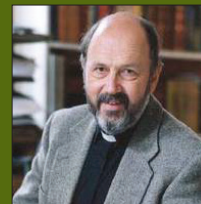
This feature was edited by Nathan Gohlke, a third-year seminarian for the Diocese of Joliet, Ill.

▶ **N.T. Wright is Coming to Mundelein**

The University of St. Mary of the Lake is pleased to welcome the Right Reverend Nicholas Thomas Wright as this year's Meyer Lecturer.

Prior to being elected bishop of Durham, N. T. Wright served in a number of ecclesiastical positions including canon of Westminster in the role of lector of theology. His academic career included lecturer in New Testament Studies at the University of Oxford, as well as holding academic appointments at McGill University, Montreal Diocesan Theological College, Downing College, Cambridge, and Merton College, Oxford.

This well-known and sought-after lecturer has written more than 40 books centered on Jesus, the Gospels and Paul. His most recent work, *Simply Christian: Why Christianity Makes Sense*, was published by Harper Collins in 2006.





Bidding farewell to the Legacy of Quigley

Recent alumni reflect on their time at the preparatory seminary

By Matthew Pratscher

On Sept. 19, 2006, Francis Cardinal George announced that the Archdiocese of Chicago had made the difficult decision to close Archbishop Quigley Preparatory Seminary for high school students. Quigley Seminary has served the Archdiocese of Chicago for 101 years, providing the initial formation for many faithful priests, religious and Catholic laymen.

Archbishop James E. Quigley began the archdiocesan high school seminary system in 1905, when he inaugurated the Cathedral College of the Sacred Heart. In November 1916, Archbishop Mundelein broke ground for the new seminary building at the corner of Rush and Pearson streets. The first classes began in September 1918. A second high school seminary campus, referred to as Quigley South, opened on the south side of Chicago in the early 1960s. But in August 1990, with the closing of Quigley South, Quigley North once again became the sole high school seminary.

However, the changing patterns of vocation discernment have had a great impact on the archdiocese's ability to maintain a high school seminary program. For many years, Quigley has been one of the few high school seminaries in the United States. Declining numbers of students, along with ever-increasing costs per student, led to this difficult but necessary decision. The seminary building will be converted into a pastoral center for the archdiocese.

As we bid farewell to Quigley, many alumni are reflecting on what made their experience at Quigley unique. They spent some time recalling how much the school meant to them and how it formed them into the Catholic men they are today.

When asked about the role of Quigley in his discernment to the priesthood, Matt Nemchausky (Quigley Class of 2001) commented on the impact of daily morning Mass, the mission

trip to Appalachia, the pilgrimage to Lourdes, and the various service projects. Most of all, it was the example of the faculty and the other students that encouraged him to dig deeper in his prayer life and pursue the priesthood. Matt is now a second-year Mundelein Seminarian studying for the Archdiocese of Chicago.

Nemchausky's Quigley classmate, Mario Borha, who currently teaches math at Moraine Valley Community College, says, "What was it that made Quigley unique? The full name of my school was Archbishop Quigley Preparatory Seminary. *Seminary*. That is a very important word, because it encapsulates what set us apart from the average high school student. All students at Quigley had to go through a formation program. Even though we weren't all being trained to be priests, the main focus of our formation was to form us as whole, healthy, Catholic young men, and to foster whatever seed God might have sewn in us."

Andrew Liaugminas (Quigley Class of 2002) fondly remembers the many friendships he made at Quigley and how it helped broaden his experience of the church: "The many encounters with the poor and needy brought me into closer and intimate contact with people in need and the church's ministry to them." Liaugminas' final words about the preparatory seminary, like the others, were full of gratitude and fondness. "I will always have Quigley to thank for laying a solid foundation for my growth as a follower of Christ and one day, God willing, as His priest." Andrew joined Mundelein this past fall and is a first-year seminarian also studying for the Archdiocese of Chicago.

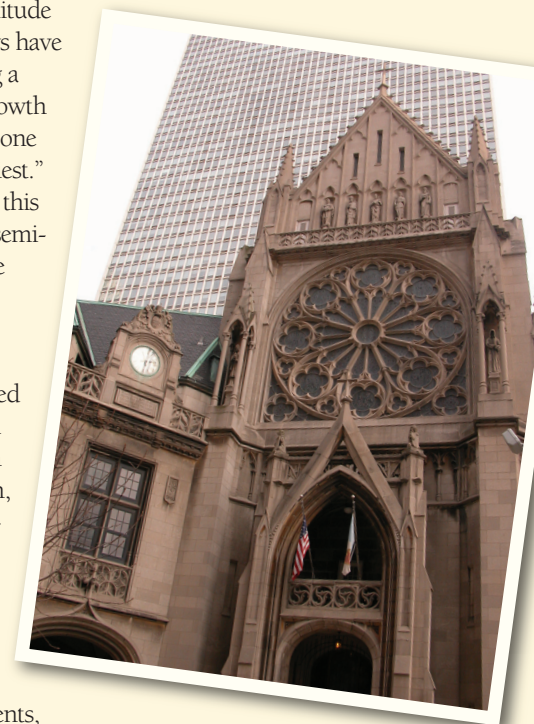
At Quigley, these men didn't only learn in the classroom. They also learned from their encounters with the poor, other young men searching for their vocation, the faculty, and our Eucharistic Lord. When reflecting on the way Quigley stressed the importance of every area of one's life in the journey that is discipleship, Borha comments, "This holistic approach to education contributed to the man I have become today; for that I will forever be indebted to this fine institution."

— Matthew Pratscher is a third-year theologian for the Diocese of Joliet, Ill.

"I will always have Quigley to thank for laying a solid foundation for my growth as a follower of Christ and one day, God willing, as His priest."

First-year theologian

Andrew Liaugminas



“Despite the many treasures that have enriched my life since I began studying to be a priest, I am aware of my poverty because of my time with the people of Madagascar.”



I didn't expect to find that I was poor

*A seminarian's journey to Madagascar
unearths the hidden treasures of a soul*



By Rev. Mr. Andrew Booms

They say that, to appreciate what you have, you need to live without it for a while. What common sense wisdom does not tell us is that when you live without a few things in your life, you might realize just how much you are missing. I do not want to seem like I do not appreciate all I have been given. As a seminarian for the Diocese of Saginaw living at Mundelein Seminary, I do not have anything to complain about. There is no “thing” that I need. I am surrounded by books, electronics and clothing. Each morning, noon and evening I have an abundance of food to select for my meal. My basic needs are met and, as a seminarian, my life is dedicated to learning from the rich stores of knowledge contained in the Catholic Church. I have so many treasures in my life, and I have not even mentioned my loving and supportive friends and family. So when I signed up to go to Madagascar with Catholic Relief Services' Global Fellows Program, I did not expect to find that I was poor.

Despite the many treasures that have enriched my life since I began studying to be a priest, I am aware of my poverty because of my time with the people of Madagascar. Perhaps some geographical details about Madagascar will supply a needed context.

Madagascar is a large island nation in the Indian Ocean off the southeast coast of Africa. It is about the size of Texas, with more than 18 million residents. The tropical climate facilitates the growth of most crops, while 80 percent of the population is involved in subsistence agriculture. There are few other jobs available in the country, although the current president has made road and infrastructure construction a priority, providing many jobs now and promising to facilitate economic growth in the future. The average person earns less than \$800 per year, and there is widespread poverty across the country. The country is rich in plant and animal life, of which 80 percent are unique to the island nation.

In economic terms, there are few rich people in Madagascar, and many people do not know from where their next meal will come. Their treasures are not the material goods that they have. Everywhere we went, from the orphanages to the agricultural villages, the people were aware of the gifts they had in the present moment and were full of joy and ready to give thanks and praise to God. Simply

put, the utter dependence on God lets the Malagasy people experience more joy than do the self-sufficient in more affluent lands.

In truth, each and every day is a gift from God, full of 24 hours to share with the ones we love. And if we truly love God, some of that time will be spent in prayer as well. While I have the time to attend Mass everyday, some Malagasy walk for miles to reach their parish just once a week.

For a special ordination liturgy, people gathered in the full sun outside their parish after walking great distances in bare feet. The ordination of three men in the Diocese of Fianarantsoa lasted for three-and-a-half hours. The people were actively engaged in prayer, singing and dancing. At every opportunity, the people manifested a rich faith.



► Global Fellows from Mundelein: Ed Lucero (Tuscon), Joe Fleischman (Green Bay) and Andy Booms (Saginaw)



FIELD NOTES



► The group gathers to show off hand-woven bags, the work of the children who are sheltered and fed in a safety net center in the capital city of Antananarivo.

In one small village near the city of Ansirabe, there was a large group of men and women laughing and talking while

they worked by hand to lower the grade of a road that was put in to take their crops to market. With long-handled spades and a great deal of enthusiasm, these men and women were working for food, literally taking down a hill with manual labor. Over the course of a month, each person who works on the project receives a three-month supply of rice, oil and a blend of soy and corn flours. The backbreaking work of removing large chunks of clay will improve the villages' access and facilitate taking crops to the market. The increased revenue will hopefully make such food-for-work programs unnecessary in the future.

Another group of women were proud to show off their garden where they grow organic food for their children. Each month the women get together and track the progress and weight gain of their children, who are being fed home-cooked foods. Each mother is educated on the caloric needs of her child and shown how to meet those needs with commonly available foods. The women proudly sang a song about breast feeding, a natural method of caring for children that many Malagasy women have mistakenly abandoned because they are told the rich nations raise their children on formula.

“Living without a few things makes more room for a greater share in the joy of being alive and knowledge of our many blessings that have been poured out on us.”

The Missionary Sisters of Charity, who have several sites in the country, held a mirror up for me as well. When I looked into their bright and cheery eyes, I was humbled by the vigorous schedule they keep. Their day starts at 4:30 a.m. with prayer and often does not end until 11 p.m. or 11:30 p.m., after making sure that all the sick children in their care are comfortable for the night. They live out the Christian call to charity and companionship in the midst of chaos and have very little time for sleep. These women who care for the abandoned and sick children in the capital city, Antananarivo, had evidently tapped into God's spring of joy. These are but a few of the people I met on the other side of the world.

The purpose of my trip to Madagascar was to help me preach about the work of Catholic Relief Services and offer people opportunities to participate in global solidarity. Solidarity is one of the grounding principles of Catholic Social Teaching. It is the call for people to make a conscious and free choice to aid the common good of their neighbors near and far. Sometimes this may mean using less, but the value of solidarity is not so much a challenge to use less as it is to be enriched by the awareness of



► Above: Women remove dirt that has been loosened with a spade by the men as the whole village, near Ansirabe, cooperates to lower the grade on their access road, making it easier to transport products in wet weather.



► Right: Our group poses for a photo after watering the garden for a Nazerite orphanage near Fianarantsoa.

other people. All of us cannot fly to Madagascar, but we can all make conscious decisions to help CRS do its work. By giving of our resources we may come to share in the joy and pride of the villagers who have a usable road, and take comfort in knowing that the children are cared for and fed. And with the Sisters, we mediate the love of Christ.

There are many things that we all treasure in our life, but our happiness does not come from how many of the latest gadgets we own. Rather, our joy comes from recognizing that we are truly blessed by God, and our biggest blessing is the gift of those with whom we share the earth and its many objects. Exercising the virtue of solidarity does require a person to accept fewer material things, but it does not make a person poor. Living without a few things makes more room for a greater share in the joy of being alive and increases our knowledge of the many blessings that have been poured out on us. In the end, absence really does make the heart grow.

– Andy Booms is a fourth-year seminarian and a deacon for the Diocese of Saginaw.

– Photography is by Mikale Sansone and Father Vic Galier of Catholic Relief Services.

Did you KNOW?

Mundelein Seminary is one of four U.S. seminaries partnering with **Catholic Relief Services** to provide opportunities for future priests to experience the work of **CRS** in Third World countries. The program also includes a teaching component, so that the seminarian can relay to others the insights he's gained from his direct experience with the poor. For more information about **Catholic Relief Services** and the **Global Fellows Program**, visit www.CRS.org.

“Our goal was to gain insight into and comprehension of the core elements and original inspiration of Christianity as lived and taught with the earliest Christian communities.” – Sister Kathleen Mulchay



What are you looking for?

John 1:38

The spiritual journey of our pilgrims in the lands of Peter and Paul

By Sister Kathleen Mulchay, SSCM

We were, indeed, a “pilgrim church!” Third-year theologians, three faculty members and a pastor in residence set out in December 2005 to walk “In the Footsteps of SS. Peter and Paul.” Our goal was to gain insight into, and comprehension of, the core elements and original inspiration of Christianity as lived and taught within the earliest Christian communities.

Similar to the faith community Egeria traveled with to the Holy Land in the fourth century, we began our visit to each of the holy places with prayer, reflection and the reading of Scripture. We were privileged to celebrate the Eucharist at the location of each of the first Christian communities. The homilies proclaimed the mystery of God’s love, God’s personal call to discipleship and, most specifically, the call to diaconate ordination, which would take place for these pilgrim seminarians within the year. Through immersion in the word and sacrament each day, the fire of faith was enkindled within us. The graces of the pilgrimage were bountiful and we came to understand the paschal mystery as the essence of Christianity.

The footsteps of SS. Peter and Paul, which we followed through Turkey, Greece and Italy, ended in Rome at the respective places of their martyrdom in witness to the faith. We pray that the fruit of this blessed time will show forth in our lives as we are given in service to our world and church, in building up the Body of Christ in a just and merciful society.

— Sister Kathleen Mulchay is director of the Pilgrimage Quarter and the First-Year Field Education Program. She also serves as a formation adviser to seminarians.

Editor’s Note: In addition to Sister Kathleen Mulchay, scripture scholars Father Peter Damian Akpunonu and Father James McIlhone accompanied the seminarians on the pilgrimage. The pastor in residence was Father Robert Heidenreich, current pastor of Sacred Heart Parish in Hubbard Woods, Ill.

SEMINARIAN REFLECTIONS:

Perhaps one of the best expressions of the pilgrimage is evidenced in the personal reflections of the seminarians themselves. Each day a different seminarian was invited to share insights about the significance or impact the pilgrimage was making upon him at the various sites they visited. In this issue of *The Bridge*, we offer you five of these reflections.

Jesus Loved the Enthusiast

“To the angel of the church in Laodicea, write this: I know your works; I know that you are neither cold nor hot. I wish you were either cold or hot. So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth” (Rev 3.14-16).

Jesus loved the enthusiast, the man who knew what side he was on and threw himself with abandon into the struggle. He liked energetic action, as in the men who smashed in a neighbor’s roof to get their friend through to Him (Mk 2.1-12). The kingdom will never be brought forth in moderation. Jesus would say to us who lack enthusiasm toward him, “I counsel you to buy from me the true wealth, the true satisfaction. Naked, come to me for dress. Blind, come to me for precious eye-salve. Repent then.”

Yong-Ok Lee, Diocese of Incheon, Korea, in Laodicea, Turkey, Jan. 5, 2006.



Equip Yourself for the Mission

Pergamum truly was a pagan cult center for the Roman Empire. This created much pressure on the burgeoning Christian Church in Pergamum, and the members of the church responded in various ways. Many Christians, wanting to continue to practice their faith, but also avoid persecution, decided that they could give in . . . just a little bit.

Once you begin to compromise your faith with opposing forces, there is no doubt that those forces will demand more and more from you. Where will you stop? How far will it go? And what are you bargaining away? Christ is the truth, and the truth is infinitely more valuable than any short-lived gains you will make with compromise.

This game that the Christians of Pergamum played continues on in our own lives. We all try to make compromises with God. Some of these compromises become habits. Right now, 10 days into this pilgrimage, we might be feeling some withdrawal from our personal habits: TV, Internet access, cell phones, daily news, sitcoms, fast food, video games. Pilgrimage is the right place to recognize these habits, these places in your life that you claim



away from God and for yourself. Pilgrimage can be a place of escape from these habits. It can be a place of refuge where your temptations will be reduced.

But, the purpose of the Christian life is not escape, it is not refuge, it is conquest: conquest of the sins and habits that separate us from God. John didn't tell the Pergamum Christians that they should move away. He didn't tell them to flee their oppressors and find a place where they can worship quietly. He asked them to stand up for their faith and have trust in the ultimate power and victory of Jesus Christ. In the same way for us, pilgrimage is not to be merely an escape but it should be a means to equip us for conquest. We should return from the pilgrimage ready to fight the habits and compromises we left behind, ready to cut our attachments.

If you begin to equip yourself in this way and with this mission, then it will be true that you will realize the real fruits of the pilgrimage when you return home. Begin to prepare and equip yourselves now. Ask for grace to know and conquer your attachments. Look forward to exercising your freedom won by Christ. Richard Warsnak, Archdiocese of Kansas City in Pergamun, Turkey, Jan. 8, 2006.



with God. Remember that every saint has a past and every sinner has a future. Krzysztof Kulig, Archdiocese of Chicago, at the Tomb of St. Peter, St. Peter's Basilica, Jan. 27, 2006.

God is the Light in Our Lives

Anthony of Padua was a man who surrendered to the love of God. And through it, he loved many people. This is our mission, too, which we carry on with great love in order to touch many hearts: those in our families, our



PADUA, ITALY
Eduardo Gomez
Diocese of Brownsville

CORINTH, GREECE
Lazarus Kirigia,
Diocese of Des Moines

PERGAMUM, TURKEY
Richard Warsnak
Archdiocese of Kansas City

ST. PETER'S BASILICA, ROME
Krzysztof Kulig
Archdiocese of Chicago

LAODICEA, TURKEY
Yong-Ok Lee,
Diocese of Incheon, Korea

WHERE THEY WROTE FROM

community, and the whole world. I think St. Anthony of Padua helps define this commission, to be missionaries in our life in our own way in order to spread the word of God everywhere. He said, "Actions speak louder than words; let your words teach and your actions speak." God is the light in our lives. Therefore, we need to take care of this light in order to keep the light of Christ in us so that we're not in darkness.

Eduardo Gomez, Diocese of Brownsville, in Padua, Italy, Feb. 14, 2006.

Laboring for Christ

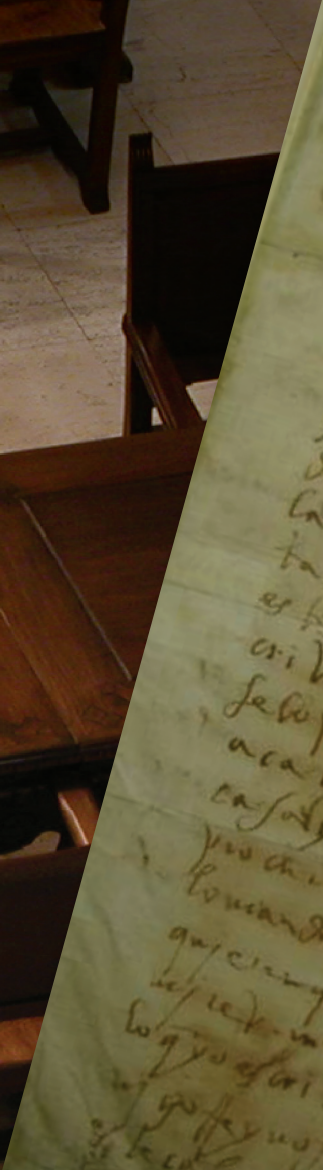
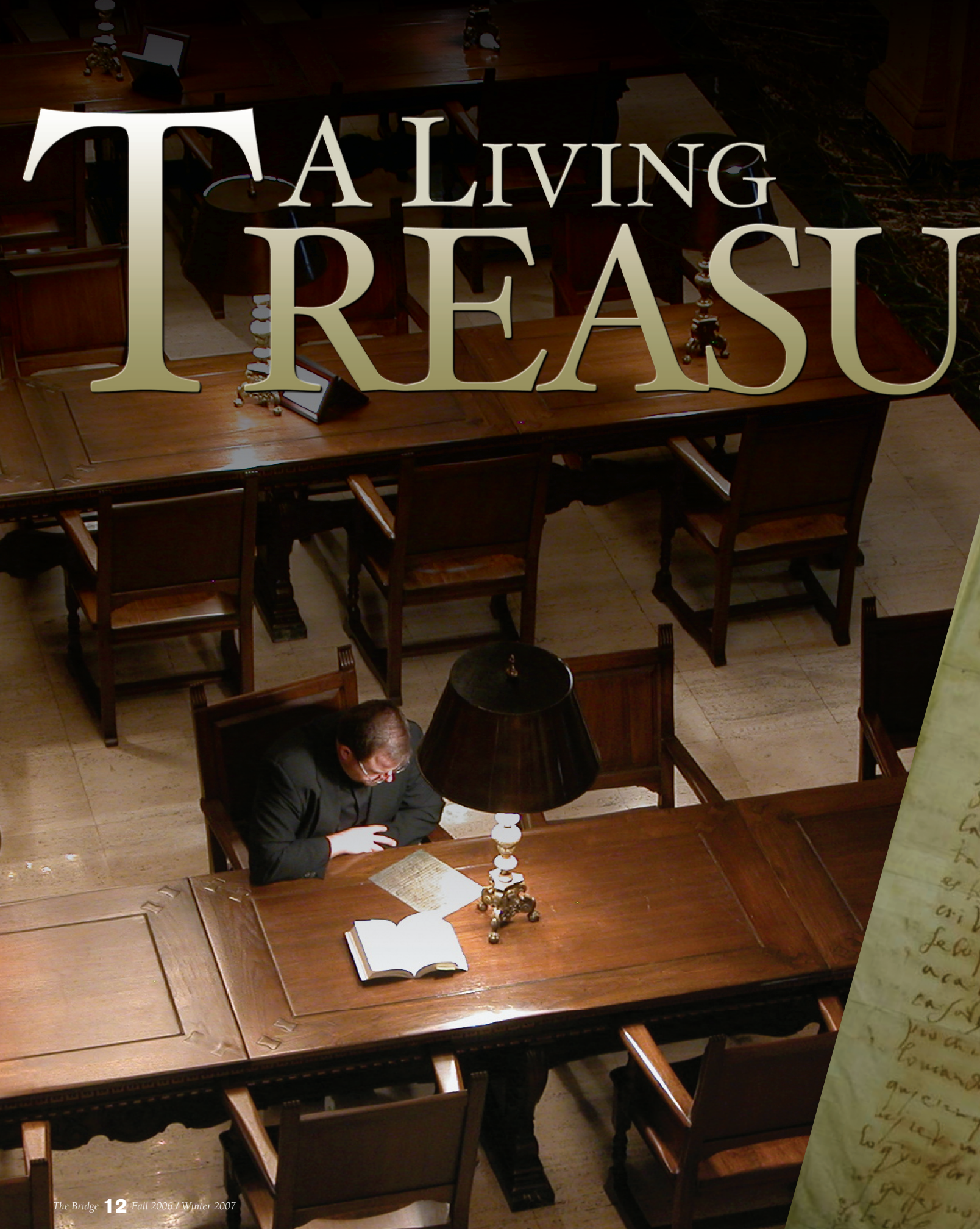
Soon after his arrival at Corinth, St. Paul found Aquila and his wife Priscilla. They were tent-makers. This being the Apostle's trade, he lived with them and labored. It was customary at that time that the sons of all the upper class should learn a trade, however well-educated otherwise. St. Paul's trade now put him in a good place, enabling him to provide for his necessities while preaching the Gospel of Christ.

From his own explanation of the matter, we learn that even after a considerable number of believers had been gathered at Corinth as a church, the Apostle took care of himself through his trade. His reason for so doing was not that it would have been a sin for him to receive money and support from the believers there; he hoped that the Gospel would commend itself the more to many if its chief expounder were seen to be laboring. Laboring not for meat, which perishes, nor for wealth, but preaching the Gospel without charge – laying down his life for the brethren. I think as we continue with our formation, this is a lesson we all can learn from Paul.

Lazarus Kirigia, Diocese of Des Moines, Corinth, Greece, Jan. 16, 2006.



A LIVING TREASURY



RE

A long lost treasure is found in the Archives of Mundelein

The discovery of a rare letter by St. Teresa of Avila solves a 140-year-old mystery



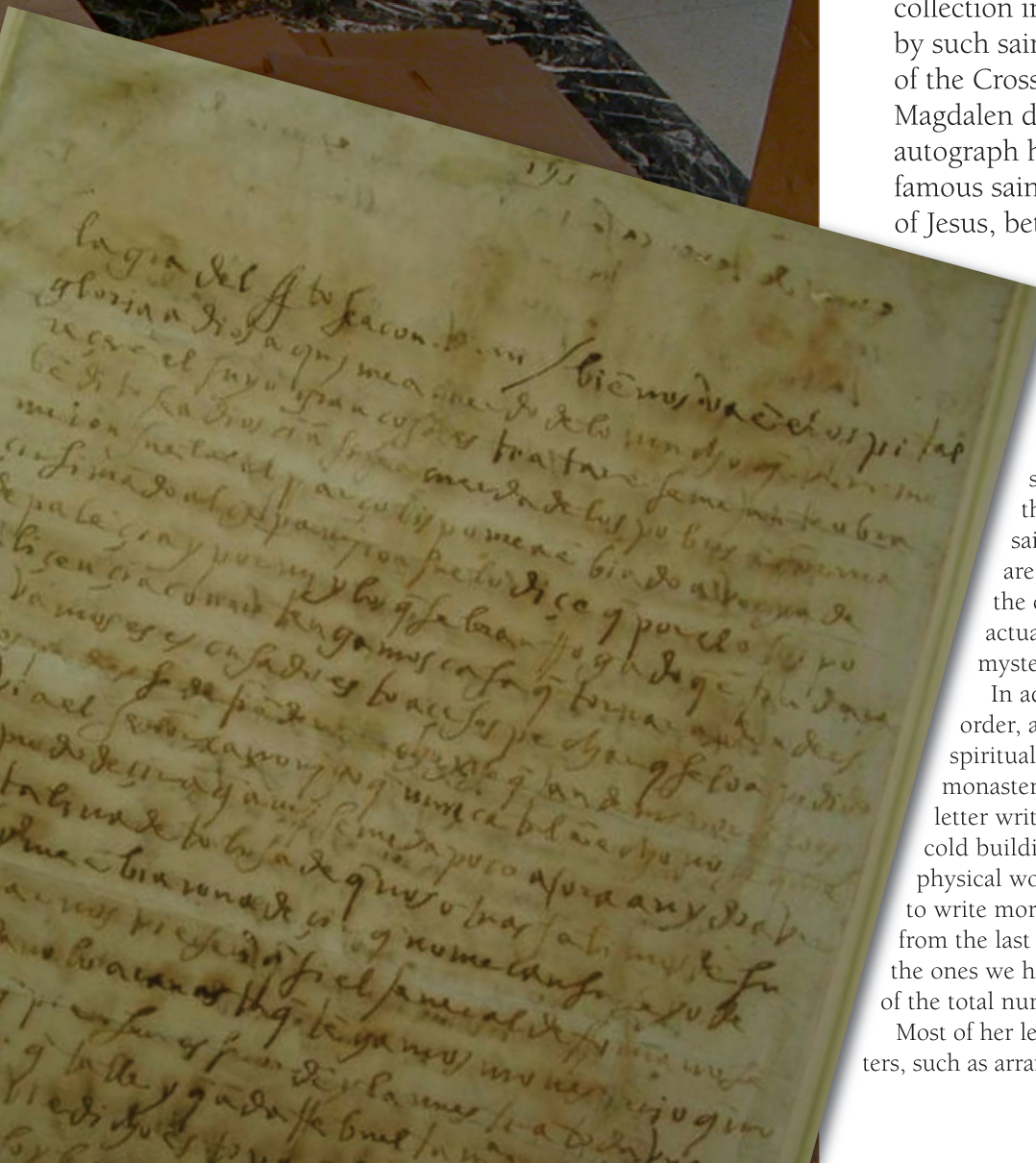
By Rev. Michael Fuller

In a huge, walk-in vault located in an undisclosed section of the Feehan Memorial Library, there is what has been described as the largest collection of saintly autographs outside the Vatican. Cardinal Mundelein's collection includes letters and notes written by such saints as Robert Bellarmine, Paul of the Cross, Alphonsus Liguori and Mary Magdalen de Pazzi. But the most valuable autograph has to belong to one of the most famous saints of the spiritual life, St. Teresa of Jesus, better known as Teresa of Avila.

Many of these letters were collected by the Cardinal's agent, Thomas Madigan, in tours of Europe's auction houses and private libraries. It was at a time when autographs were coming into demand, but before scholars began to look seriously into the personal correspondence of the saints. Many of these letters and papers are known, but others might not be. In the case of Saint Teresa's letter, we were actually able to solve a little 140-year-old mystery.

In addition to reforming her Carmelite order, and writing three major books on the spiritual life (along with a fourth about the monasteries she founded), Teresa was a prolific letter writer. It is hard to imagine how, given the cold buildings, the dimness of candlelight and the physical work involved in writing, she managed to write more than 458 letters, all but six of them from the last 20 years of her life. And these are just the ones we have; they are considered but a fraction of the total number she actually wrote.

Most of her letters deal with mundane business matters, such as arranging for the purchase of a building, or



“When reading the letter, one gets a sense of this marvelous lady... Throughout the letter, you can feel Teresa’s frustration, but even more importantly, you can feel her simple trust, her firm belief that God will make all things right.”

remodeling and repair orders, but they also contain wonderful descriptions of her daily life, including advice she gave to her prioresses, to her family, even remedies she recommended for various illnesses.

Before Cardinal Mundelein purchased the letter, it was last seen in 1861, when it was in the possession of Sen. Don Mauricio Carlos de Onís of Madrid. The senator died that year and what happened to the letter is not known. But the contents of the letter are known, thanks to an early edition of Saint Teresa’s letters published in 1771. In 1927, while on one of his European tours, Madigan found the letter in a private collection in England or France (we are unsure where), and purchased it on behalf of Cardinal Mundelein, who placed it in his collection. And there it stayed, known by a few librarians of the university, but otherwise unknown to the world of Teresa scholars.

The letter was written on the first day of February 1582, when Teresa and a few of her nuns were stuck in Burgos trying to buy a house in Palencia in order to establish a new monastery in that city. She had her eye on one piece of property, which she believed to be ideal, but the landowner had just raised the selling price to 2,000 ducats.

When reading the letter, one gets a sense of this marvelous lady. In addition to the troubles she had in trying to purchase a house, she also faced opposition from

the local bishop, who seemed to have heard rumors about this little nun. Throughout the letter, you can feel Teresa’s frustration, but even more importantly, you can feel her simple trust, her firm belief that God will make all things right.

Teresa’s attitude and experience benefit everyone who reads her books; she is a wonderful teacher of prayer. But it is in her letters that we can see how observant of human nature she was, noting people’s gifts and failures, and how crucial this ability is in spiritual direction. A psychologist, working many years with a person, could not do a better job in describing a person.

The letters are also wonderful examples of how humor is a vital component to the spiritual life. Once she wrote the Carmelite General a letter, trying to soothe some of the rough spots caused by her reform. Like all those who are seeking holiness, she was very diplomatic and humble, but she was also convinced that she was on the right path. She ends the letter by saying, “Although we women are not of much use as counselors, we are occasionally right.”

Despite being mainly concerned with the day-to-day activities of a religious leader, occasionally, in the midst of all these details, the letters of Saint Teresa give a little spiritual gem, such as the time when she wrote, “You must realize that in the spiritual world, as in this world, there are different kinds of weather.” In Mundelein’s letter, she says something similar. “You can see the amount of turbulence in Palencia caused by what I have written... but I beg you not to do anything on my behalf...; another day will see another mood.” Patience and endurance are two of Teresa’s main spiritual themes.

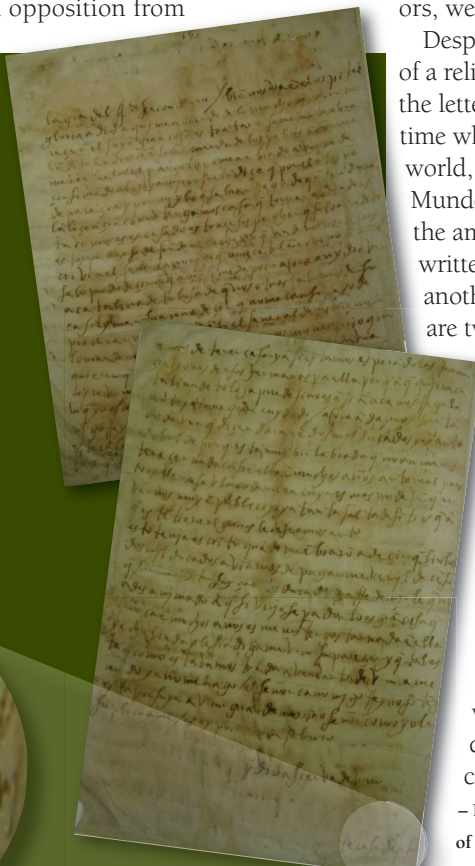
A while back, Father Kieran Kavanaugh, the Carmelite editor of the *Collected Works of Teresa of Avila*, was on the Mundelein campus for a conference. In the course of discussion he came to know of Mundelein’s letter and was able to see it. In further discussions and e-mails, we came to discover the history behind this wonderful, third-class relic, and the timing could not have been better. Father Kavanaugh was just completing the second volume of collected letters of St. Teresa, which included the year the Mundelein letter was written. When this second volume comes out, the world will finally know what happened to the letter that disappeared 140 years ago; it is here, in the Mundelein collection, safe and sound.

– Father Michael Fuller is instructor and chairperson of the Department of Christian Life and a priest of the Diocese of Rockford. Among the many classes he teaches is a course on the works and life of Teresa of Avila.



“Blessed be God that he still remembers the poor in a way that consoles me.”

“You can see the amount of turbulence in Palencia caused by what I have written... but I beg you not to do anything on my behalf...; another day we will see another mood.”



MUNDELEIN TREASURES: PAST & PRESENT



The Parable of the Treasures of Mundelein

What is new and what is old



By Rev. James P. McIlhone

In his teaching, Jesus used a teaching method called parable meaning “parable.” This word is derived from two Greek words, para, meaning “beside,” and ballo, a verb meaning “to throw.”

Literally, a “parable” is a “throwing beside.” In other words, two things are placed beside each other in order to compare. Jesus used a common ordinary experience of the people (farming, cooking, accounting, fishing, banking) in order to explain the mysterious kingdom of God. He frequently asked the question, “To what shall we compare the Kingdom of God?”

I have been asked to present a parable of the treasures of Mundelein Seminary. In other words, I am charged with answering the question, “To what shall we compare the treasures of Mundelein?” I found my answer in the words of Jesus. The treasures of Mundelein are like a “householder who brings out of his treasure what is new and what is old” (Matt 13:52). In many ways, the treasures of Mundelein enshrine the glory of the past; laying a foundation for the future, “what is new and old.”

The first treasure is the campus itself. It has been described as one of the most magnificent campuses in the country, a pearl, a gem. At first, one perceives the perfect symmetry of the campus around an axis passing through the dining hall, main chapel and the lake. Architects Joseph W. McCarthy and William Lynch of Chicago designed the layout of the campus. McCarthy apprenticed under Daniel Burnham, who worked on the design of the Chicago lakefront.

In the later part of the 19th century and the early 20th century, there was a large influx of Catholic immigrants to the United States, especially in the larger cities of New York, Philadelphia, Boston and Chicago. This influx caused considerable anxiety for the Protestant majority in the U.S., and there arose a concomitant anti-Catholicism. Cardinal Mundelein wished to counter this in the design of his campus. He integrated Renaissance Roman architecture (the Old) with

American Colonial Revival architecture (the New). Thus one looks at the buildings and sees Colonial Georgian buildings, but upon closer examination they can see symbols that show this is a Catholic institution. The library and administration buildings have the exterior of Georgian Colonial, but the interior of a Roman villa.

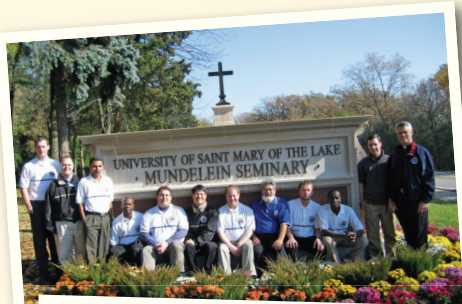
The symmetry of the campus is matched by the fact that as one moves from the outer edges of the campus to the



“The seminary has taken on a universal character. Again the new and the old blend. The international outreach has served to enhance rather than inhibit Mundelein Seminary.”

Main Chapel not only does elevation consistently rise, but the style of architecture also becomes more and more stately, rising in status. Truly the campus itself exemplifies the new and the old.

Second, initially, the student body at Mundelein was primarily American-born students, but as the seminary moved through the century and the complexion of the church in America changed, the student body has reflected that change. It now represents students born throughout the world. The seminary has taken on a universal character. Again the new and the old



blend. The international outreach has served to enhance rather than inhibit Mundelein Seminary.

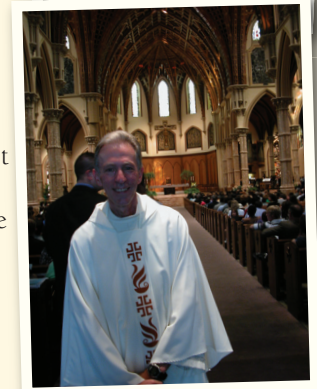
Third, the newest addition to the library exemplifies the new and the old. Two years ago, work was completed on the new addition to our library, the Bill and Lois McEssy Theological Resource Center. It is a magnificent building, which enhances the architecture of the campus, despite the fact that it was built more than 70 years after the original buildings. Matching the traditional Georgian architec-

ture on the exterior with a Colonial interior, the new building provides a comfortable, well-lit space for study, research or just a place to settle down and read a good book.

In addition to the construction of the new building, the original Feehan Memorial Library underwent several alterations. A new elevator was installed replacing the one that many of us claimed “was installed by Mr. Otis himself.” The building was completely air-conditioned to provide a proper atmosphere for the library collection. Many of the workrooms on the third floor were adapted for faculty offices. And the basement was redone to provide meeting rooms for seminar classes.

Our library has always been a treasure on the campus, being one of the best theological libraries in the Midwest. With the new building, and the renovation of the original building, it has entered the 21st century making available not only the collection of books dating from the 16th century forward, but also making available the more recent technological advancements in an online catalogue, and several online indices and resources.

The final treasure that characterizes Mundelein Seminary is not tangible, such as architecture or a building, but rather the atmosphere of the seminary and the openness and hospitality of



the faculty, students and staff. The Rule of St. Benedict states that the monks in a Benedictine Abbey should treat “all visitors as though they were Christ.” Although Mundelein Seminary is not a Benedictine Abbey, here the ancient dictate of St. Benedict is alive and well.

Time after time, guests have come to Mundelein and have remarked how welcome they feel. They sense an atmosphere of serenity. They are helped by the members of the community, whether it be faculty, students or staff. One can see that atmosphere in the prayerfulness of the chapel, the liveliness of the dining hall, the competitiveness of the athletic field, or the calm of a student’s own room. The ancient dictate of Benedict has become enfolded anew in Mundelein Seminary.

Truly one can say that, if anything, Mundelein exemplifies the house holder of Jesus who brings from his storeroom things “new and old.”

Father James McIlhorne is the associate academic dean and chairman of the Department of Biblical Exegesis and Proclamation. He teaches a popular elective course on the Parables of Jesus.

► The façade of the McEssy Theological Resource Center includes references to Mundelein's established architectural traditions. Pedestal-like devices along the bottom of the façade recall the pergola, which once stood in this location, as does the brick and limestone "crown" above the large doors.



The University's Newest Architectural Treasure

*The McEssy Theological Resource Center
takes its inspiration from the
architectural treasury of the campus*



By Denis McNamara, Ph.D.

Informed by Cardinal George Mundelein's theological and pastoral vision, architect Joseph W. McCarthy gave the campus of the University of Saint Mary of the Lake its unique fusion of the patriotism of the American Colonial Revival and the intense Catholicity of Renaissance Rome. Built between 1917 and 1934, the result was an architectural ensemble at once local and cross-cultural, formal yet humane, welcoming yet expressive of high purpose. The design's very richness and high degree of perfection meant that adding any new building posed a serious challenge. As the architectural theorist Leon Battista Alberti wrote in the 15th century, an architectural design was beautiful when nothing could be added, taken away or changed without doing damage to the whole. When the university decided it needed a library expansion as the first new building in 70 years, the challenge given by Rector/President Fr. John Canary was clear: "the new building should be at least as sophisticated as those which came before."

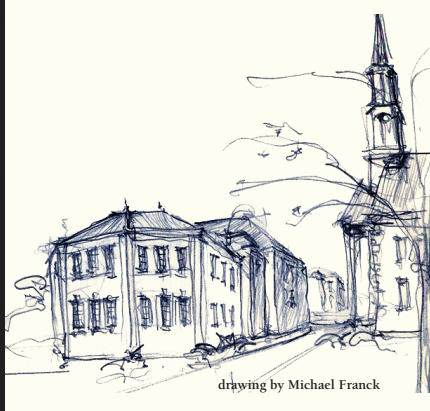
To add a new jewel to the architectural treasury of the campus was not an easy task. Franck, Lohsen, McCrery Architects of Washington, D.C. were engaged to design the new building, later named the McEssy Theological Resource Center. Though each of the lead architects of the firm had wide experience working for award-winning classical architect Allan Greenberg, their partnership was still new when the design process began, and the library addition represents their first completed building. Architect Michael Franck was amazed when he first saw the Mundelein campus. "I was inspired and humbled by the seminary's architecture," he said. "To contribute to such a beautiful collection of buildings was a great challenge and tremendous responsibility."

Early on, the architects considered enlarging the Feehan Memorial Library by placing the new addition on the existing library's "back" or north façade, growing toward the Theology Aula. They eventually chose against this possibility, believing that this

"When the university decided it needed a library expansion as the first new building in 70 years, the challenge given by Rector/President Fr. John Canary was clear: 'The new building should be at least as sophisticated as those which came before.'"

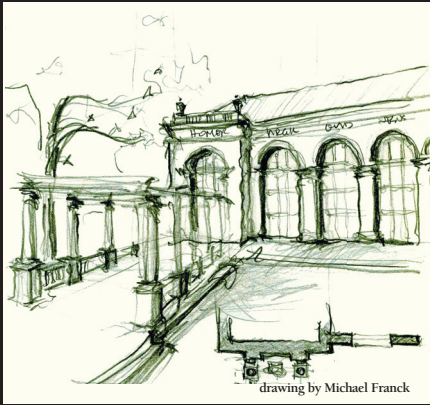
Architect James McCrery claims that when you look to solve an architectural problem at Mundelein Seminary, you “look and see what is the ‘Mundelein way’ of doing things.”

► The architects' initial designs included studies for placing the library addition to the rear of the existing Feehan Memorial Library.



drawing by Michael Franck

► Sketch by architect Michael Franck showing the restored pergola. Restoring the pergola, he said, was “a blessing which gave us the opportunity to create a beautiful outdoor room, doubling the amount of usable space.”



drawing by Michael Franck

pergola, he said, was “a blessing, which gave us the opportunity to create a beautiful outdoor room, doubling the amount of usable space.” Only much later did he discover that the original architect had labeled the area the “Theologian’s Cloister” 80 years earlier, reinforcing the philosophy of FLM Architects that good traditional architecture is “less about me and what I want to do” and more about designing appropriate, fitting buildings. Unlike many architects who seek the freedom to place whatever architectural mark they desire, Franck says his firm “looks for constraints to be placed on new designs to guide us in what to do.”

Because good classical architecture always blends something new into established tradition, Franck said the exterior of the new library took inspiration not only from the university’s existing buildings, but also from the National Botanic Garden building on the Mall in Washington, D.C. The interior drew from the library of the University Club in New York City by world-renowned architects McKim, Mead and White, specifically its use of strong vertical elements hollowed out for the display of portrait busts, a design element which found its way into the completed building. The overall goal, Franck states, was for the building to “appear like it had always been there. Our goal was to look and learn from the beautiful buildings of the campus.”

proposal would “compromise the symmetry of the overall campus.” They decided instead to place the new structure to the west of the Feehan Library, making a separate building connected by a second story bridge. Franck recalled the protected, intimate cloister of Magdalene College in Oxford, and used the restoration of the university’s long-lost pergola as a compositional device to tie the new building to the chapel while creating a protected, cloister-like space. Restoring the

Architect James McCrery claims that when you look to solve an architectural problem at Mundelein Seminary, you “look and see what is the ‘Mundelein way’ of doing things.” He points to the circular stair in the McEssy building, an echo of the familiar spiral stair in the northwest corner of Feehan Library, which for decades provided the means for traveling between floors. Like the Feehan Library, the front of the McEssy building is composed of a limestone center with brick arches on either side, the “Mundelein way” of

► The narrow west face of the McEssy Theological Resource Center recalls the fronts of the Theology and Philosophy Aulas, with their unique composition of free-floating stone panels and scrolled entry surrounds.



composing a library façade. The narrower west face of the building was inspired by the fronts of the Theology and Philosophy Aulas, with their unique composition of free-floating stone panels and scrolled entry surrounds. “We decided to give the McEssy building a carefully designed west facade,” McCrery said. “Most of the original buildings were designed to face Principal Avenue, yet hundreds of students pass the ‘back’ of the buildings on the way to the dining hall each day. Now they have a beautiful façade to look at as they go by.”

The new building also includes a number of architectural “ghosts” that keep alive the memory of areas disturbed by its intervention on the campus. The lower portion of the library’s main façade includes small pedestals like those once under the pergola that the new building replaced. This feature gives the building a familiar rhythm and textural interest, and lets the viewer see an echo of a now lost part of the university’s architectural heritage. Similarly, the crown-like railing atop the south façade’s French doors explicitly recalls the pergola railing that once stood below. The inner arches of the building’s French doors also include small Doric quarter-pilasters with Greek-derived details, a feature drawn directly from Feehan Library’s north, west and south façades.

When asked to respond to critics who claim that designing a building that looks like it has always been there is a failure of imagination, Franck responds quickly that a new building in an established architectural context is a “success when it fits in and doesn’t call attention to itself. A building like this had to yield to the scale and complexity of the Feehan Library, but it is absolutely unique. I defy you to find a building identical to the McEssy building anywhere in the world.” A key idea in classical architecture is humility, just as it is in the seminary, Franck says. “It doesn’t mean you cower in the corner, but you yield to the wisdom of those who came before. These are all very important lessons in Christianity, but now they are also made evident in architecture.”

– Denis McNamara, Ph.D. is assistant director of the Liturgical Institute. He is the author of *Heavenly City: The Architectural Tradition of Catholic Chicago*.

Maintaining the treasures

Stan Rys, Vice President of Facilities, and his staff have been busy during the years maintaining the buildings and grounds of the seminary. It’s no small task. Here are some of the many projects undertaken by the university during the last 10 years:

- ▶ Re-engineering and re-building all five bridges.
- ▶ The refurbishing of the Immaculate Conception Chapel.
- ▶ Installation of new slate roofs on the Theology House, Faculty Building, Feehan Memorial Library and South Residence.
- ▶ Energy efficient window replacements in most of the buildings.
- ▶ Remodeling of the offices and convent (including a new chapel for the sisters).
- ▶ Remodeling of the Music Room in the Theology Aula.
- ▶ The building of the McEssy Theological Resource Center, the restoration of the Feehan Memorial Library and the re-introduction of the Pergola.
- ▶ Redecoration and improvements to the George Cardinal Mundelein Auditorium.
- ▶ A new entrance sign on Route 176.



Mr. Rys sees his job as maintaining the treasures, which means protecting the look and style of the campus that Cardinal Mundelein built. “Since I came here, I see things differently now. When something is visible to people, I don’t just look at it in terms of it being functional any more. It needs to look like it’s always been here. We often say, ‘How would Cardinal Mundelein have done this?’ That helps guide our work.”

“You’re playing a song and you’re thinking, ‘I wonder where the glockenspiel is?’”
— Father Gordon Reigle (05) on the complexity of playing the Wurlitzer Organ.



*With a little help from her friends,
the Mundelein organ is still entertaining
audiences after all these years*

By Rev. Mr. Michael Scherschel

Hidden inside the George Cardinal Mundelein Auditorium is a historic piece of American pop culture – a Howell-Wurlitzer theater organ, one of the 10 most sophisticated of its kind in the country. Since arriving at Mundelein in 1934, this treasure has been rising from the floor of the orchestra pit into full view to entertain audiences of all ages. The most recent occasion was in October as part of the Family Day activities.

From the Chicago Theater to Mundelein Seminary

“The Mundelein Organ,” as it’s known in the theater organ world, has an interesting history. Just ask John Peters, a longtime friend of the seminary and member of the Chicago Area Theater Organ Enthusiasts, the organization currently maintaining the organ.

“Cardinal Mundelein always wanted to build an auditorium for the seminary. His friend Al Carney – one of the great organists of the day – died in 1931, and the organ in his radio studios on Illinois Street near the Tribune Tower became available. Cardinal Mundelein purchased the organ and built the auditorium for the organ and for the movies.” Completed in 1934, the auditorium was also used for concerts, lectures, plays and musicals produced and performed by the seminarians.

The ebony Wurlitzer console was the first of two consoles originally built for the great Chicago Theater back in the 1920s. It was the console that rode up and down on the theater’s orchestra lift, and was played by Jesse Crawford, one of the major stars of the day. The Chicago Theater sold the Wurlitzer console to Al Carney for his radio studio. The Kilgen Organ Company installed Carney’s organ at the seminary in 1934. It began as a 14 rank Pete Howell organ but by its prime in 1972 the organ totaled 23 ranks.

It was in the 1960s, when the WGN radio studio began to modernize its facilities, that the Tribune Company donated its Wurlitzer organ to the seminary, which was added to the existing Carney organ. Interestingly, the WGN organ originally came from a studio located in the Bismark Hotel in Chicago, which was repossessed because the band leader who bought it couldn’t keep up with his payments.

Playing the Wurlitzer

The first seminarian to play the organ was Charles Meter (1936). According to John Peters, “Monsignor Meter said that when the organ was put in, he played all the time for the cardinal and his guests, sometimes even late at night. They would come and wake him up and say, ‘the cardinal is on the way out here, we need to have the organ played.’ That’s just the way the cardinal was and the way things worked.” Cardinal Mundelein especially loved to hear marches, so Monsignor Meter would learn as many as possible so he could entertain the cardinal and the rector when requested.

In the 1960s, John Seng, a talented theater organist and entertainer known as the “organist’s organist,” took an interest in the Mundelein organ, which by that time was in disrepair. The seminary provided funds for the parts while Seng took the time to rehabilitate it, and remarkably improve it. He once wrote, “It was the first [theater organ] to have a practical sostenuto system and the second to have electronic bass additions. All of these features are rather commonplace today. They weren’t in 1963.” Seng was also the one who connected the Baldwin grand piano, donated by WLS-TV in Chicago, to the organ



MUNDELEIN TREASURES: PAST & PRESENT



so that both can be played simultaneously.

In 1993, Seng released *The Mundelein Organ Revisited*, a CD featuring recordings he made in the Mundelein Auditorium during 1964 and 1965. Just this past December, CATOE sponsored a “Sounds of Seng” concert at the

seminary, showcasing two new recently installed ranks of Wurlitzer pipes – saxophone and clarinet – made possible by Father Thomas Franzman, a Mundelein alumnus and long-time supporter of improvements to the organ.

The most recent seminarian to tackle the Wurlitzer has been Gordon Reigle (2005), now a priest of the Diocese of Lansing. He remembers the experience fondly: “That organ is one of the most difficult but rewarding out there. It literally involves all your limbs. You can’t say that about other instruments. You’re working your hands and your feet while your mind is going a thousand miles an hour.”

He compares the Wurlitzer’s complicated console to the cockpit of an airplane. “The amount of things you’re trying to do as you’re playing is incredible. There are four keyboards and you have the ability to couple any of them. So while you’re playing, you need to change stops, change effects, switch different manuals, and even avoid

things! You’re playing a song and you’re thinking, ‘I wonder where the glockenspiel is?’ Sometimes I’d have to circle around through the chorus an extra time to give me more time to find it. I had an enormous amount of fun with it. But there’s definitely an element of complexity to it.”

Seminary Music Director Linda Cerabona agrees. “You really have to be a skilled musician to tackle it. You have to understand what the organ can do. Then, the next step is figuring out what you want it to do.” What the theater organ is meant to do is to entertain. It can mimic the sound of an orchestra; as such it lends itself to a specific type of music. Father Reigle says, “That’s why I would often play medleys of movie themes or showtunes, like songs from *The Music Man* or songs by Andrew Lloyd Weber. I always took a lighthearted approach to it. You know, just good old fashioned fun.”

Father Reigle was known to also play themes from TV shows and commercial jingles, all for the sake of entertain-

ing the crowds. He says with a laugh, “Sometimes I pulled it off and sometimes I didn’t. But it all worked out in the end. If anything, I amused myself if no one else, and I had a lot of fun trying.”

Maintaining the Treasure

David Rhodes, a 20-year-old theater organist and member of CATOE, recently opened this year’s Family Day talent show with a 30 minute organ concert to loud applause.

But David didn’t just show up for the performance. Like John Seng did before him in the ’60s and early ’70s, he spends time throughout the year maintaining the organ along with John Peters.

Rhodes says, “I’m actually here every week working on it. It’s more than 80 years old, so you have to keep playing it on a regular basis. It means going up into the chambers and fixing things that keep falling apart. I’ve been doing that for about a year and a half now. It’s been a great way to learn.”

According to Cerabona, “You cannot let an organ sit or it will not speak, it will not sing. You need someone who is on top of the maintenance of it, especially to keep it in tune. You need someone who will care for the instrument. John Peters and David Rhodes lovingly care for that instrument. They make it sing.”

Thoughtfully, she adds, “The value of a fine instrument is that it places an importance on the arts. So when we’re able to showcase the Mundelein organ, for example, and the talent of someone who knows how to play it, we’re able to expose a little piece of culture to our community that they may not have had before. The Mundelein organ is a part of our musical legacy. And like all our musical treasures here, you just can’t put a price on that.”

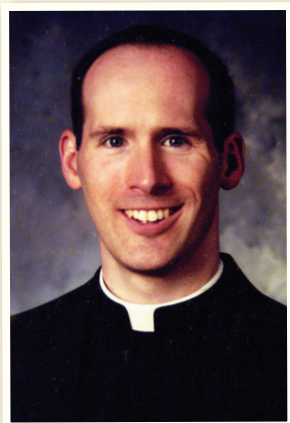
“The value of a fine instrument is that it places an importance on the arts.

The Mundelein organ is part of our musical legacy.

And like all our musical treasures here, you just can’t put a price on that.”

Mundelein Seminary Music

Director Linda Cerabona.



– Mike Scherschel is a fourth-year seminarian and a deacon for the Archdiocese of Chicago.

“Model your life on the mystery of the Lord’s cross.” –From the rite of the ordination of a priest.



STATION X
Jesus is stripped of his clothes
Theology House Chapel

The Stations of the Cross at Mundelein Seminary

An ongoing source for prayer and reflection

Photography by Rev. Mr. Michael Scherschel
and Rev. Krzysztof Janczak



STATION XIII
Jesus is taken down from the cross
Deacon Chapel



STATION V
Simon helps Jesus carry his cross
Near the Grotto of Our Lady of Lourdes



STATION VI
Veronica wipes the face of Jesus
Jesuit Chapel



STATION IV
Jesus meets his mother
South Residence Chapel



STATION IX
Jesus falls the third time
Cemetery



STATION XII
Jesus Dies on the Cross
Immaculate Conception Chapel

Zurbaran simplified the elements in his paintings so that they served a single purpose: spiritual contemplation.

Zurbaran, master artist spiritual contemplation on canvas

By Rev. Mr. Randy Stice

The painting of the Holy Family behind the altar in the Chapel of the Immaculate Conception is by the Spanish artist Francisco de Zurbaran (1598-1664), a contemporary of Velazquez. Zurbaran lived in Seville during a deeply religious period and worked within the strict guidelines of Spanish Counter-Reformation theology. Seville was home to many religious institutions that were eager to re-

decorate. Zurbaran simplified the elements in his paintings so that they served a single purpose: spiritual contemplation.

Our painting is stylistically similar to the painting shown here of the child Jesus with Joseph, which Zurbaran painted around 1636 for the high altar of a convent in Seville; it may have originally accompanied a similar painting.

Although some critics try to make Zurbaran, a man who painted for monks, into a modern figure, critic Mark Stevens suggests that “we should try for a moment to make ourselves older. The rigor of spiritual contemplation, the astringent appeal of monastic life – that’s news to most.”

Father Paul Wachdorf, director of spiritual life, wrote the following reflection for the seminary’s day of prayer on the Feast of the Immaculate Conception in 2005, specifically about the spiritual and theological themes he finds in the painting.

– Randy Stice is a fourth-year seminarian and a deacon for the Diocese of Knoxville.

“Zurbaran lived in Seville during a deeply religious period and worked within the strict guidelines of Spanish Counter-Reformation theology.”



Two Trinities

Contemplating Zurbaran’s painting of the Holy Family

By Rev. Paul Wachdorf

The painting of the Holy Family in Mundelein’s Immaculate Conception Chapel is much more than a work of art that is aesthetically pleasing. It invites our prayer and reflection.

There are two titles to this painting. One title is the *Holy Family*. The other title is the *Two Trinities*. In it, you see the Trinity with a capital “T”. This Trinity is vertical, with God the Father at the top, then the Holy Spirit, and finally Jesus the Son. But there is also a horizontal trinity with a small “t” that shows Mary, Jesus, and Joseph, the Holy Family who lived out the mystery of the Trinity here on earth as they created an inclusive house of love. Jesus, who stands at the junction of these two trinities, reflects a central Catholic dogma. You see Jesus in the vertical plane as



true God, the second person of the Trinity. But you also see Jesus in the horizontal plane between Joseph and Mary in his human nature, true man and one like us in all things but sin. Take time to reflect on these two trinities.

On the left of this painting, you see Mary. This image of Mary affirms another great doctrine of our church.

As you look at the Holy Family in the horizontal plane, you see Mary as the mother of Jesus, a human being. But this painting also affirms Mary as *theotokos*, the mother of God, for in the vertical plane we see the divinity of this human child. As you look at Mary in this painting, you see that with her left hand she holds the hand of Jesus in a gesture of tenderness and affection. She looks at him with love, with the love that only a mother, who has carried this child in her womb for nine months, can know and experience. Throughout her adult life, all of her energy, attention and love were focused on Jesus, her son. While we honor Mary as a woman of great faith in her own right, her primary purpose is to invite us to focus all our energy and love, all of our affection and tenderness on Jesus, the one she loved

above all else and the one she followed as his first and best disciple. **Ask yourself how you might better focus all of your energy, attention and love on Jesus; how you might become a better disciple of Jesus.**

In the center of the painting is Jesus. And this is where he belongs – at the center of this painting and at the center of our lives. We need to continue to find ways to place Jesus at the center of all we say and do, at the

center of every decision that we make. You will note that Jesus has in his left hand a staff. A staff is a kingly sign of power and authority. At the top of his staff can be found the cross. Jesus invites us to surrender to his kingly authority and to follow him in his way of the cross. He invites us as well to carry our own crosses. **Ask yourself how Jesus is inviting you to follow him more faithfully and to embrace and to carry the crosses that come into your life.**

Finally, on the right side of the painting you see Joseph, the stepfather of Jesus. He extends his right hand toward Jesus in a gesture of acceptance. Joseph made a decision to accept this child as his own and to raise this child as if he were his own son. In his left hand is a shepherd's staff, which shepherds used to protect their flocks from thieves or wild animals. Joseph was the protector of Jesus. Joseph took on the task of protecting this child from harm. He made sure that this child had a safe place to be born. He took this child and his mother into Egypt to protect them from Herod. I'm sure that there were many more instances when Joseph protected Jesus from anyone and anything that could harm him. Joseph invites us to accept this child as our own and to protect this child. Jesus and all that he stood for are often under attack in our world. It is our task like Joseph to protect and defend Jesus and the name of Jesus from harm. **Ask yourself how you, like Joseph, can accept this child as your own; how you can bring this child more fully into your life. And ask yourself how, like Joseph, you can be a defender and protector of Jesus.**



– Father Paul Wachdorf is the director of spiritual life and director of prayer formation.



“The seminary itself is a living, spiritual organism. It is constantly growing and changing.” – Father Richard Wojcik



The Rectors of Mundelein



Pastors who shepherded the seminary through the changing passages of time

By Rev. Patrick O'Malley

In the words of Father Richard Wojcik, ordained in 1949 and a faculty member since 1956, “The seminary itself is a living, spiritual organism. It is constantly growing and changing.” If that is accurate, then the men who shepherded the seminary over the years are key to understanding the changes that have occurred.

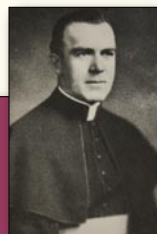
The first three rectors, J. Gerald Kealy, Reynold Hillenbrand and Malachy P. Foley, were men familiar with and trained in what might have been called the Sulpician system of seminarian formation. That meant a strict adherence to a set schedule and rule of order, all in a setting that would have little or no contact with the outside world. Obedience was a cardinal virtue and the rule was sacred. Monsignor James Magner puts it this way in his autobiography, *My Faces and Places*: “We knew at all times where we were supposed to be and what we were supposed to do. The few seminarians who found the rule too difficult and managed to slip out at night or absent themselves from the established exercises were soon discovered and given clear alternatives of action. No one was detained in the seminary against his will.”

Among the strict rules was the prohibition against visiting

other seminarians’ rooms. Father Magner tells the story of the seminarian who was intent on dropping in on a fellow seminarian despite the rule prohibiting such visits. On the way down the corridor, the seminarian ran into the rector, Monsignor Kealy, who demanded to know what he thought he was doing. Nipped solid, the student mumbled, “I thought...I thought...” Just as quickly and authoritatively, the rector replied: “You have no right to think; go to your room.”

The incident may provoke a chuckle, but, for the men who were trained in the old system, it is a very true-to-life recollection of life in the “big house” as the seminary was often called by the students. The further comparison of the seminary training to that of a Marine “boot camp” was also apropos. The seminarians may not have been roused out at 3 a.m. for a 20-mile, full-pack, forced march, nor

A TIMELINE OF THE RECTORS OF MUNDELEIN



▶ Very Reverend Monsignor J. Gerald Kealy 1928-1936



▶ Very Reverend Monsignor Reynold Hillenbrand 1936-1944



▶ Very Reverend Monsignor Malachy P. Foley 1945-1965



▶ Very Reverend Monsignor John R. Gorman 1966-1973

MUNDELEIN TREASURES: PAST & PRESENT



have to face the day in and day out harassment of a drill instructor, but their lives were severely restricted and disciplined.

Life moved along slowly from the time the seminarians arose at 5:30 a.m. until they retired at 9:45 p.m. Class work was demanding, especially since many of the courses were taught in Latin. Discipline was stressed and, when rules were broken, retribution was exacted. The seminarians lived under a code of honor in which, if they broke a rule, such as being late or taking a nap or not getting

The seminarians of those early days may have chafed under the strict regimens, but they also knuckled under believing in the end that their superiors knew best. Authority could be questioned sometimes, but it was to be ultimately obeyed.

up on time, they were to report it to the prefect of discipline, usually a diocesan priest. He would assign a short "penance," and, if the rule-breaking persisted, the prefect might schedule a conference with the offending student. That conference was a very serious meeting, as you might imagine.

There was no great sense of hospitality for laypeople in that seminary of the '20s, '30s, '40s and '50s. Parents were allowed to visit once a month for two hours, but they were not encouraged to come any other time. The priest-to-be was in training to be an "alter Christus," another Christ, and just as Jesus had left his home in Nazareth once and for all, so the seminarian was expected to do as well.

The seminarians of those early days may have chafed under the strict regimen, but they also knuckled under believing in the end that their superiors knew best. Authority

could be questioned sometimes, but it was to be ultimately obeyed. On top of that, most of the seminarians were used to a level of simplicity and relative poverty in their lives. Many of them were first-and second-generation Americans, and they were not affluent. The world was a difficult place, economically and culturally, and they were used to it. Kealy, Hillenbrand and Foley presided over that type of seminary.

For his part, Monsignor Reynold Hillenbrand, a knowledgeable and holy man of great personal charisma, attempted to open up the seminary to a wider view of the world. He himself stressed three special topics: Liturgy, Catholic Action, and the labor movement. Catholic social principles were something he

felt every seminarian ought to be intimately aware of. To that end, Hillenbrand brought in archdiocesan priests to augment the Jesuit faculty, especially in the Philosophy Department. He thought the philosophy training should be more than just about scholastic philosophy; in fact, he envisioned a training that would be as wide as, say, that of a Catholic university.

But his vision of the church in the modern world, as exciting and as prescient as it was, was not always acceptable to all parties. Some influential members of the Jesuit faculty did not see eye to eye with Hillenbrand and they continued to vie for full control of the curriculum. Pressure on Hillenbrand and his vision also came from another quarter: some pastors in the archdiocese.

Many of the young men ordained in Hillenbrand's time were imbued with his ideas and brought them out into the parishes. Older pastors were not always happy with the new directions being introduced by the young assistants. They may have felt that the young priests were ignoring the real work of the priesthood and substituting this penchant for "social action." Complaints began to arrive on Cardinal Stritch's desk, and he finally responded by replacing Hillenbrand in 1944 with the then rector of Quigley Preparatory Seminary, Monsignor Malachy P. Foley. The Hillenbrand era was over.

Foley was a strong, prayerful and stolid man. He was not open to change, and he was wedded to the virtues of the old system of seminary training. Within a few years after he arrived, the archdiocesan priests on the faculty were sent back to the parishes. The Jesuits once again had control of the academic and formation life of the diocesan priests-to-be.

But in post-war America, things were changing rapidly. The G.I. Bill enabling millions who would otherwise not have had the opportunity to attend college was a godsend to young people returning from the war. America entered an era of growth and affluence never experienced before. Catholics were among those who benefited from the educational opportunities and from the consequent rise in the standard of living. New parishes sprang up in the suburbs, vocations flourished, expectations grew. Although the seminary plodded along in its time-worn fashion, cracks were beginning to show.

Monsignor Foley, a man of great integrity, did what he did best – he stayed the course and resisted change. But in the early '60s, unrest deepened among the faculty and among the seminar-



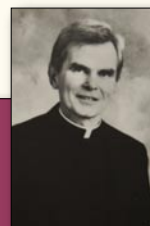
▶ Very Reverend
Thomas J. Murphy
1973-1978



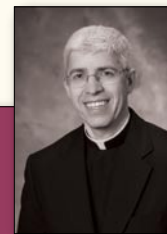
▶ Very Reverend
James P. Keleher
1978-1984



▶ Very Reverend
Gerald F. Kicanas
1985-1995



▶ Very Reverend
John F. Canary
1995-2006



▶ Very Reverend
Dennis J. Lyle
March 2006-Present

Both Fr. Gerald Kicanas and Fr. John Canary were good listeners and imbued with a sense of the collegial authority that was needed in the seminary.

ians themselves. Cardinal Albert Meyer tried to respond to the new pressures, but he died before he could effectively address the necessary changes. His successor, Cardinal John Cody, made the seminary one of his first priorities. To his credit, he took the information and recommendations passed on from Cardinal Meyer and began to initiate the opening up of the seminary to the changing world. To facilitate this new direction, he appointed Fr. John Gorman as rector in 1965. The spirit of the Second Vatican Council began to insinuate itself into the seminary.

The next three rectors, Gorman ('52), Fr. Thomas Murphy ('58) and Fr. James Keleher ('58) were all products of the old seminary system and yet all recognized the need for change. Gorman was a popular choice; his background was in psychology and he was considered an intelligent and sensitive leader. As rector, Gorman presided over the seminary in its most tumultuous years. When the old ways were abandoned, it was not always easy to determine what should take their place. The years of the '60s and early '70s, in the country and also in the seminary, were a time when authority of all kinds came under scrutiny, often cynical scrutiny. The seminary was a much more open and hospitable place during this time, but the precise formation programs that had marked the earlier years were no longer in place.

The Jesuits who had been so important in the early years were growing old and were being officially retired. They were not replaced. In their place came a group of archdiocesan priests who took over both the academic and the formation life of the seminarians. Fr. Wojcik said he still marvels at how smooth that particular transition was. It was, he said "as simple as turning over a page of a book and just moving on."

But Frs. Gorman, Murphy and Keleher faced serious problems in the seminary, not the least of which was the declining enrollment because of a growing dearth of vocations from Chicago. The seminary struggled during this time when it was trying to find its way. The new-found freedom and openness clashed with the need for formation in academics and prayer. Slowly but surely, the seminary under these three rectors began to face the issues and seek out solutions.

Following Keleher in office in 1984 was Fr. Gerald Kicanas ('67), and he was succeeded by Fr. John Canary ('69) in 1995. These two men were products of the "new" seminary of the '60s, so they had experienced the profound changes and the heady sense of freedom in their own formation. Yet they both recognized the importance of ongoing adaptation and re-formation. Both of them were good listeners and imbued with a sense of the collegial

authority that was needed in the seminary. New changes followed. A return to the more formal, though definitely less oppressive, formation system in the seminary was being called for.

From the time of Fr. Murphy as rector, the seminary began to reach out to dioceses outside of the Illinois area for students. In addition, efforts began to be made to recruit minority students. These efforts began to bear fruit under Kicanas and Canary. At present, more than 40 dioceses from around the world are represented on campus. The number of Hispanic, Polish, Asian and African students has grown considerably. The faculty of men and women itself demonstrates the same kind of diversity.

With the opening of the Center for Development in Ministry in the '80s, the seminary began to see many more programs and faces on campus. During his tenure, Canary presided over a thorough overhaul of the physical infrastructure of the seminary. Almost every building saw renovation during his 10-plus years. Under Cardinal George's direction, Canary also assumed ultimate authority over the many programs now using the campus.

Outwardly the seminary looks very much as it did when I attended Mundelein from 1950-57. But so many changes have taken place in the interim. The leadership given by the various rectors since my days here has been exemplary, but difficult. The men who have acted as rector have weathered many storms, and still have forged ahead.

The early contributions of Msgrs. Kealy, Hillenbrand and Foley were monumental. They laid the foundation upon which the subsequent seminary programs have flourished. Throughout this essay, I have stressed the administrative aspects of the rectors. But equally – if not more – important was the spiritual strength with which these eight priests of the Archdiocese of Chicago have gifted the seminary. Mundelein has been blessed indeed by the men who have served as rector. Our hope now lies with Fr. Dennis Lyle. May God grant him every grace to continue the great work done by his predecessors.

— Father Pat O'Malley is a faculty member and the faculty advisor to *The Bridge*.
We congratulate Father O'Malley in this jubilee year of his ordination.

At present, more than 40 dioceses from around the world are represented on campus. The number of Hispanic, Polish, Asian and African students has grown considerably. The faculty of men and women itself demonstrates the same kind of diversity."

A TIME LINE OF THE CARDINAL ARCHBISHOPS OF CHICAGO



• His Eminence, George
Cardinal Mundelein
1915-1939

• His Eminence, Samuel
Cardinal Stritch
1939-1958

• His Eminence, Albert
Cardinal Meyer
1958-1965

• His Eminence, John
Cardinal Cody
1965-1982

• His Eminence, Joseph
Cardinal Bernardin
1982-1996

• His Eminence, Francis
Cardinal George
1996-Present



Virtual Tour: Reynold Hillenbrand and the Sacred Liturgy

*Tour the exhibit online @
www.usml.edu/liturgical_institute*

This past fall, visitors to the McEssy Theological Resource Center were able to visit the Liturgical Institute's special exhibit on the life and work of former Mundelein Rector Reynold Hillenbrand. If you didn't have a chance to visit, you can view the exhibit online via the Liturgical Institute Web site, accessed through the university's home page.

The exhibit follows the life of this visionary priest, who advocated for liturgical reform decades before the Second Vatican Council and who spoke of the liturgy's connection to the work of social justice. Follow his journey from the early years and his work as rector of Mundelein Seminary to his work at Sacred Heart Parish before and after the Second Vatican Council. It is a fascinating look at the life of an extraordinary priest and man.

"It was the liturgy which animated his work in social action, in the family life apostolate, and in seminary renewal. His life was lived in such a way that he was united with the Lord in his passion and death."

– Monsignor John J. Egan, 1974 on the importance of the liturgy in the life of Monsignor Reynold Hillenbrand



Friends of Mundelein Seminary Make a Pilgrimage to Italy

Seminarians weren't the only ones on pilgrimage last year!

By Holly Bertolani

A group of 28 donors and friends of the University of St. Mary of the Lake/Mundelein Seminary made a two-week pilgrimage to Rome in winter 2006. During their travels, they met, prayed and dined with our third-year seminarian pilgrims on three occasions. On their last day together, they all attended an audience with Pope Benedict XVI.

Here are some of their comments about their journey and their thoughts about our seminarians:

"The pilgrimage to Rome exceeded my expectations. What a wonderful experience it was to be a part of this group while traveling there for the first time. The liturgies we shared in several holy places will be etched in my heart forever. Sharing our visit with an impressive group of seminarians added to the experience."

– Elaine J. Cassidy

"I thoroughly enjoyed and was impressed with the seminarians. God has provided his church with a wonderful group of future priests. We are much blessed."

– Emmet P. Cassidy

"Meeting with the seminarians gave me much confidence in the formation of our future priests."

– William H. McEssy

"Awesome, inspirational, humbling. To move about the land blessed by the church's saints throughout the ages, and to see what was accomplished well over 2,000 years ago, helps put much of what we cherish today in perspective. Will our civilization experience a similar fate?"

– Bill Attea

"Every seminarian needs to participate in [a pilgrimage like] the Footsteps of Ss. Peter and Paul. The foundation it lays for their life experience is invaluable. They will carry the experience for their whole lifetime. We need Catholic priests with the strongest foundations in this world, which is burdened with conflict between good and evil."

– Christine Kucia

– Holly Bertolani served on the staff for the Office of Institutional Advancement and helped to coordinate the Friends of Mundelein Seminary Pilgrimage. She is now serving at Sacred Heart Parish in Hubbard Woods, Ill.



Congratulations to the Class of 1957!

On Sept. 22, 2006, the seminary community welcomed the Class of 1957 as its members celebrated their 50th Anniversary of Ordination to the Priesthood. Bishop John Gorman ('52) was the principal celebrant of the Mass of Thanksgiving in the Chapel of the Immaculate Conception. Father Pat O'Malley, one of the jubilarians and a priest on the seminary faculty, gave the homily. Seventeen priests came to celebrate their jubilee with family, close friends and the seminary community. The seminarians express their thanks to the Class of '57 for their example and testimony in living lives as joyful priests.

Sister Sara Butler Looks at the Topic of Women's Ordination

Former long-time faculty member Sister Sara Butler, M.S.B.T. returned to Mundelein Seminary on Nov. 1 to deliver a lecture, *Women and Priestly Ordination*. The presentation was sponsored by the Liturgical Institute in anticipation of her upcoming book, *The Catholic Priesthood and Women: A Guide to the Teaching of the Church*. The book will be published in February by Hillenbrand Books.

Sister Sara is currently a faculty member of St. Joseph Seminary in New York and is a member of the International Theological Commission. Once an advocate for women's ordination, she changed her position in light of her in-depth study and research on the issue. Her new book will outline why.

A reception followed the lecture and gave Sister Sara a chance to mingle with students and former peers on the faculty.

NCEA Presents Seminary Leadership Award to Reverend Louis Cameli

Longtime former faculty member Father Lou Cameli is the 2006 recipient of the Pope John Paul II Seminary Leadership Award from the National Catholic Educational Association. The association's seminary department presents the award to recognize distinguished service to Catholic seminaries in the United States and Canada.



"NCEA is delighted to honor Father Cameli for his achievements," said Dr. Karen Ristau, NCEA president. "All of us in Catholic education need to continue learning to be effective leaders, and Father Cameli has established an enviable model for the vital continuing education and formation of priests."

Because of Father Cameli's experience in education and formation, he was selected to be the principal writer and general editor of *The Basic Plan for the Ongoing Formation of Priests*, a 2001 publication of the U.S. Conference of Catholic Bishops. Subsequently he was selected as general editor of the fifth edition of the *Program of Priestly Formation*, also released by the USCCB.

Father Cameli served on the faculty of Mundelein Seminary beginning in 1975. In addition to his responsibilities as professor of spirituality, Father Cameli served as director of spiritual life.

In 1996, Cardinal Bernardin appointed him director of ongoing formation of priests for the archdiocese and director of the Cardinal Stritch Retreat House. Currently, he is pastor of Divine Savior Parish in Norridge, Ill.

Father Cameli has published several articles on spirituality and is the author or co-author of several books. He is a co-author of two volumes of the recently published catechetical series, *Faith First* for the fifth- and sixth-grade editions, and was theological consultant for the entire project. His latest book is *Going to God Together: A Spirituality of Communion*.





Reverend Greg Sakowicz ('79) Receives Cardinal Bernardin "In Service of One Another" Award

Reverend Greg Sakowicz, pastor of St. Mary of the Woods Parish in Chicago, was this year's recipient of the Joseph Cardinal Bernardin *In Service of One Another – Catholic Humanitarian Award*. He received the honor Sept. 14, 2006, at the dinner event following the seminary's annual golf outing.

For many years, Father Sakowicz, class of 1979, has been the "Catholic Voice" of Chicago. He has served as a commentator for WGN-TV for the broadcast of Midnight Mass from Holy Name Cathedral and countless other special celebrations. He hosts the WLS-TV program *Sanctuary*, and co-hosts the Relevant Radio program *Catholic Community of Faith*. He also is involved with the broadcast of the Sunday Mass at Mercy Home.

Just recently, as a tribute to his compassion and fairness, his brother

priests elected Father Sakowicz to a four-year part-time term on the Priest Placement Board. He is known in the archdiocese as a dedicated priest and faithful servant of God's people. Through his 27 years of priestly ministry, he has had a tremendous impact on many people's lives.



Father Scott Hebden Receives S.T.D.

Father Scott Hebden, class of 1999 and a current faculty member, recently successfully defended his doctoral thesis, *Christ Existing as Community and the Crucified People: Human Solidarity and Salvation in the Theology of Dietrich Bonhoeffer and Jon Sobrino*. He passed with the distinction of *Summa Cum Laude*. The defense took place at the Pontifical University of St. Thomas (Angelicum) in Rome. Father Hebden is an instructor in the Department of Systematic Theology.

Drop Us a Line Let Us Know What You've Been Up To!

Alumni News is a new feature to The Bridge. If you have news you'd like to share with the Mundelein Seminary family, please send us an e-mail at bridge@usml.edu and we may publish it in the next edition. Or write to us at:

**Bridge Alumni News
Mundelein Seminary
1000 E. Maple Avenue
Mundelein, IL 60060**

We'd love to hear from you!

Name: _____

Class of: _____

News to share: _____

Newly Ordained Return to Mundelein

Last October, graduates from the Class of 2006 returned to Mundelein to celebrate a community Mass for the newly ordained, followed by dinner with their former classmates. Pictured here with Fathers Lyle and Feeney and the Oblate Sisters of Jesus the Priest, are Father Francisco Solis of the Diocese of Brownsville, and Fathers Bolivar Molina-Ramirez, Avitus Rukuratwa, José de Jesús Medina and Artur Sowa, all of the Archdiocese of Chicago. Father Sowa was the main presider; Father Justin Hoye was the homilist.





UNIVERSITY OF ST. MARY OF THE LAKE/MUNDELEIN SEMINARY

**Men interested in the priesthood can contact Fr. Joe Noonan, 847.970.4845.
All it costs is a loving heart and a willingness to learn.**



THE BRIDGE

University of St. Mary of the Lake
Mundelein Seminary
1000 E. Maple Ave.
Mundelein, IL 60060-1174

Online: www.chicagopriest.com
www.usml.edu

NON PROFIT
U.S. POSTAGE
PAID
PERMIT NO. 135
MIDLAND, MI 48640