



# THE BRIDGE



# THE VISION OF CARDINAL MUNDELEIN

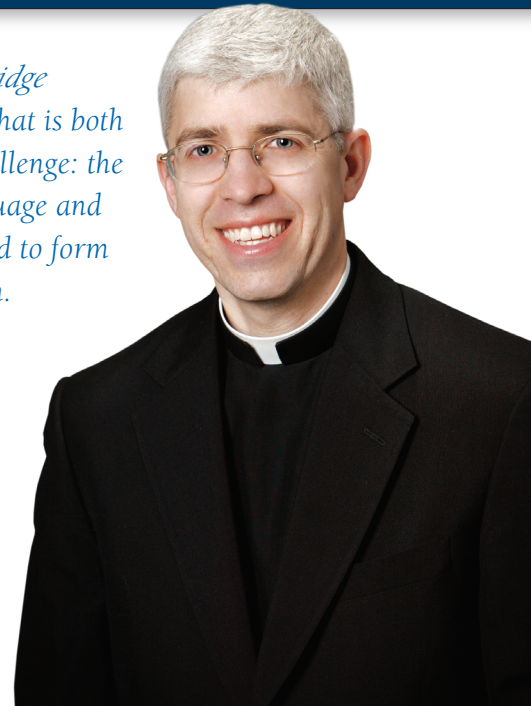


# A view from The Bridge

*A Diverse Seminary Community*

By Reverend Dennis Lyle

*This issue of *The Bridge* addresses a reality that is both a blessing and a challenge: the fact that every language and ethnic group is called to form one Catholic Church.*



Mundelein Seminary is a microcosm of the church. At its first public appearance, the church community came into contact with numerous cultures and language groups and ever since that moment, this has been a reality of Catholicism. On the day of Pentecost, the apostles preached to “Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs” (Acts 2:9-11).

Although we might be challenged to identify these places today, the message is clear: this was a very diverse group.

Cultural diversity was not a phrase that was in common use on the southwest side of Chicago, where I grew up. And in many ways, the concept of diversity is relative. I thought the college seminary was diverse because there were men from the south side **and** the north side of Chicago. Had there been students from the west side, it probably would have pushed me beyond my limits. While my world may have been rather small and

*Cardinal Mundelein, however, preferred to establish a seminary that would encourage greater presbyteral unity based on its mission to the church in Chicago, rather than ethnic loyalty.*

homogenous, the church in Chicago was ethnically diverse and more universal than I imagined.

This issue of *The Bridge* addresses a reality that is both a blessing and a challenge: the fact that every language and ethnic group is called to form

one Catholic Church. When Cardinal Mundelein established St. Mary of the Lake Seminary, the Archdiocese was a local church of great diversity in ethnic neighborhoods and parishes. Prior to the arrival of Cardinal Mundelein, the Archdiocese selected a seminary for each candidate based on his ethnic background. For example, Polish men were sent to Ss. Cyril and Methodius in Orchard Lake and German students were sent to St. Francis in Milwaukee. Cardinal Mundelein, however, preferred to establish a seminary that would encourage greater presbyteral unity based on its mission to the church in Chicago, rather than ethnic loyalty. His aim was not to promote cultural diversity, but form a presbyterate that was American.

If, in the past, ethnic diversity was not of value, today cultural diversity is the highest goal to achieve. I like to think that Mundelein Seminary has a different approach. For our model, I suggest St. Paul, who in his letter to the Philippians expresses a great pride in his ethnic and religious background as an Israelite, Hebrew and Pharisee. Yet for Paul, all these things he once valued, he now considers as so much rubbish because of the supreme good of knowing Christ Jesus (Philippians 3:4-9). The community at Mundelein Seminary is quite diverse. There are men not only from the north side and south side of Chicago, but men from fifteen different countries. And while each man may take pride in his culture, country and language, it is my hope that these values become secondary in the light of our common Catholic faith and formation for priesthood. Like St. Paul, we can take pride in our ethnic or cultural roots. But also like St. Paul, we should come to see that what ultimately defines us is our belonging to the Lord Jesus and our willingness to serve Him in our brothers and sisters. Encountering men from other countries who speak a different language pushes seminarians and faculty beyond our comfort zone; however, it is the reality of the church in the United States. And, if we are to bring the gospel into the diverse community of this country, as did the apostles on Pentecost, we cannot be afraid of those from other countries. Rather, it is faith in Jesus that unites us and calls us to work for the same mission in the world.

A number of years ago, Yves Congar wrote a book titled, *The Wide World, My Parish*. The title he took from a quote by John Wesley who wrote, “I look upon the world as my parish.” It is this attitude that we hope to inspire at Mundelein Seminary so that when the men return to their respective dioceses, they see everybody in all their diversity as belonging to their parish.

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





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## The Vision of Cardinal Mundelein



**COVER STORY**

**12** The Vision of Cardinal Mundelein – Envisioning a Diverse Seminary Community – By Reverend Patrick O'Malley

**2 • A VIEW FROM THE BRIDGE**

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

**4 • MUNDELINES**

**6 • UPCOMING EVENTS**

**7 • ARCHDIOCESAN NEWS**

**In Touch with Our History –**

Catholic Chicago on Display – By Andrew Liaugminas

**8 • FORMATION**

**Approaches to Priestly Formation at Mundelein Seminary** – Random Selection or Intelligent Design – By Reverend Kevin Feeny

**FIELD NOTES**

**10** Nigeria: Halfway Around the Globe – CRS and the Global Fellows Program from a Seminarian's Perspective – By Andy Gutierrez

**11** A Southern Town in Transition – Okolona, Mississippi – By Michael Hodges

**FEATURE STORIES**

**15** Cross-Cultural Training for International Students – The Importance of Practical and Ministerial Skills – By Dr. Christopher McAtee

**16** World Youth Day in Sydney, Australia – Two Perspectives – By Edwin Dwyer and Michael Moczko

**18** Encounters with Cultures – How the Seminary Prepares American-Born Students for Multicultural Ministry – By Reverend Martin Barnum

**19** Cultural Immersion Programs – The Privilege and the Challenge – By Reverend Alberto Rojas

**SPIRITUAL LIFE**

**20** The 49th International Eucharistic Congress – An Eyewitness Account – By Reverend Jason Jalbert

**PROFILES**

**21** Donor Profile on Art Tichenor – By Mark Teresi

**22** It's Never Too Late – A Seminarian Reflects on a Long Path to Priesthood – By Sister Kathleen Mulchay, SSCM

**24** Rich Diversity Among the Seminarians at Mundelein – An Interview with Sergio Mena and Seth Brown – By Thomas Dougherty

**PHOTO ESSAY**

**26** Images of the Pilgrimage Quarter – By Deacon Ken Halbur

**FIELD NOTES**

**28** The 2008 Cardinal Bernardin Award – In Service of One Another – By Mary Lou Diebold

**29** The Evolution of the Buildings – By Stanley Rys

**31 • FROM THE EDITORS**

– By Jay Atherton and Andrew Liaugminas







# MUNDELINE



## Jamming with the Word of God

The auditorium was packed with more than 500 faithful to see guitarists Phil Keaggy and Keith Moore and Mundelein Seminary's Father Robert Barron present a night of music and preaching. The April 18 concert, *Jammin' with the Word on Fire*, was organized by student Deacon Greg Michaud (Diocese of La Crosse). It was a splendid example of how the word of God could be expressed in music, as well as in speech. A special thanks to Joe Guinan, a member of our Board of Advisors, who helped sponsor this event.

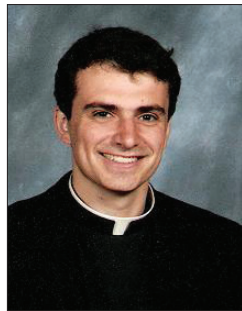
## New Faculty



**F**ather Ron Kunkel has assumed full-time teaching duties at Mundelein Seminary this year, offering courses in sacramental and liturgical

theology, as well as serving as cam priest for 2 South. Ordained a priest for the Archdiocese of Chicago in 2000, Father Kunkel came to Mundelein in 2005 to pursue a Doctorate in Sacred Theology. He previously served as Associate

Pastor at St. Peter Parish in Skokie and as Director of Liturgy at Holy Name Cathedral. Father Kunkel holds degrees from the University of Notre Dame, the Pontifical Gregorian University and the Pontifical Athenaeum of St. Anselm.



**F**ather Brendan Lupton grew up in St. Mary's Parish in Lake Forest, Illinois. He graduated from Mundelein and was ordained in 2005 for the Archdiocese

of Chicago. His first assignment was at St. John of the Cross parish in Western Springs, Illinois. Father Lupton is preparing to be an academic faculty member. This year, he is finishing the STL degree, teaching a class to the pre-theologians and working as a cam priest for the 3 Center pre-theology cam. Father Lupton said he is "delighted to be back at the seminary. Mundelein is a sacred place. The entire campus points towards God and it is a wonderful community."



**D**r. Paul Hilliard is new to the seminary. He hails from Raleigh, North Carolina, and joins us with his wife, Robin, and son, Samuel.

Dr. Hilliard completed his undergraduate work at the University of Dallas and received his Ph.D. in history from the University of Cambridge in the United Kingdom this year. He will be teaching the middle period of church history, a time span of about 300 years. His research specialties include the Venerable Bede, early medieval biblical exegesis, historiography and monasticism. His wife, Robin Hilliard, has also graced us by teaching three new intermediate/advanced Latin courses: Latin IV, V and VI.

## Dress Code at Mundelein

**F**ather Lyle announced a change to the dress code at Mundelein for the 2008-09 academic year. The daily seminary dress code for theologians for class, liturgy and



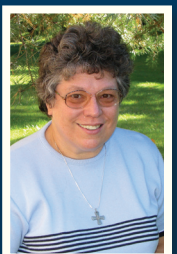
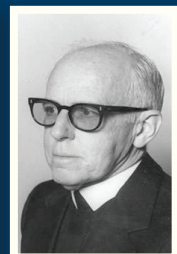
formation is black slacks, dress shoes and a black clerical shirt with a white collar. The daily seminary dress code for pre-theologians

for class, liturgy and formation is shirt and tie. The use of clerical shirts has been recommended in order to strengthen the common identity of the community as seminarians; it is a sign of preparation for a particular mission within the church and it is a reminder that the seminarian has left one lifestyle and entered another.

## Departing Faculty

**A**t our last fourth-year send-off, the seminary had the opportunity to thank **Dr. Colt Anderson, Brother Henry Baldwin, Father Ken Carlson and Sister Linda Sevcik, S.M.** for their service to the seminary community. Dr. Anderson has begun another teaching opportunity on the East Coast. Father Carlson was called back to active

duty with the Military and is overseas. Brother Henry and Sister Linda have returned to their respective communities and will continue to serve their brothers and sisters in the faith. These faculty members have been an integral part of our formation and education, with more than 50 years of collective experience in seminaries. We are grateful for their dedication and hard work through the years.



▶ Above, pictured left to right: Dr. Colt Anderson, Brother Henry Baldwin and Sister Linda Sevcik



## Seminarians Take Trek to Papal Visitation

The weekend of April 19 saw 99 of our seminarians take the 14-hour bus trip to New York to visit our Holy Father, Benedict XVI, during his first papal visit to America. The seminarians, Father Ken Carlson and our rector, Father Dennis Lyle, attended a rally with youth and other seminarians from around the country. Students were grateful for the generosity of their dioceses and donors, which allowed them to share in this blessed experience.





# UPCOMING EVENTS

As the business of the fall quarter comes to a close, we look forward to the winter and spring quarters. Here is a glimpse of what is in store for Mundelein Seminary.



## **JANUARY 21-22:**

### **MARCH FOR LIFE**

Approximately 25 Mundelein Seminary students will gear up for the annual March for Life in Washington, D.C., to stand united with hundreds of thousands in defense of life.



## **JANUARY 23-25:**

### **MUNDELEIN SEMINARY SHOOTOUT**

This is an annual basketball tournament sponsored by the local Knights of Columbus. It enhances the spirit of good sportsmanship and camaraderie among the seminaries entering the tournament.

## **JANUARY 25 – FEBRUARY 6:** **DONOR PILGRIMAGE TO THE HOLY LAND**

Our benefactors who sponsor the annual pilgrimage for the third-year men will catch a glimpse of how their support has influenced further studies in sacred Scripture and the exploration of cultural and religious diversity.

## **FEBRUARY 11:**

### **PALUCH LECTURE**

This is the second of two lectures given throughout the year by the holder of our Paluch chair, Rev. Joseph Henchey, CSS.

## **FEBRUARY 14-24:**

### **PRE-THEOLOGY MISSION TRIP**

Our second-year Pre-Theology students have a choice between doing a foreign or domestic mission trip to learn about other cultures, socio-economic challenges, and religious integration.

## **APRIL 19:**

### **Mass with Institute for Religious Life**

► Various religious orders from around the country and the world will meet to discuss challenges pertaining to religious life and those who have been called to serve God in this way.

## **APRIL 29:**

### **Paluch Colloquium and Mundelein Author Reception- McEssy Center Gallery**

► Our Mundelein Author Reception allows us to visit with featured members of the faculty who have recently published books.

## **FEBRUARY 27:**

### **PASTORAL INTERNSHIP BEGINS FOR SECOND-YEAR THEOLOGAINS**

This is an opportunity for our second-year men to experience life in the parish and to put their studies in action on a more practical level. Depending on the diocese, students will experience either a three-month internship or a six-month extended internship.

## **MARCH 20-22:**

### **EXPLORING PRIESTHOOD WEEKEND**

This is the third of our annual discernment weekends, taking place in the spring quarter, to give those discerning the priesthood an opportunity to hear vocation talks, receive tours of the campus, and experience the life of a seminarian.

## **MAY 8:**

### **25TH ANNIVERSARY MASS AND LUNCHEON**

This is an annual celebration honoring alumni of Mundelein Seminary as they celebrate their silver jubilee as priests.

## **MAY 9:**

### **CONVOCATION & FOURTH-YEAR PARENTS' DAY**

This is an opportunity for the families of our fourth-year men who will be ordained priests to be honored for their much-valued support.

## **MAY 23:**

### **CHICAGO PRIESTHOOD ORDINATION**

This is one of the highlights of the year for the men of the Archdiocese of Chicago and Mundelein Seminary. Please pray for the eleven men to be ordained as they complete their studies here.

– Steven Thompson is a third-year theologian for the Diocese of Springfield, Illinois.



“You are no longer strangers and sojourners, but you are fellow citizens with the saints and members of God’s household” (Ephesians 2:19)



## In Touch with Our History



Courtesy of the Chicago Historical Society. Taken by John Alderson, Chicago History Museum. Logo design by Julie Nauman-Mikulski, Chicago History Museum.

### Catholic Chicago on Display

By Andrew Liaugminas

When I visited the Chicago Historical Society’s special exhibit “Catholic Chicago” for the first time, I wanted to make it a reflective and prayerful experience. The focus of the exhibit, after all, is the people God has called me to serve as a priest. Besides the obvious vested interest I have in the subject, I personally find inspiration in the lives of Chicagoans who have “gone before us marked with the sign of faith” (Eucharistic Prayer I). So, to enjoy some quiet *communio* with Chicago’s share in the mystical body before the crowds started to pour in, I arrived at the museum early. My plan worked; I had the exhibit to myself.

But not for long. A pack of parochial schoolchildren soon burst into the scene. Moments later, cries of “Wow, look at this!” “That’s awesome!” and “Cool!” thundered down the corridors as the young explorers discovered the exhibit’s opening display: the gilded monstrance and cope George Cardinal Mundelein used in the International Eucharistic Congress of 1926.

Little did those children know, but the crowds at the Congress shared the same reaction when they first beheld that monstrance. In front of the Eucharist, held in this very monstrance, Chicago Catholics showed how in Christ they were truly one body – visibly united in faith and prayer amid their daily struggles to survive and thrive in this metropolis. Uniting Chicago’s Catholic population, as this event

so clearly did, was a key element of Cardinal Mundelein’s vision – a legacy today’s Chicagoans are rediscovering in the “Catholic Chicago” exhibit.

The exhibit opened to the public at the Museum of the Chicago Historical Society on March 8 and concludes on Jan. 4, 2009. It is the first in a series of special exhibits the Chicago Historical Society will run on the place of religion in the city’s history.

An observant visitor will notice photos, artifacts and stories that relate to Mundelein Seminary throughout the exhibit. The monstrance and cope the children admired are two such treasures Mundelein Seminary lent to the museum for this exhibit. More than just lending items, the seminary offered its resources to the staff of the museum throughout their planning. Speaking on the seminary’s role in her creation of the exhibit, curator Jill Thomas Grannan said, “On behalf of the Chicago History Museum, I wish to thank Father Lyle, Father Baima, and the faculty, staff, and students of the University of St. Mary of the Lake / Mundelein Seminary for their wonderful support of the ‘Catholic Chicago’ exhibit.

*Living side-by-side and united in their faith, Catholics from all over the world in Chicago became part of a common story and identity.*

“We are grateful for their generosity in agreeing to be part of this important project, loans of the monstrance from the 1926 International Eucharistic Congress, the film footage and one of Cardinal Mundelein’s vestments. These objects not only represent a pivotal moment in Chicago Catholicism, and American Catholic history, they also represent pivotal stories and experiences within the exhibit.

“My colleagues and I appreciated everyone’s hospitality in welcoming us to the campus and treating us to many behind-the-scenes tours as we developed the exhibit. Such contributions made the exhibit’s success and appeal possible.”

This appeal extends far beyond the walls of the museum. Over the recent months, the Chicago Historical Society has hosted featured talks by local historians, films, discussions and tours, such as the cleverly named “Saintly Stroll.” Moreover, a version of the exhibit is available on the museum’s Web site ([www.chicagohistory.org](http://www.chicagohistory.org)), complete with interviews and other content not found in the actual exhibit.

Still, there is plenty in the exhibit to peak your interest for a while – as the young students visiting that morning can attest. As I made my way out, I noticed how they were engaging the experience: interacting with the videos, getting as close as they could to artifacts (incensing the guard) and exchanging their thoughts freely with each other.

I realized just then that these kids had the right idea all along. Our Catholic faith, the faith at the heart of this exhibit, is *communal* and *sacramental*. In this uniquely Catholic way, those kids from parochial schools all over the area were connecting with their common heritage as Chicago Catholics. Cardinal Mundelein would have been proud.

– Andrew Liaugminas is a third-year theologian for the Archdiocese of Chicago.



“The basic mission of the seminary has not changed: to prepare men to serve the church as parish priests. Nearly everything else has changed...”

# Approaches to Priestly Formation at Mundelein Seminary Over the Years

*“Random Selection” or “Intelligent Design”*

By Father Kevin Feeney

This brief article seeks to describe the evolution of formation at Mundelein Seminary since the days of Cardinal Mundelein to the present. The conviction here is that over the years those in charge of priestly formation have been following a course of “intelligent design” rather than “random selection.” This article has been admittedly “selective” in its approach and will attempt to describe in broad strokes the changes in approach to formation here over the years.

The basic mission of the seminary has not changed: to prepare men to serve the church as parish priests. Nearly everything else has changed: the world, the church, the candidate applying for admission, the approach to formation, the lived experience of priests and the seminary’s participation in the preparation and ongoing education of others in ministry.

I am grateful to Fathers Charles Meyer and Richard Wojcik, graduates of St. Mary of the Lake Seminary and long-time members of the faculty, whom I interviewed to receive their wisdom. Although they made it clear that they were not here from the very beginning, they did witness the different approaches to formation that this seminary has seen.

This seminary’s early approach to formation was marked by an emphasis on the strong academic and spiritual preparation of the individual. Much less emphasis was given to what we now call human and pastoral formation. Little attention (outside of an occasional talk by the prefect of discipline) was given to preparing men for the practicalities of parish life and ministry.

At the beginning, the faculty was composed entirely of Jesuits, thus putting a Jesuit stamp on academics and spirituality. The seminary also followed the traditional Sulpician approach to seminary life: to have the men disengage from the world, prepare well, form a clear priestly identity and then be sent out to serve. Men were seldom allowed off campus. The seminary was a kind

of “self-contained city,” where everything was provided. During Father Meyer’s days as a seminarian, they were given 10 days in January to visit home and another 10 days in the summer before they went for the summer session in Wisconsin. The extraordinary campus to which the men were “confined” was itself an instrument of formation. The beauty, order and peace of the place shaped the seminarians in unspoken ways. We continue to benefit from that legacy.

During a man’s seminary years, one was expected to integrate and personalize all of the things necessary for the life and ministry of a priest. Everyone had a spiritual director whom they normally saw once a month. There was a unified approach to spiritual direction, making sure that all essential points in the spiritual life were covered. As a rule, men went to confession once a month.

Cues were taken from West Point regarding discipline. For example, men were trained to identify and confess their faults (violation of the rules) to the prefect of discipline on a regular basis. This acknowledgement of failure and expression of a firm purpose of amendment would be done after the evening meals and a visit to the chapel each day. There was a common dress in those days (cassock for chapel, meals and class) and a strictly scheduled day beginning at 5:25 a.m. The seminary community life followed a strict regimen of class, Mass, adoration, study and recreation. There was less emphasis on praying the Liturgy of the Hours in common.

Significant change began under Msgr. Hillenbrand as he gradually introduced diocesan priests into the faculty and a diocesan vision for the seminary. He also signaled a clear engagement of the world by his efforts to integrate the teaching of liturgy with the church’s social doctrine.

The influence of the Second Vatican Council, as promoted locally by Cardinal Meyer, continued the change in vision. The church, more consciously aware of its presence in the world and of being at the service of the world, demanded a new kind of seminary. The new vision was implemented under Msgr. John Gorman, rector, with Cardinal Cody’s blessing. The “self-contained city” became the “seminary in the world and at the service of the world.” The rule of life changed

from a more monastic or closed model to a much more open approach, including a greater emphasis on pastoral experience during the seminary years. Msgr. Gorman, himself a psychologist, took the faculty through the paces with a greater emphasis on human formation through the lens of modern psychology. (Cardinal Meyer had wanted seminarians to develop as *good men, good disciples of Christ* and *good priests*. The greater emphasis on human formation, including the use of small groups to advance the formation process, responded in a particular way to the first of these

*“Cues were taken from West Point regarding discipline. For example, men were trained to identify and confess their faults (violation of the rules) to the prefect of discipline on a regular basis.”*



goals.) The seminary faculty became almost exclusively composed of diocesan priests who had been gradually prepared by our own system for their roles as professors and formators.

In the new, more open approach to seminary formation, faculty and seminarians had to learn to deal with the secular world. There were some casualties along the way; as Father Wojcik put it, “Contact with the secular world was a mixed blessing.” In general though, men were ordained with greater confidence that they could deal with the realities of parish life. During their seminary years, they had served under supervision in parishes, jails, detention centers and hospitals prior to ordination. The critique has been made that the academic and spiritual formation may have suffered during these heady days of engaging the world. In a schedule that was much more open-ended and determined by the individual, people sometimes misused their time and their freedom. In those days, seminarians were forced to confront seismic changes in society (the civil rights movement, war in Vietnam, etc.) and in the church with faith and the resources that the seminary provided.

The 1992 release of the Post-Synodal Apostolic Exhortation, “I Will Give You Shepherds” by Pope John Paul II has provided an oft-used template for priestly formation today. The four “pillars” – human, spiritual, intellectual and pastoral formation – illustrate the effort for a holistic approach to formation. The ongoing integration of these four dimensions is the goal. Whereas the early approach to priestly formation emphasized intellectual and spiritual formation and the immediate period following Vatican II emphasized the human and pastoral, the effort today is to integrate all four dimensions.

Priesthood since the Second Vatican Council has been seen as highly relational: the priest lives and exercises his ministry in relation to his ordinary, his brother priests and the people of his diocese. Seminary formation today recognizes this emphasis by structuring formational relationships: professor-student, formation

adviser-seminarian and parish and CPE supervisors-seminarians, for example. Peer to peer relationships are found in the man’s cam, his class, his diocesan group, his faith-sharing group, study groups and theological reflection groups to name some groupings. The “group” approach to seminary formation follows the post-Vatican Council approach. Men are trained for collaboration in ministry and are asked to establish a healthy relationship with their presbyterate and diocese.

For nearly two decades, the church in the United States, in particular, has had to confront the scandal of clerical sexual and financial misconduct. We are still responding to the crisis. This could not but help to crystallize efforts to emphasize human formation, to strengthen efforts to form men in the commitment to chaste celibacy and to train men to relate to others in a professional as well as pastoral way that respects the relationship of trust in which a priest is placed.

More recent years have been marked by a more diverse seminarian population, which has brought about further changes in formation. From an almost exclusively Chicago seminary population, Mundelein Seminary now serves 36 different dioceses, many of whom have very different needs (e.g., training in rural ministry, preparing men to pastor multiple parishes, etc.). Seminarians range from newly minted college graduates to wizened and urbane 50 year-olds. Formation today involves working with

*“The four “pillars” – human, spiritual, intellectual and pastoral formation – illustrate the effort for a holistic approach to formation.”*

younger men who may need more guidance and basic information and older men who face their own particular challenges in adapting to the demands of seminary life.

Ethnically and culturally, the seminary is diverse. In addition to those born in the U.S. (among whom are African-Americans, Mexican-Americans and Puerto Ricans), we have men from Poland, Mexico, Colombia, Bolivia, Peru, Uganda, Jordan, China, the Philippines, Vietnam, Tanzania, Malta, Ghana and Kenya. More attention is given to language preparation and cultural understanding. There is a greater need to promote unity while celebrating our diversity. The learning of a second pastoral language, in most cases Spanish or Polish, is a necessity in growing numbers of the dioceses that we serve.

Over the years, the various archbishops, bishops and the rectors have been key in shaping the vision of seminary that would more adequately respond to the needs of the church and world in their day. The mission of the seminary is basically the same: to prepare men to share in the priesthood of Christ, the head and shepherd of the church. How that preparation has been done over the years has taken some very different forms. As can be said of every seminary, Mundelein Seminary continues, sometimes by trial and error, and with the guidance of the church, to seek an intelligent design for formation of parish priests to serve the ever-changing church and world.

– Father Kevin Feeney is the dean of formation at Mundelein Seminary.



“I will bless the Lord at all times; his praise shall continually be in my mouth.” (Ps 34:1)



# Nigeria: Halfway Around the Globe

*CRS and the Global Fellows Program  
from a Seminarian's Perspective*

By Andy Gutierrez

In February 2008, half of the Pre-Theology II class chose to participate in a 10-day international experience in Nigeria. Catholic Relief Services (CRS) sponsored the immersion experience as part of its Global Fellows Program. Mundelein Seminary was the first seminary to incorporate the trip into the seminary formation curriculum. After two days of training at CRS Headquarters in Baltimore, we boarded our flight to begin the journey to Nigeria. Each of us had our own expectations for the trip, but we all knew that the Lord would use our experiences to prepare us for future ministry as priests in our respective dioceses.

The reaction from the people of Nigeria to our presence can be summed up in three words: “You are welcome!” We were able to meet people from several of Nigeria’s 250 fifty tribes; without exception, they were extraordinarily warm and welcoming. Despite poverty, under which approximately 70 percent of the population lives, the joy of Christ was truly reflected. Almost all the people we encountered labored under burden, yet they found rest in the

Lord. They are a people with a deep, simple faith, much like those in my home diocese of Brownsville, Texas.

Our first few days in Nigeria were spent in the capital city of Abuja. We spent these days getting acquainted with the staff of CRS Nigeria and their programs. We then traveled to the city of Makurdi in Benue State, where we stayed for the remainder of our trip. John and Ayo, our CRS hosts, took us to visit St. Thomas Aquinas Major Seminary, where we received a most generous and enthusiastic welcome. Five-hundred seminarians from 14 dioceses were gathered in the chapel to greet us. It was truly a blessing to spend the morning sharing with our seminarian brothers from across the globe. Their love and support of each other is beautiful, and in our reflection later that night we all spoke of

how touching it was to behold. Their seminary experience is much different from ours — simpler, humbling and more difficult in many ways. It was sobering to see how much we have and take for granted, while, at the same time, feeling a deep bond with them by virtue of our love for the church and in giving our lives over to God. We are truly one church, one body, with Christ as our head.

During the next few days, we visited St. Gregory’s School and St. Vincent’s Hospital. I believe that these two places were the most beautiful, difficult and powerful experiences for me. The children have little and the teachers are limited in resources to teach classes of 40 to 70 students, yet they still work to learn as much as they can. At St. Vincent’s Hospital, it was hard to find hope in the patients and their families. Witnessing real suffering like this has helped to form us for our priestly ministry.

The rest of our experience centered on the aid that CRS provides to people living with HIV/AIDS. We were blessed to spend time with a Tabitha support group (a parish-based group named after the disciple whom Peter raised from the dead in Acts 9) for people living with this disease. The most difficult hardship that one with HIV/AIDS faces is the social stigma that comes with being infected. Along with providing free anti-retroviral therapy (ART) from CRS, these groups provide emotional and spiritual support, crucial for anyone suffering from this disease.

The trip to Nigeria opened our eyes to the real universality of the church and gave us a richer experience of Catholic social teaching in action. Regardless of our economic status or country of origin, we learned that perfect love crosses all ethnic and social lines. If we are to be good and holy priests in the future, then charity must be the solid foundation of our ministry, and what’s more, of our very lives. We must learn to be Christ and love Christ in others, to be mutually accepting, forgiving, and joyful in the gifts that each person and culture brings to Christ’s church. We will be forever indebted to the people of Nigeria for teaching us that.

— Andy Gutierrez is a first-year theologian studying for the Diocese of Brownsville, Texas.

“If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free.” (Jn 8:31-32)



## A Southern Town in Transition

*Okolona, Mississippi*

By Michael Hodges

Home to more than 30 Christian communities, (one of which is Catholic), dozens of antebellum houses and near several Civil War battle sites, Okolona, Mississippi, would appear to have leapt from the pages of a story by William Faulkner. Yet despite its Christian presence and tangible history, Okolona safeguards a secret: racial segregation. The school system of Okolona degenerated in its quality to the point of being merely a “holding pen” for students to bide their time until they could legally drop out and join the ranks of the chronically unemployed. Corporal punishment, sub-par faculty members and seemingly endless studies are the daily fare at all levels of the Okolona public schools, where 818 of 820 registered students are African-American. Despite the large number of black students in the public school system, the population of the town is nearly split between black and white residents. However, with federal enforcement of public school desegregation in the mid-1990s in Mississippi, a number of “Christian academies” which cater to the white population were established throughout Chickasaw County. As depressing as this thumbnail sketch of the educational system in central Mississippi is, it is clear that it exists for a single purpose: to maintain a socio-economic divide by removing opportunity and draining hope from those whose intellectual talents are beyond measure.

How do these observations of a Southern secular school system pertain to the training of 10 Northerners studying for the Roman Catholic priesthood? Two important lessons come to mind from our visit with the people of Okolona. First, all are truly equal in the eyes of God and it is through the capricious nature of man that there is separation. The intelligence and bearing witnessed in the students we tutored from the public school belie the institutional efforts of the civic authorities to keep them in “their place.” Although the students were repeatedly reminded to look us in the eye when speaking, the provisions of “Jim Crow” forbade blacks to speak directly to whites. Their confidence in problem solving and responding to questions told us that they had not yet been completely disheartened by the social mores of the community. So long as these young people were treated with respect and given the encouragement to pursue their life goals, the folly of separation was kept at bay.

The second lesson learned was that faith can survive any circumstance, if properly fostered and continually encouraged. Ten parishioners of St. Theresa Catholic Church showed a faith comparable to the strength of character exhibited by our students at the EXCEL Educational Center. Alongside the covert practices of segregation in Okolona there resides a perceptible current of anti-Catholicism. All of the parishioners had a tale whereby they were confronted by neighbors about their faith. Matthew, the only altar server and one of two white students in the public school, was asked outright by a teacher during class if he had any intention of remaining Catholic, as though being so were a malady. Matthew is a very quiet but spiritual boy, so to be confronted in such a manner and still being able to serve at the monthly Mass, speaks highly of his devotion to God and the church.

The culture encountered in Okolona was as shocking as it was enlightening to us strangers from the North. As an historian, I was delighted to visit a region steeped in the past at every turn, but I was also horrified to see that the darker side of the past was a part of the present. The intelligence and sensibility of the students and the devotion of the staff at the EXCEL Center, the faith of Matthew and the other people of St. Theresa parish all give hope for the future of this community. Faith and character are powerful weapons to combat the ills of society. As future priests, it will be our duty to God and the people to cultivate positive attitudes among those who suffer at the hands of others. To do otherwise betrays what it truly means to be a disciple of Christ.

*“All are truly equal in the eyes of God and it is through the capricious nature of man that there is separation.”*

— Michael Hodges is a first-year theologian for the Diocese of Grand Rapids, Michigan.





“Praise the Lord, all you nations! Give glory, all you peoples!” (Psalm 117:1)

# The Vision of Cardinal Mundelein

*Envisioning a Diverse Seminary Community*

By Father Patrick O'Malley

## A Modern Model of Diversity

Mundelein Seminary is a modern model of diversity. At this writing, there are 187 men enrolled, studying for the priesthood. Of those 187, more than 70 are from nations other than the United States. They hail from countries in Africa, Asia, Central and South America, Poland and Mexico. Altogether, the student body represents 36 dioceses and archdioceses across the world.

Some of the international students will return to their home dioceses for ordination when their theological and formational work here is completed. The majority of them, however, ordained in the States, will take up their roles as “missionaries” in a variety of North American dioceses. But it was not always thus in the long and varied history of Mundelein Seminary.

When I entered St. Mary of the Lake Seminary in September 1950, and throughout all of my time here until May 1957, the seminary had only one international student: a young man from Guatemala. He remained with us for only two years. In the late 1940s, as far as I have been able to determine, there had been two other seminarians from that same country. Both went on to ordination. And that was the scope of our mid-century experience of diversity – not very extensive, to say the least.

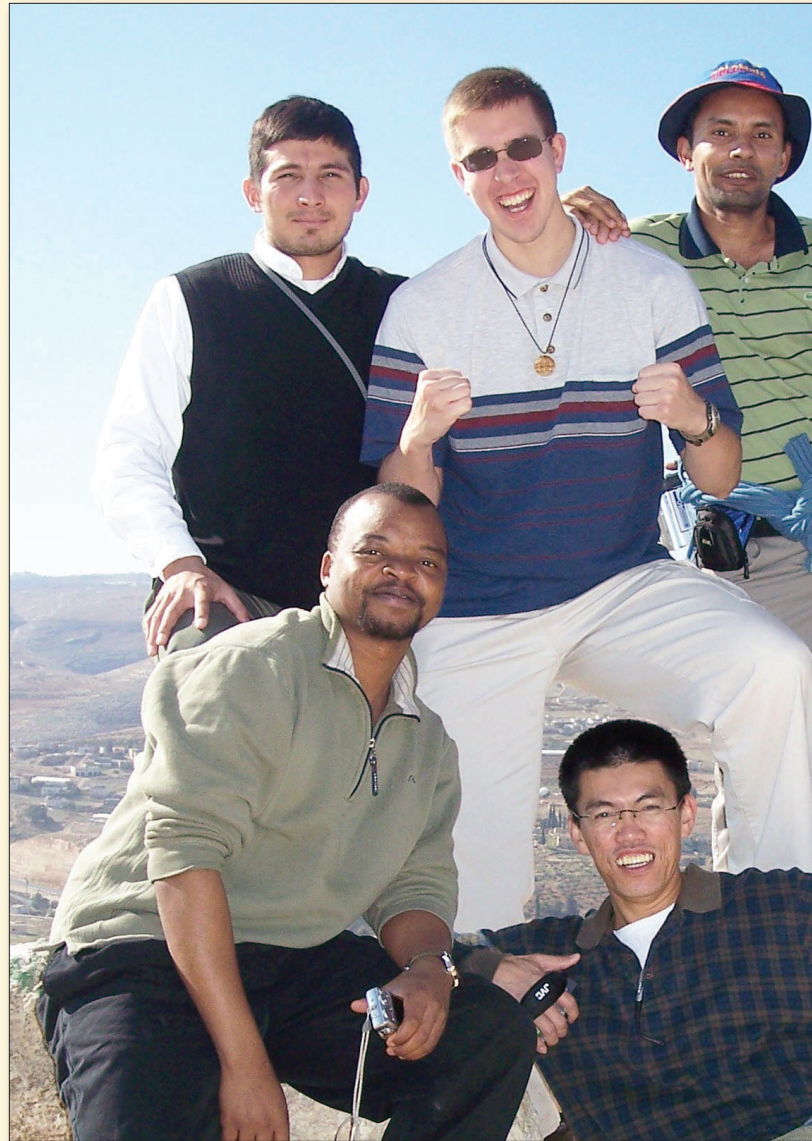
At that time, however, other dioceses in Illinois were represented in the seminary: men from Belleville, Springfield, Peoria and Joliet were prominent in the various classes. Essentially, Mundelein was a seminary that trained North American seminarians for priesthood in the state of Illinois.

## A Different Face of Diversity

Before my time at Mundelein, going back all the way to the beginning of the seminary in 1921, diversity wore a different face. I should add that much of the following information was obtained from Edward R. Kantowicz's book, “Corporation Sole” (University of Notre Dame Press, 1983). This interesting book details the life and times of George Cardinal Mundelein during his tenure as leader of Chicago's energetic and often unruly Catholics.

When Bishop George Mundelein, then an auxiliary, came to Chicago from Brooklyn to head up the Archdiocese in 1916, there was no major seminary, but no shortage of ethnic challenges among the Chicago presbyterate.

At that time, the Archdiocese's priests were a mixed bag indeed, many of them having come to Chicago from foreign



countries to serve the exploding immigrant population. The largest groups were the Irish, the Polish and the Germans. Also among the more prominent immigrant groups were the Bohemians, Slovaks, Lithuanians and Italians. In the Archdiocese during those early years, there was only a small Hispanic population, and an even smaller African-American representation. Catholics from countries in Asia were hardly to be seen yet, not even enough to merit the status of “group.”

As an historical aside, in my first parish assignment at St. Jarlath's parish on Chicago's near Westside – the year was 1963 – my pastor, Msgr. Thomas B. O'Brien, was an 87-year-old Irishman who had come as a “missionary” to Chicago in 1902, right after his ordination at All Hallows Seminary

*George Mundelein was a fervent patriot and a true loyalist to Rome. He wanted his priests to embrace the same values.*



in Ireland. His presence in the Archdiocese had been sponsored by the Propagation for the Faith. He was, moreover, not the only such missionary priest still living and working as late as the 1960s.

For the most part, all of the immigrant groups mentioned above were served by priests who knew their culture and spoke their language. While this service to the local communities was good, the different ethnic groups did not always get along well with each other or with “downtown” – i.e., the Chancery Office – which was mostly staffed by priests of Irish heritage.

So separate were the different nationalities that each group belonged to a “league” of its own. There was no “cross-fertilization” for the priests. The Irish priests (both foreign-born and “this-country-born,” as my father used to call them) served in the Irish parishes, the Poles in the Polish enclaves, the Germans in their distinct parishes. The same was true for the smaller groups of immigrants. When a young priest, with the oils of ordination fresh on his hands, appeared on the scene, he could almost predict beforehand what type of parish he would be assigned to, depending on his parents’ nationality.

### American and Roman

Faced with this reality and with the potential for even more unsettling disunity, Archbishop Mundelein looked for some way to unite his disparate clergy and instill in them a real American spirit that was simultaneously loyal to the Roman origins of the Catholic faith. George Mundelein was a fervent patriot and a true loyalist to Rome. He wanted his priests to embrace the same values. His hope was that unity could be achieved if all the future Chicago priests were trained in the same place, under the same discipline and with the same goals in mind.

So, shortly after his arrival, the bishop began to plan for a seminary to accomplish this formidable task with the young men who would be the lifeblood of the Chicago presbyterate in years to come. Plans had to be put on hold, however, when the First World War burst on the scene for the U.S. in 1917. During those

difficult years, George Mundelein never lost sight of his dream.

After the war, in 1920, construction began on the new archdiocesan major seminary in Area, Illinois – a town whose name was later changed in honor of Mundelein himself. As we said above, the by-then Cardinal Mundelein was a patriot who wanted to see the Catholic Church integrated into the American scene without compromising its relationship with Rome.

He was enamored of Americana and planned to have his seminary reflect that American face in its architecture and in its formational work. The main chapel was to be designed on the



*Mundelein was enamored with Americana and planned to have his seminary reflect that American face in its architecture and in its formational work.*

model of a Congregational Church that Mundelein admired in Lyme, Connecticut. All the buildings on the campus were to be of classical Georgian architecture, though the inside of the library and administration buildings would faithfully reflect a more Roman style. The cardinal’s own residence on the hill overlooking the lake would be a replica of George Washington’s home on the Potomac, Mount Vernon.

The system of discipline to be installed at the seminary was austere, and copied the discipline of the U.S. military academies. Basically, an “honor” system was observed in which the seminarians were obliged to self-report any personal infractions of those rules. Mundelein hoped that, by sharing in the full life of the one seminary, the young aspirants for the priesthood would mute their ethnic backgrounds a bit and begin to come together to form the elusive united presbyterate the Cardinal planned for.





### A Modest Success

The seminary was moderately successful in dealing with the ethnic diversity over the next decades. Yet, even when I was ordained in 1957, the men of Polish background expected to be assigned into Polish parishes, though there were a growing number of exceptions to this practice. Contrast this to today's seminary, where many of our seminarians, especially those from the U.S.,

*It is no easy task for the men coming from other countries to embrace effectively the wide spectrum of life in the States ...*

no longer even identify themselves by ethnic divisions.

Mundelein Seminary in 2008 is diverse ethnically and boasts proudly of that diversity. The population of many dioceses across the country has been profoundly influenced by the newest group

to immigrate to the U.S. – the Hispanics from Mexico and from Central and South America. So widespread is that distribution of Hispanic people that most dioceses insist that their Mundelein seminarians take at least one full summer of immersion in both Hispanic language studies and culture. Provision for such courses during summer “vacation” is part of the modern seminary curriculum. In addition, the seminary boasts more students of Hispanic background than ever before.

For the Archdiocese of Chicago, the still-growing Polish population has provided the impetus for a new brand of seminarian. Several years back, efforts to reach out to prospective candidates in Polish seminaries were successful. A number of young Polish men have since come to Mundelein with the intention of acquiring the necessary formation, theological training and a deeper understanding of the American culture. It was understood from the beginning that they were to be able to serve both in predominantly Polish parishes and in other non-Polish parishes.

Asian students and students from various countries in Africa work under the same understanding. While they bring special skills and cultures to the mission, they are being ordained, not

just for a specific group of people, but for all the people of their home dioceses.

### Diversity, Unity, Service

What we have, then, is a seminary that more faithfully represents the changing populations of various dioceses and archdioceses. The majority of seminarians here at Mundelein are, during the course of their studies, learning new languages and studying new cultures, at the same time as they develop their theological and pastoral skills.

To be candid, it is no easy task for the men coming from other

countries to embrace effectively the wide spectrum of life in the States, and to understand and live within it in an acceptable manner. Consequently, classes in American history and culture are offered here for them. Also available are ESL (English as a Second Language) classes, in which the international students receive both class work and private tutoring in the English language. So that the international priests-to-be may be more easily understood when they teach or preach at their various assignments, much attention is given to the reduction of an accent in speaking. Moreover, it is an expectation that, once a student is ordained, he will continue to broaden his efforts to serve his adopted people in a comprehensible and efficient way.

*Mundelein hoped that unity could be achieved if all the future Chicago priests were trained in the same place, under the same discipline and with the same goals in mind.*

At the same time, the American-born seminarians here at Mundelein must also be involved. They have to change as well to expand their horizons and to learn to live and work side-by-side with people of vastly different backgrounds. In the face of language difficulties, it is easy for all the students to fall back into old habits and comfortable associations. The faculty often remind the men of the need to spend quality time with seminarians who speak different languages and who come from different cultures.

Here at Mundelein Seminary, the difficult process of acculturation moves along inexorably. All of us admit that we are definitely a work in progress. Hopefully, the end product of this increasingly diverse seminary will be a universal priesthood that both glories in its diversity and practices its unity wherever ministry is needed. This priesthood, we hope, will proudly represent the church throughout the world – the Catholic Church – the church for all people.

– Father Patrick O'Malley is a priest of the Archdiocese of Chicago with extensive ministerial service and leadership throughout the Archdiocese. Father O'Malley is on faculty at Mundelein Seminary.

“The SCDC (Secretariat of Cultural Diversity in the Church) is committed to raising the level of recognition in the entire church regarding the fundamental role of culture and cultural diversity in furthering the church’s mission to evangelize.”

# FEATURE ARTICLE



## Cross-Cultural Training for International Students

*The Importance of Practical and Ministerial Skills*

By Dr. Christopher McAtee

In a certain way, the Catholic Church in the United States attempts to live out a “Catholic” culture, centered on Jesus Christ. This is expressed in a variety of different forms, which are frequently also referred to as cultures. Mundelein Seminary reflects this reality in many ways. First of all, the 36 dioceses we serve from throughout the United States and abroad are geographically diverse. The countries of origin of our seminarians are currently the United States, Peru, Colombia, Bolivia, Mexico, the Philippines, Vietnam, Ghana, Uganda, Jordan, China, Tanzania, Kenya, Poland and Malta. These men enrich us with gifts and perspectives we would not otherwise have.

The church and presbyterate in the U.S. are becoming more multicultural, but we have always had a diverse priesthood in the United States. The book *International Priests in America: Challenges and Opportunities* by Dean R. Hoge and Aniedi Okure, O.P., indicates that the 1940s and 1950s were the only decades in the United States when there were enough “native-born priests to serve its parishes.”

How do we prepare our international students to be good, holy and educated priests in the United States? Our 187 students bring talents and potential that we hope to actualize during their seminary years so that they can serve their dioceses well. To this end, we do have specific systems and processes in place to help with the cross-cultural training for international students. These processes make sure they attain the necessary practical and ministerial skills to be effective in the United States.

Our Mission and Culture Committee surveyed the seminarians during the 2007-08 spring quarter and found that further formation and outreach were needed for the community regarding mission and culture. One response is that our annual ministry seminar on December 4-5 is going to be on mission and culture and will engage diversity. The talks and breakout sessions will help both our international and

U.S. seminarians in their ministry as priests in a multicultural society.

There are many facets to the seminary’s multicultural program. The English as a Second Language program, with Tom Dougherty as the Director and Sara Knizhnik and Kimberly Lengyel as instructors, provides full-time and supplemental English instruction. In addition, Jim Neal teaches American Accent Development every quarter. ESL students may also join the choir in order to enrich their English (and music) skills. Every seminarian is expected to practice Mass readings with a faculty member. The Vocal Practicum I and II courses also offer further support in clarity of public presentations.

New international seminarians take two courses that address verbal patterns, nonverbal communication, gender communication styles, family values, time and space, social movements, work ethics, religious diversity, humor, and U.S. values, as well as cultural aspects of marriage, family, grief and bereavement. An internship in one’s U.S. diocese gives students the opportunity to work with an experienced pastor and understand more about their own ministerial strengths and needs for growth. The hope for international students is to have them do their internship in



a setting where English is the main language.

My approach in working with international students is to know we are all co-teachers and co-learners together in the process of providing cross-cultural training for our international and American students. While the seminary offers significant training for international students with a focus on practical and ministerial skills, there is much that international seminarians can teach the rest of the community as well. I recently learned that the popular phrase “It takes a village to raise a child” is something you actually see in Africa and not just something you say. I know about Mexico’s 32 states and the significance of the celebration of the Asian Lunar New Year. The most important lesson I learn on a daily basis can be simply stated as, “International priests help universalize and revitalize American Catholicism.” This applies to international seminarians as well.

– Dr. Christopher J. McAtee, D.Min. is Assistant Academic Dean and a faculty member in the Department of Pastoral Life at Mundelein Seminary.



“You will receive power when the Holy Spirit has come upon you; and you will be my witnesses.” (Acts 1:8)

# World Youth Day in Sydney, Australia

*Two Perspectives*

By Edwin Dwyer  
and Michael Moczko

## What did you think of World Youth Day?

**Edwin:** Most people think the best part about WYD is seeing the Holy Father, which of course is always a wonderful experience; but the best part in general is seeing all the different flags from around the world in one common location. Basically, you see a city overrun by Catholics in a peaceful manner, and really witnessing to an entire city, or, in the case of Australia, an entire country.

**Michael:** I was equally impressed with that as well. Throughout the 12 years that I lived in Australia, I never saw such a strong manifestation of the Catholic faith. Australia has just over 20 million people, and about 5 million declare themselves Catholic. However, the statistics say that only about 15 percent of all Australian Catholics attend Mass regularly. The WYD events were well covered by the national media, which I hope gave the remaining 85 percent of Catholics something to reflect on.

**Edwin:** I was impressed with our Australian host families. We were in a small town, Kayamaho, a two-and-a-half hour bus-ride south of Sydney. We stayed there for five days and everyone had a great time. This meant that we first saw the Australian church at the parish level – the domestic church first before encountering the universal church. Traveling there in a group of 70 from the Church of Saginaw, we were privileged to see all these different levels and dimensions of the church come together.



**Michael:** That experience in Sydney gave me a new understanding of the universal church and what the church as the body of Christ means. This experience was even more palpable for me when our Church of Adelaide group was joined by a Lutheran seminarian. We quickly became friends and shared much about our faith journeys. This gave me a new sense of the unity of all Christians and the value of ecumenical dialogues.

## What did you think about the days leading up to the meeting with the pope?

**Edwin:** The *Theology of the Body* talks were popular. Many people from my group went to Christopher West's series of talks over the three-day period. They said that it was a jammed session every day, standing room only, even though it had the largest occupancy of all the catechetical sites. That gave us a lot of hope that people are taking interest in chastity and purity,

*“That gave us a lot of hope that people are taking interest in chastity and purity, and how that relates to vocations as well.”*

and how that relates to vocations as well. Every morning, we went to the Sisters of Life (American sisters, based in New York)

for their discussions on respect for life issues. We had guest speakers, usually a bishop, who gave presentations on issues like abortion or euthanasia.



**Michael:** I was most impressed by the walk of all the pilgrims from north Sydney across the bridge and through the city to the racecourse, where, on the following day, we were to have a Mass with the pope. I remember crossing the bridge, which is positioned above all the other streets in the city. When I looked ahead and then to the rear, I saw a river of people flowing through the streets. It reminded me of the passages from the apocalypse that talk about people of every tongue and nation coming to the throne of God. I also thought

of Luke's gospel when Jesus says that he came to set the world on fire and how he wishes that it would be already ablaze... It was this event more than any other that stays with me from the WYD.

– Edwin Dwyer is a second-year theologian for the Diocese of Saginaw, Michigan and Michael Moczko is a third-year theologian for the Archdiocese of Chicago.

*“I was most impressed by the walk of all the pilgrims from north Sydney across the bridge and through the city.”*



## Encounters with Cultures

*How the Seminary Prepares American-Born  
Students for Multicultural Ministry*

By Father Martin Barnum

The reality of the diversity within the church in the United States is clearly evident in Mundelein’s seminarian community, which includes students from many cultures and countries. One can see this in the faces of the new students who gather for orientation week each year. Native-born Americans with European backgrounds arrive to live, pray and study among a diverse population of seminarians and ordained and lay faculty from all over the world. It is to these men, who must be prepared not only to welcome the diversity of international students to this country, but also to learn from them and minister with them in the various dioceses of the United States, that this article will give attention. How are the American-born seminarians prepared for ministry in our multicultural church?

Formation in the habits of charity, prayer and sacrifice helps American-born students appreciate and embrace the cultural diversity they will encounter in parish ministry. Under these three categories of formation, we can explore the specific ways Mundelein Seminary helps prepare American-born students for priestly ministry amidst cultural diversity.

We begin during orientation week speaking of the habit of charity. I offer a presentation to the new seminarians on ministry in a multicultural church. Moreover, new seminarians are shown a video produced by the U.S. Conference of Catholic Bishops, *Who Are My Brothers and Sisters: Understanding and Welcoming Immigrants and Refugees*. The video portrays the struggles and successes of the people of three parishes in different areas of the United States as they welcomed the immigrants who came to their communities.

Additionally, each new seminarian is assigned a mentor, often based on cultural diversity, so that all the seminarians can get to know someone from a different culture or who speaks English as a second language. Other opportunities for the American-born students to expand their horizons of welcome and charity are in the

cams (small sections of the larger residence halls) in which there is an intentionally diverse group living together as brothers and friends. Students are also in formation sessions and small groups with students from a wide variety of backgrounds. All of this is deliberately organized so that all seminarians can expand their arms of charity in understanding, welcome and fraternal love.

In developing a habit of prayer, seminarians are encouraged to move beyond the comfort of their own prayer language. American-born students are encouraged to participate in the Spanish, Polish, African or Vietnamese language choirs. The entire seminary community celebrates important feast days of international students so that all might join in prayer through the intercession of a beloved saint or the Blessed Mother. Feast days that are celebrated include Our Lady, Queen of Poland, Our Lady of Guadalupe, the Ugandan martyrs, the Korean martyrs, and Señor De Los Milagros.

Another tradition that has grown over the years is to pray the rosary as a community in five different languages on the seminary’s patronal feast of the Immaculate Conception. Additionally, seminarians gather for Evening Prayer on Tuesdays in different language groups. American-born seminarians are urged to join in prayer in Spanish or Polish in order to develop the skills to be a leader of prayer in a language other than English.

Finally, seminarians are encouraged to live a life of self-sacrifice in imitation of the Lord. For many seminarians born in the United States, it is a great sacrifice to push themselves beyond the borders of their own culture. To assist them in this sacrifice, seminarians are assigned to field education sites that expand their cultural horizons. In addition, all Chicago seminarians and many seminarians from other dioceses are required to learn Spanish by participating in summer immersion programs in Bolivia and Mexico. Ultimately, forming habits of charity, prayer and sacrifice underlie the entire priestly formation process at Mundelein Seminary. All seminarians, including those born in America, are called to conversion of mind and heart so that they can come to know the great unity there is in the diversity of the seminary and the Church.

– Father Martin Barnum is the Director of Spiritual Life for Mundelein Seminary and a priest of the Archdiocese of Chicago.



“I have become all things to all people...for the sake of the Gospel, so that I may share in its blessings.”

(1 Cor. 9:22-23)

# FEATURE ARTICLE



## Cultural Immersion Programs

*The Privilege and the Challenge*

By Father Alberto Rojas

Mundelein Seminary is both privileged and challenged with the presence of a culturally rich and ethnically diverse student community. We are privileged because our diversity in the seminary community reflects the rich and equally privileged diversity of the whole church. At the same time, we face the same challenges the church faces in its diversity. With the rapidly increasing numbers of Catholics in need of pastors who are able to minister in their language – most specifically, in Spanish – we are challenged to help the seminarians to be prepared to meet the church’s present and future pastoral demands.

To meet this need for priests educated in other languages and cultures, seminarians are privileged to have many opportunities to experience another culture and learn another language through the many immersion programs offered through Mundelein Seminary.

The most popular immersion programs offered through Mundelein are the Spanish immersion programs in Mexico (in Morelia, Cuernavaca or Guadalajara). Students in this program receive one-on-one instruction in Spanish by language professionals while living with local families. In the family setting, seminarians have many opportunities to practice Spanish casually, enjoy homemade Mexican food and learn about the dynamics of family life and faith in Mexican society.

Another opportunity Mundelein seminarians have to learn about traditions from Latin America is the “Hispanic Summer Program.” In this program, seminarians spend two intensive weeks in study and fellowship with men and women, Catholic and non-Catholic, Hispanic and non-Hispanic, peers and professors. Here, they have opportunities to experience prayer with Christians of other traditions and participate in celebrations that enhance cultural awareness.

Given the fact that Chicago is home to the largest Polish community outside of Poland, Mundelein has provided seminarians who

wanted to study Polish with an immersion opportunity as well. Seminarians on the Polish track participate in the summer language and culture program run by Jagiellonian University, alma mater of Pope John Paul II, in the historic city of Kraków. Here, students of this program learn not only the Polish language, but also have many opportunities to learn about Polish history, literature, customs, music, art, and society.

Mundelein also provides the opportunity for seminarians to participate in immersion programs not related to language. Every year, the seminary sends a group to El Paso, Texas to experience the complex realities surrounding migration by living and working with people on the U.S./Mexico border. Seminarians listen to the stories of migrants as they help provide them with food and shelter.

On the same note, our students can experience an intensive week at the missions of the Appalachian Mountains in Kentucky. They become aware of the poverty and domestic problems many American families face, while helping with construction, cleaning and painting homes, as well as visiting families, shelters and rehabilitation centers.

Within the walls of Mundelein, seminarians have many “immersion” experiences in the various ethnic events celebrated in the community throughout the year. In addition



to the weekly celebration of the Mass in Spanish, the community celebrates feasts important to Hispanic Catholics, such as the Feast of Our Lady of Guadalupe, *El Señor de los Milagros* (a Peruvian feast based on a strong devotion to a miraculous image of Christ), *El Día de los Muertos* (a Latin American tradition of prayer for our beloved dead), *Posadas* (a Mexican tradition re-enacting Mary and Joseph’s search for lodging in Bethlehem), and *La Noche de Aguinaldos Colombianos* (a Colombian novena for Christmas). Seminarians throughout the year also join in celebrations of traditions from the Churches in Poland, Africa, and Asia.

As a community, Mundelein Seminary is challenged and privileged to be a place where people from many parts of the world come together to learn and worship God under the same roof and together partake of the Eucharist. After all, the incarnation of God is the greatest “immersion” experience in history. Having received Christ in the Eucharist, him who fully immersed himself in our world, we therefore go out to serve God’s people everywhere.

– Father Alberto Rojas, a priest of the Archdiocese of Chicago, is director of Hispanic ministry and associate dean of Formation at Mundelein Seminary.



“For my flesh is true food, and my blood is true drink.” (Jn 6:55)

# SPIRITUAL LIFE



## The 49th International Eucharistic Congress

*An Eyewitness Account*

By Father Jason Jalbert

Two years ago, when I first heard the Eucharistic Congress would be held in Quebec City, Bishop John McCormack (Manchester, New Hampshire) asked me to organize a trip for our diocese. After over a year of preparation, almost every parish in the diocese had plans to send representatives. New Hampshire sent 220 pilgrims, made up of priests, religious and lay people.

On our first day, Thursday, June 19, our daily Mass was at St. Jean Vanier church. While here, the pilgrims learned to chant the propers of the Mass that Father Douglas Martis, Director of the Liturgical Institute, had prepared for our group. They very much enjoyed the lesson in chant as many of them had never experienced chanting the parts of the Mass. For others it had been many years since they had experienced it. It was a beautiful way to help us enter into the mystery of the Eucharist. Several pilgrims stopped to tell me how much they enjoyed the sacred music at this Mass and throughout the week. On Thursday evening, we participated in the Eucharistic procession made up of 15,000 people processing through the streets of Quebec. As we walked with the Blessed Sacrament, the sheer numbers of processions drew people along the route out of their homes and onto their balconies and porches. Singing Eucharistic hymns, praying the rosary, and being a joyful witness to the Real Presence, many pilgrims and onlookers were visibly moved by the event.

On Friday, June 20, we went to the Cathedral of Notre Dame de Quebec, where Bishop McCormack presided at Morning Prayer and the chanting of the psalms (which were taken from the *Mundelein Psalter*). It was inspiring to see how easily the people were able to pick up the psalm tones. Listening to their voices echo off the centuries-old Cathedral walls was a truly amazing experience. Later that day, we joined 3000 pilgrims at the Basilica of St. Anne de Beaupre for an English Mass celebrated by Cardinal Rigali, Archbishop of Philadelphia. Our visit included a tour of the Basilica, famous for the many healings and miracles performed at the site. Going to St. Anne was special for the delegation from Manchester because we carried many intentions with us, praying for loved ones.

On Saturday, June 21, we began our day with Mass at the Ursuline convent where again we chanted the Mass. The people loved being in the beautiful, ornate chapel. The elaborate woodwork and murals reminded us of the heavenly Jerusalem, which made this the most memorable Mass of the week. We also celebrated the Sacrament of Penance with the faithful which was a moving and important part of the pilgrimage experience. That afternoon the pilgrims had the opportunity to spend time at the Eucharistic City and take part in workshops and events aimed at helping them grow in their knowledge and love of the true presence of the Lord in the Blessed Sacrament.

Sunday, after breakfast, June 22, we prepared to leave — we eagerly went to the Plains of Abraham, the site of a famous 18th century colonial battle for Quebec City and the site for the closing Mass of the Congress. The Liturgy was celebrated by Cardinal Tomko, the papal legate from Rome. An estimated 50,000 people were in attendance — nearly 500 priests and Bishops attended. This image of the Universal Church gathered in one place left our pilgrims in awe. What was amazing was that here we were celebrating the Eucharist, God's gift for the life of the world, with people from all over the world.

During Pope Benedict's homily, which was live via satellite, rain-drops began to fall. At the consecration, it began to pour. Though our clothing was soaked, our spirits were not dampened as the delegation from Manchester boarded the buses for the trip home.

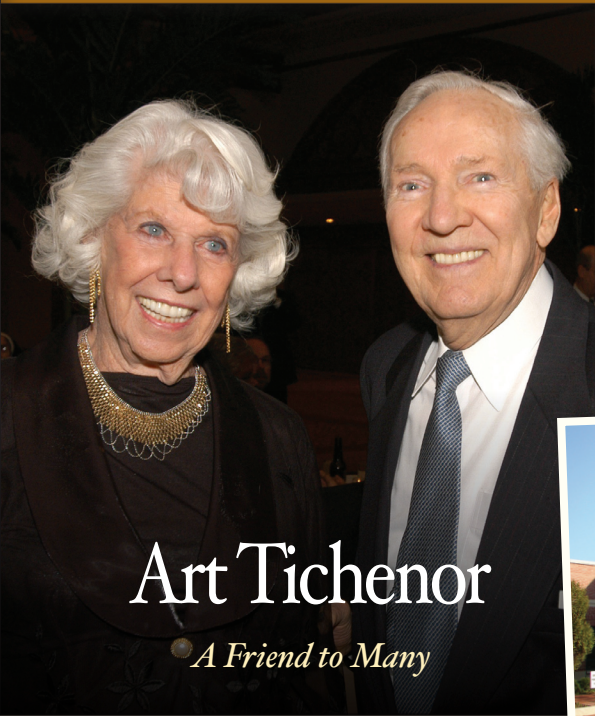
One of the most profound changes I noted was in the interior lives of the pilgrims. For many of the lay pilgrims it was a rare opportunity to spend four days focusing on their spiritual lives and their relationship with the Lord. Many people recognized the need to spend more time in prayer and with the Lord in Eucharistic adoration. It inspired pilgrims to spread the Eucharistic devotion they discovered, to take their experiences back to their home parishes, and to return excited about the Eucharist and the beautiful liturgy we all experienced.

— Father Jason Jalbert is the Vocations Director for the Diocese of Manchester, N.H., and is currently studying for his licentiate in Sacred Theology at The Liturgical Institute on the campus of the University of St. Mary of the Lake/Mundelein Seminary.



“God has guided me all the way!  
He has done everything.”

# MUNDELEIN PROFILE



**Art Tichenor**  
*A Friend to Many*

By Mark Teresi

In issue of The Bridge we'd like you to meet a gentleman who, with his late wife, Marge, has been a tremendous supporter of Mundelein Seminary over the years, as well as so many other missions and ministries of the Archdiocese of Chicago. He is truly a man who has put his faith into action: Mr. Art Tichenor.

Art Tichenor is 95 years young, and though he has been slowed down a bit by a recent fall, he continues to exhibit a fervor for the Church and especially its outreach to the poor and the homeless.

A native New Yorker, Art was originally a bandleader and saxophonist in the 30's. At that time he met his future wife, Marge McDermott, a dancer on Broadway during its golden era of the Rockettes and big-scale musicals.

No, they did not meet like the calculated plots of so many of these musicals. Rather, the bandleader became an industrial engineer via night school, while the dancer became a teacher of inner city school children in one of New York's toughest neighborhoods. They met at a political rally, and were married for over six decades until

Marge's death a few years ago. As a couple, they had two beautiful daughters. This young family took a risk and purchased the company California AmForge, which ultimately, because of Art's great management skills, made them very financially successful, allowing them to be extremely generous to many.

On their 60th wedding anniversary, they renewed their vows at Cardinal Mundelein's Villa Chapel with Vicar General Very Reverend John Canary, then the seminary's rector, and Father Scott Donahue, Superintendent and President of Mercy Home.



The Tichenors, for many years, underwrote the cost of our Evening of Tribute Dinner at the Sheraton Hotel as a special tribute to their dear friend, Cardinal George, who presents the Christo Gloria Award at this special seminary event each year.

Art has also supported John Paul II and St. Agnes of Bohemia grammar schools with scholarship funds for needy students. Of particular note are the Tichenor family's significant contributions to Mercy Home, underwriting the costs of the new Reverend James J. Close Residence for homeless boys, and a beautiful Eucharistic Adoration Chapel on the Mercy Home campus to be used by the Mercy Family and their neighbors in the West Loop area.

When asked recently why he has been so generous to so many, Art pointed up to the sky, smiled that satisfied smile, and said, "He has guided me all the way! He has done everything."

May God continue to bless Art with the joyful outlook he brings to each new day, and the enthusiasm to continue thinking of creative ways to serve the people of God.

May his dear Marge rest in the peace of Christ, and may both of them know that they remain in the thoughts and daily prayers of the seminary community.

— Mark Teresi is Vice President of Institutional Advancement at Mundelein Seminary.

## A Charitable Bequest May Be Your Answer So That Others May Serve

**Designating a portion of your estate to the University of St. Mary of the Lake / Mundelein Seminary will enable you to make a substantial gift to honor the many fine priests who have served you and your parish throughout your life. By doing this, you will leave a measure of the blessings God has bestowed upon you in your lifetime so that "others may serve." This level of giving will ensure that, throughout this new century, seminarians will acquire the skills to meet the challenges of the priesthood so that they may enthusiastically serve future generations of the faithful.**

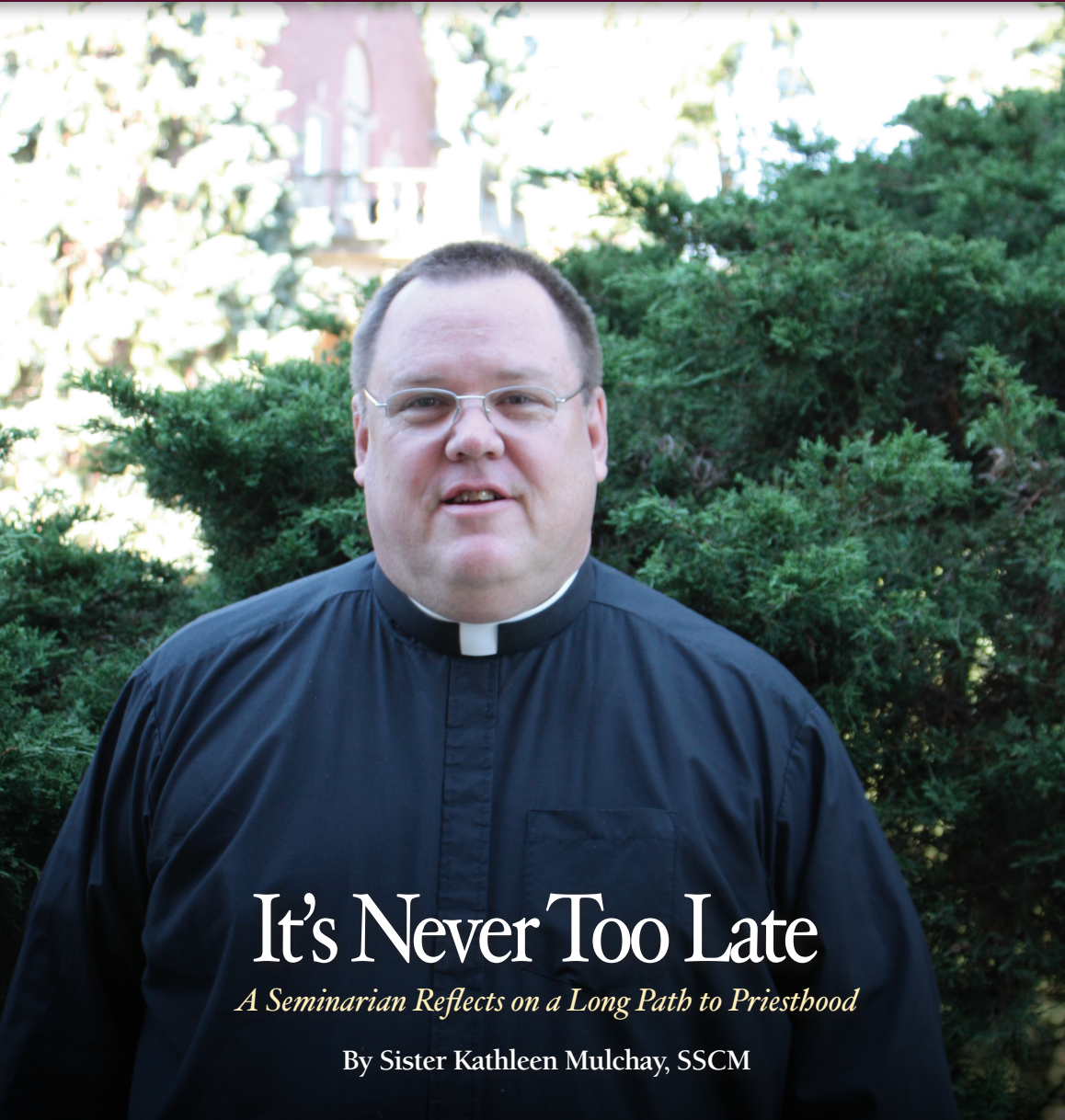
► **Gifts through wills are easy to arrange and may be changed at your direction.** When properly drafted by a qualified attorney, a will minimizes estate settlement costs and taxes, arranges for your property to be managed as you wish and provides for your friends, family, church and others you wish to remember.

► **If you are interested in learning more** about leaving a gift from your estate to Mundelein Seminary, please contact Mark J. Teresi at the University of St. Mary of the Lake / Mundelein Seminary Office of Institutional Advancement (847.970.4817) or mteresi@usml.edu.

► **If you already have named the University of St. Mary of the Lake / Mundelein Seminary as a beneficiary of your estate**, please let us know so that you can be appropriately thanked for this most generous commitment and become a member of our Legacy Society.



“I think that God chooses fruits from every season. Isn't it the diversity of the fruits and flowers in a garden that makes it so pleasant?” - St. Therese of Lisieux



## It's Never Too Late

*A Seminarian Reflects on a Long Path to Priesthood*

By Sister Kathleen Mulchay, SSCM

The freest day of my life was the day everything was packed up on the truck and I was leaving for the seminary. That freedom continues.” These words, spoken by Bob Rottgers, a fourth-year theologian at Mundelein Seminary and a transitional deacon for the Diocese of Covington, Kentucky, reveal a life-long faith journey of family, marriage, community and vocation to the priesthood.

### Family Influence

Bob's family formed his first community of faith and lived values. Lively memories of quality family time with his parents and brother included remodeling their home (built in 1906), camping, hunting and fishing. Family life taught him the important lessons of putting

others' needs before one's own, of being able to count on another's love and of being faithful in good times and bad. He grew up with the conviction that financial crises, illness, death and personal struggles strengthened, rather than destroyed, family life. His parents and grandparents gave witness to love that cherished the other by asking, “What can I do for them?” rather than “What is in it for me?” Bob watched and learned as his grandfather lovingly cared for his grandmother who

suffered from the complexities and heartache of Alzheimer's disease. The example of family love and self-sacrifice became guiding principles and sources of inspiration to him. Bob completed his degree and soon thereafter left his family home in Kentucky for an engineering position in Los Angeles.

### An Answered Prayer

Even before moving to Los Angeles, Bob's hope and prayer was to meet the right woman and to be able to recognize her when she came into his life. He was somewhat dismayed, though, at his resistance to self-revelation. He increasingly viewed situations requiring the sharing of his feelings as his worst nightmare. He had begun relationships while in Kentucky and panicked when he sensed a growing seriousness. Without trying to reflect on this, Bob ended each relationship and, as he put it, “ran like hell.”

Bob began working in Los Angeles in December 1984. It was in April 1985 that his future wife, Penny, began working in the accounting department. Reticence left him when he met this refreshing, attractive southern girl from Daytona Beach, Florida. He was relieved and delighted when she took the initiative to ask him out for an evening at a country dance bar. They had everything in common: likes, dislikes, fishing, country music, and outdoor activities. She told him of the fatal car accident that killed her father, the childhood abuse by her step-father and the suicide of her mother. She revealed that at the age of 14 she joined



her sister in taking drugs. Despite Penny's revelations, Bob did not foresee the repercussions of these experiences on Penny's personal life and on their eventual marriage. Without marriage preparation sessions or counseling that might have brought these issues to light, they married within 10 weeks of meeting. Bob and Penny agreed that they were an answered prayer for one another. He had been praying for the right woman to enter his life, and she had been praying for someone to love her and to rescue her from the trauma of her childhood. Bob felt needed and wanted and Penny found in him the love and care for which she was longing.

## Marriage

Within the first year of marriage, Penny and Bob were told by a doctor that they would probably not be able to have children. Penny had endured tubular pregnancies in her previous marriage. She had one son, Richard, who was living with his father. The Sunday following this appointment, they prayed for a child before leaving the church. Within a half an hour, Penny's former husband called asking if her ten-year-old son, Richard, could spend three weeks with them during the summer. This visit turned out so favorably that, by mutual agreement of all parties, custody of Richard was obtained and the three became family.

Penny was coping with severe and chronic pain, with accompanying depression, resulting from a narrowing of her spinal canal in the neck area. The condition was complicated by arthritis and fibromyalgia. In an attempt to find relief for her, Bob searched for a doctor who would accurately diagnose and effectively treat her conditions. As it turned out, she was referred to multiple doctors, each in their specialty, and each prescribing drugs. Penny soon became addicted to illegal drugs and, securing finances and household items to sell, would go on "drug runs" of cocaine and crack for four or five days at a time. Repeated drug use ended in multiple rehab programs. Finally, one doctor from the rehab facility became her central point of contact and all other prescribing doctors went through him so as to stop the abuse of medications. The shooting pain never really

stopped and Penny attempted suicide by cocaine overdose several times. A tragic cycle of "drug runs," overdose, rehab, infidelity and promises to begin again created the everyday trauma of family life. Bob and Penny were married for 15 years when Penny died on July 13, 2001, at the age of 43, from the effects of drug addiction.

## The Catholic Community

At one point, after Penny was released from a hospital, Bob and Penny searched for a church that would offer them spiritual strength and support. After about nine months of searching, Penny expressed the desire to seek an annulment from her first marriage and return to the Catholic faith of her childhood. Bob's father is Catholic and his mother is Episcopalian. His parents' marriage was validated in the Catholic Church at the time of their 25th wedding anniversary. Bob was skeptical about the Catholic Church, but asked to accompany Penny to the meeting she had scheduled with the priest. All went well and the process for the annulment of Penny's first marriage was begun. Bob asked a few questions about faith to the priest who recommended that the two go across the hall to the first RCIA meeting of the year. Bob recounts, "I went across the hall and started my love affair with the Catholic Church." It was within the Catholic community of St. Oliver Plunkett in Snellville, Georgia, that Bob found the foundation of his strength throughout the difficult times he would face. He was supported in faithfully fulfilling his vows to Penny and never again felt alone, but rather that the two were on a journey together with an entire faith community. The priests assured him that they were only a phone call away. The sacramental life, the kindness and care of the priests and parishioners brought courage and peace.

## Vocation to Priesthood

A month after Penny's death, Bob read an announcement in the parish bulletin inviting men discerning priesthood to dinner and a meeting. The invitation attracted him and he attended. Bob decided, however, to return to his home town in Kentucky and

to contact the vocation director of the Diocese of Covington. The vocation director encouraged Bob and facilitated the discernment for priesthood. It is now eight years since that initial meeting. The example of the priests in Georgia, his brother who is an Episcopalian priest, the parish faith community and the charismatic prayer groups in which he participated, all led Bob to clarity and confidence about his call to priesthood. The years in seminary have offered him time and space for reflection on how God has been active in his life. Bob speaks of the priesthood as his second marriage, to which he will give his entire self. He'll be there for good times and bad times, in sickness and health. He believes that God has led him down difficult roads so that he will better understand the goodness and mercy of God and be trustworthy in proclaiming the Gospel and administering the sacraments. His love for people fuels his eagerness to serve wherever the bishop may send him. Regardless of the milieu, country, city or suburbs, he is ready to assume the office and ministry of priesthood.

## My Life Is an Open Book

Bob begins and concludes the account of his life story with the words, "My life is an open book." He is in the process of writing his story in a small book entitled *A Penny's Worth of Thoughts*. The book is Bob's love story. It is the story of a man who was inspired to love his wife to the end. It is a book of hope and a witness and guide for all who are coping with addiction, either in one's own life or in the life of a loved one.

Bob is a living witness that it's never too late to respond to the vocational call to priesthood. His vocation to marriage concluded in faithfulness to vows he had taken, for better or worse, in sickness and in health, till death did them part. Now, following five years of seminary formation, Bob is focused "on being the best priest that God wants me to be and that the people deserve. They deserve my best."

— Sister Kathleen Mulchay, SSCM is a member of Servants of the Holy Heart of Mary, and is director of First-year Field Education and the Third-year Pilgrimage quarter.



# Rich Diversity Among the Seminarians at Mundelein

By Thomas Dougherty

It is a pleasant surprise to see the wonderful array of cultures represented among those called to the priesthood in the U.S. and throughout the world. Here at Mundelein Seminary, the call has reached men from 15 distinct nations and 36 dioceses. Each seminarian brings unique gifts and talents ready to be nurtured and harvested for God's work. The joys and challenges of building bridges of mutual respect and understanding among people of different backgrounds is an integral part of the ethos at Mundelein Seminary.

In order to share the story of adaptation and intercultural learning that takes place here, we will focus on the experience of **Sergio Mena** from Mexico, a third-year theologian who is studying for the Archdiocese of Chicago. Also discussing Sergio's acculturation and language learning process is his friend **Seth Brown**, a pre-theologian who is studying for the Diocese of Springfield, Illinois. These interviews were conducted on Sept. 17, 2008 at Mundelein Seminary by **Thomas Dougherty**, Director of the ESL Department.

I = Interviewer S= Sergio Mena SB= Seth Brown

**I: Sergio, what attracted you to enroll at the University of St. Mary of the Lake/Mundelein Seminary?**

**S:** I chose this wonderful seminary because it is one of the biggest in the United States and it has students from many dioceses and many countries. The ambiance here is interesting and I have the opportunity to share my faith, culture, thoughts and beliefs with others. Mundelein Seminary is a special place in both the church and in the United States.

**I: How were you welcomed and guided during your first year of studies?**

**S:** In the beginning it was difficult, and during my first two weeks I felt lonely at times. After three weeks, everything changed. I met Seth Brown, a seminarian from Springfield, Illinois. He shared with me his friendship and helped me a lot. I also felt welcomed by my cam mates, even though I was the only one from Mexico in that group.



**I: What barriers did you have to overcome regarding language and customs in the U.S. while living at Mundelein Seminary?**

**S:** The first barrier I would say was language. It was my first time outside of my country and it was kind of difficult to leave my home and my language and go into a new culture and a new country. It is more challenging to do that without knowing the language well. Culturally, I remember the celebration of Halloween. It was different for me because in Mexico we don't observe Halloween. We have the "Day of the Dead" (Note: Mexico celebrates Día de Los Muertos annually on Nov. 2). It is a different perspective, but I found it interesting.

Another cultural barrier that I found here was hearing the Mass and homily in English. It was hard for me because I didn't understand very well at first. After a few months, I began to recognize more as my mind and ears became accustomed to the sounds of English. That was a nice feeling.

**I: How have the various programs at the seminary (academic, formative, spiritual) helped you in adapting to the environment here?**

**S:** First of all, the Hispanic community here is very helpful for Latin American seminarians. We have a community liturgy every



Thursday and evening prayers on Tuesdays in Spanish. It is wonderful to have American, African, Latino and other seminarians come and share in prayer with us. What's more, Mundelein Seminary has a very good program for human formation. It is very important.

Academically, the ESL program is quite good. They have very qualified teachers who helped me a lot with my English. (Note: The ESL instructors are Sara Knizhnik and Kimberly Lengyel). Also in this area, my friend and mentor, Seth Brown, spent regular time speaking with me and explaining some writing techniques in English, which were helpful.

In my spiritual experience, I have felt that I am part of the one Catholic Church. Now, I understand the universality of the Catholic Church. Seeing the faith of other people and how they live it has helped me to grow in my own spiritual life.

**I: Sergio and Seth, what do you think of multiculturalism?**

**S:** I would say that it is a very good opportunity to share your faith and your personality with others. In the past, I didn't think I would ever meet such wonderful people like Americans, Africans, Asians, etc. Everyone has a different perspective on life and different ways to live their faith. Mundelein Seminary is one body, but it's fascinating to see the colors and customs of people from different parts of the world.

**SB:** I just want to echo what Sergio said about the catholicity of the seminary. Especially for me, coming from central Illinois where most people are of European descent and look like me, it is different here. Here, we see the world in a microcosm. We see people from different countries on retreat or studying for the priesthood who are here for the same reason, to bring Jesus Christ to others. This forms a bond between us no matter where one is from. Of course, there are always misunderstandings, but we know that they aren't intentional and once explained, there is no problem.

The main thing for me is that Sergio and others like him enrich my life and bring so much joy and friendship to my experience here. I know that with Sergio I have a friend for life.

**I: Sergio and Seth, what advice would you give to international students preparing to enter Mundelein Seminary?**

**S:** Based on my own experience, I would say that international students have to learn the language. Never give up and don't be afraid, because as international students we sometimes feel that something we are saying is wrong or is misunderstood, but it is part of our acculturation here in another country. Especially here in the United States, you have to experience all these things because it will help you in your future ministry to understand other people.

We have wonderful opportunities to grow at Mundelein Seminary, so I encourage everyone to participate in the different programs offered to us. In addition, you can find many guys who are willing to help you.

**SB:** Finding someone to help you is important, but also engage in the spirituality of the seminary. Don't focus on the language to the exclusion of other aspects. Don't forget your commitment to Christ which brought you here. There are many opportunities to learn and grow with your fellow seminarians.

**I: Seth, do you have any advice for native-born seminarians about appreciating the cultural diversity here at Mundelein Seminary?**

**SB:** For the American students, just be willing to go to the various events that other people hold as important, whether it is the "Day of the Dead" or whatever kind of prayer that is offered. Offer to help someone whom you see is struggling. That would show real interest in furthering the mission of the church.

As we can see from the experience of these young men preparing for the priesthood, studying and praying together as a community of believers from various ethnicities helps each one share the wealth of his own faith and culture while reaping the insights of those friends and classmates from other cultures. A common bond is formed among the seminarians, and the barriers to communication are overcome together. With helping hands and guidance from the faculty, staff, benefactors and diocesan sponsors, the burden of crossing into another culture is lightened and becomes a source of joy as opposed to one of tribulation.

In appreciation of this gift, it is good to recognize that the diversity among us is something to be celebrated and esteemed. As Cardinal Avery Dulles reminds us, "To be qualitatively Catholic the church must be receptive to the sound achievements of every race and culture" (*The Reshaping of Catholicism: Current Challenges in the Theology of the Church*).

— Thomas Dougherty is the director of the ESL department at the University of St. Mary of the Lake/Mundelein Seminary.



“All nations shall stream toward it; many peoples shall come and say: ‘Come, let us climb the LORD’S mountain, to the house of the God of Jacob, that he may instruct us in his ways, and we may walk in his paths.’” (Isaiah 2:2-3)



*Meeting with Archbishop Sabbah*



*Altar of the Annunciation, Nazareth*



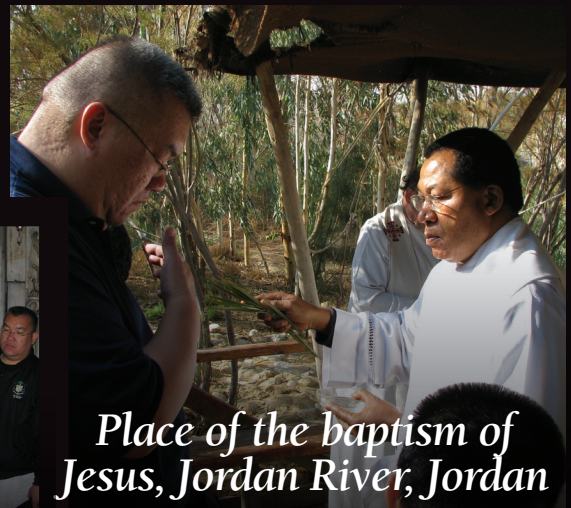
*Playing for children at an orphanage in Bethlehem*



*Mass at the tomb of Jesus, Jerusalem*

# Images of the Pilgrimage Quarter

By Deacon Ken Halbur



*Place of the baptism of Jesus, Jordan River, Jordan*



# PHOTO ESSAY



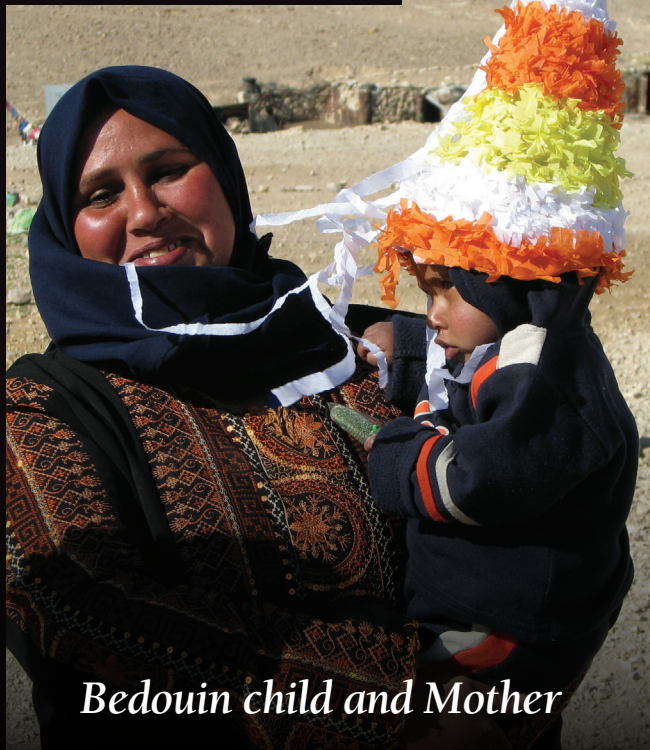
*Seminarians with Bedouin Children*



*Place of the birth of Christ*



*Mundelein Group at Petra Jordan*



*Bedouin child and Mother*



*Overlooking Masada, Israel*



*Seminarians with a Palestinian group*



## 2008 Cardinal Bernardin "In Service of One Another" Award Deacon Robert E. Ryan, Sr.

The 17th Annual Golf Outing and Dinner was held at Pine Meadow Golf Course and the University of St. Mary of the Lake/Mundelein Seminary on Sept. 18. We welcomed 103 golfers and 230 dinner guests.

This year, we were proud to honor Deacon Robert E. Ryan, Sr. with the Joseph Cardinal Bernardin "In Service of One Another – Catholic Humanitarian" Award.

Ryan, Sr. was ordained a deacon in 1985 and has served in that capacity for the last 23 years on the staff of St. Juliana's Parish.

Ryan was Executive Director of the Plumbing Council of Chicagoland from Jan. 1, 1992, until his retirement in 2007. He has been a radio announcer, Shannon Rover drum sergeant, coordinator and master of ceremonies at Misericordia Home Family Fest, St. Patrick's Parade master of ceremonies, a journeyman plumber, union leader, advocate for the consumer and a singer of Irish ballads.

He and his wife, Peggy, are proud parents of three children and seven grandchildren. All of the Ryans have been active in the faith-life of St. Juliana Parish and their community.

This year, more than \$100,000 was raised for the seminary's English as a Second Language Program Endowment Fund and other seminary programs.

The University of St. Mary of the Lake/Mundelein Seminary was proud to honor Deacon Robert E. Ryan.

Please mark your calendar for next year's Golf Outing and Dinner on Sept. 19, 2009.

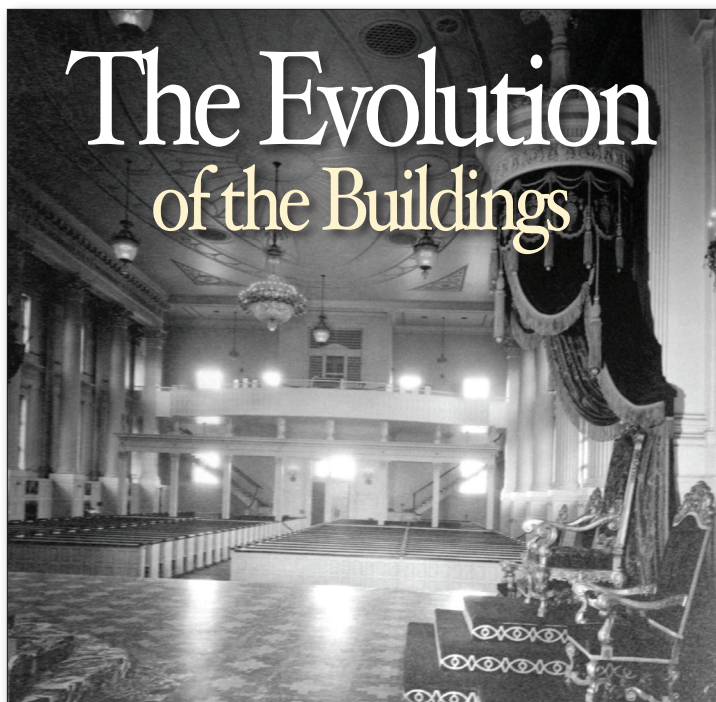
– Mary Lou Diebold is the Coordinator for Special Events in the Office of Institutional Advancement at the University of St. Mary of the Lake/Mundelein Seminary.





“Leaving or staying, wherever or however things may come to pass, I will neither forget nor neglect you ... because truly I desire your good forever.” — Saint John of the Cross

# FEATURE



## The Evolution of the Buildings

By Stanley Rys

Mundelein Seminary was designed by architect Joseph W. McCarthy in close collaboration with George Cardinal Mundelein. In fact, each drawing bears the approval signature “George W. Mundelein, Archbishop.” After hundreds of hours of discussion regarding the physical needs to support the seminary’s mission, it was determined that seventeen buildings housing 510,000 square feet of space were required. These buildings included six support buildings, four residences, three academic buildings, two recreational buildings, one administrative building and one parish-sized chapel. A residence for the Cardinal was also built. The campus grounds included over a thousand acres and a hundred-acre lake, a nine and an eighteen-hole golf course, five bridges, and a mall and tomb. Most buildings were served by a utility tunnel that ultimately connected them to the powerhouse where steam and electricity for the seminary were generated. With its own rail spur, the powerhouse received train carloads of coal to fire the boilers. The coal was eventually replaced first by fuel oil and finally by natural gas.

The seminary opened in 1921 while still under construction. No major changes were made to the original design and layout—no

building construction, additions, or demolition—until 2003 when the McEssy Theological Resource Center was built to provide additional library space. Numerous subtle changes, however, have occurred over the years—some mandated by law, some required due to mission changes or technological improvements, some for economic reasons, and others resulted from acts of God.

Approximately fifty years ago, several tragic fires in Chicago led to new laws that required changes to new and existing buildings that would help occupants survive a blaze. The interiors of the seminary residences were modified to comply with these laws as follows: stairways were enclosed, new fire-safe stairs were added, corridors were isolated and transom windows over doors were sealed. Eventually came the addition of fire alarms, fire extinguishers and smoke detectors, and we are now working on meeting a 2013 deadline to install sprinkler systems.

In 1984, due to energy cost increases and high boiler replacement costs, the large boilers located in the powerhouse were shut down and replaced by small boilers which were installed in the basements of most buildings. Chimneys then had to be added to the buildings with their locations dictated by the placement of the new boilers. The bricks used were carefully selected to match the adjacent walls, making these chimneys barely noticeable. The large water tanks that sat atop the powerhouse were removed, as were the rail tracks which came into the campus for coal delivery.

With its granite stairs, terraced topography, and multi-story buildings, the Mundelein Seminary campus presented a significant challenge to visitors who were physically impaired. Over time, ramps have been added, stairs were removed, railings were installed and elevators were installed or improved. While there is still much work to be done, more than 50% of the campus is now accessible. Today, accessibility is a major part of the design process resulting in buildings that are fully accessible yet architecturally interesting. It is difficult to retrofit an existing building and retain the campus’ original look, but ramps can be added in ways which are minimally invasive and blend with the existing architecture.

When completed, all of the seminary buildings had black slate roofs. As these roofs deteriorated, they were covered with common asphalt shingles due to budget constraints. As these shingled roofs failed, the slate roofs have been restored. Only two buildings are waiting for their new slate roofs. In the long run, the 75 to 100-year lifespan of these roofs will prove to be the more economical alternative.

Though they were built to the highest standards, the brick walls of our buildings have also deteriorated. As necessary tuck pointing was done, some interesting architectural elements were eliminated for economic reasons. Many of the university’s buildings once showed gabled ends that appeared like the chimneyed sides of colonial buildings. Once removed, these features, unfortunately, cannot be easily restored. The auditorium and gym still have these gabled ends on the walls facing Principal Avenue. Similarly, the original pergolas (trellis-like structures that created cloisters or courtyards on the north and south sides of the Main Chapel) deteriorated and were removed. The pergola concept was reintroduced on the north side of the Chapel



when the McEssy Theological Resource Center was built.

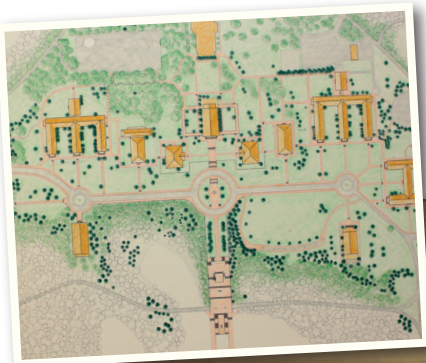
The interior of the main chapel has also evolved. As a result of the liturgical reforms following the Second Vatican Council, the high altar was relocated and the highly ornate cathedra with its canopy was removed. The restoration of the interior of the main chapel in 1997 included the installation of exterior and interior handicapped ramps, as well as the addition of a restroom in the rear of the church. A state-of-the-art sound system and air conditioning were added at this time. Great efforts were made to hide these improvements or design them in an architecturally compatible way.

After 75 years of use and tough Chicago weather, the bridges circling the lake began to fail. These brick and limestone structures deteriorated due to road salt and countless winter “freeze/thaw cycles.” After a piece of the St. George Bridge fell into the lake and was closed, Cardinal Bernardin released funds and instructed us to “build the best bridge you can.” The funds were sufficient to build a strong serviceable bridge, but without any architectural frills. This bridge was completed in 1995, but the

remaining four bridges continued to deteriorate consuming scarce seminary resources. At a Board of Advisors meeting, the newly installed Archbishop, Francis George, commented that he was the only archbishop in the world who had a line item in his budget for bridge repair. Eventually, funds were made available to design and build the remaining four bridges. Since replication of the original brick and stone bridges was not financially possible, creative design alternatives were used to simulate the look of the original bridges resulting in safer, stronger bridges. As an added feature, the original light fixtures, missing from the bridges for many years, were duplicated and installed.

If we could tour campus with Cardinal Mundelein today, what would he say? I think he would be pleased to find a campus not terribly different than the one he last saw in 1939. He certainly would notice significant changes in the landscaping—less formal gardens (fewer employees), larger bushes and trees and the absence of the elm trees from principle Avenue (Dutch Elm Disease). In general, I think he would be proud of what he built, what it has evolved into and how well it has withstood the test of time.

— Stanley Rys is the Vice President for facilities at the University of St. Mary of the Lake/ Mundelein Seminary







Left to Right: John Whitlock ('13), Deacon Ken Halbur ('09), Louis Krupp ('13), Matthew Dalrymple ('14), Michael Livingston ('11), Deacon Greg Michaud ('09), Deacon Alejandro Flores ('09), Andrew Liaugminas ('10), Shawn Gould ('10), Daniel Oudenhoven ('12), Deacon Bob Rottgers ('09), Brendan Guilfoil ('12), Kevin McCray ('13), Juan Teran-Sanchez ('11), Jay Atherton ('11), Robert Letona ('09), Marcel Portelli ('11), Not Pictured: Father Patrick O'Malley, Gregory Wellnitz and Steven Thompson.

## From the Editors' Desk

By Jay Atherton and Andrew Liaugminas

You have read stories of seminarians from America and from nations afar preparing for priestly ministry together here at Mundelein Seminary. You have learned about the earlier days of our community, and how Mundelein's vision has developed over the years. We have been struck by how constant the pastoral mission Cardinal Mundelein envisioned has been over these decades – and how true it is even today.

In fact, it may be more relevant today than in Cardinal Mundelein's era. He envisioned a seminary that would bind all his seminarians together, regardless of their cultural origins, in one place with one common goal. Living, studying, and praying together over the years at the seminary would, he hoped, create a more unified presbyterate. After their years here at Mundelein, those priests would be thoroughly American in culture, but Roman in their Catholic faith. The diversity of backgrounds would always remain, Mundelein realized, but it would now be harmonized under a greater unity.

We are the heirs of that vision. To Cardinal Mundelein, we are the "generations yet to come" and "peoples yet unborn" (Ps. 22:30-1). More today than in Mundelein's era, men arriving here can claim a distinct American culture. More today than when this seminary began, seminarians from abroad can learn about the "American" experience of Catholicism. This is an ongoing

tribute to a cardinal who hoped for this very reality.

Putting this issue together has given us a fresh appreciation for this American Catholic culture we often take for granted. It has also given us a deeper appreciation of our brothers from other countries who struggle daily to learn our language and culture, so they can take their place with us as missionaries to the Catholic Church in this land. And being together in this seminary, we all learn from each other about the American culture and Catholic faith we share – transcending our individual backgrounds.

Certainly, our diversity of backgrounds remains. Yet, with a clearer vision today about what the church in America looks like, we can enjoy an even greater unity here in preparing for the mission that awaits us.

– Jay Atherton is a second-year theologian from the Diocese of Albany, N.Y. and Andrew Liaugminas is a third-year theologian from the Archdiocese of Chicago.





## UNIVERSITY OF ST. MARY OF THE LAKE/MUNDELEIN SEMINARY

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