



THE BRIDGE



The Dioceses
at Mundelein

“Now I know why I’m here. Not for a closer look at the moon, but to look back at our home, the Earth.” -Astronaut Alfred Worden

A view from The Bridge

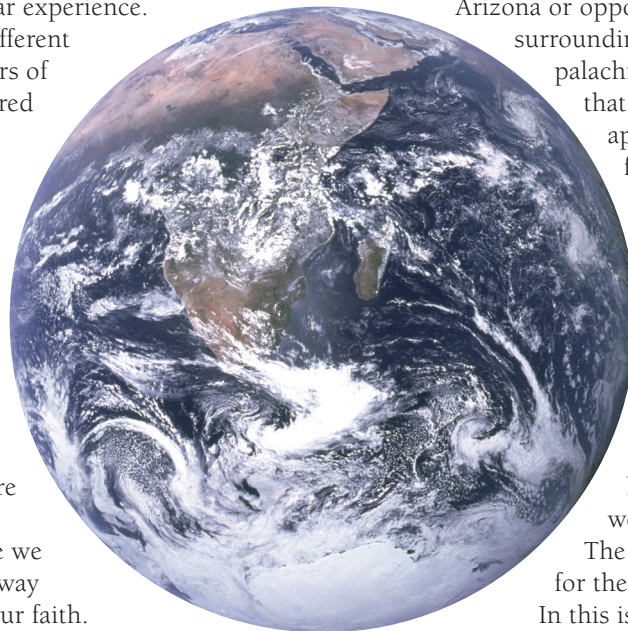
By Rev. Msgr. Dennis Lyle

Recently, I was looking through a book entitled *The Home Planet*. It contains wonderful pictures of our planet as seen from space by the astronauts and cosmonauts who were privileged to travel on missions to the moon, or aboard the space shuttle or work in the international space station. But more fascinating than the pictures are the reflections by these men and women who have seen our world from a perspective most of us will not experience. In their reflections they share with the reader insights gained by travelling into space and looking back on the earth.

American astronaut Alfred Worden was a member of the crew for Apollo 15 and reflected on his mission in this way: “Now I know why I’m here. Not for a closer look at the moon, but to look back at our home, the Earth.” Many other astronauts expressed a similar experience. Although they came from many different countries, once in space the borders of countries and continents disappeared and they saw the Earth as the one home for all of us. One of the most honest descriptions of this experience was written by Sultan Bin Salman al-Saud, who was a Saudi Arabian astronaut aboard a 1985 flight of the space shuttle Discovery. He wrote, “The first day or so we all pointed to our countries. The third and fourth day we were pointing to our continents. By the fifth day we were aware of only one earth.”

Where we come from and where we go shapes our perception and the way we understand things, including our faith. Mundelein Seminary has been for the last 20 years a national and international seminary. The seminary community brings together men from different geographical areas, cultural traditions and linguistic practices. And yet, we all profess the same faith, belong to the same church and are studying for the same vocation.

Each seminarian arrives with an understanding of the church as experienced in his home diocese. He knows the pastoral challenges and needs of that local church. However, through conversations and interactions with others, the world



of faith grows for the seminarian as he discovers the popular devotions, liturgical practices and pastoral needs of the different diocese represented at the seminary. Also, through pastoral immersion programs in Africa, or Native American lands in Arizona or opportunities to work with the poor in the surrounding areas or constructing houses in Appalachia, the result is no less dramatic than that of the astronauts who gain a deeper appreciation of the earth as they travel farther away from it. The seminarians, faculty and staff are blessed by the diversity of the 29 dioceses represented at Mundelein Seminary. The interaction with others reveals different ecclesial realities. In the end, however, we are all united by the faith we share. It is my hope that as a seminarian makes his way through formation for priesthood he comes to know more about his home diocese as well as those of his brother seminarians. The experience literally opens new worlds for them.

In this issue of *The Bridge*, we invited seminarians to write about their home dioceses. You will quickly discover the diversity of these places and the pastoral realities each diocese faces, but hopefully you will recognize the one faith that unites us. Perhaps like Sultan Bin Salam al-Saud we will move from seeing our own diocese, to our national regions, to the One, Holy, Catholic and Apostolic church that brings us together. Gratefully, we do not have to travel into space in order to gain this perspective. I believe that, by reading about the dioceses in this issue, your vision of the faith and the church will become more universal.



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On the cover: Bishop Richard Stika of Knoxville, TN and the Mundelein men receiving the Ministry of Acolyte in the Chapel of the Immaculate Conception at Mundelein Seminary on February 9, 2011.



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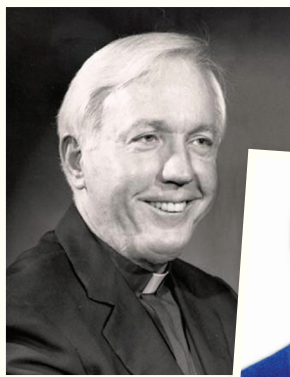
Lakers attend volleyball and soccer tournaments

The Mundelein Lakers volleyball and soccer teams travelled to Conception Seminary in Missouri in mid-October to participate in their annual tournaments. Both of our volleyball and soccer team took first honors. It was a weekend of fun and fellowship with fellow seminarians.



Knights of Columbus Dinner

The councils from the State of Illinois hosted a dinner at the seminary in mid-October for Illinois seminarians. The Knights of Columbus have been strong supporters of the seminarians at Mundelein for many years. Their prayers and financial support of the seminarians are greatly appreciated. It was a wonderful opportunity to spend time with Knights and their wives while enjoying a nice dinner. We are especially grateful to Mr. Ron Ziemba who has coordinated this event for many years.



Mundelein Seminary Bowling Nights

The scoreboards were flashing “Strike” and “Spare” nonstop as the pins and critiques were flying at the annual Mundelein Seminary Bowling Night. Sponsored by cam 2-Boulevard on Friday, December 3, it was an enjoyable way to start the winter quarter. Everyone was comparing bowling styles (or lack of it) — but the totals spoke for themselves. The campus bookstore added to the fun and competition with their donation of books and apparel, which were given away as prizes. The winning team, the “Kansas City All Stars,” had the best team average of 144.5 and will be recipients to a pizza party with the rector. The team consisted of Jeff Lamott, David Pratt, Daniel Stover and Adam Wilczak. Other winners were: top average to Jeff Lamott (174.5); top score of 184 to Michael Sweeney; and the best faculty score of 131.5 by Father Kevin Feeney.

Changes to Faculty and New Members to the University Community

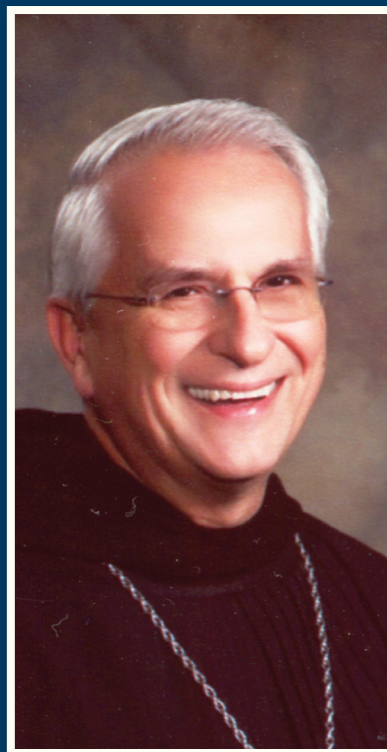
There have been some changes to the faculty over the summer months. Father Alberto Rojas was assigned as pastor of Good Shepherd parish in Chicago. In addition, Father John Dillon, S.J., has retired and is living at a Jesuit facility in Michigan. Please keep them in your prayers as they start new chapters in their lives. In addition we have four new additions to our campus.

Father Vincent Bataille, O. S. B., M.A., M.Ed., has joined us as a spiritual director and confessor. Father Vincent just finished his term as the fourth Abbot of Marmion Abbey, after 18 years (1991-2010). He celebrated his golden jubilee of monastic profession in August of 2009 and celebrated his 45th anniversary of his ordination to the priesthood last June.

Sister Sara Butler, M.S.B.T., joins the faculty as holder of the Chester and Margaret Paluch Chair of Theology for the 2010-2011 and 2011-2012 academic years. Previously, Sister Sara taught at Mundelein Seminary from 1989-2003 and since then has taught dogmatic theology at St. Joseph's Seminary in New York.

Father Ron Hicks, D.Min., joins the faculty as associate dean of formation and director of Hispanic Ministry and Culture and Language Programs. Since July 2005 Father Hicks was regional director of “Nuestros Pequeños Hermanos” (NPH) Central America. The organization cares for over 3,500 orphaned and abandoned children in nine countries.

Father James Presta, M.Div., S.T.L., S.T.D., joins the faculty as assistant professor in the Department of Systematic Theology and associate dean of formation. He is the former rector of Saint Joseph College Seminary (1996-2010). Until December, Father Presta was on sabbatical, spending time at the Pontifical North American College in Rome.



Seminary Choirs release second CD

Ms. Linda M. Cerebona, director of music for Mundelein Seminary/ The Liturgical Institute, recently produced the university's second CD: "Venite Adoremus Dominum" ("Come Let Us Adore the Lord") Christmas 2010. This 25-track CD includes various choral and instrumental music of Advent through Epiphany season. Over 90 seminarians participated in this project, which includes musical selections from the United States, Latin America, Asia, Europe and Africa. Over 5,500 copies were mailed to all the American bishops, donors and Mundelein alumni. Copies were also made available in the parishes of many of the seminarians around the world. This recording was funded through the generosity of Mrs. Tina Lavezzorio and other donors and benefactors of the seminary. It was recorded in the Cardinal Mundelein Auditorium on October 23-24, 2010. Copies are

available by visiting the university website, www.usml.edu.

The Sounds of Christmas at Mundelein

The annual Christmas Concert took place on Sunday, December 5th in the Chapel of the Immaculate Conception at Mundelein Seminary. Over 800 guests attended this joyous occasion of sacred music and popular Christmas carols. Mr. Rich Daniels and his City Lights Orchestra of 45 musicians performed many crowd favorites. Members from the various seminary choirs also sang selections and participated in the audience sing-a-long. In addition, the talents of Mr. Mark Teresi, vice-president for Institutional Advancement, were showcased in a few vocal solo selections. It was a wonderful way to prepare for the celebration of Christmas.

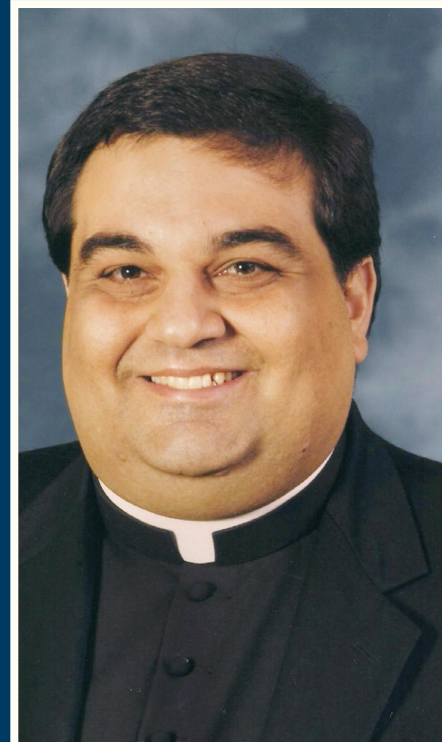
Correction

In the Summer 2010 issue, we errone-



ously identified Pope John Paul II as the initiator of the Second Vatican Council. The Council was actually called by Pope John XXIII. *The Bridge* regrets the error.

— Kevin McCray is a second year theologian for the Archdiocese of Chicago.



HAPPENINGS & UPCOMING EVENTS

As we begin a new calendar year and move into the ordinary time after the Advent and Christmas seasons, we look forward to the changes and opportunities this will present to us. Following are the many activities that will challenge and fulfill us, physically, mentally and spiritually to keep us growing in our vocations to the priesthood.

JANUARY 26: PALUCH LECTURE

Our new holder of the Chester and Margaret Paluch Chair of Theology, Sister Sara Butler, gave the second of three lectures that are held throughout the year. Sister Sara is a member of the Missionary Servants of the Most Blessed Trinity. For the past 20 years, Sister Sara has been a seminary professor of dogmatic theology at St. Joseph's Seminary in New York (2003-2010) and Mundelein Seminary (1989-2003). In addition, she is a member on the International Theological Commission since 2004 and has served on various committees in dialogue with the Anglican and Baptist faith traditions. In 2009, Sister Sara received the Cardinal Wright Award for outstanding scholarly service to the Church. A prolific author, Sister Sara recently published "The Catholic Priesthood and Women: A Guide to the Teaching of the Church" (Chicago: Hillenbrand 2007).

FEBRUARY 4: CASINO NIGHT

It was a night of competition, camaraderie and fundraising at our annual Casino Night. The seminarians and faculty had the opportunity to win prizes and show off their gambling skills while the faculty battled for the championship title in a Wii boxing tournament. Luckily no blood was shed, and funds raised help in the support and education of children in El Salvador. It was a wonderful opportunity for the community to come together, socialize and let off steam before class final examinations in mid-February.

FEBRUARY 25: SECOND-YEAR THEOLOGIAN'S BEGIN PASTORAL INTERNSHIPS

Most second-year theologians will be back in their diocese and living at a parish as part of their internship assignment, which will last

from three to six months, depending on diocesan requirements. For many theologians, this will be their first exposure of living and working in a parish setting. They will be mentored by the pastor, attend parish meetings, and will help out with various ministries located in the church, the school or in the larger community.

MARCH 24-25: MEYER LECTURE

The annual Albert Cardinal Meyer Lecture will be presented by the Most Reverend Felix Machado, D.D., Ph.D, who is the bishop of Vasai, India. He has studied in France and attended Fordham University. His expertise on Hinduism and other Asian religions has allowed him to serve on the Pontifical Council for Interreligious Dialogue. Archbishop Machado had the unique opportunity to study the Vatican Constitution Lumen Gentium under one of its most important influencers and drafters on the writings, Yves Cardinal Congars.

APRIL 8-10:

EXPLORING PRIESTHOOD WEEKEND

This is the third of our annual discernment weekends, taking place in the spring quarter. Visitors will receive tours of the campus, hear vocation talks and experience the rhythm and flow of the life of a seminarian.

MAY 7: CONVOCATION & FOURTH-YEAR PARENT'S DAY

► This event awards the fourth-year men with their educational degrees and allows them to spend time with their families, who have given them love, prayers and support as they approach ordination to the priesthood.

MAY 13: 25TH ANNIVERSARY MASS AND LUNCHEON

► An annual celebration honoring the alumni who were ordained as the Class of 1986. They will celebrate their Silver Jubilee Mass with friends, family and parishioners at the Chapel of the Immaculate Conception. This will be followed by a luncheon.

MAY 21: CHICAGO PRIESTHOOD ORDINATION

► Seminarians gather with priests, families, friends and parishioners to witness the ordination to the priesthood of the fourth-year men for the Archdiocese of Chicago at Holy Name Cathedral. We ask that you pray for the men as they finish their studies and approach ordination to the priesthood with humility and joy.



Archdiocese of Atlanta, GA

Dennis J. Dorner, Jr.

In *A Good Man is Hard to Find*, Flannery O'Connor describes, in so many words, that being a southern Catholic was much of a paradoxical existence. This was very true in 1953 when the author composed this short story. However, around this time, there was a shift in the south and the number of Catholics began escalating at a rate which over the last 56 years has increased at an almost exponential rate.

In 1935 the diocese of Savannah-Atlanta was established and the Cathedral of Christ the King was erected on Peachtree Street in Atlanta, GA. Bishop Gerald P. O'Hara was appointed the bishop of Savannah and was the last bishop to serve the entire state of Georgia. Twenty-one years later in 1956, the Diocese of Atlanta was established and today it consists of 69 counties in the northern half of the state of Georgia. At the time there were 23,000 Catholics residing within the diocese, which was just over one percent of the 1,800,000 residents living in the boundaries of the diocese at that time. On Feb. 21, 1962, the Diocese of Atlanta was elevated to the status of archdiocese, becoming the center of an Ecclesiastical Province, which included the states of Georgia, North and South Carolina and Florida. Paul J. Hallinan, bishop of Charleston, S.C., was named the first archbishop of Atlanta. During the last two years of his life, Auxiliary Bishop Joseph L. Bernardin, who subsequently became Cardinal-Archbishop of Chicago, assisted Archbishop Hallinan.

Currently we are shepherded by Archbishop Wilton Daniel Gregory. Pope John Paul II, in one of his last episcopal appointments before his death, named Bishop Gregory the seventh archbishop of Atlanta on Dec. 9, 2004, and his installation took place on Jan. 17, 2005. He is the sixth and current archbishop of Atlanta, having previously served as bishop of Belleville, IL, and auxiliary bishop of Chicago from 1983–1993. He was president of the United States Conference of Catholic Bishops from 2001 to 2004. In July 2009, Pope Benedict XVI, recognizing Archbishop Gregory's need for assistance in governing the burgeoning archdiocese, named Monsignor Luis Rafael Zarama as the second Auxiliary Bishop of Atlanta.

Today within the archdiocese a total of 101 parishes exist. The Catholic population of metropolitan Atlanta and North Georgia stood at around 12% with 900,000 residents being Catholic of the 6,998,399 total residents of north Georgia. This number has



surged in recent years by foreign immigrants and migration from other regions of the United States.

Today one of the great focuses within the Archdiocese of Atlanta is bringing people back to the Roman Catholic Church. The archdiocese, in partnership with the Catholic Diocese of Savannah, is embarking on an aggressive evangelization campaign called "Catholics Come Home." Often times in conversations with people who state they have problems with the Church, it is merely a situation of misunderstanding. The opportunity the seminarians from the Archdiocese of Atlanta have while studying at Mundelein Seminary is to not only be exposed to a very diverse Church in the Archdiocese of Chicago, but also to receive an incredible education while doing so. The faculty at Mundelein Seminary go above and beyond to make sure we are able to properly carry out the mission of Christ in spirit and in truth. We are abundantly blessed to be a part of this opportunity.

– Dennis J. Dorner Jr. is a 2nd Theologian for the Archdiocese of Atlanta, GA.

“And why is this granted me, that the mother of my Lord should come to me?” (Luke 1:43)

Diocese of Brownsville, TX

Luis Tinajero

The Diocese of Brownsville, TX, is located on the southernmost area of the United States by the border with Mexico. It encompasses 4,226 square miles, and the total population in the area is of 940,265 from which 799,225 are Catholics. There are a total of 107 parishes and missions attended by the Most Rev. Daniel Flores, bishop of Brownsville; the Most Rev. Raymundo Peña, bishop emeritus of Brownsville; 122 priests; 26 religious brothers; 140 religious sisters; and 54 permanent deacons. The two major languages spoken are English and Spanish.

In 1847, upon the establishment of the Diocese of Galveston its first Bishop Jean Marie Odin brought the Oblates of Mary Immaculate from France to work as missionaries in the area which included the entire state of Texas. The diocese was too big for ministering, therefore, Pope Pius IX, in 1874, declared Brownsville a Vicariate Apostolic, which in 1912 became the Diocese of Corpus Christi. On July 10, 1965, the Diocese of Brownsville was erected, comprised by four counties in the lower Rio Grande Valley (Cameron, Hidalgo, Starr, and Willacy) which were part of the Diocese of Corpus Christi.

A big percentage of the population came from Mexico; they brought with themselves their traditions and devotions to the area, especially the devotion to Our Blessed Mother, Nuestra Señora de San Juan de los Lagos. The Oblate Fathers found on this devotion the perfect way to foster community; and in 1949, Fr. Jose Maria Azpiazu, O.M.I., went to Mexico for a copy of the image.

In the Brownsville Diocese, people built a church for the Virgin; they did not imagine that they would experience a miracle from Our Lady. On Oct. 23, 1970, a tragic event occurred that destroyed the entire church building. It happened that in the middle of a concelebrated Mass of 50 priests plus about 50 attendants, and 100 school children who were at the adjacent cafeteria, a pilot of a small airplane intentionally crashed into the roof causing it to explode into flames. Nonetheless, nobody was injured or died; the only loss was the pilot. The image of Our Lady of San Juan and the



Blessed Sacrament were rescued from the flames, too.

After the dramatic incident, parishioners began to call the image Our Lady of San Juan del Valle because she protects them. Over time the devotion to Our Lady has spread out not only in the Brownsville Diocese but nation wide; many pilgrims come to visit her shrine. On March 24, 1998, during Bishop Raymundo Peña's episcopacy, the Conference of Catholic Bishops designated Our Lady of San Juan del Valle a national shrine; and on June 12, 1999, Pope John Paul II declared it a minor basilica.

The Diocese of Brownsville is a place blessed by Our Lady of San Juan where all the pastoral initiatives are entrusted to her. Nowadays, there is an influx of people from Mexico. The diocese is attempting to reach out to the newcomers through its evangelization and outreach programs. The scarcity of clergy in terms of ratio to population has brought about an ever-expanding lay ministry program. Under the leadership of Bishop Daniel Flores, who came to Brownsville after successfully implanting a Hispanic outreach program in the Archdiocese of Detroit, the future looks promising.

— Luis Tinajero is a seminarian of the Diocese of Brownsville in his 3rd year of Theology.





Diocese of Grand Island

Scott Harter

From 1887 to 1912, the state of Nebraska had two dioceses, one on either side of the Platte River: the Diocese of Lincoln to the south and the Diocese of Omaha to the north. In 1912, the Diocese of Omaha was split by Pope Pius X and the western portion became the Diocese of Kearney. On April 11, 1917, the See City of the Diocese of Kearney was moved 42 miles east to Grand Island. Also, three and a half counties were added to the territory of the diocese, increasing it to its present size of 42,000 square miles (approximately the size of Tennessee). In a little over a decade, the new See City of Grand Island had built and consecrated its new cathedral, dedicated to the Nativity of the Blessed Virgin Mary.

Today, 286,000 people inhabit the Diocese of Grand Island, 20 percent of them Catholic (54,644). Forty-four active priests minister to 36 parishes, 34 mission parishes, two Newman Centers, two Catholic hospitals, and ten Catholic Schools.

Contained almost completely within the diocese is a unique eco-region known as the sandhills. Covering close to half of the diocese, the sandhills is a vast expanse of stabilized sand dunes blanketed by mixed-grass prairie, pimpled by thousands of small lakes and wetlands. Because of the area's unsuitability for the cultivation of crops, the Kinkaid Act of 1904, an amendment to the Homestead Act, permitted those who settled in the sandhills to claim 640 acres (as opposed to the 160 acres allotted to homesteaders). Aside from the occasional farmstead, windmill, and cattle herd, the sparsely populated area looks much like it did hundreds of years ago; a vast expanse of grassy hills having a stark yet striking beauty.

This unique landscape also poses unique challenges for the diocese, specifically, the difficulty of maintaining a sacramental presence in small, isolated communities which are often dwindling in size as the oldest generation passes away and the youngest generation relocates to more populated areas where career, education, and entertainment opportunities abound.

Another challenge for the diocese is ministering to rapidly growing populations of Hispanic Catholics, specifically, the task of supplying priests who are fluent in Spanish and can meet the needs of these communities. Currently, seminarians

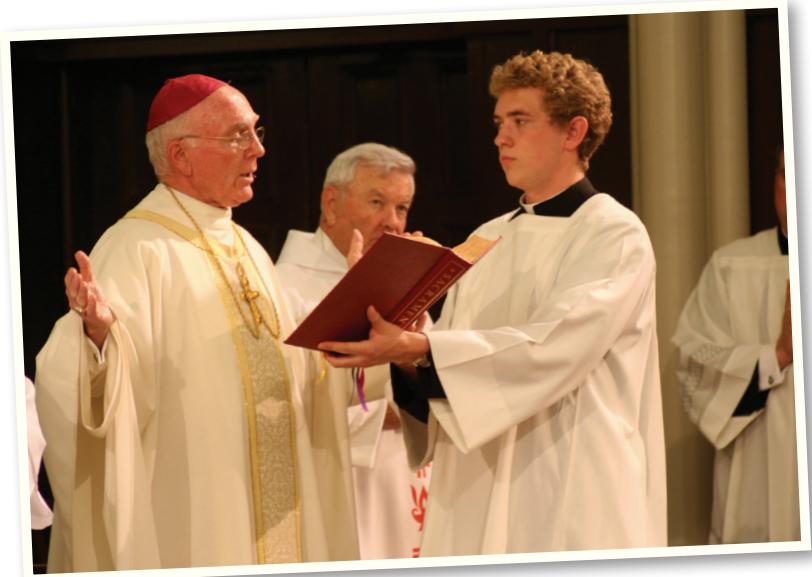


of the diocese are asked to learn Spanish as part of their education and formation.

As with much of the Church in the United States, the Diocese of Grand Island is in a crisis of vocations, having an undersized presbyterate, a fourth of which are still engaged in active ministry past the age of retirement.

Like any diocese, Grand Island has its own difficulties and challenges, but challenges never come without blessings, and the Diocese of Grand Island, with its rural charm and close-knit presbyterate, continues to carry out the mission of Christ in His Church through the guidance of the Holy Spirit to the glory of God the Father.

— Scott Harter is a 1st Theologian for the Diocese of Grand Island, NE.



I am very grateful to have the opportunity to pursue my studies here at Mundelein Seminary. The knowledge I am acquiring spiritually, culturally, physically and mentally will help me to increase the human freedom by overcoming some of the physical, mental and spiritual limitations which comes from ignorance.

Diocese of Geita

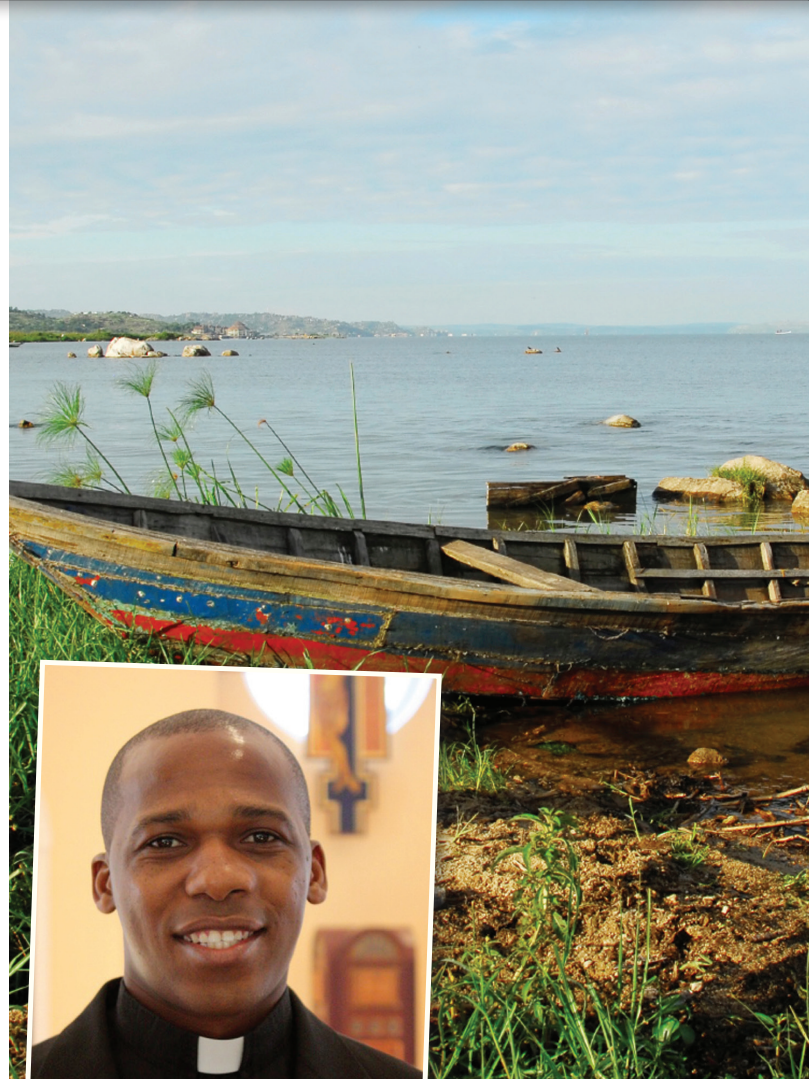
John Ludanha

The Diocese of Geita is located on the Northern part of Tanzania, southwest of Lake Victoria. Tanzania is located on the eastern part of Africa, and is bordered by the Indian Ocean on the east; Kenya and Uganda to the north; Rwanda, Burundi; and the Democratic Republic of Congo to the west, and Zambia, Malawi, and Mozambique to the south. Tanzania came into being in 1964 after a union of two sister countries, namely Tanganyika and Zanzibar.

Before 1985 the Diocese of Geita was part of Mwanza Archdiocese under one bishop. For pastoral reasons Geita Diocese was established as an independent diocese with its own administrative bishop in 1985. Its first bishop was Aloysius Balina while the current bishop is Damian Denis Dallu who was consecrated and installed in July, 2000. Geita Diocese is one of the 33 dioceses in Tanzania whose mission is to promote integral human growth (bodily, spiritually, intellectually, and socially). Geita Diocese covers an area of 9,037 square kilometers. There are four major indigenous languages namely tribes in Geita diocese. These are; Sukuma, Zinza, Jita, and Kerewe. However, all these and many other tribes are unified by Swahili which is the national language of Tanzania.

When the diocese was established it had 70,000 Catholics out of 743,312 as total population of Geita by that time. Currently, the number of Catholics is about 350,000 out of 1,229,499 total population of Geita. The diocese started with seven parishes, five diocesan priests and seven missionaries of Africa who provided pastoral services throughout the diocese. Today the diocese has 13 parishes, and about 30 priests who are providing pastoral services within and outside the diocese.

Some of the challenges for priestly ministry in Geita diocese include provision of education to the people especially women. This is a challenge because for many years ago women had no equal accessibility to education with men in my country. Frankly speaking the women constitutes the highest percent of the church in my diocese, so to educate the women is in fact to assure the future prosperity of the church. Other challenges include: transport problem for the priests, priests and other Christian leaders are currently faced with



the task to bridge the growing gape between Christians and Moslems, priests are also fewer than the real pastoral need of the of the diocese in such a way that priests work beyond their daily schedule. These are but some of the challenges facing the priestly ministry in Geita diocese.

On the other hand, I am very grateful to have opportunity to pursue my studies here at Mundelein Seminary. The knowledge I am acquiring spiritually, culturally, physically and mentally will help me to increase the human freedom by overcoming some of the physical, mental and spiritual limitations which come from ignorance. It is this richness in education that I am acquiring here which will help me to face the challenges which are facing priestly ministry in the Geita diocese.

– John Ludanha is a 2rd Theologian for the Diocese of Geita, Tanzania.



A Host's Perspective

Father Chris Ciomek

I was born in Poland in 1969 and lived there for 19 years. During that entire time, Poland was enslaved by the Soviet Union and Communism. The "Iron Curtain" made it difficult for people to travel between the Communistic block and the free world. As a result, I rarely saw foreign people in Poland. Pretty much everyone I saw in Poland at the time was like me - Caucasian and speaking the Polish language.

When I came to the United States in 1988, I was exposed to a greatly diverse culture. Niles College Seminary and Mundelein Seminary, where I studied, had seminarians from many different countries. My classmates at Mundelein Seminary were from the United States, China, Nigeria, Ghana, Uganda, Colombia and Mexico. We studied for the following fifteen dioceses: Archdiocese of Chicago in Illinois, Archdiocese of Omaha in Nebraska, Archdiocese of Seattle in Washington, Diocese of Knoxville in Tennessee, Diocese of Nashville in Tennessee, Diocese of Green Bay in Wisconsin, Diocese of La Crosse in Wisconsin, Diocese of Raleigh in North Carolina, Diocese of Evansville in Indiana, Diocese of Greensburg in Pennsylvania, Diocese of Joliet in Illinois, Diocese of El Paso in Texas, Diocese of Belleville in Illinois, Diocese of Arua in Uganda and Diocese of Kiyinda-Mityana in Uganda.

The seminarians at Mundelein Seminary at the time were not only from different countries, studying for different dioceses, they were also different from each other in terms of age. I remember a classmate, Neil Van Dyke, who must have been in his fifties at the time of his priesthood ordination. He recently retired from active ministry.

Different educational backgrounds didn't go unnoticed. I had a classmate

from the Diocese of Joliet who had a Ph.D. in physics from the University of Illinois. There were a few seminarians who had master degrees in various areas of studies. On my cam, One Center, there was a seminarian who was a dentist. We also had approximately six seminarians who were civil lawyers and one medical doctor who practiced medicine at Loyola University Medical Center.

As a seminarian at Mundelein Seminary (1994-1998), I often heard different languages and dialects spoken. After English, Spanish was the language one could hear most often. Many of my diocesan brothers spoke it. We had Mass in Spanish once a week. There was also an optional Evening Prayer in Spanish every Thursday. This impacted me in that I wanted to learn Spanish. This desire became stronger with the realization that almost half of the Roman Catholics in the Archdiocese of Chicago spoke Spanish. I took advantage of every opportunity I had to learn Spanish. After 1st Theology, I spent the entire summer studying Spanish at the University of Puerto Rico in Mayaguez, Puerto Rico. During the summer after 2nd Theology, I studied Spanish at the Mexican American Cultural Center in San Antonio, TX., and in Tampico, Mexico. Learning the Spanish language fostered a sense of greater brotherhood between myself and the Spanish-

speaking seminarians of the Archdiocese of Chicago.

Currently, the Polish-born seminarians at Mundelein Seminary do not have to study Spanish. However, if they have already mastered the English language, I encourage them to study Spanish. It is relatively easy for Poles to learn Spanish. Knowing the Spanish language would help them with their relationships with the Spanish-speaking seminarians and in their ministry after ordination.

Mundelein Seminary gains a lot by hosting seminarians from many different countries. They enrich our seminary in many ways. I particularly appreciate the different choirs that add to the beauty of our liturgies: Spanish Choir, African Choir, Asian Choir, Polish Schola, as well as choirs singing in English and Latin. I cannot think of any other Roman Catholic seminary in the United States that has so many choirs. As a result, Mundelein Seminary was able to produce a CD with beautiful Christmas carols in the various languages. The CD is entitled "*Venite Adoremus Dominum.*"

There are now 37 dioceses that send their seminarians to Mundelein Seminary. As a result, our seminary has a large number of men who are blessed with multiple talents and abilities. When it comes to sports, for example, our teams are winning all the inter-seminary competitions. So far this year Mundelein seminarians have won first place in golf, soccer and volleyball.

The interaction of seminarians from different countries creates an opportunity for dialogue and learning about diverse secular and religious cultures. That, in turn, has a potential to transform one's thoughts and views. I, for one, was changed by what I have heard from the U.S.-born seminarians and professors of Theology. For example, while in Poland, I had the tendency to identify more with the suffering and crucified Jesus Christ rather than the resurrected Jesus Christ. What I have heard and seen in the United States, however, changed

“ It was clear that the focus of the religious culture in the United States was on the risen Lord. This also brought about a greater sense of hope. ”

me in that I now identify more with the resurrected Jesus Christ than the suffering and crucified Jesus Christ.

I came from a country that suffered and was crucified time and again in its history. I knew it from studying Polish history and literature. I also lived under the yoke of Communism which persecuted the Church. The Roman Catholic Church in Poland emphasized the suffering and death of Jesus Christ more than the Roman Catholic Church in the United States. During Lent, for example, Polish faithful constructed tombs of Jesus Christ and engaged in unique devotion called Lamentations. Crucifixes were often seen in Poland by the roadside. They were also hanging on the walls of the classrooms in both Catholic and public schools. It seemed to me that the Church in Poland focused more on the suffering and death of Jesus Christ than on His resurrection. That impacted me.

However, I was changed through my interactions with seminarians from different dioceses of the United States. It

was clear that the focus of the religious culture in the United States was on the risen Lord. This also brought about a greater sense of hope.

When seminarians from different dioceses and countries come together and dialogue, they enrich each other as they share their faith and points of view. As a result, seminarians can be transformed as they interact with others. I know I was.

As the director of Chicago seminarians, I am happy we have a diverse population at Mundelein. The seminarians are continuously learning from one another about their families, cultures and specific feast-day celebrations. This will help them build a stronger priestly fraternity and work more intimately and effectively in the parishes and deaneries of their respective diocese or archdiocese. The future ministries of each and every seminarian will be enhanced by every experience they have with those from other countries and dioceses. The population in many dioceses, including the Archdiocese of Chicago, is ethnically mixed. The diversity of most parishes will continue to grow as we continue into the 21st Century. As future priests, our Chicago seminarians in particular should be well prepared to be holy and helpful priests to this diverse population.

Because of Mundelein Seminary's diversity, the seminarians are exposed to a variety of opportunities to practice hospitality and welcome men from other countries. In my opinion, they do very well. An example would be helping foreign language men develop their English skills. Also, U.S.-born seminarians aid the international students in learning more about the culture in the United States and what it means to be a parish priest in this country, which can sometimes be quite different from their homeland. This

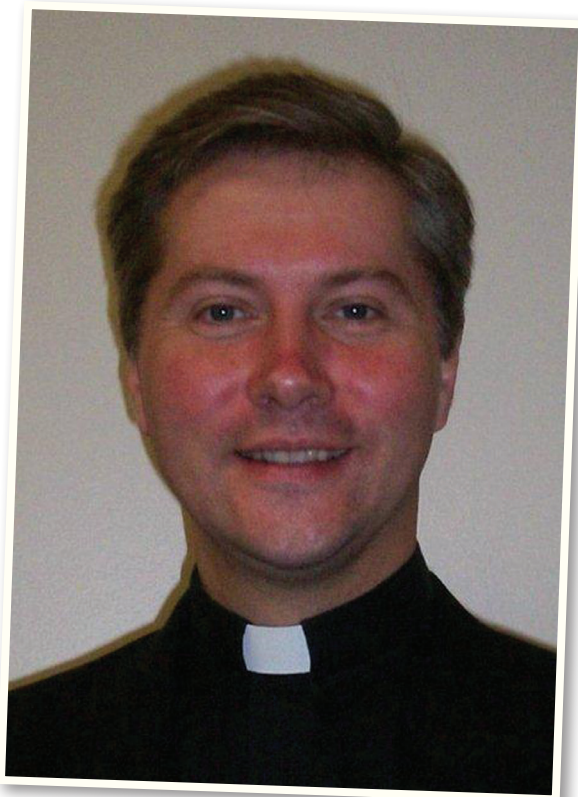
diversity at Mundelein leads to a growth of understanding and acceptance for all people. In the future, as ordained priests, these seminarians will be responsible for helping others come to this same understanding.

Currently, parishioners from a nearby parish, St. Mary of Vernon, with the help of their associate pastor, have formed a Seminarian's Committee. Its purpose is to pray and encourage international seminarians in their respective journeys to the priesthood. The parishioners invite the international seminarians as well as native-born men

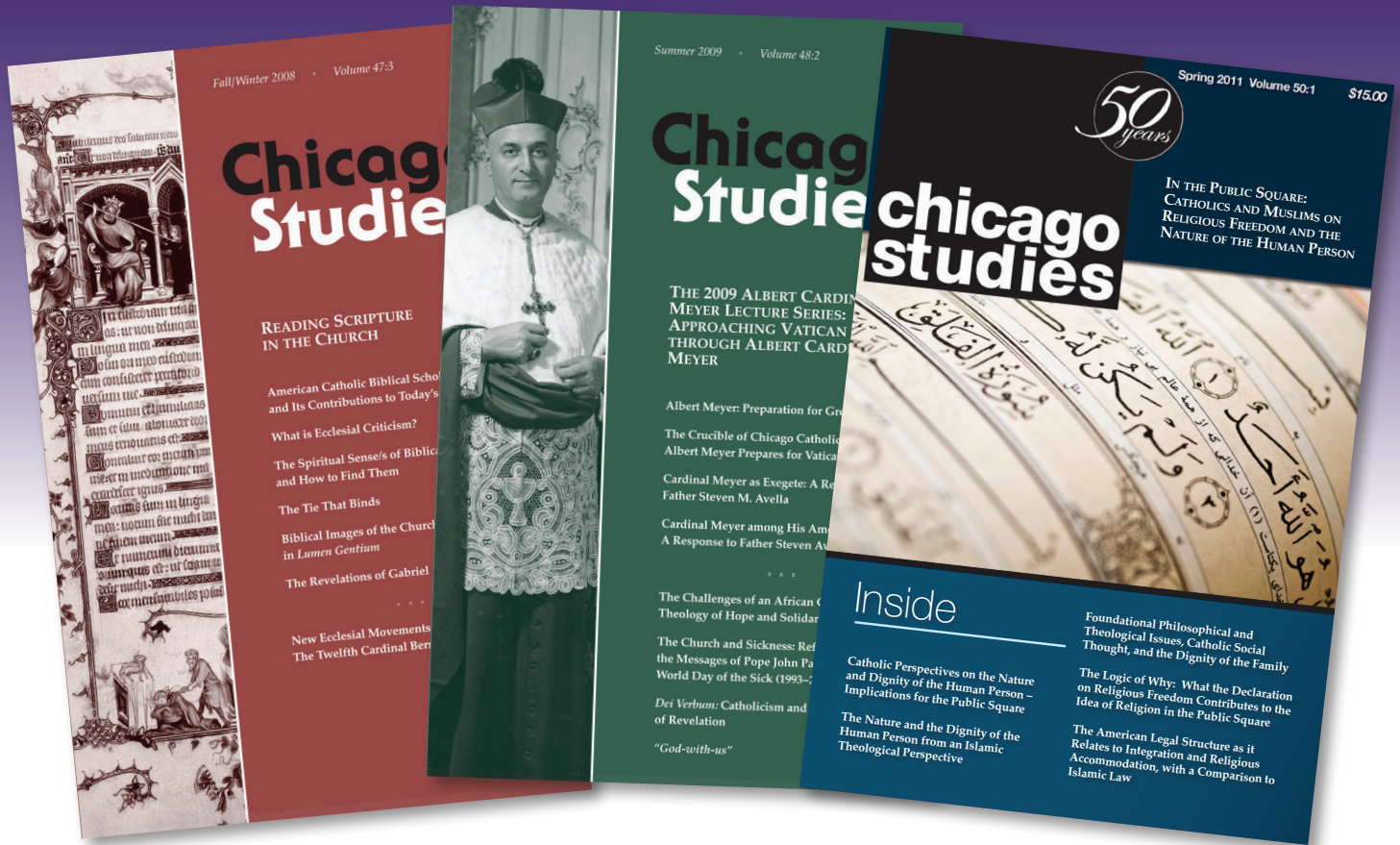
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to various social gatherings throughout the school year. During the holiday times, certain families invite the international students into their homes for Thanksgiving, Christmas and Easter celebrations. They also offer to take international students shopping when practical needs arise. A seminarian from a much warmer climate graciously accepts the invitation to pick out a winter coat. These vocation-supportive parishioners not only share their hospitality but they are also excellent role models of service for all in our seminary community.

— Rev. Christopher Ciomek is the Director of Seminarians for the Archdiocese of Chicago and serves on the formation faculty at Mundelein Seminary.



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Diocese of Springfield

Steven Arisman

The Diocese of Springfield in Illinois encompasses today 28 counties throughout central Illinois, a geographic area of 15,139 square miles. We are 131 parishes with a Catholic population of 147,000 which is about 13% of the total population of 1,147,000. We were erected out of the Diocese of Chicago in 1853 as the Diocese of Quincy, which was and still is an important port city on the Mississippi River. The Diocese of Quincy established St. Boniface Church as the cathedral parish, but never built a Cathedral Church. A bishop was named from the Diocese of St. Louis, but he never took possession of the diocese, and was not ordained as Bishop of Quincy. In 1857 the See city was moved from Quincy, and the Diocese of Alton came into being with Henry Damian Juncker, a priest of the Diocese of Cincinnati as the first bishop and Sts. Peter and Paul Church as the Cathedral.

In 1887 the Diocese of Belleville was erected from the bottom half of the Diocese of Alton. A young black man named Augustine Tolton from Quincy was the first black priest to be ordained for the United States of America, was assigned to his home Diocese of Alton, and in 1886 celebrated his first high Mass at St. Boniface Catholic Church in Quincy. In 1889 Fr. Augustine Tolton was transferred to the Archdiocese of Chicago to develop St. Monica's Parish for African Americans. In 1923 the See city was moved once again from Alton to Springfield, which was now the capitol of the State of Illinois and more centrally located, and James A. Griffin, a priest of the Archdiocese of Chicago was named the first bishop of the Diocese of Springfield in Illinois. Bishop Griffin, following the example of Cardinal George Mundelein, built the home church of the diocese to a tune of \$1,000,000, which was an astounding amount in the 20s and consecrated it in 1928. The Diocese of Springfield in Illinois has two Catholic Colleges/Universities educating 1,900 students, six Catholic High Schools that educate 2,200 students, 43 Catholic Elementary schools that educate 9,200 students, six Catholic Hospitals that care for 700,000 people annually, and 294 scheduled weekend Masses in its 131 parishes pastored by Bishop Thomas John Paprocki, who is assisted by its 110 Diocesan Priests, 54 Religious Priests, 34 Permanent Deacons,



540 Women Religious, and 28 Men Religious.

Looking into the future of serving the Church of the Diocese of Springfield in Illinois as a diocesan priest, I foresee our greatest challenge as serving the people of God with an aging and shrinking clergy. Mundelein Seminary prepares us to change and adapt to the needs we face throughout our priesthood. It helps develop our core spirituality, prayer life, and understanding of the Catholic Faith to be prepared to build the spirituality and teach the understanding of the Catholic Faith to the people we serve. Mundelein encourages us to build strong relationships with our fellow seminarians and priests of our diocese to better serve our Church. It is a blessing to be studying here at Mundelein Seminary forming and preparing us to serve the people of God as priests of Jesus Christ.

– Steven Arisman is a 1st Theologian of the Diocese of Springfield-in-Illinois.



Diocese of Albany

Brian Slezak

The first Catholic presence in upstate New York came with the arrival of the French Jesuit missionaries who established missions in the area in the mid-17th century, more than 200 years before the creation of the Diocese of Albany. Isaac Jogues, Rene Goupil and Jean de Lalande, working among the Iroquois Nation, shed their blood in martyrdom at Ossernenon (now Auriesville), located near Amsterdam in the heart of the diocese. The example of these Jesuit missionaries was a forerunner to the thousands of Catholic immigrants who would arrive in future years. We know that by 1797 there were enough Catholics in Albany to establish a parish and erect the second Church to be built in New York State. This church in Albany is well known well as “Old St. Mary’s.”

When the Diocese of New York was established in 1808, the boundaries of St. Mary’s parish in Albany extended as far west as Rochester and as far north as the Canadian Border. From the history of Old St. Mary’s Parish we learn that “St. John Neumann, en route to his assignment in Western New York, would stop to celebrate Mass at St. Mary’s.” Father Clarence Walworth, the dynamic leader of the Oxford Movement in the U. S., served as pastor of St. Mary’s for close to 40 years.

By 1847, 12 priests were ministering to the 10,420 square-mile diocese often riding on horseback to different communities including the dozen churches that had been constructed by this time. The Diocese of Albany was officially erected in 1847, with Father John McCloskey appointed as its first bishop. Bishop McCloskey would later become archbishop of New York and America’s first cardinal. Albany’s Cathedral of the Immaculate Conception, the first cathedral designed by the famous architect, Patrick Keely, was dedicated in 1852. In following years, Mr. Keely would become the architect of some 600 churches.

The 19th Century brought waves of immigrants to the Albany Diocese, many finding work in the building of the Erie Canal and later on the railroad to the west. The diocese became a gateway for many immigrants who chose to go west to settle and find other opportunities. Several religious communities of men and women followed them to minister to this steadily growing Catholic population.

The early 20th Century brought expansion, particularly with the establishment of a number of Catholic schools in the diocese: The



College of Saint Rose, Siena College, Mater Christi Seminary, 22 high schools, 82 grammar schools. In the 1970’s there were roughly 180 parishes, served by about 400 diocesan and religious priests. Communities of sisters and brothers provided the bulk of the teachers in the Catholic schools and many ministered to the sick and elderly in hospitals and nursing homes throughout the 14-county diocese.

The second half of the 20th Century brought great changes. Demographic shifts effected an exodus of the faithful from city parishes to the suburbs. The decline in the Catholic population of many cities in the diocese forced the closing or merging of parish churches and schools.

Moreover, an unexpected decline in vocations to the priesthood caused a severe shortage of parish priests. By 2010 there were only 110 active diocesan priests, 133 parishes and a diminished number of active religious men and women serving the 350,000 Catholics of the diocese.

Although the lay faithful have assumed many roles formerly held by fewer priests and religious, the decline in the number of priests and religious creates a huge problem for the Church’s ministry. This challenging situation requires that future leaders in our church be men and women of faith. In an age in which our people are vulnerable to the effects of materialism, the decline in moral values and the influences of a secularized society, our people need strong and saintly leaders. We must also seriously consider the need to care for the increasing number of our Hispanic brothers and sisters. The clergy must be conversant with Spanish culture and language, an end to which our seminaries today must be committed. Mundelein Seminary currently prepares men to be well-rounded, devout and competent priests for the various dioceses who send their future priests to be trained and formed at Mundelein.

With trust in the intercession the Immaculate Conception, patroness of our nation and the Diocese of Albany, we have confidence that soon we will experience an increase in vocations and that the Church will be strengthened and renewed.

Perhaps we must strive to live the missionary spirit of the Jesuit martyrs, who 400 years ago, died for the faith which we enjoy today in the third millennium. Let us pray that the example and prayers of the Jesuit martyrs of North America help us in fulfilling the primary and timeless mission of the priest – winning of souls for Christ.

– Brian Slezak is a 1st Theologian at Mundelein Seminary studying for the Diocese of Albany.

“This is why we study in seminary: to hand on to others – namely, our future parishioners – the fruit of what we have studied and meditated upon over our years of formation.”

Archdiocese of Seattle

Deacon Brad Hagelin

The Archdiocese of Seattle includes all of western Washington State. It is bounded by Canada on the north, the Cascade Mountains on the east, the State of Oregon on the south, and the Pacific Ocean on the west. Its total area encompasses approximately 25,000 square miles, which is over 15 times that of the Archdiocese of Chicago.

It was founded as the Diocese of Nisqually in 1850, which was relocated from the now suppressed Diocese of Walla Walla. The name was changed to the Diocese of Seattle in 1907, and it was elevated to the dignity of archdiocese in 1951.

Archbishop J. Peter Sartain was installed as Archbishop of Seattle on Dec. 1, 2010, succeeding Archbishop Alexander Brunett, who had served since 1997. Archbishop Sartain is aided by two auxiliary bishops, the Most Revs. Joseph Tyson and Eusebio Elizondo Almaguer, M.Sp.S.

The Archdiocese has about 140 parishes and over 30 missions and pastoral centers. About 130 active diocesan priests serve approximately 450,000 registered Catholics, and perhaps a few hundred thousand others who regularly attend the parishes and missions. The major languages spoken, besides English, are Somali, Spanish, and Vietnamese, with the latter two representing major needs for ministry.

The major challenges to priestly ministry are the diversity and the secular ethos of the Pacific Northwest. These are manifested by the different lifestyles, worldviews, theologies, and ecclesiologies which are often antithetical to community-building. For example, the needs of the growing Hispanic community are great. In response, most seminarians studying for the archdiocese are encouraged to participate in a language immersion program. As part of my formation at Mundelein Seminary, I studied Spanish in Morelia, Mexico, for six weeks during one summer. Although cultural diversity can be problematic in some ways, even within the Catholic population, it can also be a valuable gift which allows



the faithful to participate in a rich variety of culturally-rooted religious feasts and devotions.

Priests serving the Pacific Northwest must be prepared to face a strong undercurrent of secularism. Unlike regions that were formerly very “churched,” but which later fell to secularization and are now unfriendly towards religion, the Northwest was been historically “un-churched.” Consequently, many people in the region are ambivalent or indifferent towards traditional Judeo-Christian beliefs. This poses obvious hurdles for evangelization

because a large proportion of the general population does not attend religious services or even claim affiliation with any religious body. Many baptized Catholics may identify themselves as such, but sadly, they conform to the norms set by the larger society and do not see the importance of attending Mass. Even for those in the pews, the combination of a weak Catholic identity and poor religious literacy poses a challenge to communicating the Gospel. Similarly, outreach to youth and to young adults that is effective yet does not compromise Catholic belief and practice can also be difficult.

I have been challenged in my time at Mundelein to think in terms of evangelization and to seek methods to effectively communicate the Gospel in ways that make sense to people. My formation has prepared me to be a priest who serves God and the needs of His people through preaching, by lived example, and by assisting in the formation of the laity so that they may fulfill their own baptismal calling to discipleship and evangelization.

– Deacon Brad Hagelin is a 4th Theologian for the Archdiocese of Seattle, WA.





Marian Symposium

Mary's Role in the Life and Mission of the Church

By Deacon Steven Borello

Over the weekend of Oct. 9 and 10, 2010, Mundelein Seminary hosted its first Marian Conference. This year's theme focused on Mary's role in the life and mission of the Church, with specific emphasis on the family, the liturgy, and the apostolate as well as examining how Mary is a foil for both genuine masculinity and authentic femininity; numerous seminarians were involved to make this day a success.

The seminary community was privileged to have Saturday specifically devoted to the Hispanic community of the Chicago Metropolitan area. There were over 170 participants on Saturday from all over the archdiocese who expressed great joy and thanks that the seminary community hosted an event dedicated to them and their spiritual needs. Father Diego Maximino, MIC, began the day by focusing on how the Blessed Mother leads all of her children back to Christ and that an authentic Marian spirituality must be Christocentric. The breakout sessions sought to help the participants see how in their own lives they are to emulate Mary and foster a deeper relationship

with Jesus. Many of the participants were grateful for the opportunity to pray a walking rosary to the Grotto as well as participate in Archbishop Gustavo Garcia-Siller's celebration of the Most Holy Eucharist. Mundelein Seminary's Hispanic Choir worked very hard preparing for the liturgy, with a special thanks to Linda Cerabona, the seminary music

director for her leadership. The spirit and sense of the day was summed up by one woman as she said, "Thank you so much for having this. You have no idea what this day meant for me; I didn't know which direction my life was going, but I know that it isn't going that way anymore. Thank you and God bless." A special thanks must be given to the 15 Hispanic seminarians who

made the coordination of Saturday's conference possible.

On Sunday, Mundelein Seminary welcomed almost 130 English speaking participants to the campus. The morning began with Msgr. Stuart Swetland, S.T.D., speaking on Mary's holiness and her virtue and how she calls each person to emulate her relationship with Jesus Christ. Following this initial talk, many of the participants engaged in a walking rosary from the steps of the auditorium to the



“Given Mary’s relationship to the Church as an exemplar, the Church is close to her and seeks to become like her: Imitating the Mother of her Lord, and by the power of the Holy Spirit, she preserves with virginal purity an integral faith, a firm hope, and a sincere charity.” (Redemptoris Mater 44)

Mary’s holiness... calls each person to emulate her relationship with Jesus Christ.

Grotto of Lourdes. It was truly a powerful event for many as they said that they felt as though Mary was walking with them. The Mass was celebrated by Archbishop J. Peter Sartain and the Seminary Schola provided the phenomenal music that touched and moved many to tears. Again special thanks must be extended to the schola and Ms. Linda Cerabona for their hard work and dedication. During the afternoon session, Father Thomas Loya spoke of Mary as both virgin and mother and how all are called to emulate her virginal love and maternal love albeit in different ways, but this was very touching to a number of the seminarians who themselves participated in the conference. By the conclusion of the day, there was talk of so many small miracles and transformed hearts that it was known to all those involved that Mary’s hand was truly the guiding force for all involved.

A special thanks must be extended to our benefactors, Mr. Richard Guzior and Mr. Joe Guinan, who without their support the conference would have been unable to occur. Further, a deep sense of gratitude must be extended to Msgr. Lyle, Father Baima, and all the office staff who made the necessary preparations and lastly, to Societas Mater Fidelium’s committee members, Deacon Steven Borello, Deacon Michael Taylor, Tom Boharic, and Darrel Kempf for their hard work to make the two days a success.

– Deacon Steven Borello is an active member of the Societas Mater Fidelium, and a fourth-year theologian for the Diocese of Joliet, IL.





Diocese of Las Cruces

Chris Williams

The Diocese of Las Cruces consists of a vibrant and warm group of Catholics located in Southern New Mexico. Our diocese is very large geographically; it covers 44,483 square miles, equal to the size of the state of Ohio. The climate of New Mexico varies because of the many elevations found throughout the state. Most of the diocese consists of high desert grasslands, but it is riddled with mountain ranges, which run through the center of the state, north to south. We have desert areas, rivers, and a few lakes, as well as high mountains, which support ski resorts in winter. Our diocese contains many natural wonders like Carlsbad Caverns and White Sands National Monument.

The people of Southern New Mexico are as diverse as its geography, and our history is unlike any other. It is a tri-cultural community made up of Native Americans, Hispanics, and Anglos and each culture is celebrated for its uniqueness. Historically, the landowners were Spanish speaking or bi-lingual. The idea that people from Mexico are immigrants is a false assumption in New Mexico because the Anglos are the immigrants. It seems to me that there is very little prejudice in New Mexico because most people are interested in other cultures. This idea that all cultures have value can be seen in the parish level where people from differing cultures come together to experience other cultures and celebrate as one people.

The Diocese of Las Cruces is made up of 10 counties consisting of almost 500,000 people, 132,000 who are Catholic. The first Franciscan missionaries came to the area of Southern New Mexico in 1581, but because of the sparse population it was not until 1850 that the first church was established. Before the Diocese of Las Cruces was erected in 1982, we had been a part of the Diocese of Durango, Mexico, the Archdiocese of Santa Fe,



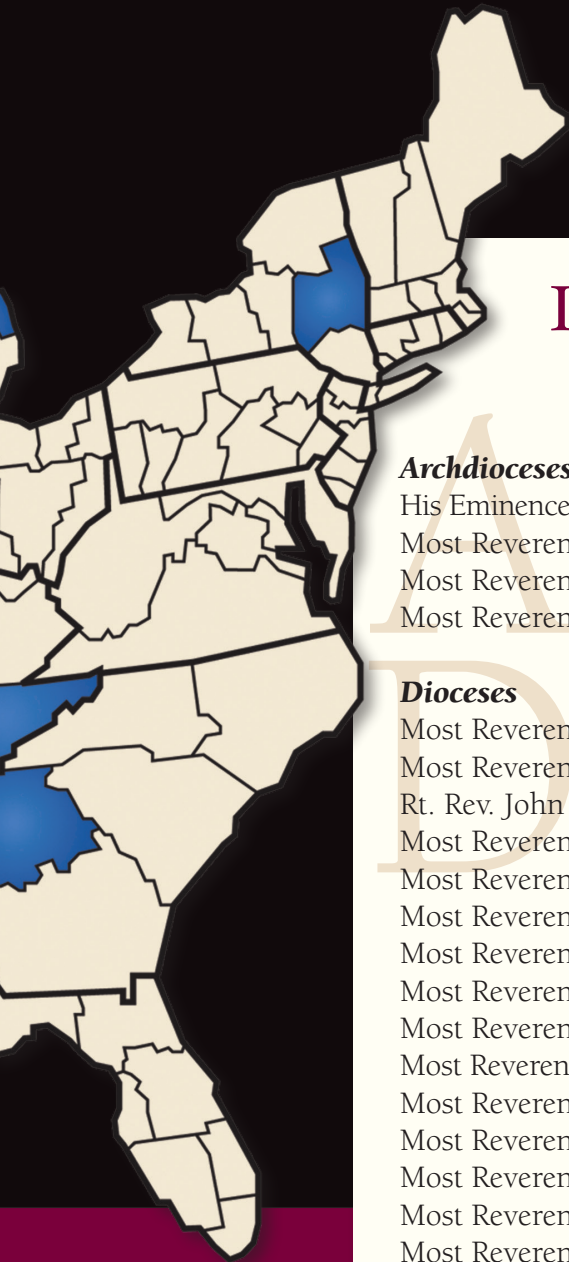
Tucson, and El Paso. Bishop Ricardo Ramirez, C.S.B., our current bishop, was appointed the first bishop of the Diocese of Las Cruces. We have 21 active diocesan priests and 38 religious priests who serve our 45 parishes and 46 missions.

The challenges of our diocese are many. Like many dioceses the number of priests is barely adequate. Poverty is also a problem; 18 percent of the population is below the poverty level. We are working at fighting the horror of abortion by joining resources with other denominations at the community, state, and national levels. Because of our diversity and closeness to the Mexican border, we try to be innovators in understanding and treating all immigrants with compassion and understanding.

Mundelein Seminary helps develop young men into priests on all levels. We learn how to be leaders both in the Church and in the community. Our studies give us the tools to teach and inspire, helping to reveal God to others. The seminary forms us so that we can be good examples to the people of our parishes and to encourage them to live good Christian lives.

– Chris Williams is a 3rd Theologian at Mundelein Seminary studying for the Diocese of Las Cruces.





DIOCESES REPRESENTED

Archdioceses

His Eminence Francis Cardinal George, O.M.I. Archbishop of Chicago
Most Reverend Wilton D. Gregory Archbishop of Atlanta
Most Reverend Joseph F. Naumann Archbishop of Kansas City
Most Reverend J. Peter Sartain Archbishop of Seattle

Dioceses

Most Reverend Howard Hubbard Bishop of Albany
Most Reverend Sabino Odoki Bishop of Arua, Uganda
Rt. Rev. John T. Brahill, O.S.B. Abbot, Benedictines
Most Reverend Daniel E. Flores Bishop of Brownsville
Most Reverend Martin J. Amos Bishop of Davenport
Most Reverend Richard E. Pates Bishop of Des Moines
Most Reverend Dale J. Melczek Bishop of Gary
Most Reverend Bernard J. Hebda Bishop of Gaylord
Most Reverend Damian Dallu Bishop of Geita
Most Reverend William J. Dendinger Bishop of Grand Island
Most Reverend Walter A. Hurley Bishop of Grand Rapids
Most Reverend David L. Ricken Bishop of Green Bay
Most Reverend Joseph M. Siegel Diocesan Administrator of Joliet
Most Reverend Cyprian K. Lwanga Bishop of Kampala, Uganda
Most Reverend Paul Ssemogerere Bishop of Kasana-Luweero, Uganda
Most Reverend Richard F. Stika Bishop of Knoxville
Most Reverend William P. Callahan, O.F.M. Conv. Bishop of La Crosse
Most Reverend Ricardo Ramirez Bishop of Las Cruces
Most Reverend Thomas Doran Bishop of Rockford
Most Reverend Joseph R. Cistone Bishop of Saginaw
Reverend Barry Brinkman Diocesan Administrator of Salina
Most Reverend Thomas J. Paprocki Bishop of Springfield
Most Reverend Peter F. Christensen Bishop of Superior
Most Reverend Gerald F. Kicanas Bishop of Tucson
Most Reverend Carlos A. Sevilla, S.J. Bishop of Yakima

“Despite the humble background of the Diocese of Arua, there is a vibrancy in witnessing to the gospel of Christ.”

Diocese of Arua, Uganda

Geoffrey Andama

The Diocese of Arua, formerly part of Gulu Diocese, was erected on June 23, 1958 under the patronage of the Sacred Heart of Jesus and Our Lady Mediatrix of all Graces. It covers the northwestern territory of Uganda, commonly called the West Nile Region. The first Bishop of Arua (from 1958 through 1984) was the Rt. Rev. Angelo Tarantino of the Comboni Missionaries. Rt. Rev. Frederick Drandua headed the diocese from 1986 to his retirement in August 2009. Rt. Rev. Sabino Ocan Odoki, was installed as the third bishop on Dec. 18, 2010.

The Arua Diocese covers the Uganda administrative districts of Adjumani, Moyo, Yumbe, Koboko, Maracha, Terego and Arua. The diocese has a total population of 1,650,275 people as of the 2006 population and housing census. It is bordered by the Gulu District to the east, the Democratic Republic of Congo to the West, the southern Sudan to the north, and the Nebbi District to the south.

Ninety percent of the population lives in rural territories and is engaged in subsistence farming. The people cultivate food crops, such as cassava, millet, maize, simsim, coffee, groundnuts, and beans, among other crops. Fishing sustains the people along the Nile River, and several families keep livestock, such as cows, goats, sheep, pigs, and poultry. The region has an industrial potential for growing and processing cotton and various grains. They are also involved in the drilling and production of oil and the mining of diatomite (a rock similar to pumice with various industrial and medical uses). Finally, the people are involved with the growing and processing of tobacco and lumber.

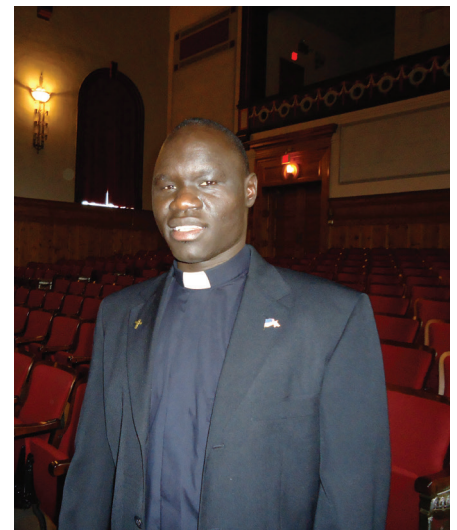
Despite the humble background of the Diocese of Arua, there is a vibrancy in witnessing to the gospel of Christ. It is seen in the zeal of the priests and the religious men and women of the diocese as they pour themselves into pastoral activities in working with the laity. In spite of the material challenges that the diocese faces, there has been a growth in vocations to both diocesan and religious life along with an increase of returning parishioners who had previously left the faith. The community life of the diocese centers around the Word of God and the sacraments. They are guided by



various synods and the ongoing formation of priests and the lay faithful. There is a mutual support and sharing of both material and spiritual gifts between the diocese and the people. In addition, there has been an increase in the use of mass communication tools to spread the Gospel message and to keep the channels of dialogue open with all people. The Pastoral Bulletin and the various programs on Radio Pacis, the diocesan radio station, have allowed the spread of the Good News to the entire region.

It is especially important to recognize the lay involvement in the continuing success of spreading the faith of the Gospel in the West Nile Region. This growth is supported by the continuing efforts of the Comboni Missionaries. However, although they first started the expansion of the faith in the region, ultimately it has been the Ugandan parishioners who have taken a primary responsibility in the conversion of their lives and the lives of their communities. It is indeed a blessed diocese that I look forward to serving.

— Geoffrey Andama is a 4th Year Theologian for the Diocese of Arua.



Unique Needs of a Diverse Seminary

Father Tom Franzman

In this little article I am taking for granted the idea that to be good, effective, and holy priests, seminarians must study and learn the disciplines of theology, Scripture, the doctrines of the Church, and all that involves. They must be holy men, with an intimate relationship with Jesus Christ, our Lord and God. And they must have a genuine love for all the women and men, young and old, whom they are called to serve in their lives as parish priests. And those parishes where they will serve are as diverse as the people, the dioceses, and the places where they will serve. The diversity of these dioceses provides challenges for us in programming, in resources, and in our development efforts here.

For example, some of the Dioceses represented at Mundelein Seminary require their priests to have a facility in a language not necessarily their own. Consequently, it becomes our responsibility to provide the best possible language preparation we are able to devise during our years here. We have an extensive ESL program that aims to do just that. We are grateful to our donors who help to provide that needed training, and we encourage others who understand the need to join in the effort.

Some of the dioceses sending us seminarians, while located in the United States, are "mission dioceses." The parishes are often small, remote, and dependant on the help of others. The seminarians here at Mundelein are provided many opportunities to learn about organizing clothing drives, food drives, shelters for the homeless, places of safety for women and children in abusive relationships, conservation of resources, and much more. A number of the seminarians participate in a program called "Chop for Life," which literally splits logs into firewood, utilizing the fallen trees from our property. Good people in the Mundelein and Libertyville area buy the wood and the money goes directly to a women's center in Chicago. This program, along with the others, teaches them good stewardship, and the proper use of resources to care for all of God's people.

Some of the dioceses that are represented at Mundelein are largely rural in character. And while they certainly have what we would consider to be urban areas, they tend to have small population numbers. The Diocese of Grand Island, Neb., is an example. I was



talking with a seminarian from that diocese last school year about the fact that he was going to be assigned to a rural parish during the summer months. I asked him if he knew how to drive a tractor. He didn't at the time, but was provided that learning experience when we did a project here, clearing trees out of a stream running into our lake. I hope that when he is in some rural parish as a young priest, and one of the parishioners asks him to bless the new tractor, he'll be able to ask if he can take it for a short ride and try it out. It will certainly strengthen his bond with that family, and with his new parish. And while the tractor he drove here is almost 30 years old, the generosity and kindness of our donors has kept it running.

Our international seminarians from Africa, Poland, Mexico, South and Central America leave their homelands to study here. Some will return to their own countries to live out their priesthood, and others will be priests here in Chicago and other parts of the United States. A part of their formation involves working in various parish settings on weekends during their years here. Transportation is needed to get them to every part of the archdiocese, and some neighboring dioceses as for this training. Since many of these students do not own a car, the seminary must maintain a fleet of cars that is available when needed for these and other occasions. We are thankful for the generosity of our donors who give Mundelein Seminary used but still serviceable vehicles when they are no longer needed. These gifts are a vital link in our ability to provide the rich parish experiences the seminarians must have.

These are just a few examples of how our donors support the work of Mundelein Seminary. Be assured that we will use well any gifts that you are able to share with us. And be assured as well that you are in our prayers of thanks for all who help us provide parish priests for now, and for generations yet to be born.

— Rev. Thomas Franzman is a priest of the Archdiocese of Chicago, and the Chief Campaign and Stewardship Officer at Mundelein Seminary.

Praise God with Full Voice

Sacred Music, Mundelein Seminary, and the Global Church

Linda Cerabona with Desmond Drummer

Seminarians come to Mundelein Seminary from throughout the United States and around the world to discern the call of God and prepare to serve God's people as ministers of Word and Sacrament. Each man represents not only their own journey of faith, but also vibrant narratives of religious and musical heritages that demonstrate how various nations and cultures have encountered God in unique ways. What a privilege it is to witness the sweeping movement of God! What a joy it has been to incorporate this movement into the liturgical life at the seminary!

Our world is ridden with discord, and the mission of the Church is to testify to the Gospel as the harmonizing solution. The Church promotes the peace of Christ as it seeks to bring all people around the Eucharistic table so that they may together grow in charity and unity. For this reason, divine worship is the model for unity and peace among all people.

Peace begins in the heart. One of the prayerful intentions at Mundelein Seminary is to cultivate within the hearts of the men an awareness of, and openness to, the wide variety of authentic Catholic expressions that mark life in the global Church. The liturgical program at the seminary takes special care to embrace feasts, devotions, and observances that are specific to particular regions, nations, and cultures. And this is no exercise in mere tokenism. Rather, it is an intentional provision of opportunities for seminarians to not only become exposed to these Catholic expressions of faith, but to adopt these expressions into their own spiritual life, thereby deepening their relationship with God and one another.

Preparing Pastors for the 21st Century

Divine worship at the seminary is at once praise and adoration of God and preparation for men who are called to serve a diverse Church and a society hungry for meaning and fulfillment. Diversity in the Church comes in a variety of forms – cultural, socioeco-



nom, linguistic, and geographic, to name a few. The seminarians of Mundelein are preparing to serve in a wide spectrum of contexts, including cultural and linguistic enclaves, large urban centers, and rural communities. Parishes vary widely in terms of the community served and the resources available to accomplish the mission of the Church in the local area. However, at the heart of every parish is the celebration of the sacraments. And so, among other things, pastors in the 21st Century must be equipped with the knowledge and experience that will enable them to support the liturgical ministries in the variety of parishes they will be called to serve.

Music is an integral element in the formative vision at Mundelein Seminary because Church music through the ages is a collective testimony that acknowledges the work of God through time and space. Through music we offer praise to God, receive a word from God, and communicate that which is contained in our faith. The manner by which music is incorporated into the liturgy is no small undertaking, and increasingly pastors are being called upon to offer a vision rooted in the theological, pastoral, and liturgical intentions of the Church.

Formative Integration

Music is among the most important matters in the life of faith communities throughout the Church. Accordingly, the music program interfaces with many aspects of the seminary's life, including collaboration with administrators, formation and academic faculty members, parishes, and external partners.

Given the dynamic pace of seminary life, the music program calls upon seminarians to fully integrate their spiritual, intellectual, human, and pastoral formation as they avail themselves to the range of ministerial opportunities the program provides. The music program at Mundelein Seminary helps to shape future pastors for the Church – pastors who will





address the dynamic needs of God's people with prayer, knowledge, and experience.

Seminarian Voices

Below are the testimonies of seminarians who have been invited to reflect on their journey in the music program at Mundelein Seminary.

In my years at Mundelein Seminary I have seen a great change in our multicultural community, thanks to the various language choirs. Through the choirs in our

seminary community, seminarians of different cultural backgrounds come together and understand each other through the gift of Church music, in which all choir members experience the same spirit, no matter what language we sing – be it Spanish, English, Kiswahili or Lingala, Polish, Tagalong, or Latin.

Our music is an expression of our love and our faith given by the grace of God to the seminary community. As we prepare for our future ministry in the universal Church, the music program provides us with a lived experience of cultural diversity in the Church. Through singing, we feel the beauty and the love of God that brings us nearer to the Christ.

– Geoffrey Andama, Diocese of Arua (Uganda)

We begin our music education at Mundelein Seminary in class choir where vocal training, individual development and practical application lead us to increasing our musical abilities. Additionally, we explore the practical application of music in parishes as we reflect on the music at Masses in our home dioceses. The seminary's schola builds upon this foundation, improving each of our talents. We are encouraged to lead the community in prayerful song at the daily celebration of Eucharist through involvement in the seminary's cantor program. Cantors not only learn the skills necessary to lead the community of worship in song, but also develop skills for selecting appropriate liturgical music for Mass. The entire seminary community benefits from the dedication of the music staff and seminarians who focus on creating a prayerful atmosphere at Mundelein Seminary through music.

– Chris Kerzich, Archdiocese of Chicago



All people in the world worship God in Spirit and Truth, yet particular approaches and expressions will vary. I have learned in my formation at Mundelein how important music is as a form of prayer and worship. Through being trained in the music of other places and times, I have been taught how to make beautiful music. Most importantly, I have been formed in other schools of prayer.
 – Thomas J. Boharic, Archdiocese of Chicago



My experience as Spanish Choir coordinator has been one of spirituality of communion. We are a culturally diverse group. I have been inspired by the willingness of all to learn from other cultures, so that what may seem foreign is not anymore. If learning about Hispanic culture is so important for future ministry in the United States, more so is an attitude of inclusive openness.

Although it is a context for the development of language and music skills, the Spanish Choir is a community of fraternity and sharing where we receive and give something from our respective backgrounds. By being such an expression of the ineffable in the history and sensibility of a nation, music deeply connects us to the experience of the other. Music can express what words cannot. Through the diversity of melodies, rhythms and lyrics I have realized the universality of our song praise and the colorful harmony of the Body of Christ.
 – Julio Lam, Archdiocese of Chicago

It is no wonder that Mundelein Seminary offers the music program. This program has been so beneficial to my formation. It was here that I discovered that I was able to sing. With the assistance of the music director, Linda Cerabona, I am developing my voice and learning how to read music. I appreciate music in the liturgy now more than ever, especially after seeing all the work that is involved in preparing the liturgies. The music and liturgy program truly prepares us to proclaim and exalt Jesus.
 – Jerry Ortiz, Archdiocese of Chicago

All seminarians at Mundelein are given the opportunity to avail themselves to the resources and opportunities offered in the music program. Providing these opportunities is no easy task and requires a great deal of prayer, dedication, and patience on the part of our director.

As future pastors, ours will be the responsibility to cast a wide net and to then intentionally address the individual needs of God's people toward the development of the Body of Christ – the Church. Thankfully, this necessary style of ministry is modeled right here at the seminary in the music program, and for this I am most grateful.
 – Desmond Drummer, Archdiocese of Atlanta

I can clearly hear the words of Linda Cerabona, saying, “You are going to be pastors sooner or later. What do you think the quality of music will be in the parishes if you do not take music ministry seriously?” I must admit that I did not initially pay much attention to what Linda said, thinking that she was simply encouraging us to improve our singing in the choir class.

Linda's challenge to us became apparent to me during my summer parish assignment in 2010. Although I did not imagine that I would ever be active in the music ministry of that parish, I was assigned to be in the choir for all the weekend Masses. But I was prepared, and I used everything that I learned from the Mundelein Seminary music program to serve the parish. Fortunately, the parish readily accepted – even expected – my contribution in this regard.
 – Albert Miranda, Diocese of Tucson

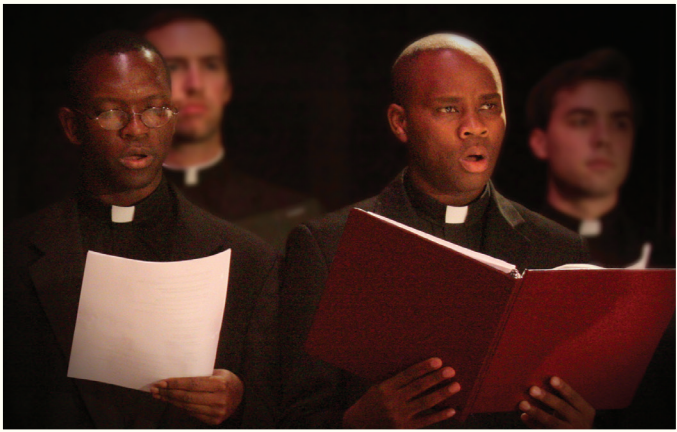
Evangelizing with Full Voice

Within the distinct formative of context at Mundelein Seminary, seminarians not only prepare for future ministry but reach out to the broader community, calling others to prayer and common worship. The seminarians' voices can be heard in a variety of collaborative music and liturgical efforts both on and off campus. By the grace of God, the seminary music program has produced two recording projects within the last three years – *Cantate Domino: Sing to the Lord* (2008) and a Christmas album, *Venite Adoremus Dominum* (2010). The collection of music found in these recordings testifies to the faith, prayer, and apostolic zeal of the seminarians.

God alone knows who has been touched through these prayerful outreach efforts. However, an account can be made of the prayerful intention of the seminary music program. The belief that the Holy Spirit is at work cannot be overstated. It is through this same spirit that all things are ordered according to the will of God.

– Linda M. Cerabona has served as the Director of Music at the University of St. Mary of the Lake/Mundelein Seminary for the past six years. Desmond Drummer is a first-year theologian for the Archdiocese of Atlanta, GA. They both serve on the seminary's Mission and Culture Committee.

MUNDELEIN PROFILE



“Our diocese is very diverse, with large urban centers and large rural areas. There are a variety of ethnicities, as well as generational differences.”

Diocese of Des Moines

Deacon Guthrie Dolan

Although Des Moines is the capital and the largest city in Iowa, the diocese is relatively young – in fact, the youngest of the four dioceses of Iowa. However, in the local church’s short life, it has had quite a dramatic history.

Having previously been part of the territories of Quebec, New Orleans, and Saint Louis, the territory that was to become the state of Iowa became part of the Diocese of Dubuque in 1837 with Matthias Loras as its first bishop.

Matthias Loras was born in Lyon, France, in 1792. In seminary, he was a classmate and close friend with another famous priest, Saint John Vianney. Loras later became a missionary and came to the United States to serve as a priest. He was named bishop of a new diocese in 1837. Bishop Loras had jurisdiction over the entire upper Midwest – what is today Iowa, Minnesota, the Dakotas, as well as Wisconsin and parts of Illinois – and with only five priests in that vast territory.

While Bishop Loras was bishop of Dubuque, situated in eastern Iowa on the Mississippi River, on the western edge of the territory, the great Belgian Jesuit missionary Father Jean Pierre de Smet landed on the banks of the Missouri River in what is today Council Bluffs. It is there, on May 31, 1838, that the first Mass was celebrated in what is today the Diocese of Des Moines.

The Diocese of Des Moines itself was founded in 1911 by Pope St. Pius X. It is primarily a rural diocese, although the Des Moines urban area boasts a population of around 500,000 persons and Council Bluffs is considered part of the Omaha area. Otherwise, the diocese is entirely rural, producing mostly corn, soybeans, and hogs. The countryside is filled with many gently rolling hills, cut with rivers and streams throughout the state.

One of the greatest moments in



the history of the diocese – and indeed the state – occurred on Oct. 4, 1979. A farmer from about 20 miles southwest of Des Moines had heard that the recently elected Pope John Paul II was planning to visit the United States. The farmer then wrote a letter to the Holy Father, inviting him to visit rural America. Pope John Paul thought this a wonderful idea, and accepted the invitation. On Oct. 4, he visited this farmer’s town, Irish Settlement, and then celebrated Mass in Des Moines in an open field. To date, this Mass is the largest gathering in Iowa history.

There are many challenges still in the diocese. Immigration has been a large concern. It is estimated that 40 percent of our Catholics are Hispanic. We also have a large refugee population, including many Vietnamese and East Africans. With changes in farming and a loss of the sense of the family, many of our small towns which have been the heartbeat of the diocese are aging and shrinking.

Mundelein has taught me two things especially applicable to priestly life in Des Moines. Our diocese is very diverse, with large urban centers and large rural areas. There are a variety of ethnicities, as well as generational differences. Mundelein

has exposed me to these in our own context, and for that I am grateful. Also, with such distances between parishes and priests, it is of utmost importance to be grounded in prayer, which I have found a necessary requirement here as well.

This year, the diocese approaches its centennial. In our short 100 years, we have seen nine bishops, one ecumenical council, one papal visit, and countless men and women who have received the sacraments and grown in holiness in their daily lives.

– Deacon Guthrie Dolan is a 4th Theologian for the Diocese of Des Moines, IA.



Diocese of Grand Rapids

Bill Vander Werff

On the other side of Lake Michigan from Mundelein Seminary, the Diocese of Grand Rapids is a smaller diocese comprised of approximately 178,000 Catholics in eleven counties of West Michigan. The diocese includes roughly equal numbers of urban, suburban, and rural parishes. At just under 14 percent of the total population, Catholics are a minority in an area traditionally dominated by the Reformed Church of America. In fact, Grand Rapids, with several Protestant publishing houses, is a nationally known center of Protestant theology. This presents challenges as well as opportunities for the Catholic Church in West Michigan. On the one hand, the region is both generally Christian in culture but also somewhat uneducated about the nature of the Catholic Church in their midst.

Although a distinct minority in the region, the history of the Catholic Church in the Grand Rapids area dates back almost to its beginnings as a trading post on the Grand River in 1826. In an area that was still wilderness, French traders established the post to trade with the local Native Americans, and Catholic missionaries soon followed. A permanent mission dedicated to the Virgin Mary was established in 1833 by Frederic Baraga of Slovenia. The majority of the area's first Catholics were Native Americans who had converted to the Faith. Over the next 50 years, the city of Grand Rapids grew as large numbers of immigrants from Europe moved into the area. Ethnic parishes for German, Irish, and English-speaking immigrants were established.

In 1882, the Diocese of Grand Rapids was carved out of the Diocese of Detroit. In the decades that followed, the Church and the region boomed. Catholic institutions such as schools, hospitals, and homes for the elderly were created. Ethnic parishes serving the Polish, Lithuanian, Italian, and Dutch communities were established. Aquinas College, the diocese's only Catholic college, was founded by Dominican Sisters in 1886.

Today, most of the immigrant communities from Europe have completely integrated into American society. New waves of immigration now come primarily from Latin America and Vietnam. Many of the old national parishes now have Spanish-language Masses. In fact, serving the rapidly growing Spanish-speaking population is one of the greatest challenges the diocese currently faces.



Other significant challenges the diocese faces are a looming shortage of priests and the increasing secularization of American society. Demographic changes and a struggling economy have led the diocese to merge some parishes, especially in its rural counties. In addition, enrollment in Catholic schools has dropped as tuition has increased, and many schools have had to close. As in much of the developed world, the percentage of Catholics going to Mass every Sunday has declined as society has grown increasingly secularized.

Mundelein Seminary is currently educating nine seminarians from the Grand Rapids diocese to face these challenges. The multicultural student population at the seminary is preparing us well to serve the increasingly diverse immigrant population back home. In addition, the demanding academic program here at Mundelein is forming us to be able to engage America's increasingly secular culture. However, despite the challenges that the Church faces, it remains an exciting time to answer God's call to prepare for the priesthood.

– William Vander Werff is a 2nd Pre-theologian for the Diocese of Grand Rapids, MI.

“Blessed are the pure of heart, for they shall see God. (Mt. 5:8)”

DONOR PROFILE

Giving for the Future

Mark Teresi

Thank you!

Every September, the Archdiocese of Chicago designates a special Sunday in support of the seminary entitled quite logical – Seminary Sunday.

On this Sunday, many seminarians go out to the parishes to speak about their vocation journey and to express their sincere appreciation for the prayers and financial support which keeps Mundelein Seminary able to fulfill its mission of preparing our future priests.

The fourth-year seminarian who came to our parish was from Africa and studying for the Archdiocese of Chicago. He was sincere and forthright in telling us of his “call” to minister as a missionary, leaving his home and travelling across many continents to arrive in his mission territory – Chicago.

In my Catholic training, I was always taught a missionary was someone who leaves this country and brings the Gospel to the poor and unchurched of distant lands, like St. Isaac Jogues or even our Chicago priests like Msgr. Leo Mahon or Father Don Headley, who went as missionaries to Panama to bring the faith to those who had not yet heard the Good News.

Well, Kisaka Nyache had the people of my parish captivated with his missionary zeal and what seemed like an instant affection for our community.

Then he said something which has stayed with me for these many months since his visit. He reminded us that, indeed, Jesus was truly the first missionary. He left his home to come and to live with us. In the mystery of the Trinity, he took the risk of leaving that which he knew to bring us salvation so that we all might one day come home to be with our Father.

Young men are preparing at Mundelein Seminary to bring Christ to others as priests. They have taken many different paths. They represent urban, rural, country, poverty stricken towns and villages, even places where not too long ago Christ was forbidden to be spoken about and worshipped.

There is a mystery connected to the missionar-

ies of this generation. In many instances, they come from a poor country to bring the message of Christ to one of the most affluent countries on the planet. They teach us that affluence sometimes distorts the Gospel message of Jesus Christ. They, like Christ, come to us believing that their call is to leave their homes, their families, all they know and love, to be Christ to those they have come to serve and to love.

The University of Saint Mary of the Lake / Mundelein Seminary then is truly a place where missionaries of today are preparing academically, formationally, and spiritually to bring the good news to thousands of people in the 30 dioceses we serve in the United States and six countries internationally.

Thank you for your generous hearts in supporting them all. Because of your generosity, Mundelein Seminary is preparing to enter a decade which will lead us to complete our first century of service to the Church. Before we look ahead, we must first look back in gratitude to the faithful who have supported this mission and ministry since 1921 through the seminary collection, personal gifts and prayers.

The University of Saint Mary of the Lake / Mundelein Seminary now serves the needs of a global church and your generosity has an impact throughout the world. Thousands of people are served by good and compassionate priests bringing Christ’s message of healing and joy to a troubled world because of your prayers and generosity.

Please continue to be generous with your prayers and financial support.

May Jesus Christ, our first missionary, be with you on your journey to the heavenly kingdom when we all will finally return home.

A Special Thank You

One special friend of Mundelein Seminary who supports our missionaries is Ms. Elizabeth Golden. Aside from her “regular” generosity and prayers, every Christmastime she sponsors a trip home for one of our foreign seminarians who otherwise seminarians who otherwise could not afford to return home.

She is truly an angel to our seminarians and (until now) has quietly made a personal, quiet commitment to our seminarians.

God bless you, Elizabeth, and thanks from our seminarians for your prayers and kindness over the years!

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.



From the Editors' Desk

By Deacon Jay Atherton
and Brandon Barlow

Why send a man to Mundelein Seminary? Implicitly, that is the question we have asked in this issue. The seminary and the Diocese of Green Bay have a long-standing relationship, while the Diocese of Albany is a relative newcomer. Do each of our dioceses have things to learn from each other, to share with each other? That is almost a certainty.

At the same time, it is equally certain that in the normal course of day-to-day life, Cheeseheads and Yankees from the Adirondacks probably would never seek each other out for any kind of exchange. Nevertheless, both of our dioceses, along with many others, concluded that there was something valuable for our formation to be found here at Mundelein. And so, here we both are, studying, being formed for priestly ministry, and engaging one another as we produce this issue of *The Bridge*. In itself, this endeavor has led us to explore our diverse contexts and those of many of our brother seminarians. We both recognize, along with many of our authors featured in this issue, the high value of Mundelein's academic program but also the great benefit of the mutual exchange among ourselves.

In many ways, Mundelein can be seen as a crossroads; men from all corners of the world, all on the same journey to answer God's call on their lives, meet here for a time and journey together. During that

time, there is a unique opportunity for marvelous exchanges to take place. For the great majority of us, it is the first chance to engage the one faith as it has taken flesh in other places and cultures. One needs only to sit down for breakfast in our refectory to meet representatives of the Catholic experience in up to five different continents at once. For most people, that kind of situation means traveling to a distant Eucharistic Congress or international pilgrimage site. For us... that's just any given Tuesday... or Wednesday, Thursday, Friday...

However, as in any seminary, the real advantage is gained when seminarians share, not what is diverse or parochial, but what is common and universal; namely, their love for God and his people and an inkling that the Lord is calling them to serve as priests. Perhaps the most important way in which any seminary fosters a man's vocation to the priesthood is in its affirmation that he is not alone, that there are indeed others who feel drawn to give over their lives to the service of God and his Church. When that insight is gained in a context like ours here at Mundelein, it impacts the would-be priest in multiple ways.

For example, the American hears from the Ugandan about the challenges of studying in a context where there is only enough money to buy one book for an entire class to share, but where, even as a seminarian, a young man is respected and revered as a man of God. From the American, the Ugandan hears what it is like to discern a

vocation to the priesthood in a country rocked by the scandal of clergy sexual abuse where the mere mention of aspiration to the priesthood draws assumptions that he must be a pedophile or at least a homosexual. In both cases, each seminarian hears a story about overcoming challenges that he can only vaguely imagine, if he can really imagine them at all. And, in an environment that fosters intensive self-examination, to say that it helps to hear stories of overcoming obstacles to one's vocation, especially unimaginable challenges, is a gross understatement.

Of course, anyone living in a communal environment can and *will* speak of the challenges of such a life, and here we mean to speak of one important and beneficial challenge presented by this "exchange at the crossroads." The dioceses represented here have a myriad of unique needs and face multiple localized challenges. However, one need they all share is the need for well-formed priests who care about the people they will serve and will rise to meet those special challenges. We seminarians might find that our dioceses have little in common in some cases, but we can always be challenged by the fervor of our brothers and their fidelity to their own people and thus be inspired to serve our own people more faithfully.

— Deacon Jay Atherton is a 4th Theologian for the Diocese of Albany, NY, and Brandon Barlow is a 2nd Pre-Theologian for the Diocese of Green Bay, WI.



The Bridge Staff (pictured from left to right): Deacon Marcel Portelli, David Neuschwander, Daniel Morris, Deacon Manuel Razo, Brandon Barlow, Bob Regan, and Deacon Jay Atherton. Not pictured: Kevin McCray, Reybert Pineda, Connor Danstrom, Chris Kerzich, and Deacon Juan Teran-Sanchez.



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