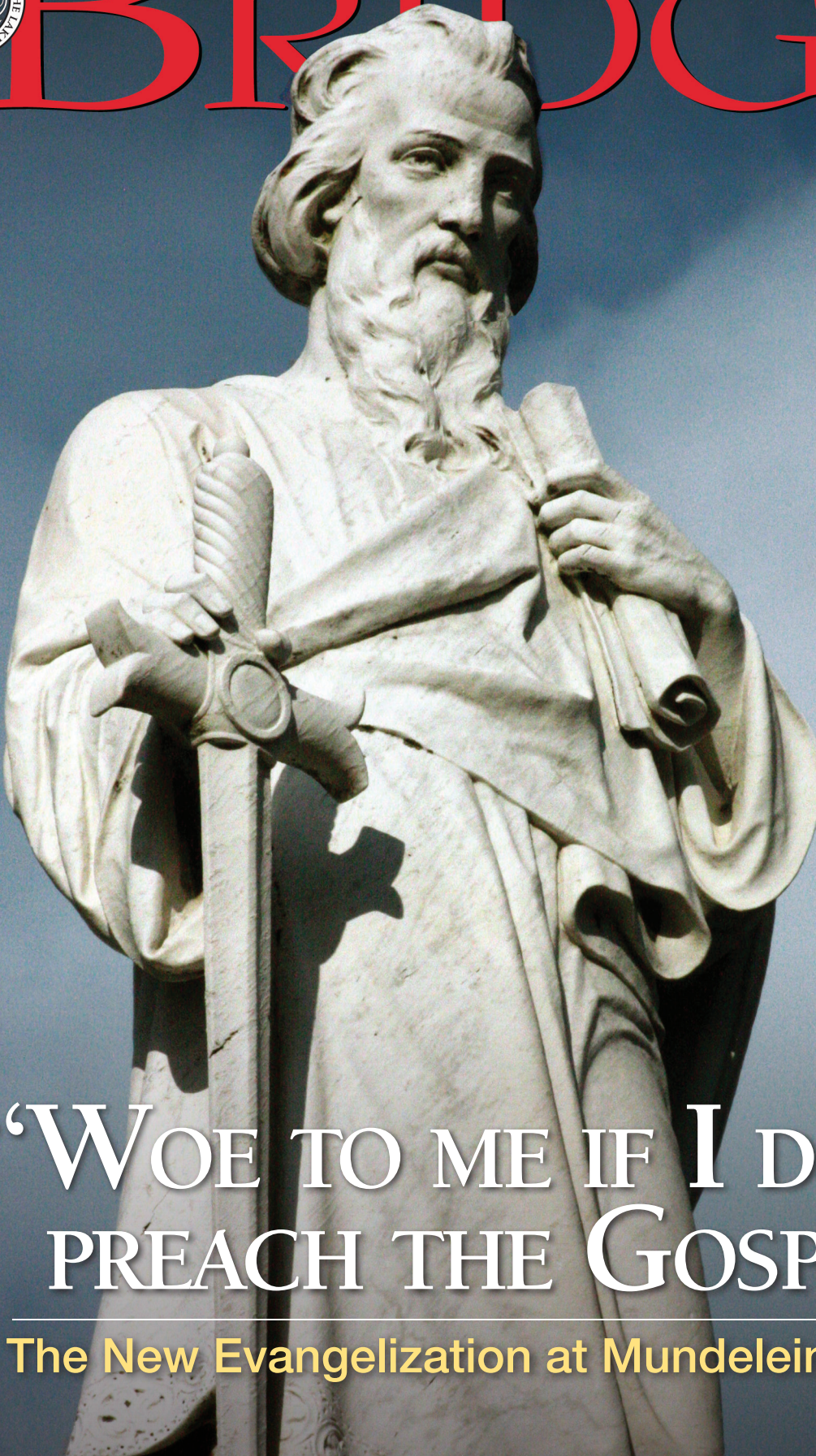




THE BRIDGE



“WOE TO ME IF I DO NOT
PREACH THE GOSPEL!”

The New Evangelization at Mundelein Seminary



FROM THE EDITORS



By Connor Danstrom

During his years in the missions of India and Japan, Saint Francis Xavier wrote many letters to his religious superior and dear friend, St. Ignatius Loyola. In one such letter, he wrote with dismay at the lack of priests available to evangelize a people so hungry for the Gospel. He said, “Many, many people hereabouts are not becoming Christians for one reason only: There is nobody to make them Christians.”

St. Francis was profoundly bothered by this fact, and even wrote of his desire to “go round to the universities of Europe crying out like a madman, ‘What a tragedy! How many souls are being shutout of heaven thanks to you?’”

We are far removed, both temporally and culturally, from Francis Xavier and the peoples he encountered in 16th century Asia. For one thing, the good news of Jesus Christ crucified and raised from the dead hardly seems like “news” at all. Moreover, people are hardly chomping at the bit to become Christians like they were back then — quite the opposite, in fact. The Church is under attack, and the enemies of the Church today appear strong and determined.

No doubt, the context for evangelization has changed. And yet, I think I speak for my fellow seminarians when I say that our generation’s hunger for the Gospel rivals that of any generation in the history of the Church. People may not be knocking down the doors of our churches

asking to be baptized, but our superficial, technocratic society has made it painfully apparent that no amount of “stuff” will ever satisfy the deep longings of our hearts. Everyone of us is made for love by love, whether we recognize it or not, and the secular world can never stifle the innate desire for God present in every human soul.

And so the message must be preached. “Woe to me if I do not preach the Gospel,” St. Paul said. Mundelein may be a diocesan seminary, but it is training missionary priests. Father Barron says, “Mundelein will be about the business of training priests skilled in the art and science of announcing the Christian message to a culture that is growing increasingly indifferent, even hostile to it.”

(See page 16) Our rector clarifies just what will be required of a priest for him to be an effective apostle of the New Evangelization. Cardinal George puts it rather succinctly: “He has to believe what God has revealed, which is an alternative way of life, always and in any culture. And he has to be immersed in the life of grace through prayer and love of the Lord.” (See interview on page 8)

As the editors of *The Bridge*, we are excited to present this issue devoted to the New Evangelization at Mundelein Seminary. We hope that it inspires our readers to have hope in the future of the Church. We pray that the Holy Spirit may enkindle the hearts of many more men and women to carry the good news of God’s salvation in Jesus Christ to the very ends of the earth. May God bless you!

— Connor Danstrom is a third-year theologian studying for the Archdiocese of Chicago

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On the cover: The image is of a statue of St. Paul on the north end of the Mundelein Seminary campus. The photo was taken by Dan Morris, a second-theologian for the Archdiocese of Kansas City, Kansas.



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Rev. Msgr. Dennis Lyle Concludes Service as Rector

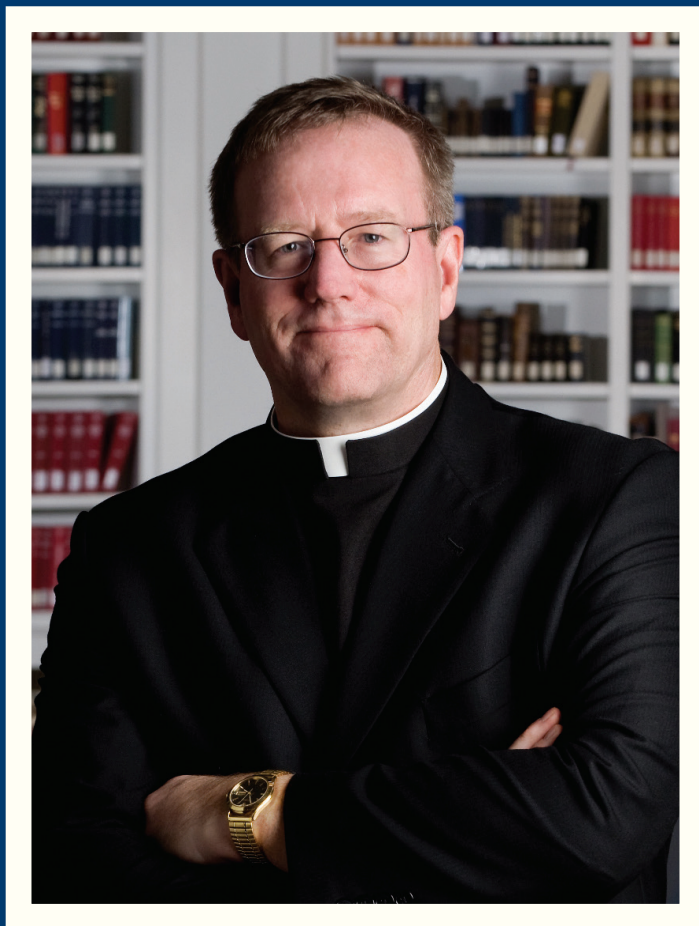
Rev. Msgr. Dennis Lyle concluded his term as the ninth Rector/President of the University of Saint Mary of the Lake/Mundelein Seminary on July 1, 2012. Msgr. Lyle served for six years as rector, after being appointed by Francis Cardinal George, O.M.I., on July 1, 2006. He had previously served as a professor in the Department of Christian Life since the year 2000.

After a well-deserved sabbatical, Msgr. Lyle will take up the position as the Director of the Cardinal Stritch Retreat House, which is adjacent to the University of St. Mary of the Lake. We would like to thank Msgr. Lyle for his 12 years of dedicated service to the seminary and university community.



Father Barron Installed as the 10th Rector of Mundelein Seminary

The Very Rev. Robert Barron has been installed as the 10th Rector/President of the University of Saint Mary of the Lake/Mundelein Seminary. His appointment was announced in May of 2012 by Francis Cardinal George, O.M. I., and he began his term on July 1, 2012. Father Barron joined the faculty at USML in the fall of 1992. In 2008 he was appointed to hold the Francis Cardinal George, O.M.I., Chair for Faith and Culture. Father Barron is the creator and host of *Catholicism*, a 10-part documentary on the Catholic Faith, and he is founder of Word on Fire Catholic Ministries, a media group dedicated to the new evangelization. You can read more about Father Barron's vision of Mundelein Seminary and its goal of forming priests for the New Evangelization in his article on pages 16-19.





MUNDELEIN FARES WELL AT ANNUAL SOCCER/VOLLEYBALL TOURNAMENT

Approximately 20 seminarians travelled to Conception Seminary College in Conception, MO, for the annual soccer and volleyball tournament hosted there. The Mundelein



Seminary volleyball team took first place, beating St. Meinrad Seminary in the finals.

The Mundelein soccer team took second place, falling to the host team, Conception Seminary College in the finals.

Congratulations to all the participants in the two tournaments!



MUNDELEIN FOURSOME WINS THE MOUNT ST. MARY SEMINARY GOLF OUTING

Eight seminarians from Mundelein travelled to Cincinnati on Saturday, October 7, 2012, for the annual golf tournament hosted by Mount St. Mary Seminary. The foursome of Connor Danstrom, Douglas Eschbach, Michael Metz and Bob Regan took home the title. The foursome of Steven Geerling, Derek Ho, Roberto Mercado and Michael Warden also had a solid showing.



BISHOP ROJAS ORDAINS 12 DEACONS

On Saturday, October 27, 2012, Bishop Alberto Rojas ordained 12 men to the diaconate at the Chapel of the Immaculate Conception on the Mundelein Seminary campus. Mark Augustine, Matt Bozovsky, Tom Byrne, Brendan Guilfoil, Julio Jimenez, Roberto Mercado, Rodlin Rodrigue and Rafal Stecz were ordained for the Archdiocese of Chicago. Martin Luboyera and John Bosco Ssekkomo were ordained for Archdiocese of Kampala, Uganda. John Ludanha and Handriek Tibyabo were ordained for the Diocese of Geita, Tanzania.

Congratulations to these men and many blessings on your life of service to the Church!

THE SEMINARY SHOOTOUT

On **February 1-3, 2013**, Mundelein Seminary will host The Seminary Shootout in the gymnasium. Approximately twelve teams from seminaries throughout the Midwest will compete during the weekend tournament. The annual tournament is sponsored through the generosity of the Knights of Columbus of the State of Illinois.



ALBERT CARDINAL MEYER LECTURESHIP

Paula M. Stannard will offer the Albert Cardinal Meyer Lectures on **March 14-15, 2013**. Ms. Stannard is a former deputy general counsel and acting general counsel of the U.S. Department of Health and Human Services. Currently in private practice, Ms. Stannard advises clients on a variety of regulatory questions.

THE UNIVERSITY OF SAINT MARY OF THE LAKE LAUNCHES NEWLY DESIGNED WEBSITE

Leah Munoz, associate director of Marketing at Mundelein Seminary, proudly announces the launch of our newly designed website at the same address:

www.usml.edu

Our site's home page welcomes visitors with a video from our Rector/President Very Rev. Robert Barron, a colorful and clean design, a tour of the campus, and moving images with featured events and content focused on our campus and institutes.

Guests will have the ability to navigate smoothly throughout the site to learn more about seminarian life, programs and our beautifully landscaped campus. We encourage our guests to contact us throughout the website to obtain information on programs, make reservations for upcoming events or schedule a tour. We hope you visit **usml.edu** often!

If you have any suggestions or if you experience any problems using our new website, please e-mail: **webmaster@usml.edu** or call Leah at **847.970.4834**.

UPCOMING EVENTS



EVENTS COMPILED BY
MATTHEW CLARKE

Matthew Clarke is a second-year
pre-theologian from the
Diocese of Springfield, IL.



SECOND YEAR PRE-THEOLOGIAN MISSION TRIPS

In mid February, second-year pre-theologians will travel to Arizona and Burkina-Faso. Dr. Kate Wiskus will lead one group to the Tohono O'odham Nation for 10 days of solidarity, prayer and volunteer work. Another group will fly to the West Africa nation of Burkina-Faso to observe Catholic Relief Services and its work aiding the poor. For more information on the CRS Global Fellows program, visit: www.globalfellows.crs.org.

TREASURES OF THE TRIDUUM

The Liturgical Institute will present Treasures of the Triduum on **January 25, 2013**. For more information, contact Barbara Nield at 847.837.4542.

EVENING OF TRIBUTE

During the Evening of Tribute on **April 16, 2013**, The University of St. Mary of the Lake will honor Denis and Sondra Healy with the 2013 Joseph Cardinal Bernadin "As Those Who Serve" Award. That night, Steven and Peggy Lombardo will be honored with the Francis Cardinal George "Cristo Gloria" Award.

An Interview with Francis Cardinal George, O.M.I.

The Archbishop of Chicago comments on the New Evangelization

By Connor Danstrom and Brandon Barlow

The Bridge sat down recently with Francis Cardinal George, O.M.I., to ask him his thoughts on the New Evangelization, the seminary, and the future of the Church in the United States.

THE BRIDGE: What is your definition of the New Evangelization?

Cardinal George: The Church always evangelizes. That’s the last word that Jesus gave us – “Go and preach, teach, baptize.” The reason for the *New Evangelization* is the change in the challenge to evangelize, a change in the context of preaching. What’s the new context that demands a new evangelization? It’s the phenomenon of secularization, the change in cultures that used to be formed in relation to the gospel and are now formed “as if God did not exist,” as the Pope says. And so it is not just the conversion of individuals, it is the conversion of whole cultures, and not just cultures that you are faced with if you go to Asia, for instance – cultures that were never Christian – but rather the conversion of cultures that once *were* Christian and have now decided to reject that history. The challenge of the *New Evangelization* is preaching the gospel in a secularized world, which means a world closed in on itself.

THE BRIDGE: What role did Father Barron’s work in evangelization play in your appointment of him as rector of Mundelein Seminary?

Cardinal George: It certainly had something to do with it. You know Msgr. Lyle had come to the end of his five-year term, and we extended it for another year. He is a responsible man, a good priest, and he did a very fine job. Father Barron’s work in faith and culture – that is his chair at the seminary – was something we had talked about, because it was something that I was very interested in for many years. When it came time at the end of Msgr. Lyle’s term to look for another rector, Father Barron seemed to me to be an obvious choice, because he had done something that the Church was telling all of us to look at, namely the relationship between faith and culture in the *New Evangelization*. And he is doing that. That is how he is rethinking the seminary’s vision of what it is about.

THE BRIDGE: Cardinal Dolan’s comments to the fall General Assembly of the United States Conference of Catholic Bishops recently underscored the importance of personal conversion in the *New Evangelization*, with particular reference to the central role of the Sacrament of Penance. Could you comment on your own thoughts regarding the importance of the Sacrament of Penance in evangelization?

Cardinal George: Well, evangelization is a call to personal conversion. It is also a call to societal conversion. Personal conversion is given us preeminently, after baptism, in “second baptism,” which is the Sacrament of Penance. If we do not convert, we cannot be witnesses. What happened after the Council was that we stopped talking about conversion, whether moral or intellectual. The reason for that is, in many cases, the Council was interpreted not as the Church opening up to dialogue with the world to convert the world, but rather as the Church converting to the world — catching up with the world. So, if we “enlightened” people do not have to convert, why do we have to go to confession?

The other element was the change in our sense of time, the rhythm of our lives. Saturday afternoon, the traditional time for confession, is not a good time for many today. We might look at that again to figure out what is the best time to have confessions so that people can once again get into the habit of using the Sacrament. Religion is a matter of customs and habits, just as most of life is a matter of habits. If, instead, every religious action has to be consciously a matter of choice – “I really want to do this” – you are not going to do it most of the time. We have to get back to Catholicism as a way of life, that sense of it being a way of life and not a floating seminar, as it has become sometimes – arguments over ideas. We must have a Church that is part of people’s lives and not the object of their choice every week.

THE BRIDGE: Given the challenges present in preaching the Gospel to an increasingly secular culture, what do you hope to see in a candidate for priesthood?



Connor Danstrom,
The Bridge co-editor,
sits down with
Cardinal George.

Cardinal George: First of all, he has to be a man of faith. He has to believe what God has revealed, which is an alternative way of life, always and in any culture. And he has to be immersed in the life of grace himself through prayer and love of the Lord. Then, in terms of the context in which he lives his life as a priest, he has to be a cultured man, somebody who understands the sources of our culture and the influences in contemporary culture. Then he has to be able to put the two together in dialogue so that he is open to conversations that are challenging.

And then, finally, he has to be a man of courage, because people do not like to change, and cultures do not like to change. If you call people to change, you are going to get a lot of pushback. The vision that the society has for itself is not consistent with the vision that comes to us from Revelation. A priest has to be able to navigate that, knowing that, when there is a clash between faith and culture, most people will go with the culture. So the priest has to say, “Well, here’s why you shouldn’t.”

THE BRIDGE: What are some of the positive aspects of the culture that the Church can build on?

“He has to believe what God has revealed, which is an alternative way of life, always and in any culture.”

Cardinal George: You know what I have noticed is that, no matter how we may get upset at certain cultural trends, there remains in people’s hearts a great generosity, and that is a sign of the Spirit. We really are a generous people in many ways. It always amazes me. And the culture rewards generosity. They might not call it what we would call it – the work of the Holy Spirit – but they know that people who sacrifice themselves for others are good people, that they are doing a good thing. That is a very important virtue that is culturally rewarded and that we should recognize as having something to do with God’s grace operative in the world. We do not want to lose touch with that.

Besides the generosity that is still rewarded in our culture, there is a sense of looking for love. People are still very much concerned with finding people they can love. They might not talk about a marriage relationship so much anymore, but they are looking for a personal life marked or defined by love. We would put that in marriage and family primarily, but the fact that people are looking for what is the ultimate Christian virtue is a good thing. We can build on that and say, “Why don’t you look in the right places?”



Father Hurlbert on the patio of the North American College in Rome.

Quite the Big Day

50 years of Vatican II

By Rev. Jim Hurlbert

While in Rome on sabbatical, I had the opportunity to take part in the Mass to open the Year of Faith, which took place on October 11, 2012, the 50th anniversary of the opening of the Second Vatican Council. October 11 is also the date that was assigned for the liturgical celebration of the one who called the council, Blessed Pope John XXIII.

My preparation for the Mass began in the Blessed Sacrament Chapel of St. Peter's Basilica, along with the 150 or so other priests who were going to distribute communion. As the

crowd gathered in the square outside, we were given surplices and stoles, and once vested, took our seats in the pews facing the monumental tabernacle. The cavernous nave of the basilica was strangely empty and quiet for this time of day. The only sound was that of the Zamboni driving up and down its length cleaning the marble floor. This was a far cry from the scene in the film footage from Vatican II that I recalled seeing, when this nave was re-fashioned into a meeting hall with tiered seating reminiscent of a sports arena, 11 rows high, filled with high-mitered bishops from around the world. We had a half hour or so for quiet prayer and reflection before heading out to our seats.

I am almost exactly as old as the Council, having been conceived just about the time that Blessed John XXIII spoke the words, now enshrined as “*Gaudet Mater Ecclesia*,” that opened it. The Council formed the style of Church that formed me in the faith.

Yes, we now look with horror and embarrassment upon some of the excesses and experiments that followed in its wake — although I wonder if this is sometimes feigned. To be sure, the informality of the liturgies of my youth would make many today shake their heads. The “spirit of the Council” was sometimes invoked as license to dissent. We have seen devastating losses in Church membership and participation, in knowledge of the catechism. We bemoan what we believe to be a diluted understanding of the faith by the laity, even as we find today's young people longing for clearer teaching.

Yet while certain aspects of that teaching have not been presented as clearly as they once were, the opening of the human spirit to engage the issues of faith felt fresh at the time and remains important. There may be a weaker understanding of what takes place during Mass, but there is perhaps a greater sense of participation in it.

Acknowledging human experience as an element of theological reflection has aided our sense of personal ownership and responsibility for the practice of the faith. I believe most would applaud the post-conciliar manner in which clergy and lay people relate to one another, the renewed emphasis on the sanctuary of conscience, the sense of solidarity with all members of the human race, the concern for the poor and the growing awareness of how social structures can both catalyze and inhibit human dignity

and human flourishing. We have made strides in better appreciating the Sacred Scriptures by preaching homilies that are based upon the readings at Mass. We have created opportunities for more diverse participation in the Church.

I don't intend this to be a thorough analysis of the boons and busts of the Council, but find it helpful to reflect upon at least some of the ways that those growing up in the Church today experience it differently than my parents did. I am not a historian, and it is too early to know how this Council will be remembered. However, my sense is that what it has to offer the Church is nowhere near to being exhausted.

Over 400 bishops walked in the opening procession, and concelebrants included 14 of the 70 surviving Council Fathers. Among the bishops present was Bishop Gerald Kicanas of Tucson, who was rector at Mundelein and my cam priest when I was a seminarian. He was here for three weeks to take part in the Synod on the New Evangelization currently underway – the largest synod ever with 262 bishops, along with numerous lay experts and theologians, both men and women, and clergy from other Christian traditions.

After Mass was over, I went back into the basilica to return my ciborium to the tabernacle and deposit my borrowed surplice and stole. It was then that I noticed that the area around the altar with the body of Pope John XXIII was unoccupied. Usually this is crowded, so I took advantage of the opportunity and made my way there for a few quiet moments, kneeling to reflect and pray. Fifty years prior he had had quite the big day, one that ended with a famous spontaneous appearance in his window that night. Crowds had gathered below in the square holding a torchlight vigil



On October 11, 2012, the Holy Father opens the Year of Faith.

“My sense is that what the Council has to offer the Church is nowhere near to being exhausted.”

for the Council's success. When he appeared to them, he said: “All the world is represented here tonight. It could even be said that even the moon hastens close tonight, that from above, it might watch this spectacle that not even St Peter's Basilica, over its four centuries of history, has ever been able to witness.

“When you head home, find your children. Hug and kiss your children and tell them: ‘This is the hug and kiss of the Pope.’ And when you find them with tears to dry, give them a good word. Give anyone who suffers a word of comfort. Tell them, ‘The Pope is with us especially in our times of

sadness and bitterness.’ And then, all together, may we always come alive – whether to sing, to breathe, or to cry, but always full of trust in Christ, who helps us and hears us, let us continue along our path.”

The Mass that memorialized the opening of the Second Vatican Council initiated the Year of Faith. It took place within the context of a gathering of bishops reflecting upon how to more effectively proclaim the Gospel in our world. We may struggle to find ways to re-engage those who are only nominally or culturally Catholic, but I left St. Peter's buoyed with a great sense of gratitude and a firm conviction that the Holy Spirit will indeed show us the way.

– Rev. Jim Hurlbert is an alumnus of Mundelein Seminary and was ordained a priest in 1990.

“So you too love the resident alien, for that is what you were in the land of Egypt.” (Deuteronomy 10:9)

The Kino Border Initiative

By Deacon Scott Nolan

Imagine for a moment that you are 24 years old, married, have children and you have no way to continue to provide for their needs. Yet, you have been told of a land that promises that if you work hard, you can provide for your family. Add to this picture a group of people who don't think you deserve a share in this promise. When you try to go this land, you are turned away. Now you have lost all that you risked in the journey and you still have no way to provide for your children. What do you do?

This scenario is not made up; it is the real story of a couple that I met when I traveled to Nogales, Sonora, Mexico, in August of 2011 to participate in the Kino Border Initiative (KBI), a bi-national ministry that provides aid to migrants who are deported back to Mexico. I had the opportunity to work with people who were in similar situations as I served in the *comedor*, the KBI's soup kitchen. At the *albergue*, the KBI's shelter for women and children, I met a pregnant woman who was

staying there for a little while until she was rested and prepared for the journey to the United States, where she could finally raise her baby in safety.

What stands out from these stories is the fact that these people were making this dangerous journey out of love for their families who counted on them for sustenance. This kind of sacrificial self-gift, done out of love, reminded me of what the priesthood is, of the sort of love the priesthood demands. The lives of these people are, for me, an image of Christ's love.

Before and after I took part in the KBI, I spoke with many people about what I was doing. Some people reacted negatively because they saw only the legal side of what immigrants were doing: that they were breaking the laws of the United States. What most failed to see is the human side. This is the side that the priest is always called to see. There are real people involved and I, as a priest, will have to respond by loving all those whom God brings into my life. I am called to see the face of Christ in migrants because, despite their rejection from the legal system of a government of which I am a citizen, they still saw the face of Christ in me. Those I encountered had reason to be unfriendly toward me, but they chose instead to accept me with great kindness. It was a humbling experience to be shown such great love.

As a priest, I will have to ask myself: What does the image and likeness of God that dwells mysteriously in the people I encounter demand of me and what is my response? This sort of question carries no easy answer, but is essential for ministry. The priest accompanies people on their journey, reminding them of God's presence with them, nourishing them with the Body of Christ and the grace of the Sacraments, and being an instrument in the hand of God as he brings all people to himself.



– Deacon Scott Nolan is a fourth year theologian studying for the Diocese of Grand Rapids, Mich.

“As each one has received a gift, use it to serve one another as good stewards of God’s varied grace.” (1 Peter 4:10)



To Poland and Back Again

A seminarian’s tale

By Timothy Anastos

I remember vividly my first day of field education last year in pre-theology. The seminary assigned me to Ballard Nursing & Rehabilitation Center in Des Plaines, IL, where I was called upon to minister to the sick and aged. The first day, I walked the halls with the supervisor and he pointed out a large number of patients who were Polish, saying, “Do what you can to minister to them, but it’s hard. They have no one to talk to because they only speak Polish.” I was quite surprised at the number of Polish people I would be struggling to minister to.

Did you know that Chicago has the largest Polish population in the world, second only to the capitol city of Warsaw in Poland? After learning of the overwhelming Polish presence in the Archdiocese of Chicago and spending time with a small number of them at the nursing home, I began to feel a call from the Holy Spirit to make more of an effort to minister to the Polish Catholics in Chicago. As a result, I was given the opportunity by Mundelein Seminary to spend the summer of 2012 in Poland, learning the Polish language and culture.

At the beginning of July, I journeyed to the beautiful city of Kraków, where I began my language immersion at the Uniwersytet Jagelloński (Jagellonian University). This prestigious university, home to well-known scholars such as Copernicus, is the second oldest university in Europe. Throughout the mornings and into the afternoons, the program immersed me into the whole of the Polish language: grammar, syntax, phonology, and morphology. In addition, every week the class had several opportunities to practice our knowledge of the language with the locals of Kraków.

I felt extremely blessed to have this unique opportunity to study the Polish language at such a prestigious university. However, the ultimate blessing of this immersion experience wasn’t the language itself; it was the saints: St. Faustina, St. Maximillian Kolbe, Blessed John Paul II, St. Jadwiga, St. Stanislaus, the list goes on and on.

Living in Kraków, I was in the midst of the Polish Saints: I saw the relics of St. Faustina; witnessed the beauty of the Divine Mercy image; touched the tree where St. Stanislaus was murdered; knelt before the Miraculous Icon of Our Lady of Częstochowa; venerated the blood



Tim Anastos in front of a banner of Blessed John Paul II crest in Poland.

of Blessed John Paul II; prayed at the pew in the Church where Blessed John Paul II would sneak away to make special visits to the Blessed Sacrament; and cried in front of the cell where St. Maximillian Kolbe starved to death.

This is the Catholic faith! We touch, we see, we use our emotions in order to grow closer to Jesus Christ. And what better way to use our senses and our emotions, but in the midst of those who found Jesus Christ and lived for Jesus Christ and gave everything for Jesus Christ. Being in the midst of the Polish saints and experiencing their lives brought me that much closer to Jesus.

My time in Poland, with the support of Mundelein Seminary, strengthened, enlivened, and preserved my vocation to the priesthood of Jesus Christ. I was extremely privileged to spend my summer in a place where Catholic identity is so strong. I desire to bring this Catholic identity that I found in Poland back to the Polish Catholics in Chicago whom I will one day minister to as a priest of Jesus Christ.

– Timothy Anastos is a second-year pre-theologian studying for the Archdiocese of Chicago, IL.

“All Scripture is breathed by God, beneficial for reproof, for correction, and for education in righteousness.” (2 Timothy 3:16)

New Evangelization, Old Testament

The story of Israel as part of the Good News

By Rev. Robert Schoenstene



Mount Hermon at the northern limit of the lands of Joshua.

In his two letters to Timothy, St. Paul encourages the new shepherd of Christ's flock to guide his congregation in their growth in Christ. The work of announcing the Good News, or evangelizing, continued after people received the faith and baptism. Paul also encourages Timothy to continue in his own growth in the life in Christ, particularly by reading the Scriptures:

“But you abide in the things that you have learned and believed, knowing from which people you have learned, and that from childhood you have known the holy letters that are able to make you wise for salvation through the faith that is in Messiah Jesus. All Scripture is God-breathed and beneficial for teaching, for reproof, for correction and for education in righteousness, so that the man of God might be capable, equipped for every good work.” (2 Timothy 3:14-17)

The Scripture Paul has in mind does not include the New Testament. Paul was still writing the letters that would be collected in the next century along with other letters, the Gospels, Acts and the Apocalypse. Paul is thinking of those books that Christians call the Old Testament as Timothy's source for continuing the work of preaching the Gospel, the Good News of salvation in Christ.

Paul's missionary preaching had taken him far from Judea, and far from even the Jewish synagogues scattered throughout the Roman Empire. He evangelized the Gentiles – Greeks, Latins and other members of the Empire who knew little or nothing of the Hebrew people and the one, saving God whom they adored. In his preaching, Paul relied heavily on the same Scriptures that he advised Timothy to study. These texts of law, prophets, poetry and wisdom were for Paul the source of his evangelizing work, since he read them all through the light of the revelation that had come to him through Jesus, the Messiah, the long-awaited and anointed savior-king of the Jewish people.

Why would Paul not use exclusively the sacred literatures of the people to whom he brought the Word

of Life? He realized that the reality of Jesus as the savior of all peoples and nations, that truth that God had come to us in the person of this man Jesus, was something best understood by knowing at least something of the story of Israel, the people chosen by God for their salvation and ultimately to be the source of the Savior for all humanity.

Paul is not the only early Christian missionary to think this way. The four Gospels themselves show Jesus not only in a Jewish context, but as the fulfillment of the covenant and the promises made to Abraham and his descendants. In Luke's Gospel, Simeon announces that the Child is the light given for the revelation of salvation to the Gentiles, and the glory of God's people Israel. The light of revelation is not seen properly without the glory of the Hebrew people. It is the same Word of God that both glorifies God's first-born people and enlightens all the other nations on earth.

The story of Israel, otherwise known as the Old Testament, is too often a series of strange books to Christians. In the early Church, there were some Christians who rejected the Old Testament outright, along with its Hebrew authors and even the God who revealed himself to them. Teachers such as Marcion, Valentinus, Basilides and other gnostic leaders were condemned by the Fathers for their rejection of the Old Testament. The orthodox Fathers knew, as did St. Paul, that if Christ was the Word of God, then it was this same Christ who was speaking through the Hebrew words of those sacred texts. The Gnostics claimed a secret knowledge of the mysteries of God and salvation. The Church believed that there was no such thing, that salvation was plain and evident to the believer, and that the same God whose Word had said "Let there be light," was the Word that announced "Arise, your sins are forgiven."

The story of the Hebrew people is odd at times, from a land far away, from a time long ago. It can be hard to read the Law, the Prophets and the writings in the 21st century and find them relevant to our scientific and technologically centered culture. Yet to ignore them is to ignore the Word of Truth, and ultimately, as St. Jerome taught, to be ignorant of Christ himself.

The writers of the canonical Gospels considered the story of Israel to be so important that it was the model for presenting the life of Jesus. The actions of God in saving and preserving the Hebrew people appear in the New Testament as types for understanding how God works through Jesus, how grace appears in the darkness, and how the light of salvation shines in the darkest corners of human despair. The word "evangelize," to bring glad tidings, to spread the gospel, comes out of the Old Testament, from Isaiah's announcement of the salvation of the Jewish people from the Babylonian captivity:



The Cave of Elijah
at Stella Maris
Church in Haifa.

"Get up onto a mountain top, Zion, announcer of good news, Lift up your voice in strength, Jerusalem, herald of glad tidings, Lift it up, fear not, say to the cities of Judah: Behold your God!" (Isaiah 40:9)

Coming to know how God has worked in the earlier covenant helps to know how God has worked in the covenant made in the Blood of Christ. Jeremiah's announcement that the covenant would be written in the heart, that we would all know God when our sins were forgiven and our offenses were no more (Jeremiah 31:31-35) is the message of the New Testament and the Church today. The New Evangelization is not a different message in its essence from the Old Evangelization.

The announcement that God looks past human weakness, human malice, and betrayal with a gift of grace was as surprising thousands of years ago as it still is today. Preachers who present the possibility of the faith that saves to a world that is unaware that it needs saving do no better than to heed the words of the Church's first missionary, "All Scripture is breathed by God, beneficial for reproof, for correction, and for education in righteousness."

"The announcement that God looks past human weakness, human malice and betrayal with a gift of grace was as surprising thousands of years ago as it still is today."

— Rev. Robert Schoenstene is a member of the faculty in the Scripture Department at Mundelein Seminary

“God was in Christ reconciling the world to himself.” (2 Corinthians 5:19)

The Seven Marks of a New Evangelist

By Very Rev. Robert Barron



Both John Paul II and Benedict XVI have declared that the new evangelization should be the central preoccupation of the Church Catholic at the beginning of this third millennium. Accordingly, upon becoming rector of Mundelein Seminary, I resolved that this historic place should be placed on a new evangelization footing. This means that Mundelein will be about the business of training priests skilled in the art and science of announcing the Christian message to a culture that is growing increasingly indifferent, even hostile, to it.

What precisely are the marks that ought to characterize someone geared to this mission? There are, of course, many, but I would specially highlight seven.

IN LOVE WITH JESUS CHRIST

First, a new evangelist has to be in love with Jesus Christ. Evangelization is not simply the sharing of ideas or convictions. If it were, any theologian or historian of ideas would be automatically skilled in it. The Good News is about a relationship to the person of Jesus, a friendship with the risen Christ. As the Romans said long ago, *nemo dat quod non habet* (no one gives what he doesn't have); therefore, if someone wants to share this friendship with others, he has to have it himself. This is why the new evangelists we are seeking to train here have to be men of prayer. The reading of Scripture, the Liturgy of the Hours, daily Eucharist, the adoration of the Blessed Sacrament, the Rosary, *Lectio Divina*, and contemplation must be regular features of their lives, for these are the means by which a relationship with the Lord is cultivated.



PASSION AND ENTHUSIASM

Second, a new evangelist must be a person of passion and enthusiasm. In a talk given in Porte au Prince, Haiti, in 1983, John Paul II said that the evangelization practiced today must be new “in ardor.” I believe that Blessed John Paul II sensed that in the years following the Council, the Church had lost a good deal of its fire. Caught up in endless debates about its own internal dynamics (largely concerning sex and authority), many Catholics had forgotten that their fundamental task was to proclaim Christ to the world with boldness and confidence. In his *Rhetoric*, that masterpiece dealing with persuasive speech, Aristotle argued that people finally only listen to “an excited speaker.” Catholic evangelists, who are unsure of the truth of Catholicism, hesitant in speech, and lacking in ardor, will simply fail to persuade anyone. I want to train a generation of preachers who have the requisite fire.

KNOWLEDGE OF THE STORY OF ISRAEL

Third, new evangelists must know the story of Israel. The “good news,” the *euangelion*, is that the great adventure of Israel had reached its climax, or as St. Paul put it, that all of the promises that God had made to his chosen people had found their “yes” in Jesus Christ. God had chosen a people Israel and then had shaped them according to his own heart, giving them law, covenant, prophecy and temple. All of these institutions had one purpose: to bring divinity and humanity together, to produce friendship between God and human beings.



In the person of Jesus Christ, risen from the dead, law, covenant, prophecy and temple had all been fulfilled, for in him the human longing for God perfectly met the infinitely more passionate divine longing for us. In light of this stunning state of affairs (“God was in Christ reconciling the world to himself.”), all the nations had to know about what the God of Israel had accomplished. This was, and still is, the basic evangelical task. And this is why a Christ divorced from Israel, presented, as he so often is today, as a generic spiritual teacher, is so un-compelling. We need evangelists who know that the Church is the new Israel and that Jesus is the “glory of his people Israel.”

“I want to train priests who are hungry for souls, who want to rescue people from the dismal fate of being separated from God.”



UNDERSTAND THE CULTURE

Fourth, new evangelists must understand the culture that surrounds them. Karl Barth, the greatest Protestant theologian of the last century, famously commented that the preacher must prepare his sermons “with the Bible in one hand and the newspaper in the other.” This is wise advice for the evangelist as well. One might be a friend of Jesus Christ and a passionate proclaimer of the fulfillment of Israel, but if he doesn’t appreciate the cultural dynamics that shape the people to whom he speaks, his words will fall flat.

Perhaps the dominant cultural force of our time – at least in the West – is secularism, by which I mean, a worldview that involves the shutting down of the transcendent dimension. What this has produced is a society of deeply frustrated people, for as St. Augustine taught us long ago, we are all, by nature, oriented to God. Nothing in this world can ultimately satisfy us, because we have been wired for infinite truth, goodness and beauty.

New evangelists should therefore see secularism as an opportunity, for it has produced an army of people thirsty for the Gospel. Another mark of our time is a relativism or indifferentism in regard to ultimate values. This “dictatorship of relativism,” to use Pope Benedict’s term, has conduced toward what I call the “Meh” culture. In the “Meh” world, nothing finally makes a difference; everything is just a matter of opinion; and every person is sequestered in a world of his or her own making. This bored, listless, drifting and lonely culture is, in fact, crying out for the energy and objective value of the Gospel. I want Mundelein Seminary to produce evangelists who know the secular culture better than do the secularists themselves.

THE HEART OF A MISSIONARY

Fifth, a new evangelist must be a person with the heart of a missionary. We all know the distressing statistics: only 25 percent of Catholics attend Mass on a regular basis; ex-Catholics are so numerous that, if they were counted as a separate denomination, they would be the second largest religion in America; the “nones,” that is, those who claim no ecclesial affiliation at all, are the fastest-growing “religious” group in the country. These facts should break the hearts of faithful Catholics, and they should profoundly bother anyone who aspires to evangelize. I want to train priests who are hungry for souls, who want to rescue





people from the dismal fate of being separated from God. I want priests who are not content simply to maintain the structures and institutions of our parishes, but who have a passion to go out into the highways and byways of the secular world and to find the lost sheep.

KNOWLEDGE OF THE TRADITIONS OF THE CHURCH

Sixth, a new evangelist is someone who knows and loves the great Tradition of the Church. Catholics do not subscribe to Martin Luther's *sola Scriptura* (by Scripture alone) principle. We love the Scriptures, but we also love the rich and loamy interpretive tradition which has developed over space and time and which allows us more adequately to appreciate the Bible. We hold that Christ is more fully known in the measure that he is seen through the lenses provided by the writings of Origen, Chrysostom, Jerome, Augustine, Anselm, Aquinas, Bernard, John of the Cross, John Henry Newman and Joseph Ratzinger. More to it, we believe that Christ is more completely appreciated when he is illumined by Dante's *Divine Comedy*, the Sistine Chapel Ceiling, Mozart's *Requiem*, the poetry of T.S. Eliot, and the Cathedral of Chartres. New evangelists must be mystagogues, those who guide others into the mystery of God. To do this work effectively, they must, therefore, be students of the great artists, poets and spiritual masters who have walked the way before them.

ADEPT AT USING THE NEW MEDIA

Finally, new evangelists should be adept at the use of the new media. In the *Porte au Prince* address that I referenced earlier, John Paul II said that the new evangelization is new, not only in ardor, but also in method. Undoubtedly he had in mind the extraordinary power that new technologies offer to the proclaimer of the Gospel today. We have tools now for which Fulton Sheen would have given his right arm: Twitter, Facebook, YouTube, podcasting, the Internet, etc. With these methods, we can reach millions of people who would never otherwise have any contact with the Church. I learned to type on a manual typewriter (which shows how old I am), but Mundelein students today were brought up with the new technologies, and they have the skill to use them in their brains and nerves and fingertips. I want to form a generation of evangelists who know how to reach out to the world through these new media.

This is a great time to be a priest or seminarian, for the harvest, as the Lord said, is indeed plenty. May a corps of evangelists go forth from Mundelein to meet the secular world with intelligence, ardor, prayerfulness and panache.

— Very Rev. Robert Barron is the Rector/President of the University of St. Mary of the Lake/Mundelein Seminary.

“This bored, listless, drifting, and lonely culture is, in fact, crying out for the energy and objective value of the Gospel.”

“Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy” (1 Peter 1:8)

The International Theological Commission

By Rev. Thomas Norris



It is a commonplace today that the Second Vatican Council could not have been the event it was without the contribution of the theologians. In fact, the Council occurred after a century of theological *ressourcement* (return to the sources) in the scriptural, liturgical, patristic, theological and historical fields. The 16 constitutions and decrees of the Council, itself the greatest spiritual event of the century, are an eloquent witness to the depth and the originality of that theology. Theologians and scholars had been working away over the previous century, often alone and sometimes disregarded. But with the Council their day had arrived, the risen Lord of history inspiring Blessed Pope John XXIII to call the 21st ecumenical council of the Church.

The importance of theology in the total life of the Church was well expressed by Blessed John Henry Newman (1801-1890). He stressed the fact that “theology is the fundamental and regulating principle of the whole Church system. It is commensurate with revelation, and revelation is the initial and essential idea of Christianity.” This claim he justifies in the very next breath as he explains that theology “is the subject-matter, the formal cause, the expression, of the prophetic office, and, as being such, has created both the regal office and the sacerdotal.” (*The Via Media*, I, Preface to the Third Edition of 1878, London 1885) The Church is never in greater danger than when her schools of theology are broken up and dissolved. Christians, in fact, owe it to God and to their brothers and sisters to be able to give an apologia of the hope that is in them. (1 Peter 3:15) Theology is the service of this apologia.

Vatican II was in fact a living illustration of Newman’s view. The documents studied, voted on and eventually promulgated by the Pope

and the Council were first drafted by commissions composed of theologians. Bishops and theologians worked in close harmony throughout the Council. The ecclesial vocation of theologians, their *diakonia* in the service of the apostolic faith given into the care of Pope and Bishops as the divinely appointed hearers and teachers of the Council, stood out in a particular way at Vatican II. Bishops and theologians united in the conviction that the men and women of our times “by hearing would believe, by believing would hope, and by hoping would love.” (*Dogmatic Constitution on Divine Revelation, Dei Verbum*, Introduction) This pastoral goal of a great pastoral Council enhanced the unity in distinction of bishops and theologians.

Pope Paul VI attended the first session of the Council as archbishop of Milan and was Pope for the remaining three. With his unique experience as theologian, pastor and now pope he saw the *de facto* contribution of the theological *periti*. Could this *diakonia* cease on the



“Pope Paul VI founded the International Theological Commission precisely to facilitate the ecclesial ministry of theologians and so continue what he saw happening during the sessions of the Council.”

conclusion of the Council? Should it rather not continue in the service and cause of communicating the good news of Jesus Christ to the men and women of our times? In 1968 he founded the International Theological Commission precisely to facilitate the ecclesial ministry of theologians and so continue what he saw happening during the sessions of the Council.

There are 30 theologians on the Commission. They come from as many countries and represent all the fields of theology. This gives a universal tonality to their deliberations, one might say a genuinely “catholic” flavor. The lifespan of a commission is five years. During that time they will normally be studying three topics.

The Commission investigates and writes up topics that are felt to be of pressing quality for the Church and the world. The selection of the themes is a twofold process: There are topics given directly by the Holy Father or a Roman Congregation as well as topics proposed by the members. Thus the topic of “Memory and Reconciliation” was given by Blessed John Paul the Great in 1998 as a new commission set out on its five-year lifespan. Its task was to study the difficult chapters in the Church’s history when Catholic Christians had acted in a manner that contradicted seriously the Gospel of Christ.

The Commission’s document was required by the end of the following year and so in time for the year of the Great Jubilee. One will readily recall that the Holy Father prayed on many occasions, often when on pastoral visitation of the Catholic faithful, for forgiveness from the risen Lord for those times and occasions when certain Catholics did not live up to the standard of the Gospel. The task of the Commission was to study this topic theologically in the light of Scripture, the Church’s Tradition, and the teaching of the Church. What should one say about the Inquisition? About the active or latent anti-Semitism of some Catholics? About the crusades and the conquistadores? Most of all, perhaps, the document eventually voted on by the members and approved by the congregation for the Doctrine of the Faith for publication (the texts of the ITC are not texts of the Magisterium) is a witness at the dawn of the third millennium to the Pope’s confession of the crucified and risen Christ as the redeemer of humanity and the Lord of history.

The Document also has a second purpose: It encourages all believers to learn from the mistakes of the past, and to that end outlines a threefold hermeneutic of responsibility (What was done then?), solidarity (We do

carry the burdens of the past!), and exemplarity (an authentic purpose of amendment suggests the doing of a noble deed to the heirs of those badly treated). In recent years, the commission studied the natural law, the diaconate, the perspectives and criteria of Catholic Theology, and the destiny of children dying without baptism. The last topic aroused great interest, an interest proportionate in fact to the anxieties and sorrows of bereaved parents.

The University of Saint Mary of the Lake has three members on the commission at present. They include Sister Sara Butler, M.S.B.T., the Professor Emerita of Systematic Theology, Father Peter Damian Akpunonu, a Professor and the author of this article. Both are serving second terms, while this writer is serving a third term. Sister Sara has the distinction of being one of the two first women to be members. I think I speak for all when I say that the experience of praying and thinking together with fellow theologians and in the one Faith of our Catholic Mother, the Church, is an ongoing privilege and grace.

– The Rev. Thomas Norris is a priest of the Diocese of Ossory, Ireland and the 2012-13 holder of the Chester and Margaret Paluch Chair of Theology at Mundelein Seminary.

“I have come to set the earth on fire, and how I wish it were already blazing!” (Luke 12:49)

Sublime Summertime

Catholic Youth Expeditions and the New Evangelization

By Bryce Evans
Photos by Jenny Lowery

It seemed like any other summer evening in Fish Creek, WI. The irenic Door County tourists were gathering once again along the pebble shores of the local park to take in another spectacular sunset over Lake Michigan's Green Bay. Couples perched themselves in quiet conversation along the rock wall overlooking the beach where children frolicked with their pets and a few solitary contemplatives plodded their way amidst the rocks and gulls nearest the surf. Behind, on shaded benches, sat the elders surveying the scene: the close of another idyllic summer day. Everyone was peaceful and content.

Then came the explosion. A rumble of disquiet filtered through the trees. Disgruntled vacationers craned their necks to discern what now disturbed their peace: a bright red and yellow, military-stock, 1984 Chevy Blazer, decked with flashing yellow strobe lights, decals of two recent pontiffs, a papal insignia, and a Vatican flag ambling down the street and blasting Christian rock; and around this a veritable army of teenage ruffians, smiling, jumping, dancing, singing at the top of their lungs and shouting, “Viva il Papa!” “Praise the Lord!”

They were Catholics! Young Catholics! Lots of young, happy, Catholics! And they were a force to be reckoned with. They came, they sang, and they conquered that beachhead, conversing, praying to God and spreading their intoxicating joy to all those around them, welcomed or not. This was no pre-planned event, coordinated under fluorescent lights by committees wringing their



Bryce Evans talking with
fellow staff member Adam
Bradley at CYE Basecamp.

hands over how to engage the youth. It was an explosion of the Holy Spirit, who works in the most surprising of ways, and leads along unknown paths to unforeseen destinations. By the end of the evening, a large contingent of these rabble-rousers were bobbing in the waters of the Green Bay, having charged in fully clothed. It would be an uncomfortable ride home, but then they had discovered something more to life than comfort.

The roots of this uncanny scene actually trace back to Mundelein Seminary, where 10 years earlier in 2002 a young seminarian sat in the house chapel and received words that he was convinced constituted a mission from God: To encounter Jesus Christ, and foster Catholic Christian community through expedition retreats of prayer, proclamation of the Gospel, and outdoor adventure. He did not wait to respond to the call. The following summer he invited a band of friends and acquaintances to join him on a camping trip of fun, fellowship, prayer and encounter with the Lord. He has not looked back since.

Today that seminarian, now Father Quinn Mann of the Green Bay Diocese, is the full-time director of Catholic Youth Expeditions (CYE), and the small operation he initiated in response to the Lord's call has gradually grown into a year-round ministry, profoundly influencing the lives of thousands of young people along the way, helping many to respond

For more information
about Catholic Youth
Expeditions, visit
Cyexpeditions.org.

to their vocations. Today, after having been granted use of a beautiful property on the shores of Kangaroo Lake in Door County, the ministry plays host to hundreds of young people throughout the year, including about 30 young adults who sacrifice their summer months in service to the mission, and a handful of missionary interns who commit themselves for the year. This astounding growth can only be credited to the Holy Spirit, with whose ever-surprising work CYE regulars have grown familiar.

There is nothing complicated about the three-to four-day expeditions that make up the bulk of CYE's ministry: a regular rhythm of prayer, mornings of work and formation, afternoons of activity on land and water, evenings of conversation by the campfire, and, as a climax, an evening of Eucharistic Adoration with music and Confessions. It is a simple formula coordinated to a simple goal: to encounter Christ and to know God's love. That is all that is needed. That simple knowledge leads to joy, joy to worship, and worship to genuine community.

The young people who join these expeditions are living in a period of increasing isolation, doubt, distrust and lack of love. They stand in desperate need of Jesus Christ, and the stakes are often higher than we like to admit. The wounds they carry are increasingly evident: depression, anxiety, insecurity, self-hatred, apathy and boredom with life. But as the days of an expedition progress, something else becomes even more evident: the transforming power of the Holy Spirit. Inevitably, in every expedition, there comes a moment when this transforming power becomes radically apparent; an unexpected explosion, a bubbling over of joy that forges disparate individuals into a spiritual communion and infuses them with exuberance. It is impossible to see or predict, you neither know where it comes from nor where it goes, but the Spirit never fails, even in the most improbable situations.

I can attest to this power in my own life. I came to CYE two years ago, first as missionary-intern, and then as a staff member for the past two summers. When I first arrived, I was at a fragile juncture in my life. I had recently departed a religious order after two years as a novice, and had little sense of direction in my life, nor much confidence that



Father Quinn Mann driving
the Pope Mobile.

such a direction existed. But gradually, as months unfolded, I began to see the healing of many wounds. I learned anew the meaning of God's love and of confidence therein. I learned anew the connection between love and sacrifice. I learned anew what it can mean to abandon oneself to divine providence in spontaneity of spirit. In the end, I was able to hear anew the call to the priesthood, and I am now in my second year of formation at Mundelein for the Diocese of Green Bay.

Of course, I am but one of countless others who can witness to the effects wrought in their lives through CYE. It is a powerful example of what God can do in the Church if we only open ourselves to His call.

We have heard a lot about the new evangelization in recent years, and perhaps we find ourselves wondering: What is it, exactly? What does it look like?

I know what it looks like. I've seen it. It's not necessarily a re-vamped military Blazer, or a rowdy bundle of teenage exuberance. It is a zeal, a joy, a dedication, and a love expressed in willingness to do whatever it takes to make the Lord better known and loved.

What is the new evangelization? It is what we make of it when we give ourselves generously to the promptings of the Spirit. That is the challenge before each of us in these exciting times in the Church. *Ite Inflammate Omnia!* Go and set the world on fire with God's love. Let joy explode!

*“What is the
New Evangelization?
It is what we make of it
when we give ourselves
generously to the
promptings of the Spirit.”*

— Bryce Evans is a Second Year Pre-Theologian at Mundelein Seminary for the Diocese of Green Bay, Wis.

“Always be prepared to make a defense to anyone who calls you to account for the hope that is in you.” (1 Peter 3:15)

Hispanic Catholics and the New Evangelization

An interview with Rev. Elmer Romero

By Reybert Pineda

Imagine that you are a young boy in Chimbote, Peru, and your pastor's example of service is so remarkable that when you become a young man, you are inspired to follow in his footsteps. Your desire to serve God takes you away from your home and leads you to a foreign country, to the Archdiocese of Chicago, an archdiocese with a diversity that makes it a true microcosm of the universal Church. In this city, you have to learn a new language, immerse yourself in a culture that is as varied as the people you encounter, and create new friendships to help sustain you as you prepare for priesthood. After so many years of seminary formation, you are ordained and begin your life as a priest in service of God's people.

Your assignments are challenging but, with God's grace, you are able to reach a point where your ministry becomes truly fulfilling. Oddly enough, after nine years in active ministry, you receive notice that for your next assignment you will be returning to the seminary where you spent so many years being formed to serve in a parish. In short, this is the story of Father Elmer Romero, Associate Dean of Formation and the new Director of Hispanic Ministry at Mundelein Seminary.

Father Romero returned to Mundelein Seminary with nine years of ministry experience as a priest, six of which include his time as Pastor of St. Mark's Parish in Chicago. His arrival this past fall coincides with the new rector's priority to make Mundelein Seminary a seed bed for the New Evangelization. Father Romero is looking forward to cooperating with the rector in this effort and hopes that he is able to contribute from his own experience of ministering to Hispanic Catholics in Chicago. His time in

parish life has convinced Father Romero that an emphasis on the New Evangelization is precisely the direction toward which the formation of priests has to move. His experience in ministering to and with Hispanic communities in Chicago places him in a prime position to contribute to the preparation of seminarians from dioceses and archdioceses all over the United States.

THE GROWING EDGE

Seventy-one percent of the U.S. Catholic population growth since 1960 has been due to the growth in the number of Hispanics in the U.S. population overall. More than 50 percent of all Catholics in the United States under the age of 25 are also of Hispanic/Latino descent. (2012 Catholic Almanac (Huntington, Indiana: Our Sunday Visitor, 2012), pg. 426) These figures indicate that the growing edge of the Catholic Church in the United States is of Hispanic/Latino decent. Such numbers play a role in the kind of preparation that is being offered at seminaries across the country and Mundelein is no exception in that respect.

Hispanic Catholics, with their many cultural expressions of faith, bring vibrancy to the Church in the United States. While this is something to be celebrated, it would be naïve to think that Hispanic Catholics are not subject to the pressures of an increasingly secularized society. “The New Evangelization applies to the Hispanic culture in all levels just as it does to any other culture,” says Father Romero. “The urgency to share the Gospel, strengthen the faith, and reach out to those who have left the Church in the Hispanic culture is pronounced here and now, more than ever before.”

It is no secret that many immigrants who come to this country in search of better opportunities, often fall victim to the secularization that accompanies success. Father Romero sheds some light on this phenomenon: “The idea of freedom, meaning you can do whatever you want to do with your life, is very appealing. As a result, faith, Church and God are becoming less relevant... In many ways



Father Elmer Romero talks with Reybert Pineda.

[immigrants] are successful, but at the same time, they are experiencing spiritual poverty.”

Hispanics are migrating to the United States from countries with religious expressions that are intimately connected with their culture. Even with this profound religious rooting, though, Hispanic Catholics are still greatly affected by secularization and religious complacency. This cultural malaise, Father Romero asserts, must first be addressed at the culture’s very foundation. “It is fitting,” said Father Romero, “that the members of the recent Synod on the New Evangelization put a great emphasis on the importance of family...Family used to be the school where children learned good values such as love, faith and honesty. These days, divorce, remarrying and couples living together without marriage is becoming popular.”

In the United States, Latinos are the fastest-growing population, not just because of immigration but also because they hold the highest birthrates among any other demographic group in the country. These numbers are very significant for the New Evangelization because it is the parents within these rapidly growing groups that are responsible for the proper formation of children as evangelizers. Father Romero believes that the priest should

orient his ministry toward strengthening families to be healthy and holy building blocks of society.

“My hope is to encourage seminarians to take advantage of their priestly formation,” said Father Romero, “Parishioners long for priests and pastors who are normal human beings, who care for them, and on whom they can rely; someone to teach them how to pray.”

“Parishioners long for priests and pastors who are normal human beings, who care for them, and on whom they can rely.”

The task is great, but Father Romero’s undeniable joy is a sign that the service to God’s people is truly rewarding. “I received many wonderful blessings, during my time as pastor,” said Father Romero. “But my most important blessings and joys were my parishioners.” As the hearts of people continue to long for truth, it is the priest who will be called upon to serve as a minister of hope amidst a world that turns away from God. It is through this hopeful witness that people are brought out of the pit of complacency and into God’s life-giving love.

– Reybert Pineda is a third-year theologian studying for the Archdiocese of Atlanta, Ga.

Story of a Goal

The Vocation of Martin Luboyera
By Deacon Kevin McCray

As children, we are continuously asked, “What do you want to be when you grow up?” For most of us, the list is large and ever-changing. But for Deacon Martin Luboyera, the answer came early and only grew more emphatic with time. By the time he was 6, living in Uganda, he already knew he wanted to be a famous soccer star. He started playing when he was 4 and was soon the best player on the National “Baby” Team. By the time he was 12, he was the captain of the National Junior Team. In 1998, his team qualified to play in the World Cup in Brazil.

During his childhood, Martin’s parents allowed him to play soccer, but they always encouraged him to become a doctor, both his brother and sister having become doctors. Though Martin was successful, his mother was not entirely happy about his career choice. By this time Martin was playing soccer with a cousin, who had also made the national team. He was living his dream – playing with his cousin and looking forward to a future filled with money, cars and houses – all with the adoration of his fellow countrymen. He was ready to be a celebrity.

But in 2000 all that changed in one flash of light. During a match, Martin’s cousin was struck by lightning and died in front of his eyes. His whole family was devastated, but his aunt’s grief was particularly overwhelming. For years following the tragedy, Martin could still hear the echoes of her anguish: “My son is being buried without a Mass.” There simply were not enough priests in their area of the country to provide even basic sacramental services like these.

A week after his cousin’s death, Martin informed his mother that he wanted to become a priest. His mother laughed, asking him where he had gotten such a weird idea. Later on Martin stopped playing soccer because he no longer found it fun, and memories of the tragedy constantly came to mind every time he played. The once adoring press turned on him, blaming him whenever the Ugandan team met



defeat, feeling he was being selfish and letting his country down.

But in reality Martin was beginning to pursue a new dream – he wanted to become a priest. He began talking to a priest he knew who was supportive of his vocation. Without his parents knowing, the priest took him to take the junior seminary entrance exams,

which he passed with high marks. Even upon his return, though, he said nothing to his parents. His parents found out about his change of plans when they received his admission letter to the high school seminary in the mail. It was not until he graduated and entered the college seminary that his mother stopped asking him about plans to become a doctor.

During high school, he continued training and playing with the under 16 national team during holidays, and he finally stopped playing two years before joining the college seminary. Martin now plays soccer at the seminary with his friends and has helped Mundelein bring home first place several times in the annual tournament at Conception Seminary College. He says that the joy of playing has returned, although it has much more to do with his approaching ordination to the priesthood than with trophies and accolades. Martin is excited to follow God’s will in his life, and he is looking forward to helping provide the sacraments to the people of his country. After ordination, Martin hopes to combine his two passions and start a soccer league in his diocese, so he can witness and evangelize to a larger audience.

– Deacon Kevin McCray is a fourth-year theologian studying for the Archdiocese of Chicago.

Why Priesthood?

By Jamie Mueller

It's not initially appealing,
Nor is it my ideal life;
It's not based on a feeling,
Yet, there is some inner strife.

No Wife: not desirable ideally
No Kids: not easy to let go
No Money: not nice in this life
No House: not ideal for show

Yet, despite these reasons not to,
I feel my heart being tugged;
Not fully based on reason or emotion,
I cannot help but feel in love.

Why then do I feel so strongly
This inner drive to be
A priest of Jesus Christ
For reasons I cannot see?

For these do I desire
To be a priest of God,
A servant of the lowly,
In black and white be clad:

To help those who cannot help themselves;
To give aid to those too poor;
To be a father to the orphans;
And support to those in need of more;

To comfort those in mourning,
And show hope in their despair;
To witness to the God who loves us,
With whom nothing can compare;

To be a contradiction
To the world that cannot please
The human heart so needy
Of God's endless gift of peace;

To give my life as an offering,
A selfless gift of love,
To this God and to His children
Until we meet in Heaven above.

So Lord, help me do this,
Let me give my life to serve,
Not holding anything back
As you alone deserve.



Cardioapocalypse

By Deacon Kevin McDonald

*Sacred Heart with glaring flames give me the gift of Fire
Deeply cast me in your blaze with chords of thorns and wire
Wrapped tight around my torso
Drag me through with one desire
Only you, Sacred Heart, only You
For a thousand dim-lit poets croon for portholes in the sun
As sunlit gifts are looked for more
Than you, for more, just one
Infernal wind enflame in me
Consume and overcome
Only Sacred Heart, only You
King and Center of all hearts, as your brother I detest
What's left in me that is not you – catch fire, ignite the rest
And let the flames grow high of all that shies away from grace
That in my flesh and with my eyes
I'll see you face to face.*

Welcome Father Barron

The Mundelein Seminary community, our Board of Advisors and benefactors, welcomed our 10th Rector/President, Very Rev. Robert Barron, at a Mass and reception on Oct. 7, 2012, on the seminary campus.

The beautiful fall day began with Mass at the Chapel of the Immaculate Conception with Father Barron as the main celebrant and homilist. He was joined by Father James Presta, Vice Rector for Seminary Administration, and many priests faculty as concelebrants. A special papal blessing from Pope Benedict XVI was presented to Father Barron by Father Presta in the name of the entire seminary community underscoring our welcome and good wishes.

Over 700 guests greeted Father Barron at the reception. The event also included an ice cream social and reception line in the McEssy Theological Resource Center. Seminary donors, board members, and supporters of Father Barron's Word on Fire Evangelization ministry spent the afternoon personally greeting and congratulating our new Rector/President.

May God bless Father Barron in this most vital ministry for our local, national and international Church!

Ad multos annos!

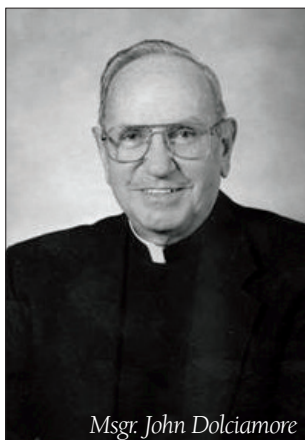


“The Lord has sworn and will not waver:
Like Melchizedek you are a priest forever.”
(Psalm 110:4)

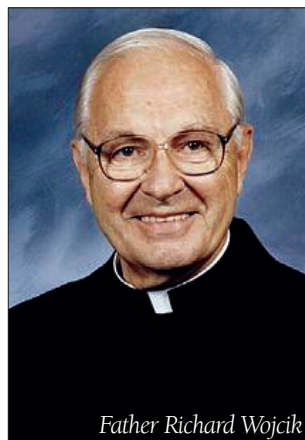


Lest We Forget the Second Floor

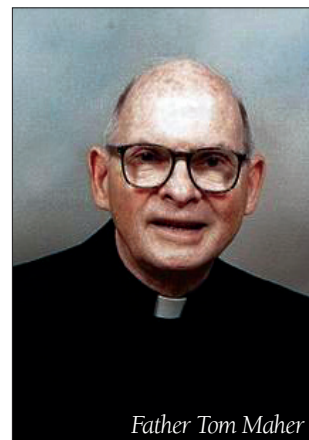
By Mark Teresi



Msgr. John Dolciamore



Father Richard Wojcik



Father Tom Maher

On Thanksgiving morning, Father Tom Maher anointed Msgr. John Dolciamore, encouraging him to go to the Lord. “It was my privilege to join in that prayer,” Father Tom said. Msgr. Dolciamore went to the Lord that afternoon. May he now rest in the peace of Christ.

My wife’s mother has been a resident at Resurrection Life Center for nearly three years. At this stage of her life, she is virtually non-responsive, yet my wife still very tenderly cares for her mom, bringing treats like milkshakes, fixing her hair, polishing her nails, or soothing her dry skin with lotion. My wife has taught me so much about unconditional love.

My mother-in-law’s situation is merely a preface to my alumni reflection, but it puts into context the stories of three of my mother-in-law’s neighbors at the Life Center on the second floor. Now residing on the second floor with the community at the Life Center are Msgr. John Dolciamore, Father Tom Maher, and Father Richard Wojcik – three great priests of the Archdiocese of Chicago. They have served cumulatively for over 175 years in parishes, at Mundelein Seminary and in the archdiocesan offices. Now, although retired, they are still

continuing their ministry to this very day by being available to the people in this very special place as priests, counselors and friends.

One day, when visiting Msgr. Dolciamore we had a great talk about his activities during the past week. Though struggling with a debilitating lung disease, he announced to me, “It was a good week. I’m feeling a little better. They called me to anoint three of our residents this week!” After sharing this with me, a gracious, gentle smile appeared. I realized he is still a priest, always a priest, and always for others.

To say my mother-in-law’s second floor neighbors do not have difficult days would be an untruth. However, the more important truism is that each day, as this Life Center serves their temporal needs, each of them still has the passion to continue, through their priesthood, to serve the spiritual needs of their neighbors as they face their own human struggles. I remember the late Father Joe O’Brien, a former faculty member here at Mundelein Seminary, was also briefly a resident at Resurrection Life Center before his death. When I stopped to

visit he said to me, “Mark, this is my last home.” He said this with a sense of peace and conviction.

I would like to ask you to please pray for all of our senior alumni priests who now may need our care and concern after decades of service to the people of God. If you have the opportunity, go visit a senior priest who had an impact on your life. Write them a note. Send them some home-made cookies. Let them know how much you love them and are grateful for their priestly ministry.

Most of the time, when I leave these priests’ rooms I ask for their blessing. In that moment what a great gift they give to me – a gift of affirmation and hope and confidence in the work I feebly attempt to do in the service of Jesus Christ and his Church. I am quite confident many of you have received that same gift from a priest! What a privilege to be with them and realize their priestly commitment is for a lifetime. They are truly priests forever according to the order of Melchizedek.

– Mark Teresi is the Vice President in the Office for Institutional Advancement

“Give thanks to the Lord, for he is good; his love endures forever.”
(Psalm 107:1)



Campus Improvements

OUR THANKS TO THE MCESSY FAMILY

By Matthew Clarke



“When asked what motivates him to give to Mundelein Seminary, Mr. McEssy responded, “The Lord, a chance to give back, and love of the seminary and its mission”...But despite all that they have done for the seminary, Mr. McEssy says that he and his family are just getting started.”

During the past decade, William and Lois McEssy have blessed Mundelein Seminary in countless ways, some very visible. From the beautiful brick signs on Route 176 and Route 45 that greet seminarians, staff and visitors of the seminary, to the row of beautiful trees lining Principal Avenue (gifts of Mr. McEssy and other board members), to the refurbishment of the gardens that create a stunning approach, to the newly renovated mall and boat house, Mr. McEssy has dedicated his time, talents and treasure to beautifying the grounds of the seminary. His support, however, did not stop with enhancing the campus aesthetic.

The intellectual life of the seminary was also enriched by the addition of the McEssy Theological Resource Center, the first building added to the University in over 65 years. When asked what motivates him to give to Mundelein Seminary, Mr. McEssy responded, “The

Lord, a chance to give back, and love of the seminary and its mission.” He also says he enjoys seeing the changes and loves a good finished product. But despite all that they have done for the seminary, Mr. McEssy says that he and his family are just getting started.

Next up are projects to refurbish the Marian Grotto with pavers, a new altar, kneelers and a railing. Also on the project list is the addition of a Theological Reflection Garden and fountain between the McEssy Theological Resource Center and the north side of the Chapel of the Immaculate Conception. Mr. McEssy envisions the space as a place for contemplation, quiet conversation and respite.

From a chance encounter and quick tour of the campus 10 years ago, to a decade on the board of advisors, seven of them as chairman, Mr. McEssy, along with his wife Lois and family, have shared their gifts with the seminary and will continue to do so because of their deep love of the Church and the priesthood of Jesus Christ. We would like to thank them for their generosity, and may God bless them with his abundant grace.

– Matthew Clarke is a second year pre-theologian from the Diocese of Springfield, IL.

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