

Fall 2013/Winter 2014

THE BRIDGE



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



"BLESS ME, FATHER"

THE PRIEST AS SPIRITUAL FATHER

Battling For the Heart and Soul:

Father Wilson Miscamble on Catholic Identity

For God and Country:

Vocations and the Military

The New John Paul II Chapel:

A "Powerhouse" of Evangelization



BY MATTHEW CLARKE

An admission: I suffer Luddite tendencies. No, I do not smash cell phones against rocks or throw computers in rivers, but I suspect the new. That is to say that the last two years of changes at Mundelein have left me dizzy.

Do not get me wrong: the new John Paul II Chapel, the newly refurbished organ in the Chapel of the Immaculate Conception, the new rector, the new faculty and staff, the new James N. and Mary D. Perry Junior Chair of Theology, the new summer requirements, the new I-Share borrowing privileges, the new IT improvements, the new master's degree for pre-theologians, the new sending dioceses and seminarians, the new curriculum and the new semesters are, if not, essential to the mission of the seminary, proper additions that will enhance the formation of the seminarians who live and study here. Moreover, I am not suffering from nostalgia for days gone by. Believe me, I am old enough to know that each age at Mundelein has had trouble enough of its own. No, my concern is that the dazzle of the new will lead others to think that our gaze is distracted from our main purpose: right worship.

Lest we forget right worship happens at adoration (see page 20); right worship happens by writing a good paper for Spiritual Theology; right worship happens when helping a class mate with that paper; right worship happens in collection of coins for a women's shelter; right worship happens in Spiritual Direction; right worship happens by feeding the homeless on lower Wacker Drive (see page 27); right worship happens by learning how to hear confessions (see page 24); right worship happens by praying mid-day prayer in your room; right worship happens through sports (see page 14); right worship may, and I am going out on a limb here, even include parsing Latin sentences; right worship happens when one leaves one's homeland to learn about other cultures (see page 28); right worship includes recognizing the role of Mary in the New Evangelization (see page 6); and right

“... The material world can offer glimpses of the immaterial. And because our Source, when we aren't too busy to notice, delights in us and in our right worship.”

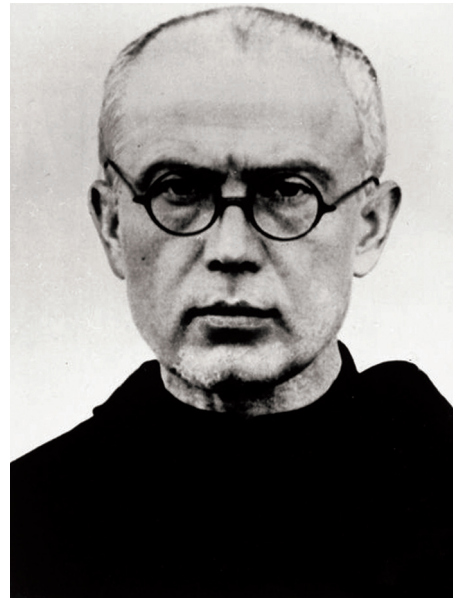
worship happens in the composition of poetry. (see page 19)

In many ways Mundelein feeds my Luddite tendencies and suspicion of the “new.” Despite nearing the century mark, the campus has a much older feel as much in architecture as in class work. Ancient languages, ancient civilizations, ancient texts and ancient philosophers: Mundelein classes include enough “useless” information to make even my liberal arts education seem mercenary. No, my concern is that the embrace of the new will make others think that Mundelein Seminary has forgotten its source – a paradoxically ever ancient ever new – Source.

Did I mention that, even with my Luddite tendencies, I work in the library of all places? And between the French doors of the McEssy Theological Resource Center and the Chapel of the Immaculate Conception a new garden has taken hold, complete with a statue of the Little Flower, new plantings, new paving stones and a new fountain. A fountain, you might ask? Seems superfluous. Just the sort of thing a Luddite would love. And in some sense it is. Why pump water through several gradations of oddly shaped stone only to let it gurgle, fall and dribble, plop and settle in a domesticated puddle? Seems like unnecessary play when the work of the New Evangelization needs to be done. Why read poetry one might ask? Why celebrate birthdays? Why pray? Because efficiency only takes one so far. Because the material world can offer glimpses of the immaterial. And because our Source, when we aren't too busy to notice, delights in us and in our right worship.



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ON BEING
A SPIRITUAL
FATHER

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On the cover

➤ **Father Patrick J. Boyle, S.J.**,
Mundelein faculty member,
celebrates Mass for soldiers during
the Vietnam War.

THE BRIDGE

Fall 2013/Winter 2014

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■ DEACON ORDINATION

On November 2, 2013, twelve men were ordained deacons for the Archdiocese of Chicago by Francis Cardinal George, O.M.I. at the Chapel of the Immaculate Conception at Mundelein Seminary. These twelve deacons will be ordained to the priesthood on May 17, 2014 at Holy Name Cathedral in Chicago.

■ PRE-THEOLOGIAN MASTER'S DEGREES

The University of Saint Mary of the Lake will begin awarding master's degrees to pre-theologian seminarians. Pre-theologians who complete the required sequence of courses will receive a master's of theology in philosophy and religious studies.

■ SOCCER AND VOLLEYBALL TEAMS PLACE IN TOURNAMENT

During October, the Mundelein soccer and volleyball teams traveled to Conception Abbey in northwest Missouri to compete in their yearly tournament. The soccer team placed second and the volleyball team finished third.



■ NEW CHAIR OF THEOLOGY

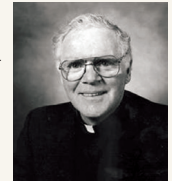
Dr. Matthew Levering has been appointed to the newly endowed James N. and Mary D. Perry Chair in Theology. More about his appointment and the new chair will be in the next issue of *The Bridge*.

■ I-SHARE

Since August 2, 2013 the University of Saint Mary of the Lake has been a member of I-Share, a network of more than 80 libraries in Illinois. I-Share allows more research possibilities for seminarians, students and faculty members. It includes a user-friendly portal to access items in the Feehan Memorial Library and McEssy Theological Research Center and throughout I-Share.

IN MEMORIAM

Father Patrick O'Malley died July 5, 2013. In recent years, Father O'Malley served as spiritual director for seminarians and had previously served for many years as vicar of priests. May his soul rest in peace.



Father Edward T. Oakes, S.J., passed away on December 6, 2013 after a fight with cancer. Father Oakes taught on the faculty of the University of Saint Mary of the Lake/Mundelein Seminary from 2002 until the fall semester of 2013. He was a prolific scholar and a beloved fixture at Mundelein Seminary. He will be greatly missed, and the seminary community prays for the repose of his soul and the consolation of his family and friends (see poem on page 19).



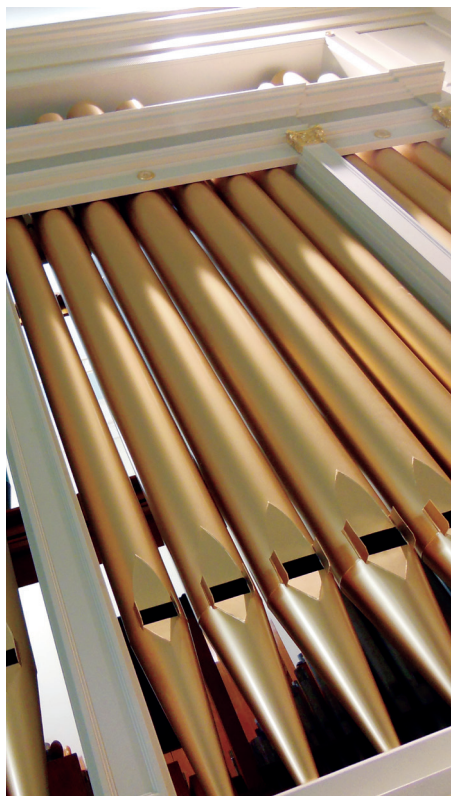
Father Stanley R. Rudcki, M.A., S.T.L., M.Mus, was ordained on May 6, 1953, at Mundelein Seminary and died May 22, 2013. Father Rudcki conducted the orchestra at Mundelein Seminary while he was a seminarian. At Niles College Seminary, he developed his Niles Concert Choir and debuted it in May 1964 with a performance of the *Messiah* conducting the Chicago Symphony Orchestra. He continued with the CSO for eight years.



PIPE ORGAN INSTALLATIONS

Mundelein Seminary announces the acquisition, renovation and installation of an E.M. Skinner pipe organ, Opus #621, for the Chapel of the Immaculate Conception. It has 33 ranks on 31 stops. The Bradford Organ Company of Wilmette is rebuilding and installing this wonderful Skinner organ. The company has extensive experience in maintaining and rebuilding fine instruments built by Mr. Skinner. The project is coordinated by the company under the direction of university provost, Father Thomas Franzman and the director of music, Linda M. Cerabona. The university is extremely grateful to the donors who made this installation possible.

Mundelein Seminary also is announcing the refurbishment of the historic Wurlitzer theater pipe organ located in the George Cardinal Mundelein Auditorium. The Chicago Area Theater Organ Enthusiasts (CATOE) are rebuilding the entire 90-year-old console of this instrument. The university is grateful for the thousands of hours of volunteer labor generously given to this specific project, as well as the years of devoted service maintaining all other aspects



of this complex instrument. CATOE works in close contact with Linda M. Cerabona, director of Music, and Father Tom Franzman, the university provost. The target date for completion is in early 2014.

Upcoming Events

AN EVENING OF TRIBUTE

Mundelein Seminary will host its annual Evening of Tribute on Wednesday, April 30, 2014. During the event, Monsignor Daniel G. Mayall, pastor of Holy Name Cathedral, will be honored with the Joseph Cardinal Bernardin "As Those Who Serve Award" and Mr. William and Lois McEssy will be honored with the Francis Cardinal George "Christo Gloria" Award. For more information, please call **847.970.4830**.

2014 ALBERT CARDINAL MEYER LECTURE

Archbishop Arthur Roche, who serves as the secretary of the Congregation for Divine Worship and the Discipline of the Sacraments and is the former bishop of Leeds in England, will give the 2014 Albert Cardinal Meyer Lecture March 27-28, 2014. Lectures begin at 7 p.m. on March 27 and 9 a.m. on March 28.

MUNDELEIN BASKETBALL SHOOTOUT

A dozen or more seminary basketball teams will descend upon the Mundelein Seminary Basketball Shootout January 24-26, 2014. The Shootout is sponsored by the Illinois Knights of Columbus.



Icon of Our Lady the Star of Evangelization, Marek Czarnecki, (c) MCzarnecki2013

MARY, STAR OF THE NEW EVANGELIZATION

BY EDWARD LOONEY

Stars are significant in the Christian tradition. For example, God promised Abraham descendants more numerous than the stars of the sky (Genesis 22:17) and a star guided the Magi to the stable. (Matthew 2:9-11) Additionally, the Church has had a longstanding tradition of hailing Mary as a “Star,” for she is the bright and shining star of the human race.

The Church has two beautiful Marian antiphons (hymns) that call Mary Stella Maris (Star of the Sea). The first is the Alma Redemptoris Mater: “Loving Mother of the Redeemer, Gate of Heaven, Star of the Sea, assist your people who have fallen ...” The other Marian hymn is the Ave Maris Stella (Hail O Star of Ocean), a devotional hymn popularized by the Pieta prayer book and the preparation for Marian consecration according to Saint Louis Grignion de Montfort. Given the devotion to Mary as the Star of the Sea, mariners fittingly called on Mary to guide

■ ■ The new Confraternity of Our Lady is quite fitting, given the three paths of formation Father Barron laid out for the seminary last year.”

them; there are stories of Christopher Columbus chanting the *Salve Regina* nightly aboard the *Santa Maria*.

Just as Mary was a guide for sea voyagers, Saint Bernard of Clairvaux saw Mary as a guide for the spiritual life in his homily “In Praise of the Virgin Mother.” He encouraged the listener, “If you do not want to founder in the tempest, do not avert your eyes from the brightness of this star. When the wind of temptation blows up within you, when you strike upon the rock of tribulation, gaze up at this star, call out to Mary.” (II:XVII) For Bernard, Mary is the star guiding the Christian through the choppy and turbulent waters of temptation and trial to a calming respite in the Lord.

THE NEW EVANGELIZATION AND OUR LADY OF GUADALUPE

The popes of the modern age, in a new way, also have called upon Mary as a “Star” in the Church’s work of evangelization. Paul VI expressed his desire in 1975 for Mary to be the “Star of the Evangelization ever renewed which the Church, docile to her Lord’s command, must promote and accomplish, especially in these times which are difficult but full of hope!” (*Evangelii Nuntiandi*, 82) Taking his lead from Paul VI, Blessed John Paul II entrusted the work of the New Evangelization to Mary, calling her the “Star of the New Evangelization.” This is evident in a number of his papal writings, including *Tertio Millennio Adveniente* (59) and *Novo Millennio Ineunte* (58).

John Paul II’s Apostolic Exhortation, *Ecclesia in America*, quoted a prayer from the synod that hailed Our Lady of Guadalupe as the “Patroness of all America and Star of the first and new evangelization.” (11) It is quite fitting for Our Lady

of Guadalupe to be a patroness of the New Evangelization, for her apparition to Juan Diego was a guiding star for the millions of natives who converted to the Catholic faith. In addition to Our Lady of Guadalupe, on October 18, 2012, Pope Emeritus Benedict XVI invoked Our Lady of Aparecida (a Brazilian devotion) as a Star of the New Evangelization. Keeping with the custom of his predecessors, Pope Francis also has invoked Our Lady under this same title.

POWERHOUSE OF THE NEW EVANGELIZATION

Father Robert Barron has expressed his vision for Mundelein Seminary to be a powerhouse of the New Evangelization. Given the importance of the New Evangelization, Mundelein Seminary formed a new Confraternity for the seminary community dedicated to Our Lady, Star of the New Evangelization. The Confraternity seeks to promote and incorporate Marian devotion within the life of the seminary community through various means (e.g., rosary, Marian consecration, novenas, pilgrimages, etc.).

The new Confraternity of Our Lady is quite fitting, given the three paths of formation Father Barron laid out for the seminary last year: *finding the center, knowing you are a sinner and your life is not about you*. As the Star of the New Evangelization, Mary can guide the seminarian as he walks the three paths of formation towards becoming a priest of the New Evangelization. There is a Marian connection to each of the three paths. As we follow the Star, she will lead us to the center – to Christ. Mary also helps us to realize our sinfulness in two ways.

First, because she was conceived without original sin and preserved from sin, we can come to realize our own sinfulness in light of her condition. Secondly, a common theme in the many apparitions of Our Lady has been conversion, repentance and reparation. As Mary guides us to the center, she helps us to know we are sinners and asks us to return to the sacraments, especially the sacrament of Penance.

Finally, the example of Mary can help us to know that our life is not about our-

selves because she was a woman of service and compassion. She cared for her aged and pregnant kinswoman Elizabeth and interceded for the couple at Cana. Mary guides the Christian faithful by her intercession and example, and she illuminates the way to Christ for the seminarian.

The late Father Richard Wojcik gave a great gift to Mundelein Seminary when he translated the Polish Marian hymn, *Star Resplendent*. That hymn served as the opening song of the enrollment ceremony for the Confraternity of Our Lady. Its lyrics are beautiful and summarize the aim and purpose of the Confraternity:

1. Star resplendent, Star serene, Virgin Mother, Heaven’s Queen, lead us pilgrims to our Father, Virgin Mother, Heaven’s queen.
2. Thru the storms that try us all, may we heed your urgent call, come to me, all you my children, you were made mine by my son.
3. Here we gather at your feet, pledging you our love complete, sinful hearts to a sinless mother, make us holy, make us one.
4. When in death we fear God’s hand, loving Lady, near us stand, help us know life’s holy ending, lead us firmly, lead us home.

Verse two of *Star Resplendent* echoes the sentiments of Saint Bernard of Clairvaux, while verse three encapsulates the purpose of the Confraternity. The men who joined the Confraternity have pledged their love to Mary and will ask her to intercede for them during this year of formation. Mary, as a Star, will guide the seminarian each and every day of his life, and she will guide him to his heavenly homeland for each time he prays the Hail Mary, he asks Mary to pray for us now and at the hour of our death.

Just as the popes have entrusted the work of evangelization to Our Lady, Star of the New Evangelization, please join Mundelein Seminary’s new Confraternity in invoking Our Lady’s intercession and guidance for the future priests of the New Evangelization and those responsible for their formation. ■



Father Miscamble, CSC, is in residence at Mundelein Seminary this year as the Chester and Margaret Paluch Chair of Theology.

BATTLING FOR THE HEART AND SOUL

FATHER WILSON MISCAMBLE ON CATHOLIC IDENTITY

BY BOB REGAN

Imagine that you craved a good Mexican dish one evening. You step out of your car and approach the restaurant anticipating a delicious chili relleno entrée. The place looks authentically Mexican on the outside, but as you settle into a cozy booth and open the menu, you notice things are not quite as they seem. There are very few Mexican dishes listed. Instead, you see cheeseburgers, turkey pot pie and spicy chicken wings. You inquire further and discover that the cooks in the kitchen are not even familiar with Mexican cuisine. Some actually cannot stand Mexican food. You beckon the young American waitress of Irish descent over and say, “What’s going on here? I thought this was an authentic Mexican restaurant!” She tells you that it used to be, but things have changed. It might have all the trappings of a Mexican restaurant, but it has drifted away from its core identity.

Although the story is fiction, it explains Father Wilson Miscamble’s concern for the state of Catholic identity at all Catholic institutions of learning, but specifically on college campuses. The Australia native and veteran Holy Cross priest has emerged as a prominent voice of challenge at the University of Notre Dame, a campus popularly known for its golden dome, legendary football figures and Touchdown Jesus. As a professor at the university, Father Miscamble would like to see Notre Dame return to its core mission of being an authentically Catholic University while remaining a top-notch academic setting and potential hub of the New Evangelization. This year Father Miscamble is in residence at Mundelein Seminary as the Chester and Margaret Paluch Chair of Theology.

“There is a great contest going on right now,” said Father Miscamble, referring to the tussle between authentic Catholic identity and increasing secularization. “Not just at Notre Dame but many other Catholic institutions. They have decisions to make about their identity. For some Catholic institutions, they may have gone too far already away from their Catholic identity.”

Father Robert Barron extended an invitation to Father Miscamble to come to Mundelein for one year to teach, research and lecture as the Paluch Chair. The two priests got to know each other when Father Barron spent one year in residence at Moreau Seminary at the University of Notre Dame, where Father Miscamble was the rector from 2000-04. After seeking the approval of his provincial, Father Miscamble accepted the offer. While in residence at Mundelein, he will teach one class each semester, give a campus-wide lecture each semester, and commit himself to scholarly research.

Father Miscamble grew up in Australia and received his undergraduate degree and his first master’s degree from the University of Queensland. At Notre Dame he earned his masters of divinity

along with another master's degree and a doctorate. He is a professor of the Department of History at Notre Dame, serving as the department's chair from 1993 to 1998. He discerned a call to the priesthood in the early 1980s and entered the priestly formation program for the Congregation of the Holy Cross in 1982. He was ordained to the priesthood in 1988.

"I believed I was called by the Lord," said Father Miscamble, now 60 years old. "I had certain gifts as a teacher and scholar. I was heavily influenced by Thomas Blantz. He showed me how a priest can spread the Good News through his teaching ministry. Everything he did reflected his priesthood."

Father Miscamble has written and edited multiple books in his field. His primary research interests are American foreign policy since World War II and the role of Catholics in 20th-century U.S. foreign relations. These are areas of expertise he wants to share

“There is a great contest going on right now.”



with Mundelein seminarians who have signed up for his courses, as well as those who engage him in conversation in the dining room or around campus.

"I was very impressed by him," said Father Barron, referring back to his first meetings with Miscamble at Notre Dame. "I had heard him preach and lecture. He was a two-time teacher of the year there and he's a great guy." Father Barron also hopes the Holy Cross priest can help the seminarians of today understand the dynamic of being Catholic and being an American, and how that can work. He will also aid Mundelein students in learning about how Catholic politicians have played a role in government from the nation's founding to the present day.

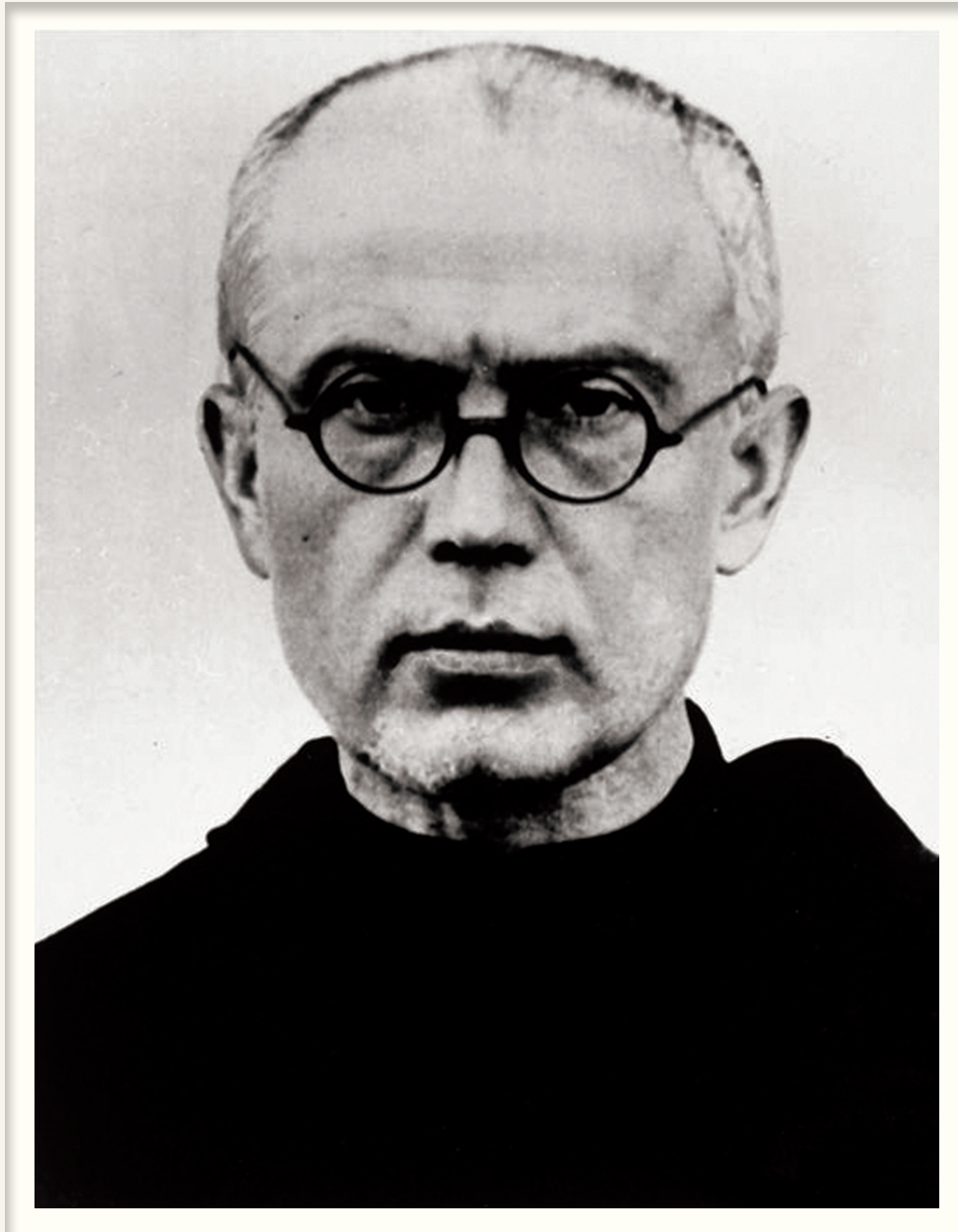
"Father Miscamble is appealing to students because, number one, he is passionate, and number two, he is competent at what he teaches. Number three he's human. He has wit, humor and a crafty delivery," said Deacon Ryan Starks, from the Diocese of Green Bay who is a student in one of Miscamble's classes. "He comes here with the perspective of having an understanding of American political life and being a faithful Catholic priest and knowing the Church. Together, he is able to present to us a very thorough understanding of American Catholicism and its history, and of the proper interaction between the Church and politics."

Father Miscamble routinely addresses his students with his native Australian colloquialisms like "sport," "mate" and "champ." He is himself a champion of the New Evangelization, which Father Barron has set up as the organizing principle of formation at Mundelein. "I want Mundelein students to have a richer appreciation for how the Church has engaged the modern age," said Father Miscamble. "We are entering a crucial age. The men who are going to be priests need to have a background of the issues and help Catholic lay folk to go out and engage the culture. Too many Catholics engage in a private fashion."

Using John Paul II's apostolic constitution on Catholic colleges and universities (*Ex Corde Ecclesiae*) as a guide, Father Miscamble seeks to challenge the lingering effects of the 1967 Land O' Lakes statement, which gave Catholic colleges more autonomy in relation to the Church and its hierarchy. Some saw the statement as a matter of academic freedom for colleges while critics saw it as divorcing the Catholic university from a life of faith. Faculty hiring and curriculum are two areas Father Miscamble believes have to be addressed. He wants a young person going away to school at a Catholic university to find a campus that fosters the faith and helps the person develop a sense of what is right and wrong. The campus should be a place where big life questions can be asked in light of the Catholic tradition, and where faculty, be they Catholic or not, support the mission of the institution.

In his book, *For Notre Dame: Battling for the Heart and Soul of a Catholic University*, Miscamble writes, "Will it disguise itself as a genuine Catholic University by maintaining the elements of a Catholic 'neighborhood' – residential life, campus ministry, etc. – while allowing the crucial Catholic 'school' – the academic heart of the university – to deteriorate and disappear?"

The challenge to the men currently in formation at Mundelein Seminary is to see if the Catholic educational institutions of our dioceses are places where the faith is learned and nurtured in conjunction with solid academic studies and, if they are not, to do something about it. Faith and reason are not opposed to one another, but as John Paul II wrote in *Fides et Ratio*, "Faith and reason are like two wings on which the human spirit rises to the contemplation of truth." Father Miscamble's work at the seminary is aimed, at least in part, at spreading this message wherever education dares call itself "Catholic." ■



ON BEING A **SPIRITUAL FATHER**

BY VERY REV. ROBERT BARRON

It is of supreme importance that priests bear the title of “father,” for they are life-givers in the spiritual order. Everyone to whom a priest is sent is his child, though he or she might be far older and more experienced than the priest. I vividly remember how strange and humbling it was when, during

the years of my first assignment, men and women in their 80s would blithely call me “father,” or when they would say, from behind the confessional screen, “Bless me, Father.” Despite my obvious immaturity and inexperience, I was, through the grace of ordination, their father, and they knew it.

Talk to men who have become fathers in the biological order and they will tell you how the birth of their first child changed them at every level of their being. Their lives, they came to see, were not about them, but about their child. Fatherhood prompts a fundamental conversion and re-orientation. The same is true for priests: they protect, educate, guide and provide for their spiritual children, and at the limit, they will give their lives for them. I would like to reiterate a point that Cardinal George often makes: celibate priests are not bachelors! They are married to the Church, and they have children for whom they are responsible. Just as a father would never say that caring for his kids is a nine-to-five job, so a priest would never construe his priesthood as a career distinguishable from his “private” life. Rather, his spiritual fatherhood defines him and shapes him through and through.

Perhaps the most fundamental way that fathers give life is simply through their presence. Many years ago, I played on the Benet Academy basketball team, but I wasn’t a star or even a first-stringer. I would get to play only if we were way ahead or way behind. Yet, my father came to every one of my games, home or away. One terrible winter night our team bus barely made it to a distant gym. When we came onto the floor, I noticed that there were three people sitting in the home bleachers, and precisely one on the visitors’ side: my father. I didn’t play that night, but I’ve never forgotten what his being there meant to me. Cardinal Meyer, the great Archbishop of Chicago who played such a key role at Vatican II, spoke of the priest’s “ministry of presence.” This takes a thousand forms: greeting people after Mass on Sunday, going to wakes and luncheons after funerals, attending kids’ games and concerts, visiting the sick, etc. Just as a consistently absent father is very bad for a family, so a consistently absent spiritual father is very bad for a parish.

Another manner in which fathers give

“Just as my father taught me, in all things, how to be a man; so a spiritual father is teaching his people, in all things, how to be a disciple of the Lord.”

life is through teaching. I can’t begin to enumerate the ways in which my father taught me. I distinctly remember his teaching me how to ride a bicycle when I was 6 and how to drive a car when I was 16. He also showed me how to throw a baseball, how to appreciate a football game, how to behave on formal occasions, how to take care of a dog and how a sump-pump works! What he was doing all the while, of course, was teaching me to be a man. Spiritual fathers teach as well. If a Mundelein seminarian says to me that he isn’t taking his theological studies seriously because he wants to be a pastor not a professor, he is waving a red cape in front of a bull. Theology is simply the technical language of soul doctoring, and therefore, without theology, a priest will be a lousy spiritual father. A seminarian’s diffidence to study is precisely akin to a medical student’s indifference to anatomy, physiology, and chemistry. Would anyone be confident consulting a physician who said, “I never took medical school that seriously?” Priests teach all the time: from the pulpit, in classrooms, with RCIA groups, in Bible study sessions, at retreats, etc. But they also teach whenever they counsel a parishioner or comfort someone at a funeral or instruct a couple before marriage, for in all of these settings, they are sharing the dynamics of the spiritual life. Just as my father taught me, in all things, how to be a man; so a spiritual father is teaching his people, in all things, how to be a disciple of the Lord.

Fathers in the natural order protect their children. The word “protection” comes from the Latin term “tectum,” which means roof. My father quite literally provided three successive roofs over my head, each of which protected my growing up and coming of age. Moreover, he guaranteed food, shelter, cloth-

ing, sustenance – all of which enabled me to become an adult. Most priests, in the course of their ministry, will build physical roofs over their flocks, constructing or renovating schools, parish centers, gymnasiums and churches. In this context, fundraising – which is a fancy word for begging – remains a necessary spiritual obligation for priests. But spiritual fatherhood involves more than the protection from the elements; most fundamentally, it is about protection from spiritual danger. The most frequent request that a priest ever hears is, “Father, pray for me.” No priest should ever take that plea lightly, for it is a request for assistance in the spiritual struggle. Upon being asked for prayers, Karol Wojtyla (John Paul II) would grab the petitioner by the shoulders and pray for him that instant. When I was doing full-time parish work, I noticed that my own prayer had become almost completely involved with the needs of the people I was serving. I wasn’t praying for myself very often, for I knew whose child was sick, whose mother had just died, which parishioner had just lost a job, etc., and I felt the deep desire to pray for all of those in need.

I’m sure you know well the story of Saint Maximilian Kolbe, the martyr of Auschwitz. A prisoner from Kolbe’s barracks had managed to escape and in retaliation the Nazi guards picked 10 men from that barracks at random for execution. When one of the chosen, a married man with a family, broke into tears, begging to be spared, Kolbe stepped forward and calmly said, “I am a Catholic priest; take me in his place.” Father Kolbe gave his life for one of his children, and his self-designation was sufficient to explain to the whole world what he had done: “I am a Catholic priest.” That is how a spiritual father speaks; that is what a spiritual father does. ■



Father Patrick J. Boyle, S.J., with Mundelein seminarians who have served in the U.S. Military. From left to right: Colin Parish, Adam Blatt, Marty Smith, Michael Poston, Father Boyle, Michael Metz, Austin Quick, Deacon Clay Elmhorst.

FOR GOD AND COUNTRY VOCATIONS AND THE MILITARY

BY MARTY SMITH

Here at Mundelein Seminary, on November 11, it is a special day for both the Church and a number of students and faculty. Not only is it the Feast of Saint Martin de Tours, the Roman soldier who later became a priest and bishop, it is also the observance of Veterans day here in the United States. Reflecting on the fact that currently seven of our students and two of our faculty members have a military background, I began thinking about the connection between military service and priestly vocations, as well as the importance of military chaplains.

As I was recalling my own time as a soldier in Iraq, serving in the Army's 82nd Airborne Division, and two Army Chaplains who made a profound impact on my vocation, Father Micheas Langston, O.S.B., and Father Ed Ohm, I wanted to see how military service had influenced other men's decision to attend seminary. According to the Archdiocese for Military Services, nearly 10 percent of men ordained to the priesthood in the United States every year have prior military service or grew up in military households. With this fact in mind, I began to look at the question of how military experience can serve as an effective tool of the New Evangelization,

both here at Mundelein Seminary and in future ministry. Here are some thoughts from a few seminarians and faculty.

Father Carlos Rodriguez is a priest of the Archdiocese of Chicago. He was ordained in 2009 and now serves as an associate dean of formation at Mundelein Seminary. Father Carlos says that there are many benefits from service in the military that translate well into the Church. As a young man who grew up in the projects of Brooklyn, N.Y., joining the Army offered the chance to serve the country that he loved and serve something greater than himself. "Veterans make great seminarians," says Father Carlos, "they

understand commitment, they understand teamwork and they understand that missions are accomplished together." While it may seem strange to some that military service could parallel service in the Catholic Church, Father Carlos offers his perspective. "A priest is a soldier who is trained to fight on a different type of battlefield, the hearts and souls of God's people, against an enemy that is a spiritual reality, evil." Father Carlos also adds that a military background is a great benefit for the New Evangelization, and that many parishioners who are veterans themselves, or have family members in the military, really respond to you with a great deal of appreciation. "They really open up to you, respect you, and know you understand them and their challenges."

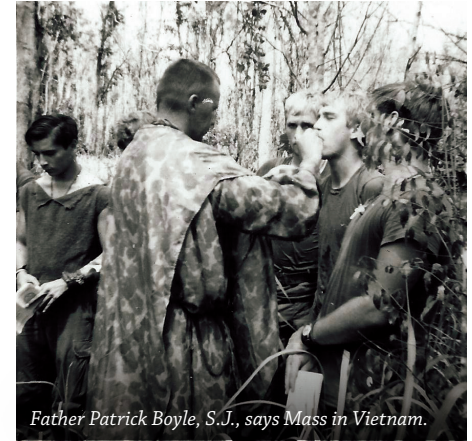
Adam Blatt, a third-year theologian from the Archdiocese of Chicago, agrees that there are parallels between the military and the seminary. When finishing his six years of service in the United States Air Force, including a deployment to Qatar during Operation Iraqi Freedom, Adam said he had the feeling that "there is something else I should be doing now, something more." Adam said the Air Force's values of "integrity first, service before self, and excellence in all we do," naturally led him to the vocation he had thought about since he was five years old. "Military service certainly made the transition to seminary a lot easier," Adam said. "The dis-

cipline learned in the military serves you well. Even on days where you may not feel like doing something, you do it anyway, because you're serving something greater than yourself." This value of service before self is in alignment with the third path of Father Barron's vision for priestly formation: "Your life is not about you."

Austin Quick, a second-year pre-theologian from the Diocese of Rockford, also is a veteran of the Iraq War. Having served eight years in the Navy, he was recalled to active duty in 2005-06 to serve in Operation Iraqi Freedom. Austin was greatly inspired by a Navy chaplain, Father Aiden Logan. Austin recalls that when he was confirmed, Father Aiden told him, "I will let you know that I have found that when guys convert in the military, there is often a call connected." Austin replied, "Not me, Father!" Austin says he easily can see how the military is a great source of vocations because you learn a great deal in the military that you take with you into ministry. "You learn to live with, and get along with people from all over the world, you learn to adapt to changing circumstances, to move to new places, to be ready for new missions." Austin's service helped him discover God's call.

Colin Parish, a first-year theologian from the Archdiocese of Seattle, agrees that the military really can help men discover a vocation to the priesthood. "There are so many latent vocations in the military," Colin said. "They just need the example of a good priest, a good chaplain." Colin served five and half years in the United States Navy, with three deployments. Colin recalled how he joined the military as something to teach him structure and to help him transition into adulthood. "It's where I found my faith, where I heard the call," thanks in large part to the impact made by Navy chaplain, Father Norbert Karava, O.F.M., Cap. Colin says his military service will greatly impact his future ministry, "I've seen what human sin and weakness is, I've seen what it looks like, you see it very intensely in the military, you're up against it."

When I asked Colin about the future of the military he said "Military Chaplaincy is not an easy priesthood, but it's a very necessary one" Colin added that future chaplains will face many challenges, but need to be as wise as serpents and as gentle as



Father Patrick Boyle, S.J., says Mass in Vietnam.

“How many priests would want to go to Vietnam, and how many would be able to go physically? I qualified on both accounts, so I went.”

doves. "You can't be an altar boy, you have to grow a thick skin, be tough, but be compassionate, full of mercy and love."

Father Patrick Boyle, S.J., understands personally what the challenges of being a military chaplain are. Father Boyle became a chaplain after he was ordained for five years, and he served for 30, retiring as a colonel. A professor of moral theology, Father Boyle shared many insights from his time ranging as a paratrooper in the 82nd Airborne Division, to serving a year and half as a chaplain with the 1st Cavalry Division in Vietnam (1969-71).

Father Boyle recalled asking himself two questions "How many priests would want to go to Vietnam, and how many would be able to go physically? I qualified on both accounts, so I went." Father Boyle highlights that his reason for joining was for the men. "If anyone ever needs a priest, it's during a war. I was there for the troops and only the troops." Father Boyle said that after his time in Vietnam he came back radically pro-life, "you see the stupidity of war, people killing people." Father Boyle also highlights the moral challenges that chaplains will face, "where society goes, the military will adjust to that."

Mundelein currently has three seminarians who are planning to serve as military



Father Patrick Boyle, S.J.

chaplains: Michael Metz, second-year pre-theology from the Archdiocese of Atlanta, Ga.; Michael Poston, second-year theology from the Diocese of Knoxville, Tenn; and Deacon Clay Elmhurst, fourth-year theology from the Diocese of La Crosse, Wis. Michael Metz completed four years of R.O.T.C. before seminary and is preparing to serve as a chaplain in the United States Army. Michael Poston served six months in Navy O.C.S. and hopes to serve as a Navy chaplain with his bishop's permission.

Both men know the great challenges that lay ahead for priests serving in the military. Michael Poston recounted a story of how his drill instructor, who was not Catholic, told him how much the military needed Catholic chaplains: "We need them because they will stand up for what is right." Michael Metz also anticipates future challenges. "The chaplain is on the front line of Church-state relations." When dangers to religious liberty arise, the chaplain must strike the balance. "The chaplain is an ambassador ... we need more." ■



THE HOLY GOALIE BISHOP PAPROCKI ON SPORTS AND SPIRITUALITY

BY ROB JOHNSON

Marathon running, "Star Wars," "The Lord of the Rings," sports and the hilarities and challenges of growing up in a family with a small business – these may not be the type of things you talk about when meeting most bishops for the first time, especially when he, hopefully, will accept you as a seminarian for his diocese by the end of the meeting. However, when I first met Bishop Thomas John Paprocki, we covered all of those topics!

It was the summer of 2012 and he had been the bishop of Springfield for just over two years. I was excited to be a seminarian and was nervous, as I had never talked with a bishop one-on-one before. I walked away impressed by his hospitality and love for the Church and excited that bishops are real men who have similar interests to me. Before giv-

ing me his blessing to end our meeting, he asked if I would like to join him for a run sometime. I said yes, honestly thinking it would never happen. Bishops are way too busy to run with seminarians! A couple days later, I got a text message from Bishop Paprocki inviting me to run with him later that week. A year and a half later, I had the opportu-

nity to go on several early morning jogs with the bishop, each time being thankful that my diocese has a shepherd with the credentials and competence of Bishop Paprocki who is also willing to invest personally in his seminarians and people.

Thomas John Paprocki was born August 5, 1952, in Chicago. He attended Mundelein Seminary from 1974-78 and earned a Licentiate in Sacred Theology in 1979. Ordained to the priesthood on May 10, 1978, by John Cardinal Cody, he served as associate pastor at St. Michael Church in South Chicago until 1983. During our first meeting, Bishop Paprocki said that he did not want to be a priest who only talked about justice, but rather one that truly worked for justice. This desire drove him to attend DePaul University's College of Law while handling his responsibilities as associate pastor at St. Michael's. He earned his Juris Doctorate in 1981 and founded the Chicago Legal Clinic to assist the poor and disadvantaged. The clinic is still in practice today.

After St. Michael's, Father Paprocki served as the administrator of St. Joseph Church, vice-chancellor of the Archdio-

cese of Chicago, and was sent to Rome for post-graduate studies in Canon Law. He completed his doctorate in 1991. A year later, he returned to the United States to serve as chancellor of the Archdiocese of Chicago. In 2000, he became pastor of St. Constance Church.

On January 24, 2003, Blessed Pope John Paul II appointed Father Paprocki auxiliary bishop of Chicago. On April 20, 2010, he was appointed bishop of Springfield, by Pope Benedict XVI and was installed at the Cathedral of the Immaculate Conception on June 22, 2010. Fittingly, June 22 is the feast day of Saint Thomas More, a lawyer, and Saint John Fisher, a bishop – the two saints that Thomas John Paprocki is named after.

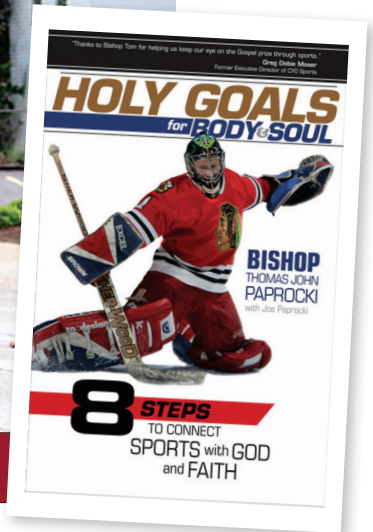
As bishop of Springfield, Bishop Paprocki has not slowed down for a second. He has placed high emphasis on the importance of inviting men to consider priesthood and numbers have grown: Springfield now has 20 men in seminary. He has also found the time to earn an MBA from the University of Notre Dame and continue running a marathon each year. In his lifetime he has run 19 marathons.

Bishop Paprocki has also found the time to author a book, *Holy Goals for Body and Soul*, released last year. Why is Bishop Paprocki affectionately referred to as the “Holy Goalie” you ask? Although he has been a priest since 1978 and a bishop since 2003, Bishop Paprocki has been playing hockey since the early 1960s. In fact, even as bishop of Springfield he finds time to continue playing hockey in an amateur’s league on a regular basis.

“I’d like to invite you to take a whole new look at the idea of holiness and recognize that it’s not something confined to Church buildings.”



Bishop Paprocki’s new book, *Holy Goals for Body and Soul*.



Not impressed? He also played goalie for practices with the Chicago Blackhawks and the Columbus Blue Jackets of the National Hockey League. On top of his playing career, he lends his expertise to the local Catholic high school in Springfield as the goalie coach.

In *Holy Goals for Body and Soul*, Bishop Paprocki speaks “from behind the goalie’s mask about how holiness can be found in something as popular and routine as sports and fitness.” He outlines eight steps that are often associated with athletics: fear, frustration, failure, fortitude, faith, family, friendship and fun, and he explains how “these steps play a part in everything we do athletically, whether participating on a team, working out on our own or just rooting as a fan.” His hope is to help the reader recognize how “you can encounter holiness in your everyday life activities – whether or not you are a goalie.” He shows his cards from the introduction of the book. “Of course, we don’t usually associate the word ‘holy’ with the sport of hockey,” said Bishop Paprocki. “Then again, that’s why I’ve written this book. I’d like to invite you to take a whole new look at the idea of holiness

and recognize that it’s not something confined to Church buildings.”

Bishop Paprocki is a great example of a bishop of the New Evangelization. As an alumnus of Mundelein Seminary, he continues sending his seminarians here to be trained to be priests of Jesus Christ, priests of the New Evangelization. He proclaims the truth boldly and clearly; he pushes himself and those around him to become better. And he recognizes John Paul II’s universal call to holiness for all men and women as central to the new evangelization. While he shows us how to do it as a bishop, he also shows us how to do it as a hockey player and marathon runner.

Thinking back to our first meeting, it makes sense that we talked about marathon running, “Star Wars,” “The Lord of the Rings,” sports and the hilarities and challenges of growing up in a family with a small business because we also talked about how our goal in all that we do should be to become a saint. Whether it is going to seminary, going to a movie, writing a sermon, or playing hockey we can find God in all things. That is the beauty of being Catholic. That is what can transform the world for Jesus Christ. ■



Father Barron explains the imagery of the John Paul II Chapel to the seminarians and faculty.

THE NEW JOHN PAUL II CHAPEL A “POWERHOUSE” OF EVANGELIZATION

BY BRIAN MCNAVISH

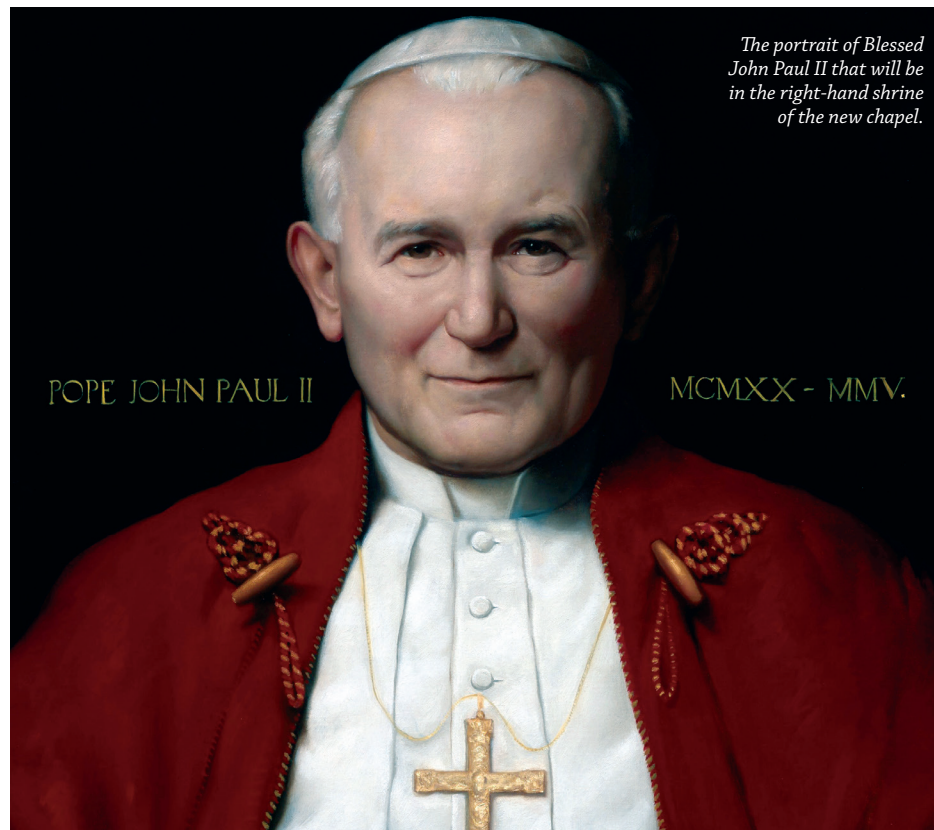
The campus of Mundelein Seminary is full of places to pray. There are at least six chapels that see frequent use, the greatest of course being the beautiful Chapel of the Immaculate Conception at the center of campus. Aside from this “main chapel,” the place that is most used for liturgies, holy hours, and personal prayer throughout the day is the “house chapel” of the Theology Residence building. This year a new project is underway, spearheaded by our rector Father Robert Barron, to not only renovate this chapel, but to finally give it a proper name.

The John Paul II Chapel is now under construction and is scheduled to be ready for use in the coming spring semester. The vision and plans for the new chapel were developed to help form and foster an evangelical spirit amongst the seminarians and faculty. In every way, it will be a chapel of the New Evangelization. The New Evangelization is about an encounter with Christ that sparks intentional discipleship, conversion and community. It requires an everyday recommitment for the sake of inviting the other into a relationship with our loving and merciful God.

Father Barron was inspired to renovate the house chapel soon after becoming rector in the summer of 2012. “I would like it to be a physical representation of some of the changes I want to make institutionally and philosophically,” said Father Barron. The “house chapel” has seen numerous renovations over the years, but Father Barron’s vision for the current renovation is much more “radical” than previous ones. He wants the beauty of the new chapel to be available for generations to come. He says that he wants it to be a “powerhouse” for spiritual fruitfulness and an “incubator” of evangelical zeal, forming seminarians who study, pray and prepare themselves diligently to be priests of Jesus Christ.

The John Paul II Chapel will contain many elements that fill the place with “signs and symbols of a heavenly reality,” harboring a beauty that opens minds and hearts to God. These architectural elements are meant to signal the “subliminal beauty and nobility” of the place. Among these sublime elements are the collection of newly designed stained-glass windows, two shrines and two favorite exhortations of Blessed John Paul II inscribed above the sanctuary in Latin: “Do not be afraid” (*Nolite Timere*), and “Cast out into the deep” (*Duc in Altum*). All of these elements promote an evangelical spirit of prayer and community proper to any place of worship, while speaking the very words of Blessed John Paul II.

Surrounding the chapel’s interior there will eventually be a total of 19 stained-glass windows and two shrines, one to Blessed John Paul II and one to Our Lady of Guadalupe. The addition of stained-glass will not only add to the heavenly atmosphere of the chapel by filtering natural light through gem-like colored glass, but they too will



“I would like [the chapel] to be a physical representation of some of the changes I want to make institutionally and philosophically.”

speak of the missionary zeal of the chapel’s namesake. Each custom window will portray a great evangelist, which John Paul II either personally admired, studied or beatified. Saints Paul, Thomas Aquinas and John of the Cross are among those whom he studied, while Saints Katherine Drexel, Edith Stein, Padre Pio de Pietrelcina, Maximilian Kolbe, Josephine Bakhita and Lorenzo Ruiz represent a few of those whom Blessed John Paul II canonized during his time as pope. When one enters the chapel, these evangelists will encapsulate and surround seminarians like “a cloud of witnesses.”

The shrine to Our Lady of Guadalupe will be on the left side and a shrine to Blessed John Paul II on the right, the latter containing a custom portrait of the pope which “looks like a heavenly figure in another dimension.” The two shrines will serve as sacred places of veneration for the patron of the chapel, Blessed John Paul II, and the patroness of the semi-

nary, Mary the Mother of the Lord.

Like the seminary, Father Barron wants the chapel to be a “powerhouse” for the New Evangelization, having a “concentrated symbolic expression.” He also wants it to fit in the overall architecture and aesthetic of the seminary. The Latin phrases above the statues in the sanctuary, for instance, mirror the style and form of the titles of Mary that surround the inside of the Chapel of the Immaculate Conception.

With the challenges we will face as priests in the increasingly secularized modern world, it is crucial that seminarians develop an intimate relationship with Christ through liturgical and personal prayer. Only if we have been captivated by the beauty of the Catholic faith can we speak prophetically to a culture in need of Christian truths. These truths have been lived out and witnessed by the saints who will surround us and join us in prayer, and who will challenge and inspire us to be the hands and feet of Christ. ■

DOMINE, NON NISI TE SAINT THOMAS AQUINAS

BY JASON STONE

Editor's Note: The following is the beginning of an occasional series depicting and commenting on the stained glass windows for the new John Paul II Chapel.

The sacristan knew that Friar Thomas used to leave his room secretly at night to pray in the church. Tonight, he curiously resolved to follow him. He found Saint Thomas in prayer, weeping before the crucifix, and floating some three feet off the ground. As he stared, he heard a voice coming from the Crucified: *“Thoma, bene scripsisti de me,”* (“Thomas, well hast thou written of me. What recompense wouldst thou have of me for thy labor?”). Thomas replied, *“Domine, non nisi te,”* (“Lord, I would have nought but thee”). (*Acta Sanctorum*, 669 B)

On another occasion, near the end of his life, St. Thomas confided a secret to his scribe, “Raynaldus, my son ... there is come an end to my writing, for such things have been revealed to me, that what I have written and taught seem to me a pittance (*modica mihi videntur*).” (672 D)

Saint Thomas wrote well of the Lord. To this day, the Church promotes him as teacher of seminarians, who are “to learn to penetrate more intimately the mysteries of salvation, especially with St. Thomas as a teacher.” (C.I.C. can. 252 § 3) This knowledge must not be neglected, for we cannot love God unless we know him. Nevertheless, it is greater to love God than to know him, and especially so in *statu viæ*. Our knowledge of God (acquired through creatures) will

pass away, but our love of God will not. (*De veritate*, Q. 22, a. 11)

Two conclusions follow. First, we are bound to learn about God and to teach about him, according to our circum-

“Lord, I would have nought but thee.”

stances. What man is there who would not seek to know more about his beloved? Second, the end of knowing about God on earth is that we might love him. If, like St. Thomas, we are granted to see that all our teaching and writing has been a mere pittance, may God grant, as he did to St. Thomas, that the reason be the disproportion between our best love and the Infinite Love. ■



The stained-glass window depicting St. Thomas Aquinas for the new John Paul II Chapel will contain symbols associated with the great theologian. The Blessed Sacrament figures prominently in honor of the beautiful eucharistic hymns penned by Thomas. The ox recalls his nickname “the dumb ox,” which he earned by his quiet, unassuming demeanor. The tower tells the story of his imprisonment by his family after he told them he would join the newly founded mendicant order of preachers, the Dominicans. St. Thomas is shown holding the *Summa Theologiae*, open to his famous tenet of the doctrine of God: “It is impossible that God in His existence should be different from His essence.”

THE HEART OF A SEMINARIAN

BY DAN STEELE

Morning glow tiptoe
 round dawn's gradient sill
 Back with my heart at once!
 You vanished at dusk to the oaks.

Dark virgin-forest calls to me
 there is something I must do.
 Goodbye my love – I'm sorry
 and thank you.

I meet you at the threshold
 under flickering red light, day and night
 We laugh and act silly
 unclothing our souls.

Dark laced veil your glow seeps through
 pulling shallows deep
 hot love flooded the deepest caverns of
 my soul
 enlivening unknown depths of being.

Lungs of soul gasping for ocean depths
 of praise
 none can tell, its true
 I offer you a life of service
 to tell you that I love you.

But one glance of her eyes brings all
 into question
 our lives together thought through.
 What about beauty, romance too?
 I am still a man.

Awe and fragrant wonder whisper
 inner storeroom
 "remember."
 My heart has tasted mystery now
 and only mystery will do.



Song of Angels by William Bouguereau

FOR FR. EDWARD OAKES, S.J.

BY MATT LITAK

Do Holy Spirit, grant me supplier words
 to grieve a lively Jesuit. Mind his love
 of words. His crafted and witty barbs like birds
 could caw as crow or coo divine as dove,
 at times, together. Giddy, gleeful, bright
 with Von Balthasar volumes stowed in head,
 his feet as swift as hinds, his hands in flight,
 his face dramatic, shirt agape, a dead
 old master, often hallowed Bard, unwrapped
 for student's minds, he'd battle hard in fields
 of thought. With losses rare and ne'er out-lapped
 he'd strap the faith secure beneath his shields.
 Cancer, wit to witness changed. His story
 giving Thee by faith-filled death more glory.



A DAY IN THE LIFE OF A SEMINARIAN

BY MARK MUZILLO

***“Never send to know for whom
the bell tolls. It tolls for thee.”***

(John Donne) This famous line was not meant for seminarians – but it certainly applies to our life! The bell constantly calls us to the moments of the day which mark our life and our preparation for priesthood. The first call of the day is to morning prayer at 7:15 a.m. This is immediately followed by Mass at 7:40 a.m. Then after breakfast, the first class of the day starts at 9:15 a.m.

Our bells at Mundelein mark the quarter hour from 5:45 a.m. until 10 p.m. All during the night, they continue to ring on the hour. And our bells, like the people they summon to action, have their own quirks. At midnight, the bell rings 13 times!

Form follows function. Before detailing more pieces and parts of the day, it is important to know what drives our formation. The Church has articulated four “pillars” as guides and measures for a man as he prepares to be a priest.

SPIRITUAL FORMATION

The first pillar, as you can guess from the initial parts of the day, morning prayer and Mass, is our spiritual formation. Priests are called to act *in persona Christi* (in the person of Christ), and so we must first grow close to Him so we can be like Him and act like Him. The parts of the day that focus on our spiritual development include evening prayer (5:15

p.m.), rosary (6:30 p.m.), and Benediction on Wednesday and Sunday evenings. We also pray the other hours of the divine office on our own, which include the office of readings, daytime prayer and night prayer. Through this we participate in the public prayer of the Universal Church. As part of our own personal prayer, we are asked to make a Holy Hour each day.

ACADEMIC FORMATION

The second pillar is our academic formation. Unless a man has sufficient philosophy courses under his belt, he must take two years of philosophy here in the pre-theology program before moving onto four years of graduate-level theology. Our classes continue from 9:15 a.m. to noon, and from 1:10 p.m. to 4:10 p.m. Most of our classes are Monday-Thursday or Tuesday-Friday. Wednesday is devoted to formation meetings organized by our year of study, special lectures and addresses from Father Barron and other members of the faculty and formation team. An added bonus to Wednesday is that it serves as a good break in the middle of the week from our normal routine.

PASTORAL FORMATION

The third pillar is our pastoral formation. We must develop the abilities to work effectively with God's people, as this is what we will eventually be doing in a parish. During each year in the seminary, we are given a "field education" assignment such as teaching religious education in a parish, engaging in ecumenical ministry, or working with the poor. Summers are also devoted to further developing our pastoral skills, such as chaplaincy work in a hospital, serving in the missions, or working in a parish. In second theology each man spends three months living and working full time in a parish back in his own diocese. Finally, as deacons in fourth theology, we minister in the diaconal role, including proclaiming the Gospel and preaching.

HUMAN FORMATION

The fourth and final pillar is our human formation. We need to be whole and healthy men. There is an old adage in the Church dating back to Saint Thomas Aquinas more than 800 years ago that



"grace builds on nature." So God works with us, but the basic "stuff" with which He works (the person and personality we each bring) must be a solid foundation to develop us into men with good minds, prayerful souls and generous hearts. Only then are we worthy to serve His people and administer His sacraments. While there is this common goal, it is accomplished within each of our unique sets of traits, abilities, and our variety of skills.

In the process leading up to a man entering the seminary, it should be noted that each man is put through a rigorous regimen of interviews, tests, background

checks and psychological exams before he is considered for admission to Mundelein. This is done in his own diocese. This process is so intensive that I have said half-jokingly that these days it is easier to get into the CIA than to be admitted into studies for the priesthood!

Then comes the actual admission into Mundelein. I have also joked that the Pope could be admitted into Mundelein, but he would still have to fill out a 19-page application and go through a battery of interviews! A great day in all of our lives was when we received the letter from the Rector telling us we had been admitted!



“God works with us, but the basic ‘stuff’ with which He works must be a solid foundation to develop us into men with good minds, prayerful souls, and generous hearts.”

We each arrive at the first day of orientation as unique individuals, and as authentic human beings desiring to serve Him. It is with that uniqueness that we settle into the rhythm of seminary life. The pattern of our days has similarities, but also great differences. Some men are up between 4 a.m. and 5 a.m., and have prayed their

holy hour before morning prayer. Others have their alarm set for just enough time to get to morning prayer on time!

This uniqueness of each man makes our human formation the most diverse of the four pillars – reflecting the diversity of each of us as human beings. This is played out as we live each day. Some are more drawn to being studious, some to being quietly prayerful, some to roughing it up a bit in sports competitions – from ping-pong, to soccer, basketball, Frisbee and golf.

We are each striving to be saints. But while we still exist in this earthly world of the imperfect Kingdom of God, our lives are lived out on the canvas of time and space. The bells mark our time. And the beautiful space of Mundelein marks our days. We truly have, as Father Barron of

ten reminds us, “The most beautiful campus in the Catholic world!”

This includes a golf course, a magnificent lake with a dock and a boat house, a gorgeous, wooded setting (that is home to about as many deer as we have seminarians), and roads and trails that can be run, walked and bicycled. We have a gym, a pool and a workout room, and many of us do some form of exercise in this panoply of opportunities. For some, exercise is the first thing of the day. For others, there is an afternoon run around the lake or a soccer or basketball game. And still others prefer a quiet evening walk. Another unique aspect to using our grounds for our own good and for the good of others is a seminarian group called “Chop for Life,” which spends Saturday morning chopping wood which is then sold for firewood with the proceeds going to support the Women’s Center – a home in Chicago for women with crisis pregnancies.

Weekends are special. Generally, there are no classes. We have the time and wherewithal to look outward beyond our thousand-acre campus. Some men hold prayer vigils at abortion clinics, some are involved in activities at local parishes, and some visit the homeless in downtown Chicago – making a 5 a.m. run on Lower Wacker Drive to bring food, clothing and some hot coffee to those literally living on the street.

Many of us also appreciate the arts – getting to a museum, or going to live theatre as we take advantage of the lively cultural scene in Chicago. Some of the men with (or in some cases without!) real talent put on an occasional production or talent show in our auditorium. Sometimes the seriousness of seminary life requires us to take time to laugh – or be laughed at! These events help build community and are a welcomed respite from studies and the rigors of seminary life. In terms of the arts, some of our brothers arrive at Mundelein as gifted pianists and organists. Their gifts are shared with us at Mass and liturgies. It is amazing how many of our brothers are so talented in this way. To preserve and enhance these talents during the seminary, their days include time to practice, rehearse and prepare for our liturgies.

Some are able to get away on Satur-

day to visit family or friends – or to return to nearby dioceses for events “back home.” Some like to get out for a movie, and some bring the movies to Mundelein with movie nights among some of the brothers. We have even started having occasional showings in the rec hall of inspirational, religious-themed movies such as the recent showing of a documentary on the life of Archbishop Oscar Romero.

Sunday is a community day here at Mundelein. This is one of the great initiatives that Father Barron has instituted. We gather for morning prayer at 8:30 a.m., followed by Sunday Mass together at 9 a.m. at which the rector, Father Barron, is the celebrant. That is followed by what I deem to be the best meal of the week – a sumptuous Sunday brunch.

Meals are an important part of the day. Three functions are served as we go to the dining hall or refectory. The excellent meals provided give sustenance to our bodies. It is also a means of socializing – we are able to mix with students whom we do not usually see – and even many faculty members stray from the faculty dining room to join the seminarians for a meal. Finally, many different kinds of meetings and even presentations are done as we eat together.

Sometimes a seminarian will meet with his formation advisor at a meal. Many times an outside speaker will give a presentation at lunch – someone who has been in the missions, or who is an expert in a certain area or who brings a unique pastoral experience. Recently a priest who attended Mundelein and was ordained two years ago returned to speak to us about his work within the world of gangs on the south side of Chicago. On Wednesday mornings a group of poetry lovers share poems over breakfast. Others meet during a meal to study Greek or to discuss the writings of a certain author. It is a blessing to be at a place where mealtime can enrich our minds and spirits as well as our bodies!

As the largest seminary in the U.S., we have 192 seminarians from 32 dioceses from all over the world. We are divided into “cams” which are the hallways on which we live. Each cam has a priest living there, and we do evening prayer with our cams on Mon-



day and then dine together in the refectory. On Tuesday we do evening prayer by our language group and on Thursday we have evening prayer by our diocese and then have dinner with our diocesan brothers – or “DBs” as we refer to them. So a sense of community is built in a number of ways each day here at Mundelein. That helps to shape us as men of a world-wide Church with many languages and a variety of cultures which needs the pastoral gifts we are honing here.

The perennial bells summon us to the many individual moments that comprise each day of our training as we prepare to be men of service. Yet in the overall landscape of our lives, our time at Mundelein will, in itself, become but a moment, which taught us so much, touched our souls and transformed us into men who became priests to serve Christ and His holy Church. ■





© Web Gallery of Art,
"The Return of the Prodigal Son"
by Bartolomé Esteban Murillo
(c. 1667)

I CONFESS REFLECTIONS ON TRAINING TO HEAR CONFESSIONS

BY REV. MR. MATTHEW JAMESSON

It is easy to become accustomed to the everydayness of life, jammed between the familiar and the ordinary. But if ever there was any doubt that my classmates and I were indeed concluding our years at the seminary, all we would have to do is look at our academic schedule, which subtly lists *Reconciliation Practicum* among our courses.

Looking toward the priestly life as a confessor can give you a strange feeling inside – something a little short of vertigo mixed with the uncontainable excitement you felt when, as a child, you discovered you were going to Disneyland for summer vacation, and it is only fall. I have come to the conclusion that, outside the altar, there is

nothing as enigmatic at Mundelein Seminary as the tension that exists between the already and not yet of fourth year. In this case, the duty of presiding over sacramental reconciliation is just as imminent as it is distant. So for now, we are practicing the dos and don'ts of the rite, and I confess, it is not quite as easy as it seems.

For every group of about four, one seminarian takes the stole and another receives a scenario card from Father Barnum. It begins, "In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Meanwhile, two other classmates sit close by in order to provide feedback on the student confessor's counsel, theology, penance and ritual. Needless to say, the whole event can be anything but an ordinary experience, and we can soon find that even acting it out can become difficult and awkward.

"Bless me Father, for I have sinned." It can also be strange feeling the large stole roll around your shoulders while sitting on the other side of the screen for once. You can even catch yourself thinking, "Oh, that's me! I'm 'Father.'" It is even worse when your own catechesis is put to the test in front of an audience of three plus, on occasion, your professor.

"Father, I've sinned against the second commandment, the sixth commandment and the ninth commandment."

“So, how many times have you missed Mass exactly?”

Then a wretched thought comes to mind, “Wait ... that’s not the second commandment, that’s the third commandment! Maybe he won’t notice.” He noticed. They all noticed.

As the class progresses every week, so do the types of confessions. They become far more complicated than the previous ones. Stranger characters appear on stage, and one has to assume a natural composure while refraining from asking his listening peers for advice. Hearing confession can become even more difficult when the penitent has an obscure sense of sin and guilt. Here, we have to enter the balancing act between digging too much for information and leaving out too many important details. Take this story for example: “Bless me Father, for I have sinned. I canoodled with my girlfriend during Lent.”

“Innocent enough,” the priest thought, since “canoodling” simply meant a hug or a kiss – hardly the matter for a penitential hair shirt. Father explains, “The gentleman was so worried about it being Lent. The real problem was not that it occurred during Lent, but that this gentleman was married, and he would have failed to mention that to me if he hadn’t talked about his children. So I had to tell him, ‘Son, who cares if it was Lent? You’ve got to seriously consider how this can affect your family any time of the year.’ And he responded, ‘What do you mean?’ So I said, ‘Stop cheating on your wife and betraying your children! The canoodling ends here!’” The problem is not so much that sin involves “the desire to have and to enjoy,” since, as Josef Pieper wrote in *The Concept of Sin*, even goodness involves these desires. “Formally considered ... sin is instantiated only in the act of turning away,” he went on to say. (57) In this case, it was a turning away from committed love.

I think several of us may find it easier to play the role of a penitent. After all, we are used to the act of confessing sins and to the tone of contrition. All the same, we are encouraged not to be afraid to get dirt under our nails and to stand in the mud with the guilty in order to lift them out of it. Properly speaking, it would seem that the confessor should himself be a sinner. As the philosophical adage goes, “like is known by like.” Father Barnum once said, “Listen carefully during



the Mass, and notice how many times we ask God for mercy. This is a church full of sinners. The liturgy takes place in the context of a sinful people gathered together for a holy purpose.” Because we are all too familiar with the hopelessness of sin, the force of mercy will be even greater toward the other. Since “the one to whom little is forgiven, loves little,” (Luke 7:47) we can then say that the one to whom much is forgiven, loves much.

There is something mystifying about the posture of a priest who sits in a box intentionally leaning over to hear about the darkness of the human condition. Can any other task be so dismal? On the contrary, a priest once told our class that the first time he really felt the weight of the priestly character was the day he first heard confessions. The French Dominican Jean-Baptiste Henri Lacordaire said, “All that I know of tomorrow is that Providence will rise before the sun.” If I were to define what I have learned so far from the course, it is the necessity for an inner attitude of trust. Just show up and trust.

The mystery that takes place between the confessor and the penitent involves a purposeful quieting of fantasy; it causes a revealing of the masked life. It is a sacred life-giving event. So, it is just as appropriate that a priest should assume an instinctively gentle presence. Such a gesture signals the spiritual fatherhood of the priest. When I look at my classmates as they simulate a confession I notice a natural difference in their demeanor. They have seen it



“When I look at my classmates as they simulate a confession I notice a natural difference in their demeanor.”

over and over again from the priests who surround them. It is the way in which they wear the stole, wilt their backs with clasped hands and arms resting on their legs, eyes centered on a distant thought toward the floor thinking perhaps of how Jesus once appeared in a secret room during those forty days – even now in the secret heart – and they listen ... just listen. It’s quite remarkable. ■

DEMOGRAPHICS



SEMINARY STATISTICS

BY DOMINIC CLEMENTE, JR.

This year at the Mundelein Seminary we are blessed to have 192 seminarians living on campus from 32 dioceses around the world. We stretch as far west as Seattle, Wash., and Stockton, Calif.; the most eastward diocese is Albany, N.Y.; our southeastern most corner is Atlanta, Ga.; we stretch as far south as Laredo, Texas; and the most north is Green Bay, Wis. Men are also here from Vietnam and Africa, as well as some who were originally born in Poland, Mexico, Colombia, Venezuela and Peru. Mundelein currently has the largest seminary community in the country. As members of this great community we definitely come in all shapes and sizes, and we have many different gifts, cultures, personalities and life experiences.

The demographics of the various dioceses that send men to Mundelein can be quite different. The majority of seminarians come from rural diocese (almost 42 percent) and the minority is from suburban dioceses (23 percent). (See chart above.) Because the majority of the men here were born and raised in the United States, the majority speak English as a first

language (more than 85 percent); however, more than 50 percent of our community speaks Spanish as a second language and a few have learned Polish (5 percent).

The average age of our community is between 22-26 years old (54 percent); however, 16 percent of our community is over the age of 40. Interestingly, even though the majority are not “second

“These men felt called to serve people in some way and eventually found, through prayer and discernment, they are called to serve as priests.”

career” vocations (meaning they had a full-time career before entering seminary) the number of men who attended college seminary before entering Mundelein only makes up 40 percent of our community. This means the majority of men here on campus either planned on working, or worked, a secular job. I asked the men what their career or major was before entering seminary and here are some of the careers/ majors mentioned:

- **Health administration/ behavioral health/ psychology**
- **Teacher/campus ministry/ high school counselor**
- **Spanish/ international relations**
- **Military (Navy, Army and Air Force)/ law enforcement**
- **Lawyer**
- **Medical doctor**
- **Fine arts/ speech and theater**

What is most interesting about all these careers and majors is that the majority of them involved a special service to a greater community. These men felt called to serve people in some way and eventually found, through prayer and discernment, they were called to serve as priests. These are just some interesting facts about our community that show how diverse we are and what unites us. I can say first hand that our seminary community is strong, vibrant and a true brotherhood of men who support and pray for each other and are focused on our vocation to be good and holy priests ready to be sent out on mission. ■



“We descend into the city’s underground avenues, beneath the skyscrapers and tourist attractions.”

FEEDING THE HOMELESS

BY STEPHEN LILY

All throughout the Bible we encounter images of darkness and light. One of the most powerful instances of these symbols is presented at the beginning of John’s Gospel. John relates, “The light shines in the darkness, and the darkness has not overcome it.” (John 1:5) The darkness of today’s world has many expressions and embodiments. However, as I have been discovering through a new homelessness ministry at Mundelein Seminary, darkness has no power, in either a literal or symbolic sense, to extinguish the lights that illumine our journeys.

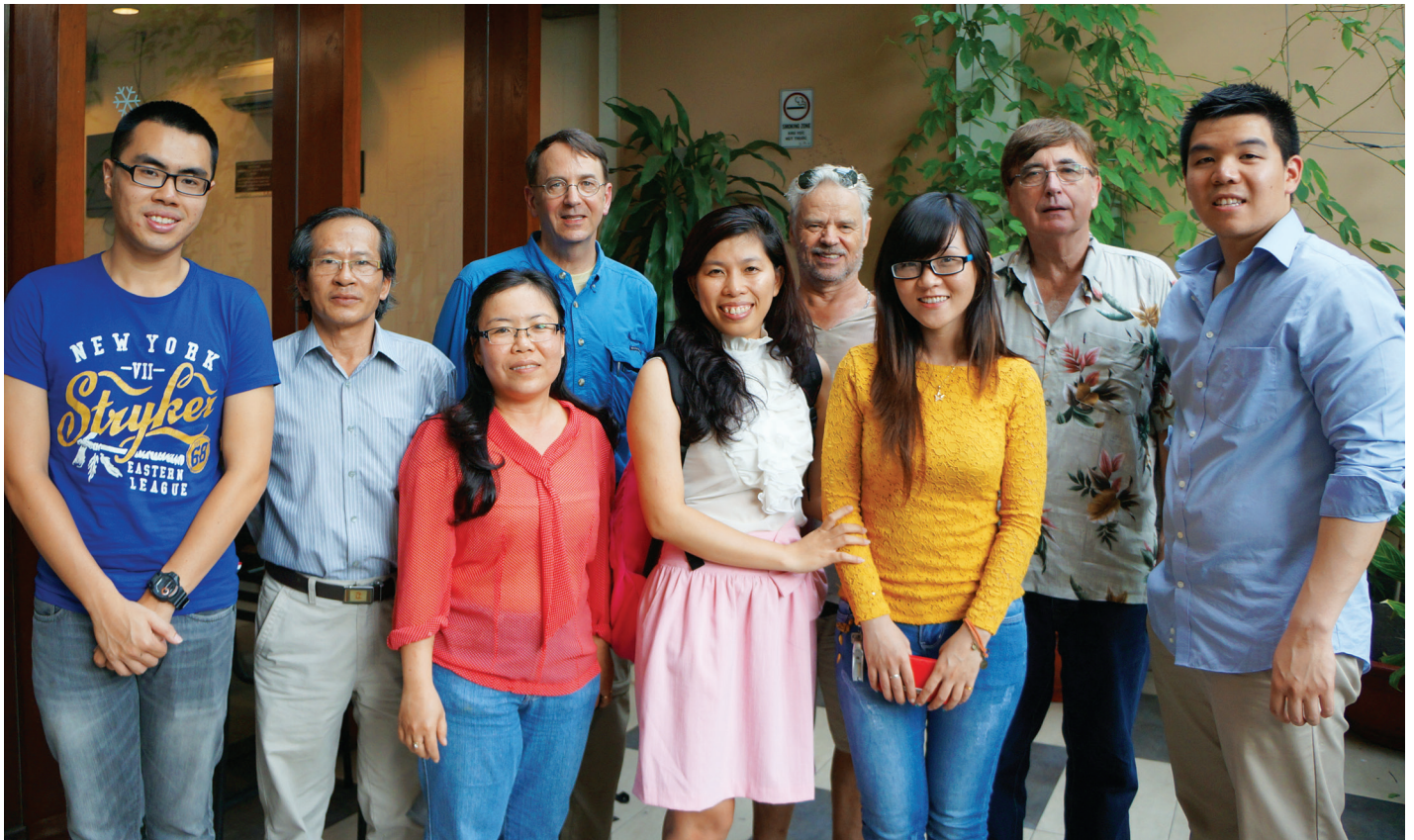
About twice a month a group of seminarians travels to the heart of downtown Chicago to serve the men and women who are spending the night sleeping on the streets. In a literal way these trips into the city begin engulfed in darkness. We depart from the campus at 4:30 in the morning and travel through the last hours of the night. Yet, the darkness does not end there. Our final destination is not the glamorous streets of one of America’s most prosperous metropolises. Rather, we descend into the city’s underground avenues, beneath the skyscrapers and tourist attractions. We descend into a dark maze of concrete, steel girders, metal fences, delivery docks and dumpsters.

In this subterranean expanse we join a group of Catholics who, for eight years, has traveled here every Saturday morning. We meet volunteers from local churches who have brewed coffee, made breakfasts, packed lunches and filled their cars with helpful items to distribute to those who need them. Occasionally, the trunk of our own car also carries candies, sweaters, socks, underwear or blankets that have been donated from the seminarians or local parishes. Together with the other volunteers, we drive in a caravan of vehicles and stop at each location where individuals are seeking what shelter they can find from the elements. Men and women sleep

beneath the warm exhaust vents of the buildings above, behind concrete barriers and dumpsters, and along the river. Most individuals are hidden from the view of the street, but the veteran volunteers know all the usual spots by heart.

Reverently, we approach the sleeping quarters of the men and women that we encounter, and we offer a greeting and a smile. As it is still early, many people are sleeping, but most are awake and grateful for a hot cup of coffee and something to eat. In these moments I am allowed the privilege of a brief glimpse into the lives of these, our brothers and sisters. They share their names and a little bit about their journeys. I often provide a listening ear, at least for a short time. The deeper darkness of our society and values can become apparent as we discover our fellow brothers and sisters in such situations.

However, the light surges into the midst of this darkness. As the sun rises over the lake, streams of morning streak down through openings. We see glimmers of Christ’s light in the people we encounter and in our fellow volunteers. Furthermore, after completing the morning’s work, Mass awaits us at Holy Name Cathedral. Often, as I reflect on the morning’s encounters and experiences during Mass, I am drawn to remember the meaning of the Incarnation. God entered fully into the world, including its darkness, and He is somehow present in the pains that we carry and the trials that we endure. God’s light shines in even the most horrific situations, and the darkness cannot overcome it. His light has not been distant during the morning’s journey or in the lives of the people that we have met. ■



A SUMMER IN VIETNAM

BY QUOC-VIET NGUYEN

The Archdiocese of Chicago requires its seminarians to speak a second language other than English, so that we will be able to minister to the diverse people of Chicago. When I entered seminary in August of 2012, I knew a dream of mine to learn Vietnamese had come. It also has been a dream of mine to visit the country from which my parents fled because, whether I like it or not, Vietnam is the reason my life has been different than the average American.





While I had studied Spanish and Chinese in high school and college with difficulty, the Vietnamese language has come rather easily to me because I grew up hearing and speaking it with my parents and relatives. Unfortunately, I could not read or write it. Growing up I was made fun of for not speaking Vietnamese, especially since my name means “the land of Vietnam.” At those times I always felt that I brought a certain disgrace to my parents. That is why I was so excited that the Archdiocese of Chicago was willing to send me to Vietnam to learn the language of my heritage.

Someone once told me that there is something special about your first time going back to your home country even though you were not born there. For me, that was definitely true. Since having left home for college, I haven’t been able to go to Vietnamese church or eat Vietnamese food frequently, but in Vietnam it was just like when I was a young child living at home. In a sense, I felt more at home in Vietnam than I have the past five years in Chicago.

I was fortunate to stay with Father Lac, a Precious Blood Father and close friend of the family. He is also the priest who baptized me. While there, I spent five hours a day, five days a week, one-on-one with a tutor. Through spending time with the seminarians of the Precious Blood Community, I really started to excel in my studies, as well as to understand the culture in Vietnam. There, the thing to do was to go drink coffee and talk. So that is what I did, and I did plenty of it. We spoke about the culture, politics and especially our faith. For once in my life I was forced to speak only Vietnamese. To my surprise, I actually knew more than I thought I did. I guess I never gave myself a chance.

This trip was more than a seminarian immersion trip aimed at language proficiency. For me it was a chance to connect with the place from where my faith and culture come. While certainly not fluent, I have a great foundation to work with, and I am determined to continue practicing. I also have a new and profound sense of belonging to my Vietnamese culture as well as my family. At last, I have a true and deeper understanding of my spirituality and faith that I could not understand without going to the place where it started – my cultural center – Vietnam. ■



A statue at “The Church of Three Bells” representing the Vietnamese Martyrs. It shows the whole congregation of the Church in Vietnam, from the farmers to soldiers, children, women, men, priests, and bishop.

■ Growing up I was made fun of for not speaking Vietnamese, especially since my name means ‘the land of Vietnam.’”



NEW MEMBERS OF THE BOARD OF ADVISORS

At the May 2013 Board of Advisors meeting, Father Barron welcomed Tom Brown and Julie Jansen Kraemer as new members of our Board of Advisors. Tom, a partner at Sidley Austin LLP, brings a depth of knowledge and a deep faith to this responsibility. Julie, with a significant business background, also has been very involved in many ministries of the Archdiocese and in her parish. She brings a true heart for our mission.

At the January meeting, Most Rev. David Walkowiak, bishop for the Diocese of Grand Rapids, will join the Board of Advisors as the newest board member.



PLAN FOR RESTORATION OF OUR LADY OF LOURDES GROTTA

Through the generosity of Father Bob McGinnity (honoring the McGinnity Family), Richard and Christine Guziar, Mr. and Mrs. James Claus and many other donors, Our Lady of Lourdes Grotto will be completely restored with tuck pointing, new altar and ambo, lighting, bench seating for outdoor worship, new vigil light stands and the walkway to the grotto will be repaved. The project is scheduled for completion in the spring of 2014. The hope is that parish groups will use this site for mini pilgrimages and outdoor Masses.



THE LITTLE FLOWER CLOISTER GARDEN AND FOUNTAIN

This spring, William McEssy, Board Chair, donated the funds to create a garden and fountain in front of the McEssy Theological Resource Center. Completed in June 2013 and blessed by Father Barron during the July Board of Advisors meeting, this garden is dedicated to Saint Therese the Little Flower and already has become a popular site on campus for prayer, reflection, quiet reading and conversation.



LIFE OF SERVICE

Owen Glennon was a seminarian at Mundelein Seminary in the late 1970s. Though never ordained, he went on to a life of service and ministry as a teacher, lawyer and faithful steward of the Lord. He is married to Carlin, a teacher at St. Michael's in Orland Park, and they have two children. Joining the Advisory Board in 2011, he added his legal expertise in helping Mundelein Seminary in 2013-14 to form our first Planned Giving Committee. Thirty years as a teacher at Marist High School and many years as a lawyer servicing many of our priests' legal needs – he is truly a man of the Church continuing to use his gifts for the service of God's faithful.

Jim and Molly Perry receive the Joseph Cardinal Bernardin "In Service of One Another" Award from Francis Cardinal George, O.M.I.



Jim Perry (third from the left) on the tee with his foursome at the 2013 Golf Outing.

IN SERVICE TO ONE ANOTHER

Upon receipt of the 2013 Joseph Cardinal Bernardin “In Service of One Another” Award at the 22nd annual golf outing/dinner event on September 26, Jim and Molly Perry gave an acceptance speech. The following are excerpts from their speech. These words become an inspiration and a challenge to us all:

We sometimes ask, why are we – each person here tonight – so inspired to serve and to give and to lead the way we all do? The kernel of the answer to that question may be something Cardinal George said that has stuck with me. He said, “In the end there is only grace and there is only gift.”

Perhaps many of you see, as we do, that the many personal blessings we have, sometimes the crosses we must bear, the very fact of the life we have, is grace, as an incredible gift, and the only possible response to this astounding grace is gift!

Perhaps the greatest gift that God has

bestowed is his Church. A wise priest friend of mine once told me that the Church only exists for one reason: to help us become more holy.

Yes, an earthen vessel, but never has the Church been more essential in helping us on our journeys toward more holy lives. As Cardinal George, Father Barron and other leaders and thinkers in our Church have identified, we live in an ever more secular, materialist and inward-looking society that proposes as apotheosis exercising one's personal freedom to live life to the fullest, to getting the most personal pleasure and enjoyment possible out of life.

In this hedonistic wilderness is the persistent voice of the Church which proposes something radical and beautifully paradoxical: that we are most free when we surrender our freedom. We can only be truly free when we give of our own selves entirely. Giving brings great reward, and that is the joy in seeing the incredible difference a gift can make in the lives of others.

Christianity by its nature is outward looking because that is the very nature of love. We live our lives in relation to others, not independently from others, which explains in part why the Church defends so vigorously the integrity of the family. For from the family, comes the very notion of looking out for one another. Catholicism necessarily will always be at odds with a secular society that compels us to focus inwardly, on ourselves.

This is why it is so essential for all of us to support our Church and her works. We need a healthy, vibrant Church to propose an alternative path, to draw us into the adventure, sometimes pain, and ultimately joy that comes from living our lives in service of one another.

Elemental to the future of our Church is the strength and vitality of its seminaries like Mundelein. Molly and I and all gathered here tonight are grateful for the choices you, the seminarians of Mundelein, have made to give of yourselves to help us become more holy.

Thank you again, Cardinal George and Father Barron, for your leadership, and thank you all for responding to grace with gift, and for all that you do for our Church. ■

CONGRATULATIONS CARDINAL GEORGE

On The 50th Anniversary Of Your Ordination To The Priesthood!
Over the past 17 years, you have personally ordained more than 200 men to the priesthood for service to the Archdiocese of Chicago.

AD MULTOS ANNOS!

YOUR COMMITMENT
to Catholic teaching and education has paved the way for young men to answer God's call to the priesthood and enter as students at Mundelein Seminary.



YOUR LEADERSHIP
has carried on the grand tradition of Mundelein Seminary with seminarian enrollment currently at 192 – the highest in over a decade!