

THE

BRIDGE



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



WELCOME ARCHBISHOP BLASE CUPICH

Chapel Dedication

St. John Paul II Chapel

Faculty Profile

*Well-known Author comes
to teach at Mundelein*

Travel Log

Pilgrims in France



Both the Vatican II documents and John Paul II's Pastores dabo vobis insist that the priest must have the heart of a shepherd.

We shouldn't get too romantic about shepherding, an activity which has always been a rather edgy and dangerous business. It is not incidental that a shepherd carries a staff, designed to bring back errant sheep and to ward off predators. Being pastoral (shepherd-like), therefore, has nothing to do with indifference to the truth, and it certainly doesn't imply a laissez-faire attitude toward the people one is meant to shepherd. But it does indeed imply that one is willing to serve the flock, even unto the laying down of one's own life. The shepherd knows in his bones that his life is not about him.

According to Jesus' famous parable, the good shepherd leaves the 99 on the hillside and goes in search of the one sheep that has wandered off. It has been suggested that Jesus' story remains valid, but that its values have to be reversed; for now it is more like the one who has remained and the 99 who have lost their way! Statistics reveal that upwards of 75 percent of Catholics don't

attend Mass on a regular basis and that the second-largest religious group in America is former Catholics. Moreover, the fastest-growing religious group in the country is the "nones," those who claim no religious affiliation whatsoever. These facts should deeply bother any seminarian who is cultivating a shepherd's heart.

The task of the priest today is not simply the maintenance of a parish – as important as that will always remain. His mission now is to find the lost, to gather back into the fold the sheep who have wan-

dered away. I might suggest three strategies in this regard. The first is the simplest and most important: pray. In the Bible, nothing great in the spiritual order ever happens apart from prayer. When he was preparing for one of his crusades, Billy Graham would send a team of volunteers one year in advance whose mission was to pray for the success of the enterprise. Mind you, they were not doing logistics or managing practicalities; they were praying. If we want fallen-away Catholics to come home, we have to pray for them, by name, and priests play a crucial role in this regard.

Second, I would recommend that priests ought to attract rather than wag the finger. What I mean is that they should emphasize the attractive qualities of the Catholic faith and set aside (at least to a degree and for a time) moral correction. In our post-modern culture, where relativism, both intellectual and ethical, holds sway, it is exceedingly difficult to begin with appeals to the true and the good. "Well, that's just your opinion" or "perhaps that's true for you" are common responses to honest advocacy of right thinking or right behavior. But there is just something winsome and unthreatening about the beautiful, and Catholicism has so much beauty to offer. To the post-modern skeptic, the evangelist might say, "Just look at the Sistine Chapel ceiling or just listen to one of Mozart's Masses or just spend some time with the Missionaries of Charity in Calcutta." The wager is that the beautiful will lead, gently and ineluctably, toward the true and the good.

Third, I would encourage priest-evangelists to live the Gospel radically. In times of crisis in the history of the Church, great saints have arisen, who called the faithful back to the evangelical basics. Think in this context of St. Benedict, St. Francis, St. Dominic or St. Ignatius of Loyola. All of these figures re-emphasized poverty, radical service, detachment and trust in God's providence. We have been passing through the darkest period in the history of the Church in America and, therefore, the priests of this time can't compromise or settle for spiritual mediocrity. They have to summon people precisely through an enthusiastic embrace of the Gospel demands.

And so I say to seminarians today: Cultivate a shepherd's heart and go seek the lost! ■

☞☞ **Cultivate a shepherd's heart and go seek the lost!**



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THE BRIDGE

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Archbishop Cupich celebrates Mass at the Chapel of the Immaculate Conception with the seminary community.



WELCOME ARCHBISHOP BLASE CUPICH

BY DEACON BOB REGAN

Archbishop Blase Cupich doesn't recall lighting flashing or thunder rumbling when he began the road to the priesthood. There was no voice from the heavens calling out, "Blase, Blase." Instead, there was just a peeling away of layers over time as one would peel an onion. And as the most recent layer drops to the floor, the 65-year-old Omaha native finds himself in a city whose name came to mean wild onion: Chicago, Illinois.

On November 18, 2014, Bishop Cupich (SOUP-ich) became the new Archbishop of Chicago, succeeding Francis Cardinal George as ordinary of the archdiocese. As the new shepherd of souls, Archbishop Cupich serves as pastor to 2.3 million Catholics in Cook and Lake counties. It's a tall task for anyone, which is why he is often heard making the request, "Pray for me."

Part of the Archbishop of Chicago's responsibilities is to serve as Chancellor for the University of Saint Mary of the Lake/Mundelein Seminary, which is the primary house of formation for those studying to be priests for Chicago, as well as men studying for close to 30 other dioceses. As a former seminary rector himself, Archbishop Cupich realizes the great importance the semi-

nary plays in forming future priests.

“Just look at the etymology of the word ‘seminary.’ It is where the seeds grow. Seeds grow many times in silence, and in ways only known to God. Seeds are underground,” explains Archbishop Cupich, who served as Bishop in Rapid City, South Dakota, and Spokane, Washington, prior to arriving in Chicago. “Formation has to have a sufficient amount of silence and quiet time for a person to allow the grace of God to enter into that person’s life.

“(Seminarians) also have to grow in detachment,” he continues. “The real strength and source of life for a vocation is the nourishment that comes in one’s relationship with Christ. There is a cost in that. The cost is detachment from all those other ways we want to fill our lives but instead leave us empty. Seminary formation has to be attentive to both of those (silence and detachment). Discernment has to be a way in which one grows closer to Christ.”

While the seminary certainly serves as a seed bed to a blossoming priesthood, often times, the planting of the seed began long before there were any signs of external growth. In the case of Archbishop Cupich and many other priests and seminarians, it began in the family – the domestic church.

The new Archbishop of Chicago was one of nine children born to Blase and Mary Cupich near Omaha, Nebraska. This large Catholic family immersed themselves in parish life. The father, a mail carrier by day, often worked maintenance at the parish. Frequently, the children found themselves kneeling before the Blessed Sacrament in adoration. Parish life played a prominent role, and Archbishop Cupich recalls his dad saying, “Don’t take service of the Church off the table too quickly.” Indeed, seeds were being tossed among the child’s garden.

Through his high school years at Archbishop Ryan High School, priests would occasionally offer encouragement to the future bishop. There were vocal external promptings, but young Blase Cupich wasn’t completely feeling the “calling” on the inside. He thought a law degree

might be in his future, and he had a fondness for history and philosophy. Eventually he found himself on the campus of the University of Saint Thomas in St. Paul, Minnesota. As Cupich neared completion of his undergraduate degree, Archbishop Daniel Sheehan of Omaha inquired into the young Blase’s plans.

“He asked me if I was thinking about going into theology,” Archbishop Cupich explains. “I said, ‘Well, I am not ready to sign on the dotted line.’ And he said, ‘Well good, because we’re not ready to ordain you.’”

Blase went to Rome to study theology, and took his superiors’ desire for him to go to Italy as a sign of what others saw in him. “I took that seriously,” he recalls. “This discernment wasn’t just something that was going on inside of me, but I also had to listen to the voices outside. That was a great lesson.”

He attended the North American College and Gregorian University in Rome, and was ordained to the priesthood on August 16, 1975. Under the venerable eyes of Monsignor Peter Dunne, now 96, Father Cupich served as associate pastor of St. Margaret Mary for his first assignment. “(Dunne) is the last priest still alive who worked directly with Father Edward Flanagan at Boys Town. I had a good pedigree in that regard. Monsignor Dunne learned how to be a priest from

a great priest who is going to be a saint someday, Father Flanagan. And I learned from Monsignor Dunne.”

While admitting he was not sure about the “priest thing” as a young boy, he says he hasn’t had “any real second thoughts” since his ordination. “When I was ordained, I was very much at peace.” He went on to explain, “It wasn’t impulsive. Your vocation, you have to grow into it organically. It can’t be because you are running away from something or you are doing it on an impulse.”

Between 1989 and 1996, Father Cupich served as president and rector of the Pontifical College Josephinum in Columbus, Ohio. He eventually was ordained a bishop on September 21, 1998, in Rapid City, South Dakota. He was later installed as Bishop of Spokane on September 3, 2010. His appointment to Chicago makes him the 14th ordinary in the history of the Archdiocese of Chicago, which dates back to 1843. All of this experience led him to, perhaps, his greatest challenge to date – Archbishop of Chicago, the country’s third-largest diocese. Certainly there will be the administrative issues that must be addressed, and the practical day-to-day nuts and bolts of running a large diocese, but Archbishop Cupich is well aware that Christ comes first, and sharing that message with the people of



Archbishop Cupich converses with Father Robert Barron and Deacon Ervin Caliente in the sacristy before a seminary liturgy.

Chicago. He brings with him the vision of the New Evangelization.

“As both Pope Benedict and Francis have said, it all begins with an encounter,” said Archbishop Cupich. “It is not an ideology or philosophy, but bringing people to an encounter with the Lord. And then, helping them on that encounter. People come to us because they have had an encounter, or they are deeply searching for the Lord. They want us to confirm them in that, and nourish them. We want to be attentive to the work of the Holy Spirit in the lives of people, and bringing people to that encounter in a way that is life-giving to them. We have to be willing to accompany them. That is not an original model, the Cupich mode of the New Evangelization, so I am a thief.”

Only a few days after being named the new Archbishop of Chicago, Archbishop Cupich arrived on the Mundelein Seminary grounds to take a look at the major seminary he would be responsible for overseeing. He presided at Mass with the seminarians and met privately with the faculty. Although he admits to being out of seminary work for a while, he has a vision of what a seminary needs to be doing in order to prepare men to be priests of Jesus Christ.

“We always want to make sure that they break down any sense of entitlement on the part of the people who are going to be servants,” he explains. “One who is going to be ordained is not coming into an entitled position. But they really are going to be servants of God. There is always the threat of clericalism that can invade the spiritual life in people who prepare for the priesthood. That is why the Holy Father has been so pronounced about that. That really is a false idol. We recall what Jesus said, ‘I come among you to serve, not be served.’”

Archbishop Cupich admits to not yet knowing too much specifically about the Mundelein Seminary program, but he didn’t mince words when asked how much of a role he should play in the life of Mundelein. “One of the reasons I wanted to make sure my first official visit in the diocese after the announcement was to the seminary. I wanted to



Archbishop Cupich and Deacon Jose Careaga prepare to process into Mass at the seminary.

send a signal to the seminary and to the seminarians. The seminary is a priority for me. That will become clear as I look for opportunities to be on campus.”

Having come from a large family, and having had a family where faith came before all else, it should be no surprise that Archbishop Cupich wants seminarians to maintain close family ties throughout their time in the seminary and beyond. Inspired heavily by Pope St. John Paul II, the family is the domestic church, and those aspiring to the clerical state should not forget from whence they came.

“We have to make sure that seminarians understand that while there is a community that they become involved in, it can’t be a substitute or experience of flight from their families,” he says. “It is an easy temptation to become a brotherhood of priests and seminarians, but at the same time not deal with the problems and challenges of family. God first brought them into the world in that family, and the seminarian can be a source of grace, as families look for a way to respond to the Gospel.”

Discernment has to be a way in which one grows closer to Christ.”

As Archbishop Cupich peels off yet another layer of his vocational onion, he remains open to the workings of the Holy Spirit in his life. The task ahead may, at times, appear daunting. There may be days when the pressures of leading a major archdiocese escalate beyond safe norms. He may even look up toward the sky and ask, “Why?” However, he has a cloud of witnesses at his side: great men who have gone before him – leaders, shepherds, pastors, and saints. And he can recall that one man who said to him long ago, “Don’t take service of the Church off the table too quickly.” Wise words from a father, a man who delivered mail door to door. Now his son, Archbishop of Chicago, delivers the Good News to those who are eager to open their hearts and let Jesus into their lives in an intimate way; one layer at a time. ■



A TRIBUTE TO FRANCIS CARDINAL GEORGE, O.M.I.

BY CHRISTIAN SHIU

Your Eminence,

As Chicago's eighth Archbishop, having been our shepherd for the past 17 and a half years, there is much we have learned from you. Your example of service, compassion and humility will always remind us of how we should live the faith, of how we should serve the Lord and our sisters and brothers in Christ. Your presence, generosity of time and pastoral care of the people of God continue to inspire us to see Christ in all of our neighbors and to love them no matter what. In these ways, too, you taught us what it means to be a family.

Recently, you wrote: "One is part of a family not because of what one does but because of the relationships that form through sharing in people's life." Here, at Mundelein, exists a flourishing and vibrant family, a community that you have greatly supported. We will always remember your

☞☞ **Have confidence in the goodness of God."**

many visits, your reflections, the times you celebrated Mass, your humor and, of course, the privilege that my brother Chicago seminarians and I have had to pray and eat dinner with you at the Villa. These have been most wonderful moments in the familial life of the seminary, and we are so grateful for the memories and time spent with you.

While thinking about the Church in Chicago as a family in Christ, I would like to share two stories that showcase your commitment to serving this family, your

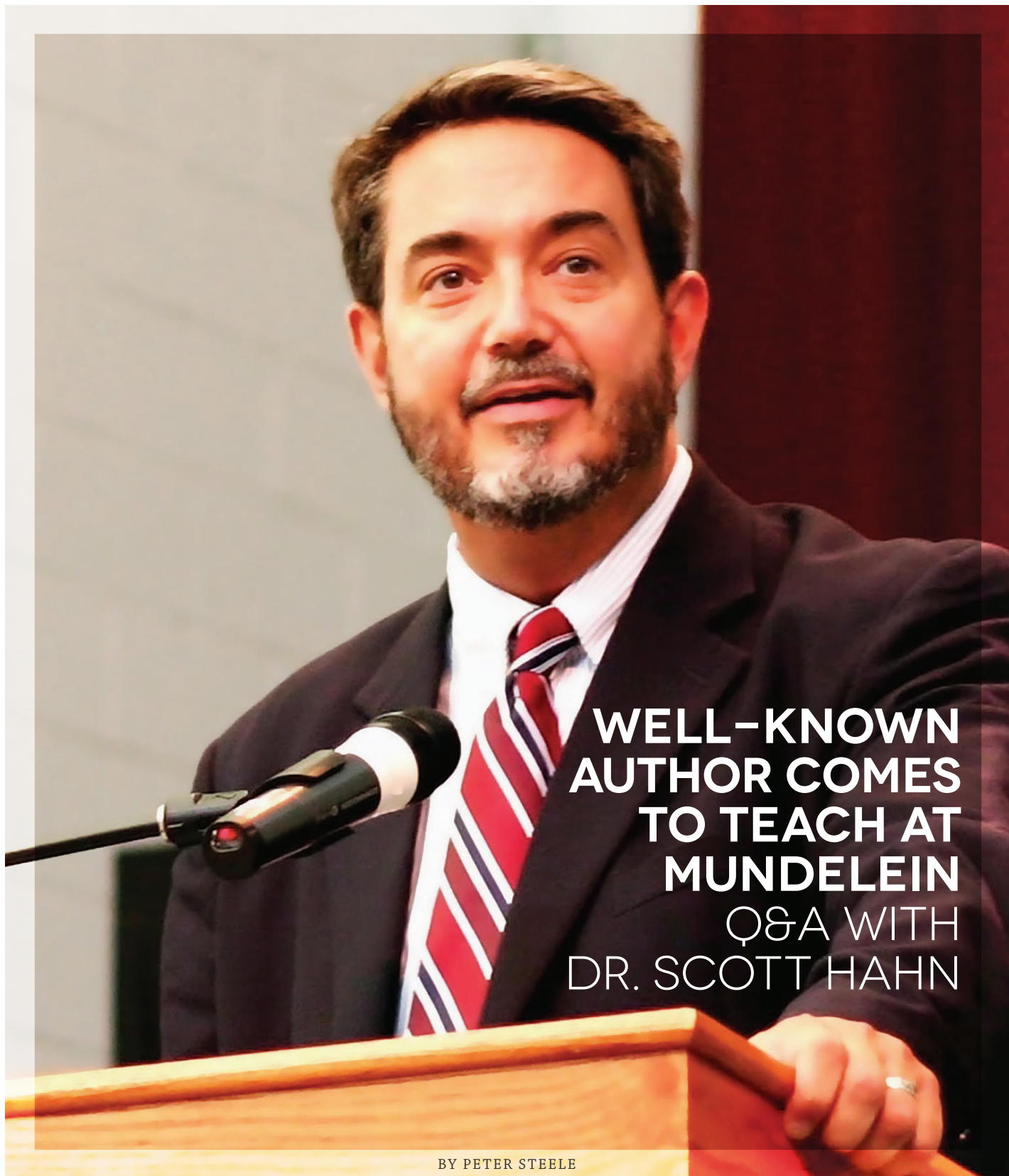
desire to know them and your openness to the people of God.

In the 1997 edition of *The New World*, Ms. Heidi Schlumpf wrote an article entitled "Welcoming 'one of us': Disabled community praises Archbishop George's openness about his own limitations, vulnerability." In this story, Schlumpf recounts how you explained to the people of Yakima and Portland what it means to have polio: that is, it occasionally causes you to fall down. And so you said to them, "If this happens when I'm visiting you, don't get excited. Just reach down and pick me up, and we'll go on together. That is how people with polio and other weaknesses live: we fall from time to time."

Most humbling, as Schlumpf wrote, you went on to say that you might fall in other ways, too "by not listening adequately, making a mistake of judgment, hurting someone with a decision or being impatient or forgetful." But even in these instances, you hoped that people would again help you to get back up and, together, we would journey on. We realize, too, that each one of us has a cross to bear – whether it consists of something physical, spiritual or emotional – and each one of us makes mistakes, but you teach us how to persevere. Despite our human frailty, we can do much when we turn our lives over to the Lord, when we keep Christ at the center and trust always in Him.

In December of last year, you celebrated your 50th anniversary of priesthood with a special Vespers service at Queen of All Saints Basilica. During your homily, you mentioned that people sometimes ask you what legacy you hope to leave behind. You responded by saying that you don't think about that much. Rather, you hoped that people would be able to say that he tried to be a good priest and a good bishop. And you closed by reminding us to "have confidence in the goodness of God."

Cardinal George, God has been incredibly good to us, for He has sent you to proclaim the Gospel, to teach the faith and to shepherd the Church in Chicago. We want to tell you that you have been an exceptional priest and Archbishop! All of us at Mundelein send you our best wishes, and please be assured of our prayers. May God bless you! ■



**WELL-KNOWN
AUTHOR COMES
TO TEACH AT
MUNDELEIN
Q&A WITH
DR. SCOTT HAHN**

BY PETER STEELE

Dr. Hahn, last school year when you came for your meeting with Father Robert Barron, all of us were suspiciously wondering if he, with his “make no small plans” mentality, might be trying to bring you onto the faculty; however the idea was quickly shot down as an impossibility. Yet here you are. Would you mind letting us know how it is that you were convinced to take this position?

Well, he didn't have to convince me (laughs). It was sort of like, here's my arm, please twist it. I wanted to and I long to. There is nothing I find more fulfilling than teaching sacred Scripture to future priests. What it is that you have given consent to, as far as personal sacrifice, is something I think our Lord wants to use in many different powerful ways, and to participate in the formation of those who are going to be proclaiming the Scriptures in a liturgical setting is, for me, almost too good to be true.

You are now the first McEssy Distinguished Visiting Professor of Biblical Theology and the New Evangelization at Mundelein Seminary, which is a position created by the generosity of Bill and Lois McEssy. Could you say a few words about this position? I just had lunch with William McEssy. He has become a dear friend and he is sitting in on the class as well. (Father Robert Barron) approached me about this over a year ago and had said to me that he knew I was too busy, but asked if I could recommend someone. I asked him, “Who said I'm too busy?” I mean I am (laughs). But then again, how could I be too busy to do the thing that I long to do and that I feel that God has created a desire for? So I said let's at least pray about it and Father Bob said he was going to the Little Flower.

At that point I knew I was a goner; I really blame her for making it all happen. But, at the same time, I would say that Bill (McEssy) is also one who really made it possible since I had to justify it to my wife, as well as the school where I have been teaching at for 25 years. I told them that teaching future priests is a singular passion for me, but also I think it can create

a feedback loop since I can come back with even more excitement to share with the students there at Steubenville. And, so far, this has been the case; I am coming back with even more graces than I left with.

Do you find that you teach differently in a seminary setting than you do with your classes at Steubenville? I'm sure I do, although I don't always notice it. Sometimes I notice that I am talking to seminarians who have sacrificed so much; that draws something out of me. The people at Steubenville are making sacrifices too, but there is something singular about this particular calling. And so I feel often when I am lecturing seminarians a kind of divine current going through me like God is loving them through me and I think, “Please let them in on the secret of how much you love them. And if you can use my words to communicate that here, then here is my mouth and everything else.” It's like how good can it get? So I do this in a way out of self-enlightened greed; if I can't be a priest, at least I can get them excited about being priests.

In meeting you, reading your books and hearing your talks, it's obvious that you have truly been captivated by the Lord, especially in His word. Could you say how it is that you developed such a passion? It's so much like the disciples on the road to Emmaus, I can look back to my years of formation in school and seminary, and did not my heart burn within me as the Scriptures were opened. But then my eyes were opened in the breaking of the bread. When I went to my first Mass, the next day I had to go back and then the next and the next. And you know, years before, I thought I wouldn't become a Catholic for another four or five years. It turned out to be less than four or five months. It swept me off my feet and I thought, “This is almost too good to be true, but it is true!” It's like the Good News but in high definition, it's just at the next level.

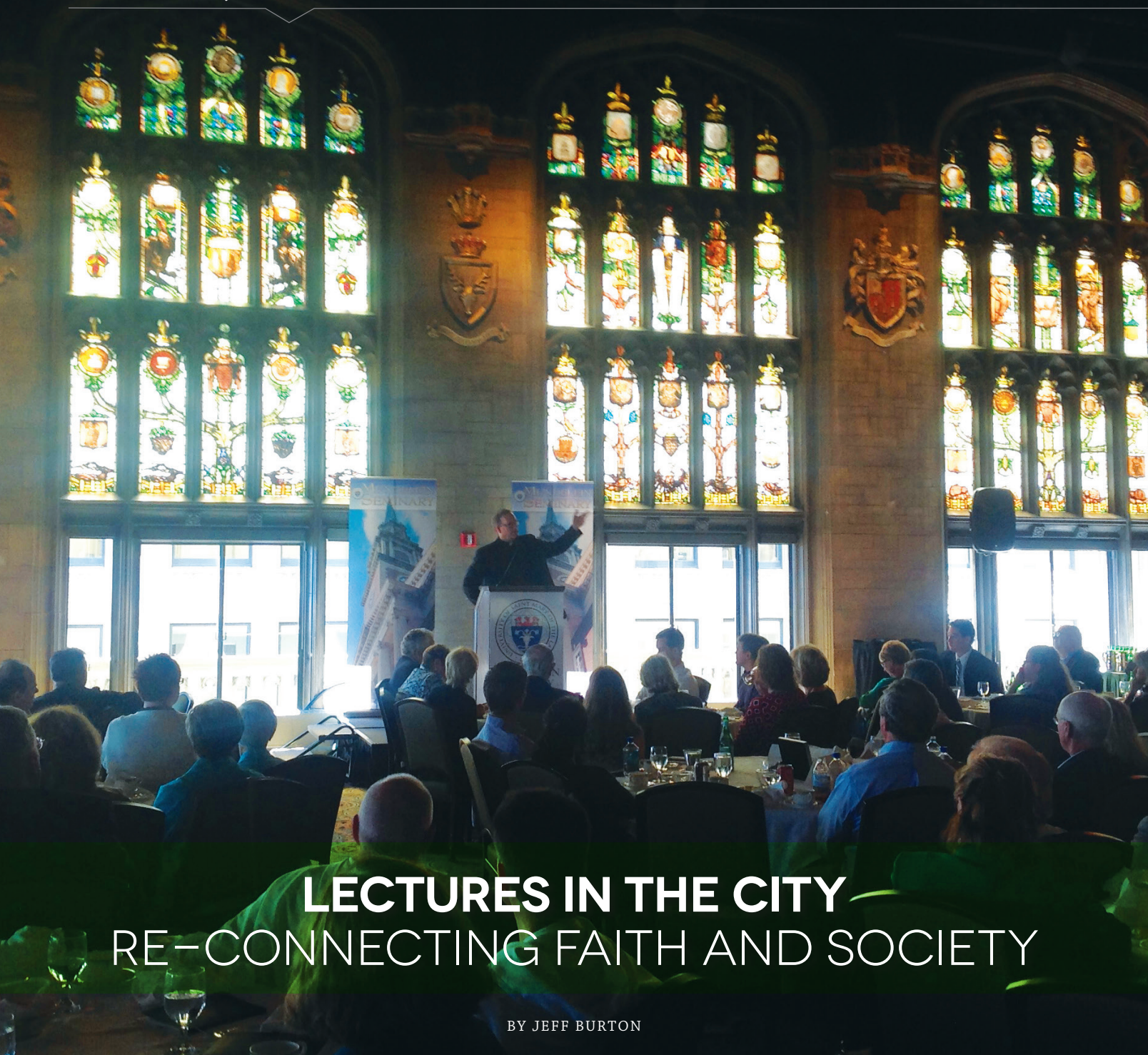
I realized that the truth is more beautiful than I thought, and it's also much more

“If I can't be a priest, at least I can get them excited about being priests.”

difficult than I imagined because, of course, God's beauty is the beauty that is manifested in the paschal mystery where He embraces death and the grave to show us a beauty which can only be gained as you pass through the darkness. If we can do theology on our knees as saints and scholars, if we can do theology in such a way that can induce us to believe and trust more, and to repent more sincerely, frequently and deeply, then you know you're doing something right.

Since theology and spirituality should always be mutually informing each other, what would your advice be for seminarians and priests in their attempt to harmonize the two, especially in regards to how this should be done when approaching the Scriptures and preaching? To me, it's a balancing act that requires a kind of supernatural grace to achieve an interior equilibrium. It is study and prayer. It's being a disciple, which is a disciplined follower and student of Jesus, but it's also being a child who prays. But this should not be a rivalrous combination where to the extent you study you don't pray or to the extent that you pray you don't study.

No, to me it is a feedback loop. It has to be. If we are studying right, it is going to lead us to the desire to pray; if it doesn't, we aren't studying right. If we are praying properly, it is going to create a longing to go back into the classroom and to go back into the word; to be a disciple; to study harder to learn it better in order to be able to communicate it effectively, but also to be able to live it more fruitfully. Therefore, we need to find those theologians who make us want to pray when we read them. Then the work that we will be doing in ministry will be the overflow of the interior work that our Lord wants to do in us. ■



LECTURES IN THE CITY RE-CONNECTING FAITH AND SOCIETY

BY JEFF BURTON

The backdrop seems familiar. Tall Gothic stone arches line the walls, pointing toward a soaring ceiling three stories above. Light pours through the stained-glass windows, shining shades of crimson and gold onto the faces of those assembled. The sun, though, is not illuminating saints, but

symbols of law, literature, the arts and finance, along with the crests of dozens of prestigious universities. Outside, sounds of a carillon are nowhere to be heard, replaced with car horns cars echoing from nine stories below at one of the busiest intersections in the country.

It may seem as though the University Club of Chicago, at the corner of Michigan and Monroe, is a peculiar place for a series of lectures on theology and Catholic culture, but in the world of the New Evangelization, this temple to higher education may very well be the perfect place. “We’re bringing the mountain to Muhammad,” said the Very Rev. Robert Barron, rector and president of Mundelein Seminary.

RE-CONNECTING FAITH AND SOCIETY

Robert Mixa, Mundelein’s Digital Marketing Manager, who helped organize the inaugural season, said the Lectures in the City series acts as a showcase for the “fruits of scholarship” at Mundelein Seminary and is introducing professionals to an institution that has played a major role in the lives of generations of Catholics in Chicagoland and beyond.

“Father (Thomas) Baima and Father Barron want to have a presence in the business community, particularly the downtown area,” Mixa said. “I think one of the purposes of the lectures is to basically teach people some of these great principles of the faith so they can bring that into their professions.”

All the lectures are built around people’s lunch hours, Mixa said and, judging from the first lecture in September, it’s already paying dividends in the area of evangelization. “It’s also a chance to invite people within their offices. I know some members of the Board of Advisors extended an invitation to their offices,” Mixa said.

This year’s series will feature three lectures, Mixa said, each delivered by professors holding distinguished chairs. Father Barron, the Francis Cardinal George Professor of Faith and Culture, presented in September; Dr. Scott Hahn, the William and Lois McEssey Distinguished Visiting Professor in Biblical Theology and the New Evangelization, will present in March; and Dr. David Fagerberg, the Chester and Margaret Paluch Lecturer, will deliver an address in April. Next year, Mixa said, a fourth lecture will be added, likely delivered by the future Ernest and Marilyn Waud Professor of Homiletics.

Father Barron said while the lecturers will be academic experts in their fields,

the talks aren’t designed for an academic setting but for seekers wanting to expand the horizons of their faith knowledge. “I want them to be substantive, but not technical,” Father Barron said. “We’re here to help deify the world.”

Another aim of the series is to simply introduce people to an institution with which they might only have indirect contact, through parish priests who were educated along the shores of Saint Mary’s Lake. “I’ve always felt this place is the best-kept secret in Chicago and even so with Chicago Catholics,” Father Barron said.

To help make that connection, each lecture will also feature a brief testimony by a recently ordained priest, who will talk about his formational experience. Father Connor Danstrom, a 2014 Mundelein graduate and priest of the Archdiocese of Chicago, shared his story in September. “It puts a personal face on Mundelein Seminary,” Mixa said.

THE INAUGURAL LECTURE

Speaking to nearly 200 people in the University Club’s Cathedral Hall, Father Barron said one of the greatest challenges in evangelization today is helping people make sense of the Bible. “For many people today, the Bible is just this sort of jumble, it’s a hodgepodge of peculiar texts from the ancient world,” he said. “At the heart of it, is the Bible telling a great story, the Bible as a totality and the way to find that is to find a golden thread that runs through all the biblical texts.”

For the inaugural lecture, Father Barron said the idea of the temple is one such thread. “If you grasp the significance of the temple, I think you’ll understand the Bible and we will then understand ourselves because the Bible is telling the great story of which we are the last chapter,” he said.

The prominence of the temple takes root at the very beginning of Genesis, Father Barron said, noting that all things created by God – the sun, moon, stars of the sky, and animals of the earth – were all worshiped at one time and Adam is to be considered the first priest, the one who had the responsibility to see that God was getting due praise. “To turn the whole world into a place where God is rightly praised – that’s Adam’s mission,

“We’re here to help deify the world.”

that’s our mission,” Father Barron said.

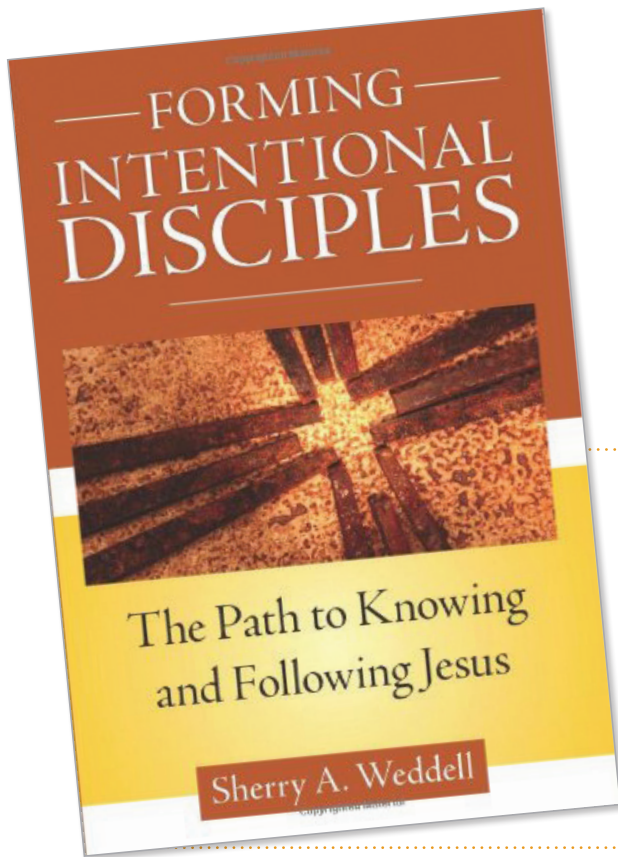
In the New Testament, the temple is at the heart of a great turning point in the life of Christ, in His speaking out against its corruption. “You can’t say I’m greater than the temple unless what? Unless you are yourself in person the meeting of divinity and humanity,” Father Barron said. “Jesus himself becomes the new temple, which means the new Mount Zion, true pole of the earth. It means the place where all the tribes will be gathered. It means the new garden of Eden – in person.”

This notion of the temple being the person of Christ becomes even more real in the crucifixion, Father Barron said. And just as the high priests of the Old Testament used to sprinkle the faithful with blood on the Day of Atonement, water and blood pour forth from the side of Christ, the high priest of the New Testament, at the crucifixion.

“The water from the side of Jesus is now a river that is for the renewal of the whole of creation. The high priest has performed His ultimate sacrifice and the blood and water of it renew the world,” Father Barron said. “That’s the definitive temple. That’s the fulfillment of everything from Genesis on.”

It’s that same sacrifice that is made real to the faithful in the celebration of the Eucharist. “What’s the Mass? Where the sacrifice of Christ on the cross is represented. Where the priest comes down with a bowl filled with the blood of Christ and we’re not sprinkled with it – we’re invited to drink it. When He comes down bearing the very body of Christ, the Sacrificed Lamb of God and we consume Him,” Father Barron said. “The Mass is the means by which the divine life of the temple gets inside of us.”

This, in turn, leads all humanity to their true vocation. “It’s the same vocation that Adam and Eve had: to Edenize the world, to make the whole world a place where God is rightly praised,” Father Barron said. “We’re called to renew the world, to turn it into a Garden of Eden.” ■



SHERRY WEDDELL'S **FORMING INTENTIONAL DISCIPLES**

BY ROB JOHNSON

Growing up in today's world, there were thousands of voices trying to tell me who Jesus is and what news He has for me. Frankly, most of the time that news sounded like bad news. I'm guessing we've probably all heard some of that bad news: 10 percent of adults in America are ex-Catholics, only 30 percent of Americans raised Catholic still practice, and only 60 percent of Catholics believe in a personal God.

We also know all about what the Church is against. While it is important to know, sometimes it is easy to get caught up in this cycle of information and forget that the Church is first and foremost a yes to humanity, a yes to life, a yes to true love. It is easy to forget that the Good News of Jesus is electric and transforming, today more than ever, and that the Catholic faith gives the path to true freedom and life because it gives Jesus, Who is the way to God the Father's untamable love that never gives up on any of us. For those of us blessed to have experienced this love, it can be hard, even excruciating, to see loved ones (or even total strangers) searching for the love of God in their own lives and not knowing where to find it. We want to evangelize, to share the Good News of Jesus Christ, but sometimes we don't know how.

Sherry Weddell has written *Forming Intentional Disciples* and outlined five "thresholds" that the modern-day disciple of Jesus passes through. They might be very helpful in knowing where someone you know is at in order to meet them there and help them grow closer to Jesus.

Here are the five thresholds:

1) Initial Trust: This is highly impor-

tant and could be as simple as someone having a positive encounter with a Christian at work, or enjoying one of Father Barron's YouTube videos on a current movie. Without some type of trust, people will not move closer to God.

2) Spiritual Curiosity: Someone is intrigued to learn more about Jesus. The person in this stage is not yet open to personal change, but there is something more than just trust going on; they are interested.

3) Spiritual Openness: The person is open to change. This may be the most difficult transition for someone today. They are not committed to change, but are open to the possibility.

4) Spiritual Seeking: The person moves from a passive openness to an active seeker of God Who is seeking him/her. This is often an urgent spiritual quest to know whether he/she can commit to Christ in His Church.

5) Intentional Discipleship: This is the decision of the person to surrender to God, to make a conscious commitment to follow Jesus in His Church as His disciple and to live his/her life accordingly. On top of the five thresholds, the book leads readers through

how to open a conversation about faith and belief, how to ask good questions and establish trust, when to tell the great story of Jesus and how to help someone respond to God's call to intentional discipleship.

Sherry Weddell's book, *Forming Intentional Disciples*, is highly recommended. If you check it out and want to hear more, please join us at Mundelein and hear Sherry speak in person as our annual Meyer Lecturer March 12-13, 2015 (7 p.m. on Thursday and 9 a.m. on Friday). The Meyer Lecture is a long-standing tradition at Mundelein to bring a top speaker to campus every spring to engage the seminary community and the public on important topics in the Church and today's world. Forming disciples was of primary importance to Jesus, and it is to His Church still today. We hope you can join us! ■

➤ For more information on Sherry Weddell's upcoming lecture at Mundelein Seminary March 12-13, 2015, visit www.usml.edu.



PEACE AND JUSTICE GOSPEL OF LIFE: PUTTING LOVE INTO ACTION

BY AARON JUNGE

Many important moments in life are the combination of subtle twists and turns, gradual invitations and surprising conversion. Other moments, however, ring out like a clarion call and simply cannot be ignored.

Gospel messages like the parable of the sheep and goats, which I had heard a dozen times before coming to Mundelein, changed for me. Coming to the seminary was a turning point in my own spiritual life. There was no subtlety to it; I was put in a place where I had to ask myself if I truly was seeing and serving Jesus in the least of my brothers and sisters. Suddenly I began noticing the homeless person on the street corner, the plight of those in war-torn nations began to trouble me. All of it began to

call for my vision to be converted more deeply and for my life to be redirected.

Thankfully, God had prepared fertile soil in my own heart throughout my life. My family was a place where we talked about caring for the poor. Catholic school continued to present us with service opportunities. Perhaps most especially, God had already ignited a passion in me for the pro-life movement from an early age. I was used to defending and advocating for unborn life, had prayed in front of Planned Parenthood before and

written to my government representatives about that “foundational right” to which the Church points.

The summer before coming to Mundelein was pivotal not because my passion changed or dimmed, but because God ignited it so that my old way of being could not contain it anymore – it needed even more space to burn. Thankfully, God also provided a place for that energy to be directed in Mundelein’s Peace and Justice/Gospel of Life Apostolate. While I was used to the peace and justice community and pro-life community from my college life, I was not used to seeing the two combined and I believe that is part of the genius of Mundelein’s approach.

Whether a man first experienced God’s call to be attentive to Him in the least among us in the cry of the unborn, in the face of immigrants or in the eyes of a person without a job or home, the seminary provides an apostolate for men to let God challenge and expand them. In my time at Mundelein, this involvement has allowed me to again pray in front of abortion clinics, tour the local women’s center, serve the homeless who are forgotten on Lower Wacker Drive and to assist the Franciscans of the Eucharist in their ministry to their community in Humboldt Park. The seminarians of Mundelein are given the chance to put love into action and cultivate the pastoral heart that allows God to sanctify the world in the face of profound evil.

As I move quickly through my second-to-last year at Mundelein, I recently came to the realization that something has changed for me. Now hearing the parable of the sheep and goats, I realize that these years of formation have created a space interiorly so that they are no longer other people’s “issues.” Instead, it seems that God is trying to make them organic elements of the ministry He is calling me to. The Peace and Justice/Gospel of Life Apostolate at Mundelein Seminary strengthens and challenges us to embrace the radical call to be priests and prophets of the New Evangelization, while also giving us the opportunity to put that love into action. ■



PILGRIMS IN FRANCE

BY JEFFREY MOORE

Father Jim Presta (Vice Rector, Mundelein 1986) is a man of determination and big ideas, which are two characteristics essential for a Mundelein administrator. After instructing a course in the nature of the priesthood during our first year of theology, Father Presta determined that our discussions of encyclicals about the priesthood would never truly make sense without a tangible experience of priestly identity, so he formed a big idea: we needed to go to Ars and walk in the footsteps of St. John Marie Viannay, the patron saint of parish priests. With the incredible generosity of an anonymous donor, this big idea became a reality, and my class was given the privilege of visiting the Curé and many other holy sites.

SATURDAY/SUNDAY - ARS

After landing in Paris, we headed southeast to Villefranche, a mid-sized town north of Lyon, where we spent the night. For many of us, the parish church in Villefranche (Notre Dame des Marais) was our first experience of a French church and it did not disappoint: parts of the structure date back to the 13th century, with stained glass and side chapels from every era following, including monuments to those priests of the parish who were killed during the French Revolution and those parishioners killed during World War I. Clearly we were not in Kansas anymore.

The next morning, we made our way to Ars, which, praise God, is still quite out of the way and maintains its pastoral flavor. There we were privileged to hear about St. John Vianney's life and ministry while touring the rectory where he stayed, the church where he preached and the basilica

built after his death based on plans he had drawn up himself. Though his was not the last, it was providential that we should pray at his tomb first, asking his intercession for the remainder of our pilgrimage and for many other things besides.

MONDAY - CHARTES

On Monday, we drove north to the Cathedral of Chartes, the premier example of Medieval Gothic architecture in the world. Here we were able to experience in vivid color and grandiose stone, with the guidance of renowned Chartes scholar Malcolm Miller, the triumph of the Medieval synthesis: that idea that all of creation, heaven and earth, past and future, is in perpetual relationship under God in Christ.

TUESDAY - LISIEUX AND MONT-SAINT-MICHEL

Following Chartes, we were blessed to visit another towering figure of sanctity: St. Thérèse of Lisieux, who, through her little way and great humility, became a doctor of the Church and a popular and powerful intercessor. After a brief visit to the museum and chapel at her Carmel, we drove up to the immense basilica built in her honor, where we had the opportunity to pray before her relics and the relics of her parents, Louis and Zélie, who were beatified by Pope Benedict in 2008.

That afternoon, we visited Mont-Saint-Michel, an island off the north coast of France that hosts a Benedictine Abbey dating from the eighth century. One cannot adequately describe Mont-Saint-Michel except to say that it is the architectural predecessor both to Hogwarts and to Alcatraz. A few from our group were privileged to attend chanted Vespers in the ancient church atop the hill with the Jerusalem Community that currently inhabits and maintains the abbey.

WEDNESDAY - NORMANDY AND PARIS

We did not leave the north of France before visiting the beaches of Normandy, where the Allied Forces in World War II established the beachhead that ultimately allowed them to free France and the rest of Europe from Nazi occupation. While this is not strictly a religious site, the men who



died on those beaches, and who were buried in the American military cemetery we also visited, were martyrs for the cause of freedom. Normandy was a poignant reminder of our identity as priests in the United States, who wish to preserve and purify our culture of freedom with the Gospel of Christ.

THURSDAY/FRIDAY - PARIS

In Paris, our mornings were spent with the group, and our afternoons left us free to explore as we saw fit. Thursday morning we were treated to a bus tour of Paris, allowing us to understand the history of the city and its structure. Among the many blessings of our pilgrimage was having someone else drive you around a city like Paris.

Friday morning was a tour of the saints of charity. We began with the chapel of the Miraculous Medal at the Motherhouse of the Daughters of Charity, where St. Louise de Marillac and St. Catherine Labouré are buried. Following that, we visited the tomb of St. Vincent de Paul. Sts. Louise and Vincent de Paul co-founded the Daughters of Charity, while St. Catherine Labouré was a Daughter of Charity who had a series of visions of Mary wherein Mary describes to her a medal that St. Catherine is to create and distribute. We also visited Notre Dame Cathedral and St. Sulpice church and Sacre Coeur Basilica.

In the afternoons, we split up and had many different adventures. Many of us visited the Louvre, which contains some of the most stunning and recognizable religious art of the Christian tradition.



Clearly we were not in Kansas anymore.”

Others visited Sainte Chapelle, the chapel built by King Louis IX to house the Crown of Thorns which he had purchased from the Crusader Emperor of Constantinople and chapel appears to be made entirely of stained-glass, so advanced is the Gothic architecture. And still others were even lucky enough to find a few open churches where they serendipitously ended up in French holy hours and praise and worship meetings.

We were privileged to be able to take such a trip, thankful for the generosity that made it possible and will certainly remember our pilgrimage to France for years to come. ■

SAINTS: INTENSELY THEMSELVES

BY JEGAR FICKEL



“We are surrounded by such a great cloud of witnesses.” (Hebrews 12:1) It’s funny the way air envelopes us. Most of us probably never consider it, probably because we are unable to see it, but air is “nestling [us] everywhere.” It silently enters every nook and cranny. To invade is its prerogative.

Is not the same true with the saints? They often go unnoticed, probably because we are unable to see them, but, nevertheless, they are nestling us everywhere. They clandestinely enter into all the facets of our lives, silently urging us upward. To invade is their prerogative.

On October 6, 2014, when the newly renovated St. John Paul II Chapel was officially dedicated, a cloud of incense filled the chapel as light danced through the glass images of the saints. Human voice and organ sang with the angelic choirs the songs of praise. Candles flickered around the freshly anointed altar announcing the Great Feast of the Lamb. Were we not standing in the midst of the great cloud of witnesses?

But as George Weigel wittily reminded us later that afternoon, “Sanctity is not for the sanctuary only.” Rather, the call to holiness is a call of conversion in which every moment of the Christian’s life – including the most ordinary – converges with the saving reality of Christ. From sipping a hot cup of coffee to writing an article for *The Bridge*, all things find their meaning when placed in their relation to Christ. Illumined by Truth

Himself, they become intelligible. They become what they were designed to be.

In a similar vein, Francis Cardinal George encouraged the seminarians in his homily to be men of integrity. Let all the facets of our multifaceted lives come together to form a harmonious whole. As painters speak of the integrity of a color as being a “true blue” or a “true red” to the extent in which the blue is truly blue and the red truly red, likewise the man of integrity is truly true to himself. His personality and the person behind it are one. He is transparent; a man of integrity, fully himself.

Let’s come back to the concrete. Stand in the middle of the St. John Paul II Chapel, and you find yourself surrounded by beautiful depictions of the saints: St. Maximilian Kolbe, St. Edith Stein, Blessed Pier Giorgio Frassati and St. Josephine Bakhita. How uniquely diverse and potently alive they were. The great apologist Frank Sheed explained:

“Men are in their essential personality irreducibly diverse: but sin blots out the distinctions and reduces the diversity: sin

drains out the color of the man (which is his own and inimitable) and replaces it with sin which is a common property: All sinners look less like themselves and more like one another. Saints are intensely themselves.”

These are the great men and women of integrity. They dared to allow heaven to meet them in all the ordinary moments of life. They dared to let grace make them fully alive, fully human, authentically themselves. Their transparency, in turn, became a pure vehicle of grace for others.

When asked: “In your private conversations with Pope John Paul II, what was one of the Pope’s more memorable statements?” George Weigel responded, “That the most important word in the Gospels is ‘truth.’” Maybe St. Pope John Paul II, in his own adventure towards sanctity, found that becoming a saint was synonymous in becoming truly oneself. “Truth will set you free.” (John 8:32)

The saints are nestling us everywhere. To invade is their prerogative. Perhaps they come into every aspect of our lives in order to harmonize it all. They bid us to look towards Truth Himself, so that we may be made truly ourselves. Standing before Truth, we are made true. ■

“The saints are nestling us everywhere.”

St. John Paul II CHAPEL DEDICATION





**ST. THÉRÈSE
OF LISIEUX**

*Doctor of the Church,
author and cloistered
Carmelite nun.*

**ST. GIANNA
BERETTA MOLLA**

*20th century Italian
physician and mother.*

**ST. THOMAS
AQUINAS**

*Doctor of the Church,
Dominican and medieval
theologian.*



BLESSED JOHN HENRY NEWMAN

19th century English convert, Cardinal and theologian.

ST. EDITH STEIN

20th century philosopher whose conversion to Catholicism was aided by a reading of an autobiography of St. Theresa of Avila. Martyred at Auschwitz.

ST. KATHARINE DREXEL

American heiress who founded the Sisters of the Blessed Sacrament for Indians and Colored People.



**STS. CYRIL
AND METHODIUS**

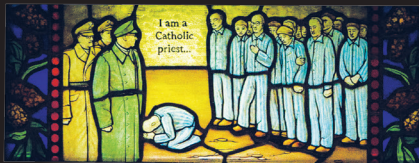
Ninth century missionaries to the Slavic peoples of Eastern Europe.

ST. ANDREW KIM

19th century Korean priest and martyr.

ST. PAUL

Martyr and apostle to the Gentiles.



ST. MAXIMILIAN MARIA KOLBE

Conventual Franciscan friar who exchanged his life for another prisoner sentenced to death. Martyred at Auschwitz.

BLESSED TERESA OF CALCUTTA

Macedonian-born Indian missionary and founder of the Missionaries of Charity.

ST. JOHN OF THE CROSS

Doctor of the Church, poet, author and Carmelite reformer.



**ST. POPE
JOHN XXIII**

*The Pope who called the
Second Vatican Council.*

**BLESSED
MIGUEL PRO**

*Mexican Jesuit who
suffered martyrdom
in 1927.*

**ST. JOSEPHINE
BAKHITA**

*Former African slave
who became a Canossian
religious sister.*



**ST. EUGENE
DE MAZENOD**

*French founder of the
Missionary Oblates of
Mary Immaculate.*



**VENERABLE
FULTON SHEEN**

*20th century American
bishop and evangelist.*



**SAN LORENZO
RUIZ**

*17th century Filipino
father, sacristan and
missionary. Martyred
in Japan.*



**BLESSED PIER
GIORGIO FRASSATI**

*Patron of World
Youth Day.*



OUR LADY OF GUADALUPE

Patroness of the Americas



“The St. John Paul II Chapel offers a place of real beauty, beauty we can witness, see, and touch.”

beauty outside of ourselves, outside of the confines of the chapel walls.

Monsignor Reynold Hillenbrand, visionary leader of the liturgical reform and social renewal in the mid-1990s, believed this was the purpose of the liturgy and, by extension, of the sacred place. It calls us out of ourselves, calls us out into the world. He wrote in 1946, “Catholic Action is rooted in the liturgy. Indeed, it is an extension of the liturgy. Why? Because it happens to be rooted in Christ ... that is the complete Christ – Christ still in the world, one living with His members, acting through them and with them.” Moreover, it is also rooted in the Communion of Saints. Together, with Christ as our head and the Communion of Saints as our companions, we are called to go out into the world.

The stained-glass windows of the chapel echo this calling. From Blessed Mother Teresa to Blessed Pier Giorgio Frassati, we find saints who devoted their lives to furthering Christ’s mission. Perhaps it was through martyrdom, perhaps it was through a particular way of teaching, but for each of them it was through witness. Mother Teresa walked the marginalized streets of Calcutta. Pier Frassati gave all he had to the poor of Turin. Maximilian Kolbe gave his life for a Jewish man, a father and a husband. Maybe their examples of holiness and action seem drastic, but isn’t that how Christ works, in such deeply moving and drastic ways? The work of a God Who lives in the world, Who acts with and through His people.

This is what C.S. Lewis meant, this is what Monsignor Hillenbrand was talking about and this is why the beauty of the St. John Paul II Chapel is so transformative. It calls you out of yourself. It calls you to recognize the beauty around you, the beauty of a chapel, and then allow that beauty to drive you out into the world – to the margins of society, to the struggling neighbor. This is what the liturgy calls us to, what the saint put into practice. The quest for the living God does not end in a chapel. ■

THE TRANSFORMATIVE POWER

BY ROSS EPPING

There’s something about beauty that is transcendental, isn’t there? C.S. Lewis once wrote, “We do not merely see beauty ... we want something else which can hardly be put into words – to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it.” True beauty transforms us; it invigorates us with subtlety, calling us out of ourselves.

The St. John Paul II Chapel, in all its intricacies and its colors, in its beautiful stained glass and its commanding altar, is, at the end of the day, still a chapel. It is an intimate, sacred place where we come to gather before the altar to sing praises, offer sacrifice and give thanks to our loving God. But, if we allow the chapel’s stark beauty to do its job, to invigorate us, to pass through us, it becomes so much more.

The celebration of Mass is to reflect the heavenly liturgy, in all its splendor and beauty, with the living God and the Communion of Saints. This is what the St. John Paul II Chapel does so well. It offers a place of real beauty, beauty we can witness, see and touch. More than that, however, it reflects a beauty that we can feel, that we can be a part of. It permeates the sacred place, allowing those within to hear the call to bring this



ST. JOHN PAUL II CHAPEL A VISIBLE SIGN OF THE LIVING CHURCH

BY DR. DENIS McNAMARA OF THE LITURGICAL INSTITUTE

On October 19, 2014, Cardinal Francis George celebrated the dedication Mass of Mundelein Seminary's new Chapel of St. John Paul II. A beautiful preface prayed that day called the church building a "holy city, built upon the foundation of the apostles with Jesus Christ as the cornerstone: a city built of chosen stones, given life by the Spirit ..." This profound theology of the church building is echoed in the introduction to the *Order of Dedication of a Church*, which calls the church "a visible sign of the living Church, God's building." As such, each of its many parts, assembled by human hands, symbolizes the coming together of the children of God, shaped and assembled by the Father, into an image of the Mystical Body united to Christ, its Head. And so it is with the Chapel of St. John Paul II. As a beacon of the New Evangelization, it represents the Christocentric nature of the Church, the work of the entire People of God who evangelize with a new ardor through the *via pulchritudinis*, the way of beauty.

From the beginning, the chapel was planned to provide a welcoming place for liturgical and private prayer which would simultaneously place seminarians in the context of heavenly glory and surround them with role models meant to inspire them on their journey to the priesthood. Moreover, it was meant to "look like" Mundelein, using the Roman-Colonial hybrid architecture of the campus for inspiration. Architect James McCrery of Washington, D.C., who had previous experience with Mundelein's architecture in designing the McEssy Theological Center, was chosen as architect.

One of McCrery's first priorities was to give the room a natural focus on the altar. As originally designed in the 1920s, the chapel included two small sacristies at its west end, leaving a small central area between to draw the eye to the altar. These sacristies were removed in a later renovation, causing the low ceiling of the chapel to appear even lower and the

eye to drift to the outer corners. The new columned screen on the rear wall, called a reredos, remedies the situation by giving a strong vertical element to the room and providing a backdrop that leads the eye to the altar. Moreover, the reredos serves a strong symbolic purpose as a great triumphal arch signaling that the victory of Christ is the foundation of Catholic prayer and life. Its inscriptions speak clearly of St. Pope John Paul II's evangelizing spirit and give seminarians their marching orders: "Do not be afraid" to "put into the deep" and become fishers of men in the New Evangelization.

The new altar of sacrifice, constructed of walnut, a rich, satiny wood with a grain similar to marble, found immediate design inspiration in the altar in the Cardinal's Villa chapel on campus, designed by the seminary's original architect, Joseph W. McCarthy. The new altar's combination of Corinthian pilasters intertwined with a secondary system of arches on Doric pilasters makes it the richest and most complex object in the room, at the same time echoing the triumphal arch of the rear wall. Each of its three arches display a gold-leafed cross. As an image of Christ, the altar then becomes a Trinitarian emblem of the eucharistic entry of Christ into the world.

The shrines on the north and south walls were imagined from the beginning to be places of contemplation and prayer. The architect chose to change the proportions of the original niches, making them higher than wide and adding strong moldings to increase the sense of verticality in the room. Since the shrines have only a few feet of depth, they are not rooms to be entered but places to pause and pray. Therefore, each shrine is given a section of railing at which to kneel. Drawing from the chapel's original communion rail, they combine a series of balusters with a Chippendale motif recalling the chapel's original sanctuary gates. The room's past therefore comes back in a new use for a new generation.

As completed, the two shrines reveal Our Lady of Guadalupe, the "Star of the New Evangelization," looking out across to an image of St. Pope John Paul II, the

Pope who gave her that title in his 1999 apostolic exhortation *Ecclesia in America*. The image of St. John Paul II was created by 34-year-old painter Will St. John, a painter trained at the Studio Escalier in Paris and New York's Water Street Atelier, both centers of training in contemporary classical art. Asked to show John Paul II as lively, intelligent, impish, earthly, heavenly, approachable and outside of time, Will St. John provided an image inspired by the dramatic lighting and dark backgrounds of 17th-century painter Francisco Zurbaran, painter of the Holy Family painting in the seminary's Chapel of the Immaculate Conception. Its remarkable gilded frame was rescued from the basement of a building on campus where it had been ignored for almost 80 years.

No doubt the glory of the chapel is its 19 stained-glass windows, which surround worshippers with holy role models connected with St. Pope John Paul II. The windows' design inspiration came from architect Joseph McCarthy's windows at Marytown, where a figural center panel is surrounded by a symbolic floral border interrupted by symbolic images. Here the cosmic and heavenly dimensions of the St. John Paul II Chapel come to full flower. Each saint stands in a heavenly scene, surrounded by rich blue glass interlaced with jewel-like stars of the Heavenly Jerusalem. The floral borders reveal the garden of the new earth at the end of time as described in the Book of Revelation. But the feet of each saint stand *inside* the red ornamental edging and tread upon leaves from the flower border, indicating that these beings stand between heaven and earth, interceding

with Christ for those still waiting for full union with God.

The chapel is easy to delight in as a welcoming place for prayer. But it is worth remembering that the altar and ambo were once trees in a forest, harvested, designed and crafted through the application of will, intellect and labor to become a symbol of Christ and a place worthy of the proclaimed Scriptures. The windows, composed of lead and glass taken from the earth, are transformed into radiant, gemlike figures of heavenly glory. From statues to paintings to candlesticks to tabernacle, everything in the chapel began as material from creation which was transformed by artisans into objects which reveal Christ to the world.

Here is the larger meaning behind a sacramental approach to liturgical art and architecture at the St. John Paul II Chapel: It renders present to the senses the realities of the Gospel. It shows heaven and earth united and glorified. It reveals saints in heaven and worshippers on earth united in prayer in the same liturgy. It allows the works of God to be brought forward from the past and backward from the future. It shows God and humanity working in unity and, like the Incarnation and Transfiguration, allows matter to reveal God and God's glory. For this reason, Pope Paul VI once told artists that they had a ministry very close to that of priests, making the treasures of the faith knowable "in the manner of sacrament ... by the sacred and sensible sign of art." The Chapel of St. John Paul II therefore forms priests to trust in God's power to transform creation, allowing the *via pulchritudinis* not only to apply to art, but to the People of God in their care. ■

“The chapel is easy to delight in as a welcoming place for prayer. But it is worth remembering that the altar and ambo were once trees in a forest, harvested, designed and crafted through the application of will, intellect and labor to become a symbol of Christ and a place worthy of the proclaimed Scriptures.”



NEW CHAPEL OF THE IMMACULATE CONCEPTION ORGAN DEDICATED

BY DANIEL SCHUMAKER

The desire for a new organ in the Chapel of the Immaculate Conception at Mundelein Seminary has finally been realized. On November 23, 2014, the new Skinner organ was blessed and dedicated to the memory of Father Richard Wojcik by Francis Cardinal George. Also dedicated to Father Wojcik was an inaugural recital by internationally acclaimed concert organist Nathan Laube.

More than 50 years ago, the Music Director at the seminary, Monsignor Kush, wrote a letter to the incoming Music Director, Father Richard Wojcik, stating that the original Wangerin organ was not adequate to accompany the music of the liturgy. In 2005, Linda Cerabona became the Music Director and immediately began searching for a new organ that would adequately provide music for the seminary. Cerabona wanted an American organ, in keeping with Cardinal Mundelein's vision of both an American and Roman Church. In 2011, Bradford Organ Company said they would cease maintaining the Wangerin organ. What sealed the deal was a loud malfunction during the diaconate ordinations in 2011 in the presence of Cardinal George. Something had to be done.

Perhaps through divine providence, an E.M. Skinner organ was found. The decision was made through the supervision of Father Tom Franzman, Provost, and Linda Cerabona to purchase and transport the organ to Mundelein Seminary. The next step was securing donations to have the beautiful instrument installed. This is where

Father Wojcik comes into play yet again. Because of his love for Mundelein Seminary and sacred music, he made a substantial gift to the Music Department that made the installation and future preservation possible. For this gift we are eternally grateful.

It is no small fact that the organ Mundelein Seminary was able to acquire is an E.M. Skinner, an organ that has been called "the Cadillac of American organs" by Cerabona. Ernest M. Skinner was an organ builder in the early 20th century and his work was recognized as profound even then. What makes his work so noteworthy? Dorothy J. Holden, in her book *The Life & Work of Ernest M. Skinner*, writes that the reputation of the Skinner organ rested on "Its superb quality of workmanship and unequalled tonal beauty." (pg. 100) Holden shows us that organists were very jealous of other organists who were able to preside over a Skinner organ. She quotes Albert Snow, a 1920s organist, saying "It's terrible. Why every church on Fifth Avenue has a Skinner, and I'm stuck with this Casavant!" (pg. 104)

Perhaps what makes Mundelein Seminary's Skinner organ stand out more is the fact that it was built in 1926 after Skinner's

second trip to Europe. It was during this trip that Skinner learned some new techniques that allowed his "new" organs to come even closer to realizing his ideal of a perfect organ. Thus, desire for a Skinner organ throughout the United States increased.

Ernest Skinner's dream was to build the ideal pipe organ. He wished to build, as he said, "a practical organ, suitable in every way for any purpose for which a pipe organ can be utilized." (pg. 13)

That is exactly the type of organ that Mundelein Seminary has acquired. As Walter Bradford, founder of Bradford Organ Company, stated, "The success of any organ is to achieve a well-balanced instrument in a live acoustic. This match has turned out to exceed expectations." The Diapason pays tribute to Skinner, saying "he gives the world through his organs a taste of real beauty and spiritual uplift, provided, of course, that a kindred soul is playing upon one of his instruments."

November 23 was in deed a grand day. The Skinner organ will continue to help the entire seminary community lift their hearts, minds and voices in praise and thanksgiving to God for years to come. ■



Ghirlandaio, Domenico, *Calling of the Apostles*, 1481, Fresco, 349 x 570 cm, Cappella Sistina, Vatican

PROPAEDEUTIC SPIRITUAL MONTH AT MUNDELEIN

BY FATHER JOHN KARTJE

To refer to the beginning weeks of pre-theology as a “time of transition” is perhaps to utter the understatement of a lifetime. Incoming pre-theologians have recently lived through some of the most jarring changes they have ever experienced. In the months prior to entering Mundelein, many have left full-time jobs and budding careers or they’ve sold apartments or homes, or they have perhaps ended significant relationships.

They have heard time and again – and they fervently believe it – that at the heart of their seminary formation must be a deep and intimate prayer life. But many are not even sure what that means. Some are familiar with personal, contemplative prayer, while others are uncomfortable praying anything other than devotions with fixed texts. Some have grown up in Catholic families and attended Catholic school for some or all of their education, while others may be the only Catholic in their family and have never received any Catholic schooling. While all of these men will receive excellent spiritual formation during their pre-

theology years, it is increasingly apparent that there is a need to help solidly guide them along the spiritual life *before* they begin the busyness of orientation to a major shift in lifestyle.

To address this need, Mundelein Seminary inaugurated a Propaedeutic Spiritual Month in the summer of 2014 for the incoming pre-theology I class. In this pilot year, men from the dioceses of Joliet and Chicago gathered for the month of July on the campus of St. Joseph College Seminary in Chicago.

The goal for the month was to give the men a solid introduction to the contemplative spiritual life (or the ability to deepen the one they already had).

To help them detach from the endless information bombardment in our society, they committed to a “technology fast,” meaning no Internet, phone, television, radio, iTunes, etc. during Monday through Saturday of each week. We gathered for daily Mass and communal praying of the Liturgy of the Hours. The men also committed to praying a personal holy hour each day and weekly spiritual direction. We introduced a number of prayer methods (such as *lectio divina* and the rules for the discernment of spirits) to help them learn how to more fruitfully structure their prayer time. In addition, there was reading and discussion of spiritual authors including Pope Francis, St. Thérèse of Lisieux, and Cardinal Timothy Dolan. The month included silent “desert days” for focused prayer and reflection, as well as pastoral apostolate work with the homeless in Chicago.

There was also a classroom component to the Propaedeutic Month designed to familiarize the men with a more contemplative learning style so that they might better integrate their intellectual pursuits in the seminary with their spiritual lives. Each day included a session on the canonical study of Scripture and a session exploring section IV of the *Catechism of the Catholic Church* (the major section focusing on prayer). We were careful to include plenty of leisure time as well! One of the most easily overlooked components to a healthy spiritual life is a well-rested mind and body.

As we moved back to Mundelein for orientation week, the men arrived with a newfound sense of the importance and centrality of prayer for their seminary formation, as well as with some practical strategies for how to maintain and develop that focus over the months and years to come. I was blessed to have worked with these men, along with Father Matt Pratscher of the Diocese of Joliet. Next summer, Father Brian Welter, Mundelein’s Director of Spiritual Life, will direct the program and I am excited to see the new spiritual graces that the Lord will bring to our incoming pre-theologians. ■



YOUTH WORKER RANCH HANDS BECOME SEMINARIANS

BY NELSON CINTRA

While James Malik and Nelson Cintra were working in alternative high schools/cattle ranches in the American West for a number of years, God was drawing them into deeper communion with Himself. This ongoing relationship has led them to Mundelein Seminary. Nelson took the time to reflect on his experience and sit down with James to learn how his experience impacted his faith and his decision to pursue diocesan priesthood.

How did the program come about? Who participated and what did it entail?

JAMES: Jerry and Mickey Schneider started Mount Carmel Youth Ranch (MTC; now Triangle Cross Ranch) in the early 90s partly in response to a horse accident Jerry had recently suffered, but more importantly because they already had an established history of raising their own sometimes difficult children as well as welcoming into their home other teens/young adults who were in need of a stable environment, work, and often loving support and guidance.

The MTC program was created for young men between the ages of 13 and 17 who come from “troubled” or “at-risk” circumstances. The philosophy behind the program was removing the teens from their destructive environments and bringing them out into the natural beauty of northwest Wyoming where they could begin to heal

through a disciplined and balanced regimen of work, school and leisure under the guidance of good male and female role models. However, I would be remiss to downplay the central importance of Jerry and Mickey’s devout Catholic faith in the creation and maintenance of these programs. Christ was very intentionally placed at the center of these ministries.

NELSON: Wisdom Ranch School (WRS) is located in the foothills of the Pioneer Mountains in central Idaho. It was founded in 2001 as a follow-up school to Wilderness Therapy (WT) programs by Monte MacConnell, a Catholic Marine veteran with a ranching background and a heart for the youth. Monte saw that even though WT programs were considerably effective in redirecting the lives of troubled adolescents, there remained a need for longer stability and character-building before they returned

to their previous environments. He and his wife Anne then recruited a few of his WT colleagues and founded WRS: an alternative boarding high school with a mid-size cattle operation in which the students take high school classes, learn independent living skills and work with their hands both in the field and in the shop. The students reside on campus for a minimum of six months and up to two years before earning their degree or returning to a more traditional school.

How did you get involved?

JAMES: I became involved when I was looking for work shortly before graduating from Western Illinois University with a bachelor’s degree in psychology. I had recently returned to the Church after a long hiatus and was looking for work that would not only make use of my academic background, but would also allow me to grow in and share my faith with others. The fact that the program was run on a cattle ranch out in Wyoming definitely helped to tip the scales as well.

NELSON: I started working as a student mentor for WRS in January of 2011. After working with a more privileged population in Northern California, there had been growing in me a desire to serve “at-risk” youth and their families. After my first visit to WRS, I had fallen in love with the Pioneer Mountains of central Idaho. I was also thrilled to live in a more rustic environment – we lived in yurts and chopped our own firewood to stay warm during the winters – and to learn to ride horses and push cattle!

How did it impact your decision to come to seminary?

JAMES: The possibility of entering the seminary did not enter into my mind until late during my mentorship at MTC. I had been dating steadily and looking at graduate schools for psychology when God first presented priesthood to me in prayer at a eucharistic retreat we brought the young men to in Cody. At the time, I did not connect my ministry with priesthood at all. Reflecting back, I now see that the ministry, the beautiful natural environment, the dating relationship, the great Catholic community and the witness of the holy men and women within the community, the farm

and ranch work – all of it – were preparing me in a way like no other previous period of my life for what I believe to be my vocation as a diocesan priest.

NELSON: My work with the youth at WRS and their families played a major role in my discernment. I quickly realized that redirecting the lives of the students could not happen without grace, so I became more involved in the local parish and regularly invited students to come along. We would go to Mass on Sunday mornings and often attend Bible study at a neighboring church. They particularly enjoyed it when there was an ecumenical potluck on the schedule — for the good food, of course, but also for the community. We attended a few local retreats by NET Ministries and the Idaho Catholic Youth Conference. In the summer of 2013, four of us packed our bags and flew to Rio to celebrate with 3.5 million Catholics the splendor of our faith during World Youth Day. Amidst all of this activity I grew in my prayer life and in my dependence on God. In the process, God guided my desires towards entering the seminary.

How has this experience helped you in the seminary thus far?

JAMES: Ministering to and leading broken young men requires a level of integrity and discipline for which I was not well prepared when I began my mentorship at MTC. I was forced to grow up – quickly! In so many ways I was just as much, if not more of, a child as some of the young men I was supposed to be leading. This isn’t to say that I am no longer the scattered man-child that arrived in Clark, Wyoming, in April of 2010, only that my work at MTC has helped me to see more clearly, and prayerfully strive towards the authentic Christian man that God made me to be.

NELSON: I think my time at WRS was one of significant human formation. It was during these years that I learned to organize my time and my belongings, developed some healthy and fruitful habits and was pushed well beyond my comfort zone. But perhaps the most substantial impact came through my relationship with Monte. A burly rancher with an impressive collection of guns and Ford



“I was also thrilled to live in a more rustic environment – we lived in yurts and chopped our own firewood to stay warm during the winters – and to learn to ride horses and push cattle!”

trucks, Monte is a devoted husband and father to four beautiful girls – in addition to the hundreds of boys he has “fathered” through the school. By his example, Monte showed me a glimpse of what it means to be a father. Here at Mundelein, our priests are now showing me what it means to be a spiritual father. ■



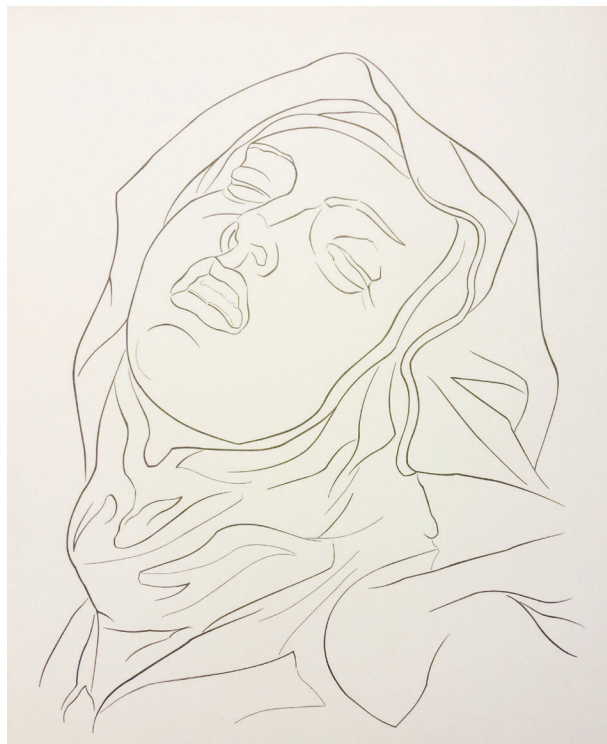
Pope Pius XII, by Dan Schumaker, 3rd Theology, Diocese of Grand Rapids, Michigan



St. Catherine of Siena, by Mike Purszke, 2nd Pre-Theology, Archdiocese of Chicago, Illinois



St. Pope John Paul II, by Dan Schumaker, 3rd Theology, Diocese of Grand Rapids, Michigan



St. Theresa of Avila, by Mike Purszke, 2nd Pre-Theology, Archdiocese of Chicago, Illinois

JUST ANOTHER AUTUMN DAY

BY DAN STEELE

The birds bark
The trees sway
The sky is grey
Just another autumn day

I dapple and meander down to the pier
brass intruding winter bleak
soothing breeze wanders, crinkling golden leaves
beauties dying summer breaths

Just another autumn day
I won't remember when I'm old and grey
capsule this moment store away
times lost memories to sea

After the sunset of time
someday God may find
and remind
I am happy and at peace
label that one: thank you

THE FOG

BY BILL DUFFERT

I was too scared to stop and look around.
Nothing to see, no joy to be found.

Confused, distraught, not praying as I ought.
Unknowingly ungrateful, with you I fought.

Lord, it was me that was clearly lost.
By the waves of life, I was viciously tossed.

The devil was down there, in the ditch we lay.
But You gave me Your hand, You showed me the way.

You gave me Your hand, You forsook me not.
You forgave me of those things I desired and sought.

I now desire to be found in you.
Like your littlest flower, Thérèse of Lisieux.

Thank you, the fog has finally been lifted.
Alas, my sight has been regifted.

Lord, in thanksgiving, I praise Your name.
For giving me clarity amidst all of the blame.

*John Paul Tirpak with the St. John Paul II
Icon that adorns the new chapel.*



THE “OTHER JOHN PAUL” AT MUNDELEIN SEMINARY

BY MARK TERESI

During the course of the past few issues of *The Bridge*, we have featured much about St. Pope John Paul II: his beatification, canonization and, most recently, the completion and dedication of the St. John Paul II Chapel this past October at Mundelein Seminary by Cardinal Francis George.

This St. Pope John Paul II deserves our attention. However, we want to introduce you to a different John Paul who has become a frequent visitor to Mundelein and was very excited about being here at the theater organ concert and lecture by George Weigel on our most recent sainted pope.

The story begins in 2003, when a single, young man, faithful and generous, called the seminary to make his annual donation, which included a matching gift from the Motorola Foundation. This year was decidedly different.

As he confirmed his gift, he shared that he was getting married to someone he met in a young adult group at St. Ferdinand Parish in Chicago, and that their wedding would be in her hometown in Poland. He asked if there might be a possibility of arranging two tickets for a papal audience, since they would be visiting Rome on their honeymoon. They had heard that it was then Pope John Paul II's tradition that if a couple came to his audience, newly married and dressed in their wedding garb, he would invite them up to the stage and give each couple his personal blessing.

The tickets were arranged, and on July 9, 2003, at the end of the general audience, Tom and Madelyn were received individually by Pope John Paul II. They exchanged a couple of sentences in Polish and thus began a marriage blessed by a saint.

Eleven years and five children later (John Paul, Timothy Michael, Stephanie Claire, Nicholas Gabriel, and Veronica Bernadette), the Tirpaks, with all their

other responsibilities, are still very faithful and generous donors to Mundelein Seminary. Their sacrifices are deeply appreciated. In order to honor the special blessing they received by St. Pope John Paul II, they named their first born John Paul, who is today a very special, intelligent and inquisitive 9-year-old. He and his family have visited Mundelein Seminary many times during his young life and have enjoyed this beautiful place.

We thought it would be interesting to ask our “other John Paul” a few questions about his namesake, St. Pope John Paul II:

Who were you named after? I was named after John Paul II. He died a few days before I was born. I was also named after John the Evangelist.

What do you know about St. Pope John Paul II? He came from Poland and changed the way we do a lot of things at Church today and he also started, I think, World Youth Day – where all young teenagers get together, camp out, pray and honor God.

Why were you named after St. Pope John Paul II? A lot of miracles happened through him. He lived through WWII and went to the seminary and knew he could die for his faith. He never gave up his belief in Jesus.

Why is Mundelein a special place? It is a beautiful place with a lake and path. It reminds me a little of heaven. It is peace-

ful there and you can't hear cars. There are lots of priests-in-training, learning how to be priests.

Have you ever thought about being a priest? Sometimes I have – Mundelein makes me think about it. I like the peace you find there.

Have you met any seminarians? What do you think about them? I have met seminarians after Mass on special Sundays at the brunch, walking around like waiters and I was able to ask questions. There were very nice.

Is it a big responsibility being the oldest? In some ways it is. If Mommy and Dad leave for a Relevant Radio banquet or something like that, they put me and Grandma in charge. They all look to me for how to behave.

If you could spend a whole day at Mundelein Seminary, what would you do? First I would want to see how Father Barron makes the *Catholicism* series and also I would like to visit the seminarians and talk with them. I would also like to walk around the lake and look at the animals.

What is your favorite prayer? They all are my favorite. Me and Grandma are memorizing prayers right now like the *Memorare* and the *Morning Offering*.

Well, there you have it. Two John Pauls, two very special, insightful and holy people, and a generous family, blessed by a saint, growing with us at Mundelein Seminary in the faith of Jesus Christ. May St. Pope John Paul II bless his namesake and each of us with the joy that filled his heart as a disciple of Jesus Christ. St. Pope John Paul II, pray for us. ■

“ [Mundelein] is a beautiful place with a lake and path. It reminds me a little of heaven.”

BY BEN RAHIMI

■ NEW FACULTY



DR. SCOTT HAHN

In 2014, William and Lois McEssy established a Distinguished Visiting Professorship in Biblical Theology and the New Evangelization to foster evangelism training at Mundelein Seminary. As its inaugural recipient this year, Mundelein welcomed Dr. Scott Hahn. Known for his scholarship in Biblical Theology, Dr. Hahn is currently teaching the second-year theologians at the seminary and will be presenting various lectures in Chicago throughout the year. The seminary is truly blessed to welcome Dr. Hahn to the faculty!



SISTER JUDITH ANNE HAASE, O.P.

This year, Mundelein Seminary welcomed Sister Judith Anne Haase, one of the Springfield Dominican Sisters, to the Formation Faculty. Sister Judith will be taking over the duties of Dr. Kate Wiskus as Director of Field Education and CPE Programs. She brings with her a wealth of experience as a former Associate Superintendent of Schools in Springfield as well as time spent on the formation staff at St. Joseph College Seminary in Chicago.

■ MUNDELEIN TEAMS EXCEL AT GOLF, SOCCER TOURNAMENTS

During October, the Mundelein soccer and golf teams traveled to the Josephinum and to Mount Saint Mary's Seminary respectively to compete against a variety of other seminaries from across the country. The soccer team performed admirably, garnering a third place trophy at the Josephinum. The golf team was led to a first place victory at the Mount Saint Mary's Tournament by a foursome comprised of Paul Porter, Bob Regan, Christopher Starbuck and Michael Metz. Despite less than stellar weather conditions, Mundelein's team pulled through for the first-place trophy. Congratulations!

■ IN MEMORIAM:

MARY LOU DIEBOLD

On October 17, 2014, Mundelein Seminary lost one of its most dedicated employees in Mary Lou Diebold. Having served as a Development Associate for more than 15 years, she truly was one of the staunchest supporters of the seminary. After a hard two-year battle with cancer, Mary Lou was called home to God's house. We at Mundelein Seminary wish to relay our gratitude for all of the years of dedication and hard work. *Requiescat in Pace.*

■ EVENTS

DEDICATION OF THE ST. JOHN PAUL II CHAPEL

On October 19, 2014, Cardinal George celebrated the dedication Mass for the St. John Paul II Chapel with the seminary community and a group of various Mundelein benefactors. Present at the Mass were Mr. and Mrs. Waud, the generous donors who made the new chapel possible. After the beautiful Mass, accompanied by the new organ in the chapel, there was brunch, tours of the campus and new chapel, an organ concert, and a special lecture on "St. John Paul II and the New Evangelization" given by guest speaker George Weigel, the world's foremost expert on St. Pope John Paul II.



THE CARDINAL MUNDELEIN THEATER ORGAN REDEDICATION AND CONCERT

On October 26, 2014, Mundelein Seminary and the Chicago Area Theater Organist Enthusiasts (CATOE) hosted the rededication of the Wurlitzer theater organ in the Mundelein Auditorium. The guest artist was Lew Williams, who was named "Organist of the Year" in 1988. Thank you to Linda Cerebona, Music Director, for her hard work in putting this event together.



THE SEVEN DEADLY SINS AND SEVEN LIVELY VIRTUES OF FITNESS AND NUTRITION

Jared Zimmerer, well-known bodybuilder, speaker and author, returned to the Mundelein campus to speak to the seminarians on fitness, nutrition and their place in the life of a priest of the New Evangelization. Jared provided valuable insight into how being "healthy and fit" priests is indispensable for men trying to spread the Gospel message.



Upcoming Events

JANUARY 30–FEBRUARY 1: INVITATIONAL BASKETBALL TOURNAMENT

Close to a dozen seminary basketball teams will descend upon Mundelein for two days for the Father Pat O'Malley Invitational Basketball Tournament. The Knights of Columbus sponsor this event.

MARCH 10 AND APRIL 22: LECTURE SERIES

The Mundelein Seminary Lecture Series at the University Club of Chicago will continue with Dr. Scott Hahn on March 10, 2015, and Dr. David Fagerberg on April 22, 2015. To register, visit mundeleinlectureseries.eventbrite.com.

APRIL 15: IN CELEBRATION OF MUNDELEIN SEMINARY

An evening In Celebration of Mundelein Seminary takes place at the Chicago Sheraton Hotel and Towers on April 15, 2015.

MAY 3: MAY CROWNING

The Mundelein May Crowning will begin with 9 a.m. Mass at the Chapel of the Immaculate Conception on May 3, 2015.

JULY 9: ANNUAL MUNDELEIN ALUMNI GOLF OUTING

The annual Mundelein Alumni Golf Outing will take place on July 9, 2015, at Pine Meadows Golf Course.

For more information on these and other upcoming events at Mundelein Seminary, visit www.usml.edu.



CHESTER AND MARGARET PALUCH LECTURE SERIES

The seminary was given its first Paluch Lecture of the new school year this October. Dr. David Fagerberg, an Associate Professor of Liturgical Studies at Notre Dame University and current Paluch Chair Theologian, gave a talk on “The Silver and Golden Keys: Asceticism and Affirmation in Romantic Theology.”

MINISTRY OF ACOLYTE

On October 22, 2014, 35 men were installed as acolytes during a beautiful liturgy in the Chapel of the Immaculate Conception. The seminary was delighted to have the Most Reverend J. Peter Sartain, Archbishop of Seattle, as the principal celebrant of the Mass.





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Editorial staff of The Bridge

FROM THE EDITOR'S DESK

BY MATTHEW CLARKE

In the late 19th century, Henry Adams, of the renowned family with the same surname, wrote an autobiography entitled *The Education of Henry Adams*. One chapter of his work is entitled “The Dynamo and the Virgin.” In it, Adams meditates on two different driving forces from two different ages. The virgin inspired the Middle Ages, Adams suggests, while the dynamo inspires modernity.

For a week this past October, I was privileged to go on a pilgrimage to France with my second theology classmates where I joined in Adams' contemplation. Thankfully, it is not really a choice between either driving force; my group arrived by jet, rode in a tour bus and stayed in modern hotels with the help of dynamo. And we prayed, celebrated Mass and kept the liturgy of the hours, not in deference to ages gone by, but because our lives require it today. But our

stay also placed front and center two lasting figures of 19th century France whom I suppose Adams would consider as holdovers from an earlier age.

In Ars, we encountered St. John Vianney and in Lisieux we glimpsed St. Thérèse. As a French priest essentially commented to us: “You have come to Ars to meet John Vianney because there is nothing else to do here but that.” And we did. We saw his home, some of his books, some of his articles of

“Simple towns where the grace of God showed especially bright.”

clothing and the church where he celebrated Mass and heard confessions long into the night. It is recorded that, when he found himself lost on the way to Ars and asked for directions, he explained to his young guide: “You show me the way to Ars and I will show you the way to heaven.” In Lisieux, too, we saw relics and the Carmel where Thérèse lived out her little way.

What must be surprising for some, under the sway of dynamo, is that we visited these places at all. These little out of the way places – and I mean little in the case of Ars especially – were the homes to one parish priest and one professed religious who did not go anywhere or do anything of importance to much of modernity. One engaged in bringing Christ and his love to a relatively forgotten village. The other developed, almost against her will, a spirituality of humility and graces in a cloistered convent. That anyone remembers them at all is as much a miracle as are any of the miracles attributed to their intercessions.

Yes, we visited other places including Mont Saint-Michel with its unparalleled views, Omaha beach with the silent reverence of the waves and Paris with its cafes, museums and shopping. I will remember Ars and Lisieux the most, even over our visit to the Cathedral at Chartres. I will remember them for what I did not see – the extravagant lights, unending action or hollow spectacle that sometimes accompanies dynamo. And I will remember them for what I did see: simple towns where the grace of God showed especially bright through the lives of a poor cure who was once troubled with Latin and a Carmelite nun who saw in a mother hen and her chicks images of the love of God.

God willing, my classmates and I will graduate and be ordained. And we will likely be sent to towns and cities more like Ars and Lisieux than Paris. And we will preach, teach and sanctify not in hopes that the next Vianney and Thérèse will come from towns like ours, but in expectation. ■



The Future of the Church Starts Here

A gift to the University of Saint Mary of the Lake/Mundelein Seminary through your Will or Living Trust helps ensure that we will have priests to serve generations to come. Mundelein Seminary depends on people like you to believe in the men who will be tomorrow's leaders of the Church. Please consider making a provision in your estate plans so that "we may have priests."

Request your free copy of our booklet, *Techniques for Planning a Successful Will*. If you have already included the Seminary in your estate plans, please let us know; it will be our honor to enroll you in the Saint Mary of the Lake Legacy Society.

Harve Schlachter
Director of Planned Giving
847-970-4952
hschlachter@usml.edu