

Fall 2015/Winter 2016

THE BRIDGE



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



SCIENTIST. PRIEST. RECTOR. MUNDELEIN WELCOMES OUR NEW RECTOR: VERY REV. JOHN KARTJE

Field Notes

*An Encounter in Solidarity:
Cuba's Catholic Seminary*

Feature Story

*Bishop Robert Barron:
A True Missionary Disciple*

Seminarian Profile

*Prosecutor to
Seminarian*



A BRIDGE TO AND FROM THE HEART

BY VERY REV. JOHN KARTJE

When a seminarian comes to Mundelein for the first time and enters through the main gate, he eventually passes over a stately white bridge that brings him to the heart of campus and the Chapel of the Immaculate Conception. If he wanders the few short yards from the chapel to the Administration Building and enters the rector's office, he is immediately greeted by the portraits of all of Mundelein's previous rectors, from Msgr. Kealy (1921-1936) to Bishop Barron (2012-2015). Aside from their tenure as rector, what they have in common is that nearly every one of them began their own ministry in the Church as a parish priest, and all of them were responsible for forming holy, joyful, dynamic and competent diocesan priests. This triad of "heart," "bridge" and "parish priest" beautifully captures both the reason that Mundelein Seminary exists and the mission the Holy Spirit impels us to carry out. As I begin my term as Mundelein's rector, my vision for the seminary is that we will form men with an identity ever more firmly grounded in a deep understanding of how these three concepts are woven together.

Everything begins with the heart. In the Second Vatican Council's great document on priestly formation, *Optatam Totius*, the seminary is described as "the heart of the diocese." The heart stands at the very core of the body, drawing in the lifeblood from all regions and reinvigo-

rating it with new energy, only to send it out again in service once more. At Mundelein, we receive men from parishes and dioceses throughout the world, but we also receive countless prayers, support and visitors from those parishes. Here, all these elements come together

as the seminarians are given the intellectual, spiritual and pastoral foundations and nurturing necessary for the formation of diocesan priests, ready to be sent by their bishops out from this "heart" into parish ministry throughout the universal Church.

But no matter how healthy the heart may be, it is useless without an effective means to reach all parts of the body. The seminary heart can only serve the diocesan body if there is someone to bridge the two together. This is precisely the role of the parish priest. The United States Conference of Catholic Bishops' *Program for Priestly Formation* states that a priest is meant to be a bridge to help others encounter Jesus Christ. He does that by first grounding his own life in prayer, which serves as a *bridge* between his heart and the heart of Christ. From there, his intellectual and pastoral formation will enable him to be a man who can connect well with the women and men of his parish, leading them ever closer to Christ — meeting them in the very midst of their questions, fears, grief and joy.

In these pages of *The Bridge*, you will find powerful illustrations of how Mundelein is preparing men to serve as bridges to and from the heart of their dioceses. Our students have traveled to such places as Birmingham, Alabama; Havana, Cuba; and Philadelphia, Pennsylvania, to encounter local parishes and the universal pontiff. Our community has been enriched by men from a number of newly represented dioceses, both in the U.S. (e.g., Wichita and Baton Rouge) and abroad (e.g., South Africa). And our faculty has been bolstered by the addition of Fathers Ed Pelrine and David Olson, diocesan priests who bring academic excellence and years of pastoral parish experience. In short, the mission of forming men who will serve as bridges between the hearts of their people and the heart of Christ is thriving and well at Mundelein — at the heart of every diocese we serve. ■

“Everything begins with the heart.”



10 PAPAL VISIT REFLECTION



24 FIELD NOTES



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➤ **Cover Photo:**

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NEW FACULTY MEMBER: FATHER ED PELRINE

As I worked in my office one morning last winter, I received a phone call from Father Bob Barron, who surprised me when he said, “Ed, Archbishop Cupich and I would like you to be on the formation faculty of the seminary.” Perhaps “surprised” is too mild a word. This unexpected request came during my eighth year as pastor of Queen of the Rosary Parish in Elk Grove Village, Illinois. I expected to finish my second term at the parish and then move on to another parish, most likely as pastor.

Archbishop Cupich prefers that formators have at least 10 years of parish experience. The problem, Father Barron told me, is that it’s very difficult to get pastors to leave their parishes. After meeting with Father Barron, and then with Father Brian Welter, Dean of Formation, and a great deal of prayer, I accepted the appointment as Associate Dean of Formation and moved to the seminary on July 1. I had known Father Barron and Father Welter for years, was favorably impressed with the work of the seminary and was eager to become a part of it.

A few days later, I woke to the shocking news that Father Barron had been appointed Auxiliary Bishop of Los Angeles. (Just a couple of months later, I was delighted and relieved by the announcement of Father John Kartje’s appointment as Rector).

The transition from pastor to seminary formator has been a challenge in some ways. Perhaps the biggest chal-



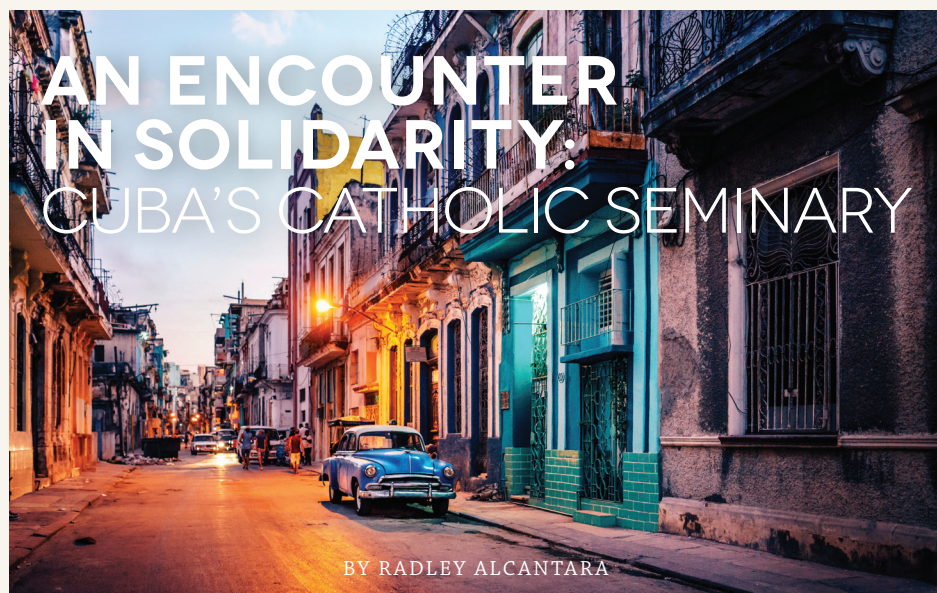
“Seminary work is very specialized, compared to the variety of parish ministry. That takes some getting used to.”



lenge is not being in charge. I think that there is a greater sense of being part of a team, more so than in parish work. Preaching at daily Mass only once every few weeks is a big difference from parish work, where I preached almost every day. Seminary work is very specialized, compared to the variety of parish ministry. That takes some getting used to.

As a parish priest, praying the office is done quite differently than it is in the seminary. Usually it is prayed alone, though I did have the grace of an associate pastor who prayed evening or night prayer with me on a regular basis. I find the structure of prayer in the seminary to be helpful and, I believe, a good grounding for future priests.

When I left Queen of the Rosary Parish, I grieved upon leaving a people I had come to love over my eight years with them. But what I hadn’t thought about was that there would be a community of people at the seminary — to be sure, a very different kind of community — of which I would become a part. When the seminarians showed up in August, it struck me that there was a particular grace in being a part of this community. I have been impressed with the quality and faith of the students, and I have enjoyed getting to know them. I look forward with anticipation to my future seminary ministry. ■



Classic cars, white sandy beaches and fine cigars might come to mind when one thinks of Cuba. The reality I experienced, however, is far less romantic. In December 2012, I visited *Seminario San Carlos y San Ambrosio* in Havana, the only major seminary in Cuba. What I found there was a joyous and reserved group of young men studying for the priesthood, fervent in their faith and relying on God's providence to have their basic needs met.

The Cuban seminarians shared the difficulties — financial, emotional, and political — that they and their families endure as a result of discerning a call to the priesthood. Cuban seminarians' financial burdens for education, about \$3,000 a year, are put upon their respective dioceses, which struggle to keep their parishes open. The lack of job opportunities for Cubans only adds to the difficulty for the faithful to make ends meet.

Seminarians and their families also risk government hostility. They shared with me stories of oppression, physical and spiritual hunger and the lack of freedom with

which they constantly live. They are faced with suspicion and attacks on their religious freedom, always having to look over their shoulders. The free exchange of ideas does not exist.

When asked what they needed, the seminarians mentioned four groups of writings: the *Catechism of the Catholic Church*, Second Vatican Council documents, the Bible and canon law books. They borrow these from their modest library, returning them when they graduate. Access to these books is limited, because the government prohibits use of the Internet.

As I listened to their stories, I, too, felt the weight of censorship. I did not know if they would be open and honest with me about the hardships of living under a communist regime. The seminary, however, offered them a safe place to share their feelings and faith. Together, we were able to have meaningful conversations about what it means to be a "global Church." This concept is difficult for many Cubans to understand because they are not permitted to leave the island. My visit made the universality of Catholicism concrete for them simply by being from the Church in the United States.

While saddened for this situation, I was inspired by this group of young men who are so in love with their faith that they persevere in their adversity. I identified with their zeal for the Gospel and their desire to serve the people, trusting in the care of the Spirit. Harshness has not killed their spirit, but ignited their hope for the future and role of the Church in Cuba. Although small in number and resources, the Catholic Church in Cuba has been instrumental in the small democratic changes that have lately taken place. In the worst times of persecution, the Catholic Church stands as the prophetic and tireless voice speaking out for human dignity and civil rights.

Mundelein seminarians have raised funds over the last three years to help our brother seminarians with tuition and room and board. With our ongoing assistance and prayer, we make a positive difference for the persecuted Church in Cuba. The relationship between our seminaries also offers a deeper understanding of a global Church called to live in solidarity as one body. Our support and encouragement are a refreshing breeze for the seminarians. In solidarity with their pain and hardships, we affirm that we are together on this journey. ■

“I was inspired by this group of young men who are so in love with their faith that they persevere in their adversity of saying yes to the priesthood.”



ABOUT CATHOLIC CUBA

THE 42,800 SQUARE MILES of Cuba boast a population of around 11.2 million **7 MILLION CATHOLICS**, with only 304 parishes for the whole country **78 MAJOR SEMINARIANS**, with 13 in minor seminary **11 DIOCESES**, with 17 bishops, 361 priests and 656 religious

HISPANIC MINISTRY AT MUNDELEIN

BY MOISES NAVARRO

HISPANIC COOKOUT

■ For almost two decades, the Hispanic Ministry at Mundelein has been hosting an annual cookout to welcome the new academic year. Held the first week of classes, the goals of the cookout are to build fraternity and share the richness of the Hispanic heritage, especially in terms of food and music. At the recent pig roast, guests enjoyed Puerto Rican music played by the *Chicago Cuatro Orchestra*. This year's event also included members of the *Instituto de Liderazgo Pastoral* for the first time. The *Instituto* prepares members of the Hispanic community for lay ministry or the permanent diaconate. Asked why the event is held, Father Elmer Romero, the Director of Hispanic Ministry at Mundelein Seminary, said, "Because we love sharing the richness of who we are. It is also a great way to kick off the year."





DAY OF THE DEAD

■ Day of the Dead is an interesting holiday celebrated in central and southern Mexico during the chilly days of November 1-2. When the Spaniards arrived in Mexico in the 16th century, they brought the Christian holiday of All Souls' Day with them. This was a Roman Catholic holy day commemorating the dead. Spanish priests were quick to see a correlation between the Aztec and Christian celebrations of honoring their dead. Even though this coincides with the Catholic holy days called All Souls' Day and All Saints' Day, the indigenous people have combined this with their own ancient beliefs of honoring their deceased loved ones.

Often people set up home altars dedicated to the same relatives. These are profusely decorated with flowers, primarily yellow and orange marigolds and/or chrysanthemums. As in the case of the gravesites, home altars are also adorned with religious symbols and food the deceased enjoyed in their lifetime. All in all, the altar represents a recognition of the cycle of life and death that is part of human existence. This year, we were proud to have an altar set up for our deceased loved ones, a procession to the seminary graveyard and a small social afterwards where we shared in community our food, drinks and traditions. *Feliz Día de los Muertos!*

MUNDELEIN WELCOMES SEMINARIANS FROM NEW DIOCESES



ACCEPTING THE INTERIOR CALLING

Joby Joseph is a first-year pre-theologian studying for the Diocese of Saint Thomas Syro-Malabar of Chicago.

■ When Jesus calls, we leave everything and follow Him. That is how I found myself far from Los Angeles at Mundelein. I am studying for the Syro-

Malabar Diocese of Chicago, an Eastern-rite Catholic diocese with parishes across the United States. I'm the first seminarian from my diocese here, but, God-willing, I won't be the last.

God calls each of us by name to serve Him in a particular way — little did I know that mine was an invitation into the seminary. I was born and raised in Southern California in a Catholic family, but priesthood never seemed a possibility. Medicine and engineering seemed my only options.

Before entering eighth grade, I had the blessing to encounter a wonderful religious brother. His piety and joy penetrated my heart and I found myself wanting to imitate him. I desired to

be a channel of love, but as a psychologist. After a profound retreat during high school, the desire to radically give my life to God, who is love, became apparent. With a cascade of powerful experiences during high school, I knew in my heart that I wanted to enter the

■ ■ I'm the first seminarian from my diocese here, but, God-willing, I won't be the last."

seminary. However, I was not 100 percent sure and that bothered me. I was not ready to put my complete trust in God.

I entered UCLA, hoping to buy more time and achieve more clarity. In my junior year, I took a small step of faith and shared my desire with my parish priest. I believe this was a great decision. He orchestrated opportunities to meet several priests and involved me more in parish activities. I began to notice this fear of uncertainty diminish. I began to truly trust God, even if I was in darkness. God eventually blessed me with a circle of friends who could understand my stage in life and pray with and for me. By the end of the year, I made the decision in both my heart and mind to accept this interior calling.

LOVE FOR THE PRIESTHOOD

Sabelo Thulani Luthuli is a first-year theologian studying for the Diocese of Eshowe in South Africa.



■ I am South African. Due to my mother's health problems, I spent most of my childhood years with my grandmother. Raised Protestant, I grew up in a very violent township (KwaMashu). Due to the violence, my granny decided to return to her motherland because it is peaceful.

Fortunately, the nearest church at Eshowe was Catholic, and my granny decided to visit. Soon, my granny and all her grandchildren converted to Catholicism. I fell in love with the Church. There was order, and I loved the Blessed Sacrament. The priest, Father Ncube, involved me in the work of the parish, such as visiting the sick, the elders and the poor. The love for priesthood developed as I witnessed the daily work of a priest. Father Ncube was always there for me and the people he served.

One day, I told him I wanted to be a priest, and he encouraged me. However, my granny would not agree and refused her blessing. So I said I would join the seminary on the day my granny gave me her blessing. She wanted me to carry on the surname for my family. So, I ended up going to college.

While I made many friends in college, I did not feel a sense of belonging. After one year, I quit. I tried to convince my granny about seminary again, but she still couldn't give me her blessing. Seven years later, after finishing 12th grade, I asked my parish priest to talk with my granny again; finally, she agreed.

My parish priest advised me to go straight to the bishop and tell him my vocation story. I did. The bishop was very happy. I felt as if he was waiting for me. The following year, he sent me to seminary. It was only then that I really felt the sense of belonging which affirmed God's call to the priesthood. Since that day, I have loved priesthood.

■ ■ He sent me to seminary ... It was only then that I felt the sense of belonging which affirmed God's call to the priesthood."



A LIFE LIVED FOR OTHERS

Michael Kerschen is a second-year theologian studying for the Diocese of Wichita.

■ The ordination of Father Tom Hoisington and Father Sam Pinkerton in 1995 marked the last time the Diocese of Wichita had men at Mundelein Seminary. This fall, Bishop Carl Kemme chose to reignite the relationship between Wichita and Mundelein by sending 11 seminarians in various years of formation.

Tucked in south-central Kansas, the Wichita faithful live and breathe a spirituality of stewardship. Implemented under the direction of Bishop Eugene Gerber 30 years ago, this spirituality urges all Catholics to live every day with the “grateful response of a Christian disciple, who recognizes and receives God’s gifts and shares these gifts in love of God and neighbor.” This creates an environment of generosity and service that invites and strengthens young men to more readily consider the Catholic priesthood.

Growing up in a small community with two brothers and loving parents was a great blessing to me. Life on the family farm called for hard work, but, more importantly, required and fostered a deeply rooted trust in the Creator who gives fertile land and graciously brings forth growth that sustains us. Working in this context formed many of the gifts I

■ ■ **After three years of seminary with three more to go, I am energized at the prospect of serving the people of Wichita.”**

will one day take into the priesthood to share with God’s people.

Nevertheless, priesthood was not always my top priority. It was not until a dating relationship in college that things became clear. A beautiful, smart, funny and super-Catholic woman taught me the value of a life lived for others, how to choose someone else’s needs before my own and how to give myself to another person. In short, she taught me to love.

This lesson in love sparked a desire deep within my heart to love more fully. Through this encounter with authentic human love, I fell in love with loving. I knew then and there that God wanted to satisfy my longing to live a life of love as a priest to His people. After three years of seminary, with three more to go, I am energized at the prospect of serving the people of Wichita.

SERVICE TO THE CHURCH THROUGH SACRED LITURGY

Brother David Yallaly, S.J.C., is a member of the Canons Regular of Saint John Cantius.

■ As a child, I took serving at the altar seriously. Yet, the thought of the priesthood had not really entered my mind. More important was figuring out what I would do to make a decent living and provide for a family.

I decided on the field of dental technology, beginning my career as a dental technician making dental prosthetics. Eventually, I found myself in Madison, Wisconsin, immersed in a much different culture than I had ever experienced. The city is the state capital and a major college town, both liberal and worldly. However, the Catholics there form a faithful community. It was this Catholic core to which I found myself exposed.

As my knowledge of the faith and my love for God grew, especially through the Eucharist and the other sacraments, so did my consideration of a calling to the priesthood. It came to a point when not a day went by, whether working in the lab or spending time with friends, that I was not thinking about the priesthood. These thoughts came most strongly when I spent time in eucharistic adoration.

Having been a child who took my service at the altar seriously, when I visited the canons, I met my match with a group of men who all took their service to the Church in the sacred liturgy seriously and endeavored to offer the liturgy as faithfully as possible. What struck me the most during my visit was that, as seriously as they took the liturgy, they did not take themselves too seriously. The spirit in the house was down-to-earth, one in which the priests and brothers held each other in mutual esteem, cultivating an abundant fraternal charity.

My two brothers in community and I are very excited to be at Mundelein for the first time in the short history of our community. We are impressed with the renowned program of academic and priestly formation, as well as with the multitude of quality men being formed here, at whose side we look forward to serve in the future.



■ ■ **My two brothers in community and I are very excited to be at Mundelein for the first time in the short history of our community.”**

New dioceses represented at Mundelein Seminary include:

- Antwerp, Belgium
- Baton Rouge, Louisiana
- Eshowe, South Africa
- Lafayette, Indiana
- San Juan, Puerto Rico
- Wichita, Kansas

Also represented at Mundelein for the first time are three members of the Canons Regular of Saint John Cantius, Chicago.

'FRANCISVILLE' PART 1

BY NELSON CINTRA



While Pope Francis was in the United States, I had the opportunity to fly to Philadelphia and join a group from my diocese, the Diocese of Boise, for the World Meeting of Families. I must admit, I'm a bit of a groupie when it comes to papal events. In 1997, my mother took me to the World Meeting of Families in Rio with Pope Saint John Paul II.

In 2011, I joined my sister for World Youth Day in Madrid with Pope Benedict XVI. Two years later, I went back to Rio as a chaperone for World Youth Day, this time with Pope Francis. So, when I was presented with the opportunity to join a group of families from my diocese for the World Meeting of Families in Philly, it was an easy decision.

At the end of the Opening Mass, Archbishop Chaput captured the spirit of the weekend with a line that was received with laughter and a long round of applause: "This is a city that would change its name to 'Francisville.'" Pope Francis dolls, T-shirts and banners colored every street corner. The two-hour wait to get through security was not enough to dim the spirits of the 900,000 people who traveled long and far. One family of six drove 13,000 miles in a 1980 VW bus — all the way from Buenos Aires!

On Saturday afternoon, while waiting for the evening activities and chatting with members of our group, Bishop Barron walked by at his usual brisk pace. I caught up with him, and he was thrilled to see someone from Mundelein. He shared that he was adjusting well to his new role and asked lots of questions about his beloved seminary.

☞☞ **When I was presented with the opportunity to join a group of families from my diocese for the World Meeting of Families in Philly, it was an easy decision.**

He later exclaimed, "[Tell] the community that I think of them a lot and regularly pray for them. I'm exceptionally proud of the Mundelein men!"

Other highlights of the weekend for me include praying the Liturgy of the Hours with a group of deacons from my diocese, late-night dinners with my amazing host family and musical performances by Aretha Franklin, The Fray and Andrea Bocelli.

Why do so many people get so much out of large papal gatherings? I imagine an exhaustive list of answers would be as long as one of the Communion lines at the Closing Mass. Kevin Stadther, one of the dads in my group, shared that being there helped him experience how "we are all one large family."

I propose an additional explanation: I'm inclined to think that, whether we know it or not, we gather around the successor of Peter much like the early Church gathered around Peter himself, in hopes of being cured. "Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured." (Acts 5:15-16) ■

REFLECTIONS FROM THE PILGRIMS

FATHER ALEX OJAR:

"It was indeed a pilgrimage. It put a new passion in me for ministry. This experience will last in me for the rest of my life. I will savor this pilgrimage and know that it has been life-changing."

EUGENE WESOLOWSKI:

"I was especially moved by Pope Francis' humanity. He lit up when he was talking to people. He loved kissing babies."

DR. MICHAEL DOWLING:

"My trip to Philadelphia was a true pilgrimage in the purest sense. It was experiencing something that was bigger than just our little part of the world. I was especially moved by the sense of reverence and respect that people had for one another as we met so many different people from other cities."



‘FRANCISVILLE’ PART II

BY PATRICIA KLEIN

The map may say Philadelphia, but for us, it will always be “Francisville.” On September 26, 2015, a handful of faculty members and students in the University of Saint Mary of the Lake/Mundelein Seminary Doctor of Ministry Program flew to Philadelphia to see Pope Francis and participate in the Closing Mass of the 2015 World Meeting of Families.

Thanks to the generous support of Wayne and Erma Kinzie, our group, from the United States, Uganda and Germany, flew into “Francisville,” as Archbishop Chaput named Philadelphia in his opening speech of the World Meeting of Families. “Francisville” it really seemed. At the airport, we were greeted by posters of Pope Francis touting some of his words: “Have the courage to be truly happy” and “We all have the duty to do good.”

With all of us focused on the mission of the Church and leading the people of God, encountering Pope Francis, a great model in both respects, was a truly formative experience.

The Doctor of Ministry Program offers a post-graduate degree and is open to priests, deacons and lay women and men in professional ministry. Its focus is on the practice of ministry, and it teaches those in active ministry, many with years of experience, to form others to be effective ministers. The formation of the program is integral: theological, pastoral, intellectual and spiritual. We receive instruction in spiritual theology, Scripture and leadership. These subjects are completed by theological reflection classes. We are reminded that our ministry is not a mission of solving problems for the benefit of the Church — though it does entail it often — but to recognize God’s personal invitation to enter into a closer relationship with Him. And we are taught to help our fellow women and men discover God’s loving presence in their daily lives, with its joys and struggles.

In addition to weekly classes, we are offered a spiritual day for our cohort every semester. To go and experience Pope Francis’ historic visit to the United States not only seemed the best spiritual day possible, but it also seemed like a dream, until the Director of the program, Dr. Christopher McAtee, announced that he had found sponsors for the pilgrimage. “Pope Francis coming to the United States was an amazing blessing and gift for our country, and, we wanted our Doctor of Ministry students to be part of this as much as possible,” Dr. McAtee said.

It really was a dream come true.

In Philadelphia, the Church was pouring out itself for all pilgrims. While three of our classmates stayed with a relative of one of my fellow consecrated women, I stayed with the IHM sisters, and immediately felt at home. They treated me like one of the “family.” My staying with the sisters turned providential, as they had exactly five tickets left for the Closing Mass. Thanks to them, we were in the second section of the Benjamin Franklin Parkway. And Father Alex Ojar, our classmate from Uganda who was staying in a diocesan rectory, was able to concelebrate with the Pope. We were blessed to meet such gracious hosts. They were truly inspiring.

We were able to enter the Festival of the Families thanks to people who offered us their entrance tickets — again, providence. We managed to weave ourselves through the crowd and ended up closer to the stage than expected. There he was, Pope Francis, sitting in the midst of the song presentations, listening attentively to the testimonies of a number of families. Maybe he was a bit tired, but he genuinely appeared joyful in being with us. He was a shepherd among his sheep, a friend to laugh with, a father embracing his children and, as he always is, a prophet who challenges us to grow deeper into our relationship with God by growing deeper into relationship with one another.

He is a realist, a man who, through his unrelenting humanity, calls and inspires hope. He does so by disclosing God’s presence in our daily life and struggles. As he spoke to us, he stressed that we are never alone: “Perfect families do not exist. This must not discourage us. Quite the opposite. Love is something we learn; love is something we live ... This evening we have come together to pray, to pray as a family, to make our homes the joyful face of the

“He is a realist, a man who through his unrelenting humanity calls and inspires hope. He does so by disclosing God’s presence in our personal, daily life and struggles.”

Church. To meet that God who did not want to come into our world in any other way than through a family. To meet 'God with us,' the God who is always in our midst." (Festival of Families 2015)

On Sunday, we arrived at our seats on Benjamin Franklin Parkway six hours before the 4:30 p.m. Mass. Already a big crowd had gathered, and it was a friendly atmosphere. We got to know our "closest" neighbors in the section. When Pope Francis arrived in his "popemobile," we ran to the nearest fence to catch a glimpse — and so did thousands of other people. But despite the crowd, we all saw him at some point. Cell phones were ready above the heads to get the best shots of Pope Francis. Sighs and laughter were heard every time he kissed a baby. People were smiling and waving, some shouting as he passed by to prepare for Mass.

Then, suddenly the crowd, close to 1 million people, became silent. We were preparing for Mass and that silence was a powerful experience of prayer.

Mass was beautiful and very solemn. People around us were engaged in the prayers and songs. That Sunday, it was very reverent and prayerful in the center of Philadelphia/"Francisville." During his homily, Pope Francis once again pointed out that God is living among us and very present in our daily gestures of love: "They are little signs of tenderness, affection and compassion. Like the warm supper we look forward to at night, the early lunch awaiting someone who gets up early to go to work. Homely gestures. Like a blessing before we go to bed, or a hug after we return from a hard day's work. Love is shown by little things, by attention to small daily signs which make us feel at home." (Closing Mass of World Meeting of Families 2015)

We could not go to Rome, but Rome came to us. The shepherd came to be among his flock, to encourage and reaffirm us that we are not alone on our journey. Despite the difficulties and struggles of life, we are not alone. God is among us. We can find Him "in the midst of it all." We can find Him in our brothers and sisters. We can be sure of Christ's victory. Is there any better lesson to learn and to experience as a minister?

From the bottom of our hearts, we thank all those who made this pilgrimage possible for us. Thank you. ■



THE POPE OF HOPE

BY RYAN ADORJAN

I was blessed to spend six days in the city of Philadelphia attending the talks and workshops at the World Meeting of Families, as well as being present for the visit of Pope Francis. In a world that seems to be hostile to the every truth of the Church and even to the very existence of God, this gathering of so many brothers and sisters in Christ was a living reminder that people still believe! The Church is alive and the Holy Spirit is hard at work in the lives of the faithful.

It was inspiring to see the cardinals, bishops and priests from all over the world. However, it was the thousands and thousands of lay people, men and women and children, the *families* themselves, who humbled my heart and edified me in countless ways. The meeting had 17,000 registered participants of every age and walk of life.

In his keynote to open the World Meeting of Families, Bishop Robert Barron set out in his characteristic clarity the anthropological foundations of the human person and of the family. He reminded us that each of us carries within himself or herself the very image of the living God, the *imago dei*. This image is a gift in so many ways, not least of which is the gift of our vocation: to be holy as followers of Christ and to spread that image, that living message and presence of God into a world which has largely forgotten Him.

Practically speaking, this takes place when we each discern God's will and carry out that mission according to our particular vocation as priests, married men and women, religious men and women or in the consecrated single life and according to our state in life as mothers, fathers, children, teachers, lawyers, businessmen, congresswomen, mail carriers ... and the list goes on. Cardinal Robert Sarah expanded on Bishop Barron's talk by noting that a sure way for families of faith to flourish is to "love until the end" and to

■ ■ ***It was the thousands and thousands of lay people, men and women and children, the families themselves, who humbled my heart and edified me in countless ways.***

show constant "mercy."

Loving until the end and mercy are two huge parts of Pope Francis' message. One of the major news networks in Philadelphia had a small animation in the corner of the screen where the word "pope" would periodically change to the word "hope." The United States and, indeed, the entire world are in need of hope. More than this, we are in need of affirmation that what we believe and what we stand for as Catholic Christians is the truth and is worth fighting for. I think the Holy Father came to the U.S., and especially to a world meeting on issues of sexuality and family life, to offer that affirmation and let us know that the whole Church, on earth and in heaven, is with us and for us and to remind us that it is Christ, and Christ alone, who will bring this work to fulfillment. ■

BISHOP ROBERT BARRON: A TRUE MISSIONARY DISCIPLE



Photos courtesy of © Victor Alemán, vida-nueva.com

BY ROB JOHNSON

Chicago, Illinois; Wichita, Kansas; Tucson, Arizona; Los Angeles, California – I doubt any of these places bring with them an immediate thought of missionary activity for someone in today’s world. If you are like me, talk of missionaries usually brings up images of distant lands, tribal peoples who have never heard of Jesus or His Church, maybe even scenes of Robert De Niro and Jeremy Irons as Jesuit priests in the classic “The Mission.” But Chicago? Wichita? No way.

We certainly live in interesting times, but I, for one, hold firmly to the conviction that we also live in wonderful times. These are times that offer greater opportunity to reach the world for Christ and His Church

than ever before. Is technology a potential danger to living an authentic Catholic life by addicting us to screens and impersonal social media? Absolutely. If used well, does it offer an opportunity unthinkable

to ages past to reach the masses with the Gospel? Absolutely. Is it a scary time to be pursuing priesthood right after the greatest crisis in the history of the American Catholic Church, the sex abuse scandals? For sure it is. Is it an exciting time to be pursuing priesthood and be a witness to the fact that God never abandons His people? You better believe it.

But hope does not involve any magic formulas; there are no tricks or distractions to the fact that the road before us offers no guarantee of prosperity or success. God promises that He will always be with us, and sometimes that just looks like a cross. Discipleship today, as always, demands not most of us, but all of us, our whole life. The great thing about being Catholic is that God always gives us examples and guides.

Bishop Robert Barron was our rector at Mundelein Seminary for three years, and over and over again he encouraged and inspired us to bet it all, our whole lives, on

Christ. He taught us that God is never a competitor with us. Never. Surrendering your life to Christ brings with it not only real joy, but also authentic masculinity and the capacity to live your life for others. But he did not just teach us in the classroom or in his homilies. It was at the lunch tables, building the John Paul II Chapel for us, always having his door open to us. He taught us with his own life and witness, and that was never more on display than him saying yes to Pope Francis' appointment as an Auxiliary Bishop of Los Angeles.

To many Catholics in the United States, he is the great voice of "Word on Fire" and "The Catholicism Project." To us, he was our rector, our spiritual father, and although it was exciting news for the Universal Church, the immediate reaction to the news for many of us was a sense of loss. He had been our rector for three years, but he had been a priest of Chicago for nearly 30 years and had been teaching at Mundelein for nearly 25 years. In his few days left at Mundelein when we all returned from our summer assignments, we realized that this impacted more than just us seminarians. Chicagoans were saying goodbye to one of their great priests, faculty were saying goodbye to a colleague and many were saying goodbye to a friend.

Still, the mood was one of joy, and again Bishop Barron led the way, never shying away from the reality that being sent to Los Angeles was not an easy thing to say yes to with his family, friends and work being in Chicago. But there was never a hint of looking back, of cynicism or of fear. It was an atmosphere of gratitude, with lots of stories of great times in the past and excitement for what the future holds. These were stories of laughter, trials and triumphs and encouragement that when God calls us out of our comfort zone, when He calls us to the deep, we should always say yes and not be afraid.

At his ordination in Los Angeles, every priest, seminarian and lay person I talked to from the Archdiocese of Los Angeles was thrilled about their three new auxiliary bishops. (Bishop Joseph Brennan and Bishop David O'Connell were ordained the same day with Bishop Barron.) Bishop Barron himself seemed happy and excited to be beginning his new adventure. But I'll admit there was some sadness in me when I left the dinner after the ordination. With the

rest of the Mundelein family, I was heading back to Chicago without Bishop Barron. He had been sent, and he was staying.

As I was walking out, I honestly thought of a quote from Bishop Dubourg of the Louisiana Territory, who, in the early 19th century, sent word to the French clergy for missionary help in the new land with this advertisement: "We offer no salary, no recompense, no holiday or pension; much hard work, a poor dwelling, few consolations, many disappointments, frequent sickness, a violent or lonely death, an unmarked grave."

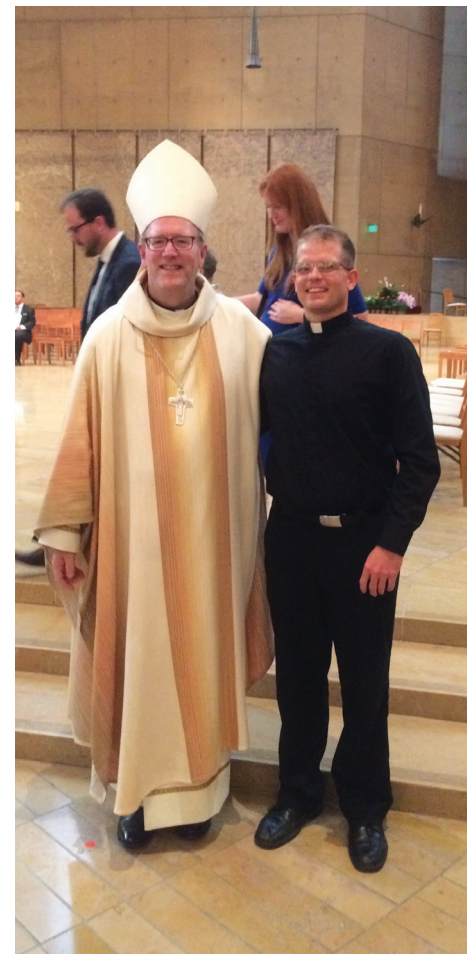
Los Angeles is a great archdiocese, so I am not saying that an unmarked grave awaits Bishop Barron! I'm also not saying that he is perfect. I am, however, saying that he is just as much a missionary disciple as anyone who answered Bishop Dubourg's appeal. His life has been given to Jesus and His Church, on God's terms, not his, and God does not let us stay in the shallows, but calls us to the deep over and over again. The deep for some of us may mean foreign missions, it may

mean a call to serve as a bishop of a diocese we do not know; for most of us seminarians, it will mean serving the people of God in places like Chicago or Wichita or Tucson and taking the Gospel to those who may already be baptized, but still do not know Jesus.

Whatever priesthood brings our way, we can know for sure that we are called to be missionaries, no matter where we are sent or what our assignment asks us to do. And we have been given a great model in Bishop Barron, not necessarily to become YouTube evangelists or keynote speakers or bishops, but to offer all of our talents and passions to the Church and surrender our lives completely to Christ.

Bishop Barron is no longer our rector, but we did not lose him. We did not have to say "goodbye," but "thank you." He showed us what it looks like to live as missionary disciples in today's world. He gave us an example to follow Jesus with our whole lives, to cast out into the deep — and not be afraid when we do. ■

“To many Catholics in the United States, he is the great voice of ‘Word on Fire’ and ‘The Catholicism Project.’ To us he was our rector, our spiritual father.”





SCIENTIST. PRIEST. RECTOR. MUNDELEIN WELCOMES OUR NEW RECTOR: VERY REV. JOHN KARTJE

BY MICHAEL LEWIS

Few individuals can claim to be experts in astrophysics.

Even fewer can claim to be experts in forming men to become priests. Since August, however, Mundelein Seminary can claim both in the same person after Archbishop Blase Cupich named the Very Rev. John Kartje the 11th Rector of the nearly century-old institution.

As the rare academic who has doctoral degrees in both science and sacred theology, Kartje brings decades of experience exploring faith and science and the ways each can inform the other. But he also brings years of experience as

a spiritual mentor, servant leader and guide for men in priestly formation. In other words, said Bishop Robert Barron, Kartje's predecessor, he's the ideal father to lead the Mundelein family into its next exciting chapter.

JOURNEY TO THE PRIESTHOOD

A native of East Chicago, Kartje grew up the youngest of seven on the South Side of Chicago. Even as a kid, he had a scientist's curiosity, which helped him garner a NASA scholarship to study astronomy and astrophysics as an undergraduate at the University of Chicago.

"If you want to be picky, astronomers observe, whereas astrophysicists try to figure out what's going on out there by using physics," Kartje said. "But 'astrophysicist' sounds a bit pretentious, so I usually just say I was an astronomer. But I never used telescopes."

Remaining at the University of Chicago to earn his doctorate, his area of focus was,



Photo by Louis Cunningham
(2T, Archdiocese of Seattle)

broadly, how galaxies formed in the early universe. That work required analyzing tiny bits of data and theorizing what happened during the earliest days of creation. But it also cultivated in him a scientist's way of looking at the world — and faith — that has never waned.

"There's this whole wealth of information about how scientists think," Kartje said. "No scientist goes out one day and just does one experiment and makes a conclusion about the universe. You collect data, you look for patterns. How to pose critical questions is a huge part of what science is. And the epistemology — the way you look at a problem, the kinds of questions you ask — has a lot to

say about how we talk about faith as well."

Though science was his passion, what interested him most in his work was more transcendent. "The thing that's always engaged me is that encounter with the mystery," Kartje said. "When you do research on something no one else has done before, you're right there on the edge of the unknown. It may not be earth-shattering research. But still, every day I got up and sat in front of my data, no one had been there before. That was just incredibly engaging for me."

In many adults who grew up Catholic, such encounters would often spark a response of faith. But Kartje said his spirituality was nascent, because his formation hadn't kept up. "I pretty much only had the faith of my eighth-grade-religion-class self, and that hadn't grown up with the rest of me," he said. "I was saying to myself, 'My faith isn't doing anything for me here,' and I was virtually on the edge of just chucking my faith. But the scientist in me said to look at the data. People have been doing this for 2,000 years. Just by the data alone, there's got to be something here that speaks to the human condition."

He said he owed it to himself to at least attempt to develop an adult faith. "It got me to start reading books and getting more interested," he said. "I hardly was a daily Mass-goer, but I did start getting drawn into the beauty of the Faith."

"Then, during one Sunday Mass, they put out the call that they really needed eucharistic ministers to take Communion to patients in the teaching hospital there," Kartje said. "I had heard that invitation many times before, but it was just the right moment. The scientist part of me said, 'Well here's an opportunity to gather data about my faith.' So I started making hospital visits, and I wound up on the oncology ward. From that moment, things really started rolling for me. My heart was affected more than anything else. But, the data of those encounters was transformative too."

In ministering to cancer patients, many of whom were close to death, Kartje said he felt he was encountering the mystery in a wholly new and profound way. "The one

“Astrophysicist’ sounds a bit pretentious, so I usually just say I was an astronomer. But I never used telescopes.”

thing all these people had in common was their forced vulnerability. Nobody chooses to be there," he said. "What became increasingly clear to me was that once you're able to face your vulnerability — whatever that is — now you're in the midst of what the Incarnation is all about.

"The lie is that your limitations define you — your marriage just ended, or you're dying of cancer, or you're dying this painful death. But the whole heart of the paschal mystery, as paradoxical as it may seem, is that you do have the capacity to give and receive human and divine love, even in the midst of that incredible vulnerability, and that's transformative. So I wasn't just sitting with people saying, 'Well, maybe you'll get into heaven one day, and that will be great.' I was witnessing right there in real time the grace of the paschal mystery in them. The Eucharist I was bringing clearly had a lot to do with it. It was a transformative power that I could see."

As he continued in his ministry, Kartje said he noticed that the thoughts he ruminated on were no longer limited to his work with galaxies. "I always tell people to pay attention to what keeps you awake at night. It's the most important question," he said. "What I used to think about when I was drifting off to sleep was the problem that I had worked on that day, or I was thinking about the goal my research team had set. But increasingly, what started to happen is that Mrs. Jones in Room 706 of the oncology ward started pushing the galaxy off the table. I'd be thinking of her reaction, our conversation — sometimes it was positive, sometimes it was frightening."

With the help of a priest who served as his spiritual mentor, he took these moments to

prayer and discovered a growing vocation to the priesthood. “I was increasingly finding something that was real,” he said. “And like any good scientist who gets a little result, you never stop there. That helped me hone how I prayed, what I prayed about, what I articulated what was in my heart to God. Now, 20-plus years later, it has never stopped.”

ALWAYS A PRIEST, ALWAYS A SCIENTIST

After attending Mundelein and being ordained a priest, Kartje served at a North Side Chicago parish before studying for a second doctorate, this time in biblical studies at Catholic University of America in Washington, D.C. Upon returning to the Chicago area, his assignments took him right back to academia, serving as the director of the Campus Ministry Center at Northwestern University and on the biblical studies faculty at Mundelein. Though incredibly proud of being a priest, Kartje said he will always be a scientist at heart, too.

“I’ve found that, in my priesthood, that approach to spirituality has been incredibly fruitful,” he said. “That’s more than just saying that faith and science can get along. It’s saying that science has a lot to contribute to faith and how we pose and hone the questions of faith. How do you phrase it, and how do you shape it and hone it, and how do you realize that how you’ve put it may be too vague or not useful?”



Uniquely qualified in both spheres, Kartje helped secure a \$10,000 grant from the Templeton Foundation earlier this year to develop a seminary course titled “Fundamentals of Science at the Foundations of Faith.” That, along with his role as seminary spiritual director, cam priest and acting president of Mundelein’s pontifical faculty — which is accredited by the Vatican to confer ecclesiastical degrees — would have been enough to keep any priest busy. But in July, then-Rector Barron was named by Pope Francis as one of three new auxiliary bishops in Los Angeles, and Kartje, like the

rest of Mundelein’s students and faculty, wondered who would fill his shoes.

“Everyone was curious, of course,” Kartje said. “But I just really wanted us to have a rector, because it’s a lot of instability without one.”

Speculation ended on August 28, when Cupich, who is also the seminary’s Chancellor, announced to the seminary’s students, faculty and staff that he’d selected Kartje as his pick. Kartje himself only knew 12 hours earlier.

“I didn’t know it was coming. I wasn’t expecting it. I didn’t give it a huge amount of thought. But nothing really shocks me,” Kartje said. “It is an incredible privilege, and there’s a lot of grace in that.”

For his part, Cupich said he selected Kartje because he was already a recognized leader among the Chicago presbyterate, as well as at the seminary. “I think he’s a man of depth who has the confidence of his peers and loves the students,” Cupich said. “Those, I think, are very important aspects. He’s somebody who really has a great depth in his spiritual life and his intellectual life.”

“Our academic quality is at the service of forming the spiritual heart of the diocesan priest.”

KARTJE TIMELINE

■ **1987** B.A. in mathematics, B.S. in physics from the University of Chicago

■ **1995** Ph.D. in astrophysics from the University of Chicago. His doctoral dissertation is titled “Models of the Optical/Ultraviolet Continuum Polarization in Active Galactic Nuclei: Implications for Unification Schemes”

■ **2002** Graduates from the University of Saint Mary of the Lake/Mundelein Seminary; is ordained a priest of the Archdiocese of Chicago

■ **2002–2004** Associate Pastor at Saint Benedict Parish in the North Center neighborhood of Chicago

■ **2004–2009** Doctorate in sacred theology scholar in biblical studies at the Catholic University of America in Washington, D.C. He also serves at Saint Thomas the Apostle Parish near the National Zoo

■ **2009** Begins teaching biblical studies and acting as a spiritual director at Mundelein Seminary, while also serving as the Director and Chaplain of the Sheil Catholic

Student Center at Northwestern University

■ **2010** S.T.D. in biblical studies from the Catholic University of America. His doctoral dissertation is titled “Wisdom Epistemology in the Psalter: A Study of Psalms 1, 73, 90, and 107”

■ **2013** Begins full-time residential ministry at Mundelein Seminary

■ **2015** Named the 11th Rector/President of the University of Saint Mary of the Lake/Mundelein Seminary

Cupich, who himself was rector of the Pontifical College Josephinum Seminary in Columbus, Ohio, said he didn't offer much advice to Kartje before his appointment. "I just told him to be the father of the community," Cupich said. "It's a family, and people look to you for that. You're not just an administrator, you're not just a fundraiser, though those are part of the job. You're the father of the community."

FORMING DIOCESAN PRIESTS

Since assuming the mantle as Mundelein's chief formator, Kartje's main theme has been encouraging seminarians to develop an authentic spirituality at their foundation. "I do think that the four pillars of formation — especially spirituality — are very important for the diocesan priest, but spirituality has to be at the center of his life. So, in seminary, that has to be the center of his formation.

"When I say that the spiritual needs to be at our core, I'm not saying that you should be in the chapel three times as long as you would have before. But whatever you're doing, someone should be able to look at you and say they can see the fire that's inside you. What is it that's motivating you? And what does it look like? If you're continuing growing towards all the extremes that Christ is calling us to, well that looks like something."

Kartje emphasizes that Mundelein's

central mission is to form diocesan priests — men who will be the spiritual fathers of parishes throughout the country and indeed the world.

"I would really like Mundelein to be known for strong academics, but that shouldn't be in its own silo. Our academic quality is at the service of forming the spiritual heart of the diocesan priest," he said. "The reason I'm a diocesan priest is that we're the originals. We're the general practitioners. You may do all kinds of things in different assignments. But you need to feel joyful knowing that, at any time day or night, someone could come to your door needing your help."

That's one reason Kartje is looking to expand the interactions seminarians have with parishes in the Mundelein area, as well as in their home dioceses.

"The vision is that we increasingly are helping to form a Church where people understand they have a very organic connection to the seminary, and the seminarians have a sense what it means to be formed into a Church," Kartje said. "The seminary shouldn't be completely separated from the rest of the people of the Church."

Ultimately, Kartje said he hopes seminarians find their lives transformed during their formation as much as his was. "Seminarians shouldn't let themselves end the se-

mester in the exact same place they started," he said. "If your response to that is, 'But, I don't know what to do,' then fine! Let that humility be a good starting point, because there are good people here who can help you with that question. But if you are going to keep your focus on your spiritual development — well, there are only so many hours in the day. Sometimes you might have to choose between being faithful to your prayer and other options. My famous question is: 'What are you willing to give up in order to keep spirituality at the center of your life?' You may never receive public recognition for keeping that focus, but God will know it, and so will the people God asks you to serve one day. Why shouldn't that be more than enough for you?" ■



MUNDELEIN RECTORS

■ MSGR. J. GERALD KEALY

1921–1936

■ MSGR. REYNOLD HILLENBRAND

1936–1944

■ MSGR. MALACHY FOLEY

1944–1965

■ MOST REV. JOHN GORMAN

1965–1973

(later served as an auxiliary bishop of Chicago)

■ MOST REV. THOMAS J. MURPHY

1973–1978

(later served as Bishop of Great Falls, Montana, and Archbishop of Seattle)

■ MOST REV. JAMES P. KELEHER

1978–1984

(later served as Bishop of Belleville, Illinois, and Archbishop of Kansas City, Kansas)

■ MOST REV. GERALD F. KICANAS

1984–1995

(later served as auxiliary bishop of Chicago and is now Bishop of Tucson, Arizona)

■ MSGR. JOHN CANARY

1995–2006

■ MSGR. DENNIS J. LYLE

2006–2012

■ MOST REV. ROBERT E. BARRON

2012–2015

(now Auxiliary Bishop of Los Angeles)

■ VERY REV. JOHN FRANCIS KARTJE

2015–present



“Birmingham wasn’t the mission ground. Our hearts were.”

BIRMINGHAM TRIP

BY ANDRU O'BRIEN

In 1963, Birmingham rang with cries for equality coming from none other than the city’s children. Facing their fears and risking their lives for a noble cause, these children marched into captivity so that others may be free. In 2015, however, these cries still ring throughout Birmingham.

Over the fall break, 13 seminarians and a faculty member traveled to Alabama to hear these cries and share this pain. Arriving in the steel capital of the South, we quickly came to realize that slavery was not dead, but had taken on a new name: poverty. While material poverty ran rampant through the city, we were exposed to the great richness of spirit that more than made up the difference.

Our week began with a great welcome dinner with our hosts. During dinner, we

were introduced to our guides and were exposed to the family dynamic within the black Catholic community of the South. This sense of family became even more evident during our attendance at two Sunday liturgies at historically African American-parishes. During these, we mingled with parishioners and partook in their worship, which came straight from their heart and celebrated the joy of life.

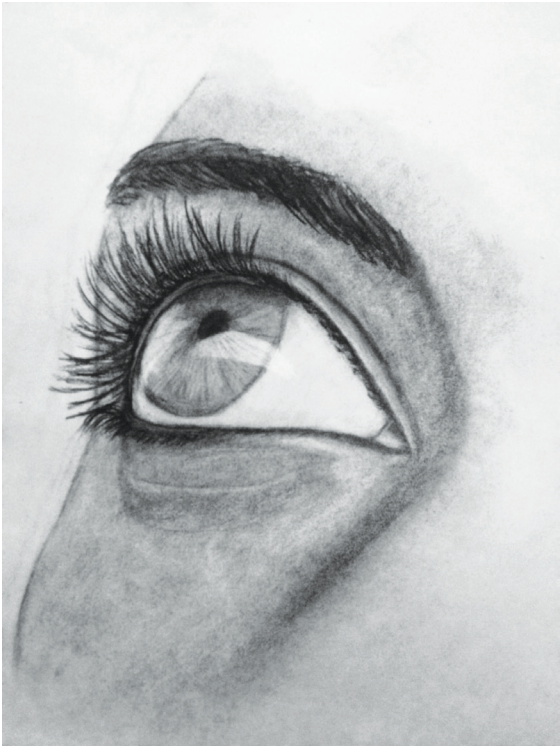
The next morning, we experienced the same welcome while visiting a Cristo Rey high school. As the day progressed, it felt like a typical high school visit, but when Father Alex, the chaplain, took us on a tour to see where the kids lived, we were confronted with extreme poverty. Homes were abandoned, there were bars on every window, weeds were overgrown, the sight of barbed wire was not infrequent and homeless people sat throughout the city. All the while, the kids were normal teenagers, albeit ones faced with more difficult circumstances.

Throughout the week, this new understanding worked deeper and deeper into the depths of our hearts. We also visited Fatima Grade School, EWTN and a meet-

ing of the leaders of the black Catholic community. Moreover, we visited the Civil Rights Museum, and as we walked around the outside, I was struck with the idea that all of the images I had seen of the civil rights movement took place on the exact ground I stood on. Sitting around the grounds were a number of homeless stuck in the slavery of poverty. As Christians, we cannot ignore this injustice. We must work so that all people have their personal dignity respected. But changes don’t happen overnight. In the meantime, life goes on. It all comes from a change in people, one heart at a time.

On the final night, the question was posed, “Did we accomplish what we came here to do?” As we sat there, it dawned on us that our mission trip wasn’t about us giving anything to our new friends. Birmingham wasn’t the mission ground. Our hearts were. Our hearts were open to the unity of humanity despite the difference of our life situations. Our group became united to each other and the people we met.

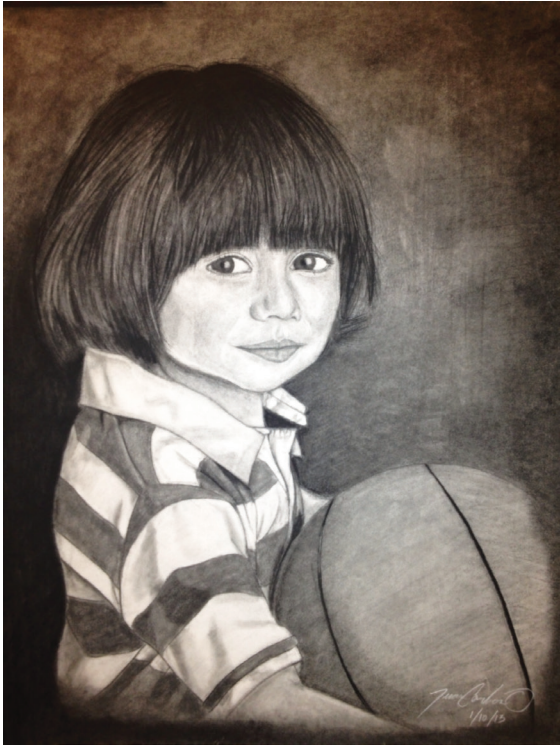
We saw the body of Christ. He still walks the earth today in His people, and the cries of Birmingham are the cries of Christ. He desires that all of His children are respected in their uniqueness and that the fears that keep us apart be wiped away. Only in removing the barriers that keep the “other” separated from us will the Lord’s dream spoken through Martin Luther King, Jr. come true. The Lord came so that *all* may have life and have it more abundantly. ■



Carlos Orozco is a first-year theologian studying for the Archdiocese of Seattle.



Jay Suero is a first-year theologian studying for the Archdiocese of Chicago.



Carlos Orozco is a first-year theologian studying for the Archdiocese of Seattle.



Michael Purszke is a first-year theologian studying for the Archdiocese of Chicago.

TWITTERPATED

BY DEACON DAN STEELE

The stardust holds a memory of you.
When the world was young.
Under the shadow of the oak, a spec, consumes me.
First hints of your smile lie;
a courtship seasoned by millennia.

The storm scattered many speckled haze.
One, frames the crowd.
Caught on a finger, rolls the other fingers,
to whisper secret conspiracy: don't miss!
Mr. Squirrel telling jokes in the bush.
Then off to the wind.

Mid-stride my strength brims to steady, your first steps
as you danced naked to discover the light
flying in father's arms.
When breach the day of golden love tears thin
of such a thing as scars
and pain of years.
Beds the fester hold you night
touching first and after
draws the finger to remember.

From here to glance
a tapestry frames your every blink.
Layers stretch to full embrace,
threads my deepest umm
to a place where tears and joy are one.
Nuzzles this respire
with tips of eyelash flutter,
gently kisses the butterfly light.

Impatience ran! Ticked by a touch.
To lie in the field, not far from the oak.
Counting down the beats, in vigil,
to warm your final breath that morning.
I unbutton myself, making room on my right.
And wreath the scheme to end.

Deacon Dan Steele is a fourth-year theologian studying for the Diocese of Yakima.

CORONATION

BY FRIAR THOMAS FETZ

From her gnarled spine wind
Arthritic arms splayed wide –
unpolished em'rald slivers encrusted
silver-side down, dull and dusted –
dwarfed by others' stately stances,
pristine eyes cast downward glances:
bodies straighter, smoother, higher
limber limbs with jewelry brighter.

Yet, her time bides, for fruit ripe
crushed cures wounds and appetites alike.
Proud pine, old oak, look down and see
the lowly olive crone crowned
Queen of Trees.

Friar Thomas Fetz, CFM is a second-year theologian.

BE MY ROSE AND MY THORN

BY CARLOS RIVERO

I close my eyes, and I see you in the distance.
I close my ears, and I hear you in the silence.
If one day you want to go, take me with you.
If you want to stay here, let me to stay close to you.
In the darkness, teach me to see you.
In the nothingness, teach me to feel you.
In the fight be my strength.

Be my rose and my thorn.

Be my happiness and my sadness.

Be my tear and my smile.

Be my richness and my poverty.

Be ice and fire.

Be part of me.

Burn me with your love.

Merge in you. I want to be one.

Be my rose and my thorn.

I want to see with your eyes.

I want to talk with your mouth.

I want to hear with your ears.

I want to smell the sense of life and death, like you.

I want to feel with your hands.

Be my all.

Let me be.

Be my rose and my thorn.


Carlos Rivero is a second-year pre-theologian studying for the Archdiocese of Chicago.

MORNING PRAYER OF MONKS

BY KEVIN EARLEYWINE

Silent shadows of dawn.
Silent save
Rush and rustle of robes
Darkened in dawn's deep hush.
A breath of light
And breaths of prayer
Kneeling, surrendering
Silent Serenity
In breaking light
Of new day
With faces turned
Watching and waiting
While darkness is waning
With faces gazing
On the Light of the World

Kevin Earleywine is a third-year theologian studying for the Archdiocese of Dubuque.



CPE UNDER THE NORTHERN LIGHTS

BY PRZEMYSŁAW TOMCZYK

Clinical Pastoral Education (CPE) is an outstanding experience in itself. Service to the sick, the dying and their families gave me a taste what it is like to bring God’s presence to the darkest moments of human life. So, the sheer experience of chaplaincy ministry was very rewarding. My CPE excitement was amplified because I experienced it at Providence Hospital in Anchorage, Alaska. So, before I say something about the hospital ministry, let me share some of my experience of “the frontier,” as Alaskans themselves call it.

First, I was surprised by the diversity of the Alaskans, specifically Anchorage’s population. My misconception was that the majority of the inhabitants would be white Anglos or Russians. I was wrong. The ethnic landscape of Anchorage is far richer. Anchorage has close to 100 registered languages. Amazing! In Anchorage, you find a large Hispanic community, numerous groups of Pacific nations, like Samoans, and a whole mixture of peoples from Korea, Japan and Russia. And don’t forget the native Athabaskan tribes.

It was quite an adventure to minister to these various peoples when they ended up in the hospital. How do you talk to a native who believes that spirits of his ancestors will take care of him? What do you say to a Samoan patient who doesn’t speak English? How do you minister to a Korean

family whose grandfather just passed, and they speak only Korean? These ministry challenges among diverse patients made me aware of the need of God across all nationalities and ethnicities.

I cherish the memories of long patient conversations. I remember a talk with a man who had traveled from Ketchikan in the southeast corner of the state. It required two plane flights to fly him to Providence, the biggest hospital in Alaska. He told me that he lives in an area where the next neighbor is 100 miles away. And he likes it that way. “You see, people from the “Outside” [what Alaskans call people from the rest of the United States] would go nuts with this solitude, but I love it,” he said. Anchorage is a city of 100 languages, but still some prefer the silence of the nature.

The reality of Alaska exceeds movies such

as “Into the Wild” a thousand times. Thanks to a good ministry schedule, every week I had two full days off. During these days, I tried to explore Alaska as much as possible. I managed to climb the Matanuska Glacier, located about 200 miles from Anchorage. The view from this mountain of ice is out of this world — it reminded me of the lunar landscape. I would not have been able to travel there by myself, but thanks to a Polish retired professor of chemistry at the University of Alaska, whom I met in the hospital, I made the trip. My friend was in good shape for a 70-year-old and since his friends were unable to enjoy hiking, I was his designated hiking companion. We managed to visit an old gold mine and see one of the most impressive glaciers in the southern part of Alaska.

This journey, however, was not only to places, but mostly to the people I met. And for these people — patients, doctors, chaplains and CPE classmates — I am grateful. ■

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PROSECUTOR TO SEMINARIAN

BY BEN THOMSEN

Upon entering my career as a lawyer, a felony prosecutor for the state of Georgia to be precise, I already had the thought that I was called to priesthood. One might find particular irony in a seminarian who was formally practicing law and exercising such a judgmental office. Indeed, I was told more than once that these two career paths seemed diametrically opposed!



So what lessons for seminarians might be learned from such a career, and how is the practice of law, particularly as a prosecutor, reconcilable with later seeking priesthood?

As a prosecutor, I tried eight cases and assisted in several others, while managing hundreds of cases that resulted in plea deals. The potential practical lessons for priesthood are the learning of various skills to include applying principles to individual facts, time management and, obviously, skills in oratory.

The lessons can also be spiritual. You learn a great deal about human nature seeing man in so fallen a state that it is necessary for the force of law to intervene. Unfortunately, not all cases are clearly the happy triumph of good over evil. With the help of law enforcement and juries with good common sense, I have had at least one trial that result-

ed in an unrepentant man receiving a life sentence, while the repentant man received far less (it is not always easy to bring that about; normally the repentant confessing man receives more because there is more evidence against him due to his confession).

Yet, I have handled tragic cases where young teenagers were sentenced to many years in confinement for a crime spree, although probably appropriately so. On the other hand, there were cases where I wondered if I came down too lightly or too quickly dismissed charges. The great number of cases on an attorney's docket demands finding the golden mean between working too much and too little. Making the right call in all these particular situations can be burdensome, and requires prayer and reflection — lest one grow too calloused, which ultimately leads down the path of laxity or severity.

Going from prosecutor to priest is perhaps a more harmonious transition than is readily apparent in our age. The work of a prosecutor is not something

that must find itself in opposition to the work of a priest, even though a priest obviously ought not be in a political position once ordained. Love is the “will of the good of another.” (CCC 1766) Love is constant in God, even if our good unfortunately necessitates purgatory or worse, and we are only loving when we will the good, even if unpleasant.

Therefore, if it is good of a person to pay his unaccounted temporal debts (what Saint Thomas Aquinas calls “retaliatory” or “restitutive”), that it is good to try and facilitate rehabilitation and that it is the good of the whole community to deter crime, then it seems it is fundamentally love to publicly bring these about when they come into the public's jurisdiction. The public duty of a prosecutor is to bring these goods in proper proportion, to society and the criminal, through conviction and punishment. Thus, just like being a priest is an expression of God's love, so, ironically, in the qualified realm of justice, being a lawyer can be a profession of love. ■

“... being a lawyer can be a profession of love.”



LETTER FROM THE NEW VICE PRESIDENT OF THE OFFICE OF INSTITUTIONAL ADVANCEMENT

BY RYAN BUTTS

Dear Friends:

What a gift you have given to the world! Your prayers and donations to Mundelein Seminary help us form the next generation of parish priests. But what is a parish priest? And what makes him unique? I'm sure that we all have our own stories to answer those questions. A parish priest is the one there for the community, for the lonely, for the lost. He is the guide, the shepherd who helps give us a perspective from the Gospels, and guides us into a deeper relationship with Christ. He works to inspire us, one person at a time. That can be a powerful thing.

The Development Department exists at Mundelein Seminary to tell everyone we can about the impact of a parish priest. My mentor and predecessor, Mark Teresi, left a tremendous legacy by building a community of supporters that is now more than 40,000 strong. I am grateful for his leadership and friendship, and I know that he will continue to do great things for our Church in his new mission.

I'm also grateful to Bishop Robert Barron, our former rector. It was a great honor to serve on his team here at Mundelein, and I know that the people of the Archdiocese of Los Angeles will benefit greatly from his leadership and vision, as will the millions of people who watch him online.

And now for today and the future of Mundelein:

Our new rector, Father John Kartje, has given us all a charge to continue the momentum of Mundelein. This fall, we have 224 seminarians, more than we've had in decades. Nearly 40 different regions from around the world send men to Mundelein to be formed and trained for parish priesthood. We seek to tell as many people as possible about the great things that are happening here. Our Formation Program is founded in a tradition with extraordinary students and dedicated faculty and staff. It is a special place with so many stories to tell. Stories from the seminarians themselves. Stories from our alumni who work in parishes all over the world. Stories of our supporters and what links them to the mission of Mundelein. Through the next year, we will endeavor to bring you as many stories as possible so

that you can see and hear how your support is making an impact.

Each day, I come to work thrilled that I get to talk to people about one of the most important missions on the planet: the men called to be parish priests. These men are dedicating their lives to serve the people as a disciple of Christ. We want our parish priest to be so many things: charismatic, passionate, imbued with integrity, humble, faithful, inspiring, persevering, positive, flexible and driven. And there are so many of our parish priests who are many, if not all, of those things.

I look forward to sharing more of their stories in the weeks and months to come. Be sure to visit us at usml.edu and sign up for our email newsletter or check us out on Facebook, Twitter or Instagram to stay connected.

Thank you again for your support and dedication to Mundelein Seminary. It is an exciting place at an exciting time.

Formed in tradition. Trained in compassion. Prepared to shepherd.

We are Mundelein. We form parish priests.

Sincerely,

A handwritten signature in blue ink that reads "Ryan K. Butts".

Ryan K. Butts
Vice President
Office of Institutional Advancement



Photo by Deacon Joe Cadena (4T, Diocese of Laredo)

DR. REINHARD HÜTTER: PALUCH LECTURER AND CONVERT AMONG CONVERTS

BY PATRICK GORMAN

My first impression of Dr. Reinhard Hütter occurred while listening to him discuss the link between Protestant theologian Karl Barth’s thought and the philosophy of Immanuel Kant. Sitting in the McEssy Center during a presentation on Pope Saint John Paul II’s encyclical *Fides et Ratio*, I felt like a fly on the wall listening to a conversation between great minds as Mundelein faculty shifted between English, German and Latin while discussing the relationship between faith and reason. Moments like these are part of the grace and privilege of being a seminarian at Mundelein.

Mundelein Seminary is honored to host Dr. Reinhard Hütter, a distinguished professor at the Duke Divinity School, as this year’s Paluch Lecturer. Born in Germany, Dr. Hütter grew up as a Lutheran among a majority Catholic population in the idyllic setting of the Archdiocese of Bamberg. He studied theology at the universities of Erlangen and Bonn, and while studying abroad at Duke met Nancy, his future wife. After finishing his Ph.D. in Germany, he returned to the U.S. to teach at a Lutheran seminary in Chicago, marry and start a family. In 1999, he joined the Duke Divinity School.

In 2004, a 10-year faith journey culminated in the reception of Dr. Hütter and his wife into the Catholic Church. “All paths lead

to the truth, and if the Catholic faith is the truth, you can really access it from any conceivable angle,” Dr. Hütter said. As a theologian, his own journey was characterized by exploring the Church’s teaching and experiencing its truth. Saints attract, and, in Dr. Hütter’s case, a series of perfectly timed encyclicals by Pope Saint John Paul II served as signposts on his journey to Catholicism. The

“We all are somehow converts, every Catholic is a convert; we shouldn’t forget that.”

encyclicals *The Splendor of Truth*, *The Gospel of Life* and *The Church of the Eucharist* spoke directly to him as a Lutheran moral theologian wrestling with questions of teaching authority, morality and the Eucharist.

On the Solemnity of the Ascension in the summer of 2004, he found himself in a Catholic church in Germany and had a dramatic experience of the life of the Church in the celebration of the Eucharist. At the culmination of his intellectual journey, this experience proved life-changing; by the end of the year, he was received into the Catholic Church. Reflecting on his conversion Dr. Hütter observed, “We all are somehow converts, every Catholic is a convert, we shouldn’t forget that.” Further, our conversion is not a one-time experience, but an ongoing one, as “what makes us active in the Catholic Church is the Holy Spirit converting us.”

Over the past decade, the Catholic Church has been the beneficiary of the fruits of Dr. Hütter’s conversion. A third order Dominican and prolific teacher and writer, he is the author of four books (and counting) and a long list of other publications. He is teaching the course *Faith and Reason* this semester and working on a new book. His Paluch lectures will focus on faith, conscience, private judgment and the development of doctrine, drawing upon the thought of Blessed John Henry Cardinal Newman and Saint Thomas Aquinas. ■

BY MATTHEW CLARKE



MASS OF THE HOLY SPIRIT

Archbishop of Chicago Blase J. Cupich presided at the Mass of the Holy Spirit in the Chapel of the Immaculate Conception on August 28, 2015, opening the academic year and receiving candidacy for 44 seminarians from 17 dioceses.



ORDER OF ACOLYTES

In the Chapel of the Immaculate Conception, Most Rev. Donald J. Hying, Bishop of Gary, Indiana, presided at the institution of 45 seminarians from 21 dioceses into the Order of Acolytes on October 28, 2015.

LETTER FROM POPE FRANCIS

In September, Pope Francis sent personal greetings to the evangelicals and Catholics meeting at the University of Saint Mary of the Lake for the third annual Evangelical-Catholic Conversation. Pope Francis wrote: “We know that the visible unity of the Church is the work and gift of the Holy Spirit, who will bring it about in His time. Meanwhile, any effort we make in favor of the unity of Christians is necessary and urgent.”

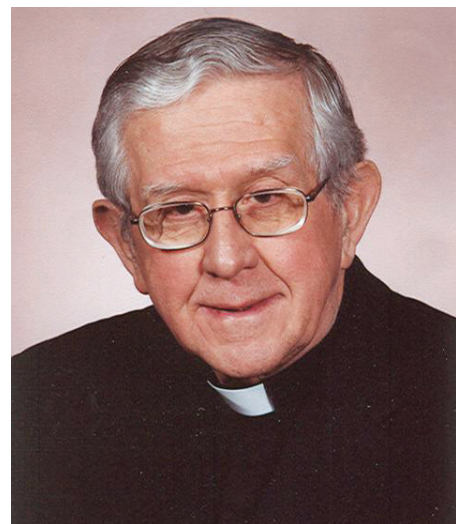
CENTER FOR SPEECH AND WRITING

At the start of the fall semester, the University of Saint Mary of the Lake/ Mundelein Seminary opened the Center for Speech and Writing. The center’s aim is to support and encourage fluency and expertise with the English language among seminarians and those pursuing graduate certificates or degrees. The center includes coursework, one-to-one tutoring, a writing center, and lector preparation.



NEW FACULTY MEMBER

This year, Father David Olson, J.D., S.T.D. from the Diocese of La Crosse, Wisconsin, joined the faculty as an Associate Dean of Formation and Assistant Professor in the Department of Dogmatic Theology and Pre-Theology.



RETURNING TO MUNDELEIN

Father Joseph Henchy, a Stigmatine and a former member of the Mundelein faculty, has returned to the seminary. A former professor in the Institute of Spirituality at the Pontifical University of Saint Thomas Aquinas in Rome, where he taught for 28 years, he has previously served as a spiritual director at the Pontifical North American College. He will serve as an Adjunct Spiritual Director.

SPORTS UPDATE

GOLF

In early October, the Mundelein golf team won the Mount Saint Mary's Seminary of the West Golf Outing.



BASEBALL

Under the direction of seminarian Dominic Couturier of Grand Rapids, Michigan, organized baseball returned to Mundelein Seminary. Spring competition with local teams is under consideration.



SOCCER AND VOLLEYBALL

In late October, the Mundelein Seminary soccer and volleyball teams took first place trophies at the Conception Seminary Thunder Cup.

INTERCONNECTIONS REVIVED

Second-year theologian Stephen Lilly, from the Archdiocese of Chicago, has revived Mundelein's *Interconnections* journal as an online magazine. The journal will showcase academic essays written by seminarians.



2015 REV. MSGR. JOHN F. CANARY THEOLOGICAL ENRICHMENT FUND GRANT

Father Ray Webb, Professor and Chairperson of the Department of Pastoral Theology and Canon Law, was the faculty recipient of the 2015 Rev. Msgr. John F. Canary Theological Enrichment Fund Grant. The prize's purpose is to offer support to faculty members and seminarians for conferences, research and/or other projects that advance the theological education at Mundelein Seminary. His research project investigates the relationship among religion, religious practice, interreligious attitudes, values and other variables in support for human rights.



Upcoming Events

JANUARY 22, 2016: TREASURES OF THE TRIDUUM: LITURGY AND DEVOTIONS, THE LITURGICAL INSTITUTE'S ANNUAL CONFERENCE

This conference is to prepare practically and spiritually for the celebration of the paschal mystery. Presenters Christopher Carstens and Father Douglas Martis will lead a journey of spiritual renewal and discovery of the rich tradition of the Church. For more information, visit liturgicalinstitute.org.

JANUARY 29-31: FATHER PAT O'MALLEY INVITATIONAL BASKETBALL TOURNAMENT

The Father Pat O'Malley Invitational Basketball Tournament will host close to a dozen seminary basketball squads from across the country.

MARCH 10, 2016: HILLENBRAND DISTINGUISHED LECTURE

The Hillenbrand Distinguished Lecture series will continue on March 10, 2016, with a presentation by Father Randy Stice, Director of the Office of Worship for the Diocese of Knoxville. The evening lecture will focus on the sacraments of healing. Father Stice, a graduate of the Liturgical Institute, recently published *Understanding the Sacraments of Healing: A Rite-Based Approach*. For more information, visit liturgicalinstitute.org.

APRIL 7-8, 2016: ALBERT CARDINAL MEYER LECTURE

Dr. William Lane Craig will offer the Albert Cardinal Meyer Lecture April 7-8. Dr. Craig is a Research Professor of Philosophy at Talbot School of Theology in La Mirada, California. He is known as a skillful communicator to both scholar and student alike. Author and editor of more than 30 books and 100 articles, Dr. Craig is an international lecturer and debater.

APRIL 13, 2016: CELEBRATION OF MUNDELEIN

The Celebration of Mundelein event will take place at the Chicago Sheraton Hotel and Towers Apr. 13, 2016. For more information, please contact Pam Devitt at **847.970.4830**.



PERUVIAN ENCOUNTER EXCITES ATTENDEES FOR FUTURE OF CHURCH AND COUNTRY

BY CRISTIAN GARCIA

Before the Synod on the Family convened its second session at the Vatican in October and even before Pope Francis' address to Congress in September, a smaller, though still notable, event took place here at the University of Saint Mary of the Lake. The second annual *Encounter for Peruvians in the Midwest* welcomed more than 400 emigrants, expatriates and friends of the South American country to the university on September 12.

The evening was organized by the Hispanic Ministry at Mundelein Seminary, directed by Father Elmer Romero. Many came from other states for the annual event to listen to prominent speakers, including the Consul General of Peru to the United States in San Francisco, Candy Chávez; IT professional Andrés L. Marroquín; and former Peruvian government minister, Dr. Gustavo Saberbein.

"The purpose of this event is twofold," Romero said. "Sure, we wanted to provide

“[We] aimed to provide an educational and cultural encounter for the community as a whole.”

the diaspora of Peruvians and friends with an enjoyable meal for conversation, but we also aimed to provide an educational and cultural encounter for the community as a whole. I think we managed to do that.”

Event speakers spoke on a wide array of topics, including the challenges for consulates around the United States to facilitate documentation petitions for Peruvians. But more emotive topics, like the value of perseverance amid difficult circumstances while growing up, were also discussed. Father Manuel Dorantes, a priest of the Archdiocese of Chicago who also serves as Pope Francis' Spanish-language translator and media liaison, was made an honorary member of the Hispanic Ministry Board after giving the night's last talk regarding Pope Francis.

"The Pope speaks of the true power:

service," Dorantes said. "He wants us to be about concrete service, concrete actions to the world. Because, theology has to be close to humankind."

Participants enjoyed their dinner and drinks as each speaker presented their remarks, and enjoyed traditional Peruvian dances in between the talks. The dances demonstrated the various folkloric traditions of the South American country.

Martin Renaldo Marulanda, a Colombia native who is a seminarian for the Archdiocese of Chicago and also serves as the Hispanic Choir Director for Mundelein Seminary, was highly impressed with the dancing styles of Peru. "Some dances that we saw tonight could have been easily confused for Brazilian samba or even Mexican folklore. But as I heard the names and paid attention to the different instruments being used, I realized the cultural richness that can be found within just one country. Some dances were unlike anything I had ever heard or seen before!"

But perhaps one final reason for hosting the event at the University of Saint Mary of the Lake was also to serve a very practical purpose. "I came last year," said Carmen Espinoza, "and it's a good opportunity to reunite with my sisters who live very far away."

Carmen and her sisters Eulalia and Cynthia all came from Peru well over a decade ago. Carmen and her sister Eulalia work at local sandwich restaurants and the Peruvian Encounter allowed them to enjoy an elegant dinner with talks and performances catering to a Peruvian audience. "The last time I went to Peru was about six years ago," Eulalia said. "It's very expensive. If only it were as close and as inexpensive as Mexico is." ■

2016 Hispanic Ministry Encounter

Mundelein's Hispanic Ministry is already solidifying plans for next year's event. All proceeds from the evening go toward paying for the event costs and for the activities of the seminary and its seminarians. For more information about next year's encounter, contact Father Elmer Romero, eromero@usml.edu.



Photo by Dan Williams

CHRIST IS ALWAYS WITH YOU

BY GIDEON BARR

In the history of philosophy, one of the most central problems, taken up again and again, is the problem of change. What does it mean for something to be one thing and then to be something else? How do we explain this? With all the change taking place around us, is there any fixed point from which we can orient ourselves? Philosophers and scientists have undertaken explanations of these questions in the most abstract forms, but the problem of change arises in our experience and refuses to be contained in the laboratory or within the philosopher's system. The problem of change is the problem of our lives.

From our own vantage point, it often seems that change is something that comes in waves — periods of intense or frequent change followed by periods of rest and continuity. If this description has any purchase on the reality of change, then it is certain that I have been thoroughly washed by this latest wave. In the past few months, both my rector, now Bishop Robert Barron, and my local bishop, Bishop James Johnston,

were given new assignments and have made rather quick exits from my life. Bishop Barron was a catalyst in my conversion to Catholicism and invited me to come to seminary at Mundelein. Bishop Johnston was my shepherd and helped me to answer the call to discern priesthood. What may seem like too many changes in the institutional Church are, for my part, disorienting shifts in the landscape by which I secured

☞☞ The only solution that can sustain us, the only Christ who can console us, is one who never leaves us."

the bearing for my vocation.

As this most recent wave dissipates and recedes back into the ocean of experience, and my daily life returns to a new ordinary, I take my place in a long line of confused young men in the history of God's providence who ask themselves the question, "What does this mean in light of what I know about God?" As the question itself discloses, somehow God is the reference point by which we make sense of change — but how?

The morning that the news about my own bishop was announced, I remember thinking to myself, "My journey is with Christ" and that "men [however important] will always come and go." Why is it that Christ provides a satisfactory answer to the problem of change? How does He address the desire for certainty and security in my heart?

One answer often offered in times of difficult change is that Christ doesn't change and therefore we can focus on Him to "ride out" hard times. A second answer is that all of the change of our lives will amount to a synthesis of which Christ is the author and in which we can hope. These answers, while containing some aspect of the truth of our situation, do not fully correspond to the reality of our present need. Christ is not merely a transcendent point on which I fix my gaze to ignore the changes of this world, nor is Christ simply the author of some future development in which I can hope for resolution. Though these answers may touch aspects of our problem, I think the most important and satisfying answer is also the most simple: You are not alone. Christ is with you.

The only solution that can sustain us, the only Christ who can console us, is one who never leaves us. Christ is the same "yesterday, today and forever." Christ is the "first and the last." But, most of all, Christ is "with you always." ■

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70	5.1%
75	5.8%
80	6.8%
85	7.8%
90+	9.0%



MUNDELEIN SEMINARY

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