

THE BRIDGE



SACERDOS
DIACONVS

AGOLYTHVS
EXORCISTA
LECTOR
US FLARIVS

STEPS
TO THE

PRIESTHOOD

BRIDGE

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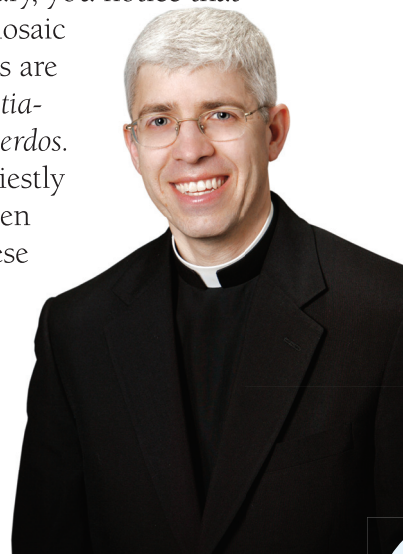
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When you approach the sanctuary of the Chapel of the Immaculate Conception at the University of St. Mary of the Lake/Mundelein Seminary, you notice that inserted in gold mosaic in the marble steps are the Latin words *ostiarus, lector, exorcista, acolythus, subdiaconus, diaconus and sacerdos*. These steps represented a movement toward the goal of priestly ordination by which a seminarian advanced during his seven years at the major seminary. The English equivalents of these words are porter, lector, exorcist, acolyte, subdeacon, deacon and priest. Since the Second Vatican Council, some of these minor orders have been suppressed (porter, exorcist, and sub-deacon) and others are known now as ministries (lector and acolyte). Regardless of the name or the order in which a seminarian passes through these “steps”, one thing remains certain: formation for priesthood.



It was the Council of Trent (1545-65) that called for the establishment of seminaries as a way of preparing men for priesthood. Wisely, the church has followed this advice and, over the years, seminaries have adopted the program of priestly formation to meet the needs of each generation of Catholics. It is a slow process by which a man grows in personal knowledge of Jesus Christ through contact with the Scriptures and participation in the sacraments, especially the Eucharist. He develops pastoral skills, learns how to proclaim the word of God and celebrate the sacraments with and for the people of God.

This issue of the *Bridge* explores some of the “steps” required of a seminarian as he approaches ordination into the priesthood of Christ. The issue begins with an article by Father James McIlhone, who studies the scriptural basis for the sacrament of holy orders. The early Christian community borrowed words and concepts from its Jewish roots and the Greek and Roman culture of the first century in order to define its ministers, who continued the work of the Lord Jesus, the ultimate and perfect priest of the new covenant.

Next, Sister Linda Sevcik outlines the pastoral formation of the seminarian during his years at Mundelein Seminary. During the school year, there are opportunities to work with the elderly, troubled youth and the sick. Other experiences include different ministries in the parish, hospital work and service projects on the Mexican border or Appalachia.

Central to the mission of the priest is the preach-

ing of the Word of God. Father Richard Wojcik reflects on the ministry of being a lector within the Christian assembly and the formation within the seminary for such a task. Effective proclamation of the word of God requires both passion for the good news and learned skills.

The pastoral work of the priest is not limited to social services, but also finds expression in his celebration of the sacraments. Father Douglas Martis examines the meaning of “pastoral” from a liturgical perspective. The seminarians at Mundelein Seminary are encouraged to see unity in their prayer, pastoral ministry and sacramental celebrations.

Finally, formation for the priesthood does not cease upon ordination; ongoing formation must always be a part of the life of the priest. As Father Martin Zielinski demonstrates in his article, integration of priestly identity, ministry and mission is a recurring task to insure the foundations received in seminary formation remain firm and that growth continues throughout the life of a priest.

The Gospels clearly demonstrate that Jesus used his time with his apostles and disciples as a way of forming them for their future mission. Neither an apostle nor a priest of the 21st century begins this task without the proper formation. I hope you enjoy walking with our seminarians through some of their “steps” of formation for priesthood.

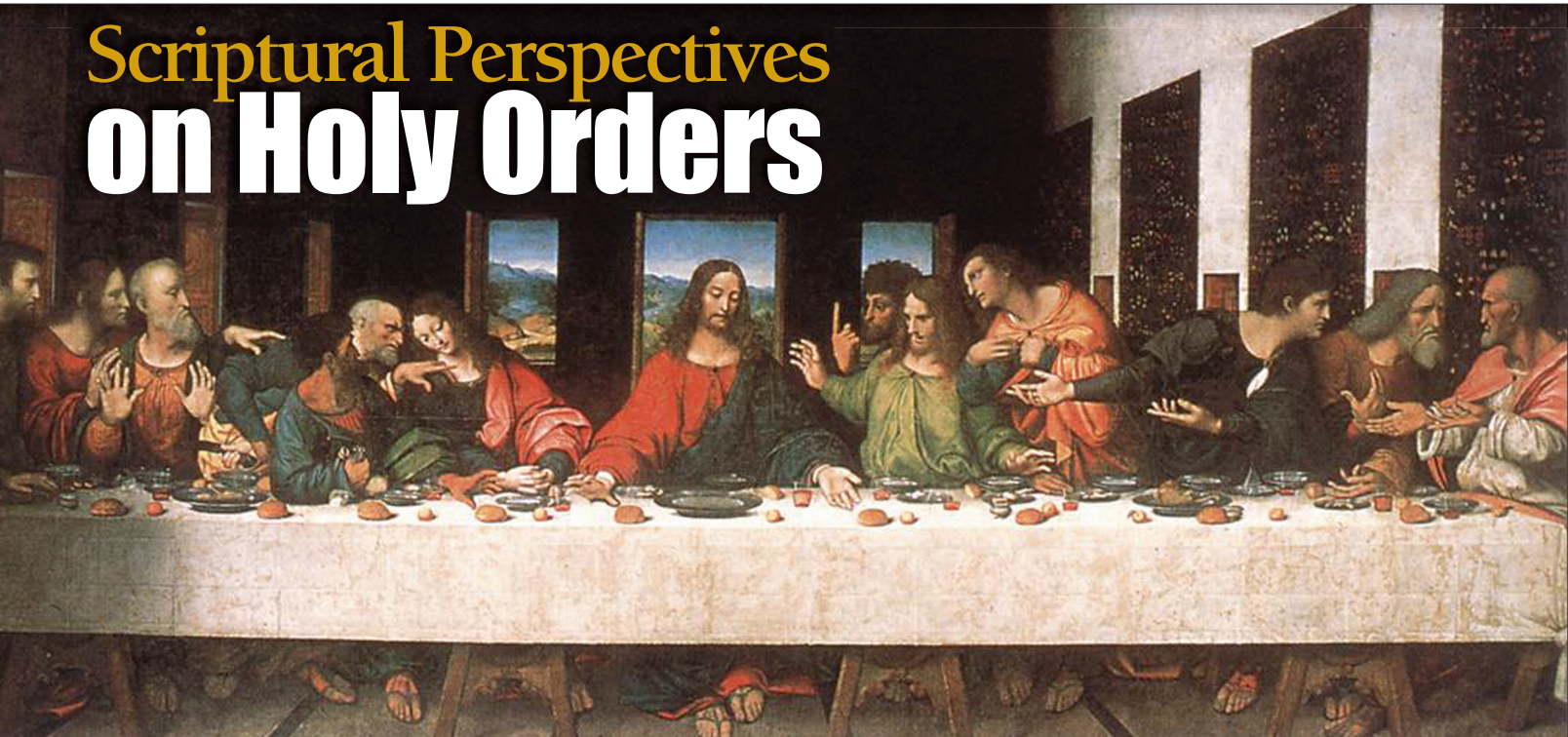
— Very Rev. Dennis Lyle, S.T.D is rector/president of the University of St. Mary of the Lake/Mundelein Seminary.



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Scriptural Perspectives on Holy Orders



There has been much debate among scholars concerning the scriptural basis for the sacrament of holy orders. In the New Testament, the offices of bishop, presbyter and deacon emerge. Raymond Brown, in his work, *Priest and Bishop*, notes that the title “priest” is not used of any Christian; it is used for Jewish priests and pagan priests (pg. 5, 13). The “priest” of the New Testament is Jesus, and his priesthood is to be understood against the background of the temple priesthood of the Old Testament.

In the *Letter to the Hebrews*, Jesus is presented as a priest superior to the Levitical priests of the Old Testament. Building particularly upon the ritual of the day of atonement, the author of *Hebrews* notes that where the high priest had to enter the sanctuary year after year to offer sacrifice, Jesus, on the cross, has offered the perfect, once-and-for-all sacrifice to the Father. (Heb 9:6-14) Further, *Hebrews* notes that the priest “is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.” (Heb 5:1) He is a mediator between God and God’s people. That mediatory role was carried out par excellence in Jesus Christ, who was God made human, and thus *Hebrews* presents him as the ultimate and perfect priest.

Brown notes that it is this once-and-for-all atmosphere that

accounts for the fact that there are no other Christian “priests” in the New Testament. (Brown, 13) We can see from the New Testament, especially *Hebrews*, the parable of the vineyard (Mark 12:1-12 and par.), and the replacement theology of the *Gospel of John* that the early Christian community saw itself as constituting a new Israel quite distinct from Judaism; becoming in its own right the covenanted people of God. The Christian community chose “titles” from its environment for its officials.

To express its split with Judaism, the early Christian community did not choose to give the title “priest” to its ministers, but it did choose titles that are derived from offices of the Jewish synagogue (disciple, apostle, presbyter), and titles that come from the Hellenistic pagan world (bishop [*episkopos*] and deacon).

The rabbis gathered students around them who would learn the traditions of the elders and ultimately go on to become rabbis themselves. So also did Jesus appoint 12 to “be with him and to be sent out to preach.” (Mark 3:14) They remained

At the end of Jesus’ public ministry, on the night before he died, the synoptic gospels narrate the institution of the Eucharist. At the end of the institution narrative, Jesus gives his disciples the command, “Do this in remembrance of me.” This, in the synoptic tradition, is seen as the beginning of what would ultimately become the sacrament of holy orders.

with him during his public ministry and learned from him; hence the term disciple (from the Latin *disco*, learn). And ultimately they were sent out by him on mission; hence the term apostle (from the Greek *apostello*, send). The rabbis also had an institution for agency known as the *shaliach*, in which a rabbi or a landowner would commission another to serve in his place on business dealings. Hence there were apostles.

At the end of Jesus' public ministry, on the night before he died, the synoptic gospels narrate the institution of the Eucharist. At the end of the institution narrative, Jesus gives his disciples the command, "Do this in remembrance of me." This, in the synoptic tradition, is seen as the beginning of what would ultimately become the sacrament of holy orders. The disciples are commanded to do what Jesus has done (and will complete on the next day). Jesus thus passes his priesthood on to them. In the Johannine tradition, we see this transfer take place on the night of the Resurrection. Jesus appears to the assembled disciples and sends them forth, "As the Father has sent me, so also do I send you." (John 20:21) The mission that was Jesus' now becomes the mission of the apostles.

As the early church developed after the ascension, the apostles fulfilled the mission that Jesus gave to them. They traveled out from Jerusalem – evangelizing the regions of Judea, Samaria, Galilee and beyond. The apostle evangelist would bring the good news to a region, and then move on to proclaim the good news elsewhere. To preserve the fledgling churches that the apostle evangelists established, there emerged another office in the early church, the presbyter-bishop. The office of presbyter is based on the Jewish synagogue's *gerousia* (or council of elders). The title "bishop" (*episkopos*) is drawn from the secular world, where it referred to one who was responsible for the financial affairs of a cultic organization as an overseer. (Brown, Priest, pg. 37 n23) The presbyter-bishop remained in the community and was responsible for the ongoing care of the community. The qualifications for this office are listed in the pastoral epistles where the presbyter-bishop is one who is charged with "giving instruction in sound doctrine, and also

confuting those who would contradict it." (Titus 1:9) He must be kindly to all, an apt teacher, and forbearing. He cannot be quarrelsome. (2 Tim 2:24)

To express its split with Judaism, the early Christian community did not choose to give the title, "priest" to its ministers but it did choose titles that are derived from offices of the Jewish synagogue (disciple, apostle, presbyter), and titles that come from the Hellenistic pagan world (bishop [episkopos] and deacon).

The communities at that time were relatively small; so the bishop would be familiar with the members and the presbyters would assist him in his ministry. However, as dioceses emerged, the bishop became more remote from the people, and many of his duties fell to the presbyters.

The final office of holy orders that we see in the New Testament is that of deacon. The office appears early in *Acts*. (*Acts* 6:1-6) The deacons are constituted as a group of seven who assist the apostles in ministry to the Greek-speaking community in Jerusalem. In the pastoral epistles, deacons are to be "serious, not double-tongued, nor addicted to much wine, not greedy for gain, holding the mystery of faith with a clear conscience." (1 Tim 3:8-9) By the turn of the century, in Ignatius' writings, the deacon is seen acting in accord with the bishop and presbyters, "While your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ ..." (Ignatius, *Magnesians*, 6:36)

Thus by the beginning of the second century, there is a clear delineation of offices in the early church: bishop, priest and deacon. These offices, we have seen, all have their roots in the New Testament communities, and some go back to the Jewish tradition of the Old Testament. All, however, are rooted in the ministry and priesthood of Christ who entrusted his followers with the same mission he had received from the Father. Thus priests are called to be imitators of Christ who calls them to priesthood: a life of service, caring for the flock and proclaiming the good news of Jesus until he comes in glory.

– Father James McIlhorne is the associate academic dean, and chairman of the Department of Biblical Exegesis and Proclamation.

Finally, he cannot be a lover of money, and must know how to manage his own household, for if he cannot do that, how can he be put in charge of the management of the church? (1 Tim 3:3-4)

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From the writings of Ignatius of Antioch we see that the bishop emerges as the head of a college of presbyters, and thus the mono-episcopate is born. The communities at that time were relatively small and so the bishop would be familiar with the members and the presbyters would assist him in his ministry.

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In John Paul II's *Apostolic Exhortation on Priesthood, Pastores Dabo Vobis*, he states: "And so pastoral formation certainly cannot be reduced to a mere apprenticeship, aiming to make the candidate familiar with some pastoral techniques. The seminary which educates must seek really and truly to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work." (#58)

This statement sets a high standard for pastoral formation of those aspiring to be priests. It challenges the seminary to examine its overall vision, and to design a program of service that seeks deep conversion in those participating in it. Furthermore, it demands that pastoral ministry be informed by faith considerations and theological reflection. Mundelein Seminary aims to achieve these ideals by a field education program that includes the following components:

In pre-theology, seminarians are plunged into direct service with those in need. Weekly, they serve in nursing homes, jail, a juvenile detention center or other places of social service. They are guided by competent supervisors, including both women and men.

During first-year theology, the focus shifts to the parish. Seminarians minister in the same parish throughout the academic year. They may be involved in religious education of children or adults, RCIA programs, youth ministry or parish-based social service outreach. A supervisor at the parish provides mentoring.

Second-year students spend at least three months in a carefully selected parish in their home dioceses during the spring quarter of the academic year. Preparation includes three courses focused on theological reflection to train them to integrate their theology with ministerial situations in which they will become involved. During this internship, they

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Third-year students are asked to consider their pastoral formation thus far and to choose an area of training in which they are especially interested or for which they perceive a particular need. They may choose to participate in ecumenical and interreligious experiences, to offer prayer services at the local juvenile detention center, to travel to Appalachia or the U.S.-Mexican border for an intensive week of learning and service, to spend time in a rural parish and complete a project that will serve them in future rural ministry, or to design a field education experience in dialogue with the director of field education at the seminary. For example, students have served as

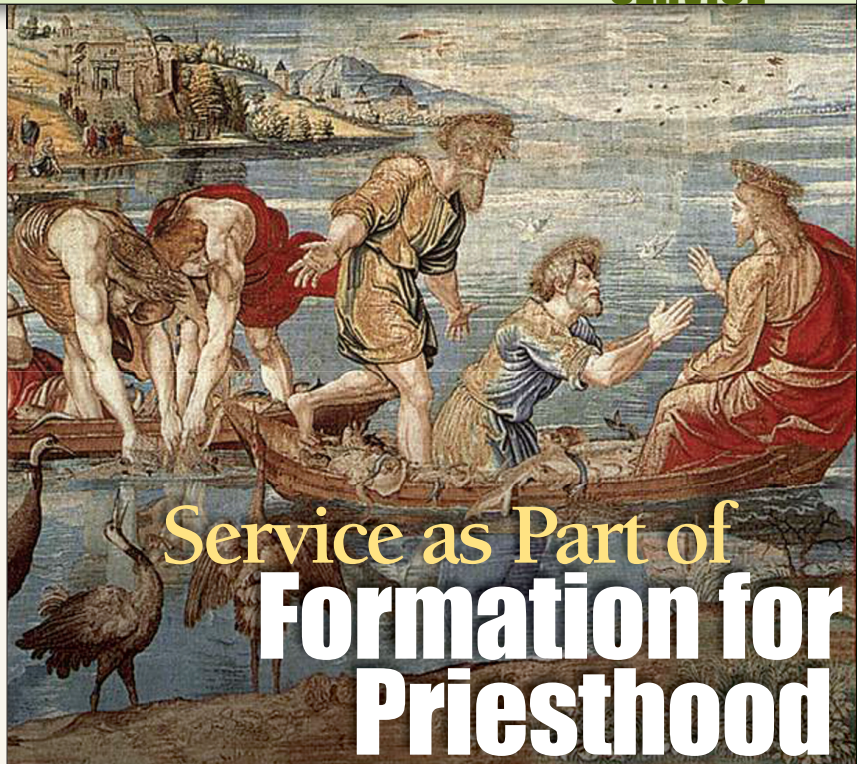
local fire house chaplains, participated in pro-life ministry, or studied sign language during this year. **During the summer following third year**, students spend 10-12 weeks in a hospital for clinical pastoral education. They minister as chaplains under close supervision. They learn a great deal about skills in ministry and about themselves as ministers.

In fourth year, after seminarians are ordained deacons, they serve in a parish in this capacity.

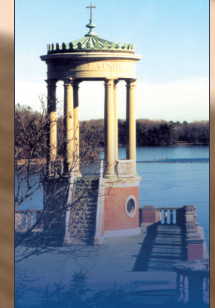
Throughout their time at Mundelein, students volunteer their services in many other ways, in P.A.D.S. shelters, parishes, etc.

In these ways, Mundelein Seminary aims to "teach the future priest to live out as a 'service' his own mission of 'authority' in the community, setting aside all attitudes of superiority or of exercising a power if it is not simply that which is justified by pastoral charity." (*Pastores Dabo Vobis*, #58)

— Sr. Linda Sevcik, SM, is the director of Field Education, an associate professor of Pastoral Life, and an Associate Dean of Formation for the University.



Service as Part of Formation for Priesthood



L

en Master Seung Sahn said: “If in this lifetime/You do not open your mind/ You cannot digest/Even one drop of water.”

Serving as a lector is a significant initiation of a seminarian into a public, priestly kind of ministry. The lector assists the priest as a public minister of the Word. As a minister, he must answer an essential question that Professor Bernard Lonergan suggests each minister must address before they attempt any ministry: “What do you do for people that they cannot do for themselves?”

What’s the issue? Everyone in the congregation is literate. Why should the Scripture be read to or at them?

There are four main services the lector provides to a congregation:

- 1 Preparation:** i.e. study, research and prayer over the text;
- 2 Identifying and highlighting** textual references to the Eucharist;
- 3 Celebration** of or reverence/honor for the word of God;
- 4 Modeling** for the congregation the appropriate personal response.

It’s obvious that the personality and communication skills of the lector are critical to proclaiming the Scriptures. In fact, the congregation’s first reaction to the reading is a mental or spoken evaluation of the lector’s proclamation. Reading is not a formal, dispassionate voicing of a prescribed text to prove that the lector is literate. It is a ritual celebration of the revealed Word of God. It is the lector’s duty to get the congregation engaged in taking in God’s word. The listener is to become focused like a deer that freezes its gaze in a car’s

The listener perceives 55 percent of the meaning of the spoken message through gestures and facial expressions; 38 percent is interpreted through tone of voice, speech rate, rhythm, and emphasis; and words transmit approximately 7 percent of the message.

Giving Voice to the Word

headlights. Listening is a personal investment quite distinct from just hearing.

If the lector has ministered properly, there has been a kind of “silent dialogue” between him and the congregation. Such a dialogue is more than the people judging that the reader’s voice was pitched too low, or he read too quickly, or his foreign accent was too pronounced or he couldn’t be heard beyond the third pew. In a competent proclamation, the voice would fill the room as if the walls were the lector’s skin; the pitch of the voice would be alive in the middle of his range; the voice would sound natural rather than electronic; and there would be a measured, mature speed that everyone could follow. The congregation would feel engaged in a true communication, remembering the message more than the messenger.

To achieve this goal means that the text should be proclaimed dramatically and with feeling, especially joy. Remember? It’s good news! We seldom come by such dramatic public skills naturally. People are self-conscious about doing anything publicly. Proclamation competence are a learned skill.

“Reading is not a formal, dispassionate voicing of a prescribed text to prove that the lector is literate. It is a ritual celebration of the revealed Word of God.”

What further challenges lectors is the data concerning perception of meaning in communication. Just about every study comes up with the

It is impossible to teach yourself the skill of public proclamation. Students have to have their feelings stretched into disciplined new areas of communication. It was Will Rogers who said, "Why go out on a limb? That's where the fruit is."

same conclusion. The listener perceives 55 percent of the meaning of the spoken message through gestures and

facial expressions; 38 percent is interpreted through tone of voice, speech rate, rhythm, and emphasis; and words transmit approximately 7 percent of the message. So, any program which assigns people to the ministry of lector without formal training is doomed to generate hollow experiences of the Word of God timed by a stopwatch. It is impossible to teach yourself the skill of public procla-

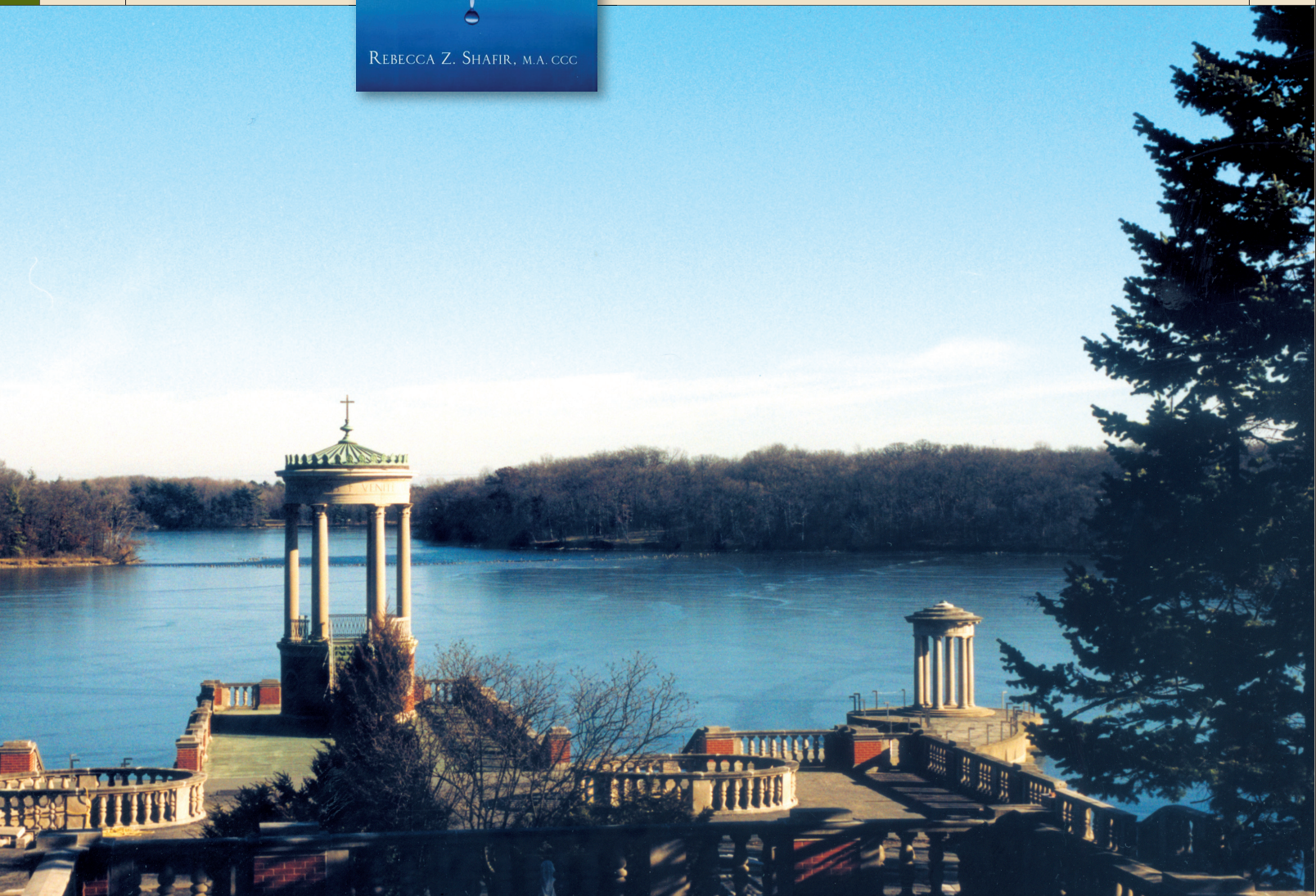
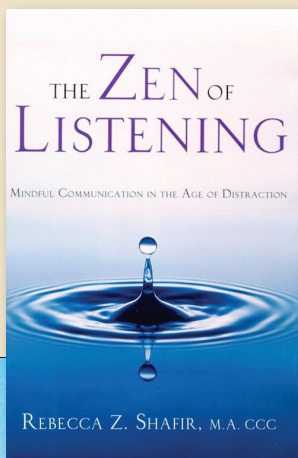
mation. Students have to have their feelings stretched into disciplined new areas of communication. It was Will Rogers who said; "Why go out on a limb? That's where the fruit is." The payback is that becoming competent lectors prepares seminarians for other

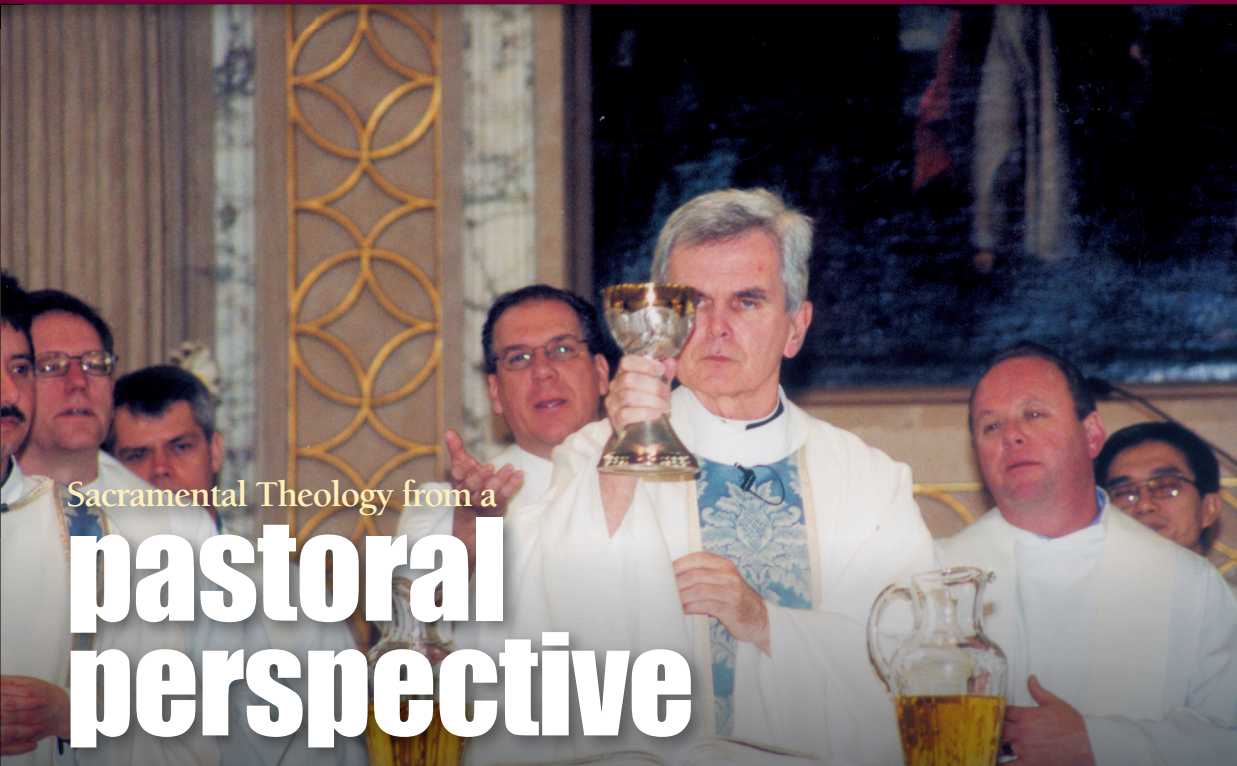
courses in celebrating the Mass. But, most importantly, parishioners are gratified when they dramatically experience the Word of God proclaimed affectionately and intelligently in their midst.

The seminary provides courses to assist our students develop skills in reading Scripture, preaching and singing priestly chants. Whatever skills our students have acquired is a tribute to the responsible use they have made of those resources.

▶ A supplementary book I would recommend is *The Zen of Listening: Mindful Communication In The Age of Distraction*, Rebecca Z. Shafir, Quest Books.

– Father Richard Wojcik is professor emeritus in the Department of Worship.





Sacramental Theology from a

pastoral perspective

pắs' tər əl
pă stōr'əl
pă stōr'əl

Is not “pastoral” a strange word? This adjective, formed from the noun “pastor,” is frequently coupled in the religious realm with words like “theology” and “liturgy” and “practice.” No one quite knows how this word is to be pronounced. Like the word “contrite,” it produces effects akin to nails scraped across a blackboard each time the accent is placed on the “wrong” syllable. The *Oxford English Dictionary* itself endorses six different pronunciations. None can agree on how to say this word. Even in the visual reading of it, the sounds collide: is it PAST-o-ral or pas-TOR-al?

The lack of consensus on its pronunciation is symbolic of the term’s ambiguous meaning. Some use it to describe decisions that reject the church’s norms: thus it is “pastoral” to skip the *Gloria* and *Creed* on Sundays because the Mass is already too long; these prayers are too burdensome for the assembly. Others describe as “pastoral” those priests who are friendly and personable.

Yet, none of these really gets at the essence of what it means to be pastoral. An insight from the cradle of the 20th century liturgical

movement might be helpful here. In French, one does not say “pastoral liturgy,” but rather “*pastorale liturgique*.” On the surface this might seem like a meaningless distinction. However, examined more closely we discover that, while in English, pastoral is an adjective, the French phrase highlights it as a noun. In other words, it is not a question of what kind of liturgy one has, but rather the liturgical dimension of the pastor’s office. The pastoral responsibility of the priest, far beyond his manner of approaching delicate questions, is bound intimately with the church’s liturgy. “*Pastorale liturgique*” suggests, then, that the minister is deeply immersed in this liturgical way of living. From this perspective, the words of the late Holy Father,

John Paul II, ring true:

“Prayer for the needs of the church and the individual faithful is so important that serious thought should be given to reorganizing priestly and parish life to ensure that priests have time to devote to this essential task, individually

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and in common. Liturgical and personal prayer, not the tasks of management, must define the rhythms of a priest's life, even in the busiest of parishes."

Not a few feathers were ruffled in 1988, when John Paul II announced that the liturgical reform was largely complete. He added, however, that liturgical renewal must continue:

"... the pastoral promotion of the liturgy constitutes a permanent commitment to draw ever more abundantly from the riches of the liturgy that vital force which spreads from Christ to the members of his Body which is the Church."

While most people colloquially equate liturgical reform with liturgical renewal, the church considers reform to be the official process for revising liturgical books; it is the primarily external or visible renovation of the liturgical rites. Renewal, on the other hand, requires a constant, deepening, internal effort. Herein lies the pastoral challenge for liturgy.

But in order that the liturgy may possess its full effectiveness, it is necessary that the faithful come to it with proper dispositions that their minds be attuned to their voices, and that they cooperate with divine grace – lest they receive it in vain.

Pastors must therefore realize that when the liturgy is celebrated, something more is required than the mere observance of the laws governing valid and lawful celebration. It is also their duty to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects. (SC 11)

The task for true shepherds is that, like the Good Shepherd, they be able to manifest the beauty and richness of the truth while at the same time providing direction for navigating the

ambiguity of a shifting world.

How can this be done?

Again we look to the brilliant insight of the pioneers of the liturgical movement. The *Ressourcement* showed that the church's theology is contained in her rites.

As the French Dominican M.-D. Chenu insisted in his book on theology as science in the 13th

century, sources for the great theologians like Thomas Aquinas were threefold: Scripture, tradition and the liturgy. This is the same deep well from which we continue to draw inspiration. The church prays as she believes: the *lex orandi* and *lex credendi* are woven together.

No one would deny that the unity of the church's belief and prayer are manifest in the magnificent *Mystagogical Catecheses* of Cyril of Jerusalem and in the homilies of the pastor-theologian

"... the pastoral promotion of the liturgy constitutes a permanent commitment to draw ever more abundantly from the riches of the liturgy that vital force which spreads from Christ to the members of his body which is the church."

– Pope John Paul II

John Chrysostom. None reject the deep pastoral concern of St Augustine, or of Gregory the Great. And it might even surprise some that St. Thomas' most inspiring contribution is in some ways not his *Summa*, but rather the hymnody he left behind as a source of his profound understanding of the mystery of God. These pastors and scholars understood

that one cannot be genuinely pastoral without also being theologically grounded. They taught us and showed us that all theology is inherently pastoral, because it seeks to serve the edification of the flock of Christ and open for them the treasury of grace.

A strange word, pastoral.

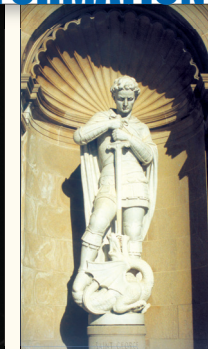
But when we move it from the realm of adjective to that of noun, it takes on renewed meaning, worthy of the example of the *pastor bonum*. When we make the shift from "pastoral" as description to the notion of it as a person imbued with the sense of the paschal mystery and its liturgical expression in all the aspects of a pastor's life, the deep connection between theory and praxis, between what the church believes and how she prays becomes clear. Far from unravelling the fabric of the pastoral and the theological, genuine sacramental theology shows them inseparable.

– Father Douglas Martis is the director of the Liturgical Institute, chairperson of the Department of Worship and assistant professor in the Department of Systematic Theology.



Ongoing formation:

“Always...a part of priest's life”



“

a priest needs to have a clear understanding about their priestly identity as a human being – social, cultural, sexual, psychological, and physical; as a disciple

of Christ

committed to a transform-

ing relationship with Jesus through growth in faith, hope, and love; and as a member of a presbyterate in communion with the bishop so that this relationship is a sign of a radical communitarian form of life.

”

After four or five years of seminary formation and looking forward to his ordination as a priest, one of the last things that a student in his final year of seminary formation wants to hear about is ongoing formation. The anticipation of serving in a parish, the natural excitement of fulfilling a life-long dream, and plans for first-Mass celebrations occupy his attention. Yet, in his apostolic exhortation, *Pastores Dabo Vobis*, Pope John Paul II wrote, “Permanent or ongoing formation, precisely because it is ‘permanent,’ should always be a part of a priest’s life. In every phase and condition of his life, at every level of responsibility he has in the church, he is undergoing formation.” (#76)

In other words, the introduction to a seminary formation program experienced by a student during his years of training should serve the purpose of developing the habit of ongoing formation in his life as a priest.

At the start of the new millennium, the American bishops approved *The Basic Plan for the Ongoing Formation of Priests*, also approved by Rome the following year. It lays out the essential characteristics and elements of ongoing formation in general and offers specific goals for a priest at different stages of his life. This article will summarize the key points from the

The success of ongoing formation depends upon the ability of a priest to integrate his priestly identity with the mission of the Church and in communion with Christ. The Basic Plan identifies three areas where this integration needs to take place: personal, ecclesial, and social.

first part of *The Basic Plan* and indicate the minimum expectations for priests in this area. Since ongoing

formation is a permanent part of a priest’s life, a newly ordained priest makes a transition in his life of formation from a program under the guidance of the seminary to being a member of a presbyterate whose

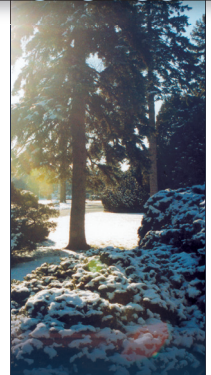
formation is under the guidance of the bishop.

The success of ongoing formation depends upon the ability of a priest to integrate his priestly identity with the mission of the church and in communion with Christ. *The Basic Plan* identifies three areas where this integration needs to take place: personal, ecclesial and social. Although personal integration is to be the responsibility of each individual priest, in the ecclesial and social areas, the priest needs to remember that he serves in the context of the church and a community of faith. For this to succeed, a priest needs to have a clear understanding about his priestly identity as a human being – social, cultural, sexual, psychological, and physical; as a disciple of Christ committed to a transforming relationship with Jesus through growth in faith, hope, and love; and as a member of a presbyterate in communion with the bishop, so that this relationship is a sign of a radical communitarian form of life.

Since priestly identity cannot be separated from priestly ministry or mission, *The Basic Plan* gives an overview of this ministry and mission. For a priest, the ministry of the Word – with its kerygmatic, homiletic, moral, and prophetic dimensions – remains at the core of this ministry. In addition, the ministry of the sacraments in their celebration and helping







people to live them is another part of his ministry. Being a shepherd to the community – faith in helping them with their faith formation and growth in the faith, guiding them in discerning how God is calling them to respond to various pastoral needs – is the third part of the ministry of the Word. The idea of priestly mission can be simply stated as service to the church. *The Basic Plan* develops the idea of service to include participating in the mystery of the church, being part of the communion of the church and extending the mission of the church. This means that a priest needs to understand the role of the church in God's design for humanity. He needs to promote the church as a sign of peace and a means of reconciliation for the world. He needs to bring the message of Christ to the world.

After this overview of priestly identity, ministry and mission, *The Basic Plan* moves to an analysis of the environment for the ongoing formation for priests in the 21st century. Among the elements affecting this ongoing formation are: divisions within presbyterates, the diminishing number of priests, the lack of understanding in American culture of celibacy, the multicultural and international composition of the Catholic Church in the United States, the fluidity and



polarization of the post-Vatican II church, and the relationship between lay ministers and the ordained. All of these factors have an impact on the ministry and mission of the priest. These factors highlight some of the areas where a priest might need further ongoing formation.

With this explanation of what could be termed the theoretical and practical aspects of priesthood, *The Basic Plan* then addresses the programs, resources and practices that foster ongoing formation. It uses a familiar seminary template – human, intellectual, pastoral, and spiritual formation which are the four pillars of seminary formation – to explain the pro-

gram of ongoing formation. In the area of human formation, a priest needs to be able to use his humanity as a bridge for communicating Jesus to people. Skills in listening and speaking, integration of one's sexuality, knowledge of current events, and appreciation for arts and culture are all identified as human means in helping with this communication. In the area of intellectual formation, the plan offers as a model the fathers of the church, who were both pastors and theologians. However, contemporary issues in the fields of medical ethics, social justice, ecumenism and inter-faith dialogues need to receive special attention. For pastoral formation, *The Basic Plan* names perennial skills and competencies needed by a priest. Among these skills are preaching, celebrating and presiding, leading prayer, spiritual direction and pastoral counseling, catechesis of adults and children, and leadership and management skills. Spiritual formation should be seen as

In the area of human formation, a priest needs to be able to use his human-

ity as a bridge for communicating Jesus to people. Skills in listening and speaking, integration of one's sexuality, knowledge of current events, and appreciation for arts and culture are all identified as human means in helping with this communication.

becoming “more transparent sacramental signs of him in whose persons and name they act” (*The Basic Plan*, p. 30). This happens through ongoing formation in discipleship, pastoral charity, celibacy, and obedience. The goal is that the virtues of self-denial, self-

discipline and detachment become the hallmarks of discipleship. The goal of pastoral charity is to unify and integrate pastoral love. The goal of celibacy is to move from a program for celibacy to a life in celibacy. The goal of obedience is to understand this virtue as

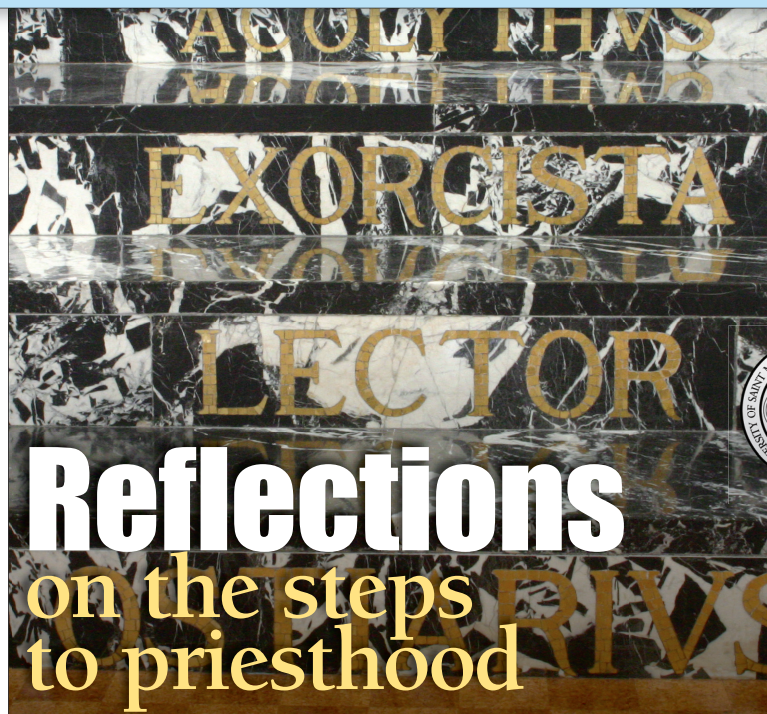
cooperation with the ministry of the bishop.

At this point of this article, one may ask: What are the minimal expectations for a priest in this area of ongoing formation? *The Basic Plan* puts this into concrete form. A priest should do 52 contact hours of education per year. He should celebrate the Liturgy of the Hours daily. He should take a yearly retreat of one week. He should celebrate the sacrament of reconciliation monthly. He should meet monthly with a priests' contact group or its equivalent. None of these expectations are unrealistic or onerous. These expectations allow a priest to make ongoing formation an integral part of his life and not just a future hope when his life is less busy.

In a recent presentation to the deacon class, I gave an overview of *The Basic Plan*. A couple of points from that presentation will form the conclusion of this article. For a newly ordained priest, *The Basic Plan* continues to use familiar language and terms for ongoing formation from the years of his seminary formation. For priests of an older generation, this plan moves away from the idea of ongoing formation as being what a priest does for enrichment to being what a priest does as an integral part of his life. Although the opportunities for ongoing formation may vary from diocese to diocese; and the resources – both financial and programmatic – available to the individual priest for ongoing formation may vary, each priest needs to answer a key question in regard to ongoing formation. What am I going to do in order to better serve the people of God and the church as a priest? My hope is that each priest will answer this question in a thoughtful and creative way.

– Father Martin Zielinski is associate professor and department chairperson in the Department of Church History.

The best perspective on the steps to priesthood comes from the men who have completed all of the formal stages of formation and now live the adventure and challenge of ordained ministry. Three priests with ties to Mundelein Seminary shared their reflections on priesthood in interviews with The Bridge staff.



“With all of that singing, I found myself in the sanctuary often and I always ended up counting those steps. I kept counting them off as I kept getting closer to the top three!”



M

ore than 50 years ago, on May 1, 1952, **Father John Dolciamore** was ordained a priest of the Chicago Archdiocese by Cardinal Samuel Stritch. Fifty-two men were ordained that day. The ordination Mass took place in the main chapel of Mundelein Seminary. On the former church calendar it was the Feast of the Apostles, Saints Philip and James. Ordinations had to take place on certain such feast days at that time.

After ordination, Father Dolciamore was sent to study at the Gregorian University in Rome. He has taught canon law courses at his alma mater since the 1989-90 school year. In addition to his current teaching assignment, Father Dolciamore worked in the Archdiocesan Tribunal for more than 25 years, and he continues to serve as a judicial vicar. He was also pastor of Divine Providence Parish in Westchester, 1976-1988. Since 1988, Father Dolciamore has served as a canon lawyer for the then newly established Diocese of Venice, Florida. Officially, Father Dolciamore retired in 1996 and, although he celebrated his 80th birthday last April, he continues to minister. “We were ordained priests, we always looked forward to not retiring! This is a lifelong ministry and we wanted to continue in it as long as we could,” Father Dolciamore recalled. “I’m lucky to still have places to work,” he added.

In both active ministry and active retirement, canon law has been the constant for Father Dolciamore. “I find it an extremely pastoral tool,” he explained. “I have been in marriage work so long that I would say it has been possible to reconcile many hundreds of Catholics to the faith.” It has been very rewarding for Father Dolciamore to be able to tell people that they are free to marry or to receive the sacraments again. The greatest joy of this particular ministry is being able to offer people a certain

peace or reconciliation that no one else could give them. The greatest challenge has been not being able to resolve all the cases.

Through all the years of priesthood, the sustaining grace for Father Dolciamore has been celebrating the Eucharist. Even though the rite has changed since he was ordained, he still finds great joy in celebrating the Eucharist with the people. “The liturgies here at Mundelein are very edifying,” he added.

Father John Dolciamore has thoroughly enjoyed his 54 years as a priest and has found his vocation to be most satisfying. He credits his mother, Celia, with her devotion to daily Mass, and the pastor of his boyhood parish, St. Genievieve Church, the late Father John McCabe, as influences on his vocation.

Originally John Dolciamore was going to just try Quigley Seminary for a year, but he soon found he was hooked on it. When he went on to Mundelein, the young seminarian literally found his voice and took part in various choirs, scholas, and even directed a Gregorian chant group. “With all of that singing, I found myself in the sanctuary often and I always ended up counting those steps. I kept counting them off as I kept getting closer to the top three!” Dolciamore recalled.

— Father Stan Konieczny is a member of the Class of 2006 and an editor for *The Bridge*. He was recently ordained for the Diocese of Bellville, IL.

Priestly formation in the 1970s and formation today are, obviously, different in many respects. **Father Kevin Feeney** has been part of both formation cultures and took time recently to share his reflections with *The Bridge*. Father Feeney was a student at Mundelein from 1973 to 1977.

These days, he is the dean of formation for the seminary.

“We were shaped by an emphasis on experience in ministry – getting as much experience as possible and being able to reflect theologically on those experiences.” This model of formation provided seminarians with an abundance of ministry skills, but somewhat at the price of community and spiritual and intellectual formation. “Always there was a tension between having enough presence on campus for formation and the [off-campus] ministry experience.”

Father Feeney also noted that the 1970s were a “time of sensitivity to peace and justice issues, more so than today, and the church’s involvement in that, as a part of the formation program.” The formation program of that

time also stressed a relationship with the people and a philosophy of ministry that precluded a sense of priestly identity “as different from other ministers, for the sake of being open to other peoples’ experience.”

Today’s formation, he reflects, is more highly articulated, clearer and broader. “For example, the four pillars [intellectual, spiritual, human, and pastoral] of formation as in *Pastores Dabo Vobis*, stress more of a balance between each type of formation. “Where in the 1970s, there wasn’t an external forum contact person and we didn’t

“Now our program is built on accountability, responsibility and freedom. We want men to have internalized healthy spiritual habits that will sustain them over the

meet as often with our spiritual directors, now there is more time on campus and a greater intensity.”

Father Feeney noted differences in the population of students at Mundelein. “Men come in without as much Catholic upbringing [as in the past]. They want clarity and want to do formation right. Men take their formation very seriously. And the scandals have had an effect on how formation is approached. Seminarians now want to be held accountable both with each other and with faculty.

“Now our program is built on accountability, responsibility and freedom,” Feeney observes. “We want men to have internalized, healthy spiritual habits that will sustain them over the long haul.”

Among the hopes and dreams Father Feeney has for the formation program at Mundelein, he cites strengthening the formation advising part of the program. “If this relationship on the external forum is to really take off, there needs to be a lot of attention to the way people engage it. Sometimes we need to work

on a more mutual relationship and men need to prepare by reflecting on their formation experience.” He also hopes to continue to enhance the relationship with the teaching faculty “to support what goes on

in the classroom. Some of this is information sharing, but we are trying to focus on mutual support and building up what people are trying to do.”

Father Feeney also hopes to enhance the overall scope and sequence of what men will experience in formation across four to six years, adding necessary personnel with help from sending dioceses, and a need to continue to address the blessings and challenges of cultural diversity. Feeney’s sense is that the formation program is one that has a solid foundation, but needs to continue to grow and develop to address the needs of candidates and of the church.

For all the differences between his own formation and the formation program he now heads, Father Feeney notes one thing remains the same: “Formation is always highly relational, both on and off campus. This has always marked formation here at Mundelein.”

– Father Pat Mulcahy is a member of the Class of 2006 and an editor of *The Bridge*. He was recently ordained for the Diocese of Joliet, IL.





A member of the Mundelein Class of 2005, **Father Jim Hearne** celebrated his first anniversary of ordination this past spring. He is a priest of the Chicago Archdiocese, serving at St. James Parish, Arlington Heights. Father Hearne has experienced much joy in his first year of priesthood. “It really has been everything that I had expected it to be and much more,” Father Hearne commented. He also observed that while the seminary prepares men to be priests after the heart of Jesus, it is the people of the parish who teach men how to be priests. In the past year, the newly ordained priest has had many learning experiences through parish life.

“The greatest things about being a priest are celebrating the Mass and hearing confessions. It is a great joy to see people experience Christ in their lives,” he said. Father Hearne also enjoys preaching, which he finds very life-giving. Preaching is a personal experience which allows the priest to empty himself as he shares Christ with his people, according to Father Heane.

“This is where God wants me to be,” Father Hearne said as he reflected on his experiences at St. James Parish. He noted that formation experiences at Munde-

lein Seminary brought him to this place. Two key experiences were the pastoral internship quarter in second year theology and clinical pastoral education (CPE) during the summer after third theology. “The internship was a turning point for me. That experience solidified my vocation by experiencing parish life and seeing what it is like to be a priest,” Father Hearne observed. “CPE was great preparation for ministry in hospital settings,” he added.

On the Mundelein Seminary campus, the future Father Hearne found that cam life also provided a

good sampling of parish life. Student housing at Mundelein Seminary is organized by “cams” or floor housing units that provide community support, prayer opportunities and recreational activities. “You are assigned to live on a cam and in this you are asked to be in God’s presence just like in the parish. In both cam and parish, relationships are built with the people with whom you live, pray and eat. Living together with people on the same floor, you see them at their best and at their worst. It is just like priesthood,” Father Hearne reflected.

For those considering a vocation to the priesthood, Father Hearne said, “With every decision we make, we name Jesus; we either grow closer to Christ or away from Christ. The seminary is the place for discernment, to listen to the call of Christ and a place to better hear God.” With a parting bit of advice to current members of the Mundelein student body, he added, “Don’t take the gift you have been given for granted. Engage the seminary. Don’t be afraid of it.”

—Father Chris Reising is a member of the class of 2006 and an editor of *The Bridge*. He was recently ordained for the Diocese of Des Moines, Iowa

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In the early hours of September 15, 2005, four seminarians from the University of St. Mary of the Lake/Mundelein Seminary were involved in a tragic accident on the grounds of the university. The accident claimed the lives of Matthew Molnar and Jared Cheek, both seminarians for the Archdiocese of Kansas City, Kansas.

Matthew “Matty” Molnar, 28, a second-year theologian, died September 15, and Jared Cheek, 23, a first-year theologian, died September 16.

Matty was a talented musician, known for his joy and ability to connect with people. Jared was a camp counselor, an athlete and an acknowledged leader, who exuded a sense of purpose and quiet confidence.

Matty attended St. Ann School for his elementary education and then Bishop Miege High School in Roland Park, Kansas. There he became involved in campus ministry and had a life-transforming experience at World Youth Day 1993 in Denver. After he returned, he became heavily involved in TEC (Teens Encounter Christ).

“[He told me] it was pouring rain,” said Pam Molnar, Matty’s mother. “They were sitting in Mile High Stadium with their red Miege ponchos, and the popemobile came into the stadium. The rain stopped and a rainbow came out, and at that moment he knew he had to do something with the church. He just knew that God was in his life and he wasn’t going anywhere. That’s what changed his life.”

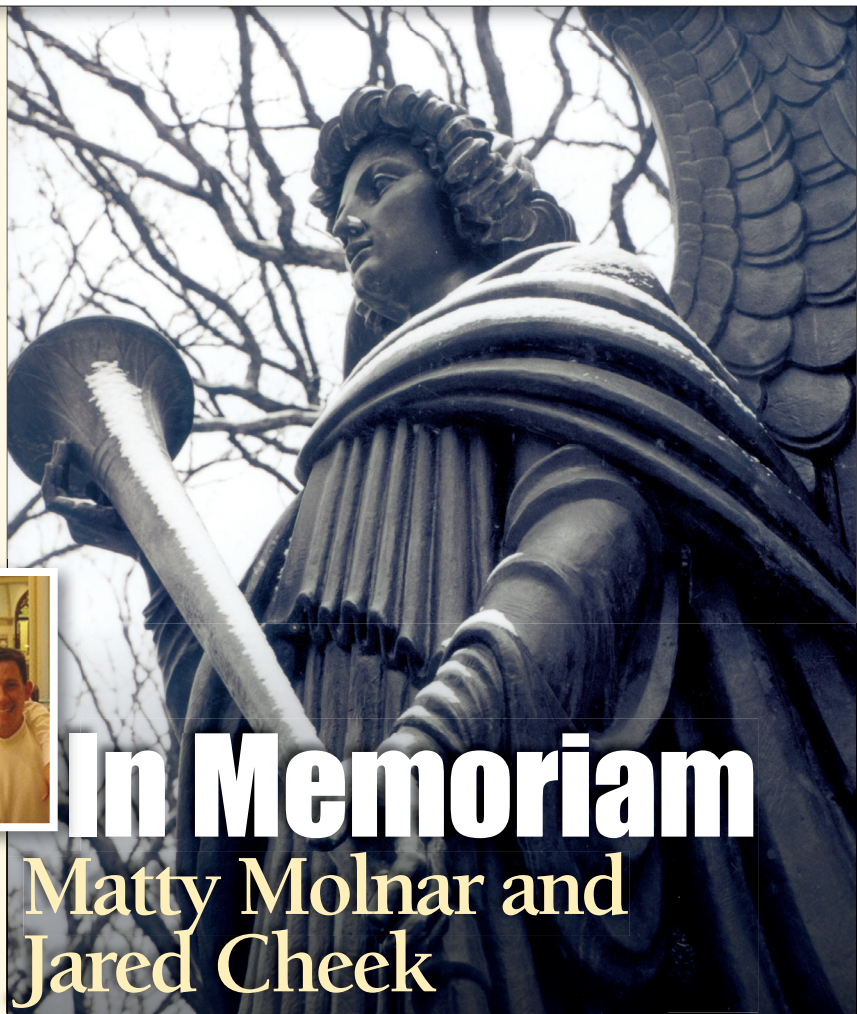
“ ... The rain stopped and a rainbow came out, and at that moment he knew he had to do something with the church. He just knew that God was in his life and he wasn’t going anywhere. That’s what changed his life.”

Cheek made a “solemn promise to take the kids to Mass. And it was almost like Jared was teaching me. My kids were teaching me, because they had something I didn’t have. Jared just stepped up to the

Rick Cheek, who is a convert to the Catholic faith, said a personal crisis and the help of his son Jared were what finally enabled him to find God in his life.

After the crisis,

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In Memoriam

Matty Molnar and Jared Cheek

plate, because he was the oldest.”

Monsignor Michael Mullen, archdiocesan director of seminarians, reflected on both men’s call to priesthood. “What I would say for both of them was that their call came in stages,” he said. But throughout their discernment, both men continued to exercise leadership in the areas of youth and – in Matty’s case – music ministry.

Matty graduated from Kansas State University and worked in music and youth ministry at the Church of the Nativity in Leawood, Kansas, Ascension Parish in Overland Park, Kansas, and St. Paul Parish in Olathe, Kan..

Pam Molnar remembered that the pull of the priesthood grew stronger during her son’s years in parish ministry and he continued to find great joy in participating in World Youth Day events; he eventually attended five. He undertook

the application process to enter the seminary once during this period, but didn’t complete it. It would be two years before he would consider it again. When he did, he decided to make a 10-day personal retreat to help him discern, once and for all, what God was calling him to do.

“I was at work when I got a phone call,” said Pam. “He said, ‘Hi, Mom. I’m on my way home.’ I said, ‘How are you?’ And he said ‘I’m great. Guess what I have in my car.’ I said, ‘What?’ ‘An application to the seminary.’”

“The way he described it to me,” she continued, “was that he was at a point in his life where he had to make a decision about which way he had to go, and God kept pulling him to the seminary. He said, ‘I’ll never be satisfied unless I try.’”

Priesthood was the furthest thing from Jared’s mind when he accepted a golf scholarship to Bak-

"We trust that the Lord will bring a lot of good out of this terrible tragedy," he said. "Hopefully, through the intercession of Matty and Jared, he'll raise up other young men who will have their same fire and zeal and desire to follow Christ."

er University in Baldwin. After three years there, however, he transferred to

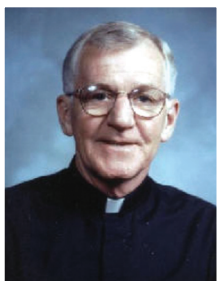
Benedictine College in Atchison, partly because he wanted to be in a more religious atmosphere. Eventually, the pull toward the priesthood was too powerful for Jared to ignore and he applied for seminary admission.

Molnar came to the University of St. Mary of the Lake/Mundelein Seminary in 2003, and Cheek in 2004.

Archbishop Joseph Naumann of the Archdiocese of Kansas City reflected on the loss of these two men. "[The family's loss] is the much greater loss, but certainly we feel it as an archdiocesan family, and I feel it as a bishop. Jared, for being relatively new to the seminary, was sure that this was what Christ was calling him to do. He was approaching the priesthood with a resolve that a bishop really likes to see. He undoubtedly would have been an outstanding priest. We trust that the Lord will bring a lot of good out of this terrible tragedy," he said. "Hopefully, through the intercession of Matty and Jared, he'll raise up other young men who will have their same fire and zeal and desire to follow Christ."

— Portions of this article are excerpted with permission from *The Leaven*, the newspaper of the Archdiocese of Kansas City, Kansas. Father

Pat Mulcahy, an editor of *The Bridge*, also contributed to this story.



In Memoriam Rev. John M. Dowd, OSM

Father John M. Dowd, O.S.M., a solemn professed Friar and priest of the Order of Friar Servants of Mary - United States of America Province, died

March 2, 2006 at Northwestern Memorial Hospital, Chicago. He was 63 years of age and a priest for 36 years. Father Dowd had been an adjunct faculty member at the University of St. Mary of the Lake/Mundelein Seminary since 1997.

Father Dowd attended Sacred Heart Elementary School, Chicago, graduating in 1956 and De La Salle Institute, Chicago, graduating in 1960. He earned a Doctorate in Philosophy from The University of Louvain, Belgium. He was on the faculty of Servite High School from 1971-1975. From 1975 to 1997, he was a member of the Pontifical Faculty and Master of Students at St. Alexis College, Rome, Italy. In 1999, he was appointed Pastor of Assumption Parish, a position he held until his death.

His parishioners remembered him fondly at a wake service at Assumption Parish on March 6. One parishioner



The Mundelein Seminary community also mourned the loss this past school year of two faithful members of the refectory staff. **Bob Fata**, food service director at the Seminary, died this spring after 20 years of service to the University of St. Mary of the Lake.

Food service worker **Margarita Bautista** passed to her eternal reward last fall after a lengthy battle with cancer. Funeral Masses for both Bautista and Fata were celebrated at the Chapel of the Immaculate Conception on the Mundelein campus.

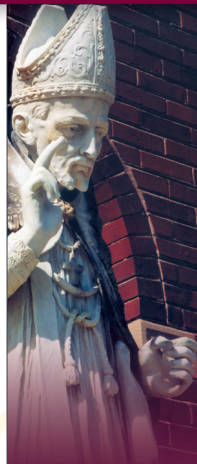
remembered "Father John's kind eyes and gentle manner and his ability to see the good shining through in all of us. You could feel that in every conversation you had with him. And then there was his warm wonderful smile and his ability to listen to you and care for you with all his heart and soul. He surely touched the hearts and lives of each of us uniquely." Another remembered a time Father Dowd had encouraged him in ministry. He had thought that parishioners would not respond to him as they did to Father Dowd, who had a kinder, gentler appearance. "Father Dowd, who had not removed his hand from my shoulder as I spoke, gave me that wonderful warm smile and said, 'Oh no, I see God shining through you!'"

Here at Mundelein, from 1997 to 2005, Fr. Dowd taught Greek and various pre-theology classes, including Ancient Philosophy, Ethics, Being and God, and Contemporary Philosophy. Father Dowd's students remember him for his sense of humor and wonderful stories of ministry at his parish, and for his beginning every lecture with the address: "Friends..."

— This information taken from official obituaries and The Assumption Parish website, <http://assumption-chgo.org>. Mrs. Mary Ann Ulz, University Registrar, also contributed to this article.



Fr. John Canary, former rector of Mundelein, stands with Cardinal Francis George and present rector Fr. Dennis Lyle.



Promoting Evangelization Locally

During the Winter quarter, Father Robert Barron of the Mundelein faculty was asked by Cardinal Francis George to work full-time in the area of evangelization for the Archdiocese of Chicago. During Lent, Father Barron returned to his teaching assignment, but continued to preach missions at parishes throughout the archdiocese.

A Special Visitor on Campus

Among visitors to Mundelein Seminary was Emmanuel Cardinal Wamala of the Archdiocese of Kampala, Uganda. The cardinal has two students attending Mundelein, Dennis Kasule and Deogratias Walakira.

Evening of Tribute Honors La Crosse Bishop, Chicago Couple

Nearly 700 people and friends of Mundelein Seminary attended the 13th annual Evening of Tribute on March 30 at the Sheraton Chicago Hotel. A member of the Mundelein Class of 1975, Bishop Jerome ListECKI, bishop of La Crosse, Wisc., was presented with the Cardinal Joseph Bernardin *As Those Who Serve* Award. Shirley and Patrick Ryan of Chicago were the first lay couple to receive the Francis Cardinal George *Christo Gloria* Award for service to church and community. The evening, which was underwritten by Art and Marj Tichenor, raises funds for the seminary's annual pilgrimage-study tour, *In the Footsteps of Peter and Paul*, to Turkey, Greece and Italy, for third-year theologians. The event was co-chaired by Mike Winn, Ellen Mulaney and Mickey Paluch.



Bishop Jermone ListECKI

Special Celebrations on Campus

The Mundelein Seminary community held several special liturgical celebrations during the school year. To mark the international Year of the Eucharist, the seminary held a 40-Hours Devotion, Oct. 17-18, which culminated in an impressive Eucharistic procession around the grounds of St. Mary of the Lake. Students and faculty gathered in the main chapel at the end of the procession to rededicate the campus to Christ and its patron, Mary, the Immaculate Conception. Other liturgical celebrations, followed by traditional food and song, had a more ethnic flavor, including the annual commemoration of *El Senor de los Milagros*, patron of Peruvian Catholics; feast of Our Lady of Guadalupe in December and Mary, Queen of Poland in early May.

Staff Appreciation Mass and Dinner

On April 28, the Mundelein community gathered for its annual staff appreciation mass and Dinner. Special tribute was paid to Lauren Zubert, who retired this spring after 20 years of service to the community, 10 of which she was secretary to the rector.





(Excerpted from a tribute by Mark J. Teresi, vice president of institutional advancement, to Father John Canary – on the occasion of Staff Appreciation Day, April 28, 2006 at Mundelein Seminary.)

F

ather John Canary has shown deep affection for the seminary, faculty, staff, sisters, seminarians and thus so many of our ordained priests over these nearly three decades of service to this glorious place.

He has been many things to so many of us over the years. He has been boss; confidant; healer; challenger; listener; teacher; friend; hopeful realist; coach; speaker of clear goals and directives; the premier supporter of Mundelein Seminary; and the role he most clearly embraced – priest of Jesus Christ.

“Very” is an obligatory title you get when you sit behind the rector’s desk in a seminary.

Father Dennis Lyle became “Very” by virtue of his appointment as rector. Have you noticed the difference? The theological implications of this “Very” boggle the mind – and are probably a discussion for another day.

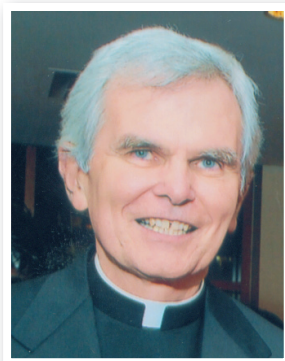
Rather, it can be said that after 27 years of service to the University of St. Mary of the Lake / Mundelein Seminary, Father John Canary has indeed earned the title “Very”.

All at the seminary are “Very” grateful for his love and deep respect for all who work here. He has continually reiterated so many times how important each one of us is to fulfilling the mission of the seminary.

He is “Very” rooted here for life. It’s a fact – no matter what assignment and/or challenges come his way – a part of him remains here. We hope when he comes back to visit Mundelein, he knows he is truly coming ‘home.’

Finally, we at the seminary know the “Very” Reverend John F. Canary is and will always remain truly, simply – in our

And so, “Very” Reverend John F. Canary, a sincere thanks from all of us here at Mundelein Seminary as we wish you God’s blessings in your new assignment as Vicar General of the Archdiocese of Chicago.



minds and hearts – as Father John Canary, a dedicated priest in the service of Jesus Christ and his Gospel.

And so, “Very” Reverend John F. Canary, a sincere

thanks from all of us here at Mundelein Seminary as we wish you God’s blessings in your new assignment as vicar general of the Archdiocese of Chicago.

The priests of the archdiocese will be served well by your presence and priesthood!

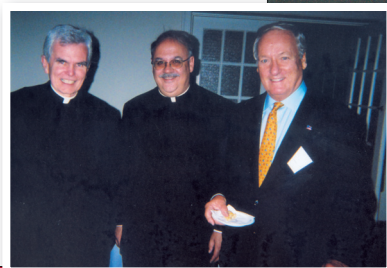
“May the road rise up to meet you
May the wind be ever at your back
May the sun shine warm upon your face
And the rain fall softly on your fields
And until we meet again, may God hold you in the hollow of his hand.”

Ad Multos Annos!

“

He has been many things to so many of us over the years. He has been boss; confidant; healer; challenger; listener; teacher; friend; hopeful realist; coach; speaker of clear goals and directives; the premier supporter of Mundelein Seminary; and the role most clearly embraced – priest of Jesus Christ.

”



PRIESTHOOD ORDINATION FOURTH YEAR 2005-2006

Name	diocese/archdiocese	date/time	location
Joachim Adeyemi	Ilorin, Nigeria	September 8, 10 a.m.	St. Joseph Cathedral Ilorin, Nigeria
Thomas Belanger	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Raymond Cleaveland	Seattle, WA	June 10, 10 a.m.	St. James Cathedral Seattle, WA
Arkadiusz Falana	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Brandon Farrar	Kansas City, KS	June 24, 10:30 a.m.	Cathedral of St. Peter Kansas City, KS
Marcos Gonzalez	Manchester, NH	June 3, 10 a.m.	St. Joseph Cathedral Manchester, NH
John Greb	Phoenix, AZ	June 3, 10 a.m.	Sts. Simon & Jude Cathedral Phoenix, AZ
William Hill	Cheyenne, WY	June 23, 7 p.m.	Sweetwater County Events Center Rock Springs, WY
Justin Hoye	Kansas City, St. Joe, MO	June 3, 10 a.m.	Cathedral of the Immaculate Conception Kansas City, MO
Pawel Komperda	Chicago, IL	May 20, 10 am.	Holy Name Cathedral Chicago, IL
Stanley Konieczny	Belleville, IL	June 3, 11 a.m.	St. Peter Cathedral Belleville, IL
Gregory Labus	Brownsville, TX	May 27, 10 a.m.	Basilica of Our Lady of San Juan San Juan, TX
Jeffrey Long	Springfield, IL	May 27, 11 a.m.	Cathedral of the Immaculate Conception Springfield, IL
Quinn Mann	Green Bay, WI	June 3, 10 a.m.	St. Francis Xavier Cathedral Green Bay, WI
Jesus Medina	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Bolivar Molina	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Hugo Morales	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Patrick Mulcahy	Joliet, IL	June 3, 11 a.m.	Cathedral of St. Raymond Joliet, IL
Phi Nguyen	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Benedylett Pazdan	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Christopher Reising	Des Moines, IA	June 9, 7 p.m.	St. Ambrose Cathedral Des Moines, IA
Steve Roberts	Lexington, KY	May 20, 10:30 a.m.	Cathedral of Christ the King Lexington, KY
Aritus Rukuratwa	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Adan Sandoval	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Rolando Silva	Gaylord, MI	June 10, 11 a.m.	St. Mary of Mt. Carmel Cathedral, Gaylord, MI
Artur Sowa	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago, IL
Francisco Solis	Brownsville, TX	May 27, 10 a.m.	Basilica of Our Lady of San Juan San Juan, TX
Walter Stumpf	Green Bay, WI	June 3, 10 a.m.	St. Francis Xavier Cathedral Green Bay, WI
Brian Sutton	Winona, MN	June 24, 10 a.m.	St. Stanislaus Kostka Winona, MN
Fernando Zuleta	Chicago, IL	May 20, 10 a.m.	Holy Name Cathedral Chicago IL



FIRST MASS INFORMATION 2006

Name	diocese/archdiocese	date/time	location
Joachim Adeyemi	Ilorin, Nigeria	September 10, 10 a.m.	St. Michael Church Nigeria
Thomas Belanger	Chicago, IL	May 21, 11:15 a.m.	St. Clement Parish Chicago, IL
Raymond Cleaveland	Seattle, WA	June 11, Noon	St. Joseph Parish Vancouver, WA
Arkadiusz Falana	Chicago, IL	May 28, 12:30 p.m.	Queen of All Saints Basilica Chicago, IL
Brandon Farrar	Kansas City, KS	June 25, 12:30 p.m.	The Didde Center-St. Theresa's Chapel Emporia, KS
Marcos Gonzalez	Manchester, NH	June 4, 1 - 2 p.m.	St. Aloysius of Gonzaga Nashua, NH
John Greb	Phoenix, AZ	June 3, 5 p.m.	St. Timothy Catholic Community Mesa, AZ
William Hill	Cheyenne, WY	June 24, 10 a.m.	Sts. Cyril & Methodius Church (Holy Spirit Parish) Rock Springs, WY
Justin Hoye	Kansas City, St. Joe, MO	June 4, 10:30 a.m.	St. Sabina Catholic Church Belton, MO
Pawel Komperda	Chicago, IL	May 21, 12:15 p.m.	Chicago St. Bruno Church Chicago
Stanley Konieczny	Belleville, IL	June 3, 5 p.m.	Our Lady Queen of Peace Belleville IL
Gregory Labus	Brownsville, TX	May 28, 9 a.m.	St. Joseph Edinburg, TX
Gregory Labus	Brownsville, TX	May 28, 2 p.m.	Our Lady of Sorrows McAllen, TX
Jeffrey Long	Springfield, IL	May 27, 4:30 p.m.	Our Lady of Lourdes Decatur, IL
Quinn Mann	Green Bay, WI	June 4, 10 a.m.	Corpus Christi Sturgeon Bay, WI
Jesus Medina	Chicago, IL	May 21, 3 p.m.	St. Nicholas of Tolentine Chicago, IL
Bolivar Molina	Chicago, IL	May 28, 1 p.m.	St. Mary of the Lake Parish Chicago, IL
Hugo Morales	Chicago, IL	May 21,	Mary, Queen of Heaven Cicero, IL
Patrick Mulcahy	Joliet, IL	June 4, 3 p.m.	St. Petronille Church Glen Ellyn, IL
Phi Nguyen	Chicago	May 20, 5:30 p.m.	St. Henry Parish Chicago, IL
Benedykt Pazdan	Chicago	May 21, 10:30 a.m.	Chicago St. Helen's Church Chicago, IL
Christopher Reising	Des Moines, IA	June 11, 11:30 a.m.	St. Theresa's Parish Des Moines, IA
Steve Roberts	Lexington, KY	May 21, 11:30 a.m.	St. Leo's Catholic Church Versailles, KY
Avitas Rukuratwa	Chicago	May 20, 4:30 p.m.	St. Columbanus Parish Chicago, IL
Adan Sandoval	Chicago	May 21, 2 p.m.	Notre Dame De Chicago Chicago, IL
Rolando Silva	Gaylord, MI	June 10, 5 p.m.	St. Patrick Church Traverse City, Michigan
Francisco Solis	Brownsville, TX	May 27, 7 p.m.	Our Lady of Refuge Roma, TX
Artur Sowa	Chicago	May 20, , 4:30 p.m.	St. Julie Billiart Tinley Park, IL
Walter Stumpf	Green Bay, WI	June 4, 1 p.m.	Holy Spirit Parish Kimberly, WI
Brian Sutton	Winona, MN	June 25, 2 p.m.	St. Mary's Church Winona, MN
Jose Fernando Zuleta	Chicago	May 20, 5:30 p.m.	Our Lady of Grace Chicago



UNIVERSITY OF ST. MARY OF THE LAKE MUNDELEIN SEMINARY

**Anyone interested in the priesthood can contact Fr. Joe Noonan, 847.566.6401.
All it costs is a loving heart and a willingness to learn.**



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