



THE BRIDGE



► Mundelein's
Biblical Scholars
Welcome 2007
Meyer Lecturer
Bishop N.T. Wright
and his wife,
Maggie

Proclaim the
GOOD NEWS

The human, spiritual, intellectual and pastoral formation a man receives during his time in seminary must be rooted in the wisdom communicated to the believer from the Scriptures.

A view from The Bridge

Proclaim the Good News

By Father Dennis Lyle

What's your favorite passage in the Bible? All of us have favorite lines from the Scriptures. Some of mine include:

"I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father." John 15:14-15

"God loves a cheerful giver." 2 Corinthians 9:7

"Cast all your worries upon him [God] because he cares for you." 1 Peter 5:7

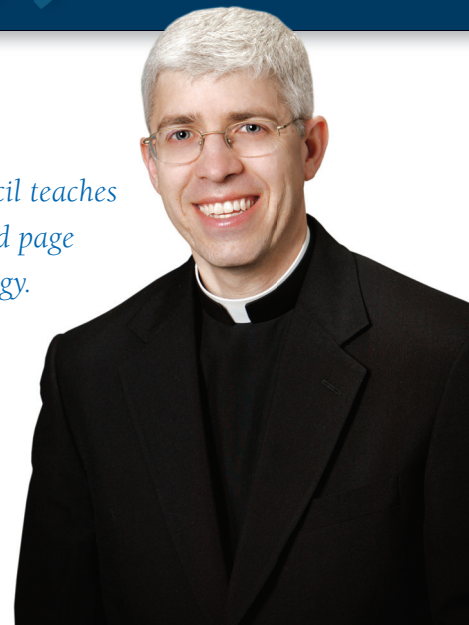
It is important that we are able to identify passages that speak to us about who God is and how we are to live our lives. Thinking about such passages and reflecting on their meaning shapes our lives in a subtle, yet very effective manner. This is the purpose of turning to the Bible. The words in the Bible, written under the inspiration of the Holy Spirit, possess a power to inspire, shape and form us. For example, it may not always be pleasant to be generous with my time or resources, but when I recall Paul's words to the Corinthians, I know that the Lord wants me to have some joy and cheerfulness when sharing with others.

The Second Vatican Council teaches that the study of the sacred page is the soul of sacred theology. This issue of *The Bridge* explores the significant role the Sacred Scriptures play in the formation of a seminarian and in the life of a diocesan priest. The human, spiritual, intellectual and pastoral formation a man receives during his time in seminary must be rooted in the wisdom communicated to the believer from the Scriptures. Four brief articles help highlight that fact. One is an excerpt from a talk Pope Benedict XVI gave to seminarians in Cologne, Germany. The other three are written by members of our faculty: Father Pat O'Malley, Sister Linda Sevcik, and Father Jacques Beltran.

The cover story for this issue is an interview with N.T. Wright, Anglican Bishop of the Diocese of Durham, England and one of the most important biblical scholars in the world today. He visited Mundelein Seminary as our lecturer for the Cardinal Meyer Lecture Series and graciously shared some reflections on

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his work and pastoral experience with Father Scott Hebden and Deacon Randy Stice, an editor of *The Bridge*.

But the Word of God is not meant to be studied only, it must be proclaimed! In fact, the proclamation of the gospel is a primary duty of the priest. Every Sunday the priest must communicate the words of Scripture in a way that nourishes the people in the parish. The homily, however, is more than just seven minutes on Sunday, as Father Daniel Siwek writes. It involves a holistic approach to priestly life and ministry. The art of preaching requires paying careful attention to the Scriptures and the skill to communicate with one's audience.

Father Robert Schoenstene and Dr. Colt Anderson offer helpful tips on preparing a homily. Finally, Father John Murphy, S.J. explains how the prayerful meditation of the sacred page nourishes the life of the believer.

Also in this edition of *The Bridge* I wish to draw your attention to the human interest stories of our seminarians. A trip to Biloxi, Mississippi provided fourteen seminarians with a first hand look at the damage done by Hurricane Katrina. The vocation stories of Hai Dinh and Hilary Muheezangango are extremely moving and demonstrate their perseverance in answering God's call. And reflections by Father Larry Sullivan, who accompanied our third theologians to the Holy Land, show how the Scriptures come alive when we visit the places where Jesus walked.

A critical moment in the conversion of St. Augustine came when, while in a garden, he heard a child's voice saying, "Tolle lege!" (Take up and read!) Augustine interpreted the voice to mean: take and read the Scriptures. I pray that this latest edition of *The Bridge*, with a revised format and new features, helps increase your love for the sacred texts.

-The Very Reverend Dennis Lyle is rector/president of the University of St. Mary of the Lake/Mundelein Seminary.

The words in the Bible, written under the inspiration of the Holy Spirit, possess a power to inspire, shape and form us.



Very Rev. Dennis Lyle, S.T.D.

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On the cover:

▶ Standing, from left to right: Father James McIlhone, Father John Lodge, Father Robert Schoenstene, Bishop N.T. Wright, and Father Dan Siwek. Seated: Father Peter Damian Akpunonu and Maggie Wright.



Proclaim the Good News



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An Interview with N.T. Wright

A biblical scholar and Anglican bishop reflects on the Good News as a theologian and a pastor of souls

– By Father Scott Hebden and Deacon Randy Stice



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Building a New Bridge



More than a March: a Spiritual Pilgrimage

In January, a group of 26 seminarians, along with two priest faculty members, visited Washington, D.C., for the March for Life. The march, attended by tens of thousands of people, occurs each year on Jan. 22, the anniversary of the tragic Roe v. Wade decision. Far from a political rally, the journey and the march took on the character of a spiritual pilgrimage, testifying to the beauty of life and the rights of all of God's children.

First-year theologian Dave Gross, studying for the Diocese of Grand Rapids, organized the trip. Mundelein's pilgrims served at the Vigil Mass at the Basilica of the National Shrine of the Immaculate Conception and attended a youth Mass held immediately before the march at the Verizon Center.

Deacon Greg Hammes, studying for the Archdiocese of Kansas City in Kansas, noted: "The thing that gives me the most hope from the trip was the great number of young people who attended."

- Deacon Rich Warsnak ('07)



All Win in the Seminary Basketball Shootout (But St. Joe's Took Home the Trophy!)

Mundelein's seventh annual seminary basketball shootout, sponsored by the Knights of Columbus in Illinois, was held the weekend of Jan. 26. St. Joseph College Seminary was crowned champion in the double-elimination tournament. Nine seminaries were present for the weekend competition. It was our January version of "March Madness," filled with exciting, entertaining games.

The Shootout was designed to bring seminarians from the Midwest together for a weekend of competition and fellowship. Mundelein coach and player, Tom Kovatch, explains the significance, "I have competed in four of these weekend tournaments and have met many of my fellow competitors while traveling the world. Language studies in Guadalajara, World Youth Day in Germany and the March for Life in Washington, D.C., are three such places where I encountered seminarians whom I had met while playing in the Shootout. Unity among priests is important in our church today and the Shootout helps initiate many of those relationships."

- Deacon Tom Kovatch ('07)



Newly Instituted Acolytes Receive Encouraging Words

On Jan. 17, Bishop Walter A. Hurley of the Diocese of Grand Rapids, Mich. instituted the first-year theologians as acolytes. The men had a preparatory meeting prior to the Mass with Father Anthony Bico, a priest from the Diocese of Newark, N.J., and a STD student at Mundelein. Father Bico expressed the significance of an acolyte's role in affirming the mystery of the Eucharist through his reverence at the altar.

Bishop Hurley echoed this idea in his homily during the institution liturgy. After recognizing the young age at which altar servers throughout the church perform acolyte duties, the bishop spoke of the often-misunderstood seriousness and importance of the acolyte's function and testimony. - Brian Kean ('10)



► **MundeLINES** is edited by Greg Michaud, a second-year theologian for the Diocese of La Crosse, Wisconsin and Kevin Czarnecki, a first-year pre-theologian for the Archdiocese of Chicago.

Third-year Seminarians State Intentions to Receive Holy Orders

On March 28, the third-year theology class of Mundelein Seminary received admission into candidacy for the orders of diaconate and priesthood. "Candidacy" means that the third-year seminarians, within the context of a Mass, publicly declare their intention to receive the sacred orders of diaconate and priesthood.

Each seminarian makes a formal commitment to continue with his formation, to protect and foster his vocation and to develop those virtues that are fundamental for service to Christ and his church as an ordained minister. After the church accepts each seminarian's intention, they are properly numbered among candidates for the diaconate and priesthood.

This year, the Most Reverend Gerald F. Kicanas, bishop of Tucson, Ariz. and former rector of Mundelein Seminary, celebrated the Candidacy Mass. Though the majority of the class received candidacy, some have already either received it or are already ordained as deacons. – Emilio Chapa ('08)



2007 Evening of Tribute Honors

The University of St. Mary of the Lake / Mundelein Seminary held its 14th annual Evening of Tribute on March 29, 2007, at the Sheraton Chicago Hotel.

Honored this year were Bishop John R. Manz, auxiliary bishop of Chicago and a 1971 Mundelein alumnus. He was awarded the Joseph Cardinal Bernardin "As Those Who Serve" Award. Also honored was Raymond F. Simon, from the Helen Brach Foundation in Chicago. He received the Cardinal Francis George "Christo Gloria" Award for his service to the church and our community.



Mr. Raymond Simon and Bishop John Manz ('71)

Congratulations to Our New Readers!

On Wednesday, February 7, our second-year seminarians were instituted as readers, one of the public steps toward priesthood ordination. Archbishop Joseph Naumann of the Archdiocese of Kansas City was the presider.



Sister Sara Butler's Book Now Available – The "Why" Behind Catholic Teaching on Women's Ordination

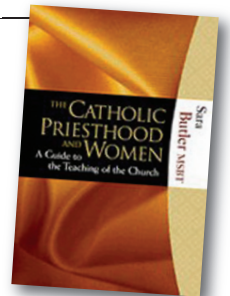
As anticipated, Hillenbrand Books and Liturgy Training Publications have released Sister Sara Butler's new work, *The Catholic Priesthood and Women: A Guide to the Teaching of the Church*.

This book demonstrates not only the "what", but also the "why" behind the church's teaching on women's ordination. In a realm that can become quickly clouded by misunderstanding, Sister Butler draws her readers to greater clarity by her comprehensible explanations of the issues at hand. Written in this approachable style, her text is a great reference for anyone seeking to learn more about the mind of the church on women and priestly ordination – but it's especially helpful for seminarians, priests, and anyone representing the church's teaching to the broader society.

For anyone looking for clarity on such a difficult topic – a topic that will not fade anytime soon – this book is highly recommended. It is available through the Liturgy Training Publications catalogue or online.

Sister Sara Butler, MSBT is a former faculty member of Mundelein Seminary and the first woman to be named to the International Theological Commission. With years of background study and teaching on women and the ordained priesthood, Sister Butler is an expert in Catholic Church teaching on the issue.

– Andrew Liaugminas ('10)



UPCOMING EVENTS

Throughout the year, Mundelein Seminary engages its community in various forms of ministries, educational experiences and social outreach programs. We invite you to become a part of our community by holding us in prayer as we grow closer to fulfilling our mission in the church. Hopefully, with the help of your prayers, the following upcoming events may better be received with the grace of God.

MAY 21: MEXICO IMMERSION TRIPS BEGIN

A large number of seminarians begin to depart for immersion studies in Morelia, Mexico, where they will be introduced to the Hispanic culture and language.

JUNE 16 - 29: HISPANIC SUMMER PROGRAM

Several of our Spanish speaking students will attend the Divinity School in Durham, N.C., where they will participate in ecumenical and theological studies in Spanish.

JUNE 18: BOLIVIA SPANISH LANGUAGE IMMERSION TRIP BEGINS

Six seminarians will leave for a six-week Spanish language immersion program at the Maryknoll Institute of Language in Cochabamba, Bolivia.

AUGUST 18 - 25: APPALACHIA MISSION TRIP

Your prayers are asked for several of the third-year theologians who will be engaged in mission work in the hills of Appalachia under the auspices of the Christian Appalachian Project. They will minister to the poor, as well as rebuild homes in the area.

AUGUST 21 & AUGUST 26: ORIENTATION & RETREATS

Orientation begins for new students at the seminary on Aug. 21, and for returning students, the third-year and fall silent retreats begin on Sunday, Aug. 26.

SEPTEMBER 3: FALL QUARTER BEGINS

Classes begin and, in the evening, Father Lyle will deliver his Fall Quarter Rector's Address followed by a social hosted by the peer ministers.

SEPTEMBER 13: 16TH ANNUAL GOLF OUTING

The University of St. Mary of the Lake is proud to host the 16th annual golf outing. The proceeds will help fund the "English as a Second Language Program" at Mundelein. We will be honoring Father Pat O'Malley for 50 years of dedicated service.

SEPTEMBER 21: 50TH

ANNIVERSARY MASS & LUNCHEON

The Class of 1958 returns to Mundelein to celebrate 50 years of service to the church. Jubilarians are encouraged to call Mundelein to let us know if they will be able to attend.

SEPTEMBER 29 - 30:

FAMILY WEEKEND

All families of seminarians are invited to Mundelein to attend Family Weekend festivities and to meet the faculty. Highlights include a special Mass and cookout on Saturday, and the infamous seminarian talent show.

OCTOBER 5 - 7:

EXPLORING PRIESTHOOD WEEKEND

This is the first Exploring Priesthood weekend for the school year. Your prayers for the participants are very much appreciated, as men come to hear the call of God more closely in their lives.

OCTOBER 27:

DIACONATE ORDINATION

Please pray for the fourth-year men of the Archdiocese of Chicago and of other dioceses from around the country, as they are ordained to the Order of the Diaconate.

NOVEMBER 10 -18:

EL PASO MISSION TRIP

As part of the third-year formation program, several students will be introduced to ministry on the US/Mexican border in El Paso, Texas. They will also be introduced to the daily struggles of the residents in Ciudad Juarez, Mexico. During this week, they will minister to and live among those suffering from the effects of poverty.

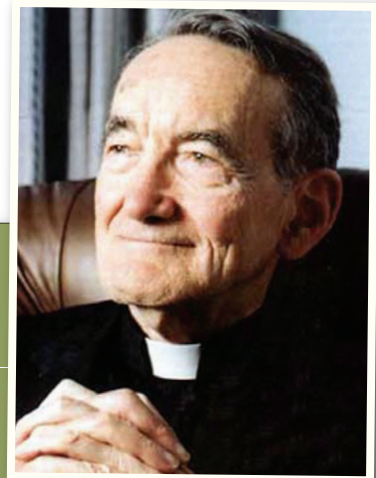
Avery Dulles to be the Subject of Next Year's Meyer Lecture Series

► The 2008 Meyer Lecture will be in a new symposium format to study the work of Avery Cardinal Dulles, who will also serve as a participant.

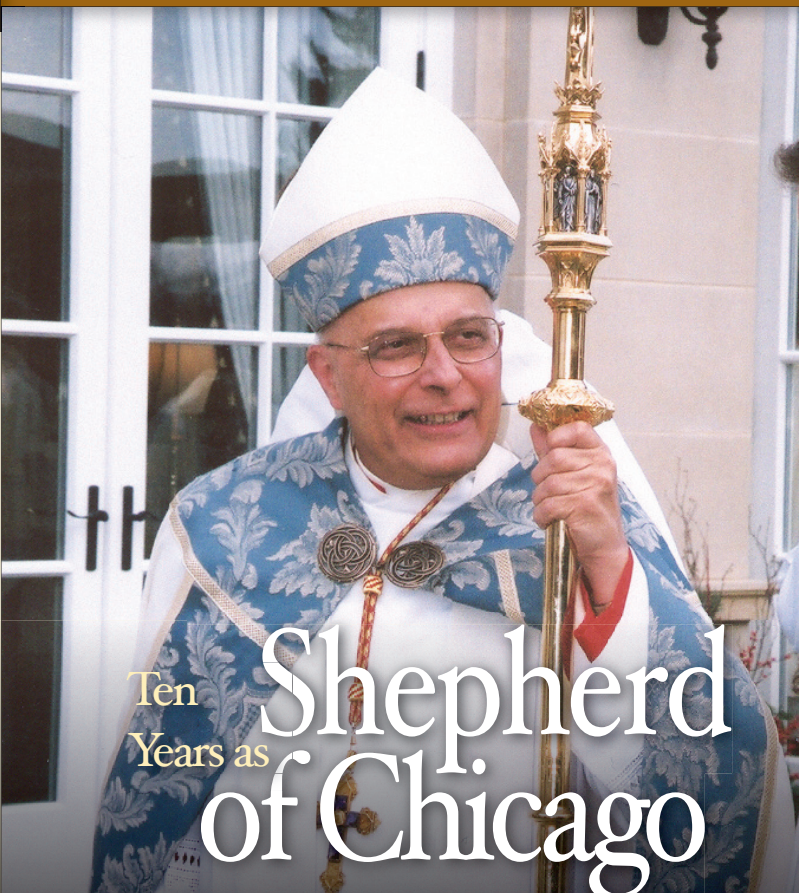
Cardinal Dulles entered the Jesuit Order in 1946 and was ordained to the priesthood in 1956. He graduated from the Gregorian University in Rome and was awarded a doctorate in sacred theology in 1960. Pope John Paul II made him a cardinal in 2001. He has the distinction of being the first American-born theologian who was not a bishop to receive this honor.

Cardinal Dulles has published 22 books and more than 750 articles on a range of theological topics. Since 1988 he has served as the Laurence J. McGinley Professor of Religion and Society at Fordham University.

The Albert Cardinal Meyer Lecture Series is an annual presentation of Mundelein Seminary. It is made possible by the generous gift of the Rev. Andrew M. Greeley, Ph.D., an alumnus of Mundelein Seminary.



► **Upcoming Events** was edited by Nathan Gohlke, a third-year theologian from the Diocese of Joliet, Illinois



Ten
Years as

Shepherd of Chicago

*A seminarian pays tribute to
Francis Cardinal George*

By Andrew Liaugminas

If magnanimity is the desire to do great things, than the one who desires to sacrifice his life daily in following the call of the Gospel would be among the most magnanimous of people. Chicago's shepherd, Cardinal Francis George, O.M.I., is such a person. When the call of the Gospel led him to leave home to dedicate his life to evangelizing people of different cultures, he followed it, becoming a missionary in the Oblates of Mary Immaculate. Then, four decades later, when the Gospel call led him to evangelize people from the rich array of cultures back in his own native city, he followed it and became Archbishop of Chicago.

Ten years have passed since then, and Cardinal George still presses on in his labor of evangelizing the people of Chicago. That task alone is momentous, especially as his flock now numbers more than 2 million baptized and registered Catholics (plus many unregistered members), made up of a diverse group of people from cultures all over the world. Ten years now have proven that it is precisely on issues of culture and faith that Cardinal George shines. His penetrating in-



"The cardinal, a scholar at core, never seems to lose the opportunity to teach about the Gospel and how it interacts with the particulars of culture; whether at a Vatican meeting or among local first-graders."

sights on American society and its relationship with faith have received acclaim from scholars worldwide. And he regularly weighs in on such topics at the highest levels of academia. Yet, his insights are not limited to academic audiences. The cardinal, a scholar at core, never seems to lose the opportunity to teach about the Gospel and how it interacts with the particulars of culture, whether at a Vatican meeting or among local first-graders.

Still, Cardinal George's expertise on these issues has not prevented him from staying in tune with people's everyday lives. His fight against polio in his youth and his recent struggle with cancer have made him all the more able to sympathize with the sick and suffering. Moreover, as the first shepherd of Chicago to be fluent in Spanish, the cardinal has invested much in forging strong links with the sizeable Hispanic community in Chicagoland, among others. Add all this to his missionary background and it is clear why the cardinal appreciates and fosters the cultural diversity of his people.

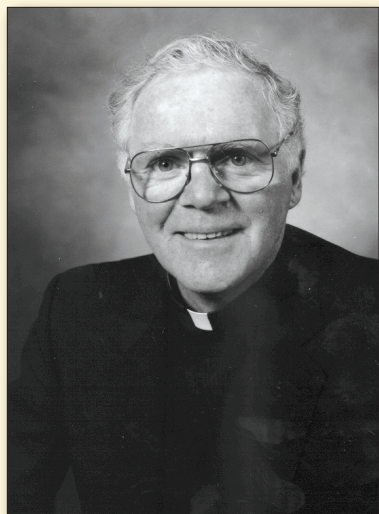
The past decade testifies how Cardinal George has struck the difficult balance between "theory" and "practice" that challenges every pastor. It is with this balance that the cardinal participated in the momentous Papal Conclave that elected Pope Benedict XVI. And it is with this same integrated vision that Cardinal George has shaped how Mundelein Seminary forms priests to serve Christ and the church. Named for Cardinal George's own first bishop, predecessor and fellow graduate of Rome's missionary college, Mundelein Seminary has truly benefited over the past decade from the vision of Cardinal George, who like Cardinal Mundelein, is both scholar and pastor. The fact that the cardinal chose to celebrate his Anniversary Mass at the seminary along with the Chicago presbyterate, is just one indication of the importance the cardinal gives the seminary in his episcopal mission.

Indeed, Cardinal George has expressed his dedication to the seminary program from his first days as archbishop. Twice every year, the cardinal addresses the seminary community – in the fall on a topic about seminary formation, and in the spring on a topic concerning the church. Before each year begins, the cardinal meets with all the Chicago seminarians. During the year, he enjoys dinner and conversation with each class of Chicago seminarians individually. In addition, Cardinal George has frequented the campus for various other meetings and events throughout the year.

The Mundelein Seminary community wishes His Eminence, Cardinal Francis George, O.M.I. a happy tenth anniversary. May the Lord continue to bless him in his years ahead. *Ad multos annos!*

— Andrew Liaugminas is a first-year theologian for the Archdiocese of Chicago.

“I expect the men, at the end of their years here at Mundelein, to be familiar with Jesus, to have developed their biblical understanding, and to be hungry to learn more and more about the Word of God.” – Father Pat O’Malley on the importance of scripture in spiritual formation.



Scripture and spiritual formation

By Father Pat O’Malley

First, some personal history: A very good friend of mine, Father James Doyle, taught Scripture here at Mundelein for many years. As several of our present faculty members will enthusiastically attest, Jim’s knowledge and passion for the Scriptures had a

profound effect on his seminary students. For years, before he died in 2004, he had encouraged me to make the Bible my book. Some 30 years ago, I finally got the message. My life has not been the same since. The Word of God now constitutes the core of my spiritual life. I read and meditate on the Bible every day, write about it often, pray the breviary with hopefully deeper intensity, teach courses on the Bible in parishes and prepare for homilies with much greater attention to the word.

My convictions about the importance of the Scriptures flow into my spiritual direction. When I am interviewed by prospective student directees, I tell them that I expect that they, too, will read the Scriptures every day, especially the Gospel for that year’s liturgical cycle. As a printed aid to the seminarians, I have written commentaries on each of the four Gospels; these commentaries address the Gospel text from the point of view of a man studying for the priesthood. Each year, a directee is given a copy of the appropriate commentary.

I expect the men, at the end of their years here at Mundelein, to be familiar with Jesus, to have developed their biblical understanding and to be hungry to learn more and more about the word of God. In our twice-a-month sessions, we talk about what the directee feels is important in his life, and, on occasion, it is the very text of the Scriptures. In spiritual direction, like the “stranger” meeting the two travelers on the road to Emmaus (Luke 24:13), I try to bring my own pastoral experience and also my enthusiasm and knowledge of the Scriptures to bear on the questions, the probing, the doubts, the hopes of the men entrusted to my care.

In my 50th year of priesthood, I am appropriately aware of my limited understanding of Jesus Christ, and of my need to continue to grow. It’s my hope that the men I accompany along the spiritual journey will also come to know the Lord and seek to know him more deeply as their years in the priesthood accumulate.

– Father Pat O’Malley is an adjunct faculty member and is faculty adviser to *The Bridge*.

Scripture and

Scripture and human formation

By Sister Linda Sevcik, SM

Human formation may be rooted in the Parable of the Sower: What is the kind of soil that God’s word falls upon in each person, and how can it become ever more fully the good soil in which the word can take root and flourish?



Underlying our program of human formation at Mundelein is the assumption that human formation can never be disconnected from Scripture and the church’s spiritual tradition. Otherwise, the possibility exists that one could be influenced by a psychology that focuses the person on him or herself in a way that contradicts the Gospel call to self-transcendence. Instead, the insights of psychology must be subservient to and shaped by a Christian view of the person.

Another underpinning of our human formation program is the truth that Jesus is the model of humanity lived fully. From this follows ways of connecting human formation and the gospels as the seminarian is invited to reflect prayerfully upon the gospels to discover how Jesus lived in relationship, how he handled conflict, dealt with anger, etc. How did he handle other emotions and human needs? He is our model!

We consistently call students to connect what they are learning about human formation with Scripture (and the lives of the saints as well). How do we see God working in and through the humanity of the men and women of Scripture to form them as God’s servants? We see that God did not choose perfect people, but people with limitations. Paul quotes God as revealing to him: “My grace is enough for you: my power is at its best in weakness” (2 Cor. 12:9).

Ultimately, this is the profound scriptural attitude we pray our students will internalize in regard to their humanity.

– Sister Linda Sevcik, SM is the director of field education and teaches several courses for the Pastoral Life department.

“We see that God did not choose perfect people, but people with limitations. Paul quotes God as revealing to him: ‘My grace is enough for you: my power is at its best in weakness.’”

Priestly Formation



Scripture and pastoral formation

By Father Jacques Beltran

St. Jerome said, “Ignorance of Scripture is ignorance of Christ.” This saying underscores the importance of Scripture in the light of the pastoral formation of priests and seminarians. For this reason, the Program for Priestly Formation writes: “Pastoral

formation needs to emphasize the proclamation of God’s word, which indeed is the first task of the priest ... This proclamation ministry is aimed at the conversion of sinners and is rooted in the seminarian/preacher’s ability to listen deeply to the lived experiences and realities of the faithful. This listening is followed by the preacher’s ability to interpret those lived experiences in the light of Sacred Scripture and the church’s tradition” (PPE, 239).

Since pastoral formation does not occur in a vacuum, it is worth considering this wise advice: “If seminarians are to be formed after the model of Jesus, the Good Shepherd, who came ‘to bring glad tidings to the poor’, then they must have a sustained contact with those who are privileged in God’s eyes – the poor, the marginalized, the sick and the suffering. In the course of these encounters, they learn to cultivate a preferential option for the poor” (PPE, 239).

Vatican II spells out clearly the importance of imitating Christ, especially for future priests: “Let students (seminarians) realize that they are not destined for a life of power and honors, but are destined to be totally dedicated to the service of God and pastoral ministry” (Optatam Totius, 9).

Finally, it is important for us to remember that since the aim of pastoral formation is to form “true shepherds” after the heart of Christ, it is essential that seminarians be formed by the word of God and the sacraments. In this way, they carry out the Lord’s command: “Go into the whole world and preach the Gospel to every creature” (Mark 16:15).

– Father Jacques Beltran is an associate dean of formation.



Scripture and intellectual formation

An Excerpt from Pope Benedict XVI’s Meeting with Seminarians in Cologne, Germany on Aug. 19, 2005

The seminarian experiences the beauty of that call in a moment of grace, which could be defined as “falling in love.” His soul is filled with amazement, which makes him ask in prayer: “Lord, why me?” But love knows no “why”; it is a free gift to which one responds with the gift of self.

The seminary years are devoted to formation and discernment. Formation, as you well know, has different strands that converge in the unity of the person: it includes human, spiritual and cultural dimensions. Its deepest goal is to bring the student to an intimate knowledge of the God who has revealed his face in Jesus Christ.

For this, in-depth study of sacred Scripture is needed, and also of the faith and life of the church in which the Scripture dwells as the word of life. This must all be linked with the questions prompted by our reason and with the broader context of modern life.

Such study can, at times, seem arduous, but it is an indispensable part of our encounter with Christ and our vocation to proclaim him. All this is aimed at shaping a steady and balanced personality, one capable of receiving validly and fulfilling responsibly the priestly mission.

The seminary years are a time of journeying, of exploration, but, above all, of discovering Christ. It is only when a young man has had a personal experience of Christ that he can truly understand the Lord’s will and consequently his own vocation.

The better you know Jesus the more his mystery attracts you. The more you discover him, the more you are moved to seek him. This is a movement of the Spirit which lasts throughout life, and which makes the seminary a time of immense promise, a true “spring time.”

► The **Formation** feature was edited by Matt Pratscher, a third-year theologian for the Diocese of Joliet, Ill.

The Field Education Program at Mundelein Seminary helps the seminarian develop pastoral experience gradually as he works toward the full exercise of priestly ministry.



The Laborers in the Vineyard

The Field Education Program helps seminarians gain a variety of valuable pastoral experiences on their journey to priesthood

By Alejandro Flores

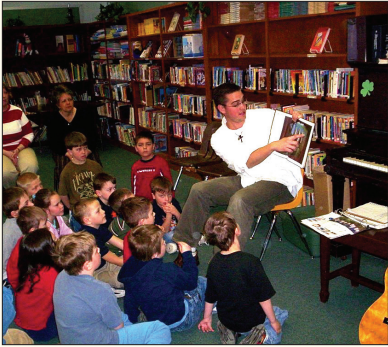
“Truly, I say to you, as you did it to one on the least of these brethren, you did it to me” (Matthew 25:40). The words of Our Lord strike deep into the heart of the seminary as it offers opportunities for students to engage themselves in service of the local community. It is in this extension of self that helps prepare the seminarian to labor in the vineyards of Jesus Christ.

The Field Education Program at Mundelein Seminary helps the seminarian develop pastoral experience gradually as he works toward the full exercise of priestly ministry. As such, the program is designed with opportunities based on the seminarian's year of study. In their pre-theology years, seminarians volunteer in settings such as nursing homes, detention centers, prisons and rehabilitation homes.

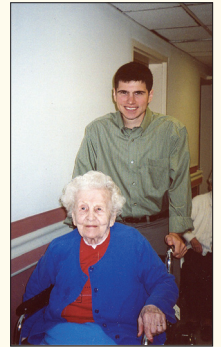
As they begin theological studies, first-year seminarians are given the opportunity to apply their knowledge and faith in many parochial programs, including RCIA, faith-sharing groups, and religion classes.

The parish experience is intensified in the second year of theology during the pastoral internship program in the spring





As they begin theological studies, first-year seminarians are given the opportunity to apply their knowledge and faith in many parochial programs, including RCIA, faith-sharing groups, and religion classes.



quarter. The seminarians live in a parish in their own diocese for 12 to 20 weeks, depending on diocesan requirements. During the fall and winter quarters, students are free to volunteer in areas in which they are most interested.

In their third year of studies, seminarians are free to pursue a wide range of ministries, from campus ministry to intensive programs in El Paso (to experience the plight of the poor living on the US/Mexican border) and Appalachia (to help build housing for those in need). There is also an ecumenical track to develop knowledge and experience of the rituals in other faith traditions.

Third-year seminarians also are free to design their own track or program in accordance with their interests. For example, some have learned braille or sign language, while others have worked on the Catholic Campaign for Human Development or become chaplains at fire stations. Some have even been involved with ministry to truck drivers.

For their fourth and final year at the seminary, seminarians serve parishes in the Archdiocese of Chicago (and surrounding dioceses) as deacons of the church, preaching and serving at the altar, performing baptisms and marriages and serving those in need.

Through all these experiences, the church prays that the seminarian will be formed with a keen, pastoral heart, willing and able to serve the least of the children of God, and, in doing so, serve Christ.

— Alejandro Flores is a second-year theologian for the Diocese of Brownsville, Texas.



▶ Pictured are seminarians at a variety of field education sites. **Opposite page:** Seminarians help restore a house in Appalachia. **This page:** Seminarians lead religious education classes, visit the poor on the U.S./Mexican border near El Paso, visit residents at a nursing and rehabilitation center and meet parishioners while on the pastoral quarter.

An Interview with N.T. Wright



*A Biblical Scholar and Anglican
Bishop Reflects on the Good News as a
Theologian and a Pastor of Souls*

By Father Scott Hebden and
Deacon Randy Stice

Coming Soon!

► The theological journal *Chicago Studies* will publish the full texts of Bishop Wright's Meyer Series lectures in an upcoming edition.

On March 22 - 23, N. T. Wright presented the 2007 Cardinal Meyer Lecture Series at Mundelein Seminary. Wright is a bishop in the Church of England and one of the most important biblical scholars in the world today.

The result of much New Testament scholarship in recent decades has been to confine Jesus to the cultural world in which the first Christians lived. On one hand, Jesus may be seen as an extreme product of his Jewish cultural background; on the other, a product of the imagination of the early church and of a Greek cultural milieu. There has been a tendency to cast doubt on traditional orthodox faith in the divinity of Jesus, and to question the idea of Jesus' intention to initiate a universal work of salvation through his death on the cross. Wright uses the same methods as contemporary scholars to deepen our understanding of that orthodox faith.

Bishop Wright delivered two public lectures focusing on the presentation of a biblical vision of sacraments and new creation. He expressed his concern that if the church merely presents the Gospel as a way to heaven, a relief from the struggles of the world, then the essence of the gospel as it was understood by the apostles is impoverished. Far from being the promise of a departure to a heavenly home, the authentic Gospel is an understanding of the power of God breaking into the present reality of human life, a power that enables those who receive it through faith in the risen Christ to transform the world and to bring into being a new creation.

We had an opportunity following the lectures to talk with Bishop Wright about his life and work. The following are some excerpts of that conversation.

What would you like people to see in your work?

What do you see as the contribution that you would like to make?

I suppose that (behind everything else that I've done) is the sense that, if we really trust that Jesus and the early Christians really did live in that first century world, thinking like the Second Temple Jews, and if we learn how to think in those worldview modes – even though they are transformed in many ways by Jesus – then we will come out with all sorts of issues that give us fresh angles on things that have happened in the church, where the church has really forgotten its Jewish roots.

For example, when I was growing up, nobody was talking about the temple as the center of Christology. I remember exactly where I was when that first occurred to me and some of the books that I scurried away to read. To us,

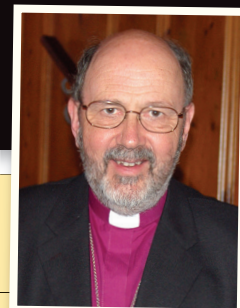
the temple is just a great big church on the street corner in Jerusalem, as it were; for the Jews it was the place where heaven and earth met, where you went to meet God, where God decided he would live forever.

So then, when you find Jesus upstaging the temple – whoa! – something is going on here. So I suppose that despite the generations in which people have said, “we’ll do the history and we’ll show you that Jesus didn’t say this or couldn’t have said that” – all the destructive stuff we associate with the Jesus Seminar – I really do believe that, if you do the history thoroughly, you’ll come out with not just an orthodox faith, but with a refreshed orthodoxy. It would not be exactly like some of our traditional orthodoxies, but it would be deeply orthodox. I really believe that.

Then within that, I have spent a lot of time working on resurrection and new creation. The idea of the overlap of heaven and earth grew on me gradually through the study of apocalyptic literature and realizing that this is not an escapist idea. It has to do with heaven and earth being close but separated by this thin veil. And apocalypse is when the veil gets pulled back. I remember working on that when I was chaplain at Worcester College in the late '80s. At the same time, I was celebrating the Eucharist more regularly than I had before, since as college chaplain my duties were to celebrate the Eucharist each day each term. The rhythm of the day, with the Eucharist at the heart of the life of the college, became extremely important to me and I was reflecting on heaven and earth within that context, and also within the context of Second Temple Judaism.

What I have tried to do in my recent work is to integrate the political and the personal in fresh ways, rooting that in Jesus' proclamation of the kingdom and in Paul's proclamation of Jesus as Lord. In the Paul and Politics Seminar in the Society of Biblical Literature, there are some people who want to say that Paul is a politician and therefore not a theologian. They say Paul was simply saying “in your face” to Caesar, so forget all that about Christology and justification. But it is precisely because Paul has got a very high Christology that he can stand up with this over and against Caesar's empire. Jesus is Son of God over against Caesar who is son of god. So the theology and politics have to work together in a way that liberation theology has not always really figured out. ▶

“What I have tried to do in my recent work is to integrate the political and the personal in fresh ways, rooting that in Jesus’ proclamation of the kingdom and in Paul’s proclamation of Jesus as Lord.”



I’ve always had a sense that I’ve got to do this for the church and that I’ve got to do it for the world through the church, in other words for the mission – to fuel the mission of the church. It is as though each generation in the church has to relearn things that are in danger of being forgotten. In the Quartets, Eliot says, “There is only the attempt to try again with words that no longer mean what they used to.” I have come to the view, and I guess it is providential, that, if the church in any generation could actually learn in the sense of possessing this truth, than it would make the next generation lazy. That does happen sometimes. God has to challenge each generation to go back to the Scriptures and, in order to allow that to happen, he has to make sure that our work is always incomplete and partial.

You mentioned a few times in the lectures the problem of individualism. As a pastor, what do you think parishes could do to move beyond our individualism and to return to the true spirit of the biblical church?

I do think that small groups matter a lot in a parish. However huge the church gets, even a mega-church with 5,000 members, people need to belong to a unit of somewhere between 50 and 100. But they also need to belong to a group where people can sit in a room and really share and pray with each other and discover how to be the body of Christ as a group that size. This is almost pragmatic, but surprisingly enough, a lot of churches don’t do it; and a lot of people who go to church on Sundays don’t actually belong to that sort of a group. You can’t have a church of 500 members where you just go to church receive Communion and come out again. What does that mean in terms of really praying for people who are sick or then, if your child is killed in an accident, who is going to be with you in that – in the joys and sorrows of life? So it is really, really important.

You made reference in your lectures to different types of knowing, and that Catholic philosopher Bernard Lonergan is correct in emphasizing love as the fundamental way of knowing. What would this look like and why is it important?

The Enlightenment privileged what I usually call test-tube knowing: scientific measurement knowing. Actually knowing how to play the violin, knowing a friend or a beloved person, these are not low-grade, cheap imitations of test-tube knowing. These are not lesser things. These are much deeper, richer, more complex things. They are the reality of which test-tube knowing is a small, localized sub-variant. Love is what neither modernity nor post-modernity allows for. Within modernity, love is just sentimental feelings that you have on the side while you’re getting on with the real job of making money and carving up the world. In post-modernity, love is just an illusion caused by sex, money and power. It is an affirmation of the love-ness of knowledge, which is, of course, to say as Augustine said, that ultimately we are made for God and our hearts are restless until we rest in him. As the image-bearers our task is to know the world by reflecting the love of God into the world. It is a way of trying to locate knowledge within a trinitarian, creational view of reality.

Reading Wright

Some suggestions for those interested in reading the works of N.T. Wright

▶ **On Christianity in General:** *Simply Christian: Why Christianity Makes Sense*. Harper San Francisco, 2006.

▶ **For an Introduction to His Work on Jesus:** *The Challenge of Jesus: Rediscovering Who Jesus Was and Is*. Intervarsity Press, 1999.

▶ **For an Introduction to His Work on Paul:** *Paul: In Fresh Perspective*. Fortress Press, 2006.

Wrights’ principal scholarly work is *Christian Origins and the Question of God* (Third of a projected six-volume series now complete)

You have been a prolific and important scholar but you have also been a pastor. You really try to live in both worlds. Can you reflect on that?

We Anglicans do have a tradition of this. I am actually wearing the cross that belonged to Bishop Lightfoot, who gave up his chair at Cambridge in 1818 to go and be bishop of Durham at a time when the industrial heartlands of the North of England were expanding. He worked himself to an early death in the service of some very poor industrial communities, building churches and developing all sorts of things and then going back late at night and writing his commentary on the apostolic fathers.

He was succeeded by B. A. Westcott, who was also one of the great New Testament scholars of the day. But his greatness as bishop, though he continued his scholarly work, was to settle the miners’ strike. He brought together the mine owners and the leaders of the mine workers who had a standoff for months. The mines were shut and people were not getting paid and their children were starving. Westcott did a kind of shuttle diplomacy. He had them in two rooms in the house where we live and he would say “This is what you need to think about. I’m going to the chapel to pray for an hour and then come back and see how you’ve gotten on.” This was about 1896. And, at the end of the day, he settled it. He got the two sides together, he put them back to work and he was a local hero, not because of his text criticism, which was brilliant, but because he was a Christian socialist and he was a mystic and a great man of prayer. But the whole was a whole; it wasn’t an either-or. That is what being a theologian and being a bishop is all about.

So we have that very strong tradition in the Church of England, and I am kind of scared of the fact that I am the heir to that tradition myself. I have a sense that I don’t know how it is going to work out. I don’t know how long I am going to be bishop: seven to 12 years if I retire at 65 or 70. I have no idea how much time I’ll have to write during that time, but a lot of my writing is now being done, I hope and pray, in actual human lives. And if I write fewer books in the next 10 years because there are communities that I am helping to develop, than that’s fine. –Father Scott Hebden is an instructor in the Department of Systematic Theology. Randy Stice is a fourth-year seminarian and a deacon for the Diocese of Knoxville, Tenn.

Simon Peter answered him, “Master, to whom shall we go?
You have the words of eternal life.” John 6:68

PROCLAIM THE GOOD NEWS



It's More than Just Seven Minutes on Sunday

*Preaching involves a holistic
approach to priestly life and ministry*

By Father Daniel Siwek

While I was a seminarian, if I had heard Gerald F. Finnegan, S.J. say that, by not taking their preaching seriously, many priests “overlook the function that could and should provide their lives with meaning” I might have made this the theme of my priestly ministry.

But I first read the claim a dozen years after I was ordained and had served in two different parishes. And when I considered it, I found it made sense of my experience.

It couldn't have made sense if preaching wasn't central to the ministry of priests, if a priest hasn't been given the special task and the necessary authority to pass on God's word, if we couldn't describe the priest as the man to whom the word has been entrusted.

It shouldn't have made sense if the Second Vatican Council hadn't taught in *The Decree on the Ministry and Life of Priests*: “The people of God finds its unity first of all through the word of the living God, which is quite properly sought from the lips of priests. Since no one can be saved who has not first believed, priests, as co-workers with their bishops, have as their primary duty the proclamation of the Gospel to all” (no. 4).

It wouldn't have made sense if the ministry of the word wasn't carried out in many ways, if preaching wasn't concerned “with all the ways in which the word of God, present in the Scriptures, becomes a living and life-giving word in the present,”¹ and not just with the preparation of the homily.

“To say that preaching is the primary duty of the priest obviously does not mean that preaching is all he will do; it does not even necessarily mean that it will consume more of his time than any other duties. But it does mean that preaching is at the center of all he does and is, and that his many other duties are either at the service of or further expressions of his preaching.”

The above quotation was taken from an article published in *Worship* in 1972, the year before my ordination. Its author was William Skudlarek, O.S.B. A decade later, he was the principal writer of the U.S. Conference of Catholic Bishops' document on the Sunday homily, *Fulfilled in Your Hearing* (1982).

That document had a profound effect on the teaching of homiletics in Catholic seminaries: to prepare men to become *priests* who will devote their lives to communicating the Gospel. And it gave preaching forma-



tion a new “place” in the seminary, if the whole faculty were agreed that *as priest* he is not primarily a theologian, but a preacher. By the end of the decade, I had returned to the seminary as an instructor of homiletics.

This is the “silver anniversary” of *Fulfilled in Your Hearing*. Although it is in need of expansion, this pamphlet of fewer than 50 pages has made an outsized contribution to the church's ever evolving understanding of the nature and function of the eucharistic homily and has helped priests take their preaching seriously. It suggests a methodology for preparing a homily “that could and should provide their lives with meaning,” fulfilling their vocation to the ministry of the word.

Fulfilled in Your Hearing succeeds largely by showing *how* the texts are used. Of course, the success of its methodology depends on its encompassing view of proclamation (the meaning of God's word for today), its unwavering view of faith (a vision of the way things are), and, especially, its understanding of preaching as a “word to someone rather than a word about something.” It also urges “a prayerful form of presentation” that involves both listening to the readings and listening to the congregation (or “our listening together” to hear God speaking to them in the particular circumstances of their lives).

The homily speaks the language of experience. “The quality of their life together – the memories, conversations, experiences, and hopes they share – is the fabric from which (the homily) is made.”² Understood in this way, preaching is not something a priest does for seven minutes on Sundays, but is a way of approaching priestly life and ministry that can give meaning to his “many other duties,” which, in turn, can become “further expressions of his preaching.”

“The living words of God,” the word on the page and the word at work in his own life and in the life of the congregation, can show the priest the way to the Word beyond all our words, “in whose presence we shall be made eloquent at last.”³ – Father Dan Siwek is instructor for the Departments of Biblical Exegesis and Proclamation and Pre-Theology.

► **Notes:** ¹William Skudlarek, “Homiletics in the Roman Catholic Seminary,” from *Worship*, Vol. 46, No. 2, February, 1972, pp. 80-81. ²Barbara Brown Taylor, *The Preaching Life*, (Cowley, 1993), p. 77. ³*Ibid.*, p. 62.



Preparing to Preach: The Art and Skill of Paying Attention

The spirituality of the homilist begins and ends with paying attention to the scriptures and to life

By Father Robert Schoenstene

“What is in the law? How do you read it?” These questions posed by Jesus to the young man in the Gospel are basic and important questions to be asked in preparing a homily. The homily is an integral part of the liturgy and a breaking open on the table of the word of God. Before the words can be opened, they must be read. But reading the word is not always the same as reading words. Reading can operate on many levels. How should the liturgical texts be read?

Attentiveness is a basic attitude for any serious endeavor. A person who is serious about the spiritual life has to pay attention to prayer and to the movement of the Holy Spirit in his or her life. A homilist must be attentive to the words to proclaim the Word.

A hindrance to paying attention to the Word is its familiarity. In the three-year lectionary cycle, the same gospel texts are read and preached upon over and over. Familiarity can cause the text to be skimmed rather than to be read or not to be read at all. Attentiveness starts in the will. It may take some more work to really read it, to pay attention to every word. But paying attention can be a form of prayer. The homily understood as praise of God, rather than simply a religious discourse, can be an incentive to help the preacher read.

A technique that may help pay attention is to read the text in another language. The original Greek or Hebrew are naturals for this, but these tools are not available to all preachers. Another modern language or another translation in the same language are also possibilities that may help. When a new turn of phrase is seen, or a word previously glossed over stands out because of different vocabulary or a different place in a sentence, the attention can be grabbed; new possibilities may be seen.

Really reading a text means entering into it, living in its world, seeing its emphases and view of life. The scriptural texts of the lectionary come to us in a certain form, edited and arranged for the church's use. But the readings do not exist in a vacuum.



Scripture and the Eucharist propose a world for the believer to inhabit, a way of seeing, a way of knowing and understanding the events of daily life.

to this, the breaking open of the Word is not like Moses breaking the tablets of the law. It is an integral part of the Eucharist.

We can draw a conclusion from asking, “What is in the law? How do you read it?” The spirituality of the homilist is that of paying attention, of praising God by being attentive to the Word of God, by being attentive to the church of God, to a particular parish, to particular human beings who are trying to make some spiritual sense of their lives and their families' lives. In the homily, the preacher really speaks through his own spiritual life, a relationship in words with the Word who speaks to us in our own words. In some ways, we could perhaps begin to consider that the spirituality of the pastoral life begins and ends with paying attention to the Scriptures and to life.

— Father Bob Schoenstene is assistant professor for the Departments of Biblical Exegesis and Proclamation, and Pre-Theology.

Scripture and the Eucharist propose a world for the believer to inhabit, a way of seeing, a way of knowing and understanding the events of daily life. Paying attention to a text means seeing it in its own context. In one way, the three readings and the psalm of the Sunday lectionary provide a context for themselves; in another way, they are part of a larger whole, the world of the Bible and the world as seen by the Bible. To see this, the homilist needs to be at home in the Word; study and commentaries are indispensable parts of the preaching life.

What these texts are saying to the homilist, in reading them on their terms, will provide a homily. If the preacher pays attention to the words rather than trying to force a

meaning upon them, the homily often will preach itself. An opened text speaks to the reader. And what it says to the reader, the reader can proclaim to the church.

The context of a parochial homily brings another kind of attentiveness to the preacher. The Father has addressed our world through His Word, Jesus Christ. Finding the Word in the sacraments, in the liturgy, in the Scriptures, in the preacher's own life, in the lives of the parishioners, in the world, is a spiritual endeavor that needs attention. And when the preacher is attentive

“Every scribe who has been instructed in the kingdom of heaven is like the head of a householder who brings from his storeroom both the new and the old.” Matthew 13:52

PROCLAIM THE GOOD NEWS



Eloquence is Timeless

Augustine and the modern-day media have something in common: They tap into the power of good communication

By C. Colt Anderson

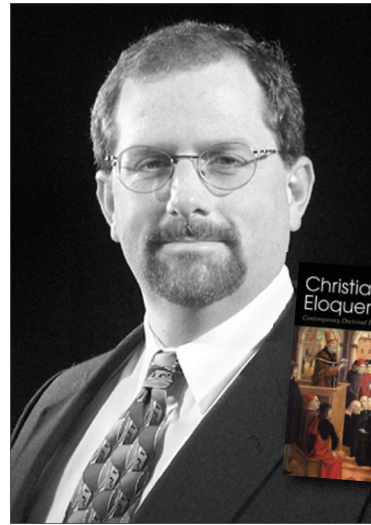
Several years ago I was asked to serve on a diocesan task force for preaching in the Archdiocese of Chicago. Several concerns were raised, including placing more emphasis on exegesis, catechesis and tradition. At the same time, there was consensus that homilies should not become lectures. After the committee was disbanded, I decided to seek preaching models that could address these issues.

As a historian, I tend to look back before I try to move forward. So I found three models of preaching that stress exegesis, catechesis and tradition, without being pedantic. All of them built upon Augustine's understanding of Christian eloquence and doctrinal preaching: the patristic, monastic and university sermon. What ties these models together is their common understanding of the principles of communication and the meaning of being a disciple of Christ.

The patristic and medieval theologians saw preaching as an active form of imitating the Son's self-emptying *kenosis*. Just as the Son emptied himself to enter into our condition and to reveal himself, just as the Word came to speak in human words, so, too, the priest must empty himself of his fears and desires and enter into the concerns, needs and culture of his people.

Augustine said that sermons are like meals and that only a few people can stand to receive bland food week in and week out. Most people need some spices in their meals. His medieval heirs accepted this principle and employed humor, alliteration, wordplay and narrative to make their sermons more palatable. However, the stories they employed were not personal narratives. Instead they used biblical, hagiographical and communal narratives that recognized and built up the sense of shared experience found in vital Christian communities. Their use of narrative was designed to focus their audience's attention on the message rather than the speaker. Still, they believed that the preacher is important because he acts as a tuning fork, revealing whether or not he resonates with his words.

Though they sought to be transparent windows for God's grace, they understood the importance of rhetoric. The methods the doc-



trinal preachers used to win over their hearers are the same methods employed in the communication industry. Like an advertising executive, the medieval preachers broke down their audiences in terms of wealth, education, social standing, sex, age and personality types. They tried to learn about the difficulties and joys of their people in very concrete ways. Hugh of St. Victor taught that the preacher needs to generally understand weaving, farming, athletics, commerce and all the other professions of his people so that he may better serve them.

Just as television programs use pacing and transitions of subject matters to keep a mass audience watching, the medieval preachers used a variety of styles to pace their sermons and to build in transitions to keep people engaged (short attention spans are not new phenomena). Their goal was to have something of interest for everyone. In fact, they held that the first thing the preacher must establish is the profitability of his words. To put it another way, the preacher must answer the question: "What's in it for me?" If every corporation, political party and interest group understands the centrality of this question for convincing people to buy their product, vote for their candidate, or reform their behavior, why would preachers ignore this fundamental question when they are trying to persuade people to acts of mercy and love?

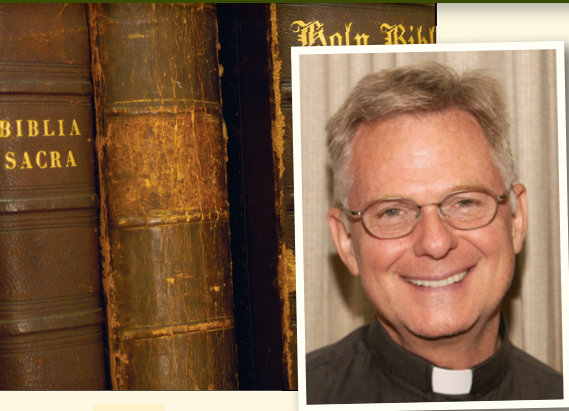
Finally, the medieval understanding of a fourfold sense of Scripture can be a useful tool for emphasizing both historical aspects of Scripture and communal appropriation. The first task for the preacher, according to Gregory the Great, is to answer the questions raised by the readings in the liturgy. This meant paying attention to the historical sense, which had priority and was the only sense that is a source for official dogma. But the spiritual senses were used to fuse the horizons of the people's experience with Scripture. The three spiritual senses were intended to answer the questions of what we should believe, hope for, and do. So the spiritual senses are reading scripture through faith, hope, and love.

Obviously we cannot simply return to preaching the way it was done in the Middle Ages, but those methods are still valuable and in use. By studying how effective preachers reached their people in the past, we can come to imagine how we can tap into this rich vein of our pastoral tradition.

Once you have read a few of these sermons, you begin to see that doctrinal preaching is anything but a dusty or pedantic discourse; rather, it is delightful, playful, provocative, funny, soothing, informative and challenging. Learning from the past will allow you to become like the scribe who can bring out things both old and new (Matt 13:52).

— C. Colt Anderson, PhD, is associate professor for the Department of Church History. He is author of many theological articles and books, including *Christian Eloquence: Contemporary Doctrinal Preaching*, upon which this article was based. It is also the basis for a popular course elective.

The priest's and seminarian's life is about interiorizing Paul's conviction: "You have died; your life with Christ is hidden in God." In the act of *lectio divina*, that life, now our life, becomes realized.



A Unique and Irreplaceable Friend

Lectio Divina nourishes not only a vocation, but a whole life

By Father John Murphy, S.J.

In the final pages of the church's breviary, Francis Thompson's poem "The Hound of Heaven" reminds us of the narrator's great fear: "Lest, having Him, I must have naught beside." You may think this quotation a strange way to begin an essay on the value of *lectio divina* in the life of the priest and seminarian, but perhaps it is, on reflection, apt.

It has become a truism that in the life of a busy priest, the first thing to go is his personal prayer. The Eucharist remains because of his duties and the Divine Office does sometimes wobble because of schedule, but the revered holy hour, so lauded and encouraged in the seminary, frequently goes the way of all flesh. So to engage in a bit of discernment from afar: The evil spirit masquerading as the good Spirit whispers in the ear of the overly-scheduled priest: "You really don't need this prayer anymore; you are doing good work for God and that is His will for you now."

On the other hand, let me immediately clarify that this counsel to maintain fidelity in prayer in no way encourages the opposite extreme found in some newly ordained priests who neglect "parlor calls," sick calls, midnight emergency-room pages and cemetery burial commitments in order to maintain their prayer life. Rather, I would like to offer this thought: *Lectio Divina* is a unique, irreplaceable friend in maintaining the priest's vocation and ministry for three reasons: **1**) it invites him to ongoing and blessed obedience to the word of God; **2**) it provides the most immediate, interior access to the person of Christ; and **3**) it solidifies his identity in Christ's paschal mystery – the final exhortation of the ordaining bishop at the time of his reception of the paten and chalice.

Early in a man's priesthood, the question will arise as to the inter-relatedness between his person and his action; this question is no less important than his very ministerial and priestly integrity. Specifically, the question asks whether my being in *persona Christi* is in "who I am" or in "what I do." I would offer that, if it is not the former, than the latter will become an escape and a delusion – causing one's life to be lived "*in persona mei*." It is only in obedience to the word of God that the right relation with Him is lived and fostered, and that the professional identity realized

solely in competence and performance yields its real motivation: flight from the One Who asks that He be all for me.

The priest's and seminarian's life is about interiorizing Paul's conviction: "You have died; your life with Christ is hidden in God." That life, for us, is lived specifically in service to the baptized faithful. In the act of *lectio divina*, that life, now our life, becomes realized. The living word of the Scriptures reveals and discloses "the Word" with the very same initiative that Christ's Spirit – the initiating moment of God at all times – first revealed God's will and being to the various authors and communities who then recorded their faith in the Scriptures. In its very execution, then, *lectio* of a sacred text joins the praying person to Christ through the very same action of His Spirit Who first inspired that text: It was the writing then; now it is the reading.

Reading interprets a text; however, in *lectio*, because of the action of the Holy Spirit, the activity is reversed – the text interprets the reader. In other words, the meaning from the text arises as the self is told who he is (meaning) by the text rather than the text being given meaning by the reader. How does this happen?

In his book *Sacred Reading*, the Australian Trappist Michael Casey describes this dynamic in its complexity and its beauty. He emphasizes that the person who engages in *lectio* must choose an entire book of sacred Scriptures so that his reading is also an act of obedience to the unfolding of the text. Rather than choose passages that seem "applicable" to one's own life or even choosing passages that are bound to the progression of the lectionary, one needs to allow one's faith to be formed by the text itself and to pray the biblical book as it is in its entirety and integrity. The dynamic of this openness to the Spirit of God, through obedience to the inspired text, conforms the priest/seminarian to the person of Christ in an unmediated fashion and allows his identity to be given to him in the same way that his life was given to him at baptism.

Lectio is the most ancient method of reading and praying the holy Scriptures. Whether in groups or individually, this immersion in the love of God transforms the mind, heart and self-understanding of the one who engages it. It is one of the priest/seminarian's most trustworthy allies in his desire for God and, finally, it provides the means to resolve Francis Thompson's fear.

– Father John Murphy, SJ is an associate dean of formation.

A Pastor in the Holy Land

An interview with Father Larry Sullivan, this year's "Resident Pastor" to the third-year pilgrims

Father Larry Sullivan is the pastor of St. Celestine Parish in Elmwood Park/Chicago and has been there since his ordination in 1992. In the fall of this past year, he accompanied the third-year Mundelein students as a "resident pastor" on their ten-week pilgrimage to the Holy Land.

The Bridge interviewed him to find out how extended exposure to the land of the Bible has heightened his awareness of the importance of the Word of God and how he hopes to bring that heightened awareness to his people at St. Celestine.

Father Sullivan, as you prepared to go on this extended pilgrimage to the Holy Land, what were your expectations?

Primarily, I wanted to have a firsthand experience of the land where Jesus lived and walked and taught and died. I guess you could say I wanted to know more about the historical Jesus.

Did the trip live up to your expectations?

Oh, yes it did – and then some. I would walk in the streets of Bethlehem and think how Jesus walked in that very space. I found the natural formations in the land to be especially impressive – the mountains, the Sea of Galilee, the Jordan River – because I knew they were pretty much as they were 20 centuries ago.

I made it my business to physically walk on the sacred ground. A number of us trekked up to the Mount of the Transfiguration. It was clear to me that Jesus and his disciples had to have been in good physical shape to climb that height. Little insights growing out of those experiences peppered the trip for me. Being in Galilee and walking along the Sea of Galilee brought back many Gospel images. To think that Jesus sailed on this sea and walked around it, and, for that matter, walked on it.

Did you try to walk on the sea?

I did try, but it didn't work. It was a big embarrassment for me.

What were the high points of the pilgrimage for you?

The Sea of Galilee, also the shepherds' field near Bethlehem, walking through the old city of Jerusalem, especially when we did the Stations of the Cross right through the market place and the bazaar. It was so real, so crowded, so full of the smells and sounds that probably have not changed in 2,000 years. I recall the Damascus gate, which is built right over the original gate, the gate that St. Paul went through.



Mass at the church of the Holy Sepulcher, which contains both the place of burial and the empty tomb of resurrection, affected me much more than I thought it would.

Now that you are back in the parish, do you function any differently?

I now preach with a much wider understanding of the background of the Gospels. I find myself bringing in images of the trip and even sounding out those images more deeply in my own prayer. To be honest, I think I am more prayerful. I think I know more about Jesus and his life and times. I have already begun to share my thousand snapshots of the pilgrimage with the people, and with the children in the school. I intend to do more.

Have your people noticed any difference in you?

When I preach and teach and tell stories about the pilgrimage, I think the people figure that now I know what I'm talking about, at least a little bit more.

Any plans for the future?

Plans are already being made for parishioners to take a trip to the Holy Land in 2009. I really look forward to leading that trip. It's my fond hope that this experience, which was so fulfilling for me, will be as fulfilling for the people of St. Celestine.

Seminarians Reflect on their Christmas in Bethlehem

"Christ Was Born Just Inches from the Place I Stood"

► The joy in the air was palpable. There was laughter, tears of joy, people dancing, singing, clapping and just celebrating the reality that Christ is among us. Christ was born 2,000 years ago, just inches from the place I stood as I watched all of this take place before me on Christmas Day. I couldn't resist joining in the large crowd gathering outside the Church of the Nativity of our Lord in Bethlehem. People from all over the world were singing and dancing arm in arm in the square in front of the church, praising God for the gift of His Son. Inside the church, Masses were being celebrated in three different chapels in every language imaginable. I could not have been more blessed than to be in that place at that time. – Nick Wichert ('08), Archdiocese of Seattle, Wash.

The Gift of Christmas

► For me, it was an opportunity of a lifetime: first of all, to be in Bethlehem for Christmas, and on top of that, to be chosen by my brothers to act as Santa Claus for the kids we visited that day at the Crèche Orphanage. We had brought donated stuffed animals, dolls and other assorted stuffed characters and toys as Christmas gifts for the kids. The look on their faces melted my heart – some with smiles, others with runny noses and those somewhat confused who did not know what to make out of this. But all they really wanted, and perhaps the gift they really need, is a family to love and care for them. Please keep them in your prayers. – Deacon Carlos Gelabert ('08), Diocese of Tucson, Ariz.

“As a lay member of our Board of Advisors since its inception, she has provided insight, guidance and financial support to Mundelein Seminary for so many wonderful years.”



Margaret “Mickey” Paluch

Singing the praises of a kind and gracious lady

By Mark J. Teresi

Margaret “Mickey” Paluch is a Chicago original who has been a dedicated supporter of Mundelein Seminary for decades. After the Second Vatican Council, along with her late husband Chester, the Paluchs grew the J. S. Paluch Company to enhance the liturgical worship of our church by providing monthly missalettes and bulletins to parishes around the country.

Listed in the official Catholic Directory, J. S. Paluch Inc. “has served Catholic parishes, schools and communities across the United States since 1913.”

Mickey, mother of nine and grandmother of 15, was called upon after her husband Chester’s death to become the CEO of J.S. Paluch. During her tenure, she provided leadership and creativity to help establish the J.S. Paluch Vocations Seminar, which is the Paluch Family Foundation that promotes vocations, liturgy and stewardship. She also established the endowment of the Margaret and Chester Paluch Chair in Theology at Mundelein Seminary. These actions are part of her legacy of faith, a strong faith nurtured at St. Edward’s Parish and Alvernia High School.

When you meet Mickey, you immediately become a person



► The Seminary’s new outdoor Nativity scene was generously donated by Mickey Paluch.

important to her, warmly greeted and embraced. Her twinkling “McBride” Irish eyes, full of life and love, have, for a lifetime, been focused on our church and how we can nurture good priests, good liturgy and a vibrant parish community for the faithful.

For years, Mickey cantored and was in the choir at St. Paul of the Cross Parish. Mickey never met a ragtime song she couldn’t sing and a party she couldn’t be the “life of.”

As a lay member of our Board of Advisors since its inception, she has provided insight, guidance and financial support to Mundelein Seminary for so many wonderful years. She has won numerous national awards for her work in vocations and liturgy.

As we present brief stories of our donors to the readers of *The Bridge*, we begin by presenting a woman who has set the standard of faithfulness and generosity. Mickey, God bless you! The words of Bishop Kaffer, retired auxiliary bishop of Joliet, express our sentiments here at Mundelein Seminary: “You do and always have done so much for so many! You are the salt of the earth. May more follow in your footsteps, which are the footsteps of Christ!”

— Mark J. Teresi is vice-president of institutional advancement.

A Charitable Bequest May Be Your Answer So That Others May Serve

Designating a portion of your estate to the University of St. Mary of the Lake / Mundelein Seminary will enable you to make a substantial gift to honor the many fine priests who have served you and your parish throughout your life. By doing this, you will leave a measure of the blessings God has bestowed upon you in your lifetime so that “others may serve.” This level of giving will ensure that, throughout this new century, seminarians will acquire the skills to meet the challenges of the priesthood so that they may enthusiastically serve future generations of the faithful.

► Gifts through wills are easy to arrange and may be changed at your direction. When properly drafted by a qualified attorney, a will minimizes estate settlement costs and taxes, arranges for your property to be managed as you wish and provides for your friends, family, church and others you wish to remember.

► If you are interested in learning more about leaving a gift from your estate to Mundelein Seminary, please contact Mark J. Teresi at the University of St. Mary of the Lake / Mundelein Seminary Office of Institutional Advancement (847.970.4817) or mteresi@usml.edu.

► If you already have named the University of St. Mary of the Lake / Mundelein Seminary as a beneficiary of your estate, please let us know so that you can be appropriately thanked for this most generous commitment and become a member of our Legacy Society.

“For in hope, we were saved.” Romans 8:24

MUNDELEIN PROFILE



We all eventually face an event or circumstance that leaves us anxiously looking for a way through. Every human plan falls short. Every mental search leads nowhere. Finally, all hope is gone. Even when there seems to be no way, the story of Hai Dinh reveals that God will make a way.

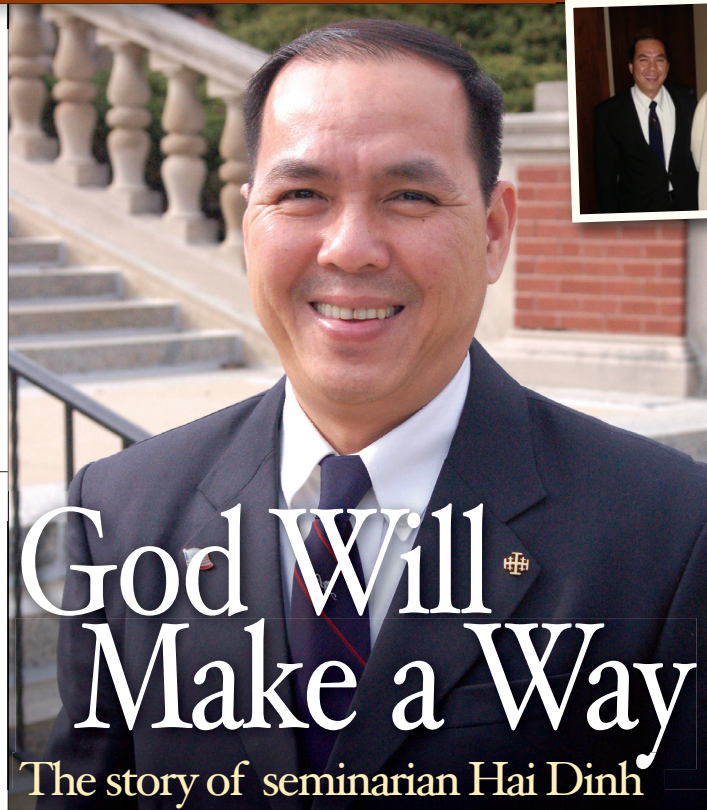
Born in Saigon, South Vietnam, and raised Catholic, it was in 1988 that Hai's life began to change. That's when he made his first attempt to escape from Vietnam; an attempt that failed and cost him the worst horror of his life.

“The Vietnamese army put me in a labor camp,” Hai says. “At that time, according to Vietnamese law, I did not have to go to court for sentencing. Therefore, I was not sure how long I would have to stay in the labor camp. The Vietnamese soldiers told me that if I observed the camp's rules and worked hard, they would release me.

“I had to work very hard six days a week from 7 a.m. to 4 p.m., and sometimes 10 hours a day. I worked making bricks. I received only three bowls of rice a day; rarely did we eat any vegetables, meat or fish. There was no nurse or medicine in the labor camp.”

Hai accepted his sufferings in the labor camp and decided to put his trust in the Lord: “At that time, I meditated and prayed the rosary secretly in the dark of the night, because if the camp's manager knew, he would punish me by taking away my food for three days. I prayed to the Lord, asking Him for the strength and faith to overcome my situation. I also asked God to free me from the labor camp. Amazingly, God heard my prayers. He granted me His blessings and mercy. I was released in 1989, after one year of working in the labor camp.”

Despite the fact that suffering had brought on heavy and striking instances of misfortune and caused Hai physical or mental distress, his pain increased after his release. He had no job. He says, “I came back to my previous employers and asked for a job. However, they said ‘no’



By Deogratias Walakira

► Hai enjoyed the spiritual journey of the third-year pilgrimage to the Holy Land.



because in their eyes I was a bad citizen. It was very difficult for me to live without a job or money. Finally, my oldest brother offered me a job in his small business.”

He continues: “At that time, I went to church frequently and stayed there long after Mass. I prayed to the Lord, asking Him for a new life and a new home. I believe strongly that God is always among us and He does listen to our prayers. Once again, God heard my prayers, giving me a new life in America.

“After coming to the United States, I received a lot of help from many Americans, as well as the local Catholic Church. Our neighbors treated me and my family as if we were members of their own family. They were kind and friendly to us. Their love and compassion were my inspiration and motivation.”

Hai's family first came to the U.S. in 1990. His father, mother, younger brother and younger sister arrived first and settled in Davenport, Iowa. Hai, his older sister and her family, and an older brother all arrived in 1996. His oldest brother and his family entered the U.S. in 2004. All arrived under the sponsorship of Hai's father and they are finally all together now in Davenport.

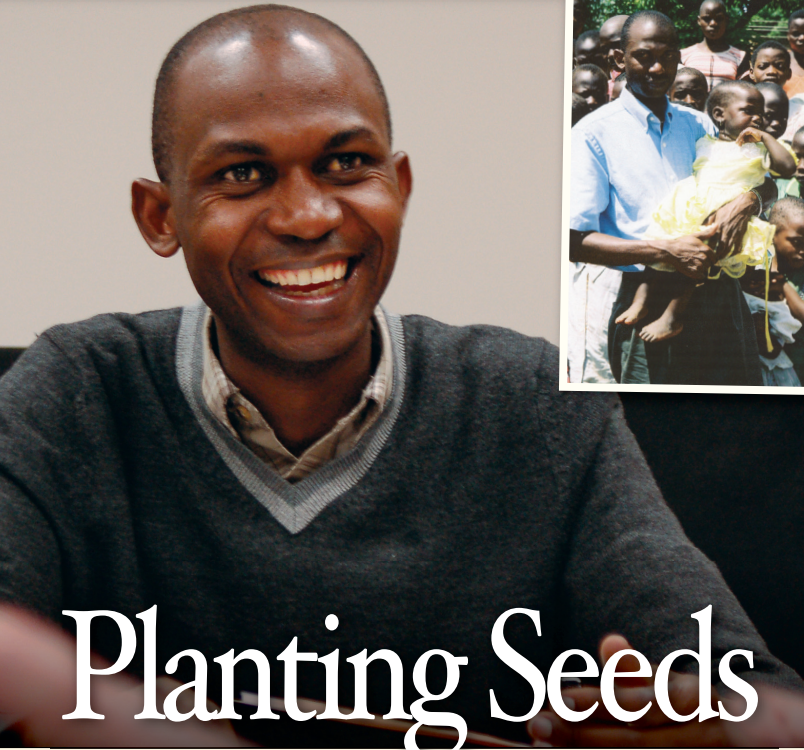
Hai mentions gratefully that it was his experience with those in the Davenport community that “helped me think about my vocation. I thought that I should do something to express my deep gratitude to God, to this country and its citizens for what God had done for my family and me.”

He says, “When I heard of ‘Project Andrew’, a vocation program that was sponsored by the Diocese of Davenport, I did not hesitate to become a participant.” Project Andrew encourages and supports single men (from high school age to the age of 40) to discern their calling to the priesthood. “After participating in the project, I entered St. Ambrose University and studied pre-theology in 2002. Then I enrolled in Mundelein Seminary to continue my journey toward priesthood.”

He is currently concluding his third year at the seminary and it is his greatest wish to remind everyone, especially young men and women, “that God is inviting and calling us to become the salt of the earth and the light for the world. Pray and ask God for His spirit and strength to fulfill your vocation.” Hai knows that God will make a way.

— Deogratias Walakira is a third-year theologian for the Archdiocese of Kampala, Uganda.

“What is the kingdom of God like? What shall I compare it with? It’s like a mustard seed which a man took and threw into his garden; it grew and became a tree, and the birds of the air sheltered in its branches” (Luke 13:18-19).



Planting Seeds

A seminarian’s dream to help educate the children in Kapeeka, Uganda, becomes an alliance of hope

By Deacon Michael Scherschel

Fourth-year seminarian Deacon Hilary Muheezangango is getting ready to return to his home diocese of Kasana-Luweero in Uganda. He’ll be ordained a priest this coming August. But when he leaves the States, he’ll leave a little bit of himself behind. He’ll leave having planted seeds of hope for the people of his diocese – those struggling to build their lives after years of dealing with the effects of war, disease and poverty. Of primary concern are the children. Hilary knows they are the hope for Uganda.

Appreciating the gift of life

Hilary came to Mundelein Seminary in the fall of 2003. If someone would have told him 20 years ago he’d have that opportunity, he never would have believed it.

“I was born in 1972 during the government of Idi Amin. At that time, Uganda was in a mess and continued to be so for a number of years. A series of wars had taken place. Lots of presidents came to power by gun and left by gun. A lot of people were killed. Our infrastructure was destroyed. Things like hospitals and clinics were destroyed. Some of the schools were destroyed.

“As I grew up, we spent most of the time in the bushes hiding

from the military, who were hunting to kill us. I mean there was no life as such. We lived outside. The rain would fall on us, the sun would shine on us, no blankets, no mat to lie down on. As a child, that’s something. On a few occasions, we would run over dead bodies to get into the brush just to save our lives.

“There were people who would be searching for food. They would have eaten the grass around them where they slept, left with just minutes to die. But then you can’t do anything. You just have to find a way to survive.

“In the ’80s, I remember when we were in the refugee camp in Kapeeka. We stayed there over a year. And here we saw a lot of things happening. Many people were sick. Many people were dying. Most people were picked up by the military and taken to be killed. Life for us was really alarming.”

At this point, Hilary talks about the help that organizations such as the Red Cross, World Vision, the World Food Program and UNICEF provided in terms of giving food and assistance. He would never forget how they helped.

“We used to see the trucks coming. They would bring food to us, but even how to get the food was a challenge. You would line up; you would fight for the food. Sometimes you got beat up. So as a child of around eight years old, these are things that I lived through. I never had an education until I was 12 years old. That’s when I first went to school.”

Hilary first attended classes in the refugee camp. The buildings were demolished, so classes were conducted under the trees. His family was allowed to move home in 1985. But during their absence, their home became an overgrown forest. They had to rebuild the home and gardens only to face another scare of war and hiding in the bushes. But in January 1986, with the formation of a new government, things began to stabilize in Uganda. It was a turning point for Hilary.

“That’s when I was able to start the second grade, but I was close to 14 years old. By the time I entered fourth grade, I was already 17. And that’s when I started seeing priests coming in, giving us aid, praying for us. My dad was a catechist, so we had good, close connections with the priests. That’s when I applied to the junior seminary and received support from Father Francis Xavier.”

When his funds for schooling were just about gone, Christ the King Parish began supporting him. He never forgot their kindness. “I always thought, ‘what can I give back to them?’ because, since they started helping me, I never had the same problems I did before. And now I’m here in the United States on a scholarship to study theology in order to become a priest. So having the opportunity to be educated changed my life. I felt compelled to do something.”

As Hilary reflects on his past, the conversation seems to center on the precious gift of life. “When I think about the graces God has given me as a person, I first think about the grace of life itself. Life is something I value greatly. But we must remember that it’s not our life. We are stewards of the life that God has given us. We must use our life and our gifts to help others.”



A desire to help others plants a seed

In 2005, when he began his pastoral internship at St. Mary of Vernon in Vernon Hills, Ill., Hilary began to share with parishioners his story of life in Uganda and the challenges that still face the people there, especially the children. "I talked with them. I told them my dream of wanting to do something to help support these children. I didn't ask them for money. I asked them for help. And from there, things started to happen. It just grew. Every time we met, it kept growing and changing."

What grew from Hilary's desire to help is what has become the COVE Alliance, a not-for-profit U.S.-based organization. COVE is an acronym for Children's Outreach and Vocational Education. And like the name implies, the target group is the children in Uganda, specifically in Kapeeka. Parishioners from St. Mary's helped create it along with their neighbors and friends out of the generosity of their hearts.

Mundelein "English as a Second Language" teacher Annette Cowart, a member of the board of directors, is one of the many who became involved. "I've never seen a group like this before. We feel like we are part of something really wonderful. And it has so much to do with who Hilary is as a person. He constantly inspires us and re-inspires us. Because we know him, we know we are helping the children in a direct way."

Based on Hilary's observations, the COVE Alliance team felt the key to making a difference for the children was education. But they realized that education is futile if the children struggle because they don't have basic necessities for living or medicine to fight disease.

The situation in Uganda is challenging. HIV/AIDS has significantly affected the general population. "Right now, 65 percent of our population are children," Hilary explains. "Most of them are orphans whose parents, if they didn't die in the wars, are dying now because of AIDS." He adds, "Some of the children are infected with AIDS, too. Others suffer from malaria or typhoid. Children are dying because they are too poor to survive. Poverty can't buy medicine or food."

The COVE Alliance outreach program tackles three areas. The first is education. Children who are sponsored by U.S. benefactors receive a primary level education. In the future, they will also be able to attend a vocational school to learn life and trade skills that will help them earn a living for themselves and their families. The future vocational center will be called the St. Jerome COVE Center and, interestingly, will be built on part of the refugee camp where Hilary and his family stayed.

The second area is health care. The organization is working on a plan for a medical clinic with a nursing staff and access to doctors so that the students will be able to be treated appropriately. An added benefit is that the clinic will also be able to serve the larger community, who also desperately need medical services.

The third area deals with nutrition and housing. The children receive a proper lunch, and the organization is working on a plan to

ensure the sponsored children will have basic household needs, such as a mat to sleep on at night.

The overall vision reflects Catholic social teaching: "Our vision is a world of hopeful, responsible human beings who respect human dignity and are in a position to sustain themselves and their families in the future." It also sounds a lot like Hilary.

A priestly identity

As Hilary reflects on the role COVE Alliance has played in his priestly formation, the conversation immediately moves to those outside himself. "When you live with and for others, your life is better. God blesses you through others and how they give back. The first job of a diocesan priest is to save someone else's soul. I will never forget that for the people I will serve.

"But we must remember that serving others is not isolated from prayer. When I think of our people in Uganda and the state of poverty, I know we can't solve every problem. But at the same time we can't simply just pray either. We have to do something."

Hilary's desire to help ended up engaging a parish and a larger community to make a difference in one corner of the world. But Hilary is very clear to point out that COVE Alliance is not about him. "When you create something, it doesn't have to die when you do. You can empower people to help you out. What we created is not about a personal project. It's for the people. Others can carry the work forward. The important thing is that the goal, the dream, is fulfilled."

— Michael Scherschel is a fourth-year theologian and a deacon for the Archdiocese of Chicago.

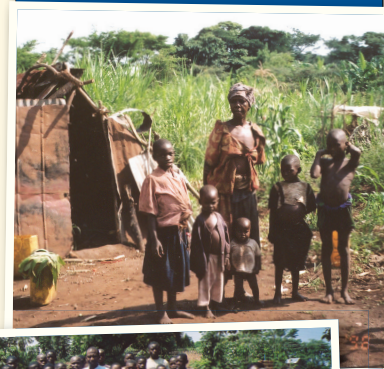
► It's Online! Learn More About the COVE Alliance

Currently, the education of 80 children from Kapeeka, Uganda, is being sponsored through the generous support of people from around the world. In addition, COVE Alliance is organizing a special mission trip to Uganda this summer, which will allow volunteers to work with the children and the community in Kapeeka.



► To learn more about the COVE Alliance, its current activities, progress reports and ways you can become involved, visit its Web site at www.covealliance.org.

► Note: COVE Alliance is a separate, not-for-profit charitable organization and is not affiliated with the University of St. Mary of the Lake/Mundelein Seminary.



“I got the chance to do something that was really valuable to a lot of people ... and I admit using the nail gun was fun.” – Pre-theologian Dan Weiske on helping to rebuild a roof at a Boy Scout camp damaged by Katrina.



► Personal belongings from a home destroyed by Katrina.

it would be realistic to get 10 seminarians to go. All of sudden, there were 22 who signed up. Some could not go because of other responsibilities, but we still had an amazing turnout for a first time.”

Rebuilding a city

No one on the mission team knew what to expect when they entered Biloxi after trekking 16 hours by van. “It was shocking because I lived in Miami and I thought I knew how the weather would be and how a city should look. Everything was dry,” said Juan Ayala, first-year theology student from the Diocese of Rockford, Ill., and a native of Guerrero, Mexico. “When we were walking through the neighborhoods and I saw the houses, they looked like ghost towns. I didn’t think this was a U.S. city.”

Few residents were prepared when Katrina reached land on Aug. 29, 2005. After hitting New Orleans and other cities along the coastline, the hurricane – with winds gusting at 150 mph – struck Biloxi, which is two hours east of New Orleans. For 12 hours, the storm battered the city, leaving it under 12 to 18 feet of water, its infrastructure in ruins. Bridges were down. Sewer systems were inoperable and hundreds of people were stranded without any place to live.

“You had some areas that essentially were disregarded. You would see houses washed out with debris and windows busted out. It was surprising at times,” said Dan Weiske, a first-year pre-theology student with the Diocese of Duluth, Minn. “We would be on a street where there were people living in two houses,

“Not Even Katrina Can Destroy The Human Spirit”

Sixteen men volunteer over spring break to roll up their sleeves and help hurricane survivors in Biloxi, Mississippi

By Dave Retseck

If you venture into the hurricane-battered city of Biloxi, Miss., you’ll see more than boarded-up homes and the remnants of two-year-old debris. It’s what you will hear that is significant. Sounds of construction crews remodeling a house that was uninhabitable six months ago. Friendly voices from long-time residents sharing simple words of thanks, blessings and plenty of good news.

Good news was one of the goals that 16 volunteers from Mundelein Seminary hoped to achieve during a mission trip to the Gulf Coast city in late February to proclaim God’s truth and do their part to help rebuild the city. Fourteen seminarians and two priests rolled up their sleeves and gutted houses, repaired fences, landscaped yards and visited with residents during part of their spring break. The trip also included a day-long visit to New Orleans to visit Notre Dame Seminary and see how conditions were.

The week-long mission trip, coordinated by the seminary’s Ministry for Peace and Social Justice Team and its faculty adviser, Father Jake Beltran, established a new precedent for the ministry’s activities and future goals for promoting the gospel message.

Beltran and the team began developing the trip after the sem-

inary’s rector, Father Dennis Lyle, showed Beltran an article in a Knights of Columbus magazine about volunteer relief for Hurricane Katrina survivors.

“It showed that New Orleans was receiving lots of help, but Mississippi was equally hit by the hurricane, and was receiving less media coverage and consequently fewer volunteers,” said Beltran, who accompanied the students, along with Father Joseph Nietlong. “When the rector brought this opportunity to me, I knew we had to grab it.”

The Peace and Justice Team coordinated with the Diocese of Biloxi and Father Steve Wilson to arrange assignments and lodging. Wilson is a priest with the Denver Providence Redemptorists and came from Chicago to serve in Biloxi.

Considering this was the first mission trip the ministry team had arranged, Beltran said no one was sure what the students’ reaction would be. “We thought





It's been almost 2 years, but they still need help!

To help coordinate help and donations for Hurricane Katrina survivors, regardless of religious affiliation, the Diocese of Biloxi created the Diocesan Office of Long-Term Recovery.

Here are three ways you can help in Biloxi's on-going hurricane relief efforts:

1 Volunteer your time and talent

The website identifies how groups or individuals can sign-up to help. As we found out, no experience is needed. Just the willingness to help our brothers and sisters in need. A detailed list of work to be done and other details for planning a trip are included.

2 Donate Items – A Great Way for Parish Groups to Help

You can help make an immediate difference for families moving back into their homes by donating new items, such as sheets, towels, pots and pans, utensils, gift cards to home repair stores and small furniture items. Those in greatest need will receive the items first. See the website for a complete "wish list" of items most needed and information on where to send them.

3 Monetary Donations

Donations are still being accepted and are used to help fund rebuilding projects and other urgent needs.

► Visit www.mshurricanehelp.org for information on how to help Hurricane Katrina survivors in the Biloxi Diocese



and then the next one with fluorescent spray paint on it and nothing had been done to it.

"There was such a stark contrast. It made you wonder what led this one person to stay and another to leave, and where did they go? What resources did some people have that others did not?"

The seminarians' host, Father Steve Wilson, pastor of both Our Mother of Sorrows and Blessed Francis Xavier Seelos parishes, spent the first few months after the hurricane celebrating Mass in a large tent, and living in one of the thousands of trailers provided by the Federal Emergency Management Agency. He had taken the job as pastor one week before Katrina arrived.

He and his staff continue rebuilding the parishes daily. Both churches are open and the rectory and activity halls were rebuilt. However, there still was plenty to do, not only for the parishes but for residents throughout the city. And the mission team was ready to work, even if it meant tackling jobs they had no experience doing.

Weiske didn't think twice about scaling across the skeleton of a roof

"I didn't care if they put me to work sweeping the floors. I just wanted to help. I was glad to do anything. I just wanted to work hard and get tired doing it." – First year

seminarian Juan Ayala

firing a nail gun into the beams to attach them. The project was part of a two-day assignment working at Camp Wilkes, a Boy Scout camp that needed major repair work before its June re-opening. "That was a lot of fun," he said. "If you don't move too quickly, you're not going to lose your balance. I got the chance to do something that was really valuable to a lot of people ... and I admit using the nail gun was fun."

Ayala also took on any job handed to him, including covering his face with a mask to tear down and remove mold-covered paneling and other debris from homes that needed to be gutted and remodeled. "I didn't care if they put me to work sweeping the floors. I just wanted to help," he said. "I was glad to do anything. I just wanted to work hard and get tired doing it."

Giving and receiving

Brad Hagelin was prepared to work hard and do whatever needed to be done to help improve the lives of Biloxi's people. But he was not ready for the outpouring of gratitude and hospitality the people showed him and the rest of the mission team.

For Hagelin, a first-year theology student from the Archdiocese of Seattle, it was the people and relationships he formed with them that taught him a lot. "I am not always used to people asking, 'How are you doing?' and being sincere about it," Hagelin said. "But when [Biloxi residents] ask you, 'How are you doing?' the question was not a cliché or prepared response. They really wanted to know, and wanted to make sure you were being fed and comfortable."

Beltran agreed.

"I would hear the phrase, 'I lost everything' from people and think that it was a cliché, but after seeing Biloxi, and hearing the people say those words, I realized it's real. And yet these people cling to their faith. Not even Katrina can destroy human spirit, especially faith in the risen Lord."

The seminary mission team also learned much from the spirit of other volunteers stationed in Biloxi. One group from Pittsburgh, a team of people ranging from young adults to grandparents, had visited the state three times to work.

"It was very edifying, because it doesn't matter how old or young you are. There is room for everyone," Beltran said. "When you think you are on the giving end of a gesture, think again. I usually find I'm at the receiving end."

The lessons of giving and receiving alone are enough to launch plans for future trips to Biloxi, Beltran said. Tentative plans have been discussed for next fall. And if there is room for him, Hagelin will be among those on the next team.

"I never knew anyone who has not come back from a mission trip and been full of life after it," he said. "For me, [the trip] gave me a better understanding of people and a desire to embrace Christ's call to love your neighbor. It's about putting one person's life back together a little at a time, just one piece at a time."

– Dave Retseck is a first-year pre-theologian for the Diocese of Rockford, IL. He also participated on the Biloxi Mission Team.



“Bless the Lord, all you works of the Lord.”



“Ice and Snow, Bless the Lord.”



The Seasons at Mundelein

A Reflection on Daniel 3:57-88
Liturgy of the Hours Sunday Week One



“Sun and Moon, Bless the Lord.”

PHOTO ESSAY



“Let the Earth, Bless the Lord.”





An Open Letter of Thanks to a Colleague and Good Friend

After 26 years at Mundelein, Father Paul Wachdorf (75) heads to the parish

By Father Gus Belauskas

Twenty-six years is a long time. But, like a fine wine maturing in a deep cellar, Father Paul Wachdorf has grown red-rich with spiritual knowledge over the past years. Accepting an early morning call by Cardinal George asking him to become the pastor of St. Gregory the Great Parish in Chicago, Father Wachdorf shook off the shock and willingly said “yes.” The seminary’s great loss of a man of prayer, spiritual insight and talent is St. Gregory’s gain of a pastor with administrative and pastoral skills, honed over 32 years of priesthood.

From the south side to Mundelein

Father Paul Wachdorf was born Dec. 26, 1949 in Chicago (on the great South Side) and attended St. Justin Martyr Parish with his family (mother Justina, father the late Henry and sister Cecilia). He was a student at Quigley South from 1963-67 and then went on to the seminary college in Niles, graduating in 1971 with a bachelor of science degree in psychology. After four years at St. Mary of the Lake Seminary, he was ordained a priest in 1975 on May 14.

During his diaconal year, he was assigned to Infant of Jesus Parish in Flossmoor, Ill. After ordination, he spent five years as associate pastor at St. John Fisher parish, sharing those years with Father Dan Siwek (‘73), a fellow-Mundelein faculty member. He loved his years at St. John Fisher and looks back on them as formative of his priesthood and his interest in the spiritual life.

When a call was put out looking for priests to be on the formation faculty at the major seminary, Father Paul agreed and moved to St. Mary of the Lake Seminary (as it was known in those days). For the last 26 years, he has fully engaged himself in the life, growth and planning of the seminary. He has seen many changes and helped move the formation program forward, working with former administrators Fathers John Canary (‘69) and Lou Cameli (‘69) to forge a program based on relationships with God, self and others. Spiritual direction became central to the program of a seminarian, and learning how to both work and pray was set down as the balance point of a solid spiritual life for a diocesan priest.

This early Formation Program became a model for many seminaries throughout the country and helped bridge the gap between post-Vatican II changes and a settling down into a more reliable way of training



▶ *Left: Father Paul Wachdorf (75) pictured with the author, Father Gus Belauskas (71).*

men to be diocesan priests in the late 20th century. This interest in the “spirituality of a diocesan priest” has remained a constant focus for Father Wachdorf throughout these years. He realized how little was written on this subject and how vitally important it was to present a clear picture of diocesan spiritual life and practice.

Many hats

While he was here at the seminary, he took on the role of CAM priest for several floors. A CAM priest often lives on the same floor as the seminarians and prays with them on a regular basis.

He was also an Associate Dean of Formation from 1981-91. It was in this latter year that he became the Director of Spiritual Life and Prayer Formation for the whole seminary.

Under this new title, Father Wachdorf was responsible for the prayer formation of the entire community. He also was the convener of the spiritual directors, both making sure that every student was settled in with a director, but also offering training and ongoing formation to the directors themselves. This was his central work and he knew that it was key to a good spiritual program. He also made sure that the various retreats were planned and took place throughout the year. These included school retreats, CAM retreats, and the silent directed retreat for third-year students. He also made sure that anyone preparing for Orders had a retreat set for both the diaconate and priesthood.

Father Wachdorf added the evenings of prayer to the formation year, which we now have once a quarter. He was always looking for ways to “slow down” the hectic pace of the seminarian’s life and call him to silence and prayer. He also conducted a prayer formation program for first-year students, introducing them to the whole world of Catholic spiritual traditions, from Benedictine to Franciscan to various styles of group prayer and individual prayer.

There were other jobs and roles that Father Wachdorf also held during these past 26 years. He was the dean of the house (making sure rooms and the buildings were kept in good order and working). He was the calendar coordinator for the whole university (a major task that takes revision after revision and incredible detail and exactness). He was the coordinator for the Chicago Priesthood Ordination and pulled together all the elements that made for beautiful and smooth-running liturgies at Holy Name Cathedral. He was also the head of the Peace and Justice Committee for a time and this aspect of seminary formation has always been close to his heart: How to get the seminarians to see the gospel call to justice

“He was always looking for ways to ‘slow down’ the hectic pace of the seminarian’s life and call him to silence and prayer.”

In Memoriam

“Draw your strength from the Lord and from His mighty power.” *Ephesians 6:10*

By Deacon Randy Stice

and form a preferential option for the poor. This is central to his whole idea of what a diocesan priest is and does. And for the whole time he’s been here at the seminary, he has been helping at Ss. Faith, Hope and Charity parish in Winnetka, celebrating Mass on weekends and being the extra spiritual ear for many people.

Father Wachdorf was well qualified for his work as director of spiritual life. He earned his MCSP degree from Creighton University, studying during the summers of 1981-85. He also wrote and published several articles in various religious journals, including the *Review for Religious, Praying, and Living Prayer*. (Make sure you read his article on finding God in the simple act of encountering a deer here on the grounds!) He was also the director of the priest and religious retreat in August at Cardinal Stritch Retreat House for the last 20 years.

He taught us how to pray

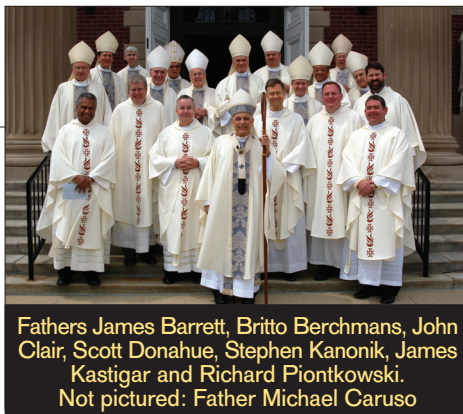
Most of all, we’ll always remember him as, first, the one who lived in that secret coach house next to the cardinal’s residence (his own Poustina); and, second, for being a rabid White Sox fan. The 2005 World Series was the capstone of a life-long love of the Sox. Being a pastor now, close to Wrigley Field, has put him in inner turmoil (but the Sox will come out on top).

We will all miss Father Paul – students and faculty and administrators. He has been a wonderful colleague and friend. There was always a steady, inner quality in him that we all searched for during the whirlwind days and months of the academic year. He taught us how to pray, to be quiet with God, to keep looking for new ways to make things better, to live a well balanced and regular life ourselves and to keep smiling. That was and is the inner secret—God is everywhere, just look! Turn to him – He’s listening.

All the best to you, Father Paul, in your new assignment. We will miss you, but know that you will do excellent and fruitful ministry in the parish. Our prayers go with you. – Father Gus Belauskas (’71) is vice-rector of Mundelein Seminary, chair and instructor of the Department of Pre-Theology, associate dean of formation and director of admissions.

Congratulations to the Jubilarian Class of 1982

Members of the Class of 1982 were warmly welcomed back to Mundelein Seminary in celebration of 25 years of their priesthood and service to the church. Cardinal Francis George celebrated the Mass with family, friends, seminarians and Mundelein faculty present. Please join us in congratulating these men for their witness and self-giving service to the church.



Fathers James Barrett, Britto Berchmans, John Clair, Scott Donahue, Stephen Kanonik, James Kastigar and Richard Piontkowski. Not pictured: Father Michael Caruso

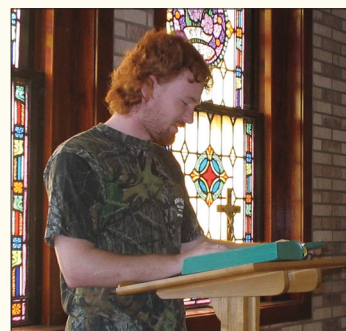
The Mundelein Seminary community, along with his family and friends, mourns the sudden death of first theologian Marcin Kozlowski on March 12, 2007. Known to his friends as “Złoty” – Polish for golden – for his red hair, he was born on September 14, 1983 in Bialystok, Poland to Maciej and Danuta Kozlowski. He has one younger sister, Milena. After completing three years at the archdiocesan seminary in Bialystok, Marcin came to Bishop Abramowicz Seminary in August 2005 and entered Mundelein Seminary the following year as a seminarian for the Archdiocese of Chicago.



Marcin had a special love for the liturgy and often served as a lector in Poland. He prayed best, he said, when he was in church, sitting quietly. He was devoted to youth ministry and spent a month each summer vacation working at a Catholic camp in Poland. At Holy Innocents Parish in Chicago he was an altar server and spent extra time helping priests and others. He had begun to train their altar servers. He was also learning to play the flute.



Cardinal George celebrated the Mass for Christian Burial in the Chapel of the Immaculate Conception at Mundelein Seminary on March 14. The homilist was the Father Dennis Lyle, Rector-President of Mundelein Seminary. Father Chris Ciomek and Marcin’s close friends Marcin Korsak, Maks Czaja and Norbert Rola accompanied Marcin’s body back to Poland and attended the funeral mass in his hometown. The church was filled with friends and classmates from the seminary.



Marcin’s favorite Bible verse was Ephesians 6:10: “Draw your strength from the Lord and from His mighty power.” We, as well as his family and friends, will continue to draw strength and comfort from this verse that meant so much to Złoty. – Randy Stice is a fourth-year seminarian and a deacon for the Diocese of Knoxville, TN.



► **The first step:** Restoring a more natural condition to the land, which has opened up better views of the lake and bridges.



When second-year theologian Ben Hasse (Marquette, Mich.) entered Mundelein in the fall of 2004, he brought with him a degree in forestry, work experience as a forester and three years as a Peace Corps volunteer in a rural village in El Salvador. The beauty of Mundelein's campus, with well over 800 acres of field, forest and lake was a welcome sight. However, he quickly noticed problems with the campus forest.

In amongst the beautiful big white, bur and red oaks were numerous exotic and invasive species, including Eurasian buckthorns, Siberian elm, Norway maple and garlic-mustard. As a result of this and other factors, there was very little natural regeneration of native species anywhere on campus. Looking decades into the future and considering the lifespan of trees (and seminaries), he feared a future without the majestic oaks so characteristic of the campus.

He approached Father John Canary, who was rector at the time, about contacting some habitat restoration professionals that would know more about what could and should be done. Father Canary agreed, so Ben contacted the Care of Trees. This large tree care company, based in Wheeling, was founded by Scott Jamieson, a graduate of Purdue University. A couple of meetings produced a preliminary plan that involved a careful assessment of the ecological health and condition of the seminary grounds. The first stage involved selecting some key sites on the north side of the lake, a little east of the Cardinal's Villa, for a pilot demonstration. The exotic species, primarily Eurasian buckthorn, were cleared from these areas and they were then treated to prevent re-sprouting. The grounds crew

Restoring the Seminary's Precious Forests

Recognizing a unique and valuable jewel – the seminary campus

By Ben Hasse and Deacon Randy Stice



► Ben Hasse, Father Lyle, Stan Rys and a representative from Care of Trees.

► **The way we were:** (below) The Mundelein terrain in 1929 was much different than today.



was then able to continue this process all the way to the north-eastern shore of the lake. This opened up a better view of the lake, and is the first step toward restoring those areas to a healthier and more natural condition, that of oak savannah.

Historically, much of northern Illinois was originally oak savannah and tall-grass prairie. This would have been maintained by frequent fires, some natural and some started by the Native Americans, and the passing of large herds of buffalo. While many forest ecosystems are naturally thick and brushy, this particular ecosystem is actually quite open, even park-like. There would have been patches of open grass and areas of scattered oaks. Some of the restoration work would focus on restoring some of this condition and providing for the natural

regeneration of hickory and various oak species.

In the spring of 2006, the seminary was awarded a significant matching grant to do restoration work along the Bull Creek watershed. Bull Creek is the stream that connects Loch Lomond and St. Mary's Lake, both of which are actually reservoirs. This is a critical area for many reasons, among them water quality and habitat diversity. In general, wetland areas are disproportionately important for many species of plants and animals. They also are inordinately subject to damage and destruction. This project is still in the planning stages.

Just as the archdiocese and seminary must take a long-term view of stewardship in regards to the seminary buildings and priestly vocations and formation, so also it is important to recognize the unique and valuable jewel that the seminary campus is. It would be very hard to imagine Mundelein Seminary without its tranquil and beautiful lake and forests.

Just as the archdiocese and seminary must take a long-term view of stewardship in regards to the seminary buildings and priestly vocations and formation, so also it is important to recognize the unique and valuable jewel that the seminary campus is. It would be very hard to imagine Mundelein Seminary without its tranquil and beautiful lake and forests.

– Ben Hasse is a second-year theologian for the Diocese of Marquette, Mich.; Randy Stice is a fourth-year theologian and a deacon for the Diocese of Knoxville, Tenn.

Building a New Bridge

By Randy Stice and Michael Scherschel

With this issue, we are introducing a new format for *The Bridge*. We have redesigned the magazine, introduced a number of regular features, expanded the length to 32 pages and expanded our staff. The most noticeable change is the addition of several features that will appear in every issue. We have added two features that will regularly address the seminary's primary purpose – forming priests. The first are columns focusing on the four areas of priestly formation: human, intellectual, spiritual and pastoral. The second is a feature, *Field Notes*, that will include photos, stories and personal testimonies about the different field education assignments seminarians participate in as part of their pastoral formation.



► *The Bridge Editorial Team: Seated from right to left: Deacon Randy Stice ('07), Nathan Gohlke ('08), Deacon Michael Scherschel ('07). Standing from right to left: Andrew Liaugminas ('10), Ken Halbur ('09), Father Pat O'Malley, Alejandro Flores ('09) and Greg Michaud ('09). Not pictured: Matt Pratscher ('08).*

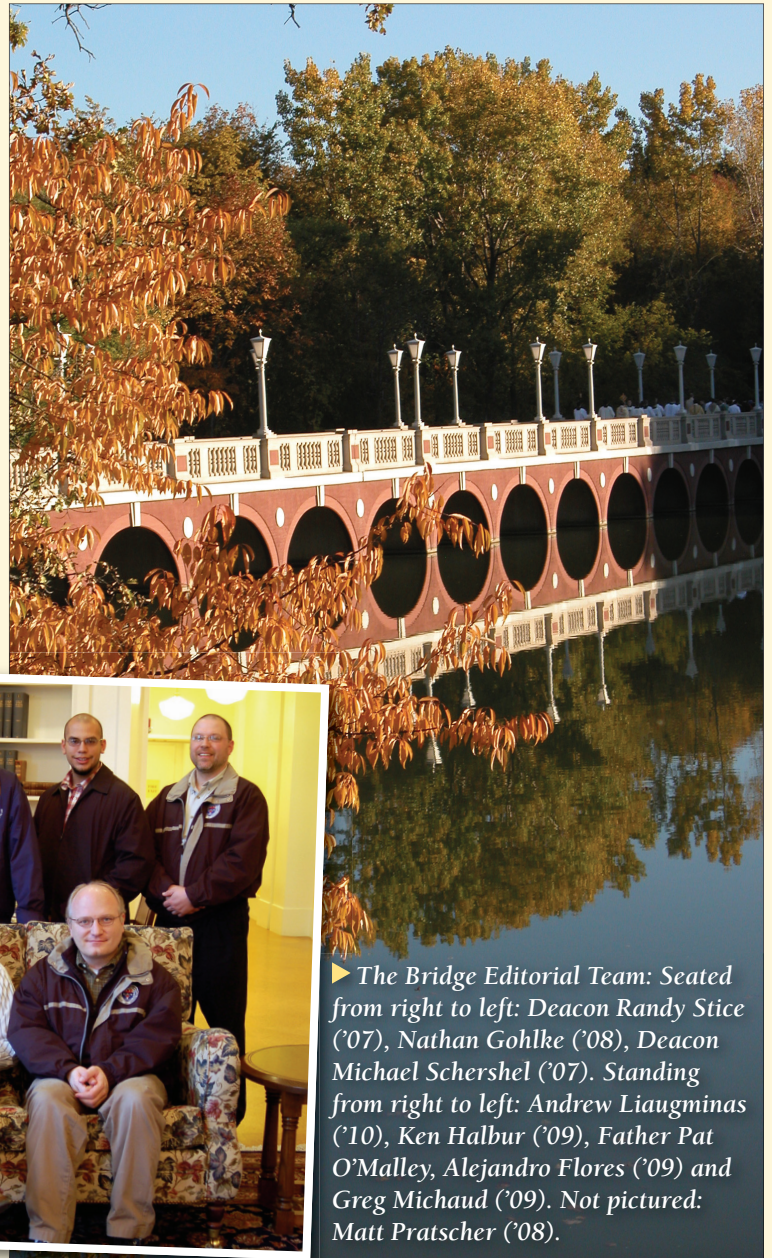
We have also added several features that highlight different aspects of the seminary community. Every issue will have a page devoted to Archdiocesan News. As the major seminary for the Archdiocese of Chicago, we feel it is of interest to our readers to regularly highlight the seminary's relationship to the archdiocese. Six pages of each issue will be devoted to profiles of benefactors, faculty, staff and students,

introducing our readers to the variety of people that comprise the seminary community. And, finally, we have added a feature, *Alumni News*, to inform readers about the ongoing work of seminary alumni.

Each issue will continue to focus on a particular theme addressed by several articles. Finally, we have added a regular two-page photo essay that will highlight the beauty of the seminary and hope-

fully serve as a stimulus to prayer and reflection. This year, we have also expanded the editorial staff to include seminarians from every class level. This will provide continuity for the magazine and introduce a wider ranger of perspectives and ideas.

Like architects and engineers, we've been hard at work trying to build a better *Bridge* for the future. We hope you enjoy the new format!





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