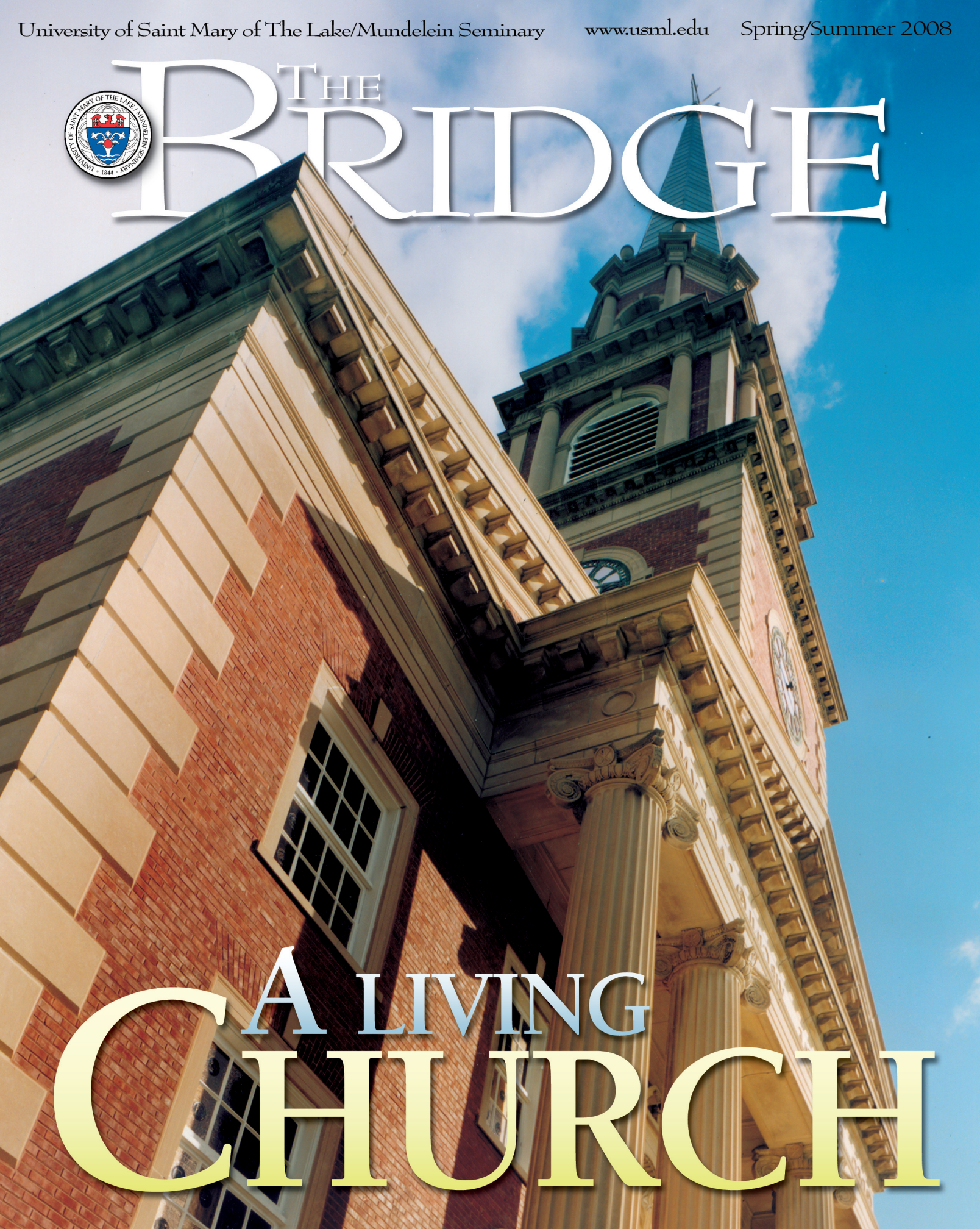




# THE BRIDGE

# A LIVING CHURCH

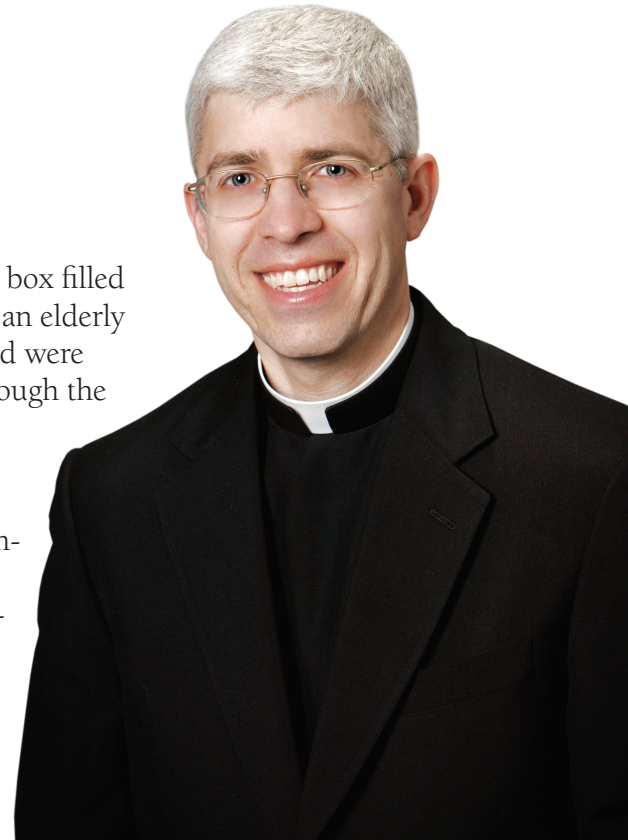


“It was a key moment - a moment when a seminarian makes the leap from defining and understanding the church according to his limited experience, to grasping the more dynamic and universal reality of the community of disciples of Jesus.”

## A view from **The Bridge**

By Father Dennis Lyle

During my years in seminary, I recall picking up a tattered book from a box filled with other old books that had been donated to the seminary library by an elderly priest. These books were duplicates of ones already in the collection and were made available to anyone who wished to take the time to rummage through the boxes. I was rewarded by discovering a book written by a well-known theologian whose theology and career were first made known to me by Father Marty Winters, teacher of history at the college seminary. The book sat on my shelf until we had a two-week break from school. Opening to the first pages, I was quickly drawn into the text. The author painted a vision of the church that greatly surpassed my limited knowledge and perspective. It was a key moment - a moment when a seminarian makes the leap from defining and understanding the church according to his limited experience, to grasping the more dynamic and universal reality of the community of disciples of Jesus. The author was Henri de Lubac; the book was *The Splendor of the Church*.



In this issue of *The Bridge*, the editors and staff writers draw our attention to the church. Inspired by the Meyer Lecture Series, which explored the work of Avery Cardinal Dulles, the staff has put together a series of articles that help us see that the church is not “a static institution, but a living and dynamic organism.”

The selection of topics and authors captures the vibrant life and splendor of the various vocations within the church community and how each vocation is meant to serve the whole and contribute to the spread of the Gospel throughout the world.

One cannot enter into the mystery of the church without experiencing firsthand the faith of her members. The reflections by Nick Wichert and Matthew Schiffelbein about their pastoral experiences in Seattle and Kansas City reveal the vital role the parish experience plays in the formation of priests.

The role of the bishop is thoughtfully explored by Dr. C. Colt Anderson and Archbishop James Keleher (retired archbishop of Kansas City and former rector of Mundelein Seminary).

Dr. Kate Wiskus reflects on the importance of the family, the domestic church, as the seedbed of all vocations.

Father Michael Fuller and Father Joseph Henchey, CSS, offer thoughts on the priesthood and religious life.

The life of each Christian is a pilgrimage and the articles by Tom Byrne and Matthew Nathan explore this experience. Different holy sites, from Spain to the Holy Land, provide opportunities for us to draw closer to the Lord.

In a special way, I encourage you to read the article by Dennis Kasule about the life and work of Bob Vehlow. In a quiet, but persevering manner, Bob has supported vocations and has reached out to assist the many international students who have left their homeland and traveled to Mundelein to complete their studies. Bob is an inspiration to all of us.

Music and art are central to the life of the church. Father Richard Wojcik offers a summary of the history of the music program and Mundelein Seminary and Andrew Liaugminas invites us to contemplate a new written work in the library.

These articles clearly demonstrate that the seminarians, faculty and friends of the University of St. Mary of the Lake / Mundelein Seminary understand the church to be a vibrant, dynamic community of faith. I hope this edition of *The Bridge* helps you appreciate the splendor of the church.



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## Mundelein Seminary goes bowling



The annual Mundelein Seminary Bowling Night, sponsored by cam 2 Boulevard, got rolling on Friday, Nov. 30, 2007. Eighty-eight students and faculty participated. It was a great opportunity for the community to relax and have some fun. With some great prizes donated by the bookstore and cam pride on the line, the competition was heated. Cam 1 West came out with personalized, neon-green bowling shirts and looked very serious. Both cam 1 West and cam 3 Boulevard had almost perfect attendance. Deacon Nate Gohlke had the hot hand in his first game, bowling a 205. His next game, however, was not as impressive below 100. Father Kevin Feeney, dean of formation, was not going to let a seminarian be ill-formed by pride and averaged a 166, thus claiming first prize. Father Lyle, rector, held his own with a 122 average and donated pizza to cam 3 South for having the highest cam-average: 138.

— Brad Hagelin is a second-year theologian for the Archdiocese of Seattle.

## City Lights Orchestra and Mundelein Choir welcome the Christmas season

It has been a tradition for many years at Mundelein Seminary that there be a special Christmas concert featuring the City Lights Orchestra. Three years ago, when I started at Mundelein Seminary as the Director of Music, I asked Mark Teresi if the seminary choir was singing in the program. Much to my surprise, they were not, so I volunteered the choir. During the winter quarter, I quickly rehearsed with my new choir (with some men who were brand new to singing) in preparation for this special event. On the day of the concert, we practiced with the orchestra in the morning and sang in the afternoon.

For the last three years, approximately 25 seminarians have sung a combination of traditional and contemporary Christmas favorites for this special Christmas Concert. We begin the second half of the concert by singing a cappella "O Come, O Come, Emmanuel" in English and Latin. We then sang "Do You Hear What I Hear" along with the 45-piece orchestra. This year, we ended the concert by leading the Christmas Carol Sing-a-Long with the orchestra and all those in attendance. It truly was a delightful Sunday afternoon of Christmas music-making with the City Lights Orchestra (under the direction of Rich Daniels), our future priests (under my direction) and our honored concert patrons!

— Linda Cerabona is the music director and teaches several classes in music and choir



► **MundeLINES** is edited by Corey Close, a second-year theologian for the Diocese of Davenport, Iowa.

## An Inspiring March of Hope for the future

As this was the first time I would be attending the “March for Life” in our nation’s capital, I was unsure of what to expect. I found myself apprehensive in the days leading up to the march. I normally prefer private prayer and petition to public protest. However, I soon realized that, as a future priest, I may be called to lead such local demonstrations, and so I have an obligation to open myself to these experiences.

Beginning with our early departure from the seminary to our mad dash to catch our return flight, the mood of the weekend could be described as “Run Forrest, run!” Although I was exhausted by the end of the trip, I found the whole experience to be uplifting and confirming of my vocation to the priesthood.

I especially enjoyed the Vigil Mass held at the Cathedral and the youth rally held at the Verizon Center shortly before the march. Not only was it exciting to see so many young people present, but equally impressive was the number of priests and brother seminarians gathered at both events. This gave me a great sense of hope for the future of our church. The march itself was both exciting and inspirational. However, I would recommend that if you choose to go next year, you pack lighter and dress warmer than I did!

– Carlos Rodriguez is a second-year theologian from the Archdiocese of Chicago.

## Lakers take all



The Mundelein Lakers went undefeated, taking home the championship trophy in the 8th annual double-elimination “Seminary Shootout” basketball tournament. The tournament was sponsored by the Knights of Columbus and was held at the seminary on January 25 - 27. Ten teams from across the Midwest competed. As

was the purpose of the tournament, each team played high-energy games, brought strong competition and, most of all, strove to build unity and fellowship among other seminarians.

Dave Gross, a second-year theologian from the Diocese of Grand Rapids, Michigan, and the coach of this year’s basketball team, reflected on his experience of the tournament: “Once again the tournament provided an opportunity for many people from different seminaries to come together for some friendly competition and to get to know each other better. On the court, there were some fierce battles, but when the final buzzer sounded everyone realized we were all competing for the same purpose to give glory to God. The tournament is always one of the highlights of the year for me.”

– Deacon Nick Parker is a fourth-year theologian from the Diocese of Salina, Kansas

## Congratulations to our new readers!



On January 30, 2008, our second-year seminarians were instituted into the ministry of lector, now allowing them to proclaim the first readings at Mass. The Most Reverend Peter F. Christensen, Bishop of Superior, Wisconsin was the presider.

## Congratulations to our new acolytes!



On Jan. 16, 2008, the Most Reverend J. Peter Sartain, Bishop of Joliet, instituted our first-year theologians into the ministry of acolyte. With this ministry, these men will be able to serve at the table of the Lord as servers at Mass and, various other liturgical services.

## Congratulations to our seminarians who state intentions to receive holy orders!



On March 12, the Most Reverend Alexander K. Sample, Bishop of Marquette, Michigan, presided at the Mass in which our third-year men professed their intentions to receive holy orders. The event is called “Candidacy.” With these intentions, these men pledge to lovingly and humbly undertake all that the church asks of them so that they might one day be priests.

Throughout the year, the university 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 be well received with the grace of God.



**MAY 25:**  
**MEXICO IMMERSION TRIPS**

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

**JULY 10:**  
**ORDAINED ALUMNI GOLF OUTING**

Mundelein Seminary welcomes the ordained alumni back on campus for the annual Alumni Golf Outing. Please contact Mary Lou Diebold if you are planning to attend.

**AUGUST 23-30:**  
**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 help rebuild homes in the area.

**AUGUST 26-SEPT, 5:**  
**ORIENTATION & RETREATS**

Orientation begins for new students at the seminary on August 26, and, for returning

students, the third-year and fall retreats begin on August 31 and run through September 5.

**SEPTEMBER 8:**  
**FALL QUARTER BEGINS**

Classes begin. In the evening, Father Lyle will deliver his fall quarter Rector's Address, followed by a social hosted by the peer ministers.

**SEPTEMBER 18:**  
**17TH ANNUAL GOLF OUTING**

The University of St. Mary of the Lake/Mundelein Seminary is proud to host the 17th Annual Golf Outing. The proceeds will go toward funding the English as a Second Language Program (ESL) at Mundelein Seminary.

**SEPTEMBER 26:**  
**50TH ANNIVERSARY MASS & LUNCHEON**

The class of 1959 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.

**OCTOBER 4 - 5:**  
**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, a cookout on Saturday and the infamous seminarian talent show.

**OCTOBER 10-12:**  
**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.

**NOVEMBER 1:**  
**DIACONATE ORDINATION**

Please pray for the men of the Archdiocese of Chicago, and dioceses from around the country, as they become ordained ministers to the order of the diaconate.

**NOVEMBER 15-23:**  
**EL PASO MISSION TRIP**

As part of the third-year class formation, several of the students will be introduced to border ministry in El Paso, Texas, as well as be introduced to the daily struggles of the residents in Ciudad Juarez, Mexico. They will minister to, and live among, the poor.

► **Upcoming Events** was edited by Nathan Gohlke, a fourth-year theologian and deacon for the Diocese of Joliet.



## Stay on Message

*Evangelization in the Archdiocese of Chicago*

By Father Richard P. Hynes

Stay on Message! This phrase enjoys repetition in a political season. The best application seems to be a politician remaining faithful to the core conviction(s) of his / her candidacy for office.

In a similar way, evangelization requires the disciple of Jesus to stay on message; and Catholic evangelization understands the inspiring roles that ritual and catechesis play in fostering “the priority of Christ” (to use Father Barron’s newest book title). While evangelization is fostered through programming, it is never a program. Evangelization occurs when an individual and a community find the center of their life in the death and resurrection of Jesus.

The invitation to write for *The Bridge* allows me to describe briefly the Department of Evangelization, Catechesis, and Worship for the Archdiocese of Chicago and to offer some directions we are discovering for evangelization in particular. Little did I appreciate the scope of this department’s outreach when Cardinal George invited me to become its director this past July. The department is large, structurally cumbersome and confusing to most laity and many priests (18 diverse agencies, 133 employees and a budget of \$12 million).

The department includes eight agencies / offices that support and encourage parochial life: Evangelization, Catechesis, Worship, Missions, Respect Life, Family Ministries, Peace & Justice, and Councils (Parish and Archdiocesan governance structures). Also, the department includes six offices supporting and encouraging Catholics within six ethnic and racial groupings: Asian Catholics, Black Catholics, European Catholics, Hispanic Catholics, European Catholics Irish Immigrant Catholics, and Native American Catholic.

Finally, four offices / agencies focus on specialized groups of individuals: Amate House – a year-long live-in service opportunity for 30+ post-college / pre-career adults; SPRED - Special Religious Education Development – children and adults with disabilities; Kolbe House Prison Ministry; and Young Adult Ministry, Catholics 20 to 35 years old. So much for the department!

Many efforts in each agency have evangelization as a focus or the central context for all their ministerial efforts. While hearts converted and minds re-imaged in the likeness of Christ can never be guaranteed in a program, the Holy Spirit does open minds and hearts in programs solidly set on Jesus and His Word.

“Evangelization must always be directly connected to the Lord Jesus Christ. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.” (USCCB, *Go and Make Disciples* #11). Individuals with a converted heart – well you know them when you hear them.

The new evangelization that John Paul II invites us to in his 1999 Apostolic Exhortation, *The Church in America*, is clear. The church in America is no longer adequately divided between pastoral activity among Christians and missionary activity among non-Christians. The mission is threefold: 1) to Christians, 2) to those who are no longer Christians and 3) to those who have never been Christian.

Cardinal George wants the Office of Evangelization “to provide the means and the encouragement for parishes to become an evangelizing people.” For this article, we highlight four “means” the Office of Evangelization uses to do this:

1. Evangelization Institute was held April 11-12, 2008, providing the opportunity for parishes to form evangelization teams.
2. Parish programs like Christ Renews His Parish (CRHP), Kingdom Retreats and Renew International have sparked new life into parish communities and households.
3. Assisting parents of children, infants to 8 years old, to evangelize and catechize at home will engage several of our offices.
4. Some formal and informal movements in our church alongside parochial communities assist individuals to deepen their desire to proclaim Christ in word, deed and lifestyle. We will bring these together to glean the wisdom of their efforts.

Pray for the success of evangelization in the parishes. John Paul II, in revising our ancient Marian prayer – the rosary – included the luminous mysteries. The third one is the proclamation of the kingdom. Here we can ask for boldness and courage for our people and our communities to proclaim the paschal mystery. For us “staying on message” requires a heart and mind given over to Him and to His church each and every day.

– Father Richard P. Hynes is director of the Department of Evangelization, Catechesis and Worship for the Archdiocese of Chicago.

“Formation does not end at ordination.”

## Formation: After the Seminary *Graduates of Mundelein Seminary reflect on how formation has helped them in ministry*



The parishes that Mundelein graduates go forth to serve are as diverse as their unique backgrounds, yet there is just one formation program that shapes all Mundelein seminarians into priests. With the mission “to prepare candidates to be priests of Jesus Christ, priest, teacher and shepherd,” the Mundelein formation program prepares candidates to be well-rounded parish priests, ready to “meet the needs of the church in evolving, complex and multicultural settings.” The ultimate success of its goal is proven by the success of its graduates in parish ministry across America.

### Academic formation

Over his seminary years, the candidate for priesthood engages in a diverse range of studies encompassing history, Scripture, theology, liturgy, languages and many other topics. Yet, the ultimate aim of a seminarian’s studies is not the academy, but the parish. It is all, as the Roman poet Seneca once put it, “not for school, but for life.”

A man’s academic formation shines when his studies become a source of his preaching, teaching and directing. Father Randy Stice (USML Class of 2007, Diocese of Knoxville, Tennessee) explained, “When a local newspaper calls asking about the meaning of epiphany, or a person drops by my office with a serious moral question, or you find out you are on to give a homily on the Immaculate Conception only 15 minutes prior to the Solemnity

Mass, it is then that the intellectual formation I received at Mundelein becomes most important.”

How seminary studies help prepare a man to answer the questions of the people in the pews was a theme Father Kristoffer McKusky (USML Class of 2005, Diocese of Duluth, Minnesota) also noted: “The academic formation program at Mundelein helped me in addressing the concerns of parishioners with greater depth. It has helped me to learn not only what the church teaches, but why she teaches it as well. It seems that this is exactly what a lot of Catholics are wondering. It has really brought our intellectual tradition to life.”

Throughout seminary, the candidate is told, “Formation does not end at ordination.” Academic formation is no exception to this wisdom. Some graduates are

pursuing further degrees to serve as teachers or theological consultants in their home dioceses. Father McKusky, for example, is currently pursuing an S.T.L. (Licentiate in Sacred Theology) degree at Mundelein.

Other recent graduates pursue ongoing academic formation while remaining engaged in full-time active parish ministry. Father Stice, an associate pastor, recently had an article published in the London-based Heythrop Journal. Father Darren Henson (USML Class of 2001, Archdiocese of Kansas City, Kansas), a pastor, has published multiple articles on sacramental theology and liturgy. “Contributing to academic publications,” said Father Henson, “helps to keep fresh my own theological perspectives and hone my writing skills. Participating in professional academic groups provides

a place to dialogue with others, receive feedback on one’s own work and glean insights for future projects.”

### Spiritual formation

While at Mundelein, a man lives a life built to foster regular habits of prayer and spiritual growth. Living and studying on the grounds that many consider ideal for a retreat also are conducive to the quiet and prayerful reflection needed for the cultivation of a deeper relationship with God. Yet, once he graduates, the newly ordained priest has to undertake a discipline of prayer on his own to maintain and develop the spiritual life he acquired in the seminary.

Father Pawel Komperda (USML Class of 2006, Archdiocese of Chicago) explained how he has been able to maintain his spiritual formation while serving as a parish priest, “Serving the church as a parish priest, I treasure the things that I learned in the seminary, especially the exposure it gave me to the profound reality of the spiritual life. We are all called to be holy but, as priests, we are also called to model holiness as those who act in the person of Christ. The seminary gave me many opportunities to learn how to model holiness and to gain tools that are necessary for growth in holiness.”

Father Robert Stuglik (USML Class of 2003, Archdiocese of Chicago) explained, “The lives of the saints are very valuable to me in my ongoing formation. . .not only do their lives encourage and teach me in my life and formation, but also their prayers and friendship





presently intercede for me before the face of God, providing me with indispensable strength, direction and formation.”

### Human formation

Mastery over one's schedule and obligations, along with an ability to relate to others as a public person, are marks of a well-formed man. It is the goal of the human formation program at Mundelein to instill these aspects, along with all the others that go into forming a man of mature character. Such a man is able to minister well to others because he himself is whole in mind and body.

Looking back on human formation, Father Octavio Muñoz (USML Class of 2006, Archdiocese of Chicago) said, “There are many aspects of the human formation we received at Mundelein that I think are essential to life as a priest. For example, Mundelein teaches us the art of listening and responding well, which I believe are essential human skills for priestly ministry. Also, with the diversity of cultures and talents present in the seminary, we learn how to appreciate who others are while appropriately sharing our own traditions and talents.”

“Priestly fraternity,” noted Father Muñoz, “is another area where our human formation continues throughout our life as priests. Mundelein encourages us to minister to one another and give each other the support we need to minister to others well.”

Father Dennis Spies (USML Class of 2002, Diocese of Joliet Illinois) agreed: “Priestly support is essential. The prayer group I had at Mundelein continues to meet, and we continue to support and to challenge each other.”

“Awareness of your personal scheduling limits,” noted Father Spies, “is another key dimension of the human formation we get from our years at the seminary. You learn what you can personally do within a day and a week, and you learn how to plan accordingly. Learning that skill in the seminary prepares you well to maintain a realistic schedule once you begin priestly ministry. The seminary also gets you in the habit of fitting in your prayer, exercise, and other important activities in your weekly schedule. This is essential for a healthy priest to have down.”

Part of the balance of life a seminarian is expected to live in his years at Mundelein is a healthy participation in leisure and recreation. Father Muñoz explained, “I remember while I was in the seminary someone said ‘if you don't have a moderate amount of relaxation in your week, you won't be as present to others in your ministry.’ And I have seen how true this is in these years of being a priest.” Muñoz added, “The recreation we learn to have is leisure in the true sense: Something you do and not just a state of being lazy.”

### Pastoral formation

The fourth pillar of priestly formation is pastoral formation. The parish priest is often times the first and only contact a person in distress (be it financial, emotional, moral or spiritual) will have with a professional of any sort. Thus the priest has to function in varied roles, ranging from a counselor to a simple, listening presence. The priest has to be “all things to all people,” especially a shepherd.

Pastoral formation is geared not only toward training men in

techniques and methods, but also to form them into the image and likeness of Christ, the good shepherd. Courses at the seminary, C.P.E. (Clinical Pastoral Education), and field education are all part of the pastoral formation of priests. The following quotes are taken from an interview with Rev. Alan P. Wierzba, (Class of 2001, Diocese of La Crosse, Wisconsin) in which the importance of pastoral formation was discussed.

Commenting on what courses aided him, Father Wierzba said, “I took a course with Father Boyle on suffering. We focused on the Letter of Pope John Paul II, *Salvifici Doloris*. Other courses that prepared me for pastoral ministry included pastoral counseling with Sister Linda and sacraments of healing and practicum courses on reconciliation and anointing.” He explained that C.P.E. also played a role in his pastoral formation, and he added, “I also spent two summers at Creighton taking the courses on spirituality and participated in the 30 day Ignatian exercises. These courses and the spiritual exercises taught me the importance of being a pastoral presence in instances of spiritual illness and sin.”

According to Father Wierzba, pastoral formation teaches a seminarian how to be a compassionate listener first of all: [Pastoral formation] helped me to understand people and not let my personal judgments dictate how I minister to people. My priestly ministry is, for the most part, pastoral in nature. There are those who may see ministry as being academic or business-like, but a parish priest needs to be a pastoral person, foremost, after the heart of Christ the good shepherd.”

In the life of a priest, there is a great deal of one-on-one coun-

seling and spiritual direction on a daily basis “There is a lot of hurt out there and people come to their priest for help first.” There are hospital calls and visits to nursing homes as well. Seminary formation brings out and enhances one's ability to be with people in their moments of trial and suffering.

For instance, Father Wierzba noted that “After Mass, when someone comes up to you and tells you they have just received bad news, you must be a comforting presence; you might not know what to say, but you are there for them; you must be Christ for them.”

Father Wierzba sees the pastoral training and formation that he received bear most fruit in the sacrament of reconciliation: “This is the first contact many people have with their priest when they are going through tough times. Pastoral formation helps you to know what to do, what to listen for and how to respond in these situations.” Undoubtedly these abilities are fine-tuned with time and experience.

When asked, “What advice would you give to seminarians and newly ordained priests about pastoral formation?” Father Wierzba responded that seminarians and newly ordained priests should learn to pray over people, not just with them: “Trust in the power of the priesthood, it comes from Christ the high priest, whom you are configured to at ordination. Actually pray over them, don't be afraid to lay hands over people, get comfortable with that.” He also encourages the use of the prayers, sacramentals, fraternity and community that the church has given us: “You don't have to do this alone.” In his closing remarks, Father Wierzba stated, “Be humble, and take comfort in whatever comes of your pastoral ministry, it is not by your power, but by the grace of God.”



When we give of ourselves completely to the Lord ... He helps us to be 'all things' to all people...



## The Lord is the Source

By Nick Wichert



Working with God's people in a parish is a gift from God of immeasurable value. As my pastoral year at St. Anthony parish in Renton, Washington, continues, I grow more in love with the Lord, with his work in a parish and with his people. I feel I have become ever more reliant on the Lord as he allows me to be the instrument through which he reaches out to his people in love. As a seminarian, I am, of course, limited in my participation in the administration of the sacraments, and yet I can see clearly the fullness of life that the Lord offers us through our work as seminarians in a parish. There is much work to be done in the vineyard, and my limitations notwithstanding, I find myself with an even greater desire to share the gift of the sacraments with God's people.

"I have become all things to all, to save at least some" (1 Corinthians 9:22). I am still striving to live out this saying of St. Paul as I learn every day to deny myself and follow after Christ. While it is true that we (as future priests) bring our own God-given gifts and personalities to the priesthood, it is equally true that we are called to serve, and in order to really serve, we are to deny ourselves. Yes, there is need for self-care, but it is really in giving of ourselves that we receive. As Father Michael Fuller has told us time and again at the seminary, we must first receive if we are to give. We are not simply empty vessels with a hole straight through us through which flows God's mercy and love. Rather we must be a chalice that is filled to overflowing with both mercy and love after first being filled with both ourselves. If this is to happen, then we must first clean out that chalice of those worldly attachments that prevent the Lord from filling us with himself in the first place.

Contrary to what may be thought by many, this denying of ourselves is a joyful, even if at times painful, process. It really is freeing and gives us energy with which we can more faithfully serve Christ's church. Giving of ourselves in an hour a day to our Lord in prayer is ultimately our source of energy,

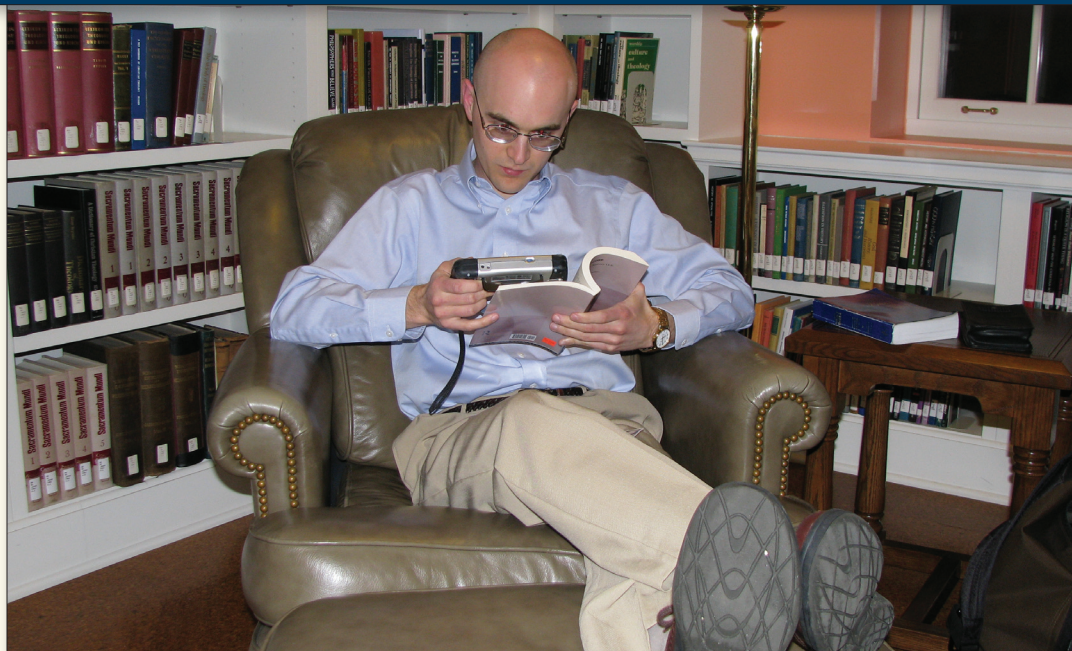
for, in expending our energy in prayer, the Lord proves that he gives more abundantly than we could ever imagine. It is from this source that the joy comes in working with the youth in the school and the parish, and the opportunity to show them that the faith is something truly life-giving and joyful. From this source, there is joy in walking and talking with the homeless in the A.R.I.S.E. program at St. Anthony as we try to show them their value in the eyes of God and our world. There is joy as we walk with those coming into the church through RCIA; with those who are to be sealed with the Holy Spirit in confirmation; and with visiting the sick and bringing them a sign of hope and Christ's peace. It is the Lord who provides us with the gifts to be able to carry out these and so many more ministries.

When we give of ourselves completely to the Lord, something I am still striving to do, He helps us to be "all things to all" people so that we can work toward that which is most important in this world, the salvation of souls.

*"I have become ever more reliant on the Lord as He allows me to be a vessel through which He reaches out to His people in love."*

I came to appreciate the hidden workings  
of God's grace.

# FIELD NOTES



## Reflections on Pastoral Internship

By Matthew Schiffelbein

One Sunday afternoon, a man and his wife came to the rectory door looking for some assistance. They looked tired and frazzled, and I learned they'd been traveling for a while on foot after all their money and most of their possessions were stolen at a bus station. Their names were Brian and Sandy, and they were trying to get to Oklahoma, where Brian said he had arrangements for a job. I talked with them for a while and listened to their story while I made them some sandwiches. My pastor and I obtained a room for them at a nearby motel so they could rest for the night and escape the heat of the Kansas summer. I don't know what became of Brian and Sandy, but I think about them from time to time and pray for them.

As I think back on my experience of pastoral internship last spring and summer at St. Patrick's in Kansas City, Kansas, stories like this one come to mind. It was a rich and varied experience that I greatly enjoyed, but it's difficult to put into words because there were so many memorable moments, like meeting with Brian and Sandy. I hope to share a few of these moments in these reflections.

What I remember most about my experience of internship are the privileged glimpses I had into the simple, yet deep, faith of ordinary Catholics. I recall working with a man named Justin

who coached softball at a local community college. His schedule prevented him from attending the regular RCIA sessions, so I went over the material with him at another time each week. Justin's desire to grow in his faith and his ability to put church teaching into his own words and apply it to his concrete experience were impressive. I feel honored to have been able to witness his growth and development in faith. He and his daughter, Katie, were baptized into the church at the Easter Vigil.

I also made weekly visits to two nursing

homes in the parish, bringing Communion to the residents. One resident, Anna, used to kiss my hand as I was preparing to leave her room. At first I was very surprised and uncomfortable, but I soon realized this wasn't about me, but rather was an expression of gratitude to God, of whom I was simply a humble minister. I began to realize priestly ministry is about bringing Christ to people and people to Christ, with the priest acting as the bridge between the two.

Another memorable moment from my internship actually occurred after the internship was completed. I spent several weeks teaching the seventh-graders about vocations and arranged to bring a couple of religious sisters in to speak about their vocations. The children's response to my lessons was difficult to read, but they did give me some touching thank-you notes after the final session. A few even expressed interest in priesthood or religious life. Early in the fall quarter, my pastor sent me a note saying the eighth-graders were curious to know when I would be returning; it was humbling to know the positive impression I had made.

During my internship, I had many other similar experiences. Through them all, I came to appreciate the hidden workings of God's grace. The effect our presence and work have on others is often hidden from us; our main focus must be the task at hand, to plant or to water, knowing that we may not see the fruit God's grace produces from our labors.

— Matthew Schiffelbein is a third-year theologian for the Archdiocese of Kansas City, Kansas.

# Understanding a Mystery



2007-2008 Meyer Lecturers: Reverend Aidan Nichols, O.P., Sister Anne-Marie Kirmse, O.P., Ph.D., Reverend Paul McPartlan, D.Phil.

*By Father Thomas A. Baima*

Of the many articles and books Avery Cardinal Dulles has written, none is more famous than his groundbreaking study of *Models of the Church*. Indeed, Avery Dulles was the principal voice which trained at least two generations of priests and religious in understanding the nature and purpose of the church. For this reason, I have been asked by the editors of the *Bridge* to reflect in this article on Dulles' theology of the church.

Like the documents of the Second Vatican Council, Dulles begins his consideration of the theology of the church with the term: Mystery. The church is a mystery, for it involves the action of God in human history. As such, its full reality is beyond our human capacity to understand. What we can hope for is a perspective, a view, which gives us a partial understanding of the Mystery, which will always be more than we can fully comprehend. To help us attain this view, Dulles offers an approach called 'modeling.' Through the use of models, we can gain a clearer perspective on a number of different aspects of the nature of the church. Taken together, these

models will form a picture which will deepen our understanding.

In his first edition of *Models of the Church*, Dulles named five models which he hoped would enrich our understanding of the mystery of the church. Let me describe them to you. The models are all presented in the form: "the church as (name of model)". The five models are institution, mystical communion, sacrament, herald and servant. The five models correspond to the twentieth-century expression of ideas from various periods in church history. He identifies some five theologians who are good representatives of each of the models. He does this as

a way of illustrating how the various models help shape our understanding. Throughout the book he warns his readers that no one model is sufficient for understanding the mystery of the church. All are needed to give a more complete view.

Dulles begins with the model which might be most familiar to Catholics: the church as institution. This particular model has been popular among Catholic theologians, especially since the time of the Reformation. Dulles writes: ". . . the church is essentially a society—a perfect society in the sense that it is subordinate to no other and lacks nothing required for its own institutional completeness. [St. Robert] Bellarmine affirmed that the church is a society, 'as visible and palpable as the community of the Roman people, or the kingdom of France, or the Republic of Venice.' The church is described by analogies taken from political society."

This model was used in the theology of the Counter Reformation and is drawn from canon law. It was the semi-official model used by theologians at the First Vatican Council. Dulles points out that for all of its good points, this model is the weakest of the five, because it was born in reaction to the Reformation. It stresses the points that make Catholics different from Protestants. In doing so, it leaves out many of the dimensions of the mystery of the church. Being incomplete in this way, the institutional model cannot be used as a basis for our understanding of the mystery of the church. Political society should not be the starting point for theology.



# A LIVING CHURCH



The dominance which the institutional model held in the period after the Reformation also made this model the one which modern theologians reacted against in the development of ecclesiology which blossomed in the first half of the twentieth century. To see how this reaction encouraged the development of some creative thought, we turn to the second model.

The second model is the church as mystical communion. Two theologians who would be examples of this approach are Yves Congar and Jerome Hamer. These men, both French-speaking, developed this approach, in part, from new developments in the social sciences. Dulles writes: ". . . Yves Congar and Jerome Hamer have made the category of community or communion central to their ecclesiology. Throughout the works of Congar, one encounters the idea that the church has two inseparable aspects. On the one hand it is a fellowship of persons—a fellowship of men with God and with one another in Christ. On the other hand the church is also the totality of the means by which this fellowship is produced and maintained. In its former aspect the church is . . . community of salvation; in its latter aspect . . . institution of salvation. In its ultimate reality, Congar says, the church is a fellowship of persons."

Dulles will later say that "the two models of Body of Christ and People of God both illuminate from different angles the notion of the church as communion."

So, rather than starting with the idea of the church as a visibly organized society, we see a communion of men and women, but a communion which expresses itself through its profession of faith, its sacraments and the apostolic ministry.

The third model of church is the church as sacrament. It is based on the work of Henri de Lubac and Karl Rahner. It was further developed by Edward Schillebeeckx. This approach to the church has deep patristic and medieval roots. The basic notion is well expressed by de Lubac in his famous book, *Catholicism*: "If Christ is the sacrament of God, the church is for us the sacrament of Christ; she represents him, in the full and ancient meaning of the term; she really makes him present. She not only carries on his work, but she is his very continuation, in a sense far more real than that in which it can be said that any human institution is its founder's continuation." The word "sacrament" is used as an analogy. We take what we know about the seven sacraments - especially how they bring about what they signify - and we apply that same insight to the church.

The fourth model is the church as herald. Dulles says that what makes this model distinctive is that "word [is] primary and sacrament secondary." Its key insight is the proclamation of the Gospel. Dulles identifies Richard McBrien as offering the best statement of this model. McBrien writes: "This mission of the church is one of proclamation of the word of God to the whole world. The church cannot hold itself responsible for the failure of men to accept it as God's Word; it has only to proclaim it with integrity and persistence. All else is secondary." This model was favored by Karl Barth, the great Protestant theologian of the early twentieth century, who based his understanding of the church on a reading of Saint Paul and Luther. It is a very important model, for it is the dominant one found in Protestant theology today. To the extent that it is grounded in the scriptures, it can speak to Catholics, as well as Protestants. This is an example of Dulles' ecumenical scope. Just because something is Protestant in origin does not disqualify it from being useful to Catholics. What matters is if it

## Works of Cardinal Dulles

Cardinal Dulles has published more than 750 articles on theological topics as well as 23 books, including:



- *Revelation and the Quest for Unity* (1968)
- *Models of the Church* (1974)
- *Models of Revelation* (1983)
- *The Catholicity of the Church* (1985)
- *The Craft of Theology: From Symbol to System* (1992)
- *The Assurance of Things Hoped For: A Theology of Christian Faith* (1994)
- *A Testimonial to Grace* (republished in 1996 on its 50th anniversary)
- *The Priestly Office: A Theological Reflection* (1997)
- *The Splendor of Faith: The Theological Vision of Pope John Paul II* (1999; revised in 2003 for the 25th anniversary of the papal election)
- *The New World of Faith* (2000)
- *Newman* (2002)
- *A History of Apologetics* (revised edition, 2005)
- *Magisterium: Teacher and Guardian of the Faith* (2007)

helps us better understand the mystery of the church.

Finally, we come to the fifth model: the church as servant. Dulles wants to capture the insights found in Vatican II's Pastoral Constitution on the church in the Modern World: *Gaudium et Spes*. The Council's

*A very Dulles was the principal voice which trained at least two generations of priests and religious in understanding the nature and purpose of the church.*

view in this document is that the church needs to recognize the legitimate autonomy of human culture and especially the sciences. The church must have a proper respect for the world and recognize that on the basis of our common humanity, those in the church are also part of the one human family, and share that family's concerns. Knowing those concerns leads the church in its way of relating to the world. The image of the church that best harmonizes with this attitude is that of Servant. While the Herald model tends to be found in the conservative Protestant communities, the Servant model is most prominent in the mainline Protestant communities.

Cardinal Dulles' five models of church were a dominant force in theology for many years. However, in recent years, he revised the book to include a sixth, synthetic model. He did this, I would argue, because people were misusing his five models. Where he had intended them as five different vantage points from which to view the mystery of the church, each incomplete

and needing the others, people started to pick and choose one or another model as their only view of the church. To counter this trend, Dulles designed a sixth model which could be used as a single view of the church. He called it the Community of Disciples.

With integration as a goal, Dulles builds the new model first on a biblical foundation, again using images. He builds the image by studying the degrees of community which can be identified in the New Testament. With Jesus at the center, he names several circles of discipleship. The largest is an outer circle comprising a relatively large number of men and women who are intentionally following Jesus. Next, moving closer to Jesus you have the Twelve. Within the Twelve, you find a closer group, Peter, James and John. Closer still is Peter as rock and shepherd. And the closest person in the community of disciples is Mary, the Mother of Jesus, and chief disciple.

This image or model is deeply Christological. Jesus is the center of the community. Regardless of the degree of community in which we find ourselves, we are disciples of Jesus. Indeed, Jesus is the only reference point. The tasks of the disciples are all related to Jesus. Dulles says we are to sit at his feet, learn from him, hear his words, share his life, share in his redemptive suffering and become his witnesses even to the ends of the earth. Our witness is to be what Cardinal Dulles calls a "contrast community." The virtue of Christians, their love and charity, should be attractive and draw others to Jesus. This is the basis for evangelization.



These circles of discipleship reveal that Jesus intended the church to have a differentiated structure. While we are all disciples, we do not all have the same office and role in the church. Rather than church office being a later invention, what developed is rooted in Jesus' own example. Peter's role is continued by the Pope. The Twelve are succeeded by the bishops. Yet all of us remain, first of all, disciples.

Discipleship is an ideal model for the church because the life of the disciple is constituted and sustained by the word and sacraments. Preaching and each of the seven sacraments have a discipleship dimension. Here we see Dulles incorporate insights from the herald and sacramental models of the church into his synthetic model. The servant model is included as the realization of the life and works of charity which distinguish the disciples as a contrast community.

When asked for an example of the Community of Disciples, Dulles offers the experience in Latin America of the base communities or in North America of the charismatic prayer groups. His point is that the missionary mandate cannot be fulfilled by an institution. It can only be achieved by disciples. To strengthen this point, I want you to hear Cardinal Dulles in his own words define the Community of Disciples as a contrast society. He notes: "In the early centuries, the church expanded not so much because of concentrated missionary efforts, but through its power of attraction as a contrast society. Seeing the mutual love and support of Christians and the high moral standard they observed, pagans sought entrance into the church. ... The same is not happening today, largely because the church is not conspicuous as a community of disciples transformed by its participation in the new creation."

This may be Cardinal Dulles' most important contribution to our understanding of the church. We profess that the church is one, holy, catholic and apostolic. When we talk about the church, we tend to spend the most time on catholicity and apostolicity. What Dulles asks us to remember is the attractive power of unity and holiness. This is a lesson for our time.



## Hierarchy

*Fifth-century theologian Dionysius expresses the dynamic and sacramental view of hierarchy that remains focused on union and perfection in Christ.*

One of the persistent themes in my courses over the last nine years has been the importance of recovering the traditional meaning of the term “hierarchy.” My concern over this issue stems from a conversation I had with my mentor, Father George Tavard, about *Lumen gentium*. Tavard had drafted the document, which he said was aiming at returning the role of the bishop and of the priest to the more anagogical model of the hierarch. This anagogical model is rooted in the theology of Dionysius the Areopagite, but it can be found in the works of theologians such as Gregory the Great, Bonaventure, Thomas Aquinas and others.

The literal meaning of anagogy in Greek is “to be lifted up by another.” An anagogical understanding of ordained ministry is one that stresses the hierarchical action of lifting people up to an experience of the mystery of trinitarian life through the sacramental mysteries and liturgical action. Tavard felt that this way of understanding hierarchy was never appropriated after the Second Vatican Council.

In 1998, another peritus, Joseph Ratzinger, pointed to the same problem. He wrote that a constricted and impoverished idea of the church that made the local ecclesial structure absolute was a perennial problem in the church and urged the bishops and priests to see their role as spiritual and sacramental men. He advised the bishops to see themselves as empowering the laity so that they could fulfill their apostolate to the world (see Joseph Ratzinger, “The Theological

Locus of Ecclesial Movements,” *Communio* 25 (Fall 1998), 480-500). As we shall see, this idea of empowering the laity is deeply rooted in the traditional idea of hierarchy.

The way the term “hierarchy” has come to be understood is part of the problem. The Catechism of the Catholic Church defines hierarchy this way: “The Apostles and their successors, the college of bishops, to whom Christ gave the authority to teach, sanctify, and rule the Church in His name.” If we accept this as an appropriate definition, then hierarchy, magisterium and episcopal office are synonymous. Further, deacons and priests would not belong to the hierarchy. But what would hierarchy mean if we recovered its traditional definition?

The term was coined by Dionysius the Areopagite in the first few decades of the sixth century. He wrote: “In my opinion, a hierarchy is a sacred order, a state

of understanding and an activity approximating as closely as possible to the divine” (*Celestial Hierarchy*, 3.1). The goal of every hierarchy, according to Dionysius, is to empower beings to be as like God as is possible and to be one with God. He explained that a hierarchy has God as its leader in terms of all understanding and action. Finally, hierarchy ensures its members who have received the divine splendor can then pass on this light generously.

Dionysius taught that perfection for every member of the hierarchy is to be uplifted to imitate God as far as possible and to become a person that St. Paul calls a “co-worker for God” in 1 Corinthians 3:9 or Romans 16:3 (*Celestial Hierarchy*, 3.2). When it came to the earthly hierarchy, Dionysius saw six orders in the church: bishops, priests, deacons, monks, baptized Christians and catechumens (*Ecclesiastical Hierarchy*, 5.1-6.3). In other

words, everyone who belongs to the church is a member of the hierarchy, with the aim of being a “co-worker” for God, insofar as they are able. Though the members are part of a hierarchical whole, each receives grace from God directly.

A dionysian understanding of hierarchy is better understood as pointing to sacramental or spiritual value than to juridical or institutional norms. The identifying characteristic of hierarchy, as it was originally conceived, was the function to lift up the lowest member. In that sense, hierarchy is like being “upliftingly stooped.” It is the motion of bending down to help pick someone up (*Celestial Hierarchy*, 2.3). This coming down to lift up is an ecclesial form of imitating the Son’s self-emptying *kenosis*. As a reflection of the trinitarian relations, the orders of the hierarchy should be marked by an ongoing self-gift for and to the other orders. Rather than a static structure, hierarchy was conceived to be a dynamic reality.

Recovering this more dynamic and spiritual understanding of hierarchy could help us to address issues related to priestly identity, to better understand the relationship between lay and ordained ministry and to emphasize the unity of the church. It reminds us that we all have the task of reaching out to include people in our life-giving communion. Hierarchy, in the dionysian sense, holds together spirit and institution, unity and diversity, stability and growth in a way that promises to help to heal the damaging effects of polarization in the church today.

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I have been asked to discuss the role of the bishop, especially as that role sometimes can be perceived as “distant” from the faithful. In this brief article, I would like to highlight two ways such tension might be eased. I do not pretend to do so with any great theological expertise, but only with the experience of being a priest for 50 years and a bishop in two dioceses for almost a quarter of a century.

First of all, I think the magisterium is often misunderstood. The magisterium is the teaching authority of the College of Bishops in union with the Holy Father. Additionally, our church’s teachings can at times be in clear conflict with widely held opinions in a society. Catholic teaching on abortion, embryonic stem cell research, contraception, gay marriage, divorce and a male priesthood are but a few of the church teachings that can upset good folks, both within and outside the Catholic Church.

In the Document on *Revelation*, the Second Vatican Council points out the bishop is meant to be the servant of the Word of God, and that service must include “giving an authentic interpretation of the Word of God, whether in its written form (The Bible) or in the form of Tradition that has been delivered to the teaching office of the Church alone...and yet this magisterium is not superior to the Word of God but is its servant.”

It is not that the College of Bishops, with the Holy Father as the head, does not need input and reflection and fresh insight from others, which is the task of our theologians to assist in the development and understanding of the faith. The same council teaches that the faithful themselves have a true “*sensus fidei*” or a deep understanding and appreciation of the faith which they, in

turn, pass on to their own families from generation to generation. The bishops need to listen to all these important voices.

Vatican II is an example of the College of Bishops at work for four years utilizing the expertise of theologians and other experts to assist them. That council could not have been so successful had it not been for the pope and the bishops of the world in dialogue with their “*periti*.” However, in the end, it was the bishops in union with their head who had to make the decision of what was to be accepted and promulgated. That is precisely the function of the magisterium.

Another cause of some tension with the faithful is that of the bishops’ apparent lack of accessibility. In the quarter of a century that I have been a bishop, I must say my colleagues in the episcopacy have struck me as deeply caring for their people and open to their concerns. More accessibility to the bishop would make this a better known fact to the people of God.

I believe one solution lies in the role of the priest. The priest shares in the bishop’s apostolic role: He is called a “co-worker” and collaborator with the bishop. If the priests and bishop of a diocese are in close contact with each other, the priests can do much to represent the bishop and communicate his deep concern for the people of



## The Faithful and the Bishop

*How the magisterium and the bishops shepherd and serve the people of God*

By Archbishop James Keleher

God. The council instructs the bishop about his relationship to the priest. “His priests...should be the objects of his particular affection...always ready to listen to them and cultivate an atmosphere of easy familiarity with them thus facilitating the pastoral work of the entire diocese.”

As I look upon the years of being an active bishop in two dioceses, I often think that, if I were to do it again, I would spend even more quality time with my priests. As good as my relationship with the faithful was, it would have been even better had I given more attention to my priests.

Similarly, I found that when I was able to spend quality time with seminarians and potential candidates, it made a real difference. Upon arriving in Kansas, I was shocked at how few seminarians we had. I promised the people that I would strive to

change the situation by encouraging them to pray for vocations through Eucharistic Adoration. For my part, I promised that our vocation director and I would spend quality time with interested youth. It made all the difference with vocations, as well as with the newly ordained.

For the last three years, I have been privileged to return to the seminary in the fall quarter and teach on the documents of the council and the *Catechism of the Catholic Church*. I have learned much myself, but mostly I have discovered once again the fine quality of the candidates at the seminary. I know their bishops will be delighted to ordain them and will find these dedicated men a blessing not only to the people of God but to their bishops as well.

— Archbishop James Keleher is the retired Archbishop of the Archdiocese of Kansas City, Kansas.



“Within the context of believing families, we are formed as disciples and encouraged to live out fully our baptismal sharing in the ministries of Christ as Priest, Prophet and King.”



## The Family: the Domestic Church

*The family is the seedbed and setting for all vocations.*

By Dr. Kathleen Wiskus

We are marked by our belief, in and love for, the triune God. The prophets of old called us back into right relationship with the one Lord and with one another. Our savior taught us that the two greatest commandments are love of God and love of others. Recognizing then, as we do, that it is all about relationships, it is no wonder that the modern church focuses on the family as *ecclesia domestica*, the domestic church (*Lumen gentium*, 11).

Believing families provide the witness of faith lived where we are subject to one another out of reverence for Christ (Eph 5:21). Within the context of believing families, we are formed as disciples and encouraged to live out fully our baptismal sharing in the ministries of Christ as priest, prophet and king.

We share in the ordinary priesthood when we strive to grow in holiness and assist others in their efforts through prayer together, family devotions and the reception of the sacraments. By striving to “listen to the voice” of those within our own families, we perfect the listening hearts of obedient servants of the Lord. Within the family, members encourage the vocation of others, the appropriate path of holiness for each individual through prayer and affirmation of God-given gifts and charisms.

We share in Christ’s prophetic ministry as we learn the Scriptures together, as we invite one another into relationship with our living Lord and as we proclaim our beliefs through the witness of our lives. Parents serve as “the first heralds of the faith” for their children (CCC, 1656). Children and parents evangelize one another through their love, manifestations of the power and presence of God and glimpses into the mystery of LOVE itself. It is within the context of the family that we first experience forgiveness and that we prepare for the sacraments of forgiveness.

Finally, we share in Christ’s kingly office when we work to build Christian communion among our members based on genuine love and sincere trust. When we reach out to one another, tending to the needs of one another with patience and even self-denial, we grow into

disciples of the King of Kings, who came not to be served, but to serve (Mt 20:28).

Having been involved in catechesis and faith formation since 1978, I have seen firsthand the essential role families play in the building up of the body of Christ and the realization of the kingdom. While the local church provides supplemental formation for the individuals, parents are recognized as the primary teachers and catechists of their children. But the importance of family does not fade as the children mature into full disciples. Throughout our lives, we continue to look to our families, our “first school of Christian life,” (CCC, 1657), as a source of encouragement and empowerment.

Spouses, too, are reminded that they are called into a permanent, covenantal relationship with one another. Inherent in that relationship is the un-

derstanding that they will bring Christ to one another and one another to Christ (John Paul II). Finally, families unite to form the local church, to support it and its ministries.

I know that when someone mentions experiencing God’s power and presence in everyday life, I immediately think of the ways in which God has made His presence known to me or poured out His loving kindness upon me through the members of my family. With them, I have celebrated my pilgrimage of faith thus far. With them, I have prayed for courage and comfort. With them, I have journeyed into the mystery that is our God. Truly, I have found, families are the “islands of Christian life” in the world (CCC, 1655).

— Dr. Kathleen Wiskus, M.A., D.Min. is an associate dean of formation and project coordinator at Mundelein Seminary. She is married, a mother and a grandmother.

“Beloved, through ordination, you have received the same spirit of Christ, who makes you like him, so that you can act in his name and so that his very mind and heart might live in you.” Pope John Paul II

# The Priest and the People

*The art of staying connected and upholding the mission of pastoral charity.*

By Father Michael J.K. Fuller

Using a great amount of his rhetorical skill, the golden mouthed St. John Chrysostom wrote his famous treatise *On the Priesthood* as an attempt to both encourage his friend in the priesthood and to demonstrate how unworthy he himself was in such a vocation. In one part, St. John reflects on the call of St. Peter. After the resurrection, the Lord asks Peter three times that famous question, “Do you love me?” And each time, after Peter answers, “Yes, I love you,” Christ responds with “feed my sheep.” Chrysostom comments:



“Jesus could easily have said to Peter, if you love me ‘practice fasting, sleeping on the bare ground and prolonged, vigils; champion the wronged; be a father to the fatherless...’ In fact, he passes over all of this. And what does he say: ‘Tend my sheep’ (II.1).”

At the very core of priestly identity is this notion. It is what the Second Vatican Council calls pastoral charity; and, as Christ intended, it forever places the identity of the priest as thoroughly bound to the ones he serves. After all, how can a man be a shepherd if he is not one with his sheep?

Even though some of us might bristle at the notion of being referred to as sheep, we must always remember what is being signified; this pastoral charity is nothing less than the love Christ has for His people, for the church. “I am,” Jesus says, “the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep” (John 10:14-15). This knowledge between the Father and the Son is a kind of intimacy that can only be designated as charity, as love.

Those who are ordained priests, then, must share in that intimacy. Through the grace of holy orders, the priest must strive

to manifest such love to the people he is called to serve. Without them, there can be no priesthood. This fundamental identity is reflected even in the more traditional formula of the priest as an *alter Christus*, the one who was both priest and victim.

A priest mediates between God and the people. If a priest loses his connection, his intimacy and love for the people, how can he mediate on their behalf? Far from “lording it over them,” the role of the ordained priesthood must be based on such love and intimacy. It is the same love that Christ has, which is so profound that He offers Himself as victim to pay for our sins. The very essence of priesthood necessitates this radical orientation toward the people of God. As the late John Paul II wrote to those ordained:

“Beloved, through ordination, you have received the same spirit of Christ, who makes you like Him, so that you can act in His name and so that His very mind and heart might live in you. This intimate communion with the spirit of Christ – while guaranteeing the efficacy of the sacramental actions which you perform in *persona Christi* – seeks to be expressed in fervent prayer, in integrity of life, in the pastoral charity of a ministry tirelessly spending itself for the salvation of the brethren. In a word, it calls for your personal sanctification (*Pastores dabo vobis*, #33).”

Here again we see what this pastoral charity really looks like; it is a unique bond between the priest and those whom he is called to serve. The Second Vatican Council emphasizes this link by saying the ordained priest acts in *persona Christi capitis*, as Christ the Head. Of course, this concept can lead to all sorts of trouble in that it seems to promote the “governing” and “ruling” aspects that have unfortunately come to be associated by some with the notion of hierarchy. Nothing could be further from the truth, however, in that the very analogy implied by the phrase Christ the Head, necessitates a Christ the Body. It requires a body, not to rule over, but to make sure that all the members work together as one. As Augustine notes in his *Exposition* on the Book of Psalms:

“This is the whole Christ, head and body, one formed from many ... whether the head or members speak, it is Christ who speaks. He speaks in His role as the head (*ex persona capitis*) and in His role as body (*ex persona corporis*).” What does this mean? “The two will become one flesh. This is a great mystery, and I am applying it to Christ and the church.” And the Lord Himself says in the Gospel: “So they are no longer two, but one flesh (74.4).”

In marriage, it is the duty and the desire of both spouses to help and lead the one they love to holiness; so too, is it for the ordained priest. For it is both the duty and the desire of a priest to lead and help the ones he loves, the people he serves, to come to holiness. And it is in measure of how faithful he is to that mission, the mission of pastoral charity, that he himself becomes holy.

— Father Michael J.K. Fuller is a priest of the Diocese of Rockford, Illinois and chairperson and instructor in the Department of Christian Life at Mundelein Seminary.

## The Vocation to Religious Life in the Church

*How those in consecrated life “put on the mind of Jesus Christ”*

By Father Joseph Henchey, C.S.S.

All believers – called to be ‘faithful’ – sharing in Jesus Christ are baptized into his passion, death, resurrection and ascension [cf. Rm 6:3, ff.]. Every Christian vocation is a most sublime mystery. The baptized likewise joined to the most blessed Trinity, along with being baptized into the person of Christ, in the name of the Father, Son and Holy Spirit [cf. Mt 28: 19, f.] – we become part of the living body of “the whole Christ,” the church [1 Cor 10:17; 12:12, ff.; Ep 1:23, etc.].

As there are different expressions on how baptism unites the believer to Christ – as a living stone [cf. 1 P 2:4], as a vine and its branches [cf. Jn 15:1, ff.], as the human body and its various members [cf. 1 Cor 6:15, f.; 12:12], as one who puts on Christ either as a garment [cf. Ep 4:14, f.] or as armor [cf. 6:13] for the spiritual combat, and as in the nuptial theme [cf. 2 Cor 11:2; Ep 5:25, ff.] – so, too, we are called in different ways with the apostles to follow Christ [cf. Mt 4:20].

St. Paul speaks of ‘imitating’ Him [cf. 1 Cor 11:1] – giving rise to the spiritual classic attributed to Thomas à Kempis. In his *Christological Hymn*, St. Paul speaks of putting on the mind of Christ Jesus [Ph 2:5]. And like a rainbow [cf. Si 43: 11, f.], Christ is a multi-colored splendor of truth where there are so many ways he can be imitated, followed, and his mind put on:

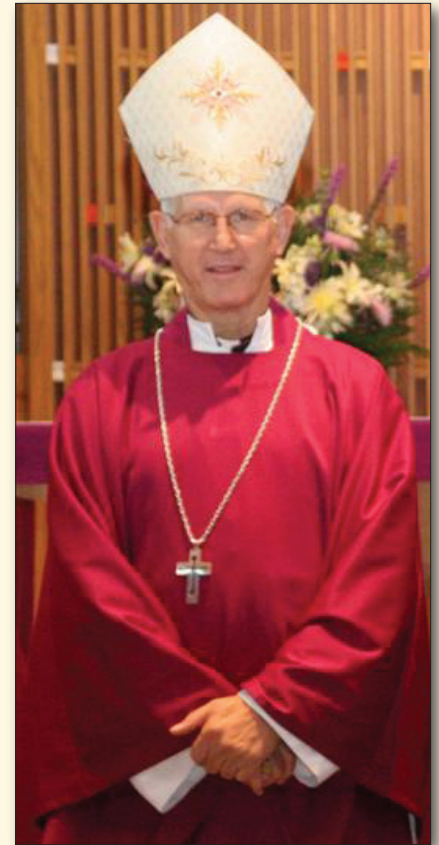
...Let religious see well to it that the church truly show forth Christ through them with ever-increasing clarity to believers and unbelievers alike – Christ in contemplation on the mountain, or proclaiming the kingdom of God to the multitudes, healing the sick and maimed and converting sinners to a good life, or blessing children and doing good to all men, always in obedience to the will of the Father who sent him... [LG 46].

Just to take one example, the great theologian Father Francis Suarez, S.J. [1548-

1617] commented centuries ago on the intimate connection between consecration to Christ and to the church in his book, *“The Religion of the Society of Jesus.”* The cardinal perfect for the Institutes of Consecrated life and Societies of Apostolic Life recently made a similar comment: “Consecration to service to Christ cannot be separated from consecration to service to the church.”

All the baptized are called in their living the life of Christ to hallow God’s name by bringing about His reign [cf. Mt 7:9, ff.]; this is His holy will. God’s will is our growth in holiness [cf. 1 Th 4:3]. There is one holiness, but endless ways of reaching it with God’s grace [cf. LG 39, ff.]. There is one priesthood of Jesus Christ [cf. Heb 4: 14, ff.], but two ways in which this can be lived: that of the baptized [cf. 1 P 2:9] and the ministerial priesthood.

Religious life pertains to the essence of the holiness of the church and manifests many services and forms in the life of the church. While all religious men and women are called to specialize in contemplation in the name of the church [cf. DV 8; SC 2], some communities are considered to be specifically “contemplative” – and most of the others are called to offer to the church the fruits of their contemplation in the form of their apostolic mission. There are ‘clerical’ religious institutes, whose main purpose is to offer a



priestly service, and a ‘lay’ religious life that offers a wide variety of services to the church: teaching, healing, youth work and many human services.

The extraordinary love of the church for her religious may also be shown in the sheer number and the beauty of official church documents developing the spirituality and theology of religious life. Beginning with the Council Decree on Religious Life [Oct. 28, 1965], *Perfectae Caritatis*, there have been several important documents released about the vocation to the religious life within the past few decades. It is so helpful when diocesan priests have some familiarity with these documents in their ministry and also of cultivating vocations to the religious and consecrated way of ‘putting on the mind of Christ Jesus’!

– Father Joseph Henchey, C.S.S. holds the current Chester and Margaret Paluch Chair of Theology at the University of St. Mary of the Lake/Mundelein Seminary.



# Thank You!

*From the Office of Institutional Advancement*

To all our donors who support the mission and operation of Mundelein Seminary throughout the year with your prayers and financial gifts, Thank you... Thank you... Thank you.

To Richard and Christine Guzior, for underwriting the costs of the Pope John Paul II and Francis Cardinal George busts in the McEssy Theological Resource Center; for their generous gift to all our seminarians of statues of Our Lady of Fatima and Padre Pio presented during a recent luncheon visit to Mundelein Seminary with our rector, Father Dennis Lyle, and provost, Father Thomas Baima.

To Ms. Ann Smilanic and an anonymous donor for the funds to build our recently completed Homiletics Lab for use by our seminarians and permanent deacon candidates.

To Ellen Mulaney, Mike Winn and Mickey Paluch for their leadership in creating another Evening of Tribute success this past April 11, 2008, in support of the Theological Education Fund, which funds the third-year men on a study pilgrimage to the Holy Land.

Special thanks to lead table sponsors Denis Healy, Mike Winn, William McEssy, Tina Lavezzorio and Marcie Valenti, in memory of Joe Valenti, Sr.

To Joe Guinan and the committee for making last year's annual Golf Outing/Award Dinner honoring Father Pat O'Malley a huge success! Last year's event was the highest net in its 16 year history! Well done! All proceeds fund the English as a Second Language endowment.

This year, join us September 18th for our 17th annual Golf Outing/ Dinner when we honor Deacon Robert Ryan with the Cardinal Bernardin As Those Who Serve award.

Call Mary Lou Diebold at 847.970.4830 for information.

Thanks also to Joe Guinan for helping underwrite the costs of the seminarian produced *Jammin' with the Word*, a special event held in our auditorium on April 20 featuring contemporary music by Phil Keaggy, W. Keith Moore and the preaching of Father Bob Barron to our young adult community.

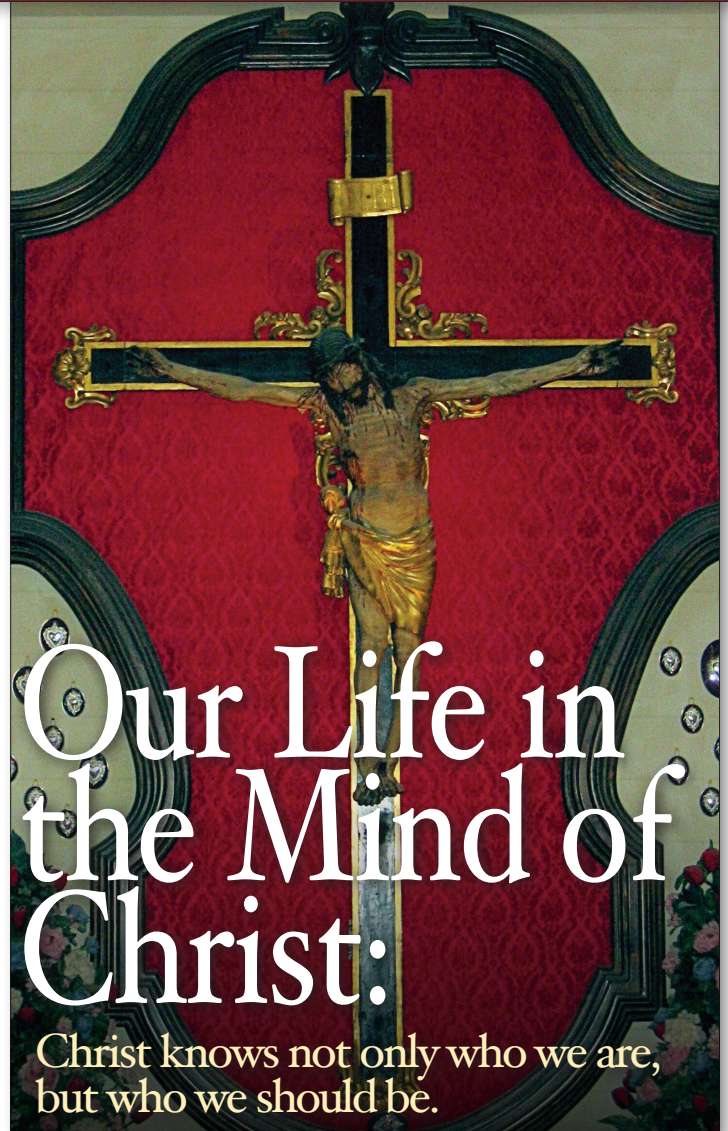


“And Jesus advanced in wisdom, age and grace with God and men” (Lk 2:52). What, exactly, does this mean? If Jesus is God, and if God knows all, then how could Jesus grow in wisdom or knowledge? This question has puzzled theologian and layman alike for hundreds of years. It was the issue I tried to address in a paper I presented for the first Northwest Chicago Theological Institute (NCTI) Student Colloquium on February 2. The title was “The Knowledge of Christ and Priestly Spirituality: The Doctrine of St. Thomas Aquinas and Its Importance for the Life and Spirituality of the Priest.”

The question of what Christ knew is not a new one; Pope Gregory the Great wrote a letter to a group called the *Agnoëtae* about this issue. As their name indicates, the *Agnoëtae* believed Christ had no knowledge of His divinity. Gregory came out strongly against their view, and this ended the discussion for the next few centuries. However, with the rise of scholasticism there arose a new interest in this question. Many of the great medieval theologians, such as Alexander of Hales and St. Bonaventure, tried their hand at answering so difficult a question. It fell to St. Thomas Aquinas to give what is perhaps the most complete treatment of the knowledge of Christ. He concluded that Jesus had to know all things because of His divinity. Jesus could be said to grow in wisdom, however, by growing in knowledge of particular things – this camel or that fishing boat. When it came to knowing about camels or fishmongering in general, Jesus knew all that there was to know precisely because He

was God. This question was seen to have been adequately answered, at least until the modern era.

The issue of Christ’s knowledge has particular importance for priestly spirituality. Two encyclicals of Pope Pius XII play an important role in this regard. In *Mystici Corporis Christi*, the Holy Father says we are all incorporated into the mystical body of Christ by baptism. He also says, in *Haurietis Aquas*, that Christ gave His priesthood to the church from the cross. From these two statements, as well as from the teaching of St. Thomas concerning Christ’s knowledge, one can draw a profound conclusion. Jesus Christ knew each individual priest from His cross and gave to that priest the gift of His own priesthood. Therefore, each priest knows and loves the Lord Jesus because he was first known and loved by him. In addition, each priest can feel confident in his call to the priesthood. By the very fact that he was ordained, the



priest has access to a deep certitude that Christ has called him to share in His priesthood. In this knowledge, he is given the necessary strength to carry out his work as a part of the mission of the church. Each priest also shares a profound bond with his brother priests because of their share in the common priesthood of Christ. Therefore, any minor work performed is done for the greater mission of the church. This can act as a source of consolation for those who might feel that their work is without

direction or importance.

The content of Christ’s knowledge is still an unsettled issue. Many modern theologians have attempted to augment the teaching of St. Thomas, and some have had more success than others. In the end, if we take St. Thomas as our basis, then we can safely conclude that Jesus knew every single priest from the cross, and from that same cross gave them His priesthood.

– Written by Ryan Hilderbrand, a third-year seminarian for the Diocese of Evansville, Indiana.

“He is the ordinary Christian extraordinarily dedicated to nurturing vocations to the priesthood.”



## Robert “Bob” Vehlow

*The Good Samaritan of Vocations*

By Deacon Dennis Kasule

The priesthood is a gift from God. Nevertheless, before a person becomes a priest, he needs to be born to and nursed by parents. He needs the believing community to teach him the faith. He needs others to invite him to consider the priesthood and a bishop to accept and to ordain him. Ultimately he needs the faith community to pray for him, to give him encouragement, to affirm him, to show him that he is valued and needed. What all this means is that promoting vocations to the priesthood is not someone else’s business, but our business, together as a church; or to paraphrase a famous adage, “It takes a faith community to raise a priest.”

Robert “Bob” Vehlow is an ordinary Christian who has committed himself to nurture vocations to the priesthood; therefore, he serves as a good example to us. As a member and facilitator of a modest 20-some group of senior citizens called the “Renew” group of St. Joseph parish in Libertyville, Illinois, Bob suggested to his colleagues to start a program that is today

called the Fund for Seminary Education. Under the program, members of “Renew” pledged to dig into their pockets in order to assist needy international seminarians.

In 1991, when the program began, Vehlow and the “Renew” group were only able to help two seminarians studying at Mundelein. Despite such a humble beginning, as of 2008, the



Fund for Seminary Education has benefitted a great number of seminarians, 39 of whom have been ordained to the priesthood. That is no small achievement!

Bob says, "The fund not only helps young men become priests, but it helps to spread the gospel all over the world. The seminarians who are assisted by the program come from all over the world and a lot of them go back to minister as priests in their countries, including South Africa, South Korea, Uganda, Vietnam, etc." Therefore, the fund benefits the church locally and internationally.

Today, the original "Renew" group is no longer present.

However, Bob did not let go of the great work he had started; rather he sold the idea of supporting priests to other people. "The money that helps the seminarians comes from parishioners of St. Joseph's Parish in Libertyville, from individuals outside St. Joseph's and from businesses," he says.

This school year (2007-2008), the Seminary Fund is assisting 12 seminarians with a stipend of \$50 each per month. Of the 12, three are deacons to be ordained priests before the end of the year. Deacons Dennis Kasule and Deogratias Walakira will be going back to Uganda and Deacon Byoung-Jin Lim will be returning to South Korea.

Other seminarians assisted by the fund include: Elvio Baldeon, Lorenzo Gamboa, Marek Rosiek, Pawel Matuzewski, Sergio Mena, Norbert Rola and Jesus Presiado, who are studying for the Archdiocese of Chicago, and Geoffrey Andama and Peter Mukasa, who will be going back to Uganda.

Speaking about Bob and the fund, Peter says, "The call to priesthood is a journey on which the traveler needs others to direct him, to cheer him, to encourage him. This is especially true when the traveler reaches places unfamiliar or unknown. If he finds a kind heart, he must greatly thank God. Bob is one person like that; a Good Samaritan, one who gives without hoping to receive in return." To this, Geoffrey adds: "From the money I receive from Bob and the Seminary Fund, I buy a lot of the books I need for classes at the seminary, clerical shirts, etc. I am also able to get myself a gift for Christmas from the many gift cards I receive at the end of December. Indeed, the Seminary Fund makes a difference in my life, and in the lives of other seminarians."

Bob also gets tremendous satisfaction from helping and knowing the seminarians. "I enjoy doing it. To me it is a ministry," he says. "I have even incorporated the fund and I hope that within the next five years it will assist 20 seminarians at \$100 each per month."

In addition to supporting young men preparing for the priesthood, Bob is also a dedicated member of his parish and family. Having converted to the Catholic faith after

marrying his wife, Millie, he has participated in the faith community of St. Joseph's in Libertyville as a commentator, lector, usher, eucharistic minister and a member of the Vocation Club. He also plans and organizes two weekly Masses at Sedgebrook, where he lives and hopes to continue promoting the Catholic faith life there. Bob's wife, Millie, went to the Lord in 1999 after 56 years of marriage. He has three children and four grandchildren. Bob is also a veteran who served his country in World War II.

*"Indeed the Seminary Fund makes a difference in my life, and in the lives of other seminarians."*

To be a saint is to live an ordinary life in an extraordinary way. I think this definition fits Bob so well. He is the ordinary Christian extraordinarily dedicated to nurturing vocations to the priesthood. Anyone wanting more information about the seminary or wishing to make a donation through the fund can get in touch with Bob Vehlow at 847.913.6858.

It takes a faith community to raise a priest. Many thanks to you Bob from all the men you help at the seminary. You have worked to promote the mission of the church with exceptional dedication. You are the Good Samaritan of vocations!

— Dennis Kasule is a fourth-year theologian and a deacon for the Diocese of Kampala, Uganda.

“Pilgrimages evoke our earthly journey toward heaven and are traditionally very special occasions for renewal in prayer.” (CCC 2691)

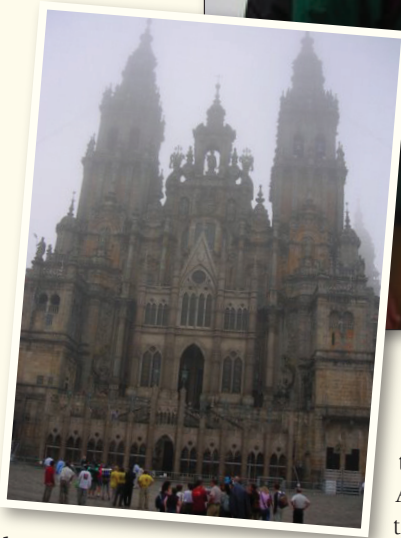
# A Pilgrimage That Never Ends

*How a journey across Spain prepared a man to embrace a journey to God and the priesthood.*

By Thomas Byrne

The ancient *Camino de Santiago* (Way of Saint James) has become known around the world as a European historical and cultural landmark. However, its original purpose, which still shines through today in the pilgrims who walk it, was a spiritual one. The camino is composed of a collection of pilgrim roads that spread all over Europe, but lead to one place: Santiago de Compostela, a city in the northwest corner of Spain. Catholic pilgrims began to make their way to this place in the Middle Ages after the bones of St. James the Apostle were found near the current city which today bears his name. Upon the completion of the pilgrimage, the pilgrim would be granted a plenary indulgence, which may have been why the camino was often assigned as a penance in the confessional.

I was fortunate enough to be able to walk the camino with a friend from college during the summer of 2006, the summer before I entered Mundelein Seminary to prepare for the priesthood. Over the course of 30 days, we walked the 475 miles from Saint Jean Pied de Port, France, to the doorstep of the cathedral in Santiago de Compostela, where the bones of St. James are kept. Amazing as it was to walk the same roads as did pilgrims from 1000 years ago and to pray in some of the same churches, it was also physically and emotionally exhausting. We were equipped with the latest backpacking gear and hiking shoes and we still were sore, tired and blistered after another 15-mile day. I can't even image how much harder it was several hundred years ago when there was no easy access to clean water or sleeping accommodations. Today, the Spanish government provides albergues, or pilgrim hostels, along the route where the pilgrims can stay the night for only a few euros. These hostels also usually have a kitchen where a lot of "pilgrim bonding" takes place. It was quite common to get together with some of the people you met along the



really is a spiritual pilgrimage. Although today many New Age groups have taken to the camino, there are still many pilgrims who make their camino a walk with our Lord. The whole idea of a physical pilgrimage serves to symbolize our spiritual journey through this life and this world. As Catholic Christians, we know that both of these things are merely passing moments in God's much larger narrative of space and time. A walking pilgrimage helps to remind us of that fact while at the same time giving us the tools to examine where we are in our own spiritual walk with our Lord. In many of the towns on the route with a church, a special Mass for the pilgrims would be offered in the evenings at the end of our day's journey, which sometimes

way and prepare a large meal together. As I mentioned before, the camino

included a special blessing for pilgrims. There was always ample quiet time for prayer, reading and writing at the quiet end of the day in the Spanish countryside. Of course, time spent talking with other pilgrims I met also helped me in my jour-

*The whole idea of a physical pilgrimage serves to symbolize our spiritual journey through this life and this world.*

ney. As I think back, though, some of the best times on the camino were those long mornings where we were up and walking before the sun had yet risen. Some of my best prayer and reflection came during the silence, calm, and wonder of those mornings.

Even though you complete a pilgrimage, its effects on your life and your own spiritual pilgrimage may never end.

— Thomas Byrne is a first-year theologian for the Archdiocese of Chicago.





## A Pilgrim's Tale

*Seeking life and community in the Holy Land*

By Matthew Nathan

Every place in the world has a story, and the Holy Land provides the setting of the greatest story ever told: the history of our salvation. Thirty two third-year theologians and five faculty members had the privilege of being in the holy place for 10 weeks. Recently we spent four weeks in Bethlehem, one week in Galilee and five weeks in Jerusalem. It was a mixture of going to biblical sites, taking classes and hearing guest speakers. In addition, we had other events, such as visits to the local leadership (bishops, community leaders), and field trips so as to understand the local situation better.

Seeing the sites, especially those that we read about so often in Scripture, has increased my personal faith in a profound way. God provided so many graces for us as we journeyed through the land of our Lord. I would have to say the biggest grace I received was an increased sense of community – community with all who profess their faith in Jesus Christ, and community with my fellow pilgrims.

The tomb of Lazarus provided me with a great sense of community with all Christians, since his story is so universal to the human condition. The site itself is a cave, and after entering the doorway, we proceeded down two sets of stairs to get to the tomb. Once at the tomb entrance, we had to duck underneath the stone barrier to get

inside the room itself. It was a square room, with enough space for maybe 10 people standing side by side. Within the tomb, there were writings on the walls and also slips of paper with intentions stuffed into the wall cracks.

As I thought about this story, it reminded me of my deceased relatives as well as those who mourn their deaths, especially my aunt who is mourning the death of her husband. I looked at all the slips of paper – reminders that there is so much suffering. We place this suffering before the Lord, trusting He will heal us. I felt compelled to write an intention, so I took out a scrap of paper from my wallet, wrote an intention for my aunt, and placed it with the others. I, like so many others before me, have come to venerate this site and place my trust in the Lord.

The Lord was also at work in the sense of community– manifested through the pilgrims I was traveling with. All 32 of us had different responsibilities; mine was planning entertainment for different get-togethers (the ‘thank you’ party for our benefactors, the Christmas party and the farewell party at the end of the pilgrimage). I

really enjoyed organizing all of the events and watching my classmates share their different performance talents. In addition, all of us chipped in whenever other events came up. I played a mime for kids at an orphanage, made my singing debut as a cantor and read various passages from Scripture at different sites while a classmate would give a reflection. I was really blessed to have these opportunities to share whatever gifts I had with the larger community. This pilgrimage was like a microcosm of life. The more I gave of myself, the more life-giving it became for me.

And that could be the biggest grace of our pilgrimage: to realize that our lives are not about ourselves, but rather something greater, someone greater. God Himself has inserted Himself into history, and we had the privilege to be in the land where He walked. Through the sites we’ve seen, the lectures we’ve heard and the experiences we’ve had, our prayer is that we can bring that greater someone to all we meet.

– Matthew Nathan is a third-year theologian for the Diocese of Joliet, Illinois.



# PHOTO ESSAY

By Kenneth Halbur and Bob Rottgers

## S P I R I T U A L





# A LIVING CHURCH

A C A D E M I C



H U M A N

“The voice of Mundelein, as ever, will create beautiful memories of sung prayer.”

Father Richard J. Wojcik has been a priest for the Archdiocese of Chicago since 1949 and has spent most of his life here at Mundelein Seminary. Music has always been a passion of Father Wojcik, and his priesthood has been intimately tied in with this passion. As soon as he was ordained, Father Wojcik taught at Quigley Preparatory Seminary and was the director of the Gregorian Chant Choir at Holy Name Cathedral. In 1953, he was appointed to the Archdiocesan Liturgical Commission and followed as the appointed music director at USML in 1956. He then completed his studies in Rome. On the return trip, he survived the tragic sinking of the ocean liner, *Andrea Doria*. In his position at Mundelein, Father Wojcik worked not only as a teacher of countless seminarians who are now priests, but also was a major force in helping to implement the practical musical concerns that came from the Vatican Council's reforms. He sat as a Catholic representative for the Consultation of Ecumenical Hymnody from 1968-1977, was a member of the Advisory Board for the Bishop's Commission on the Liturgy (1970-1973), and served on the Liturgy Planning Committee for Pope John Paul II's visit to Chicago. Finally, after almost 40 years of forming young men and imparting to them his love and knowledge of music, Father Wojcik retired in 1994. Yet his ministry goes on. Today, Father Wojcik is Mundelein's music professor emeritus. He continues to work with the various choirs and even teaches several classes on chant and singing.

# They Remember the Singing

*The history of music at Mundelein amidst change and the Vatican II era.*

By Father Richard Wojcik



Whether you heard the seminarians singing in the small chapel near Lake Michigan in 1844, or in 2004 in the booming reverberations of the Immaculate Conception Chapel, the sound of Mundelein's boys and young men singing their prayers stayed with you. The sound was all about devotion and energy, as the seminarians prayed their way into their priestly vocation.

The student body of this seminary has been a singing body from its first common prayer. The sound flourished in an environment of respected musical culture. That culture evolved under teachers and administrators who loved and nourished the art of music as an elemental expression of life and prayer. [The Library exhibit highlights some of the people and experiences that nourished that culture.]

The sources that shaped the history in this exhibit were Msgr. Harry Koenig's "History of the University and Seminary," Father Wenceslaus Madaj's "Fifty Fruitful Years," Richard Siegel's historical article in SACRED MUSIC magazine in Fall 1994; the personal letters of Msgr. J. T. Kush; an interview with Msgr. Charles Meter and his eulogy at the funeral of Msgr. Kush. Of special value was an autobiographical daily diary kept by

James A. Magner, a member of our first class ordained at Mundelein. He carefully described the life and times of that era of the seminary.

The founding faculty of the seminary were the Jesuit fathers. One of the fathers, Father Padberg, was in charge of sacred music. However, his pastoral interests drew him in other directions and he turned over the music program to the musically gifted James Magner and his fellow seminarians. It is interesting that the director of Gregorian chant in that program was George Casey, of later diocesan fame as vicar general. The result was that the talented students were deeply and personally involved in the seminary experience of sacred music. The main interest was in congregational music of chant and hymns, mostly in Latin.

When Cardinal Mundelein was assigned to Chicago in 1916, he had ambitious views about reforming sacred music. He thoroughly bought into the Pius X aesthetics and teachings on music as worship and as art. He wanted the best level of music possible at the Eucharistic Congress and in the seminary. He showed his seriousness by sponsoring the extraordinary music at the First International Eucharistic Congress in 1926. Mundelein wanted the best



of everything at the Congress – especially church music – and seminarians were to be a driving force for modeling the ideals.

Probably the best church musician in the U.S. at that time was John Singenberger in Milwaukee. He was the leader of the *Caecilian Verein* movement of reform of church music according to the papal teachings in Pius X's *motu proprio* on sacred music. Cardinal Mundelein “offered him the moon” to come to Chicago to be in charge of all the music at the seminary and the Congress.

Singenberger refused, but recommended his eldest son, John Jr. Unfortunately, John Jr. died. That left another son, Otto, who accepted the responsibilities and opportunities. It was the right choice for all concerned.

### *Looking back at that time, it is hard to imagine how monumental the burden of first response to the council was.*

After the Congress, which peaked in Mundelein at the consecration of the Chapel of the Immaculate Conception in 1926, the Cardinal concentrated on the development of the major seminary. Otto was energetic and talented, starting the choral music library. He based seminary music on a classical music base that embraced all the students.

Soon it was obvious the Cardinal wanted a priest staff at the seminary. He had chosen Joseph Kush and Charles Meter eventually to head the church music agenda of the seminary and the archdiocese. Kush's musical education as a boy began with organ lessons from Sisters Heriberta Nicholas, Innocence and Catherine of the Alverno School of Music of Milwaukee. The

Cardinal asked Otto to teach the two seminarians harmony, composition and performance of sacred music to prepare them for studies in Rome at the Pontifical Institute of Sacred Music.

They completed their studies there successfully and returned; Kush to the seminary at Mundelein, Meter to the cathedral and the minor seminary named Quigley.

Msgr. Kush's tenure at Mundelein spanned 1938 to 1956. He was totally immersed in the Pius X reform, which nurtured the classical choral music and Gregorian Chant. The music culture of worship was congregationally focused. Kush inspired and directed that classical tradition of church music, especially the chant, which Kush mastered and instilled in the students. Add to this the rich treasure trove of

European congregational chants and hymns which students began to explore.

It's worth remembering that, at that time, the seminary was in effect a small closed town. All its life and culture were focused in the confines of the seminary. Community music was a serious venture here.

One would think such an environment would demonstrate great acceptance. For the most part, it did, except for Msgr. Hillenbrand's interests and intuitions.

He was rector at the time and he was impatient with classical choral music in church. He had a theoretical respect for Gregorian chant, but had a low tolerance for the expanded chants of the schola. He complained about classical organ literature

and implied that Bach should be banned for liturgical use.

Although Msgr. Kush considered Msgr. Hillenbrand “one of the finest and holiest priests this archdiocese ever had,” the music department felt interfered with, as did other seminary departments.

Providence turned events in another direction when Hillenbrand was replaced by Msgr. Malachy Foley. Kush increased attention to hymnody and more contact with Catholic Oriental Rites. Students had formed special interest groups and prepared well-researched hymnals and song books. Two of the Jesuit fathers were seriously involved in these projects, Fathers Thomas Motherway and Desmond Schmal.

(While this was going on, the new rector decided he wanted a new director of music. He decided that he wanted Father Wojcik in that position and so a process was started to prepare Wojcik, ordained in 1949, into the position. After a year in St. Mary of Perpetual Help Parish, Father Wojcik was assigned to Quigley to teach and work with the music program under Msgr. Meter, both at Quigley and Holy Name Cathedral. At the cathedral he directed the chant choir. He was enrolled in the Music Department of DePaul University and began three years of music studies, 1953 - 56. Having completed Roman studies, Father Wojcik was assigned to Mundelein.)

There is consensus that during the 10 years after the Second Vatican Council, the church changed more than it did in the previous 400 years. However, the forces of change had already started. For example, consider these events in 1957. It was the

year of Sputnik, Little Rock, the birth control pill, the Edsel, Dr. Seuss, and Dwight Eisenhower was the president. This stream of events peaked eventually in 1968 as a key year of the decade with election protests in Chicago.

The seminary tried to keep pace with the main responses to the council. We needed instant music and good art. The Kyriale was explored by performance in English. I attempted a paraphrase version of the chant for principal feasts in the *Liber Usualis*. New hymns flooded from the publishers of music. Every imaginable approach was probed. The rule being: “Try anything at least once.” Looking back at that time, it is hard to imagine how monumental the burden of first response to the council was.

In 1970, I took on the added work of directing a parish choir at Prince of Peace Parish in Lake Villa. The idea was to have the parish as a “lab” where I would implement the principles and practices we were working with in the seminary. That lasted successfully until 1994.

In 1994, Father Steve Janco took over seminary directorship for a few years, followed by Arlene Michna, and then our current director, Linda Cera-bona. Each of them has left their mark on the seminary and so has remained a beacon and even a model for the way music of worship is expressed after the council. It is our fervent prayer that the response of the seminary to renewed music will make for better priests and better parish congregations.

– Father Richard Wojcik is the professor of music emeritus at Mundelein Seminary.



## The New Icon of the Virgin of Tenderness

*A new addition to the library is turning heads and hearts.*

By Andrew Liaugminas

The seminary’s library recently received a new written work to its collection, but this work evades the card catalogues and is absent from its shelves. Instead, it meets each visitor who passes from the Feehan Memorial Library to the McEssy Theological Resource Center via the skywalk. There, at the end of the trek, is the Virgin of Tenderness II – an icon “written” by the IKON Studio in Washington, D.C., for the new resource center.

*For the iconographer, the writing process becomes a spiritual journey – his life is immersed in prayer and fasting as he enters into an intimate dialogue with the scene he is writing.*

Icons have long been at the heart of Catholic spirituality and worship, particularly in the church in the East. Over time, rich traditions built up surrounding iconography, including a special language used to discuss icons that gesture toward their deeper theological meaning. Since the icon tells a narrative and conveys divine truth, it is never merely “painted” but “written” or “prayed.” Writing an icon then follows a well-defined process surrounded entirely with ancient traditions; the iconographer undergoes this process to bring the icon into being.

For the iconographer, the writing process becomes a spiritual journey – his life is immersed in prayer and fasting as he enters into an intimate dialogue with the scene he is writing. (More information on the process of creating this particular icon can be found in a pamphlet located near the icon.)



The end result of the writing of an icon is a unique spiritual work, prayed into being by a devout master of this sacred art. The icon, not “painted” as an end unto itself, becomes a window into heaven. It becomes a two-dimensional portal to a realm beyond worldly dimensions. The lack of a background, except gold, and a supernatural quality to the figures within the icon all serve to reinforce this idea.

All together, read in the light of the theology of icons, the Virgin of Tenderness II icon in our library is, when understood, a breaking into our reality here with a window into the divine. There, en route to pick up a book in the collections in the McEssy Center, one should truly check out the written work right ahead – stopping to pause, greeting the Virgin, and praying through the icon to Mary.

– Andrew Liaugminas is a second-year theologian for the Archdiocese of Chicago.

# FROM THE EDITORS



## From the editors' desk

By Deacon Nathan Gohlke and Deacon Matthew Pratscher

We hope you have enjoyed the Spring/Summer 2008 issue of *The Bridge* and have found it adds to your sense of ecclesiology, (the study of the church) and aids you in living your vocation.

When we were discussing the theme of this issue, we continuously returned to a number of topics that related to Cardinal Dulles: his book, *Models of the Church*, and the various vocations. What seemed central to our discussion was the church, and so we followed a similar pattern as the Fall/Winter 2007 issue, which was about the structure of the seminary. We looked into the structure of the church and saw not a static institution, but a living, dynamic organism.

We recognized the church is a multi-dimensional body with many parts, and all of these parts do not exist separate from one another, but in relation to each other. It seemed only fitting that the articles not address particular vocations by themselves. It became clear to us that each vocation is not made for itself, but works with the others for the sake of the church.

This understanding of the church as a vibrant body

resonated with our experience of a church that is constantly growing and changing and yet also remaining faithful to Christ and the apostolic faith. Pope Benedict XVI articulated our sentiments very succinctly in his homily on the occasion of his inauguration as bishop of Rome. He reflected on the end of the life of Pope John Paul II, the ceremonies and rituals following the Holy Father's death, and the conclave which elected him, saying, "It became wonderfully evident to us that the church is alive. And the church is young. She holds within herself the future of the world and therefore shows each of us the way towards the future. The church is alive and we are seeing it: we are experiencing the joy that the risen Lord promised his followers."

The church is young and alive!

This is a message of hope and joy, and so we hope this issue has opened up for you a broader view of the church as it has for us and a greater sense of your dignity within that church. This issue has sparked fruitful discussions and articles concerning the dynamics of the church. We realize that, at times, we may have a rather limited view of both the church and how we fit into the big picture. We consider ourselves blessed to have such a diverse group of authors reflect on their experience of the church, including a retired archbishop, diocesan and religious priests, seminarians and laypersons. It is our desire that the articles work together to form a more complete picture of the church.

May this issue bring us to a greater awareness of the mission of the church and the role each and every one of us has within that mission.



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**All it costs is a loving heart and a willingness to learn.**



**THE BRIDGE**

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