



# THE BRIDGE

Mundelein Seminary • [www.usml.edu](http://www.usml.edu) • Spring / Summer 2012

## A Tribute to *Catholicism*

To the Heart of the "Catholic Thing"

“... as I write this article, it is the Feast of Saint Mark, the Evangelist.  
I wonder how much help he had writing his gospel account?”

## A view from **The Bridge**

By Rev. Msgr. Dennis Lyle

This introduction to *The Bridge* has traditionally been the last article written for each edition. I read through the various articles and features and do my best to provide a quick summary and introduction for the reader. Although I proudly have upheld that tradition of writing the last article, I direct the reader to the text written by Brandon Barlow and the editorial staff (page 31) as a means of learning what this issue of *The Bridge* holds. They have summarized it well and my words would only be repetition.

Instead, I wish to comment on the quality of the work done by the seminarians, faculty, staff and Faith Publishing. An issue of *The Bridge* begins with the seminarians brainstorming about different articles, themes and topics. There is never a lack of ideas and suggestions; in fact, the challenge is to select the ones we wish to feature in the current edition.

The seminarian editorial staff works (from the beginning of the process) with Patrick O'Brien, Sarah Jane von Haack and the team at Faith Publishing. Together they set a schedule, organize a list of articles, invite others to write the features and take pictures for the next edition.

As always, Brandon, Connor and the seminarian editorial team work efficiently with Faith Publishing. In four months (since January for this issue) everyone completes his/her assignment, submits the article for review and editing, and allows Faith Publishing to compile a first draft. After this a flurry of activity begins as seminarians and members of the staff make necessary corrections and changes. Copies are given to Father Pat O'Malley, Terry Briick and Dianne Giovannetti; their editorial skills and eagle eyes check for misspellings, inconsistencies and other errors. The seminarian

editorial team, with firmness and charity, encourages me to write the last article. I have noticed that the longer they work with me, the more direct and firm they become. I am glad that they are comfortable working with me as peers on this project.

*“I have noticed that the longer they work with me, the more direct and firm they become. I am glad that they are comfortable working with me as peers on this project.”*

When the last words are written and checked, the copy returns to Faith Publishing where the layout is completed, the edition printed and sent to our readers. Within a week after one issue is sent, it seems to me that we begin to discuss the next. How the seminarians do this with men on pastoral internship, summer break or pilgrimage never ceases to amaze me.

Today, as I write this article, it is the Feast of Saint Mark, the Evangelist. I wonder how much help he had writing his gospel account? Who edited the text? Who kept him on track? What was left out of the final version? He would have been blessed to have the men and women from the seminary and Faith Publishing who make each issue of *The Bridge* an outstanding publication. The Gospel according to Mark, along with the other gospel accounts, helped the early church evangelize the culture and society. I hope this edition of *The Bridge* helps you get to the heart of the “Catholic Thing.”



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On the cover: A photo of St. Peter's Basilica at dusk, taken by Chris Kerzich, a second-year theologian for the Archdiocese of Chicago, IL. Chris completed his first two years of formation at Mundelein Seminary before transferring to the Pontifical North American College in Rome.



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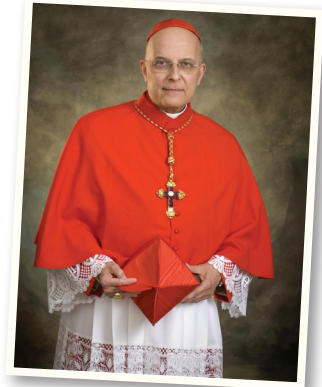
## Mundelein Basketball Tournament

This year ten seminaries participated in the annual Mundelein Basketball Tournament hosted here on the campus including Mundelein Seminary's own team, Conception Seminary College, Immaculate Heart of Mary Seminary, Josephinum Pontifical Seminary,

Kenrick-Glennon Seminary, Moreau Seminary-Congregation of the Holy Cross, Mount Saint Mary's Seminary, Sacred Heart Major Seminary, Saint Francis Seminary, and Saint Paul Seminary. The tournament was played in a double elimination style which ended with Conception Seminary College defeating Sacred Heart for the title.

## Cardinal George Turns 75

January 16th marked a milestone in the life of the Church in the Archdiocese of Chicago. After having served the archdiocese for nearly 15 years so far, Cardinal George sent in his official letter offering his resignation and officially making him the first Chicago archbishop to reach the age of 75. Though Cardinal George himself does not foresee the appointment of a new archbishop for at least another two years, this still is an important moment for him and for the archdiocese.



## March for Life

Members of the first theology class at Mundelein Seminary attended the annual March for Life in protest of the Roe vs. Wade legislation in 1973 legalizing abortion. Though there was little media coverage outside of pro-life sources, it has been estimated that there were anywhere between three hundred and five hundred thousand people on the March this year. The night before the March, in typical fashion, a vigil Mass was held in the National Basilica of the Immaculate Conception on Catholic University of America's campus with somewhere around twenty thousand people in attendance at a Mass celebrated by Cardinal DiNardo of the Archdiocese of Galveston/Houston and the Chairman of the USCCB's Committee on Pro-Life Activities.



## Meyer Lecture

Father Kevin FitzGerald, S.J., Ph.D. of Georgetown University delivered this year's Cardinal Meyer address on March 22-23, 2012. He focused on bioethics and Catholic Healthcare in the 21st century, offering interesting insight into the ongoing dialogue between science and religion. Being an expert with regards to the ethical ramifications of such topics like human cloning, stem cell research, and genetic testing, Father FitzGerald offered an engaging outlook on where the Church stands on these and related issues.



## Chicago Vocation Office Enhances Its Online Presence

The priestly discernment process has undergone a rapid transformation over the last several years with more men searching online for information before committing to traditional discernment methods such as spiritual direction and INSEARCH groups. Father Brian Welter, the Vocations Director for the Archdiocese of Chicago, understands this trend, "We should be present in the places where the younger generation is searching for answers and that certainly includes the Internet and new media." In early March, the Vocations Office undertook their most ambitious endeavor

in relaunching their website (<http://chicagopriest.com>). The new site reapplies best practices of website design with its intuitive navigation, visual simplicity and easily accessible content. It enables young men to answer many of the most frequently asked questions of men discerning the priesthood. Father Welter reported on the site's initial success, "We have already had some inquiries through the website and we hope that this is another path where men can learn about the priesthood."





### SUMMER SCRIPTURE AT THE UNIVERSITY OF SAINT MARY OF THE LAKE

As it has for many years, during the week of **JUNE 17-22 2012**, the University of Saint Mary of the Lake will host a Scripture seminar for over 100 participants. This year's theme is "The Bible and the Word of God." Presentations will explore how archeology can help us to understand the biblical world, violence in the Psalms and their use in daily living, the personal nature of divine revelation found in Paul's letters, and how the Old Testament illuminates our understanding of Jesus and the Gospels. The seminar is a cooperative venture by the Institute for Ongoing Formation and the Department of Biblical Exegesis and Proclamation of Mundelein Seminary at the University of Saint Mary of the Lake. Rev. Martin Zielinski and Dr. Elizabeth Nagel will direct the seminar.

### UNIVERSITY OF SAINT MARY OF THE LAKE 2012 CONVOCATION

Sister Kathleen Mulchay, SSCM, will present the keynote address at the **MAY 5, 2012**, University of Saint Mary of the Lake Convocation. She also will receive an honorary doctorate. A former faculty member, last summer Sister Mulchay was elected Superior General of her order, Servants of the Holy Heart of Mary. Besides awarding degrees for graduates in the Master of Divinity program, the Convocation honors graduates from the Lay and Diaconate formation programs, the Liturgical Institute, and the Doctor of Ministry program.

### CHICAGO PRIESTHOOD ORDINATION

On **MAY 12, 2012**, Cardinal Francis George will preside at the ordination of 14 men to the priesthood at Holy Name Cathedral in Chicago. The 14 men are: Francis Bitterman, Thomas Boharic, Michael Grisolano, Paul Guzman, Robert Krueger, Mariusz Manka, Gilbert Mashurano, Anthony Muraya, Matthew O'Donnell, Javier Vilchez, Piotr Rapcia, Krzysztof Swierczynski, James Wallace, and Marcin Zasada. An additional 17 Mundelein Seminary graduates will be ordained in their respective dioceses in the coming months.



### ANNUAL GOLF OUTING

The Annual Mundelein Seminary Golf Outing will take place at Pine Meadow Golf Course in Mundelein on **SEPTEMBER 13, 2012**. For further information contact Mary Lou Diebold at (847) 970-4830.



## DIACONATE ORDINATION

Bishop Alberto Rojas will preside over the Ordination to the Diaconate on Saturday, **OCTOBER 27, 2012** at the Chapel of the Immaculate Conception on the campus of the University of Saint Mary of the Lake. Please keep the men of the class of 2013 in your prayers as they continue their formation for the Diaconate and preparation for the Priesthood.



## LITURGICAL INSTITUTE EVENTS

### **JULY 2012: LITURGICAL INSTITUTE HILLENBRAND LECTURER**

In July of 2012, Dr. Edward Sri will be the Liturgical Institute Hillenbrand Lecturer. For more information on this event, contact Barbara Nield at (847) 837-4542.

### **OCTOBER 25-26: CHURCH ARCHITECTURE CONFERENCE**

On October 25 - 26, 2012, the Liturgical Institute will sponsor a conference on church architecture. Presenters will include architects and artists such as Duncan Stroik, James McCrery, David Melela, Jeff Greene, and Denis McNamara. For more information on this event, contact Barbara Nield at (847) 837-4542.

### **NOVEMBER 9: PROFOUND PREACHING CONFERENCE**

On November 9, 2012, Rev. Peter Cameron, O.P., editor of *Magnificat*, will present at the Liturgical Institute's Annual Profound Preaching Conference for deacons and priests. Deacons and priests may contact Barbara Nield at (847) 837-4542 for further information.

“Before I formed you in the womb I knew you.” (Jeremiah 1:5)

## March for Life 2012

By Scott Russell

Participating in the March for Life has a special place in my heart. During my career investigating child abuse for six years before seminary, I was privileged to protect the lives of children from birth to age 18. I was able to give children hope for a future without the fear of abuse. One thing I could not help, however, was to protect these same children before they were born.

This year, I attended the March for Life with a group of 30 seminarians and Mundelein faculty member Rev. Jake Beltran. We traveled to Washington, D.C., to join over 250,000 people in late January. During the Vigil Mass at the National Basilica, Daniel Cardinal DiNardo of Galveston-Houston and Chair of the USCCB Council for Pro-Life Activities, made many strong points in the course of his homily. He reiterated that Jesus is calling us to be fishers of men, which we can only do if they are given the chance to live. This is a point where our country fails. We must work to preserve life so that we have the opportunity to share the Word of God.

The morning of the March, we attended the Youth Rally and Mass together with over 17,000 young people. The youth demonstrated their love and support for the Church and all she represents. The homilist, Msgr. Charles Pope of Washington, D.C., made many moving and positive points.

One verse which he quoted stood out to me. It was from Jeremiah 1:5: “Before I formed you in the womb I knew you.” Msgr. Pope said that God has a plan for us. No life is an accident, a mistake, or an inconvenience. God planned us all from the very beginning, before time began.

During the March to the steps of the Supreme Court-house, our group from Mundelein led hymns, the Rosary, and Chaplet of Divine Mercy. Many people joined our group during the March, and I met a family from the Archdiocese of Chicago who was there for their first time. Seeing so many people standing up for their beliefs, marching in the cold rain, and planning to return next year says volumes about the strength of our shared values.

The laws prevent social services from intervening in cases of unsafe actions by a pregnant mother. If a child is born with problems due to drug use during pregnancy, however, there are laws that say the mother harmed the child. This is the case regardless of what stage of pregnancy these actions were made; including the period the law says a mother may legally abort her child.

We cannot wait until birth to begin protecting these lives. We must begin at conception and then work forward. This is the message given in the March for Life by hundreds of thousands of youth from our country. Our children are standing up for the sanctity of human life, giving hope to the future of our Church and our country.

— Scott Russell is a first-year theologian from the Diocese of Knoxville, TN.





“Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win.” (1 Corinthians 9:24)



## The Power of the Gospel

*Lifting in the Seminary*

By Adam Wilczak

Occasionally, I am asked if and how powerlifting factors into my life as part of seminary formation. Often a quote from St. Paul's first letter to the Corinthians comes to mind: "Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way... Thus I do not run aimlessly... I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified." (1 Corinthians 9:24-27) This gets to the heart of how sports and competition can play a role in our lives as Christians. We are human beings composed of body and soul, and what we do with one affects the other. By taking control of desires in one part of our life, we are able to manage other parts and as a result, we work on properly ordering our reason and will. My background as a Catholic and competitive power-lifter complement one another as I journey toward the priesthood, combining physical strength with spiritual strength.

While dabbling in weights in my early teens, I began to lift competitively my senior year in high school. One of the across-town schools was hosting a weightlifting meet, so I decided to compete. Thus began my 10-year competitive career. In April 2002 I took part in my first sanctioned meet. It was at this meet that I first competed in the three powerlifting events: squat, bench press, and deadlift.

My first taste of victory took place in Baton Rouge, Louisiana, where I competed in my fourth event. The judging was strict, more than I was used to, but that was to be expected at a national event. It came down to the deadlift. When my fellow competitor in my weight class couldn't get the bar more than a few inches off the ground, I realized I had won. I had become the national champion.

I once read a story about a saint who said that if one were to spend half an hour in mental prayer each day, the person would leave behind all grave sins or would simply stop praying. The lesson here is that prayer is tough, but if we truly wish to eliminate vice in our lives, we need to make sure we set aside time each day for prayer. We need to make sure we are well rested so that we may effectively pray, and have the strength and resolve to root out the sin in our lives. It is not an immediate victory, but one that takes time. Anything worth accomplishing takes time.

There are many correlations between athletic competition and prayer. There are moments we are weaker than we thought we were. We have bad days. Yet we need to get back to it the next day. We will never be perfect in this world, but that doesn't let us off the hook for doing our best each and every day. In both the spiritual life and the physical life, we hit plateaus. When we do, we want to make sure we stay on the straight and narrow. Like lifting, if you stay true to the regimen, there is often unseen progress being made, and when the next breakthrough is made, the gains are bigger and come faster than they did before.

Many saints have claimed to experience similar stalls. They felt they were not making spiritual progress, often for weeks, months, or years. Yet, in that time, the people around them could see God working in their lives. It is often in hindsight that the person sees the amazing work God was doing in their life. We lift our cross onto our shoulder and carry the burdens of life, sharing in Jesus' passion. I will continue to lift weights to help strengthen me physically, knowing one day, as an ordained priest, I will help others lift their souls upward to our loving God.

— Adam Wilczak is a second-year theologian studying for the Archdiocese of Kansas City, KS.

# Pilgrimage to the Holy Land

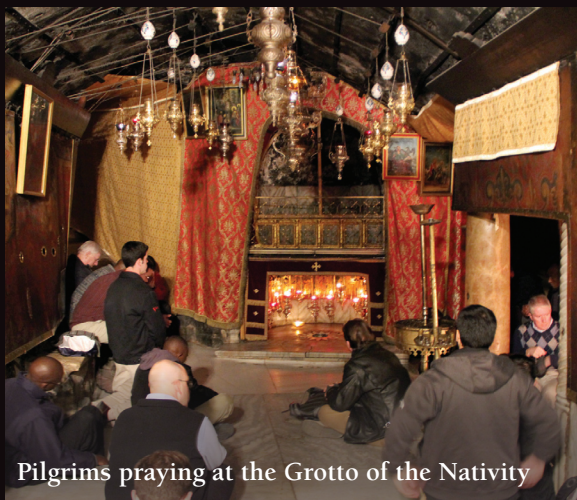
As part of the formation program at Mundelein Seminary we are given the privilege to spend our winter quarter of Third Theology as a pilgrim in the Holy Land. We have the opportunity to visit a variety of places that are foundational to our faith — the very places where Jesus walked! Going to the Holy Land and praying at the holy sites has given me a lasting image of these sacred places. I hope that you are able to appreciate some of what we were able to see and what has helped transform my faith in ways that will continue to deepen for the rest of my life.

As pilgrims we visited many prominent historical places including: Bethlehem, Galilee, and Jerusalem. The places where Jesus walked now have a much deeper meaning; they have become part of me. As a result my classmates and I can more easily enter into the Scriptures, plumbing their depths, and allowing the words to transform us on a much deeper level. Our hope is that you might be able to catch a glimpse through these photos and experience a little bit of what has transformed us. Not only has the pilgrimage transformed us, but it will also transform our ministry. In our priestly work we will have lasting memories of these holy places and an appreciation of Scripture on a deeper level. Hopefully we can now share from these experiences with those whom we will minister to in our lives.

— By James VanderLaan, a third-year theologian for the Diocese of Grand Rapids, MI.  
Photos by the Members of the Third-Year Theology Class



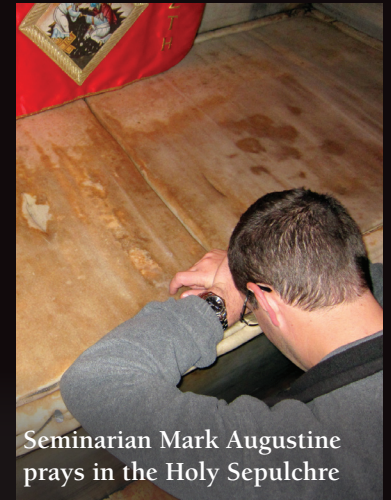
The Third-Year Theologians on Pilgrimage in Jerusalem in front of the Notre Dame Center



Pilgrims praying at the Grotto of the Nativity



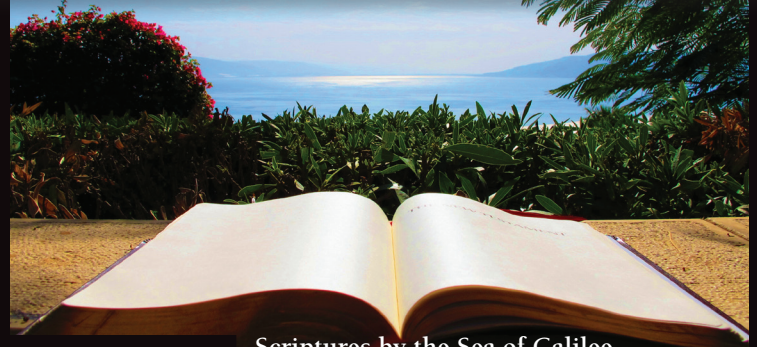
Dormition Abbey in Jerusalem



Seminarian Mark Augustine prays in the Holy Sepulchre



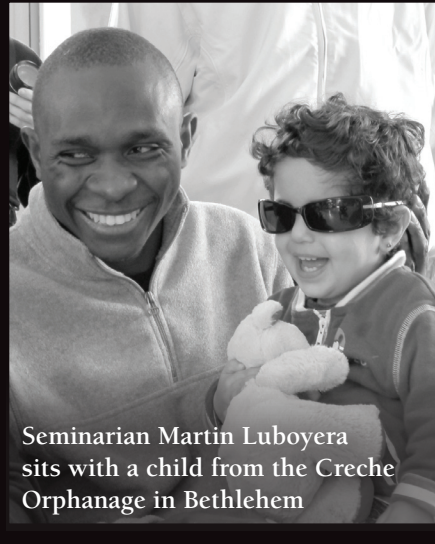
The Cave of Elijah at Stella Maris Church in Haifa



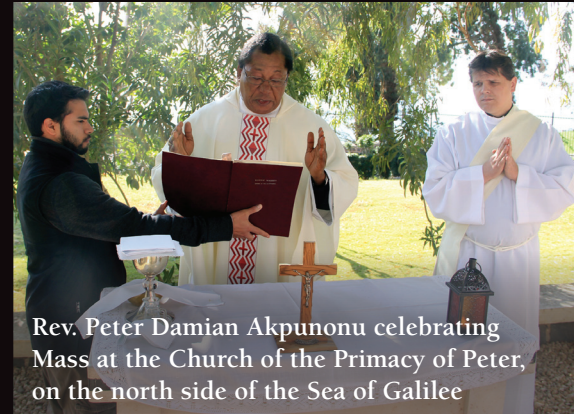
Scriptures by the Sea of Galilee



The Agony Basilica on the Mount of Olives



Seminarian Martin Luboyera sits with a child from the Creche Orphanage in Bethlehem



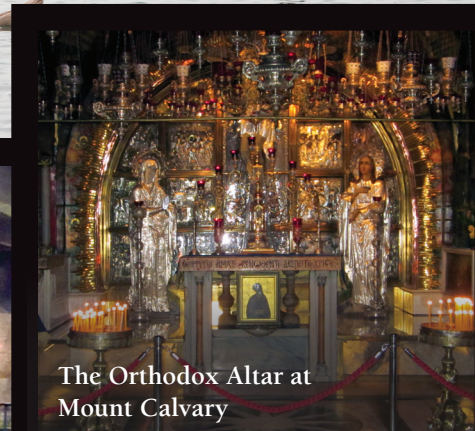
Rev. Peter Damian Akpunonu celebrating Mass at the Church of the Primacy of Peter, on the north side of the Sea of Galilee



Pilgrims floating in the Dead Sea



The Basilica of the Annunciation in Nazareth



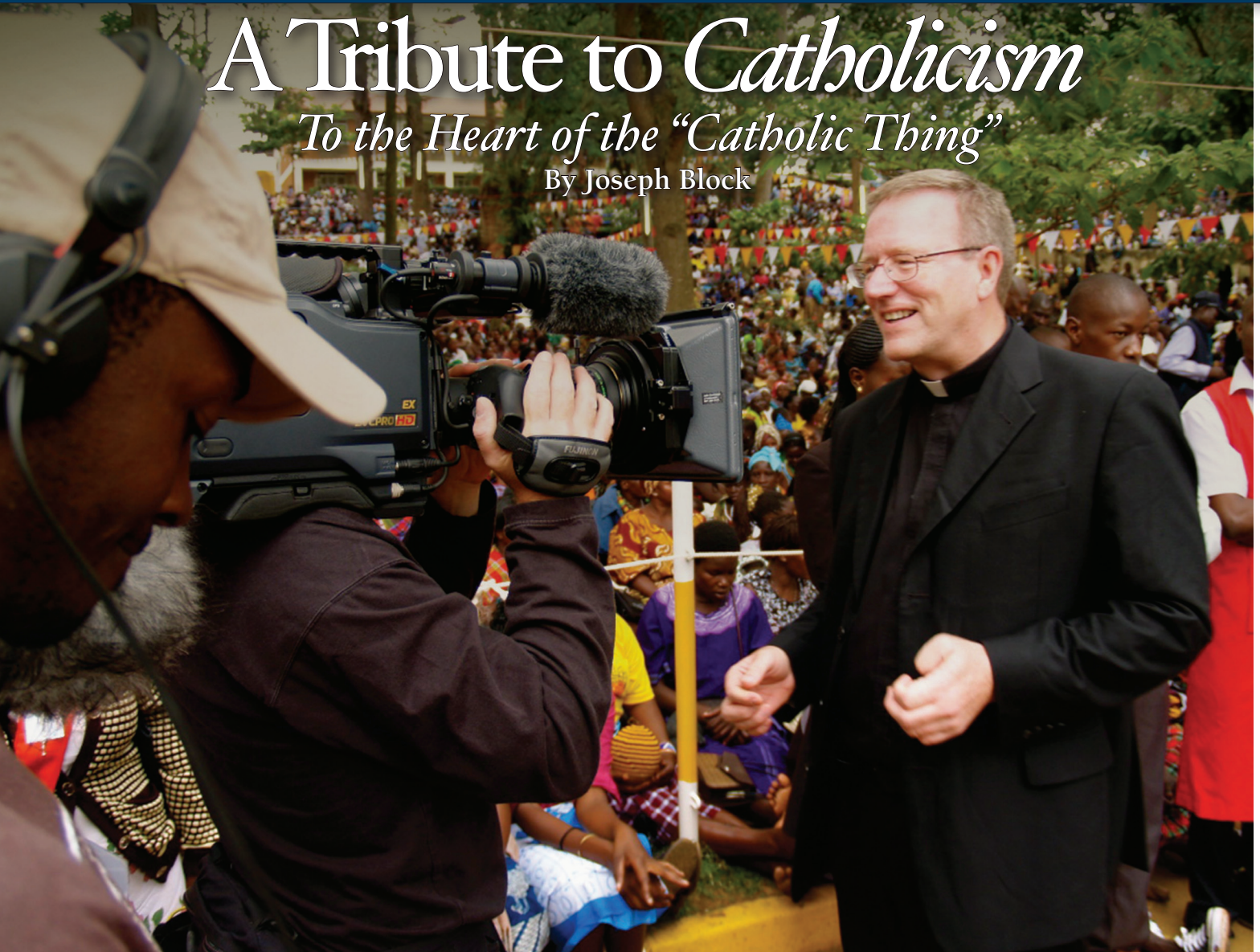
The Orthodox Altar at Mount Calvary

“And the Word became flesh and made his dwelling among us.” (John 1:14)

# A Tribute to *Catholicism*

## To the Heart of the “Catholic Thing”

By Joseph Block



“[*Catholicism* is] the most important media project in the history of the Catholic Church in America.” This resounding statement of approval was given by the famous Catholic author George Weigel in praise of a powerful 10-part television series, *Catholicism*. The series was created and hosted by Rev. Robert Barron, the Francis Cardinal George Professor of Faith and Culture at Mundelein Seminary. Since the release of the *Catholicism* series in August 2011 and its premiere on PBS in October 2011, positive reverberations from the series have been cropping up all over the Catholic world. Since

then, Father Barron and his media ministry, *Word on Fire*, have been steadily gaining notoriety amongst Catholic catechists, teachers, priests, and laity. Father Barron’s presentation of “the Catholic thing” — the beauty, art, music, and intellectual tradition found within Catholicism — has brought back a fresh and dynamic view of the Church.

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During interviews about the series, Father Barron consistently references the “beige Catholicism” he experienced while growing up, and he hopes that his evangelization work can help bring color, life, and vibrancy back to the faith. Undoubtedly, Father Barron’s

participation in Blessed John Paul II's new evangelization is beginning to produce an abundance of fruit, and it is bringing many lukewarm Catholics back to the faith. I can relate.

Four years ago, I experienced an awakening from a rather deep and boring religious slumber. I was attending Mass every Sunday and I was even praying occasionally, but Christ was certainly not the focal point of my life. Miraculously, the Holy Spirit woke me from my religious slumber during a grace-filled experience of reading the life of Venerable Father Solanus Casey. I soon found myself attending daily Mass, Eucharistic adoration, frequenting the confessional, and I even found a spiritual director. But I also began scouring the Internet, anxiously searching for anything substantive which could feed and nourish my hungry and growing faith. One day, I was searching on iTunes for free Catholic podcasts, and I came upon Father Barron's *Word on Fire Sermon Podcast*. After hearing just a few of his homilies, I was hooked. Father Barron explained the faith in the manner of a great teacher. His message was simple, yet profound. It was beautifully elaborate, yet straightforward. It was passionate but not merely an appeal to emotion. Best of all, it explained the faith with a depth, beauty, and eloquence which I had never heard before.

I began listening to his homilies in the car during my daily commute, and I eventually stumbled upon his YouTube videos. The videos were fantastic. Who would ever expect to find videos on the Internet of a priest elaborating on the Catholic themes of movies like *The Matrix*, *Fargo*, and *The Dark Knight*? He even loved doing reviews on his favorite musician, Bob Dylan!

I soon became a daily visitor of the *Word on Fire* website which is the home of his articles, homilies, videos, and blog posts. And I enthusiastically jumped aboard the *Word on Fire* bandwagon when I discovered the then-yet-unfinished *Catholicism* series. Father Barron and a superb cast of Catholic laity from the television and film industry were on a great quest to produce a 10-part series that highlighted the truths and beauty of the Catholic faith.

The project began in June 2008, and over the next few years, Father Barron and his film crew traveled all over the

world, filming in 50 locations throughout 16 countries, utilizing high-definition cinematography to capture stunning videos of the most beautiful artwork and culture that the Catholic world has to offer. The greatest strengths of the *Catholicism* series are the incredible script, the stunning images of Catholic charity, and the awe-inspiring scenes depicting sacred Catholic liturgies being celebrated by faithful people of every nationality and ethnicity.

Whether visiting Mother Teresa's Missionaries of Charity in Calcutta, seeing the vast crowds celebrating the witness of the Ugandan Martyrs in Namugongo, or looking upon the beautiful candle-light procession in Lourdes, the *Catholicism* series brings forth the truth and beauty of the Catholic faith. Father Barron's series makes alive something that once seemed to be

fading into the shadows. It shows that our faith is not just our local parish, or just our personal relationship with Jesus Christ, but rather our faith is a magnificent story shared between countless generations of believers from every corner of the world.

The *Catholicism* series, coupled with Father Barron's other outstanding materials, proved influential in my own journey to Mundelein Seminary. He has a unique ability to acknowledge the human weakness of the Church while simultaneously portraying her beauty, truth, and goodness. This helped give me the confidence to be not just a disciple of Jesus Christ, but a disciple of Christ and his Catholic Church (and God willing, a priest in that Church). Amidst the milieu of voices decrying the Catholic Church

for this reason or that, I needed someone to convincingly explain to me that being a devout Catholic, even being a Catholic priest, is something altogether heroic and noble.

Father Barron was, and continues to be, a model of Catholic priesthood for me. His work is straightforward. He lets the luminescence of the Gospel shine on the entire world through his words. That is what all priests of Jesus Christ are called to do. I pray that we, who have been taught by him at Mundelein Seminary, will be able to join him in this great mission.

— Joseph Block is a second-year pre-theologian at Mundelein Seminary studying for the Diocese of La Crosse, WI, and the Archdiocese for the Military Services.



Joseph Block (left) and Robert Mixa promote Catholicism at World Youth Day in Madrid, Spain.

“I give thanks to my God through Jesus Christ for all of you,  
because your faith is heralded throughout the world.” (Romans 1:8)



## Evangelizing the Culture

*Interview with Father Robert Barron*

By Dave Brenner

### **The Bridge** How did the *Catholicism* series get started?

**Father Barron** Several years ago, Cardinal George asked me to focus on evangelizing the culture, so I had been doing a lot of speaking and writing but I always dreamt of this series as the grandest way to do it. If you want to evangelize the culture, you have to use the media and if you want to use the media, you have to do it in the grandest way. A lot of Catholic media is well intentioned, but not very high quality. It proposes the truth, but I wanted to do more than that, I wanted to show the truth. So for two years we traveled: Paris, Rome, Calcutta, New York City, and many others to show the great cathedrals and monuments and also the traditions that add to the beauty of our faith.

### **The Bridge** Why is now the right time for the series?

**Father Barron** It's no secret that the Church is going through a rough time. Data from various surveys indicate that this is the roughest period in the American Catholic Church's history. The providence of the timing comes

partly from Cardinal George's vision but equally so from the laity's response. All of our money came exclusively from the generosity of individual donors to the tune of \$3 million. I think that speaks to their sense of wanting to do something about the challenges we face.

*Word on Fire*, itself, is largely a lay operation with lay people pushing the work forward. Mike Leonard, our executive producer, talked about this being a “tipping point” for Catholicism and perhaps that is part of the providence of the timing: That in the wake of the scandals, this project can re-situate the conversation to show the faith on our terms.

### **The Bridge** What are the strategies for the new evangelization?

**Father Barron** Evangelization does not begin with a strategy but with a relationship with Christ. It is the dense particularity of Christ as expressed in the totality of the Scriptures, the Tradition of the faith, and the witness of the saints that is always the proper starting point for evangelization. Evangelization is about making Christ known, and you cannot invite others to know what you do not know yourself. I make the point in the *Catholicism* series that the revelation of Christ is extended in space and in time in the Church. Therefore, to know Christ and to share a relationship with him by necessity means that we know him and are related to him through the Church. Once this relationship with Christ and the Church is there, the mission of evangelization can begin.

Once one knows Christ in his Church, the “how to” of evangelization can begin. I think the best starting point for strategy is a positive approach. We have to find what the Church Fathers call “the seeds of the Word,” which have already been planted in the culture. Further, one must always go forth with a positive attitude and the approach advocated by G.K. Chesterton: the spirit of a “happy warrior.” Also, the media is a must if evangelization efforts are going to fulfill Christ's missionary mandate to preach the Gospel to all the nations. The use of the media, especially the new media, can help to overcome an insularity that inhibits passion for extending the invitation to know Christ in his Church to the culture. When people are online they should hear a distinctly Catholic voice.

### **The Bridge** How does the new evangelization connect to priesthood?

**Father Barron** Evangelization is integral to the priesthood. The mission of a priest is not just about the maintenance of parish infrastructure. There has to be that sense of evangelical mission. First, we must bring back Catholics that have wandered away. They say that Catholics didn't storm away — they drifted away. Priests have to reach out and bring them back. And then the priest must engage



the culture that has, in some ways, turned aggressive toward us. There must be a shift in the consciousness of priests and seminarians that there's a different battle, a different task and a different mission than there was 25 years ago when I first started.

**The Bridge** When you look forward 10 years, what does an effective priest do that someone from the prior generation did not have to consider?

**Father Barron** To start, he will have to be really skilled in apologetics. The Church cannot afford to have priests who are theological, biblical, or spiritual dilettantes. They will have to be particularly astute at presenting the truths of the faith because the culture has drifted away from the Church and manifests hostility towards religion. Further, the call to the priesthood is not a call to be a middle manager for a faith-based corporation, but to inspire discipleship. The condition for this is that the priest has himself a sense of evangelical mission.

He must also be skilled in the use of the new media.

*“If you want to evangelize the culture, you have to use the media and if you want to use the media, you have to do it in the grandest way.”*

The priest must be plugged into the best of our intellectual tradition and plugged into the best of our technologies. I think he will also have to be particularly skilled at collaborating with the laity. At *Word on Fire*, for example, there is myself and Father Steve Grunow, but then it's the work of the laity that make things happen.

**The Bridge** What is your next project?

**Father Barron** I'm working on a project called *Pivotal Players*. We're going to identify 10-12 people that played critical roles in the development of Catholicism and tell their stories, illustrate their lives and show why their work matters. They could be saints, scholars, artists, etc. I'd like to tell the stories of St. Augustine and Michelangelo, Bernini and Chesterton, and travel around the world again to bring forward the cultural, historical, intellectual, and artistic richness of the Catholic tradition that they built.

– Dave Brenner is a first year pre-theologian at Mundelein Seminary studying for the Archdiocese of Chicago, IL.

“He overlaid its interior with pure gold. The nave he overlaid with cypress wood which he covered with fine gold, embossing on it palms and chains.” (2 Chronicles 3:4-5)

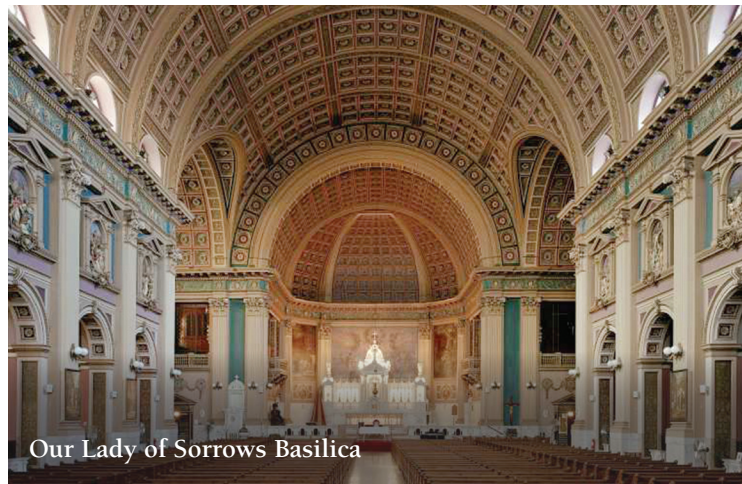
## The Catholic Spirit in “Chicagoland”

By Dr. Denis McNamara

One of the delights of the Catholic view of creation stems from its insistence that grace and enjoyment in God are mediated through the very patterns and materiality of creation. The theological foundation for this deeply incarnational view comes from two points in the life of Christ. First, the Incarnation showed that the very matter of Christ’s body — carbon, water, calcium, and all the things that humans are made of — could be used to reveal the ineffable Father. Second, Christ’s body became radiant and dazzlingly white without being destroyed at the Transfiguration, showing that matter could also reveal heavenly glory. For these reasons among others, Catholics build churches that not only serve a practical function for gathering, but an effective and revelatory purpose, using stone, glass, pigments, metal, and nearly all that Earth offers to signify and make present the very realities of heaven and redeemed creation. Moreover, people delight in these artistic beauties, allowing them, little by little, to enjoy the process of being conformed to the eschatological hope to which they are destined.

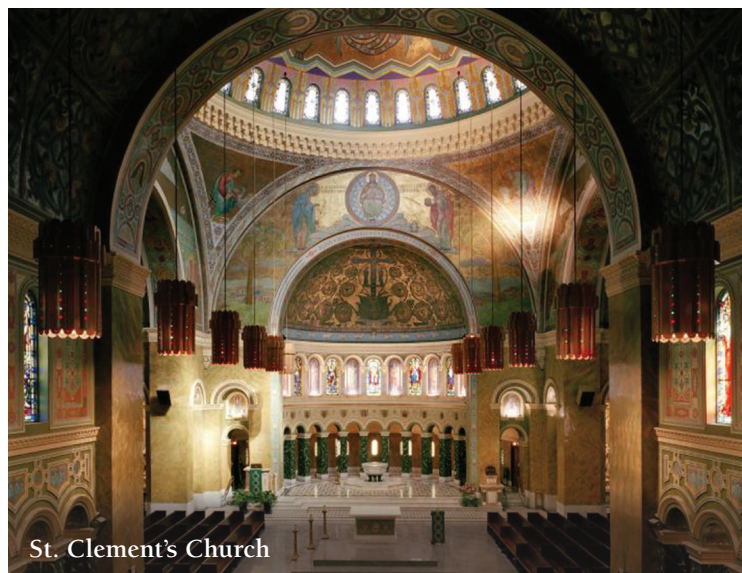
Dedicated in 1902, Our Lady of Sorrows is one of Chicago’s three designated minor basilicas, an honor granted by the Holy See to mark places of significant historical and artistic merit. Located on the city’s West Side, it is perhaps best known for its Novena of Our Sorrowful Mother, which by the 1930s attracted tens of thousands of people who would line the streets for blocks. Almost deep enough to house a football field and tall enough in its nave to fit a nine-story building, the church is home to the national shrines of both Our Lady of Sorrows and of St. Peregrine. Truly one of Chicago’s great interiors, the church takes as its starting point the architecture of High Renaissance Rome and combines it with Chicago’s artistic innovations from the early 20th century. Its 31-foot high marble altar, added in 1908, is worth a close look as it contains Eucharistic themes from the Last Supper, the priest Melchizidek and the sacrifice of Isaac. Large side altars in the transepts include rich marbles and dramatic paintings, while 10 smaller chapels line the nave, each with its own dedication and altarpiece.

The iconography of St. Clement’s Church is a standout even among the many richly decorated churches of Chicago. Located in the Lincoln Park neighborhood, the church was



Our Lady of Sorrows Basilica

dedicated in 1918. Its gilded and colorful interior forms one of the most coherent iconographic programs in the city, where the splendor of heaven is presented sacramentally in paint, stone, and glass. Ruthenian-rite priest Gleb Werchovsky executed the interior paintings, imagining the interior as a sacramental image of the gem-like “living stones” of the Mystical Body of Christ as described in the Book of Revelation. In the arch over the sanctuary, Christ appears seated upon the throne surrounded by a rainbow-like orb, while the Blessed Virgin stands in a posture of prayer on his left and St. Clement offers a small model of the church on his right. The apse below reveals an elaborate vine motif borrowed from the Roman church of San Clemente, while the four evangelists fill the triangular wall sections that support



St. Clement's Church



the dome, indicating their “supporting” role as writers of the four Gospels. A look into the stunning dome reveals paintings of angels supporting the very structure of the universe, intertwined with images of the cosmos and movements of the constellations. At the floor level, confessors, martyrs, virgins, and doctors appear as well, while eight women saints appear as “pillars of the church.”



Queen of All Saints Basilica

Located on the very northern edge of the city of Chicago, Queen of All Saints Basilica is a full-blown Gothic church of cathedral size made all the more unusual by its late date of 1960. Every turn of the head in this church reveals hand-crafted images of all kinds: angels in stone, metal, and wood; symbols in marble inlay; saints in stained glass and marble. The great altarpiece, which reads like an Art Deco skyscraper, contains a mosaic of the Blessed Virgin Mary surrounded by faces of a multitude of saints shrouded in a golden, heavenly haze. Angels on the large wooden roof beams mystically “hold up” the church, while the stained-glass windows provide images from sacred Scripture, great saints of the Church, even including popes and bishops from the 1950s. A look up to the choir loft will reveal a great window dedicated to the Virgin, displaying images of eight different Marian apparitions. Worth a visit, too, is the baptistery located off the narthex, filled with relics of hundreds of saints, and the “Mother’s Chapel,” where an image of the Child Christ is surrounded by images of playful animals.

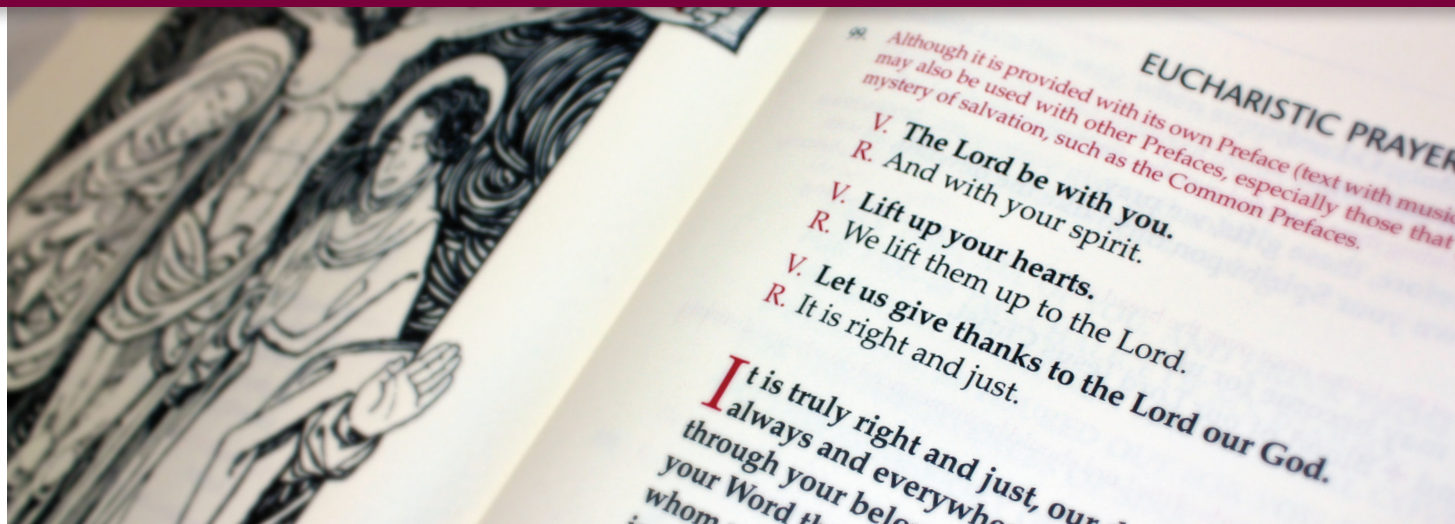


The Church of Our Lady of Guadalupe

Dedicated in 2008, one of the nation’s newest great churches is located within driving distance of the Chicago area. The Church of Our Lady of Guadalupe (La Crosse, WI) forms the centerpiece of a 70-acre site which includes a rosary walk, a memorial to the unborn, and devotional areas dedicated to several different saints. The church is perhaps the first large-scale use of the architectural method known as “New Classicism,” a renewal of traditional building design in current practice. The interior indeed provides a feast for the eyes with paintings, sculpture and architecture thought by many to be long lost arts. An illusionistic ceiling painting forms a stunning welcome in the narthex, while the interior of the church focuses upon a large mosaic of Our Lady of Guadalupe, framed by a baldachino with large red marble columns. Paintings abound in shrines located throughout the upper and lower church.

– Dr. Denis McNamara is a professor at the University of Saint Mary of the Lake and Associate Director of the Liturgical Institute.

“In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ.” (1 Peter 1:6-7)



## Preparing the Next Generation of Priests to Pray

*Reflections on the Third Edition of the Roman Missal*

By Rev. John Szmyd

The implementation of the third edition of the *Roman Missal* at Mundelein Seminary did not begin and end with the first Sunday of Advent. More than a year prior to November 27, a timeline was constructed which outlined the steps necessary to best bring about such a major liturgical change. The plan was shared with the faculty in the spring of 2011. In August, the faculty devoted an afternoon to study the new texts and chants and sing through the entire Order of the Mass. Like the development of muscle memory in physical exercise or sports, the repetition of the chanted texts and prayers was a first attempt at incorporating the tones into our “liturgical memory.”

Of particular benefit to priests is the use of various technologies, which facilitate the learning of the new text and chants. Many of these tools were simply not available the last time a major change was made. As more and more textual and audio materials became available, it has become easier to share study aids, guides, and sample chants; more resources provide for the ongoing formation of the celebrant. Electronic musical files for example, that can be indexed quickly to find a particular preface, or a player device with chants of the Mass are things that ease the process of learning. One of my favorites is a simple

but very handy piano keyboard “app” I have used from time to time to play a solemn or simple Mass chant or to practice a new setting or oration for Mass. Resources that are downloadable from the United States Conference of Catholic Bishops (USCCB) and other liturgical websites, articles, and bulletin announcements, have helped to bring uniformity and a measure of ease to the process of implementation.

### Liturgy and Sacred Music

Personally speaking, it has been the collaboration between priests and music directors that has been of vital importance throughout the whole process of implementation. Pastors possess a monumental responsibility of guiding the spoken and sung prayer of the parish; the same applies to the seminary. At the summer National Pastoral Musician’s convention, seminary director of music, Linda Cerabona, shared the focus of one of the roundtable discussions she had with music directors. They each disclosed which Mass settings they preferred and which they would be using at parishes in November. Each seemed to have a different rationale for choosing one of the 80 or so different settings that had been composed or adapted for the liturgy. Linda suggested that the most logical starting point would be with the chants and music featured within the *Roman Missal* itself. Although obvious, this appeared to be a rather novel idea among her musical colleagues.

From the standpoint of pedagogy in the seminary, it makes sense to teach chant tones to the seminarians at



*“In the encounter with what is new and unfamiliar... more care can be devoted to making the connections between the texts to their sources in Scriptures, the symbols of our faith that they represent, and to speaking the orations.”*

musicians, or choir members, while others have very little musical experience. There is a spiritual value in interiorizing the growth one experiences, getting to know one's own musical capabilities, one's voice range and quality, the talent God has given us and working with this whatever the level. Some begin chanting simply on one or two notes.

The same approach is applicable to priests well established in their ministry. The music within the *Roman Missal* is not especially difficult. There are repeatable patterns and techniques, which when learned and practiced correctly, can bring a heightened sense of prayer and beauty to the liturgy. Little by little, they become part of the priests' and seminarians' sacred repertoire.

It has been edifying in one sense and refreshing in another to see how the various dioceses have implemented the texts and chanted parts of the Mass. In our discussions, the seminarians have shared how

the start as a way of “leveling the playing field.” It is also necessary to take into account the musical experience with which men enter the seminary today. Some have discovered their vocations from being parish cantors,

their bishops have offered leadership in guiding the implementation with a variety of repertoire. Some actually have suggested starting with the missal chants (solemn or simple tones themselves as a point of departure), with one or two more contemporary or adapted Mass settings so that some measure of variety is provided for their parishes. However, the opposite has occurred in many larger dioceses. Where there might be a plurality of composers and publishers, a failure to make any suggestions or offer any guidance often results in many variations from one parish to the next. Many people have been left with a more scattered, dis-integrated feel to the liturgies they attend rather than the hoped-for increase in participation and unity.

## **Mystical Body, Mystical Voice**

The seminary's Day of Prayer on September 28 was dedicated to catechesis and formation in the third edition of the *Roman Missal*. Reverend Douglas Martis, professor of sacramental theology and director of the Liturgical Institute, and Chris Carstens, professor with the Liturgical Institute, presented a session on “Mystical Body, Mystical Voice” to all our seminarians, the presentation they made over 80 times in dioceses across the United States. Because of its approach based uniquely upon sacramental theology, the sessions were an excellent means of catechesis in the liturgy, the rationale for the changes, and the specific connections the prayers are meant to make with sacred Scripture.

The session turned out to be the perfect starting point



for us before actually using some of the new texts in the Order of the Mass before the date of implementation as allowed by the USCCB at the national and diocesan levels. Over the course of the fall quarter, 15 minutes were set aside before Mass every Wednesday at which time the entire community practiced the texts and chants, with special concentration on the Penitential Act, the Gloria, the Mass settings, the Communion Rite, and the Dismissal.

A few weeks before the implementation, I invited the priest faculty to devote an afternoon to reviewing the Eucharistic prayers with the director of music and myself. Those who attended found this helpful as they were able to concentrate on the textual changes in the principal Eucharistic prayers, the phrasing, and emphasis given to the text. It was most helpful to have several priests in the room at one time, and to get their support for the implementation and reactions of what was prayed and how to best pray it. The priests themselves commented on the more sizable phrases in the orations, the repetitive nature

of some of the phrases in the Eucharistic prayers and the need to be more “tied” to the text.

### **Humility Before the Text**

In speaking with pastors, one sees a variety of reactions to the text. There are some who unequivocally accept the new *Roman Missal* while others have a more critical edge. Some see the imperfections in it as a sign that human beings were behind the translation process. Some priests have commented on the awkwardness or repetition of various individual words or phrases that are now supposedly more true to the Latin original. Others have commented on the beauty of the prayers or the ability to pray more deeply than before.

One of the luxuries of being in the seminary is the time spent with my brother priests of the faculty, many of whom were my professors years ago. Their comments on celebrating Mass with the *Missal* reflect the experiences of other priests in the parishes. Whatever the priests and the people of God may personally think of the new texts, it

takes humility and docility to accept whatever is new. One might say that there is a spirituality of change in accepting the third edition of the *Roman Missal*. In looking at text and musical notation with which he is not as intimately familiar, there is a level of submission on the part of the celebrant.

*“Whatever the priests and the People of God may personally think of the new texts, it takes humility and docility to accept whatever is new.”*

From a new perspective, we may realize that familiarity with the texts and getting into a pattern of hearing things a certain way can lead to a repetition that does not always foster deep prayer. In the past, we were able to anticipate what was coming and so we may have taken for granted, even not thinking about our responses — what we are saying and why we are saying it. In the encounter with what is new and unfamiliar and not knowing what is coming up, more care can be devoted to making the connections between the texts to their sources in Scriptures, the symbols of our faith that they represent, and to speaking the orations. Some uncertainty or hesitancy, which causes the celebrant to be somewhat more deliberate in his approach, puts him in a more submissive stance, that Jesus Christ and not we ourselves, is in charge of the liturgy.

## Moving Forward: Are We There Yet?

In my estimation, the Church is far from seeing a full implementation of the *Roman Missal*, a process that will surely take years. Much self-study and interiorization will be needed on all our parts as priest celebrants. There is also the challenge to be catechized anew in the spirituality of the Mass and how we pray it.

In the seminary, the average seminarian, in progressing through four or more years of training, will have attended over 800 Masses, praying and participating as he was taught, in most cases, from childhood. The seminary is the ideal place for him to learn to pray as the Church wants him to pray. He might just need to surrender much of his personal approach to prayer and attitudes that may have served him just fine up to the point of ordination.

For a few seminarians, this process of surrender and leaving the old ways behind occurs as they become involved in the liturgy as cantors, lectors, choir members, sacristans and acolytes. It soon becomes apparent while they are ministering publicly, that they cannot suddenly disappear into a private prayer reverie while their participation is required at that moment. Something

always suffers as a result unless all things are turned over to a more public mode of prayer. This demands personal generosity (handing oneself over) and a disposition rooted in humility. Unfortunately, these things can only be modeled, not taught, and perhaps it is this disposition that some priests (a minority, hopefully) occasionally bring into the priesthood which makes things challenging for their bishops, and the people they are called to serve.

The modeling in the seminary will continue as we face the wonderful prayers in sung and spoken form that carry us through the Lenten and Easter Seasons. There is an excitement in experiencing the new layout of the *Missal*, all its updated elements, and how the texts and sung prayers are now more fully integrated into the Triduum section of the *Missal* as Easter approaches. May the third edition of the *Roman Missal* allow us to experience a new depth to our prayer and appreciation for the richness of our liturgical tradition.

— Rev. John Szmyd is the Director of Liturgy at Mundelein Seminary.



“Preach the Gospel at all times; if necessary, use words.” (St. Francis of Assisi)



The sisters at prayer at their house chapel.

## Franciscan Sisters of the Eucharist

*Praying and Learning Alongside the Seminarians*

By Sister Kate O’Leary

“Hold back nothing of yourselves for yourselves, that he, who gives himself totally to you, may receive you totally!” These challenging words are from our founding father, St. Francis of Assisi. Over 800 years later, young men and women are still attracted to serve the poor and lead a life of simplicity in the footsteps of St. Francis, imitating Christ who was poor, chaste, and obedient. The Mission of Our Lady of the Angels on the west side of Chicago houses our small but vibrant community of Franciscans. Led by Rev. Bob Lombardo, C.F.R., the Franciscans of the Eucharist, including Sister Alicia Torres, Sister Stephanie Baliga, discerner Eric Futterer, and myself, are striving to imitate Christ.

We serve at a place which until recently was only known for tragedy. In 1958, a devastating fire at Our Lady of the Angel’s School took the lives of 92 students and three Sisters of Charity of the Blessed Virgin Mary. This incident led many to relocate in hopes of rebuilding their lives. The

once thriving Italian and Irish Catholic community soon faded and the neighborhood quickly transitioned. By the 1990s, the neighborhood was no longer a safe place to raise a family.

In 2005, Cardinal George invited Father Bob to help establish a Catholic presence in this desperate neighborhood. Since Father Bob arrived, the old rectory, convent, and parish center, Kelly Hall, have all been rebuilt. Kelly Hall is now open and assists 800-900 youth monthly through tutoring, sports, and many other activities. A partnership among the Archdiocese of Chicago, the YMCA, and the Greater Chicago Food Depository has made this outreach a reality. The goal is simple: to keep kids off the streets and away from gangs and drugs. With the help of many friends and benefactors, the Mission of Our Lady of the Angels also assists 700 families a month with basic needs, including food, clothing, and household goods.

The last building to be renovated, Our Lady of the Angels Church, opened in April 2012. The church will be a house of prayer for all God’s people, eventually hosting perpetual Eucharistic adoration. Our Baptist neighbors are even excited about the church opening. While we were seeking donations, some members of our Senior Citizen’s Program donated \$80 towards the renovation efforts — you must



*Sister Kate in class with the seminarians.*

remember, these are the same people we are serving with food and clothing!

Part of the charism of our community is to develop a strong relationship with diocesan priests to help in parishes and schools. All three of us sisters are studying at Mundelein Seminary, working towards a Master's in Divinity. We study alongside the seminarians and have been challenged both academically and spiritually. The seminarians are extremely generous with their time, welcoming us into the community as their sisters in Christ. The Church that we love depends upon every man and woman working together to build up the Body of Christ. The friendships we are blessed with at Mundelein Seminary will carry into the future, as we work together to serve the needs of Christ's Church.

Our community has begun working in the Archdiocese of Chicago by assisting with retreats, visiting schools, and giving vocation talks. After completing our theological training, we will begin to teach religion in Catholic schools. Education is an important step in each person's conversion. Without proper formation, we would not be able to grow in our relationship with the Lord.

Early in our community's life, Father Bob reflected on Psalm 27: "One thing I ask of the Lord, this I seek: to dwell in the Lord's house all the days of my life." These words remind each of us to persevere through every obstacle life presents. The first step to life spent dedicated to the Lord starts on our knees. As a community, we already have all that we need to serve the needs of the poor, because Jesus

Christ dwells in our midst. He inspires all that we do, and he draws the men, women, and children we serve to him.

Besides the unique opportunity to study at Mundelein Seminary, the grounds provide a peaceful oasis and a much needed retreat from our loud inner city neighborhood. The atmosphere at Mundelein Seminary helps to strengthen our prayer lives, too. The classroom challenges us to become defenders of the Catholic faith, and the beautiful campus frees us to contemplate God's beauty and loving plan for each of us.

As religious striving to imitate Christ, the years in formation are essential to building a strong foundation. We sisters have been very blessed to study at Mundelein Seminary, as the experience continues to challenge each of us to seek the Lord at all times so as to live in his house all the days of our life. We are very grateful to Cardinal George, Monsignor Dennis Lyle, the seminary faculty, staff, and all of the seminarians for their generous welcome into the Mundelein community. We hope and pray that the Lord will use the relationships formed at Mundelein to truly help all of us rebuild his Church as he pleases. Please pray for all of us as we continue this journey together.

– Sister Kate O'Leary is a Franciscan Sister of the Eucharist at the Our Lady of the Angels Mission and student at Mundelein Seminary.



“Charm is deceptive and beauty fleeting; the woman who fears the Lord is to be praised.” (Proverbs 30:30)

# DONOR PROFILE

## Mike and Jackie Winn

*Trailblazers of the Faith*

By Mark Teresi

Mike and Jackie Winn share a story of love, faith, friendship, and laughter that spans over five decades. They were married October 24, 1959, and that marriage has been blessed with eight children, 56 grandchildren, and one great-grandchild. Their priorities over the years include first and foremost raising their children and grandchildren in the faith as they model for them that faith in action.

The Winn family has deep Chicago roots. Mike's father was a White Sox bat boy and later, as a Chicago policeman, became Mayor Richard J. Daley's bodyguard. He began each day accompanying Mayor Daley to morning Mass. Mike's mother, Helen, was first generation Irish and moved from Boston to Chicago when her father took a mason's job to help build the Field Museum. Mike learned at an early age the importance of faith and family. With two sisters, Catherine (Cappy) and Mary Alice, he was educated at St. Rita of Cascia Grammar School and then went on to St. Ignatius High School, Loyola University, and finally DePaul Law School.

In their early years of marriage, Mike worked days and went to De Paul at night. Jackie was busy at home raising their three children and doing portrait painting between diaper changes. Mike finished law school when they were expecting their fourth child. They then moved from St. Nicholas of Tolentine Parish into St. Barnabas Parish and bought their first house. Soon two more children were born into their family.

Their next move brought the family to Cary, Illinois. For the next 18 years Mike and Jackie would become trailblazers of the faith. With the guidance of Rev. Andrew Plesa of the Rockford Diocese, they became the founding members of Sts. Peter and Paul Pro-Life Movement. They also raised money to build Marian Catholic High School and created Cary Grove Citizens for Life making sure the right to life was defended and preserved in their parish, their new high school, and their community.

In 1999, while Mike was considering retirement from Hollister, Msgr. John Canary, then Rector of Mundelein



Seminary, invited him to serve on the seminary Board of Advisors. In that capacity, Mike and Jackie became generous donors to the Feehan Memorial Library Expansion Project. Mike also became involved in expanding the outreach and sponsorship revenues for the seminary's Evening of Tribute — in 2005 raising more than \$500,000 to help fund the Third Year Holy Land Study Pilgrimage.

The Winns have also been supporters and contributors to The Big Shoulders Fund, Catholic Relevant Radio, and The Fellowship of Catholic University Students (FOCUS), a program for evangelization and formation of students in more than 70 colleges in the United States.

Mike and Jackie Winn are two people of deep faith and prayer. They live a simple life of service to the Lord as they reach out to their family and friends with a vibrant faith proclaiming clearly for all to witness that Jesus Christ is the center of their lives. We congratulate them on being the tenth recipients of the Francis Cardinal George “Christo Gloria” Award at our annual Evening of Tribute, as we thank them for their friendship, prayers, and support for our seminarians at Mundelein Seminary.

— Mark Teresi is the Vice President, Office of Institutional Advancement.



“Praise the Lord, my soul; I shall praise the Lord all my life, sing praise to my God while I live.” (Psalm 146:2)



## Keep Smiling

*A Message to Our Young People*

By Mark Teresi

Throughout the Archdiocese of Chicago Rev. Bob McLaughlin was known by many as a dedicated parish priest, engaging seminary professor, fair rector, and loving pastor. He brought the joy-filled message of the Gospel of Jesus Christ to those he ministered to during his nearly 40 years of priestly service. His famous catchphrase “Keep Smiling” always encouraged the people of God to serve others with joy.

Unfortunately seven years ago, at the age of 64, he collapsed on the golf course while on vacation with his dear friend and classmate from Quigley, Dennis Mudd. Dennis relates that upon collapsing near the golf cart, he opened his eyes once more, looked over Dennis’ shoulder appearing to clearly see someone in the distance and said, “What’s that angel doing over there?” Then he closed his eyes and went to his eternal reward.

This tragic loss became an impetus for Father Bob’s classmates and colleagues from Quigley and Mundelein to create a foundation honoring his lifelong ministry to young people. They wanted to keep his dream alive for future generations, continuing to spread his message of love and service in the Lord.

The Rev. Robert E. McLaughlin Faith Foundation established in 2005, is completely staffed by seminary alumni, their spouses, and parish friends. To date, this foundation has awarded nearly \$500,000 to youth and young adult ministry programs in the Archdiocese of Chicago continuing the evangelization efforts so dear to Father Bob’s heart and at the core of his priestly ministry. The goal of the foundation is quite simple: Building a foundation of faith for the future of our Church. This foundation, which has no administrative expenses, is truly a response in love, to a man who dearly loved young people and the Church he served so faithfully for nearly four decades.

Dr. Jack Lynch, a Quigley and Mundelein alum, a friend and classmate of Father Bob, and a true force behind the establishment of this foundation has said, “Even though Bobby died suddenly, in effect during his life, he recruited each one of us for this special work for the foundation. He trusted our talents. His Quigley and Mundelein classmates, leaders of Holy Name and Mary Seat of Wisdom Parish, and a few of his



former students from Quigley have all come together to keep his dream alive for a youthful, vibrant Church. You know in every parish assignment Bob either began a youth program or expanded on what was there.”

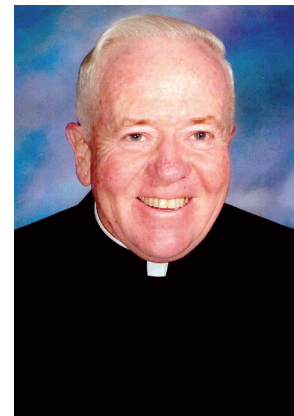
The people of God are working together to bring Jesus’ message of love to our young people in Chicago. Our Mundelein alumni, their spouses, children, and friends honor the memory of a great priest and a fellow alumnus of Mundelein Seminary through the Rev. Robert E. McLaughlin Faith Foundation. One grantee says it quite well: “You all inspire me in how you use philanthropy effectively as an apostolic work. Father Bob wouldn’t have it any other way.”

Well done good and faithful alumni of Quigley and Mundelein Seminary! Keep smiling!

– Mark Teresi is the Vice President, Office of Institutional Advancement.

### Rev. Robert E. McLaughlin Faith Foundation

Each year a special golf outing and dinner fundraiser is planned honoring someone who is continuing Father Bob’s great work in their own unique way. This year’s event, to be held once again at the Park Ridge Country Club, is set for Monday, June 25, 2012, and will honor Dennis and Ronnie Mudd. For more information about the Rev. Robert E. McLaughlin Faith Foundation, please visit the website at [mclaughlinfaithfoundation.org](http://mclaughlinfaithfoundation.org)



## Discerning In

By Matthew Clarke

Since arriving at Mundelein in August, I have learned a new phrase: “Discerning out.” Discerning out describes what happens when a seminarian determines that the seminary and the priesthood are not his call. If one can discern out, I asked myself, can one “discern in”? By which I mean, can one be confirmed or strengthened in one’s decision to enter seminary?

Likely, some seminarians arrive at Mundelein intent on becoming priests and never waiver, but I suspect for at least some, the decision to enter seminary is made with some amount of trepidation. Risk is involved; change inevitable; other opportunities foregone. How is one to know if one is called to priesthood? How is one to know if one is called to seminary? One way to answer both questions is to take on some priestly tasks including service, study, and prayer. These activities can happen outside seminary, but they are part and parcel of life in the seminary. I may or may not become a priest. That is as much up to God, the Church and seminary formation as it is up to me. But the decision to enter seminary was and is a good one. I, for my part, have discerned in. The following are some of my thoughts concerning how I discerned in.

My Mundelein experience began auspiciously. The evening of my entrance interview Mundelein hosted an exorcism conference. While I did not require the expertise of the attendees, the event was a reminder, that seminary deals with the supernatural. The call to priesthood is a supernatural one. The promises a priest makes at ordination make little sense outside a world charged with God.

A seminary constant is the words of encouragement. These words come readily from faculty and staff. They also come from my fellow seminarians — my brothers. Not only do other seminarians point out practical tips on how to handle one task or another, they also remind me, in person especially, that my current path has been trod before. I am reminded that seminary is not a goal.



It is, instead, the path toward the priesthood.

With two graduate degrees, I know how to be a student. Seminarians are not, however, students — a reality of which I am constantly reminded. How am I reminded? By the liturgy we celebrate and the prayer life we lead, by the clerics the theologians wear, and by the field education assignments we undertake. Most students do not visit juvenile jails, homeless shelters or food pantries. Seminarians, however, are habituated to serve, so the nursing home is our classroom as much as the lecture hall.

I end with a lesson relearned. Last spring, Rev. Gus Belauskas gave me a tour of Mundelein Seminary during Easter break. We walked through the empty chapel, classroom building, and theology building. What did I relearn? Buildings need people — even handsome buildings like the ones at the seminary. While I will be shaped by the physical structures of Mundelein, I will mostly be shaped by God and the people God sends into my life while I am here — my fellow seminarians, the faculty, and staff.

— Matthew Clarke is a second-year pre-theologian studying for the Diocese of Springfield, IL.

## *Mother of the Word Incarnate*

By Kevin McDonald

Oh Mother of the Word Incarnate  
 Shrouded deep behind the blue  
 Mantle of the cool night darkness  
 Heavenward we look to you  
 As silent and eternal wisdom  
 Spoke one word into the night  
 Hidden dark in your womb was forming  
 The brightness of eternal light  
 As stars like saints and scholars shining  
 Light to which the moon out-glow  
 For the moon only reflects the morning  
 Star the only Light you know

Innocence and Grace confounding  
 All the wisdom of the world outpaced  
 Always youngest sin unknowing  
 Fairest daughter of our race  
 Mother of the Word Incarnate  
 The mystery of man made clear  
 The Word now flesh and now among us  
 And of your flesh our God is here

Bioluminescence flowing rapidly celestial sea  
 Behind the veil the quickened paces of  
     angels saints eternity  
 Now the newborn host of heaven like a river  
     dense with life attest  
 Oh how great our life is given – *Oh et incarnatus est!*  
 Teeming life enraptured singing  
 Sanctus in the dawn of grace  
 As all that ever was created  
 Sees His light upon your face

Oh Mother of the Word Incarnate  
 Shrouded Deep behind the blue  
 Mantle of the Cool night darkness  
 Heavenward we look to you  
 Amen.

– Kevin McDonald is a third-year theologian for the Diocese of Las Cruces, NM.



## *A Lenten Poem*

By Bryce Evans

O God of Wrath,  
 Who sets ablaze the rocky height  
 With cloud of fuming terror'd might,  
 And makes so that to set a foot  
 Strikes dead a man upon thy earth;

Let fall a drop from thy cup of anger  
 Upon this world so wearied, meager.  
 That engulfed in flame of blazing passion  
 T'may rise again from its lame prostration.

Punish me, O Lover, bold in fervor;  
 Pummel my heart so roiled in torpor.  
 Pierce it through with flaming arrow,  
 so to sting and splay its bone from marrow.

Scourge, smite me, Oh Jealous Fire,  
 Let wrath's love - love's wrath in me conspire  
 so up to send the sweet scented odor  
 of life consumed, whole-burnt in slaughter.

Yet how mysterious, what untold form,  
 That fire doth take when from heaven borne?  
 Eye betrays what the ear is told:  
 Hear "the judgement of the world."

– Bryce Evans is a first year pre-theologian from the Diocese of Green Bay, WI.

“Love one another with mutual affection; anticipate one another in showing honor.” (Romans 12:10)



## Signs of the Times

*A Description of Mundelein's Gym Placards*

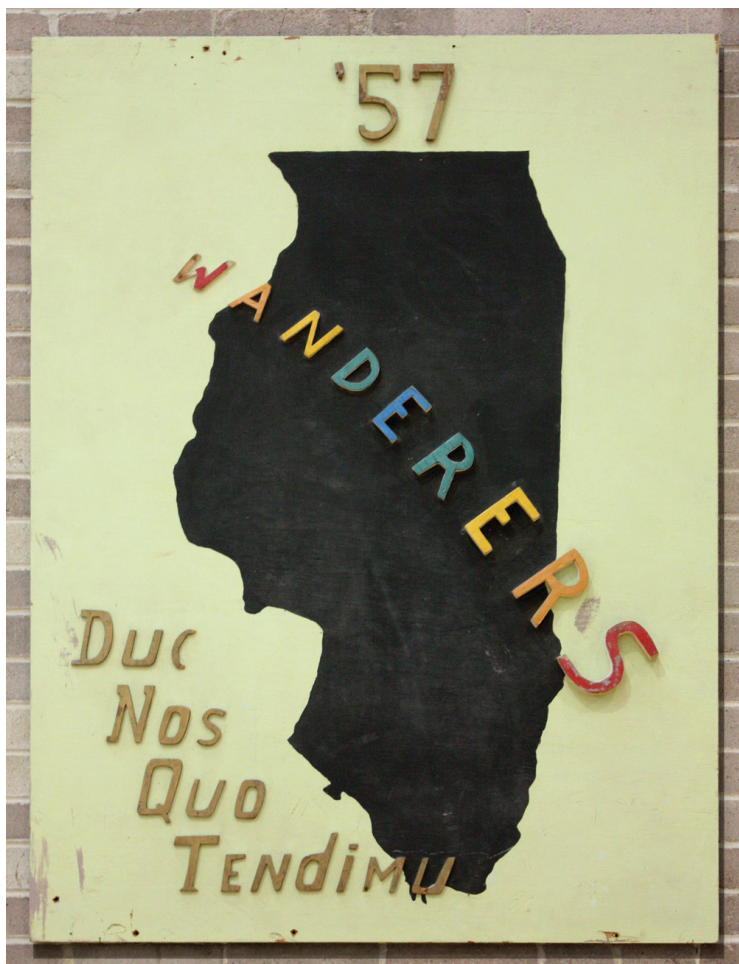
By Rev. Patrick O'Malley

A visitor entering the Mundelein Seminary gym might make a couple of observations. First, the gym is a very utilitarian building. It would win no beauty contest architecturally. It does, however, boast a swimming pool, three antiquated bowling lanes, and three handball or racquet ball courts, one of which is now a woodworking shop.

Secondly, the only color the gym boasts is a series of 13 large shields (3' x 5') on the east and west walls. They are class shields from a bygone era. Back in the day, to coin a phrase, each class would choose a class name

and then pick out an appropriate motto in Latin. Then someone in the class would fashion a shield that imaged that name and motto. The process was time consuming, but it usually ended up with a class consensus. Thus you have 49ers, Gullivers, Jesters, Highlanders, Rogues, Wanderers, Grenadiers, to name but a few of the classes. The class of 1942 called themselves the Dingbats, but I was unable to discover why they chose that rather odd name.

Starting in the 1930s and continuing on until the early 1960s, the theologians used to spend six weeks each summer up at the Villa near Eagle River, Wisconsin. The class of 1945, of which Rev. Charlie Meyer was a member, was called the Villanovans because they never



went to the Villa during their seminary summers. At that time, the Second World War was in full swing, and travel restrictions were very severe. Instead the seminarians remained behind bedded down in the old villa buildings located near what was once the philosophy playing field. They were dubbed “the new villans,” thus, the name “Villanovans.” All those buildings have since been torn down, and the “Playing fields of Eton” are now totally overgrown.

The class of 1949 (Rev. Dick Wojcik’s class) have the name “The 49ers” and the motto “Numquam Pastores” (“Never Pastors”) emblazoned on their shield. Having consulted the actuarial tables, the future priests figured out that they would never have the opportunity to become pastors of a parish. In that era, pastors did not retire and often served till they died with their boots on. In the late 1960s, the issue of mandatory retirement at 70 was voted on by the members of the Association of Chicago Priests. To his credit, Cardinal John Cody implemented the suggestion and began the long and

*“In a way, each class had a different and distinctive personality. The shield was an attempt to catch something of that friendship and personality.”*

difficult process of getting some of the more entrenched pastors to retire. The 49ers benefited greatly.

My class, the class of 1957, called ourselves “Wanderers,” and our shield pictured the state of Illinois with the Latin motto “Duc nos quo tendimus.” That translates roughly to “Show us the way to go, Lord.” The reason for the title “Wanderers” is that the class had men from every diocese in Illinois save Rockford. At that time, there was a very popular song titled “The Happy Wanderers.” Our class adopted the name and the song. To this day, when the class meets once a year, someone may still lead us in singing that catchy tune.

A little anecdote about the choice of the title “Wanderers”. When our class met to choose a name, the men searched Roget’s Thesaurus for an appropriate and descriptive one. The word “bellwether” was suggested by a naïve classmate. It turned out that a “bellwether” was the goat that led other sheep and goats to slaughter at the packing house; in addition, one attentive seminarian found out that the bellwethers were castrated. Needless to say, that name was quickly shelved.

In the old seminary, seminarians were usually from similar backgrounds. There was variety in each class but not nearly as much as there is in this new era. The classes then were usually large and, over the 12 years of training, the men often formed strong bonds of friendship. In a way, each class had a different and distinctive personality. The shield was an attempt to catch something of that friendship and personality.

Recently I heard one seminarian musing over what would happen if the present day classes, with all their geographical and cultural variety, were to resurrect the process of choosing and making a shield. What might those shields look like in the 21st century? Having a class name and motto mounted on a shield for display might provide another way for the men to bond as they prepare for the one priesthood of Jesus Christ. It’s a thought!

– Rev. Patrick O’Malley is a spiritual director at USML and the faculty advisor for *The Bridge*.

## The Bells of Saint Mary ... of the Lake Seminary

By Deacon Patrick McConnell

Over the countryside of Lake County from the graceful “wren” spire of the Chapel of the Immaculate Conception sound the four bells of Saint Mary of the Lake University. Their pure and piercing notes have marked the passage of time for countless seminary students throughout the years, beginning in 1926 by the generosity of Cardinal Mundelein himself. Cast in 1925 by the Meneely Bell Company of Troy, New York, and comprised of a four to one ratio of copper and tin, the bells of Saint Mary are perched in the belfry of the chapel’s tower, reaching 135 feet towards heaven. Operated by an intricate clockwork system powered electrically (sorry folks, no Quasimodo at seminary), the four bells are struck in a sequence referred to as the Westminster Peal at every quarter hour and built with a muting mechanism which allows only the hour chime during the late hours of night.

Commissioned into service by a Blessing Rite similar to that of Baptism, each bell has been given a patron of whose “voice” or “message” the bell sounds whenever struck. The largest and most beloved bell of our seminary, weighing 7,000 pounds and sounding the note Bb, bears the name of Mary, proclaiming in Latin “Hail Mary, full of Grace,” and tolls the hourly chime. The second largest bell, weighing 3,000 pounds and sounding the note F, proclaims its mission to be that of sounding eternal praise to God and to its patron St. Joseph, patron of the Universal Church. The third bell, weighing 2,000 pounds and sounding the note Eb, entreats its patron St. Thomas for prayers, proclaiming in Latin, “I Praise God, I summon the living, I mourn the dead.” The smallest of the bells, weighing 1,500 pounds and sounding the note G, entreats its patron St. Catherine of Siena, proclaiming in Latin, “I will sing the mercies of the Lord forever.”

Sanctioned for use in the Catholic Church by Pope Sabinian in 604, the bells of our churches have marked the hours for the local community, called forth people to prayer, and proclaimed both moments of joy and moments of sorrow throughout the years — remaining part of the tradition here at Mundelein Seminary. Still tended to by a small group of amateur carillonist from



the seminary the bells toll forth simple tunes on Marian feasts, at celebrations such as Jubilarian Masses, and on the occasion of the death of a member of the community or Church official. The most memorable of these was the tolling of the bell on the occasion of the death of Blessed John Paul II. Meant to call each one deeper into the mystery of Jesus Christ, let us heed the sound of the bell.

– Deacon Patrick McConnell is a fourth year theologian  
from the Diocese of Superior, WI.

## Seeking the True, Good, and Beautiful

By Brandon Barlow

“Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things.” (Philippians 4:8)

St. Paul’s words to the Philippians serve as an early Christian exhortation to seek-out what is true, good, and beautiful — that which is of God. In this edition of *The Bridge*, Connor and I offer some of that goodness which is occurring at and through Mundelein Seminary. We offer you the highlights of the efforts of the faculty, students, and staff at Mundelein Seminary and the University of Saint Mary of the Lake to promote and pursue that which inspires goodness, truth, and beauty.

The work and ministry of Rev. Robert Barron, one of the many outstanding faculty members here at Mundelein Seminary, has served to open the eyes and hearts of men and women around the country to the beauty that is truly inherent in our Faith. The *Catholicism* project has shown people in an unprecedented way the historical and universal nature of the Catholic Church. I find the major insight that Father Barron presents, in union with the Tradition of our Faith, is that Catholicism is an incarnational religion. Our universe has been changed because “the Word became flesh and made his dwelling among us, and we saw



**The Bridge Staff (pictured from left to right): (first row) Connor Danstrom, Kevin McCray, Albert Miranda, Reybert Pineda, Adam Droll; (second row) Brian Bufford, Dcn. Dan Oudenhoven, Brandon Barlow, Matthew Clarke, Lalo Barragan (not pictured) Bob Regan, David Neuschwander, Dan Morris**

his glory, the glory as of the Father’s only Son, full of grace and truth.” (John 1:14)

The entirety of human existence takes on a new meaning because it has been transformed by Christ. The actions of our body — such as playing basketball or powerlifting — can be used to glorify God. The texts of poetry and of prayer are directed to praise the name of Lord. Sacred art and architecture show forth God’s grandeur and draw us towards that Heavenly Jerusalem. Additionally, the concrete acts of charity, such as those highlighted in the donor and alumni profiles as well as the class trip of the first theologians to the March for Life in Washington, D.C., affirm that all that we do must be directed towards the love of our brothers and sisters and the building up of God’s Kingdom.

In a special way, the work that the Franciscans of the Eucharist are undertaking to rebuild Our Lady of

the Angels Church, whose school was devastated by a tragic fire over 50 years ago, highlights the renewal which God is bestowing upon the Church. This growth must always be connected to the roots of our Faith, as exhibited by the generations of priests that have come through Mundelein Seminary, leaving their mark via class shields in the gym and years of ministry in the parishes and institutions of our various dioceses.

All of the stories of goodness, truth, and beauty in this edition of *The Bridge* can serve to draw us close to our God, that we may sing the song of Moses and of the Lamb: “Great and wonderful are your works, Lord God almighty. Just and true are your ways, O king of the nations.” (Revelation 15:3)

– Brandon Barlow is a first year theologian for the Diocese of Green Bay, WI and serves as co-editor of *The Bridge*.



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