

Summer 2014

THE

# BRIDGE



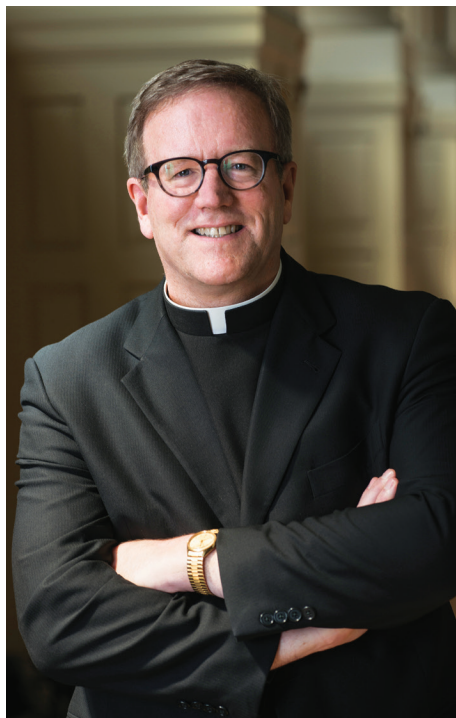
PUBLICATION OF THE UNIVERSITY OF SAINT MARY OF THE LAKE

THE LAKE/MUNDELEIN SEMINARY



## BE NOT AFRAID

*The St. John Paul II Chapel*



## HILLENBRAND AND THE MYSTICAL BODY

BY VERY REVEREND ROBERT BARRON

***Over the desk in my office hangs a portrait of Monsignor Reynold Hillenbrand,*** one of my most distinguished predecessors as rector of Mundelein Seminary. Hillenbrand shaped an extraordinarily creative and energetic generation of Chicago priests, including Monsignor William Quinn, Monsignor Daniel Cantwell, Monsignor Jack Egan, Father Jake Kilgallon, Father Larry Kelly, and many others. These priests, proud to be called “Hillenbrand men,” carried their mentor’s vision into their work here in Chicago and around the country.

What was that vision? Reynold Hillenbrand was, above all, a celebrator of the mystical body. From his earliest days at St. Michael Parish on the north side, he took in the understanding that the Church is much more than a social organization or a club of likeminded people. He learned that it is a living organism, composed of all of the baptized who had been incorporated into Christ and placed under his headship. This distinctive ecclesiology was confirmed in his formal studies at Quigley and at Mundelein Seminary, but it was specially reinforced by the Eucharistic Congress of 1926. Hillenbrand participated in the festive closing liturgy of the congress, which took place on the seminary grounds and vividly displayed the integral harmony and beauty of the mystical body of the Lord.

While in Europe doing post-doctoral studies, Hillenbrand visited many of the great liturgical centers – Maria Laach, Mont Cesar, Solemnes, Klosterneuberg, etc. – and he read the leading lights of the liturgical movement, especially Romano Guardini, Odo Casel and Karl Adam. During his European sojourn, Hillenbrand also

encountered the work of the Belgian priest Joseph Cardijn, the father of the Catholic Action Movement. Following prompts from Thomas Aquinas, Cardijn encouraged Catholic lay people to “see, judge, and act,” that is to say, to see what is happening around them, to judge it in light of the Gospel, and then to act in accord with that judgment. Hillenbrand clearly saw the link between Casel and Guardini on the one hand and Cardijn on the other, that is to say, the connection between the Mass and the work of making the world a more just and beautiful place. How could the intense experience of the mystical body at the liturgy, he wondered, not conduce toward a desire to improve the living conditions of one’s brothers and sisters in that same mystical body?

Hillenbrand returned to Chicago, fired with enthusiasm to implement this integrated vision. After a brief period as professor at the high school seminary and as preacher on the mission band, he was appointed, at the astonishingly young age of 31, to be rector of the major seminary. His opening address set a definite tone, one that is resonant today with

many of the statements of Pope Francis. The young rector said he wanted priests who “see beyond their comfortable parishes and beyond their own comfortable lives – to see the suffering of the world, to have a heart for the unemployed, not to shy away from misery ...” He was asking young men who were training to be liturgical leaders also to be leaders in the works of justice and love.

At Mundelein Seminary, we have particularly impressive places to pray – including our newly renovated chapel dedicated to St. Pope John Paul II. Our liturgies are prayerful, reverent, and beautiful. In accord with Hillenbrand’s vision, these places and these liturgies are precisely what send our students to care for the homeless on Lower Wacker, to visit the imprisoned in the Lake County Jail, and to feed the hungry at Our Lady of the Angels Parish in Humboldt Park. I have encouraged our students this spring to wander over to the cemetery on the north end of campus and to offer a prayer at the grave of Monsignor Hillenbrand, asking that he might guide them still. ■



**FEATURE STORY**  
*Progress of the  
 St. John Paul II Chapel*



**FEATURE STORY:**

**A Liturgical Life:**  
*Mundelein's Monsignor  
 Reynold Hillenbrand*



**On the cover**  
*The painting of St. John Paul II  
 commissioned for the shrine in the  
 newly renovated chapel.*

**THE BRIDGE**  
 Summer 2014

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# A LITURGICAL LIFE: MUNDELEIN'S MONSIGNOR REYNOLD HILLENBRAND

BY CHRISTOPHER CARSTENS



## **Who was Reynold Hillenbrand?**

In his 45 years as a Catholic priest, Monsignor Reynold Hillenbrand served under many titles: teacher, parish pastor, youth and family supporter, friend of labor, seminary rector. Still, three titles best identify him and his work as a son of the Church. When he was introduced at the 1955 National Liturgical Week – an annual meeting that he helped to found in 1940 and directed thereafter – the conference chairman stated simply: “Anyone who is interested in Catholic social action, the apostolate of the laity, the restoration of the liturgy ... knows that there is one name, which, we might say, symbolizes all three. And so I have no need to introduce or to tell you about our first speaker, Monsignor Reynold Hillenbrand.”

## **Restoration of the Liturgy**

Like each key figure of the 20<sup>th</sup> century liturgical movement, Hillenbrand saw Dom Prosper Guéranger (d. 1875) and Pope Pius X (d. 1914) as the patrons and exemplars of this great movement toward the liturgy. Guéranger, who re-established the Benedictine Monastery of Solesmes, France, in the 1830s, established a liturgical center focused on historical research, liturgical chant and fidelity to the books of the Roman rite. At Guéranger’s time – and, as Hillenbrand notes, his own time – this was no small undertaking. Hillenbrand wrote: “If ever we are appalled at what still needs to be done and our efforts seem so unequal to the task, we can draw comfort from what must have been the feelings of Guéranger when he surveyed the France of the 1830s – the spiritual apathy of the masses, the unfamiliarity of the people with the liturgy, the tangled forest of diocesan rites.” (1940 Liturgical Week)

Pope Pius X had a similar influence on Hillenbrand and the movement. His papal motto, *Instaurare omnia in Christo* (“To restore all things in Christ”) became the very call and inspiration for the movement. But more than simply supplying a slogan, Pius X gave the movement its ecclesial, theological and liturgical motive. One can’t read much of Hillenbrand’s writing without soon encountering the

☞☞ ... It is not enough just to sacrifice with Christ. You must bring the fruits of the redemption to others. And among those fruits, you must bring justice and charity into all human relationships, into all corners of life, even the corners dark with injustice and ill-will.”

seminal truth that “the primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the public and solemn prayer of the Church.” (*Tra le sollicitudini*, 1903) Fostering such participation was Hillenbrand’s lifelong work.

What, practically speaking, did this active participation in the liturgy look like in a parish or seminary? Among other things, it meant offering the people a daily homily on the liturgical texts; using the dialogue Mass (where the people themselves say the responses which before were often said by the servers); singing, especially of the psalms and Gregorian chant; promoting, with ecclesiastical permission, the use of the vernacular; and, most importantly, encouraging the faithful’s offering of themselves at the altar and then receiving from that altar the body of Christ.

“The Mass,” Hillenbrand says, “is not something we watch but that we do, and therefore we must not ... be mute, inactive listeners.” (1940 Liturgical Week)

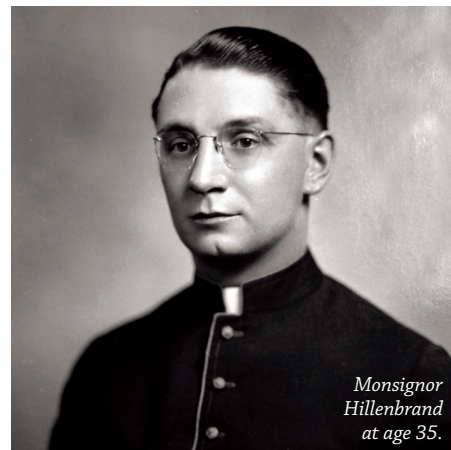
### **Catholic social action and the apostolate of the laity**

Just as each participant is active at Mass, so must each be active in the world. The theology of the mystical body of Christ – perhaps the foundation of his pastoral thinking – leads from the altar to the world. Hillenbrand says, “In the mystical

body, you share the priesthood of Christ, as St. Thomas tells us, through the seals of baptism and confirmation. You offer with Christ. You are active with Him. ... But it is not enough just to sacrifice with Christ. You must bring the fruits of the redemption to others. And among those fruits, you must bring justice and charity into all human relationships, into all corners of life, even the corners dark with injustice and ill-will.” (1943 Liturgical Week)

The Mass itself is the supreme act of justice, he said, “for it appeases, infinitely, the just claims of the Father upon us.” (Ibid.) It is, at the same time, the highest form of charity, since, by his sacrifice, Christ has shown us the Father’s love when we were least lovable. And if the Mass is the supreme form of justice and love, then it must, as a consequence, inspire further acts of justice and love toward others.

As rector of Mundelein Seminary from 1936 to 1944, Monsignor Hillenbrand taught courses on both the Church’s liturgy and her social doctrine, brought in speakers on these topics and began summer schools for each. This relation between liturgy and action continued to occupy Hillenbrand’s work as pastor and national leader. He said, “It is infinitely sad when someone devoted to the liturgy will minimize an interest in the social doctrine, in rural life, in the racial problem, in international life, in Catholic action. We cannot, of course, have a comprehensive knowledge of all these things, but we must have an interest and a sym-



Monsignor Hillenbrand at age 35.

pathy. When you find a person who is lacking in that interest and sympathy, you have found a person who is imperfectly schooled in the liturgy, who does not understand it in its completeness, who does not have the vision it is able to give him.” (1945 Liturgical Week)

It is, further, the role of the laity to be “the extension of the altar” into the world, for it is they who live and work in the office, kitchen, factory and store. Christ has chosen to complete his saving work of “restoring all things” with the help of others, the cells of his body. And while ordained priests are indispensable, so, too, are the laity: “Christ’s work cannot be done without lay apostles. Even if we had all the priests necessary and all of them approached the holiness Christ wants for them, there still would remain the immense task in the world which only the layman can do.” (1955 Liturgical Week)

### **Peace is the fruit of justice**

Monsignor Hillenbrand was a great figure in the American Liturgical Movement, the Archdiocese of Chicago and Mundelein Seminary. Yet this great man is memorialized today by just a small sign: the stone which marks his grave in the cemetery on the north side of the USML campus. On his stone appears the phrase: “Peace is the fruit of justice.”

Taken from Isaiah 32:17, this text became the motto of Pope Pius XII – *Opus Justitiae Pax* – whose teaching on the mystical body of Christ meant so much to Hillenbrand the priest and thinker. Hillenbrand called Pius XII’s encyclical *Mystici Corporis Christi* a “masterpiece,” and “one of the great encyclicals of all time; not only because it matches the needs of our day, not only because it is so full of satisfying answers, is so rich in promise, but because of its sheer doctrinal importance. It is, simply, an encyclical on Christ, the Total Christ: Head and Members, Christ in the world today.” (1940 Liturgical Week)

May the justice for which Monsignor Hillenbrand worked so tirelessly find him in Christ’s peace, and may the liturgy he promoted so lovingly be the source of his joy for all eternity! ■



## THE LAYERS OF AN ALTAR

BY DEACON DAVID NEUSCHWANDER

**“How do you make a beautiful thing?”** One of the primary ways is that you layer it with meaning.” These are the words of Dr. Denis McNamara, a faculty member at the Liturgical Institute and the resident architectural expert at Mundelein Seminary who worked with James McCrery, the primary architect, in designing the new St. John Paul II Chapel.

The altar for the new chapel was hand-made by Thistle Farm Woodworking in Wisconsin and is modeled closely after the altar found in Cardinal Mundelein’s private chapel in the villa on campus, with a few modifications. As in all beautiful things, there are many layers of meaning found in this new altar in whose presence we gather to pray each day.

Notice that an altar is a “who” and not only a “what.” This is because the altar is a symbol of Christ. When an altar is consecrated, it is anointed with chrism, sprinkled with holy water and dressed in a white robe – the same sacramental actions that happen to somebody who is being baptized. The altar is treated like a person, because it makes present the person of Christ. The five crosses engraved on the top of the altar, hidden under the white “robe” covering the altar, signify the five wounds of Christ.

The columns seen on the altar give the

impression of the legs of a table. With the beams they support a large *mensa* which is, properly speaking, the altar itself – the place on which the victim is sacrificed. Interestingly, like many altars, this one harkens back to the early days of the Church, when Christians celebrated the Eucharist in the catacombs. Romans did not bury the dead in wooden boxes in the ground, but placed the remains in a big stone coffin called a sarcophagus – literally “bone eater” – in the catacombs. The columns of this altar are enclosed with panels to suggest that it is a tomb, a sarcophagus, calling to mind the ancient and venerable tradition of the first Christians.

“We tried everything we could to keep the richness, the most layers, the most meaning. And one of the ways that was done was having the three arches on the front,” said Dr. McNamara. This set of three arches is called a triumphal arch and is a

leitmotif in the chapel. Found on the front of the altar, on the *redos* against the back wall and wrapped around three sides of the ambo, the triumphal arch signifies an emperor’s triumphal entry back into the city in celebration of a victory in battle. For us, the arches signify the triumphal entry of God, coming on His throne, which is made present in the Eucharist. It is “a subtle reminder of the triumph of Christ, the victory of Christ, the entry of Christ into this world in the Eucharist,” Dr. McNamara said.

Even the capitals that sit atop the columns of the altar were chosen carefully. An observant visitor to Mundelein’s campus may notice that the columns of the various buildings vary according to the importance of the building. The most simple capital, Doric, adorns the columns of the gymnasium. Next in the hierarchy is Ionic, characterized by its rounded sides, which appears on the columns of the residence halls. Finally, the highest order of capital, the leafy Corinthian column, appears on the outside of the main chapel. Walking into the St. John Paul II Chapel one first sees the Doric columns in the back, which establishes it on campus as secondary to the main chapel. As one walks toward the front, the Corinthian columns on the altar come into view, denoting the primary importance and centrality of the altar in the chapel.

Symbol of Christ, sarcophagus of sacrifice, triumphal entry of God, center of importance: the altar is truly layered with meaning – as any beautiful thing should be. ■

# “FOR TO ME LIFE IS CHRIST AND DEATH IS GAIN”

BY MARK BERNHARD

*Most would say that never was there a man* who demonstrated as much passion and zeal in preaching the Gospel than the great evangelist, St. Paul. To St. Paul “life was Christ and death was gain.” (Philippians 1:21) It didn’t matter to him how many days he went without sleep or food; it didn’t matter to him that he received 40 lashes five different times or that three separate times he was beaten with rods; it didn’t matter to him that he was pelted with stones and dragged out of the city left to die; and it didn’t matter to him that he was shipwrecked numerous times or that he had to continuously escape murderous plots. It didn’t matter! Life was Christ and death was gain!

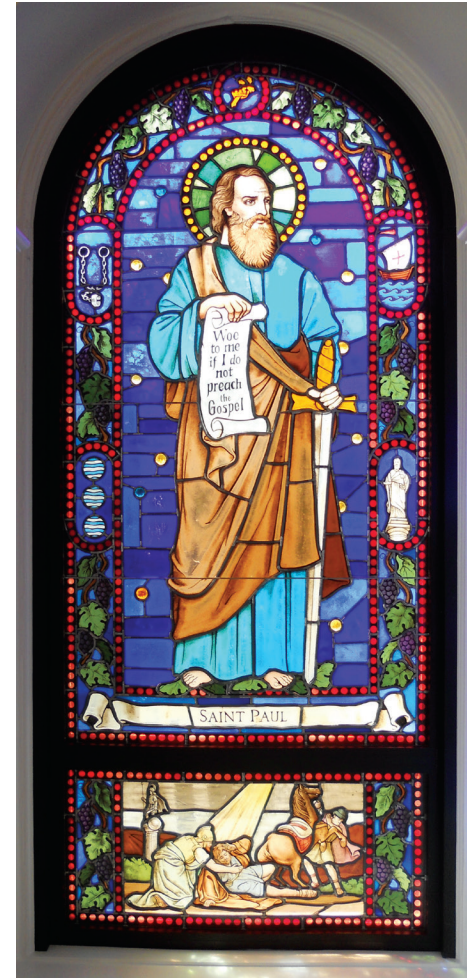
Life was Christ because he had an encounter with the living God on his way to Damascus. The encounter drove him to live his life with a fierce zeal to preach the Gospel and save souls. The fire that was ablaze in St. Paul’s heart led him to exert himself entirely to spreading Gospel. St. Paul knew that if he didn’t preach the Gospel after he had this encounter, then woe it would

Life was Christ because he had an encounter with the living God on his way to Damascus. ... The fire that was ablaze in St. Paul’s heart led him to exert himself entirely to spreading Gospel. St. Paul knew that if he didn’t preach the Gospel after he had this encounter, then woe it would be for him.”

be for him. The misery, the sorrow, the unhappiness, the heartache would possess him if he didn’t preach the Gospel. Why? Because for him life was Christ.

Death was gain for St. Paul precisely because life was Christ for him. St. Paul can be seen confidently holding the weapon of his martyrdom because he lived his life from the place of his encounter with Jesus. Living in this place provided the fuel for his ardor to preach in the midst of numerous trials and persecutions.

As the St. John Paul II Chapel gains another stained-glass window, let us remember that St. John Paul II taught that a “new ardor” is needed for the New Evangelization. The “new ardor” that we must be desperate to possess for this New Evangelization must match the intensity, fire and determination of the man who didn’t care if he went without sleep or food; and didn’t care if he was scourged, beaten, and stoned; and didn’t care if he had to continuously escape murderous plots. St. Paul could endure all things in preaching the Gospel because for him life was Christ and death was gain ■



The stained-glass window of St. Paul will be placed on the Mary side of the sanctuary. The symbols throughout the window call to mind the missionary zeal of the great apostle. The grape vine that borders the window refers to St. Paul’s description of the mystical body as a vine and branches. The crown with the cross at the top of the window is a symbol of his martyrdom. The ship on the sea is an image of his evangelizing mission, which took him all over the known world. The chains recall his imprisonment and are a symbol of perseverance under trial. The heraldic symbol of the three rivers (three circles) refer to the *tre fontani* in Rome where he was beheaded. Finally, the small picture of St. Paul atop a column refers to his statue on campus, and serves to show that his mission is not over, and that he is still relevant to this particular place.

# PROGRESS OF THE ST. JOHN PAUL II CHAPEL

BY MATTHEW CLARKE

## **When it comes to the new St. John Paul II Chapel,**

though it's not yet completed, the seminary community is already praying in it. On the one hand, new doorways greet entrants, two stained-glass windows grace its walls, new flooring and pews accommodate the community and depictions of Our Lady of Guadalupe and of St. John Paul II can be found in side niches. Mass is celebrated, adoration and benediction take place, a nightly rosary is recited and the liturgy of the hours is prayed within its confines.

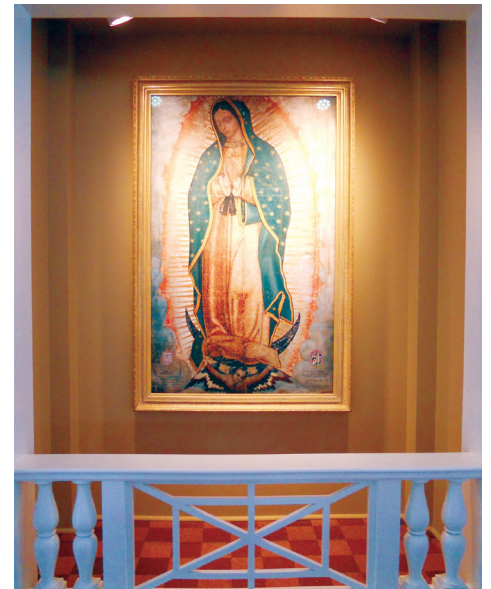
Since the last issue of *The Bridge*, a new altar, a new altar of repose and a new ambo have taken their proper places and windows depicting St. Paul and St. Thérèse of the Little Flower have been installed. Yet, on the other hand, statues of the Blessed Mother and St. Joseph have yet to arrive from Spain. Moreover, the full complement of stained-glass will come over the next months and include depictions of Sts. Katherine Anne Drexel, Lorenzo Ruiz, Eugène de Mazenod, the founder of Francis Cardinal George's own Missionary Oblates of the Immaculate Conception, and others.

We are looking forward to worshipping God in the finished chapel in the fall of 2014. ■



➤ To see more photos of the progress of the stained-glass windows of the St. John Paul II Chapel, see pages 28-29.







## INTERVIEW WITH DR. MATTHEW LEVERING

BY PETER STEELE

***Dr. Levering, you are a new addition to the teaching faculty at Mundelein Seminary, however you have been given a unique position. Could you tell us something about it?***

Jim and Molly Perry generously established a new chair for the seminary, the Perry Family Foundation Professor of Theology. It is wonderful for me to be the first holder of this research chair. It includes a reduced teaching load, and also I do not have to attend meetings. It allows me to be part of the great mission of teaching seminarians, while at the same time, focusing on theological research in service to the seminary and the Church. It is an ideal position for me. My family and I are very grateful to the Mr. and Mrs. Perry, Cardinal George and Father Robert Barron for making this possible.

***I think anyone who knows you would affirm how genuine your love for theology is and how enraptured you are by it. How did you acquire such a passion for it?***

It began as soon as I figured out that we weren't going to live forever here on earth. I just wanted to know where I came from, what's going to happen to me and where we are headed. The study of theology is about finding God, and yet, at the same time, when I look over my life, I can see that God found me. Even in the difficult times, I can see God's guidance in hindsight. So the theologian is one whom Jesus has found, and my mission is to share Jesus with others.

***Your fervor for theology also is attested to by the impressive amount***

***of work you accomplish outside of teaching, such as writing and editing books and journals, hosting and giving conferences and forming esteemed groups, such as the seminarian Woody Allen movie club. Could you tell us a bit about all of this?***

My overarching goal is the evangelization of the Catholic academy. With this goal in view, I have authored 16 books on various theological topics, co-authored three books, edited 15 books and translated two books. I co-edited four book series, including a series at the University of Notre Dame Press and the Catholic University of America Press. I enjoy editing scholarly journals, and this has been a big part of how I have spent my time over the years. I recently served as a guest co-editor for an issue of the ecumenical journal *Modern*

*Theology*; and I am one of the four co-editors of the reformed periodical *International Journal of Systematic Theology*. For 12 years, I have served as co-editor of the Catholic quarterly *Nova et Vetera*. My greatest joy has been to publish the valuable work of young scholars and to seek to enrich the teaching of Catholic theology, philosophy and biblical studies by encouraging the work of these excellent young scholars.

I was also one of the co-founders of the Academy of Catholic Theology, and I have served this academy as its Board Chairman since 2007. It is an effort to bring together the various theological sub-disciplines for enriching scholarly discussions and friendship, in an atmosphere of shared commitment to the teachings of the Church.

Ecumenically, for the past four years, I have co-organized an annual Wilken Colloquium at Baylor University, and, for the past decade, I have been a member of Evangelicals and Catholics Together. I also have organized a number of conferences on various themes. I have done two colloquia with David Novak and Anver Emon, and these have led to a book co-authored by the three of us: *Natural Law: A Jewish, Christian, and Islamic Tri-Dialogue* (Oxford University Press, 2014).



“It began as soon as I figured out that we weren’t going to live forever here on earth. I just wanted to know where I came from, what’s going to happen to me, and where we are headed. The study of theology is about finding God, and yet, at the same time, when I look over my life, I can see that God found me. Even in the difficult times, I can see God’s guidance in hindsight. So the theologian is one whom Jesus has found, and my mission is to share Jesus with others.”

At Mundelein, I plan to organize colloquia for scholars in the Chicago-Marquette-Notre Dame-Wheaton area. I’ve started the Logos Colloquium for the New Evangelization, an ecumenical group of 35 scholars that will meet each May for a couple of hours to discuss, from a scholarly perspective, an aspect of the New Evangelization. This past October, I hosted a Graduate Student Conference that I hope will be an annual event. In late January, I hosted an Aquinas Colloquium around the feast day of St. Thomas. Scholars gathered to discuss Aquinas’ writings on the transfiguration of Jesus.

I also speak at about eight scholarly conferences per year, at a wide variety of academic institutions. This year, I have four books coming out. I am currently working on three projects with the subjects of the Holy Spirit, the doctrine of creation and a book on proving the existence of God. With David Novak and Anver Emon, I also hope to pursue a project on “law and love.” I am also in the process of co-editing various books, including books on the reception of Vatican II 50 years after the council, on Aristotle in Aquinas’ theology and the Oxford *Handbook of Sacramental Theology*.

But, above all, the most fun thing for me is to see the seminarians have

so much joy and passion for faith. Getting to know the seminarians has been so enriching – and the faculty here is equally extraordinary. I feel blessed and I hope to be able to make a contribution to this incredible community. Also, my wife and I have had a great time having seminarians over to watch Woody Allen movies! His movies are about people who are in desperate need of God, but who can’t seem to find God. This inspires me to want to share the Good News even more.

***I know all of this work is also done in harmony with your primary vocation of being a married man and a father. Could you tell us how you are able to work this out?***

I work out of my house. I don’t want to be an absentee father, and I spend a lot of time writing. So it has worked for me to have my desk and books in the formal dining room; I don’t mind noise. I just like to be around my family as much as possible. My wife is absolutely wonderful and she is just the best person to be around. That said, I also have a wonderful office in the McEssy Library, which is a beautiful place. The library staff has been so great to me. The best thing about Mundelein is the people. ■

# THE PRE-THEOLOGY PROGRAM AT MUNDELEIN SEMINARY

BY REV. JAMES PRESTA, S.T.D.

**Mundelein Seminary offers a two year Pre-Theology program.** It is designed for those college graduates who need to make the transition into seminary life and acquire the necessary academic courses in theology and religious studies to gain entrance to the Masters of Divinity program.

Students in the Pre-Theology program are full-time members of the Mundelein Seminary community. They pursue either a certificate or, beginning in May 2014, a master's degree in Theological and Religious Studies. Individual rooms provide space for study, prayer and reflection. Their group living provides the base for mutual support and interaction. Additionally, students participate in one of two mission trips: an international immersion experience in South America or a mission trip within the United States. From the experiences shared with the poor and marginalized, the men will be called to live the love of Christ expressed in their prayer and theology.

Mundelein Seminary's Pre-Theology began in 1986 as a one-year program. It is currently a two-year program, as mandated by the U.S. Bishops' Program of Priestly Formation (Fifth edition, 2002). The founder of Pre-Theology at University of Saint Mary of the Lake is Rev. August J. Belaskas, a priest of the Archdiocese of Chicago who taught philosophy at Niles College Seminary for 12 years before his appointment to the Mundelein faculty. "Father Gus" was invited to begin the Pre-Theology program due to his vast academic back-

ground in philosophy and his many years working with college seminarians who were discerning the call to the priesthood. Over the past 27 years, the pre-theologians who have experienced the program have greatly benefitted from the practical wisdom and diocesan spirituality offered by Father Gus.

With Father Gus' retirement at age 70 requiring him to step down from the position of Director of the Pre-Theology program, our rector, Father Robert Barron, asked that Father Gus continue teaching philosophy and working with seminarians as a cam priest, formation advisor and spiritual director. Father Gus has agreed. The seminary is most grateful. In the meantime, Father Barron asked me to assume the duties as the Director of Pre-Theology, beginning July 1, 2014. I am happy to continue the good work of Father Gus in assisting these men as they enter Pre-Theology.

I spent 14 years as rector of St. Joseph College Seminary, located on the Lake Shore campus of Loyola University Chicago. I have a deep appreciation for the type of discernment that goes on for men considering the call to the diocesan priesthood and needing to complete their prerequisites for entry into the full-time four-year program of Theo-

logical Studies. During my own years as a college seminarian, Father Gus taught me five different courses in philosophy! We used to say that we "minored in Father Gus." He also was my spiritual director in my senior year and was a great source of wisdom and encouragement in my vocation to the priesthood. I hope that I can bring some of Father Gus' fervor to the men I will be serving in the Pre-Theology program. Since I was assigned to Mundelein Seminary in 2010 by His Eminence Francis Cardinal George, O.M.I., I have resided in Cam 2 West with pre-theologians. I also taught two courses in the program. For two years, I taught the *Catechism of the Catholic Church*. And, this past fall, I co-taught a course with Archbishop James P. Keleher, former rector of Mundelein Seminary, on the documents of Vatican II. So I feel ready for this new position and am grateful to continue teaching, working, living and praying with the men of Pre-Theology here.

I have often thought that the Pre-Theology program can be likened to a novitiate for religious. In the novitiate, the "novice" or the "beginner" is taught many things about their religious life, prayer and community life. Ultimately, they learn much about themselves and are given this grace-filled time to fully immerse themselves in religious life to see if they can respond to God's call to the priesthood in a generous and selfless manner.

Because our enrollment numbers are growing here at Mundelein Seminary, I was asked to move myself and the Pre-Theology program to the Confer-

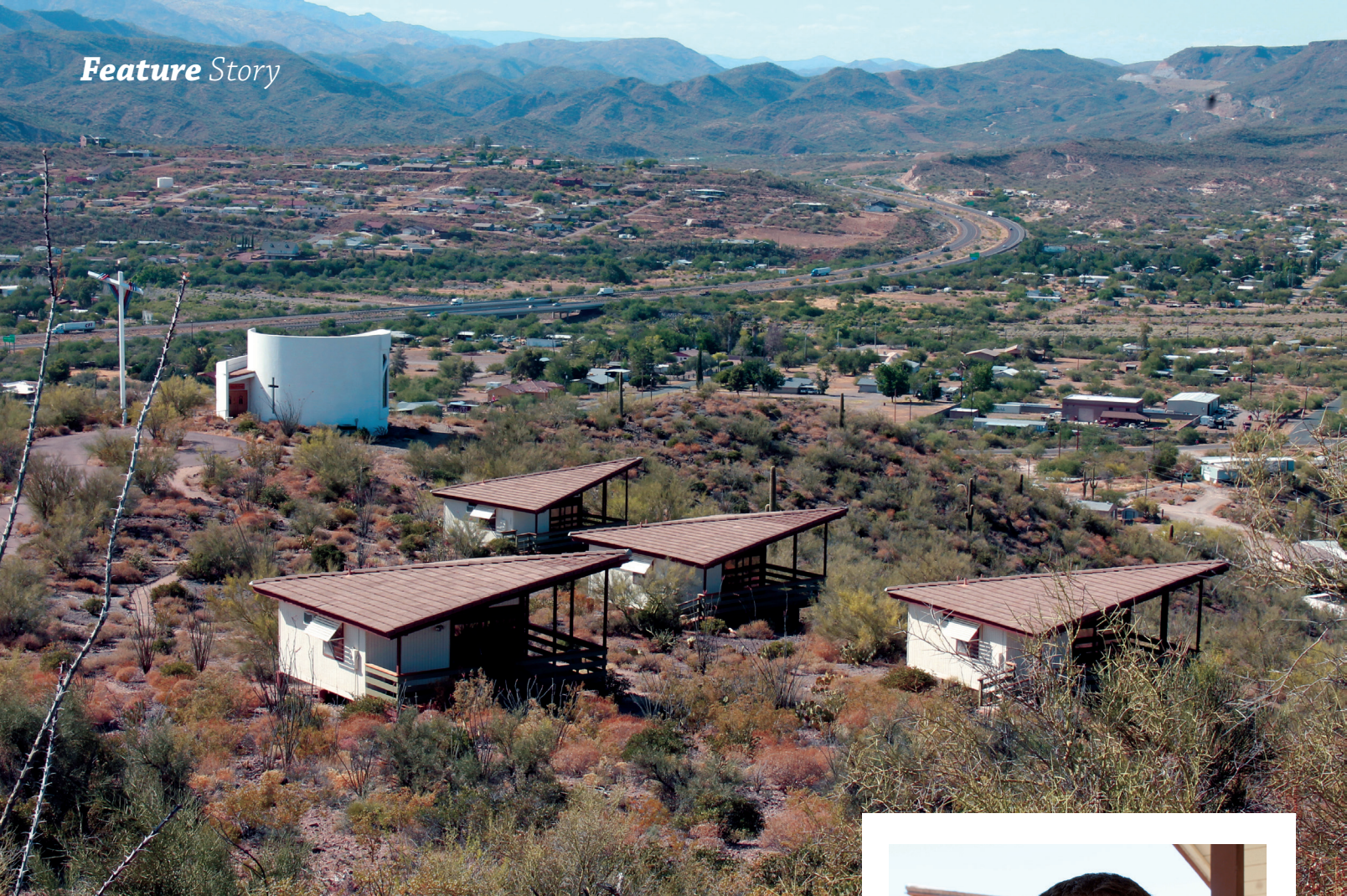


ence Center side of campus, to live in the South Residence, formerly referred to as “the Philosophy Residence.” Our seminarians will benefit from living their first year away from the larger seminary community because they will build class fraternal bonds more easily. They will, however, participate in daily Morning Prayer and Mass with the seminary at large. Meals also will be taken in common with the rest of the community. These first-year pre-theologians will engage in all the activities that are required of our seminarians in

“I have often thought that the Pre-Theology program can be likened to a novitiate for religious. In the novitiate, the ‘novice’ or the ‘beginner’ is taught many things about their religious life, prayer, and community life.”

the four-year Theology program. They will have their own academic program, class formation sessions and field education opportunities. In the second year of Pre-Theology, the men are invited to live in any of the Theology and

Faculty Residence “floors” or “cams” (as they are referred to here at Mundelein) within the entire seminary community. I look forward to living in the South Residence and learning from the men in Pre-Theology. ■

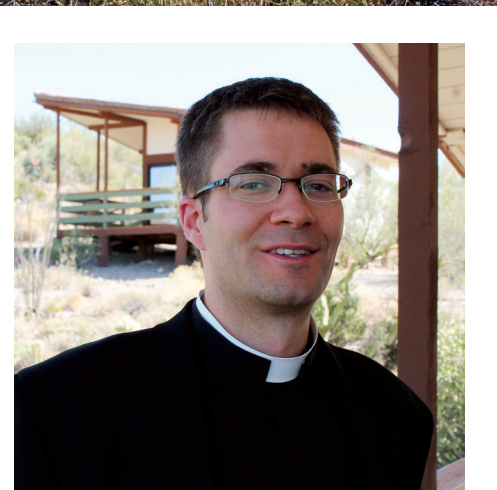


# MUNDELEIN TO MOUNTAIN HERITAGE

## AN INTERVIEW WITH FATHER EUGENE FLOREA

BY DR. DENIS MCNAMARA

**Rev. Eugene Florea graduated from Mundelein Seminary in 2007**, and is now a priest in the Diocese of Phoenix, Arizona. Though a diocesan priest, he discerned a call to a contemplative vocation and lives atop a desert mountain north of Phoenix, where he directs a retreat center called Merciful Heart Hermitage: A House of Prayer for Priests. He is currently finishing his work in the seminary's Licentiate of Sacred Theology program, with a specialization in the Spirituality of Diocesan Priesthood.



**How did you discover this unique contemplative vocation within the priestly vocation?**

In my first few years of priesthood, I began to sense a “call-within-a-call” to a more contemplative life of prayer. Initially, I thought that this call might lead me to a monastic community outside of the diocese. However, when I brought my sense of call to my bishop, Most. Rev. Thomas J. Olmsted, he asked if I would pray about whether the Lord

might be calling me to live this life of prayer within the Diocese of Phoenix. He offered me the possibility of living on a particular property owned by the diocese in the desert north of Phoenix. He voiced his desire that I be available for other priests who may wish to join me in prayer, whether for “desert days” or for longer times of retreat. Out of this discernment was born a canonically established oratory in the Diocese of Phoenix called the Merciful Heart Hermitage: A House of Prayer for Priests.

### **What does this particular vocation mean specifically for how you live your daily life?**

My daily life is very much eremitical in nature, with a generous amount of silence and solitude. My day revolves around prayer, specifically the celebration of holy Mass and the Liturgy of the Hours, as well as two Holy Hours of adoration of the Blessed Sacrament. While I follow a basic horarium, or prayer schedule, there is room for flexibility. For example, the Holy Spirit might lead me to additional or more prolonged periods of prayer, and the solitude allows for the freedom to follow these promptings. In addition to prayer, there is plenty of work to be done: offering spiritual direction to priests and others, welcoming retreatants, overseeing the administration of the House of Prayer, preparing occasional retreats or classes on the spiritual life, keeping up the grounds and so on. Sacred study also is an important part of daily life.

### **How much contact do you have with people? Is this a vocation of rejection of the world?**

This unique vocation involves a certain degree of “separation from the world” because the call involves a lot of silence and solitude for the sake of fostering an intimate union with Jesus, seeking the “one thing necessary.” However, I do have regular contact with a variety of people. In addition to the priests and religious who come for spiritual direction, I also serve at a local mission parish on the weekends. But even if I lived a more hidden life of prayer, in which I hardly



saw anyone at all, I still wouldn't see this vocation as a rejection of the world. In fact, I am here out of a desire to pray for the world, to pray that all might come to know and love Jesus Christ and find salvation in Him. I am very much inspired by Hans Urs von Balthasar's notion that a contemplative vocation – and even the Christian life in general – which was once seen as a “world-condemning dying to the world,” is now more properly seen in contemporary theology as “a world-affirming dying to the world.” I received this insight while studying von Balthasar in the Licentiate program at Mundelein.

### **How do you protect your vocation from the intrusion of the modern world?**

I have a simple rule of life that I follow. This rule is still being developed, but important areas include limiting the use of email and the Internet. I don't have a television, but I might on occasion watch a religious movie on my computer on a Sunday. I am aware of the importance of limiting social occasions. I remain at the Hermitage as much as possible, and any outside activity is always carefully discerned. But I realize that family relationships are important, as is communion with my brother priests. This is a vocation of communion rather than isolation. These limitations are not simply rigid rules, but are meant to allow for a full life that flows from deep prayer. “The man who has God with him is never less alone than when he is alone” is an idea I learned from William of St. Thierry, a 12<sup>th</sup>-century Cistercian monk. In our physical aloneness, we can be most aware of the other who is with us, God

Himself. There may be lonely moments on occasion, but in these moments I remember Mother Teresa's notion that loneliness is an invitation to deeper intimacy with Christ. It's actually a very full life of communion with God.

### **How did your formation at Mundelein Seminary provide preparation for living this unique vocation?**

My time at Mundelein Seminary instilled in me many of the values I live by today in this unique vocation: the centrality of the holy Eucharist, the importance of a healthy rhythm of prayer and the great value of sacred study. The seminary's focus on spiritual, human, intellectual and pastoral formation made a deep impact on me and all of it is mysteriously part of this particular vocation. Although on a daily basis I live a contemplative life, I do engage in a limited active apostolate as well. I provide regular weekend assistance at St. Philip Benizi Mission Parish in Black Canyon City, Arizona, and serve as Director of Spiritual Formation for the diocese's Office of Permanent Diaconate. I also work regularly with some of the programs of the Omaha-based Institute for Priestly Formation, where routinely I meet and work with Mundelein seminarians in the summers in Omaha, and with Mundelein graduates on the Mundelein campus during the school year. The contemplative call, the call to union with the Heart of Jesus, is meant to be there in the midst of this active ministry. So, in God's own wisdom, a call to live on a mountain nonetheless mysteriously leads me to serve the students and graduates of Mundelein Seminary!

### **Is there anything else you'd like to add?**

I feel very blessed to have the opportunity to live this contemplative life of prayer within the Diocese of Phoenix. It is my desire to live ever more deeply in the Heart of Jesus, through the Heart of Mary, receiving there, more and more of the Father's merciful love, and helping my brother priests to live from that place of communion, as well. In the words of St. John Vianney, “The priesthood is the love of the Heart of Jesus.” ■



## SOCIAL MEDIA AND THE VIRTUAL ENCOUNTER

BY DEACON REY PIÑEDA

*I remember the pressure I felt during my senior year of high school.* It had nothing to do with what college I was applying to or my prom. I was being pressured constantly to create a Facebook profile. It seems so trivial now because, today, Facebook hosts more than 1 billion users, but this was not the case when I was in the 12<sup>th</sup>-grade. That was the first year that the social media giant expanded to include high school students.

Most of my friends were immediately hooked. “Are you on Facebook?” “Why aren’t you on Facebook?” “When are you going to get on Facebook?” “Rey, you have to get a Facebook!” I became frustrated with their persistence. I resisted jumping on the Facebook bandwagon that year. Online social networks already overwhelmed me; I had a Xanga, a MySpace and a Live Journal and, quite frankly, these were only gathering cyber-dust – at best. Another account seemed unnecessary and useless. I was convinced it was just another Internet fad.

The pressure I received was enough reason to stay away from social media at the time. But, underneath it all, there was yet

another reason – I was discerning priesthood. My thoughts during this time were pointing me in the direction of slowing down. I wanted to quiet all the commotion around me. The online world – fast-paced and ever-changing – had become a great noise in my life. I needed direction to do God’s will. I knew it was in the quiet of my heart that I would better hear His voice. If I was going to do God’s will, avoiding social media seemed like the right thing to do.

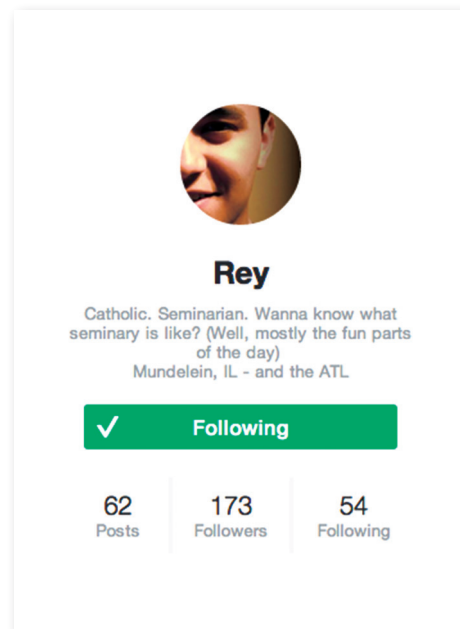
When I finally became a seminarian, I struggled with the different areas of formation. I was confused by the study of philosophy, confronted by the need for

a more profound spiritual life and challenged to learn more about my personal strengths and weaknesses. This was normal, as I expected all these things to take place. But then the unexpected happened.

As we learned about the challenges to ministry in our time, I began to feel a pressure similar to what I felt during my final moments in high school. “Use the media!” had become our battle cry as the first generation of seminarians with virtually unlimited access to the world. There was no doubt about it anymore: If I was to evangelize, I needed to get back online. The quiet I once sought in order to hear God’s voice would lead me to jump right back on social media. God’s will for me now was that I use the commotion of things like Facebook and Twitter to help others follow Him.

The Church’s missionary efforts in the modern day rely greatly on our participation in social media. Seminaries all over the world are responding to the call made in the 1963 decree *Inter Mirifica*. This document shed new and definitive light on the Church’s need to engage communications media. “The Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men’s entertainment and instruction as well as to the spread and support of the Kingdom of God.” It goes on to emphasize the reality that “[people] can employ these media





contrary to the plan of the Creator and to their own loss.” (*Inter Mirifica*, 2) Simply put: music, television and online social networks play a large part in the discipleship of our age.

The call has been received fairly well by the Catholic world today. There is more activity by priests, religious and lay Catholic faithful on a variety of online social networks. From bloggers, to musicians, to theologians, Facebook and Twitter are vehicles by which they contribute to evangelization today. While this activity is certainly a response to the call made by the council documents, we must still account for the fact that using these new methods does not guarantee that people will experience a real encounter with Christ.

Efforts to evangelize, focusing mainly on generating religious virtual content, can actually hinder the Gospel’s transformative power. It becomes a consumer-driven manifestation of Christianity. We put out a product that pacifies people’s religious longing, but, as with any other consumer good, it is temporary. There-

fore, our task now stretches past the basic ability to use the media. We are called to do more than push religious articles on Facebook, or tweet Scripture passages and pious quotes. The moment we settle with this basic level of activity, the media have transformed us.

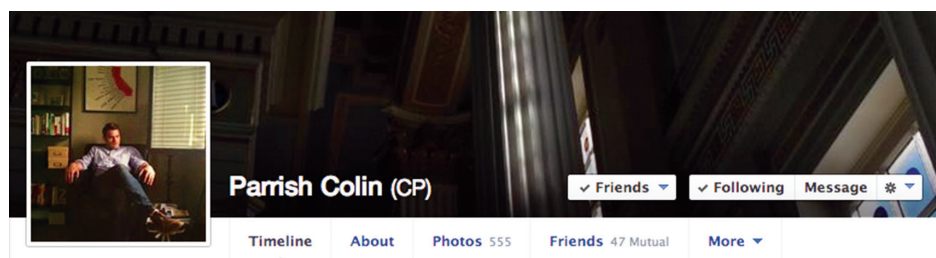
The solution is encounter. *The Church and the Internet*, a document issued in 2002 by the Pontifical Council for Social Communications, speaks to the issue of virtual versus physical encounter. “Virtual reality is no substitute for the Real Presence of Christ in the Eucharist, the sacramental reality of the other sacraments, and shared worship in a flesh-and-blood human community. There are no sacraments on the Internet; and even the religious experiences possible there by the grace of God are insufficient apart from real-world interaction with other persons of faith.” (*Church and the Internet*, 9)

Our efforts in the cybersphere must move people past the screen of any smartphone or tablet. We must be able to retain and communicate the importance

“The quiet I once sought in order to hear God’s voice would lead me to jump right back on social media.”

of old-fashioned human relationships. It is here that witness to the Gospel is most authentic and compelling. Never will a tweet concerning feeding the hungry and sheltering the homeless have the same effect as us actually making the sandwich that we will share with a man named John living on the streets of Chicago. There is simply no replacement for the lasting effects of true encounter.

Christ has given human encounter a unique transformative power. Redemption came about when God Himself became human and encountered us in the greatest act of love. There was no virtual element to God sacrificing Himself for our sake – it was a perfect, authentic and total gift of His person. For this reason, even as we engage the elements of this “new culture,” we cannot lose sight of our model for true evangelization. Christ and His Gospel are our true and timeless models transcending the limits of language, peoples, cultures, and geography. A social network may gather countless profiles into a series of electronic servers, but it will never have the transformative power that Christ has given His Church. ■





## FATHER BOB LOMBARDO AND THE SISTERS

BY BEN RAHIMI

***“Where sin increased, grace abounded all the more.”***

(Romans 5:20) This statement in Paul’s letter to the Romans beautifully sets the stage for the work being done on Chicago’s West Side in the Humboldt Park neighborhood. Standing amidst abject poverty, gang violence, rampant unemployment, lack of educational opportunity and the sadness of broken families, the mission of Our Lady of the Angels stands out as a beacon of grace in a seemingly bleak situation. The work of the Franciscans of the Eucharist, spearheaded by Rev. Bob Lombardo, serves as an example of what can be accomplished by abandoning one’s self to living out the Gospel message. However, before speaking of the wonderful personalities who serve this neighborhood, it is crucial to have some background information on this old and storied parish.

Established as a parish in 1894 to serve the growing Irish population, Our Lady of the Angels experienced a roughly 60-year period of growth and bliss from its inception. However, this period of growth ended in tragedy when, on December 1, 1958, a fiery blaze consumed the school and took the lives of 92 students and three sisters working at the school. Sadly, dependence on illegal forms of employment, such as the drug trade and human trafficking, became embedded on the streets of Humboldt Park and continue to plague the area to this day. It was to this neighborhood that Cardinal Francis George called Father Lombardo to serve the people of God.

The priest sitting in front of me is not an imperious figure, by any means. Unassuming in both appearance and demeanor, Father Lombardo is quick to end any self-referential conversation. Educated at Notre Dame as an accountant, Father Lombardo first worked in the corporate world at Price Waterhouse, now Price Waterhouse Cooper, a leading global accounting firm. “God’s call comes first” is his response when asked about leaving a lucrative career in public accounting for religious life. Father Lombardo clearly has lived by this ideal as he has followed

God's call from the streets of Bolivia and Honduras to Manhattan's Lower East Side in an effort to serve God's people.

In 2005, Cardinal Francis George called Father Lombardo to come to Chicago in the hopes of starting a mission to serve the destitute, as well as evangelize and maintain a Catholic presence in the Humboldt Park neighborhood. In the eight short years since Father Lombardo's arrival, he has renovated several previously uninhabitable buildings and started a ministry that serves 700 families a month with food, clothing, tutoring programs, after-school activities, Bible studies and retreats. Surely, with this massive undertaking, becoming overstressed must have been a worrisome possibility. However, Father Lombardo admits that he enjoys a good challenge and stated, "I don't have time to worry; that's above my pay grade." Then, with a happy sigh he continues, "The older you get, the more you realize it's not my problem, it is God's problem."

When asked about the role of Our Lady of the Angels in the New Evangelization, Father Lombardo is quick to point to the example of our current pontiff, Pope Francis. "Pope Francis is helping us to understand what the New Evangelization is. Our witness, our living out the call of the Gospel, is a part of this understanding." He added that in order to effectively evangelize, it is important to leave your soap box at home: "It is the simple and

■ ■ I don't have time to worry; that's above my pay grade."



One of the highlights of cooperation between the sisters and the seminarians is their involvement in the Chicago Marathon.

polite interaction that builds a bridge."

However, Father Lombardo is not alone in his endeavor to bring the light of the faith to the inner city. He has with him the Sisters of the Franciscans of the Eucharist. Sisters Kate, Alicia and Stephanie, in addition to their work at Our Lady of the Angels, attend classes at Mundelein Seminary, working towards degrees that will accredit them to teach at schools and in other catechetical programs. From military families to local Chicagoans, these women are a testament to the attractiveness of a life dedicated to serving the poor and spreading the Gospel with joy. When asked about their attraction to Father Lombardo's work and the Franciscans of the Eucharist, Sister Alicia speaks for the group when she says, "The priority of the Eucharist and the idea that everything flows from the Eucharist was an attraction. Of course, living amongst the poor was also integral." From prepping meals and helping at local parishes to leading Bible studies/camps and hosting big neighborhood block parties, these wonderful women give of themselves completely to living the Gospel message. Sister Kate, referred to as "Secret Momma" by the children, spoke of the importance of "pulling people out of their homes to come together as a community. Spending time in a relational way is lacking in these people's lives and we can provide that."

Unsurprisingly, we seminarians, too, have fallen in love with the mission of Our Lady of the Angels and the Franciscans of the Eucharist. Sister Alicia sees the relation between the sisters and the seminarians

as a complementary one: "We are affirmed in our vocations as a result of seeing the seminarians love for those around them and their willingness to support us in our work and our own vocations with both their time and prayers." It is not an odd sight to find seminarians spending a weekend at Our Lady of the Angels helping distribute food or working with youth. Many of the seminarians find that it is an excellent opportunity to go out into the world and serve after a long week of studies. One of the highlights of cooperation between the sisters and the seminarians is their involvement in the Chicago Marathon. Seminarians such as Radley Alcantara and Kyle Manno not only helped with fundraising for the mission, but actually ran the marathon with other volunteers and Sister Stephanie.

The work being done at Our Lady of the Angels is indispensable to the Chicagoland area. The sisters and Father Lombardo are not preoccupied with grandiose visions of what "might be," but, instead, focus on the work ahead. Father Lombardo perhaps summarizes this focus best: "I'm here to take care of people in need and to faithfully preach the Gospel. When I'm done with that at the end of the day, my head hits the pillow and I sleep well knowing God is in charge." This simple and unassuming dedication to living out the Gospel in the midst of a neighborhood wounded by the sins of poverty, violence and broken homes is a testament to that abiding truth: where sin abounds, grace abounds all the more. ■



## NIGHTFEVER CHICAGO

BY GEOFF DAIGH

**This academic year**, Mundelein Seminary and the greater Chicagoland area have seen the introduction of a relatively new and rapidly growing outreach effort known as Nightfever. Nightfever has been held twice now at Holy Name Cathedral in Chicago, with the first happening in October 2013 and the most recent happening on February 22, 2014. I first participated in, and then helped to organize these Nightfever events. I can testify from my own experience that it is a very powerful, intense and beautiful program. First, though, allow me to tell you a bit about what Nightfever is.

Nightfever was founded in 2005 in Cologne, Germany, shortly after the 20th World Youth Day was hosted in that same city. Pope Benedict XVI and more than 200 countries attended. The World Youth Day event is well-known around the globe, having been initiated during the reign of Pope St. John Paul II, and its effects in Cologne were similar to its effects in other cities and countries that have hosted the gathering. In Cologne, a renewal of prayer and adoration before the Blessed Sacrament occurred, and a few weeks after the end of WYD 2005, the Nightfever movement was born.

Two college students from nearby Bonn, Germany set out to keep alive the flame of faith that had been kindled by WYD. These two, Andreas Süß and Katharina Fassler, planned the first Nightfever event in Bonn, modeling it after “Evening of Joy” of the Emmanuel Community.

The Nightfever Chicago event follows the same framework as the original. The evening begins with a gathering of volunteers and organizers, which allows them to finalize invitation, welcome and set-up/clean-up teams, and to give general instructions about the course of the evening. We check in, find a

nametag (or make them for last-minute volunteers), and are briefed on what to do and what to expect throughout the course of the event. This meeting is followed by all the volunteers and organizers attending, serving and singing at Mass with the cathedral community. Mundelein Seminary has always been well-represented. We have had seminarians from every year of formation present and participating, with the exception of the second- and third-year men in February, due to their respective internships and pilgrimage trips.

After the conclusion of the evening Mass, the Nightfever team springs into action. The set-up team begins decorating the sanctuary and the altar for the event; the welcome team members organize themselves in the narthex of the cathedral to greet and help direct people inside for the event; and the street evangelizers pair off into working groups and go to stake out little patches of real estate on the sidewalks near the cathedral to invite in those who are walking by outside. When preparations are complete, Nightfever Chicago then opens with Exposition of the Blessed Sacrament and Benediction, and the real work and joy of the evening commence. Nightfever has as its primary purpose inviting people to an encounter with Jesus and entrance into the community at prayer, even if only for a few minutes.

The event lasts about three hours, from 9 p.m. until midnight, and is simply a time for prayer, singing praise and experiencing peace and comfort in the presence of God and of other people. There are no demands placed on those who want to come into the cathedral; we are not there to convert anyone to Catholicism on the spot. It is simply an opportunity, an invitation and a welcoming acceptance of



people from any and every walk of life to, in the words of the apostle John, “Come and see!” (John 1:46) There have been, and hopefully will continue to be, priests both from the Archdiocese of Chicago and elsewhere, who volunteer their time to come to the cathedral and make available the sacrament of reconciliation, or just to lend an ear to someone in need of counsel or direction. These priests are available from the beginning of the event until its conclusion, and they typically are engaged throughout the evening with people who want to talk with them.

There is one group that I have, to this point, neglected to mention: our prayer warriors. These generous folks, from Mundelein Seminary, other religious communities and the Archdiocese of Chicago, spend the entire evening in prayer and adoration before the Blessed Sacrament. They pray for the success of the Nightfever event, for those who come into the cathedral from the street to pray and for the members of the various teams helping to run the event over the course of the evening. They are the unsung heroes of the whole Nightfever movement. Because the Chicago Nightfever is tailored for the needs of the city to be an outreach, the prayers of these good people are absolutely vital, since they are constantly interceding for us and for our mission.

At the end of the evening, the entire Nightfever team, those who have come and seen and those who have been praying for us all night gather for the recitation of Night Prayer (Compline) and Benediction/Reposition of the Blessed Sacrament. However, what happens throughout the night cannot be easily forgotten and is often very powerful. The fingerprints of the Holy Spirit have been all over our last two events: from people coming inside and asking for instruction in prayer after yelling

and screaming at our street evangelists, to people returning to the inside of a church for the first time in decades, to people who have quite literally never been inside a church before entering to light a candle and say a quiet prayer. The work of Jesus reaching out to all people without

hesitation is easy to see and has moved me to tears on more than one occasion. I am very glad to have been a part of this program, and I hope to see it continue into the future on a regular basis. It seems to me to be just what the Divine Physician is ordering for the lives of His people. ■



“ It is simply an opportunity, an invitation, and a welcoming acceptance of people from any and every walk of life to, in the words of the apostle John, ‘Come and see!’”



## PERU MISSION TRIP

BY MICHAEL METZ

***This semester's second year Pre-Theology mission trip to Piura, Peru,*** was truly an adventure, from small incidents to building “houses,” to meeting Rev. Joseph Uhen. And like any adventure, there were highs and lows. Travel is usually an ordeal, and those actually venturing never return the same. Our journey was no different.

Seminarian Carlos Ortega told a story from the last day of the visit that encapsulated our trip: “The kid, he was 7 or 8 years old; he just went running after [his father] yelling that we were the help that is coming! The attitude of that kid is what impacted me the most. They didn’t have anything there; they didn’t even have water. But he was trying to look for something to give us as a token of gratitude. And he was asking us, ‘What

can I give you? What do you want! Can I go get you water?’ That, coming from a 7-year-old kid, is pretty amazing. It tells you that he knows what we were doing meant a lot for him, but he doesn’t take that for granted.”

What did experiences like this mean for us, coming from the States where we have more things to be grateful for than we can count? And often times we even forget to say thanks for any of them. How

does this *niñito*, who only has the shirt on his back, not feel entitled to water, a house, or shoes? What is my deal! I have more clothes than I could wear in a month sitting in my closet, yet I feel entitled to heat in my room, more breaks in school, an end to this winter and the list goes on. The constant question facing me in Peru was: “Why did I feel so inadequate if I was the person going down to help so many poor people in their difficult living conditions?” Why did I often think I have nothing to give these people? There is a reason I feel like I went to Peru with nothing and left with everything. It is because we often struggle to see the world through the lens of faith that God truly intended. In the States we hear, “Help someone!” and think “Let me get out my wallet.” The people of Piura hear the same question and answer: “Here’s a priest!” And then Father Joe would lead them and say, “Here is Jesus Christ!”

Father Joseph Uhen is the pastor of Santisimo Sacramento Parish in Piura,

“There is a reason I feel like I went to Peru with nothing and left with everything.”

Peru. This *paroquia* (parish) has 17 Masses each weekend, provides support for 23 different villages and serves close to 40,000 people annually. “Everyone there works like a family centered in Christ’s love, which does not mean without challenges,” said Patricia Klein, one of the Mundelein formation staff who accompanied our trip. “Every time you came in, you saw a smiling face. And in the afternoons and evenings, you could find the staffers taking time together having coffee, building friendships and taking care of each other. Witnessing these moments, Christ’s words often came to my mind: This is how they will know that you are my disciples, if you have love for one another. It was also beautiful to see people of all ages coming to the parish knowing that it was a place where they could find spiritual nourishment, as well as concrete and effective help.”

Santisimo Sacramento Parish was alive in every way imaginable. This place helped more people than any parish I have ever seen. They have programs to help the

elderly, programs to feed the hungry, house construction for those without a roof, orphanage support, farmers’ assistance, a pro-life office, hospice, drug rehab, psychological counseling, a women’s shelter, cemeteries and schools. The parish has two lawyers on staff for legal advice that is free, and they have a clinic that provides free medication for anyone in need. They even have a sonogram device for pregnant women in their pro-life office! “It’s like a little city, like a little town. The Church is a big part of their daily lives and that’s why there also are so many people in daily Mass,” continued Ms. Klein. “The parish seemed like a home for the faithful. A place of encounter with the mercy of God who never ceases to care for His people.”

“Santisimo Sacramento is a good example of how you can lead a parish, how you can promote and help the lay people to give their best and grow. To find the gift of each one. It was also good to see how you can multiply yourself through the laity, because Father cannot attend thirty chapels at once or give clothing to so many people. It was also refreshing to see how people, though deprived of many material possessions, can be happy and feel actually blessed in such a way that they want to be generous with others who have even less than them. It was a vivid reminder that it is not our material possessions that brings true happiness to our lives. It is the generosity with which we treat and care for our neighbor out of love and in thanksgiving to God that gives true and lasting joy. It is one of our Christian paradoxes that we were able to experience and take home: it is in giving that you receive.” said Ms. Klein.

Father Joe’s ability to find and use the gifts of each person was a display of Christian living. This was a parish truly inspired and moved by the Trinity. Christ was at the heart, God the Father was a watchful, loving protector and the Holy Spirit illuminated and led His people. The faithful of Piura were truly alive. To see how each person worked towards the good of the Church, towards the good of the people, seemed to be a microcosm of the universal Church when working at its best. Commenting on Father Joe and his



To see a Youtube video about the seminarians’ trip to Peru, use this QR code.

team, Carlos Ortega said, “He has people that he trusts; he has people that he has formed. And those are the people that he relies on as well.” It was incredible to see Father Joe in action. He was a witness for us seminarians of how the priesthood can be lived out happily and effectively.

The faithful of Piura were truly amazing people. They inspired love and joy for Christ in us as missionaries. Carlos Ortega commented, “They are people putting God in that sacred place in their hearts. He is the epitome of their lives.” The faith that the people possess is an intense blessing in their lives. I don’t think many of them could live without it. The people of Piura seemed to be a crowd that St. James would have enjoyed, because their faith was not one without works. They are a people of the incarnate faith of Jesus Christ. They cherish this incredible world that God has given us because all is created good. They practice a faith that uses salt and water for the sacrament of baptism, bread and wine for the body and blood of Christ and oil for confirmations. It is a faith that uses bodies and relationships with others to glorify the Lord as true Christians. These were a people of rich faith, deep love and an incredible missionary spirit. They taught us how to be real missionaries, but also how to be better sons and daughters of Mother Church and of our loving God, the Father. ■





*Drawing by Gerard Alba*





Painting by Jegar Fickel



Painting by Michael Metz

## FOOL'S GOLD

BY BILL DUFFERT

God gives us an inch and we take a mile  
Thinking His word is not worthwhile.  
Guilty, ashamed, too wounded to smile.  
God gives us an inch and we take a mile.

Why do we go for that same fool's gold?  
Wrongly thinking it fits the mold.  
The rush, the ecstasy, never gets old.  
Why do we go for that same fool's gold?

But wait, in sin there is your grace.  
Paul says continue to run the race.  
Signs of compassion all over your face.  
Yes, in sin there is your grace.

## IN AN ANTIC MODE: PASTOURELLE

BY FRIAR JEROME MARY WESTENBERG, O.F.M. CONV.

So chloric passion steps, beneath the spread-  
ing Fall leaves bloomed from hecatombs' hot fat,  
The rites of Spring; so tied kingmakers sat  
In council sand to pipe, as Eris led,  
Of coins deflowered by time's vaulted bed;  
So Hera's palms, love cupped, will tremble at  
The tax of beaked ships' trade: turned from the flat,  
The unfaced sea, her Greeks beg others' bread.

So shopping down on Michigan the string  
Of traffic breaks. Tityrus on a bus  
Calls 'Galatea's loves still hold me slave.'

And motors bury Rome, and we both wave  
In farewell. And the soot sifts down on us.  
So let me leave, so to my Muse I'll sing.



*Bud and Helen Colbert*

## IN MEMORIAM: HELEN COLBERT

BY MARK TERESI

### *Dear Friends,*

May you rest in peace! Mundelein Seminary is blessed with dear friends who pray for our seminarians each day and those who, in addition, financially support their education and formation. Some have visited our beautiful campus or know seminarians personally. Many have never been here, but firmly believe in the critical mission we have in educating and forming our future priests. Then

there were Bud and Helen Colbert – dear friends who for decades prayed for and financially supported our seminarians. But they also were neighbors from across the road in Loch Lomond, just a five-minute walk from the seminary.

The picture in this article shows Bud first visiting the seminary with his sister Ita at age 4! Some 70 years later, Bud got involved in our Golf Outing Committee, and, as an early “researcher” of grants for our Development Department, was

instrumental in assisting in seeking funds for our efforts. Every year, he also would deliver a generous gift, matched three times by his company.

When he passed away six years ago, Helen faithfully continued visits to the seminary, supporting our Golf Outing dinner and Christmas concert. She particularly enjoyed our Seminary Shootout basketball tournaments, rooting for “her” seminarians!

A few months back, Helen passed away and her funeral Mass, most appropriately, was celebrated in our Chapel of the Immaculate Conception, in a place where she prayed so often. Both Bud’s and Helen’s funeral luncheons were held here on campus – again in our Dining Hall, where they spent many visits with our seminarians and kitchen staff.

Helen was the kind of “earth mother” who, when you met her once, you cherished for a lifetime. During many home visits over the years with our rectors and priests, she always welcomed us with a hug and that radiant smile. She was soft-spoken but firm in her love for family and her faith. I believe she and Bud



*The Colbert Family*

could be considered the “royal couple” of Loch Lomond, our neighbors to the west, with numerous friends in a community they helped to establish.

Though they are both gone, their spirit of hospitality, generosity and deep faith will live on each time someone visits our soon to be renovated Our Lady of Lourdes Grotto on campus.

Being tremendous Notre Dame University supporters, with a deep love of Our Lady, Helen and Bud’s daughter Pat and son Bruce and their grandchildren have given a gift in their name. The cost of the altar and Mary’s statue has been underwritten as a gift to the seminary in honor of Bud and Helen Colbert.

How grateful we are that these dear people touched our lives and supported our seminarians. I am sure they continue to pray for us each day so that our Church and this seminary will continue to educate and train caring, compassionate and competent priests.

At the end of her funeral Mass, Helen’s daughter, granddaughter and daughter-in-law gave her a touching tribute by singing Notre Dame Our Mother – not a dry eye in the church! Helen’s faith became real through these women’s voices – and will be honored and remembered here at our Grotto of Our Lady of Lourdes, always reminding us of a mother’s love and care for her children.

May Bud and Helen rest in the peace of Christ and in Mary’s arms. ■



*Bud with  
sister Ita  
on the  
Chapel steps,  
USML, circa  
1930.*

## IN MEMORIAM: REV. PATRICK O'MALLEY



In order to honor a great athlete, a great priest and a great mentor for many here at Mundelein Seminary, the annual Seminary Shootout was permanently renamed the Rev. Patrick O'Malley Invitational. This basketball tournament, involving seminary teams from around the country, is a great tribute to a man who was a “priests’ priest” and a true servant of God’s people, not to mention a great student-athlete!

Being a priest for more than half a century, Father Pat was always innovative in his thinking and progressive in his priestly work. As the first Director of the Federation of Priests’ Councils, he became a national figure in “professionalizing” the priesthood, by providing a national organization to gather in fraternity and creativity.

As a member of the pastoral team at St. James Parish on Wabash, Illinois, he worked with colleagues to create a new model of team ministry – collaborative and faithful to the priest challenges of the documents of Vatican II.

His most challenging moment was dealing with a fire in the church, which nearly destroyed the building, but never destroyed the spirit and determination of the parishioners, the people of God he served so faithfully as they rebuilt their church.

An Irish gentleman and quite literally a scholar – a servant of God and His people, he was a thinker and a dreamer of what God’s Kingdom here on earth could become with all collaborating in

faith. He was an athlete and a poet, too. All these qualities define a man of deep faith who often displayed that Irish wink and twinkle in his eye, as he always had a story or joke at the ready.

His fatal illness, to which he succumbed last year, struck him on the day his dear St. James church was being demolished. His nephew Tom was in the St. James neighborhood for a meeting and stopped by the demolition site to salvage a brick for his uncle as a simple souvenir of his dear parish. Tom called to leave a message on Uncle Pat’s answering machine in Florida but, at that very moment, Father Pat was being rushed to the hospital after an attack at his Florida vacation spot.

When on vacation in Florida, I can’t help but believe that, in a very personal and mysterious way, Father Pat was totally connected and in sync with what was happening in Chicago and it literally broke his heart – a heart so big it held the people he served as priest, faithfully for nearly 51 years, until he passed from this life!

At his funeral at St. Mary of the Annunciation, where he served on Sundays during his Mundelein years – the church was standing-room-only, filled with his loving family, loving friends, parishioners and hundreds of his brother priests there to thank their great friend for a life in the priesthood – joyfully and compassionately lived.

Thank you good and faithful servant! May you now live in God’s peace! ■



**The stained-glass windows** that will adorn the St. John Paul II Chapel are being created by Conrad Schmitt Studios in New Berlin, Wisconsin. Here we show you the progress of the St. Thérèse of Lisieux window and the completed St. Thomas Aquinas and Blessed Pier Giorgio Frassati windows.





■ 2014 ALBERT CARDINAL MEYER LECTURER

In March, Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship and Discipline of the Sacraments, delivered two lectures as the 2014 Albert Cardinal Meyer Lecturer. The talks were entitled “Actuosa Participatio: Notes Towards an Understanding of Active Participation in the Sacred Liturgy” and “Prayer as Teacher: Actuosa Participatio as Understood in the Great Texts of the Church’s Liturgy.”

■ 2014 JOSEPH CARDINAL BERNARDIN “AS THOSE WHO SERVE” AWARD WINNER

Monsignor Daniel G. Mayall was honored with the 2014 Joseph Cardinal Bernardin “As Those Who Serve” Award at An Evening of Tribute held April 30, 2014. William and Lois McEssy were honored with the 2014 Francis Cardinal George “Cristo Gloria” Award at the same event.



■ FATHER BARRON TRAVELS TO ROME

In April, Father Robert Barron travelled to Rome for the canonization of Sts. John Paul II and John XXIII, where he commented on air for NBC News.

## Upcoming Events

**May 2: Anniversary Mass.** The 25th/50th Anniversary Mass was held May 2, 2014, in the Chapel of the Immaculate Conception to honor the years of service to the Church of USML alumni.

**May 10: Transitional Diaconate Ordinations.** On May 10, 2014, Francis Cardinal George will ordain 15 Chicago men from Mundelein Seminary to the transitional diaconate at the Chapel of the Immaculate Conception. Throughout the spring and summer, 22 more seminarians from Mundelein will be ordained to the transitional diaconate in their respective dioceses.

**May 17: Priestly Ordination.** On May 17, 2014, Francis Cardinal George will ordain 12 Chicago men to the priesthood at Holy Name Cathedral. Over the next few months, 17 more Mundelein seminarians will be ordained to the priesthood in their respective dioceses.

**June 19: Liturgical Institute’s Hillenbrand Distinguished Lecture Series.** The Liturgical Institute’s Hillenbrand Distinguished Lecture Series will continue with two presenters this summer. Monsignor Andrew Wadsworth will comment on his experience on the International Commission on English in the Liturgy on June 19. Rev. Christopher Hellstrom from the Archdiocese of Denver will deliver a talk June 19 entitled: “Deliverance and the Rite of Exorcism.” For more information, visit the Liturgical Institute website.

**June 22-27: Summer Scripture Conference.** Summer Scripture is celebrating 40 years with its conference entitled “Conquest & Kingship: Leadership in Joshua, Judges, 1-2 Samuel, 1-2 Kings.” The conference runs June 22-27. Speakers include Rev. Leslie Hoppe, O.F.M., Rev. John Kartje, Dr. Gina Hens-Piazza, Rev. David G. Monaco, Rev. Robert Barron and Rev. Lawrence Hennessey.

Begun by Father Prist in response to *Dei Verbum*, the Summer Scripture program brings together scholars, ordained and laity to further deepen their understanding of Scripture. Lectures, free time, Mass and socials make up the schedule. Continuing education and independent study credits are sometimes available. Organized by the Institute for Ongoing Lay Formation, the event draws top Scripture scholars to Mundelein. For further information, visit the USML website, in particular the Ongoing Lay Formation tab.

**July 10: Annual Alumni Golf Outing.** The annual Mundelein Seminary Alumni Golf Outing will be held at Pine Meadow Golf Course July 10, 2014.

**September 18: Annual Mundelein Golf Outing.** The annual Mundelein Seminary Golf Outing will be held at Pine Meadow Golf Course on September 18, 2014.



BY FATHER CONNOR DANSTROM

**Hopefully this issue of *The Bridge*** has allowed you to share our appreciation at the seminary of the beauty of the new St. John Paul II Chapel. I must say from personal experience that the newly renovated chapel already has provided a welcome refuge from studies and a beautiful place to rest in the Lord's presence. I often find myself more motivated and enthused to spend time in prayer precisely because the place is so beautiful.

There is something transformative about beauty. As I approach my ordination to the priesthood this month, I have thought a lot about what has led me to this point. What was it that caused me to so radically re-orient my life that I could say "yes" to God in this way? And why am I so excited to finally live the call I heard, particularly when I have every reason to believe that many challenges await me?

A memory that has stood out in my mind of late is from when I was a junior in high school. I was visiting the University of Illinois in Champaign to see if I wanted to attend. My parents and I toured the campus and talked to various advisers about potential majors. Then, almost on a whim, we decided to take a look at the Newman Center as a potential place for me to live. I was impressed to find all the people there warm and welcoming, but nothing struck me so much

as when one of the students led us into the chapel attached to the dorm.

As I walked up the steps of the narthex, I could see the nave of the church through large panes of glass. I immediately felt my heart lift in my chest as I looked at the white marble floors, the gilded altar, and the tabernacle shining from the center of the high altar. The tabernacle was surrounded by tall candle stands that pointed up at a large white crucifix and a golden dome above it that depicted Jesus and

“I did not recognize the sights and smells as anything familiar or nostalgic, yet I knew that this place was home, and I knew that I wanted to stay there.”

his Apostles at the Last Supper. When we opened the glass doors and entered the church, I could smell the incense that lingered from benediction earlier that day. The place was lit by sunlight pouring through beautiful stained-glass windows.

Now, mind you, the Newman Center Chapel in Champaign is not St. Peter's Basilica. Its beauty lies in its simplicity and its nobility. It is not overwrought, and fits perfectly in the landscape of the college campus that surrounds it. But something about that place, and the love it inspired in my heart, led me to sign my intent to attend the University of Illinois, as soon as I was accepted.

When I walked in to the chapel at Newman on that spring afternoon I had no idea what eucharistic adoration and benediction were. I had never smelled incense before. I did not know how to pray the rosary. I knew little about the Bible. Still less, though, did I have any idea I would begin going to daily Mass in that chapel, or that I would make a habit of going to confession there. I had no idea I would later become a sacristan and spend many hours helping to clean the church and set up for Mass. I did not know I would eventually lead my own Bible study. And if you had told me then I would be graduating years later intent on studying for the priesthood, I would have dismissed you off hand.

But I think this memory has come back to me so vividly at this moment, as I finish my time in seminary, precisely because it was the moment God captivated me with the beauty of being in his house. I did not recognize the sights and smells as anything familiar or nostalgic, yet I knew this place was home, and I knew I wanted to stay there.

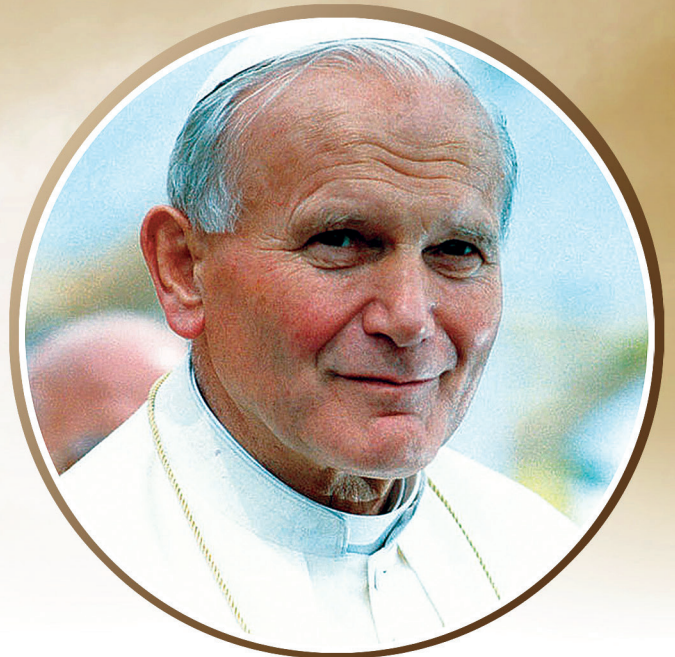
Discerning a vocation is more like falling in love than it is choosing a career. I have learned this over time. If I had written a list of my skills and aptitudes and tried to match them to an occupation, priesthood would not have made the list. Yet here I am, by God's grace, about to be ordained a priest.

I am grateful to Mundelein Seminary, all the faculty and staff, my brother seminarians, and anyone reading this magazine that has helped to make our preparation for the priesthood possible. Please pray that we might be good priests. ■

NOLITE TIMERE. DUC IN ALTUM.  
BE NOT AFRAID. PUT OUT INTO THE DEEP.



SAINT JOHN XXIII  
1881-1963



SAINT JOHN PAUL II  
1920-2005