

Spring/Summer 2015

THE

BRIDGE



PUBLICATION OF THE UNIVERSITY OF SAINT MARY OF THE LAKE/MUNDELEIN SEMINARY



FRIENDSHIP WITH JESUS CHRIST
MUNDELEIN SEMINARY EXPLORES VARIOUS
ASPECTS OF THE NEW EVANGELIZATION



BEING MISSIONARY DISCIPLES

BY VERY REV. ROBERT BARRON

In February, 15 of our seminarians went to the University of Wisconsin at Madison and engaged in some direct, hands-on evangelization, simply reaching out to anyone who was willing to listen and sharing the Gospel of Jesus with them. Though some students were reluctant to talk, the majority of those whom the men contacted were open to hear what they had to say. In some cases, lengthy and profound conversations unfolded. As I heard their stories, I felt a rush of fatherly pride in their courageous ministry and also a burst of hope in the prospect of evangelizing our increasingly secularized society.

In its section on pastoral formation, the Program of Priestly Formation specifies that “all priests are to have the heart of missionaries,” and that “the Church is truest to her identity when she is an evangelizing Church.” During the long period of immigrant Catholicism, one could assume that Catholics would readily come to our institutions – parishes, schools, seminaries, etc. – to be evangelized; but this assumption is no longer warranted. The statistics by now are depressingly familiar: 75 percent of baptized Catholics don’t come to Mass on Sunday; the second-largest religious group in America is ex-Catholics; young people are, overwhelmingly, opting out of the faith. This means that we have to be far more proactive, indeed missionary, in our thinking – we have to find ways to seek out the lost. According to canon law, a priest is assigned to take care of not simply the church-goers in his parish, and not simply all of the Catholics in his parish, but all of the people in his geographic region: non-Catholic Christians, secularists, fallen-away Catholics, etc. I would submit that when the full implications of that fact register in the mind of a parish priest, his entire ap-

proach to ministry will change.

So what is the strategy of an evangelizing priest? I believe that he should make the recovery of the lost his no. 1 priority. He should preach on the topic regularly, explaining its centrality to the people in crystal clear terms. He should require that every parish group, function and activity be focused upon it and evaluated in light of it. He should assure that prayers at weekday and Sunday Mass are frequently offered for the success of the evangelizing mission. In this process, he is shaping his faithful parishioners as an evangelical army, an *ecclesia militans*, ready to range out as missionaries.

How can the laity, in turn, best do their work? The Catholic writer and speaker Matthew Kelly has some helpful recommendations. First, he says, an evangelizer should establish a friendship with the person he wants to reach, simply building up trust. Second, he should pray explicitly for that person, asking God to bring him or her to the faith. Third, he should share his life-changing story, recounting precisely how Jesus Christ deeply and permanently affected him. And finally, he should invite his friend to come to Mass.

I have done a great deal of evangelizing through the media, and I believe in the crucial importance of this method, especially in regard to reaching people under 40. However, there is finally no substitute for direct evangelization, for a person-to-person sharing of the message and power of Jesus. Without an army of well-formed lay evangelizers, this core work of the Church will never be adequately done.

Sherry Weddell, our Meyer Lecturer this spring, has done groundbreaking work in the area of practical evangelization. To my mind, her most telling and disturbing insight is that the overwhelming majority of Catholics are sacramentalized but not evangelized. She means that they have been catechized regarding the sacraments, but they don’t know, in her words, “that an explicit, personal attachment to Christ – personal discipleship – is normative Catholicism, as taught by the apostles and reiterated time and time again by popes, councils and the saints of the Church.”

I believe that this is a daunting time, but an exciting time as well, for the missionary field is wide and Christ’s call to make disciples of all nations is still compelling. ■



10 REFLECTION



COVER STORY:
ASPECTS OF
THE NEW
EVANGELIZATION

14

On the cover

Christ and St. Menas, Tempera on wood, 7th-8th century, Coptic, Louvre, Paris, France. In this issue, we highlight the New Evangelization. This is shown through the cover art: New Evangelization through one-on-one discipleship with Jesus.

THE BRIDGE
PUBLICATION OF THE UNIVERSITY OF SAINT MARY OF THE LAKE/MUNDELEIN SEMINARY
Spring/Summer 2015

Very Rev.
Robert Barron
RECTOR/ PRESIDENT

Rob Johnson
Nelson Cintra
EDITORS

Sarah Jane von Haack
MANAGING EDITOR

Brian Bufford
Jeff Burton
Dominic Clemente
Adam Droll
Louis Cunningham
Michael Metz
Carlos Ortega-Valera
Ben Rahimi
Martin Smith
EDITORIAL STAFF



FAITH
Catholic

Patrick M. O'Brien
PRESIDENT AND CHIEF
EXECUTIVE OFFICER

Elizabeth Martin
Solsburg
VICE PRESIDENT/
EDITORIAL DIRECTOR

Rachel Matero
GRAPHIC DESIGNER

2 RECTOR'S NOTES

BY VERY REV. ROBERT BARRON

4 FEATURE STORY

Tribute to Msgr. Charlie Meyer

BY DEACON MARTIN SMITH

6 FROM THE ARCHIVES

Sacred Letters

BY LORRAINE OLLEY EUSTICE

8 FEATURE STORY

Building Wells in Africa

BY MICHAEL METZ

9 FACULTY PROFILE

Farewell to Dr. Kate Wiskus

BY CRISTIAN DUMITRU

10 REFLECTION

Cardinal Peter Nguyen Van Nhon:
The Man Who Brings Christ to the
Ethnic Minority Groups

BY VINCENT NGUYEN

11 INSIDE LOOK

Lay Formation at Mundelein

BY LINDA COURI

12 FIELD NOTES

A Year with the Missionaries of Charity

BY CLARK THOMPSON

13 FIELD NOTES

Mission of Our Lady of the Angels

BY SISTER JAIME MITCHELL

14 COVER STORY

Aspects of the New Evangelization

• Evangelization Trips

BY BLAKE BROOKS

• Father O'Malley Tournament

BY "COACH" MARK MCGEARY

• FOCUS to Seminary

BY MARK BERNHARD

• Seeker, Disciple and Apostle

BY NELSON CINTRA

20 ALUMNI UPDATE

5, 10, 25 Years a Priest

BY MICHAEL BERNDT

22 SEMINARIAN ART AND POETRY

COMPILED BY LOUIS CUNNINGHAM

24 ON CAMPUS

Three Beautification Projects on
Campus Completed

BY DR. DENIS MCNAMARA

26 DEVELOPMENT OFFICE NOTES

• My Uncle, the Archbishop

• Letter from Mark Teresi

28 MUNDELINE

BY BEN RAHIMI

30 COMMUNICATIONS REPORT

Shining the Light through Social Media:
Mundelein Seminary's New Website

BY ROBERT MIXA

31 FROM THE EDITOR'S DESK

"A Twitch Upon the Thread"

BY ROB JOHNSON



TRIBUTE TO MSGR. CHARLIE MEYER

BY DEACON MARTIN SMITH

For anyone who has been a part of Mundelein Seminary, there are many experiences that can come to mind when thinking about one's time here as a student, teacher or employee. Perhaps taking a walk down by the boathouse on a warm spring afternoon, attending liturgies, institutions and ordinations in the beautiful Chapel of the Immaculate Conception, even tracking between the giant mounds of snow in bitter cold temperatures as one heads to the classroom. All of those things, and more, make up the overall narrative that is Mundelein Seminary.

However, for almost anyone who has been a part of Mundelein Seminary for the past 70 years or so, there is another experience that is for many as concrete and tangible as the bridges that surround the lake, and as mysterious and intriguing as the woods that surround campus. That of course is the experience of knowing Msgr. Charlie Meyer as a teacher, fellow faculty member and, most importantly, a priest.

Msgr. Meyer is now 94 years old. I went to talk with him about the past 70 years of priesthood and learned what stories, wis-

☞☞ Recognize God's presence in your life and foster that. The people of God will then recognize that God is with you and they will listen to you."

dom and advice he has to pass onto the next generation of priests. Msgr. Charlie Meyer was born on September 30, 1920, on the North Side of Chicago near Wrigley Field. When asked about when he first thought about priesthood, he recounts the story of when he was around 12 years old and a student at St. Andrew's Grade School in Chicago: "Cardinal Mundelein visited, and I was the cardinal's train bearer when he came to my parish. The cardinal turned to me, put his hand on my shoulder and said, 'You're going to come to my seminary, and you're going to be my priest.' I said, 'OK.'"

Msgr. Meyer attended Archbishop Quigley Seminary and met many other men who were also planning to enter Mundelein Seminary. At Quigley Seminary, he met one of his mentors and greatest teachers, Father Harry Rynard of the Archdiocese of Chicago. Father Rynard taught physics and mathematics at Quigley and had a deep impact on the young Charlie's life.

Msgr. Meyer said that after finishing at Quigley, he remembers when he first came to Mundelein Seminary and Msgr. Reynold Henry Hillenbrand was the Rector. Msgr. Meyer remembers that Hillenbrand was a quiet and intelligent man who was well-respected. He shared one memory he had of Hillenbrand that came from October 2, 1939: "We had just begun retreat and we were all together in the main chapel. Msgr. Hillenbrand came up and made an announcement, but he had a very weak voice so no one except the front row heard what he said. Eventually the word was passed back and we heard what he had announced: 'The cardinal has died in his residence.' It was a sad day ... I remember his funeral."

Msgr. Meyer continued on through

Mundelein Seminary remembering the strict discipline that was evidenced by its unofficial nickname of "The West Point of the Midwest." "I never had a problem with the discipline, some others may have, but I don't remember it being a problem. We were not allowed newspapers or radios, but some of the teachers would make a list of the top news stories that were currently happening and would read them to us before class. If it was a really big event, they would cut out the article and put it on the board so that we could read it."

Msgr. Meyer was eventually ordained a priest in February of 1945 and went on to Rome for further studies at the Gregorian University. During his time in Rome, he remembers meeting Pope Pius XII: "I found him a very interesting man, he shook my hand and gave me a blessing."

In 1947, then Father Meyer was reassigned to Mundelein Seminary to be a professor, where he continued to teach up until November of 2014.

"I always liked teaching, even as a student, we sometimes went to high schools to teach religion, so it has always been something I enjoyed. I started out teaching Church history. I had a degree in it, but at that time the Jesuits were teaching all the other classes, so the only course open to teach by a diocesan priest was Church history."

Msgr. Meyer has witnessed many changes in the seminary and in the Church during his 68 years teaching at Mundelein and said he had many memorable students throughout the years. His favorite subject to teach was systematic theology and his favorite theologian is St. Thomas Aquinas, which he says is reflected in the books he wrote during his time teaching.

When asked what advice he had for newly ordained priests and those preparing for ordination this year, he smiled for a moment and said, "Prayer. Pray every day and realize God is with you. Recognize God's presence in your life and foster that. The people of God will then recognize that God is with you and they will listen to you."

Further advice he gives is in learning: "A priest should always be a student of theology, there is always something to

learn even when you have exhausted St. Thomas Aquinas like me!" Msgr. Meyer reiterated the importance of continuing to study some Greek and Latin so that one can be able to study the Scriptures in deeper ways: "The translations are not always that good, so to be able to study them in those languages is important." He also stressed the importance of having good relationships with other priests. "Having a good fellowship among the clergy is important, groups of priests that you can trust and talk to, even something as simple as meeting to go out to dinner once a week. It's important."

On this, the celebration of Msgr. Meyer's 70th anniversary as a priest, I asked him about his thoughts on the fact that he has been a part of the Mundelein experience for the thousands of students who have passed through these halls of the seminary over the past several decades. "I hope I helped them," he said. "I was happy to be part of their education." But the truth is Msgr. Meyer's work, dedication and service as a priest, teacher and formator doesn't just stop at the door of the classroom. The impact of his priestly service and example have positively impacted the vocations of so very many, reinforcing the pillars of human, spiritual, intellectual and pastoral formation in the seminarians and priests he has encountered.

Indeed, Msgr. Meyer is as much a part of the Mundelein narrative as the bridges around campus, because he has been, and continues to be, a bridge for so many, teaching generations of priests. From grace and Church history, to systematic theology and the EPR Paradox, his lectures, work and writings in theology will continue to benefit future students for years to come. He is who he is, fiercely intelligent yet humble, straight to the point but lined with a dry humor, all in all authentically himself – and that is one of the best tools of evangelization a priest could ever hope for.

Thank you, Msgr. Meyer for your 68 years of teaching at Mundelein Seminary and congratulations on 70 years a priest! *Ad Multos Annos!* ■

M. S. g. t. S. j. o. fratello

Letter from Cardinal Robert Bellarmine

il Vescovo di Perugia mi ha scritto, che riceuera volentieri
Angelo nella Hospita, et ne hauera buona cura. ma che
bisogna sia fornito di un letto fornito, tancino i scuzia
per tener libri, et carta. et che si paghi tre mesi anticipati,
che sono quindici scudi di moneta, à ragione di cinq
per mese. Io miderò à V. S. per mezzo il fratello di
mio zio di casa, che non à biera, scudi settanta, et
lei potrà co questi proveder le suddette cose, pagar
le quindici scudi, et àora fargh un vestito, et miderlo
co buona compagnia à Perugia. et se V. S. vorrà haver
cura di vestito di mano in mano mi auferà quello
che ci bisogna: se àora no vorrà questo fastidio, potremo
dare al Vescovo dieci scudi il mese, et lassare la cura

SACRED LETTERS

BY LORRAINE OLLEY EUSTICE

During his life in New York, and later in Chicago, Cardinal George Mundelein, Archbishop of Chicago from 1917-1939, amassed collections of rare and valuable items to enrich the seminary he eventually planted on the shore of St. Mary's Lake, in his namesake village 50 miles north of

Chicago. Some collections, such as the Signatures of the Signers of the Declaration of Independence and Signatures of the Presidents of the United States and their Cabinets, were meant to demonstrate that faithful Catholics could also be patriotic Americans.

Two other collections echo the extensive holdings at the Vatican Library, perhaps revealing something about Mundelein's own ambitions. The numismatics collection contains hundreds of Papal State coins and medals dating from the seventh century through the 19th century. But by far the most significant of Mundelein's compilations is the Sacred Letters Collection. With the assistance of his agent, Thomas Madigan, Cardinal Mundelein gathered handwritten documents written or signed by individuals designated as saint and blessed of the Roman Catholic Church. At the time the collection was compiled, it was "unquestionably the most important and extensive collection of its kind in the world, with the possible exception of that in the Vatican Archives." (Thomas F. Madigan, *Word Shadows of the Great: The Lure of Autograph Collecting*)

The Mundelein Sacred Letters Collection – approximately 320 individual documents in several languages – has the potential to provide new and unique insights into the lives of saints and the world they lived in. Although very few of these letters have been translated, perusing the collection yields enticing and sometimes puzzling glimpses into the lives of their authors.

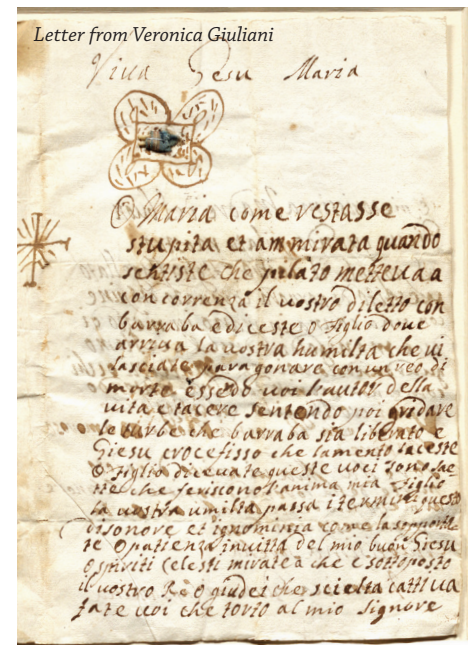
The best-represented saint in the collection is Cardinal Robert Bellarmine (1542-1641), Counter-Reformation theologian and Doctor of the Church. Cardinal Bellarmine may be best remembered for delivering the Holy See's admonition of Galileo for his heliocentric theory. Among the 80 items preserved in the collection are official documents written in Latin by a secretary and signed by Bellarmine, as well as records of his theological thought. Intermingled and in contrast with these official and learned works are many letters in Italian in Bellarmine's own hand and addressed to family members, particularly his brother Thomas. But even these informal missives are signed, jarringly, "Your most loving brother, Cardinal Bellarmine." At first glance this form of signature looks like an expression of self-aggrandizement. But it was Thomas, not Robert, who desired the red biretta for his brother, to enhance the family's prestige and prospects. (James Broderick, *Robert Bellarmine: Saint and Scholar*) It could be that by signing his letters "Car-

dinal Bellarmine," Robert was gently teasing his brother with the reminder that Thomas's ambition had been achieved.

Among the lesser-known saints included in the collection is Veronica Giuliani (1660-1727), a Poor Clare, mystic and stigmatic. Undeniably the oddest item in the Sacred Letters Collection is a letter she wrote to a sister. At the top of the letter someone, presumably Veronica herself, affixed with thread a tooth, carefully wrapped in a scrap of light blue cloth.

During the years since Cardinal Mundelein's death, gifts to the university have expanded the Sacred Letters Collection. For example, St. Padre Pio is represented by a cancelled check countersigned by him. A significant addition is a typewritten note signed by Cardinal Karol Wojtyła. Dated August 25, 1974, the note thanks the late Father Richard J. Wojcik, Mundelein Seminary Director of Music, for a gift of funds and religious materials.

The sacred letters are rarely displayed, due to their rarity and fragility. However, digital technology is permitting the university to create high-resolution images. The university plans to establish a website to display these images for researchers and the general audience. Future plans envision a book, and the development of a curriculum suitable for Catholic Church history instruction for high school students. ■



At the time the collection was compiled, it was "unquestionably the most important and extensive collection of its kind in the world, with the possible exception of that in the Vatican Archives."

KAROL KARDYNAŁ WOJTYŁA
ARCYBISKUP METROPOLITA KRAKOWSKI

Kraków, dnia 25.VIII.1974 r.

Czcigodny Księżę,

Po powrocie do Krakowa zastałem dar Ligi Katolickiej przywieziony przez Księdza z USA. Pragnę tą drogą serdecznie podziękować Księdzu za trud związany z przewiezieniem naczyń liturgicznych oraz za przekazanie dobrych słów od Ks. Biskupa A.L. Abramowicza.

Życzę błogosławieństwa Bożego w życiu i pracy kapłańskiej, a także i w zdobywaniu języka polskiego.

Szcześć Boże !

+ Karol kardynał Wojtyła

Pope St. John Paul II's signature



..... BY MICHAEL METZ

The seminary school year, at times, can feel disconnected from the “real world.” It is such a unique environment that the community as a whole must make a deliberate effort to integrate the world into our lives and our lives into the world. A good way for us to maintain this connectedness to the world is the age-old Christian practice of almsgiving.

Many different student groups on campus raise money to financially support various organizations throughout the world. Cams are well known for doing this. The title “cam” is an abbreviation from the Greek *kamara* and the Latin *camera*, both words meaning room or chamber. This is the root of the word camaraderie; more simply, cam is a way of identifying the specific guys you live with.

The cams around campus actively raise funds for charity throughout the year. One great example is “1 South,” which raised money for a seminary in Cuba by hosting and running the annual Karaoke Night. Another – “1 North” – raised money through an Oktoberfest and donated the proceeds to the Franciscans of the Eu-

charist here in Chicago.

The “3 North Dogs,” my beloved cam, raised money to support an African mission in Kenya. We on 3 North host Casino Night each year and encourage the students on campus to come to the event, support the cause and win some great prizes. Because of the strong support we received last year from our community, the donation made to Stepping Stones Foundation of Hope was enough to build two wells for the people of Uganda. It was a great surprise and a delightful feeling to discover how much money we were able to give. We had a sense of connectedness to the foundation and to the world, but our geographical separation from Stepping Stones made it diffi-

cult for us to fully experience the positive effect of our community’s generosity; we couldn’t see what our money was doing.

Through God’s goodness, one year after the donation, we had the blessing of actually seeing what our donation was being used for. Stepping Stones sent one of their personal employees to the United States for various speaking engagements and on a cam night late one Wednesday he came to our meeting and told us just how much they were able to do because of Mundelein’s abundant generosity.

He arrived to Mundelein late one Wednesday night in professional dress and quietly waited for a chance to speak to us. When his turn finally arrived, joy and gratitude came bursting forth. His sincerity and happiness were radiating. He spoke of the lives that were changed, the beautiful culture our seminary has helped maintain and the “societal centers” we have helped to establish; all of this simply because people in Uganda now had a place to get some water! We sat and listened, convinced that God had worked through our seminary. But strangely enough, like all things truly Christian, the glory and honor did not remain focused on our community. Instead, all the glory and honor flowed out from us in thanksgiving to God for working through our small contribution. We did not have the slightest idea that “fundraising” would have such an extraordinary impact, but the good God knew and He allowed us to participate in this good act. In doing this three things occurred: God was praised and glorified, we ourselves were transformed and evangelized by God’s actions through and around us and another community was aided and encouraged to grow.

This entire experience clearly illustrated to me why fellow seminarians and I should give back the love we have received to the world. Not necessarily because other people need our financial or temporal help, which they most certainly do, but, more importantly, because we need it! God does not need alms or prayers, but I need to give them so as to be transformed and evangelized by God and by His faithful people. ■

FAREWELL TO DR. KATE WISKUS

BY CRISTIAN DUMITRU

At the end of this academic year, the Mundelein Seminary community will be wishing a warm farewell to a well-known friend and faculty member, Dr. Kate Wiskus. After more than 40 years of service to the Church, of which nearly a decade was spent at Mundelein, Dr. Wiskus, or “Dr. Kate” as many grew accustomed to calling her, will be concluding this admirable and exemplary chapter of her life. Here at the seminary, there is often a focus on the concept of the heroic priesthood. It must always be kept in mind, however, that to work best, heroic priesthood needs the complement of a heroic laity. Dr. Kate Wiskus embodies this.

At Mundelein, Dr. Wiskus will certainly be remembered for her kind and welcoming personality, as well as for her service. She has been described as dedicated, organized and efficient, as well as a gentle person and a true “Southern belle.” Anyone who passed by her office could easily notice that her door was consistently wide open, and she was always ready to offer anyone a listening ear. In addition, she often went deeper than the ordinary day-to-day discussions of life, and, being a very reflective person, was able to bring up “good out of a store of goodness.” (Matthew 6:35) Dr. Wiskus also made it a point to learn the names of the people on campus, and she either led or was involved in a number of different programs, such as field education, CPE placements and mission trips. Furthermore, she worked on the formation team, and taught both master's and doctoral level courses. Her many years of involvement in ministry, religious education and vocations enabled

her to bring forth wisdom and experience acquired through a lifetime of work.

As a member of the laity, yet heavily involved in priestly formation, Dr. Wiskus brought a unique and valuable perspective to the seminary community. She sought to bring students to a deeper understanding of the “people in the pew” that they were being formed to both serve and shepherd. In addition, Dr. Wiskus found great joy, satisfaction and fulfillment in teaching courses, evangelization and catechesis. In her own words, “When we come to know Christ, there’s nothing we want more than to share Him.” Having that opportunity to share Him has been truly wonderful for her.

Dr. Wiskus has also gained much during her stay at Mundelein. She has learned more about the power and presence of God, and has seen this manifested in the lives of many people, including students, faculty and those served by the community. She has also witnessed the Lord's presence in the sacraments, where people are



prayerful and in need of Him. In addition, Dr. Wiskus has also become more hopeful, both personally and for the Church, from the prayer life of the community and from being able to encounter Christ through people on campus. When asked the kind of impact she desired to leave at Mundelein, Dr. Wiskus expressed hope that she was able to reflect Christ's presence in her life.

Following her retirement, Dr. Wiskus intends to spend more time with her family. In addition, she plans to focus more on her writing, and looks forward to having more time for contemplation. When asked what she will miss the most about Mundelein, Dr. Wiskus mentioned the people and the prayerfulness.

Dr. Wiskus, as you transition into this next step in your life, please accept a great and heartfelt thank you for your service and dedication to the Church, Mundelein Seminary and to so many people. May God bless you in all your future endeavors and adventures! ■



CARDINAL PETER NGUYỄN VĂN NHON

THE MAN WHO BRINGS CHRIST TO THE ETHNIC MINORITY GROUPS

BY VINCENT NGUYEN

On January 4, 2015, Pope Francis named 20 new cardinals from 18 different countries who represent the universal characteristic of the Catholic Church. Among these new “Princes of the Church” is Archbishop Peter Nguyễn Văn Nhơn of Hà Nội, Vietnam. My impression of our beloved cardinal is that he is a man of prayer, humility, enthusiasm for evangelization and love for the poor and ethnic minorities.

Cardinal Peter Nguyễn Văn Nhơn, the fifth archbishop and the fourth cardinal of Hà Nội, was born in 1938 in Dalat, Vietnam, into a devout and traditional Catholic family. Among his five siblings, two of his sisters dedicated their lives to God in religious life. He was ordained a priest in 1967 for the Diocese of Dalat and served in various roles, such as professor at the minor seminary, rector of the major seminary in Dalat, pastor of the cathedral and vicar general of the diocese. He was consecrated Bishop in 1991 and shepherded the diocese of Dalat until May 2010 when Pope Benedict named him Archbishop of Hà Nội. He selected the saying of John the Baptist as his episcopal motto: “*Illum oportet crescere*” (“He must increase ...”), the motto that rightly reflects his gentleness and humility. On February 14, 2015, he was elevated to the college of Cardinals at the age of 76.

Evangelization to the ethnic minorities

is always a significant concern for the new Cardinal. On his episcopal consecration day in 1991 in Dalat, he affirmed his primary episcopal ministry is to bring the Good News to those who do not know Christ. Translating the *Roman Missal* and *Book of Rituals* to people’s native languages were the first steps of evangelizing to the ethnic minority groups. From the very first days as a bishop, he made many visits to these groups, regardless of difficulties of traffic and difference in languages; sent more priests and missionaries to these distant lands; and recruited natives to join seminaries and religious life. As fruits of his tireless effort, the number of Catholic natives in Dalat has increased tremendously, from 30,000 to 130,000; more and more young native men and women have been joining seminaries and religious orders as well!

In his interview with *America* magazine, the new cardinal spoke proudly of the history of the Catholic Church in Vietnam.

“The Church in Vietnam was born and grown by the foreign missionaries and the many testimonies of faith. The Good News was planted in Vietnam 400 years ago for our ancestors. The poor life and the salvific economy of Jesus with his death on the cross testified that ‘no one has greater love than the one who lays down his life for his friends’ (John 15:13); and the model of faith lived out by 130,000 Vietnamese martyrs are the resource and support for us on our journey of faith.”

Following Pope Francis’ vision of the Church of mercy, Cardinal Nguyễn, later in his interview, sketched out his pastoral direction for the archdiocese, as well as for the Catholic Church in Vietnam. “We remind each other to take courage and go out to the poor, the unfortunate people, the minorities in the remote areas; we are also aware that we need to go out of ourselves to bring the joy of Good News to our fellow citizens. Living our firm faith in the power of the Good News, we strive to live the ‘religion of love’ so that the aroma of goodness from the Good News of divine love can spread out to our beloved Vietnamese fellows.”

Please join the new Cardinal and the Vietnamese faithful and give thanks to God for the abundant grace He grants upon us and ask Him to continue to help the Catholic Church in Vietnam to grow steadily in faith, hope and love. ■



LAY FORMATION AT MUNDELEIN

BY LINDA COURI

USML is fortunate to be training both seminarians for the priesthood and lay people for ecclesial ministry, and I am particularly blessed to be involved with both formation programs. As an MSW and licensed clinical social worker, I prepare for teaching pastoral care to the second-year seminarians by reviewing the plethora of books I have on the development of the human person and methodologies of care delivery. After each class, I give thanks and invariably have this thought, “My God ... these men are all so different from one another!”

Different indeed, for the Holy Spirit is alive and well, and has bestowed upon each of these men different gifts so as to fulfill the mission Christ gave to priests. It causes me a moment of pause though, because none of these men possesses all the gifts of the Holy Spirit. I become concerned because, from simple observation, it appears that the job of the modern-day pastor demands all of these gifts to be present. Let’s face it, parishes are demanding organizations to run, even for a pastor whom the Holy Spirit has gifted with charisms of administration and leadership. Parishes are also comprised of

God’s people, who need to be shepherded; people who thirst to fill their God-shaped hole in the midst of a world filled with doubt and confusion. Which one man has all the gifts to do this well?

The simple answer is none, not one of these men has it all, and this is not an oversight on God’s part. Indeed it is part of the plan. Pastors must look out into their pews and praise God saying, “What lies before me is a bounty of God’s people who can assist me in my pastoral office.”

As the Director of the Institute for Lay Formation here at the USML, I have observed one consistent phenomenon: God

has called, and the laity have responded in droves! Indeed a bounty, and I will go so far as to say that the Institute for Lay Formation has formed, and is forming, a virtual army of lay people, called by God and gifted by the Holy Spirit, raising their hands in unison saying, “I’ll help!”

In the Vatican II decree *Presbyterorum ordinis*, it states that priests should “acknowledge with joy and foster with diligence the various humble and exalted charisms of the laity” as part of their ministry. This is a reasonable and practical directive, and when paired with the overwhelming response of these called and gifted lay people, it is nothing less than a beautiful thing, but not necessarily a simple thing. We can all agree that priests, deacons, lay ecclesial ministers and lay volunteers should work together, but this is easier said than done. How is a pastor to “foster with diligence the charisms of the laity”? It is not an easy task to gather people together into a harmonious and productive organism, no matter how gifted they happen to be.

In response to the Vatican II directive for priests to foster the charisms of the laity, the Institute for Lay Formation has made an intentional response. We have integrated into our programs a focused approach to discernment of charisms based upon Sherry Weddell’s model of forming intentional disciples. It is a simple plan: If priests can tap into lay people who can identify their own gifts, and thus recognize their own weaknesses, they will have what they need to bring all the needed gifts to bear in building dynamic parishes. If these priests, through the excellent and comprehensive human formation process they undergo in seminary, are further able to identify their own gifts and weaknesses as the shepherd of the parish, there is an even stronger chance for a healthy and truly “collaborative” parish.

It is my sincere hope that we, as co-workers in the vineyard of the Lord, tap into these gifts so graciously bestowed upon us, in an intentional and self-probing manner, so that the great commission can be carried out. The directive of Vatican II on fostering the charisms of the lay faithful can be achieved by following the old Latin dictum *Alterum Alterius Auxilio Eget* (Each needs the help of the other). ■

A YEAR WITH THE MISSIONARIES OF CHARITY

BY CLARK THOMPSON

In the summer of 2013, I was accepted by the Diocese of Kalamazoo, MI, to begin my studies for the priesthood. However, in telling me of my acceptance, my vocation director also said, “The Bishop and I want to have you do something we, as a diocese, have never done before.” That something was to spend a year living in the Archdiocese of Chicago at St. Columbanus Church while working with the Missionaries of Charity sisters. Nothing from my white, rural and privileged life could have ever prepared me for what I experienced.

People remember Blessed Mother Teresa of Calcutta as being a particularly tiny individual. Well, many of her nuns are just like her! At more than six feet tall, I arrived at the convent and towered over all. I was completely out of my environment, I had never served the poor so intensely and I was from a background that did not include going without. In short, I had no grounds to say anything, so I did my work, quietly completing the tasks assigned to me and I watched the sisters carefully as they taught me how to love Jesus.

The sisters' convent is also a temporary home for pregnant and elderly women. This meant that there was work and cleaning to be done around the convent. The sisters also run a soup kitchen six mornings a week, which means lots of cooking and preparing and serving food. Once a week, the sisters go out and find the homeless in their corners around the city. They give food and clothing and pray with these folks. There are visits to the elderly and visits to the imprisoned and, in a central position, there are classes for the catechesis of young children. Many do not know that the main work of the Missionaries of Charity throughout the world is facilitating adoption, but in the West they do not do this work because of certain laws.

The sisters taught me so much. They have an unbelievable discipline of praying

at every opportunity, whether it's stirring the soup, riding in the van or washing the dishes. And the way in which they pray! It is very steady and focused, but it's soft, almost a whisper. There are no hasty prayers in their home! It is so beautifully done that, for me, it seemed as an outgrowth of their purity and chastity. They are very intense workers, busy like bees, and they put me to work too, but when the work stops, that same intensity is brought before the Lord in adoration. In no greater way have I seen the importance of eucharistic adoration than in sustaining these little saints in their work.

My time with the nuns was unbelievably blessed. It was a blessing to get to know the homeless of Chicago who experience the brunt of society in every sense. The homeless taught me that they have far more to teach us about life than

we have to teach them. The nuns would have me preach at the soup kitchen and nothing has ever humbled me more than standing before dirty, stinky, rude, but beautiful people to tell them how they ought to live their lives. Doing that makes you learn a lot about yourself.

When my time with the Missionaries of Charity ended, I became the first seminarian from Kalamazoo to study at Mundelein Seminary. I suppose I'm becoming more comfortable with being a trailblazer. That's probably a good thing, too, because priests tend to be trailblazers. The Missionaries of Charity showed me that surrender is not just a prayer, it is a life lived. During that year I constantly asked, “Lord, who am I to be doing this work?” He continues to say, “You did not choose me, but I chose you.” ■





MISSION OF OUR LADY OF THE ANGELS

BY SISTER JAIME MITCHELL

“Wow that was amazing” is the common response from the seminarians after spending time with us serving the poor at the Mission of Our Lady of the Angels. The mission is located on the West Side of Chicago in one of the poorest neighborhoods and serves as an outreach for the poor.

In 2005, Francis Cardinal George invited Father Robert Lombardo, C.F.R. to establish the mission; in 2010, the Franciscans of the Eucharist were founded. Over the past several years, outreach to the poor and various programs have grown exponentially. The Franciscans have the opportunity and privilege to earn their master’s degrees at USML. An additional benefit to this education is having the honor of fostering relationships with the seminarians and upholding friendships that are complementary to one another.

The seminarians come down on many occasions to assist with food and clothing giveaways, summer block parties and bi-monthly community dinners. Throughout the year, camps stay overnight at our retreat

center for spiritual formation and service opportunities. At our monthly mobile food pantry and clothing giveaway, the seminarians help support us with set-up while meeting and greeting our neighbors.

As the seminarians assist the families with their produce and other non-perishable goods, they will often strike up conversations with the neighbors. Our neighbors share their life stories, journeys, and adventures; from cotton-picking as a young child to how grateful they are for the food and clothing. The neighbors openly share their faith and thank God for all their blessings. Often the seminarians receive questions about the collar, if they are clergy or a minister. In turn, the seminarians are able to reciprocate with their own stories about God and their call to the priesthood. The neighbors leave with a good impression of the men and are in awe of their commitment to God.

This past Halloween, Mike Metz and Rob Johnson, two seminarians, came to help serve at our community dinner. To our delightful surprise, they came fully decked out as Pope Francis and Pope Emeritus Benedict XVI. Our community dinners occur frequently throughout the year and consist of a prayer service and a warm enjoyable meal. Costumes, donated by a local Girl Scout troop, were given out for all the neighborhood children to display. Consen-

sus was that Mike and Rob were more excited that night than the children!

Christmas is a special, sacred season here at the mission. Since this is the only Christmas for many of our neighborhood families, we host two parties back to back for 1,200 people. The seminarians graciously take time out of their demanding schedules, right before finals, to help us serve our neighbors with spiritual and physical nourishment. It has become an annual tradition for them to arrive the night before, attend morning Mass with us and prepare for the celebration of Christmas. From shoveling snow, to setting up the food areas, to moving toys and gifts, we cannot accomplish such a feat without the assistance of the seminarians.

Throughout these events, the seminarians’ joy and love for the Church are true witnesses of their faith. Pope Francis relentlessly speaks about the marginalized – the poor, the weak and the vulnerable. One of his recent tweets states, “The world tells us to seek success, power and money; God tells us to seek humility, service and love.” This is exactly what the seminarians strive to achieve as they serve and share their love of Christ with our neighbors, one another and us. We are able to foster relationships and uphold in prayer our brothers in Christ as they discern and prepare for the priesthood. The privilege is truly ours as we are blessed to work and walk beside them in this journey. ■

ASPECTS OF THE NEW EVANGELIZATION



It was this conviction that five years ago led seminarians from Mount St. Mary Seminary in Emmitsburg, MD, to start visiting college campuses on “evangelization trips.” They had a desire to share the Gospel with others and used their breaks during the year as an opportunity to do that. They started by contacting different Newman Centers they were familiar with that would help them to engage students on campus. They have continued to visit a different campus each semester on their fall and spring breaks.

When the seminarians at Mundelein found out about these trips this year, they were eager to start trips of their own. Last fall, a few men from Mundelein met up with a large group of Mount St. Mary seminarians at the University of Pittsburgh for one of these trips. They had a great experience and witnessed firsthand the impact this kind of direct evangelization could have on a campus. “It was a great opportunity to meet people where they are and to hear their stories,” says Christian Shiu, a first year theology student at Mundelein. “And being around a group of seminarians, who had the fervor

to spread God’s love and mercy to others, inspired me to do the same.”

During these trips, the seminarians use the Catholic center on campus as their home base. It’s where they have Mass and prayer, as well as a place they invite those they meet to check out. The seminarians spend a couple days on the campus walking around in pairs and engaging students in conversations about faith and college life. The response from students has been overwhelmingly positive as the men are genuinely interested in hearing their opinions and interests. The seminarians wear clerics on campus, so they

usually get people’s attention pretty easily. They start by introducing themselves when they approach students, asking them if they have some time to talk about faith in college. Many students take the seminarians up on this invitation and have profound encounters.

After the trip to Pittsburgh, 13 Mundelein men went on a one-day trip of their own to Northwestern University during Thanksgiving Break, where they worked with Father Kevin Feeney and the FOCUS team from the Sheil Catholic Center. And then this February, 15 men went on a multi-day trip to the University of Wisconsin-Madison, where they worked with Father Eric Nielsen and the FOCUS team at St. Paul’s Catholic Center.

In order to prepare for these evangelization trips, the Mundelein seminarians did a series of training sessions where men who had experience doing this kind of evangelization could share ideas and best practices with other seminarians. One aspect covered was the importance of attentively listening to each person and taking their experience of faith seriously, especially those who have had a negative experience with religion. Pope Francis’ call to heal wounds and warm hearts was an important message for the training. Along with tips on how to dialogue, the seminarians also discussed how to best share the Gospel and one’s own testimony with students. They referenced different Church documents and contemporary books on evangelization, but above all they used the Gospels as their guide, finishing every session with a 10-minute contemplation of Jesus encountering people in the Scriptures.

“Prayer has to be everything” says Deacon Matt Alexander, a fourth year theology student who served as the spiritual leader for the trip. “If that relationship with the Lord is not intentionally and actively sought after, then evangelization is reduced to my own creative rhetoric, which ultimately leads nowhere.” This spiritual preparation deepened the men’s desire for evangelization

and convicted them of their baptismal duty. “This is part of the mission of the Church,” Deacon Matt says. “The mark of a fully evangelized person is someone who goes out to evangelize. If something has transformed your life so much that you can’t go back, then why wouldn’t you share that with everyone you meet?”

Once on the campus of the University of Wisconsin-Madison, the seminarians split up in pairs and went to different parts of the campus that were recommended by St. Paul’s Catholic Center. It was extremely cold outside so all the pairs were inside buildings on campus. They went to the dining centers, the student unions and a couple other buildings with more foot traffic. Many of the seminarians had fruitful encounters with students and encouraged them to go deeper with their faith.

Michael Berndt, a first year pre-theologian, had one encounter in particular that stuck out to him. It was with a student who was an artist and who had grown up Catholic, but was currently involved with another Christian group. “She felt

more engaged at the non-denominational church,” Michael says. “She wasn’t ever totally into her Catholic faith.” However, Michael and another seminarian had a very pleasant conversation with her and were able to build a relationship of trust within the short time they were with her. There was a genuine respect and interest in her life. He noticed that she seemed to really lack a personal connection to the Catholic Church and so he finished by saying, “If you have never been invited to the St. Paul Center, consider this an invite back.” She was grateful for this invitation and repeatedly said she was glad that seminarians were out doing this. It was by providence that some other guys ran into the same young woman the next day. They, too, had great conversations about faith and her art. “People need to hear this stuff,” says Michael, “and they need flesh and blood to tell them about it.”

At the end of each day, the seminarians were able to get together and share their experiences from the day. Many men were changed from these encounters and their faith strengthened. “One of my favorite

parts is how scriptural it is,” says Max Behna, a seminarian in his first year of theology. “Two-by-two, not everyone will accept the goodness, bless those who accept us; these trips help me to get outside myself more and to really practice what we learn and receive at seminary. They seem to reorient me in my preparation for priesthood.”

Overall, these trips are just one way of helping to build a culture of evangelizing Catholics and to plant seeds of Faith. They help to develop a missionary attitude where the needs of others are put before oneself. The seminarians know that the vast majority of evangelization will always take place inside the context of sustained friendships. However, there is always a place for this kind of direct evangelization in the life of the Christian, especially in the life of men who are called to be priests. Priests have the responsibility to teach the people of God how to evangelize and they cannot do that if they have never done it themselves. It is Jesus who is the model evangelist, and it is relationship with Him that the seminarians invite others to discover. ■



■ ■ In virtue of their baptism, all the members of the people of God have become missionary disciples (cf. Matthew 28:19) ... Every Christian is challenged, here and now, to be actively engaged in evangelization.” – Pope Francis (*The Joy of the Gospel*, 120)



FATHER O'MALLEY TOURNAMENT

BY "COACH" MARK MCGEARY

Something wonderful happens here at Mundelein Seminary each winter, amidst the blustery cold and snow. Seminary men are given a chance to meet those who share their same unique vocation and to compete in the game of basketball. They come for an annual basketball tournament as exciting as the priest it was named after. This year the pool included 12 teams that travelled from as far away as Maryland and Louisiana. They came not only with players but with priests, coaches, mascots and rabid fans.

Why do they come and why does Mundelein host this tournament each year? After all, this is a very active seminary with activities planned throughout the year and our time is precious. Would it not be a better use of time to study? Would it not be a better use of those travel funds to take a retreat or pilgrimage? Certainly the Knights of Columbus could easily have donated their money elsewhere. I often asked myself this question during this year's tournament, as I hus-

tled between the Mundelein gym and the gym at Santa Maria Del Popolo, where we played additional games due to the larger number of teams in attendance.

Why would these young men travel so far and why would Mundelein go to so much trouble to put on this tournament? As this year's tournament director and coach of the Mundelein Lakers, I can account for the amount of time and effort it takes to put on this annual event. It involves many departments at the school, including the business office, administration, facilities, conference center, refectory, as well as the faculty and student body. This year we had a need for more than 100 volunteers to make it run smoothly.

As I was watching a game between Kenrick-Glennon and Immaculate Heart, the answer hit me. I watched these young men, some highly experienced and others with less experience, and I noticed how hard they all played. It occurred to me just how limited their time was to enjoy this opportunity, and they were taking full advantage of it. We are seminarians and, God willing, we will each be heading off soon to do His work as priests. As ordained priests, it is doubtful that they will ever have the opportunity to gather like this again and enjoy the gift of competition among brother seminarians. These men practice and train for these events every year with the zeal of St. Paul. "No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified." (1 Corinthians 9: 27)

Seminary is a small window of time in the life of these young men who are giving their lives to the Church. How many chances over their six years of formation will they have to gather together as competitors? How often are they able to visibly see the fruits of the Holy Spirit in the call of so many men to the priesthood? What we are providing them is special.

My personal experience as coach of the Lakers was also enhanced by the revelation of what an opportunity this tournament can be for fraternity. It can be a trying ex-

perience to bring 12 men together to play as a team, especially when there is little time to practice. I have had the opportunity to be around many basketball tournaments in my life, and am hard pressed to remember having as much fun as I did at this year's tournament. The Lakers played some really good basketball this year and although it did not end with the championship trophy we set out to capture, it ended with us knowing we played hard and represented Mundelein well.

I enjoyed the friendly competition of last year's tournament, but now I understand what a gift this tournament is to us all. I noticed I smiled a little bit bigger, and I grinned a little wider, as I watched an athlete dribble the ball off of his foot in front of his team-mates. They smiled and patted him on the back and said, "Its OK. Get 'em next time." Although everybody wants to win each game, in the end it is about fellowship and good tough competition. St. Paul knew this when he asked, "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)

I am sure that, to some, this tournament seems like a time when we move Christ from the center of our lives and instead

center them on sport. This is far from the truth. This is a chance to acknowledge the glorious gift that is the human body. We use this weekend to remember that Christ has called us as men to His holy priesthood. We are men who interact with the rest of the world in a uniquely masculine way. The way that a father bonds with his children by playing with them and letting them feel his strength. We must let our brother seminarians know our strength both in character under pressure and body under duress, so that, "as iron sharpens iron, so man sharpens his fellow man." (Proverbs 27:17)

Christ Himself did not play basketball, but he was certainly in the habit of bringing men together in order to accomplish a cause. Perhaps they even took time to play six on six (Judas probably wasn't much of a competitor so he would sit out of course) and enjoy the bodies that God had given them with His only Son, our Lord. It is for this reason that we bring these seminarians together each year and why we hope to continue it year after year. Basketball is a great game, but it is not for the sake of this game that we play. "All this [we] do for the sake of the gospel, so that [we] too may have a share in it." (1 Corinthians 9:23) ■

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)





FOCUS TO SEMINARY

BY MARK BERNHARD

“Go find three or four men on campus and share your life with them.” This was the mission I was entrusted with as I headed to the University of Nebraska in Omaha as a FOCUS missionary. That’s it? That’s all I’m supposed to do? Just share my life with students? As elementary as this may sound, sharing one’s life with another – in an intentional way – is precisely what discipleship is; and this is exactly the method Jesus chose to spread the Gospel message to the entire world.

Let us take a quick look at this discipleship model Jesus set forth. In His three years of active ministry, Jesus spent more time with 12 men than he did with everyone else in the world put together. Even within the 12, Jesus had an inner circle of Peter, James, and John whom He devoted even more time to. What did he do with the 12 or with the inner three? He worshiped and spent hours in

prayer with them. He walked with them many hours traveling from one town to another. He fished, played sports and goofed off with them. The truth is that one of the greatest gifts Jesus extends to us is that of His friendship. (cf. John 15:15) This friendship changed the lives of these 12 men. They were then sent to influence the lives of others.

FOCUS takes Jesus’ discipleship model

and applies it to the college campus by sending teams of trained missionaries to different universities in order to reach students with the Gospel. FOCUS missionaries host large group outreach events, weekly Bible studies and one-on-one mentoring with student leaders.

After arriving at the University of Nebraska, I found 10-15 men on campus and invited them to be part of my Bible study. After spending time with these men, I prayerfully considered which two or three men in the Bible study would be my “inner circle” – my Peter, James and John, if you will. These three men noticed the way I lived my life was different than the other men walking around on campus. They wanted what I had, that is, they wanted who I had in my heart.

Over the course of the next two years, I mentored these men by first living and then communicating the fullness of life with them. As I watched these men grow into committed disciples of Christ, I launched them into leading their own Bible studies, and later on to mentoring two to three men of their own. I showed them that as long as they keep their eyes fixed on Jesus they can confidently turn to those they are mentoring and echo the words of St. Paul, “Be imitators of me, as I am of Christ.” (1 Corinthians 11:1)

Halfway through my first year at the University of Nebraska, something unexpected began to happen. As I invested in these men by sharing not only the Gospel of God, but my very self, I noticed a most uncomfortable tug on my heart. This tug was an invitation to enter the seminary and explore the possibility of becoming a priest.

During my time with FOCUS, I caught fire with making disciples for Jesus Christ by forming intentional friendships. I knew that I wanted to devote the rest of my life to building Christ-centered friendships with the purpose of bringing others to Him. I just didn’t realize that I would be doing it in a parish as a priest. Whether on campus or in a parish, whether a FOCUS missionary or a priest, we all need to “go and make disciples of all nations.” (Matthew 28:19) ■



Writer's Note: The content of this article has been adapted from Sherry Weddell's 2015 Meyer Lecture and from her books *Forming Intentional Disciples* and *Becoming a Parish of Intentional Disciples*.

"I used to think that I was not worthy to kiss the sandals on Jesus' feet, but now you tell me that I can put them on and stand in his place amongst my family and friends." This reaction is a common response from Catholics when Sherry Weddell discloses the role Christ plays in her own life. Ms. Weddell came to Mundelein Seminary last spring for the 2015 Meyer Lecture and shared with us some of her experience as a lay evangelist and formator.

Sherry Weddell described the development of an adult Christian in three stages: Seeker, Disciple, and Apostle. She reminded us that every baptized person has been anointed to be Apostles who participate in the mission of the Church according to his or her God-given charisms. The affirming news is that there are some parishes across the country (such as Christ the King in Ann Arbor, Queen of the Rosary in Chicago and Sacred Heart in Boise) in which the cultural norm is one of mature discipleship/early apostleship. For the great majority of parishes, however, the cultural norm is one of Seeker. (As Ms. Weddell displayed this slide, I heard an exchange between two attendees sitting behind me: "I'm a Seeker," "I

was just thinking the same: I'm a Seeker.") In our efforts to form and catechize our parishes, she reflected that "we're attempting to teach college physics to preschoolers who cannot read and write."

The solution that Ms. Weddell proposes is to focus our time, energy and resources on "forming intentional disciples" of Jesus Christ. We need to know that God is love and there's nothing that He knows to do but to love; that this same God, who created everything, out of love, became a baby in a stable in Bethlehem; that as an adult, Jesus proclaimed the Kingdom of God not as an abstract concept but in His very person; that He embraced His cross, sinking to the deepest abyss of human suffering, out of

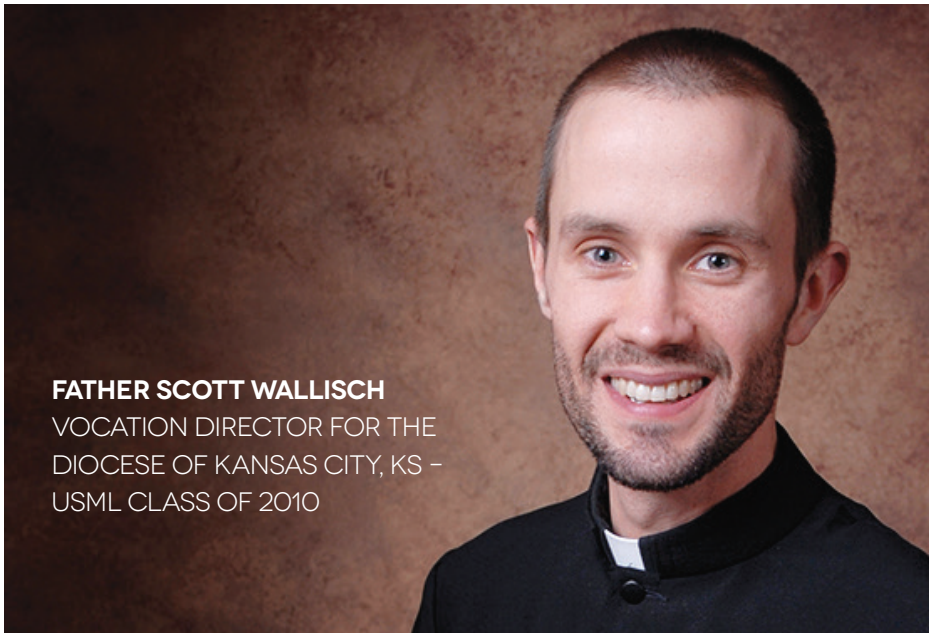
love for us; that He showed us that the cross and death are not the end, but rather the way of the divine life; that He calls those of us who are truly seeking Him to follow Him, "and [He] will make [us] fishers of men" (Mt 4:19); that we must face and repent of sin - our personal sin - and in so doing He will embrace us with His mercy; and that, finally, once convicted of Jesus' Lordship and of our individual need of repentance, each one of us has the freedom to "drop our nets" and give our lives in discipleship to Him.

When we make this decision, we allow Him to transform our hearts of stone into His own heart of pure love, "For the Son of God became man so that we might become God." (CCC, 460)

In his Apostolic Exhortation *Christifideles Laici* St. Pope John Paul II proclaimed, "The good news is directed to stirring a person to a conversion of heart and life and a clinging to Jesus Christ as Lord and Savior; to disposing a person to receive Baptism and the Eucharist and to strengthen a person in the prospect and realization of new life according to the Spirit." As we cling to Christ as our Lord and Savior, let us ask for the grace to put on his sandals and stand in his place amongst our family and friends. ■

5, 10, 25 YEARS A PRIEST

BY MICHAEL BERNDT



FATHER SCOTT WALLISCH
VOCATION DIRECTOR FOR THE
DIOCESE OF KANSAS CITY, KS –
USML CLASS OF 2010

■ Our first alumni update comes from the Archdiocese of Kansas City. Father Scott Wallisch is currently the Vocation Director for the archdiocese. This year marks his fifth as a priest. The road to priesthood started while he was a religious education teacher at a parish prior to entering the seminary. During this experience, which Father Scott says was influential to his calling, he came across some deaf children in some of the classes. Fast-forward to his third year of theology at Mundelein, and he says that he had the

choice to form his own apostolate. He felt a particular calling to appeal to the needs of the deaf and so decided to learn sign language during this time, with the help of Father Joe Mulcrone, who is the pastor for the Catholic Office of the Deaf in the Archdiocese of Chicago. And through this apostolate, he learned sign language, and he says that he is now able to connect with some of his deaf parishioners in his parish on a deeper level because of it. He is very grateful for this experience at Mundelein.

In addition to this impactful apostolate, Father Scott mentioned the push at Mundelein to be connected with technology, which, as he says, helps to “reach people where they are most likely to be.” In fact, Father Scott has his own website where he records and posts his homilies.

Mundelein taught Father Scott to comfortably say the Mass and formed him well to live his life as a priest of Jesus Christ. A class that stood out to him during his time in the seminary was “Doctrine of God” taught by Fr. Barron. He went on to be an assistant pastor for three years, and has been serving as Chaplain at a high school for the past four, in addition to being the Vocation Director for the archdiocese.

He was a member of the last class that had only one year of philosophy (students are now required to complete two years of pre-theology courses, emphasizing philosophy). He says that he “could use more philosophy” in his ministry now, and thinks that would be very useful in his interactions with people in the Church.

When asked about some memorable experiences at Mundelein, he says the best thing about Mundelein was the 10-week pilgrimage to the Holy Land. This had a great impact on his preaching because he was able to better “visualize” the Bible, and was an overall fantastic and memorable experience.



FATHER WAYNE WATTS
PASTOR AT ST. JOHN BERCHMAN
PARISH IN CHICAGO, ARCHDIOCESE
OF CHICAGO – USML CLASS OF 1990

■ “You need some inconvenience in your life,” said Father Canary, Rector of Mundelein, to Father Wayne Watts while he was attending the seminary. It seemed every new chapter in Father Watts’ journey from seminary and beyond was greeted with reluctance. It would be hard to deduce this today, given his kind disposition and joyful

attitude and the way that he speaks about his life as a priest, entering its 25th year this May. “God was sustaining me even though I was doing things outside my comfort zone,” says Father Watts.

After his first year in theology, the archdiocese sent him to Mexico for Spanish immersion. Father Watts found out he would be the only seminarian going on this trip. Although he studied Spanish in college, he never “got the chance to speak it.” This summer assignment was met with some resistance, but this trip would turn out to be enriching, and



FATHER GORDON REIGLE
CHAPLAIN AT LANSING CATHOLIC
HIGH SCHOOL IN LANSING,
DIOCESE OF LANSING, MI -
USML CLASS OF 2005

■ Father Gordon Reigle is a graduate of the 2005 ordination class at USML. Prior to his time at Mundelein, Father Gordon may well have been in “the comic strip Dilbert,” as he puts it. He

worked as an engineer in the mid-1990s after graduating from Western Michigan University. But he felt the calling to swap the cubicle for the collar, and enrolled at Mundelein Seminary after six years in an office.

The philosophy classes he took during his first year were especially refreshing after all of his time spent in his previous career: “It was exciting to study foreign languages, wrestle with philosophical problems and contemplate theological systems.” He credits Father Gus Belauskus (currently still on the faculty at Mundelein) for his interest in philosophy, recalling his way of “bringing the stratospheric world of philosophy down to earth for us.” He mentioned another current faculty member, Father John Lodge, for bringing the Bible to life with his storytelling. Father Gordon says that he truly enjoyed the majority of his classes and faculty that helped form him at the seminary.

In addition to the five years of classes, formation outside the classroom helps to paint the complete picture of what it means to be a priest. He recalls that Father Barron’s homilies were always anticipated, and spiritual direction with Father Kevin Feeney was very formative as well. Father Gordon was graced with Father Richard Wojcik

as the Director of Music, being heavily involved in music ministry during his time at Mundelein: “I played piano or organ for just about every choral group on campus, and that was a real blessing.” Cam life in the residence halls played an important role in Father Gordon’s time at Mundelein; he goes so far to say that it kept him going throughout his time here: “I doubt that I would have stayed and enjoyed seminary so thoroughly. Learning to look out for your brother priests and be family to them is an important lesson that began in seminary and continues today.”

Outside the seminary walls, the formation granted him opportunities that impacted his ministry as well, from going on a Spanish immersion trip to Mexico, to CPE in his home state in Kalamazoo, to praying alongside fellow seminarians outside abortion clinics. With these experiences came their own unique difficulties, but it all helped to shape his identity and calling to the priesthood.

Looking back, Father Gordon is proud and grateful for his time spent preparing him for the priesthood, and for all the experiences that cannot be taught with chalk and lectures: “The first year of priesthood teaches many lessons not taught in seminary, and yet I came into it well-prepared.”

providential. Father Watts says, “I went reluctantly, but it was an unbelievable experience. I knew if God sustained me that I would do Spanish ministry. I came back confident in my Spanish.”

Another summer was spent in Boston doing CPE, away from his very close family and friends in Chicago. But, this experience was also very formative for Father Watts, saying it was a “wonderful, powerful experience” being with the sick. His pastoral internship was spent on the South Side of Chicago at St. Barnabas Parish, which was more unfamiliar

territory. He would end up saying that this internship was a “great experience: affirming, challenging and eye-opening.” Enjoying his time there, Father Watts was confident he would be placed there for his first assignment as a priest. Instead, he was placed at St. Francis Xavier in Wilmette, a turn he did not expect, but one that turned out to be serendipitous indeed. He says he was privileged to be in the company of such “great and holy priests” throughout his time at Mundelein, during his internship and during his time as a priest, and that he “learned

a lot from all of them.” This proved once again in Father Watts’ life that “God is in charge and I’m not.”

Father Watts has spent the last nine years as a chaplain for Catholic Charities and as a pastor at St. John Berchman Parish in Chicago, and has ended up loving every step of the way in his life as a priest. “I learned to let the Holy Spirit lead you through leaders. Saying, ‘Yes,’ even when I don’t want to.” Looking back on his formation at Mundelein, Father Watts sums it all up: “Looking back over 25 years, I do feel prepared. It was all about growth.”



ee cummings, By Michael Purszke, 2nd Pre-Theology, Archdiocese of Chicago

PROSE FOR PIURA

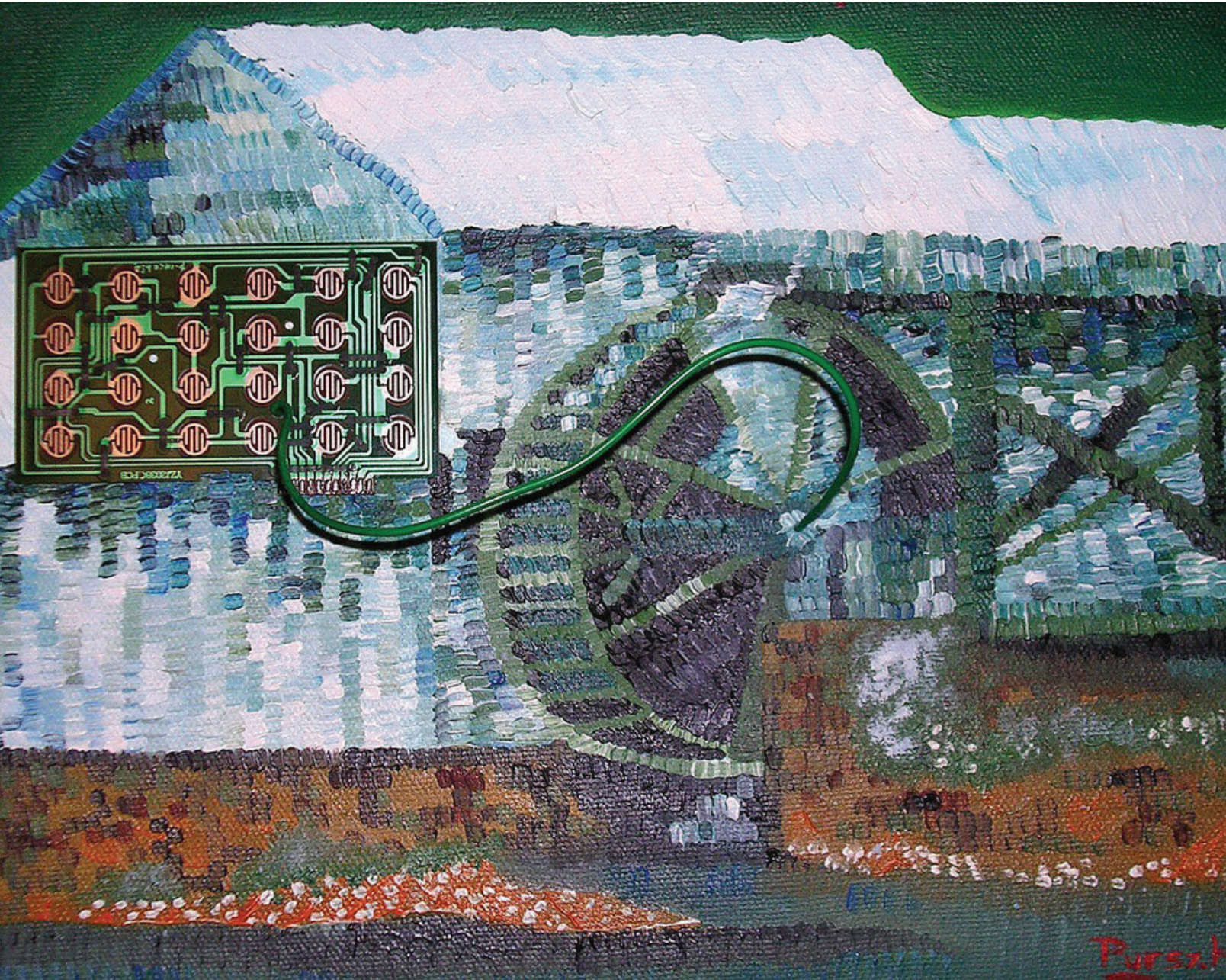
BY FRIAR JEROME WESTENBERG,
CONVENTUAL FRANCISCANS

Forever (Theuth's silhouette
A negative of libations tossed
At Karnak's candid walls) I'll hold
Re's mandjet firing in the West.

My Sun (he stopped now at his face)
Unchanging as a lion tearing
Hatti's land, my offering
A parchment-carven carapace.

The oxen torqued, with arteries torn,
Bellowed, head pulled back, exsanguine.
Re's incandescent mandjet burned,

Repainting death on Karnak's walls:
A vestige of immortal Theuth's
Being, on stone. And Thamos smiled.



Watermill, By Michael Purszke, 2nd Pre-Theology, Archdiocese of Chicago

THREE BEAUTIFICATION PROJECTS ON CAMPUS COMPLETED

BY DR. DENIS MCNAMARA

In recent months, three completed projects have contributed to the ongoing process of preserving and beautifying Mundelein's historic campus: the improvement of the Lourdes Grotto, the relocation of the reserved Blessed Sacrament in the Chapel of the Immaculate Conception, and, right above it, the restoration of the painting of the Holy Family by Spanish artist Francisco de Zurbarán. In each case, careful attention was paid to the precedent set by the history of the campus' original design, the most up to date methods of fabrication and preservation and the needs of seminary life as it is lived today.



THE LOURDES GROTTTO

■ The seminary's grotto formed part of the original campus plan, although in its early years it was located to the south of the boathouse near the small inlet historically called "The Lagoon," forming part of a rustic gravel path with the Stations of the Cross. After being moved to its current location about a half century ago, the grotto, its statuary, paving and candleholders suffered under many Chicago winters. A worn and broken asphalt path led to the grotto from Prin-

icipal Avenue, the statues of the Virgin and St. Bernadette had begun to lose their paint and weeds had begun to grow in the crevices of the grotto stones. The outdoor altar was comprised of a slab of concrete and, without an ambo or seating, was rarely, if ever, used for Mass.

At the urging of the Chair of the Seminary's Board of Advisors, William McEssy, a committee was formed to improve the grotto's condition and utility. First, the stones of the grotto itself were stabilized.

Through the gift of several generous donors, plans were drawn up by architect Thomas Rajkovich, an award-winning specialist in classical architecture, to add new paths, kneeling rails, altar, ambo and seating. Rajkovich's first concern, he says, was making an "appropriate and grace-filled setting for Marian devotion and the celebration of the Mass."

In the design for the ambo and altar, Rajkovich attempted to unify the rustic coral stone of the grotto itself with the developed architecture of the campus buildings. To that end, the altar and ambo imitate the form of the limestone pedestals beneath the statues outside the front door of the Chapel of the Immaculate Conception, which have tapering, smooth limestone shafts seated on square platforms known as plinths. Accordingly, the grotto's new ambo is formed by a tapering limestone shaft, as are the vertical supports of the altar. These shafts are enriched by classical moldings at the top and bottom to help them speak the architectural language of the campus' classical architecture. But they sit upon plinths that have a hand-sculpted, rough-faced treatment known as rustication, which lead them back to the rustic language of the grotto. The "dressed edges," or small finely chiseled margins of the otherwise rough stone edges, Rajkovich says, "represent the juncture between the natural and man-made worlds."

A new brick path was added to form a dignified approach to the grotto, as was a seating area with teak benches for congregations to use during Mass. The custom kneelers with iron railings – designed and fabricated by Couturier Iron Craft of Michigan, the family business of first year Mundelein pre-theologian Dominic Couturier – include an ornamental use of the intertwined letters "A" and "M," for "Ave Maria," taken from Cardinal Mundelein's coat of arms.

ALTAR OF REPOSE AT THE CHAPEL OF THE IMMACULATE CONCEPTION

■ When Father Robert Barron became Rector of Mundelein Seminary, he quickly laid out his three great spiritual paths for seminarians: find the center, know that you are a sinner and realize that your life is not about you. As these paths became more ingrained in the minds of seminarians, many began to ask him when the reserved Blessed Sacrament would be placed in the center of the Chapel of the Immaculate Conception, popularly known as the main chapel. Thanks to a donation from a single benefactor, wheels were set in motion to build a new altar of reservation at the altar's original location, as established when the chapel opened in 1925.

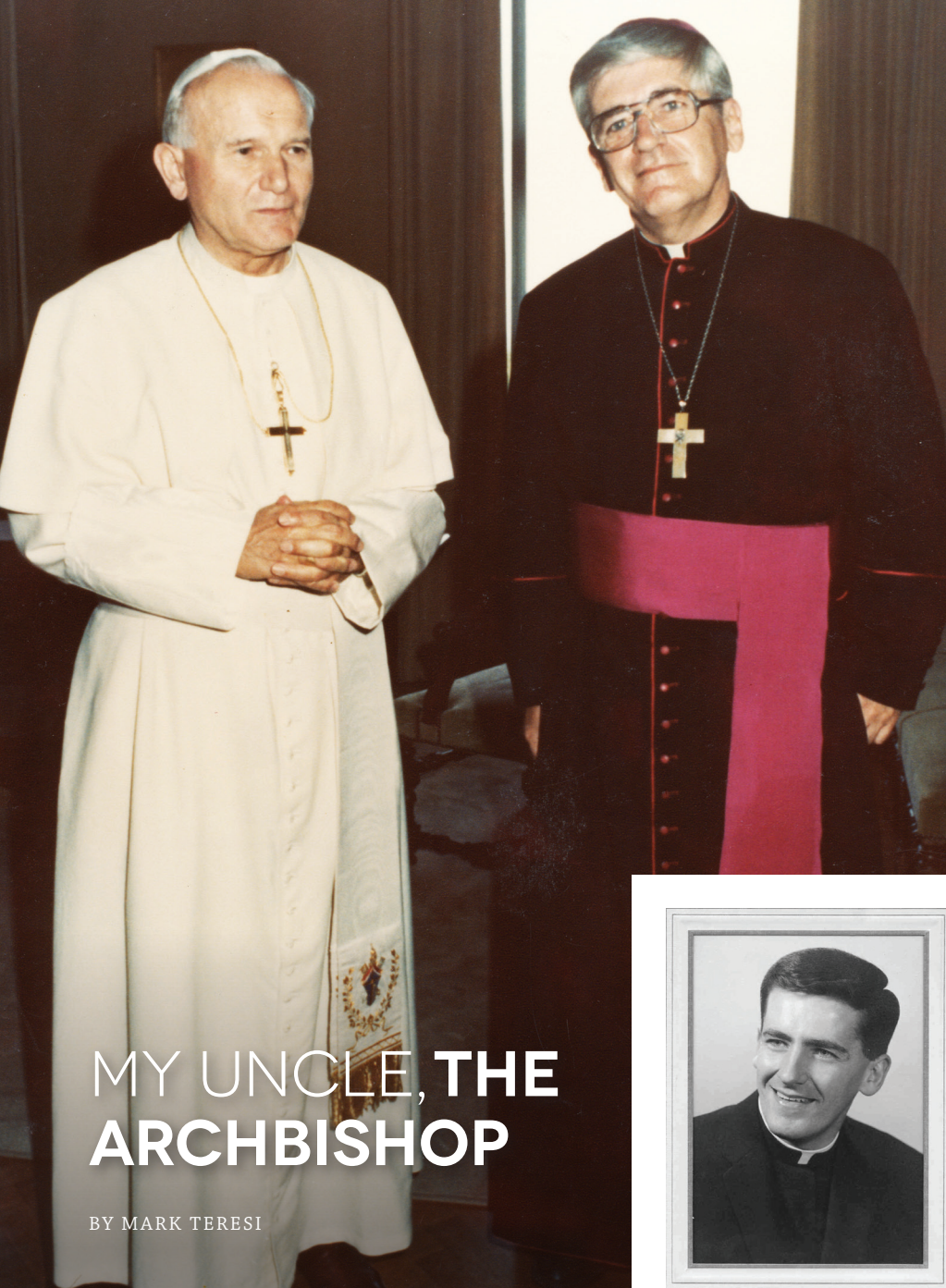
The challenge of any architectural addition at Mundelein Seminary is matching the sophistication of the design of the original campus, so architect Thomas Rajkovich designed the new altar using historic photographs and the chapel's original blueprints. The new altar of reservation, fabricated by the Chicago firm of Daprato Rigali, is significantly smaller than the original high altar, yet it draws its design from the original. The chapel's original altar indicated a three-fold purpose: table of the Banquet of the Lord; altar and therefore place of sacrifice; and tomb, inspired by the tradition that the early Christians celebrated Mass on the stone tombs of the Roman catacombs. The new altar of reservation, appropriately, uses the same motifs and stone choices as the 1925 altar: scrolled legs in red *rosso levanto* marble to indicate the legs of a table, a stone slab in Alps green marble to indicate a place of sacrifice and inset panels of *skyros pavonazzo* marble to indicate the enclosed tomb. The freestanding bronze tabernacle above, the type preferred by leaders of the 20th century liturgical renewal, was donated by a Chicago priest who received it from a Benedictine monastery in Alabama. Indeed then, the architectural logic of the chapel was restored, and students in private prayer can indeed seek to “find the center” in a way that respects the fine architectural heritage of the campus.



ZURBARAN'S 'HOLY FAMILY'

■ Immediately above the new altar of reservation stands the university's most precious painting, the “Holy Family” by 17th century Spanish painter, Francisco de Zurbarán (1598-1664), an artist of worldwide renown whose works hang in the great museums of the world. About a year ago, a close inspection of the painting revealed a need for significant restoration work. As is common to paintings of significant age, the paint was cracking and flaking off, the varnish had discolored and centuries of ill-considered repairs and overpainting by lesser artists had hidden the pristine quality of the original work.

Parma Conservation of Chicago spent nearly six months conserving the painting, removing the original varnish, repairing and relining the entire painting on new canvas and removing any later overpainting. Because oil paint is applied in layers that build up a certain thickness, removal of overpaint back to the canvas left depressions in the paint, which were filled with anhydrous gypsum, or gesso, to smooth the surface. Artists then filled those areas with sensitive, reversible in-painting meant to recreate the painting as the artist originally intended it to appear. Last, the stretcher, or wooden frame that supports the canvas, was replaced and constructed out of sugar pine, a wood known for its strength and resistance to warping. In the final result, the painting was not only stabilized to avoid losses, but now shows detail previously obscured by discolored varnish, particularly the flowers of St. Joseph's staff, the halos around each figure's head and subtle details in the landscape behind. Moreover, the conservation allowed seeing the back side of the painting, revealing the names of two previous owners, including Fernando Lopez Cerpero, a noted collector of Spanish art from Seville. The result: a painting, altar and tabernacle combination that grows from the logic of the original chapel, while respecting the needs and developments of recent years.



MY UNCLE, THE ARCHBISHOP

BY MARK TERESI

Brian Murphy is the late Archbishop Thomas J. Murphy's nephew. After receiving an undergraduate degree in public accounting from Loyola University, Brian spent the vast majority of his professional career in the insurance industry. As a natural “marketer,” he embarked upon a labor of love, creating the Archbishop Thomas J. Murphy Virtual Library. It is a combination of documents, videos and an interactive timeline of the life and ministry of this true visionary of the Church; ordained from the Archdiocese of Chicago in 1958; Mundelein Seminary Rector (1971-1978); Bishop of Great Falls/Billings, MT (1978-1987); and Archbishop of Seattle (1987 until his death in 1997).

What prompted you to create this archive? It started many years ago, in the aftermath of my uncle's death when Holy Cross High School in Seattle was renamed Archbishop Thomas J. Murphy High School. The school's leaders have always made a sustained commitment to inform all of the high school's students, alumni, parents, teachers, faculty and administration about their namesake. For many years, there was only one page about Archbishop Murphy on the school's website. When Matt Schambari was named principal, he asked what ways we could enhance the knowledge of the Archbishop.

After much dialogue, we decided to create a microsite to provide a complete overview of the Archbishop's life and ministry. The Archbishop Thomas J. Murphy Virtual Library consists of the following: a curriculum vitae; an interactive timeline of his life from the time his parents emigrated to America from Ireland in the early 1900s until his death in 1997; an interactive version of his episcopal coat of arms; and an on-line archive of more than 1,100 of his written works authored throughout his life as a priest, bishop and archbishop.

How did you know what might attract a high schooler's interest? I benchmarked 15-20 Catholic high school websites and ranked them all in terms of what was consistent about them. Our final rebuilt site included videos and interactive components. We wanted to capture the “spirit” and “message” of my uncle, which, hopefully, inspires these students.

Why introduce our seminarians to his teachings; he actually died when some of these men were just children?

I hope many of our young seminarians will visit the virtual library to be inspired and challenged by my uncle's life and ministry – not just what he said, but how he walked the talk. His many written works on a variety of material subjects remain so very pertinent today. There's also a lot of great homily material for our priest alumni – some topics addressed are sanctity of life,

reconciliation, stewardship, ministering to young people and so much more.

Not only religious, I hope people of all ages walk through the doors of the virtual library and realize how my uncle constantly reminded us that our Church is a force for good. He saw the challenging issues but always wanted to focus on the good – never stopping the dialogue.

He loved being a priest, that's why he was so good at it!

Any favorite quote after examining and cataloging all of this material?

At his installation as Bishop of Great Falls/Billings in 1978, my uncle said: "The motto I chose – 'In Christ Joy and Hope – is what I aspire to in my service as a bishop of the Church. It is simple and a direct message with strong roots in the teachings of the Second Vatican Council. For me, the challenge of ministry today is to provide people with a spirit of optimism and desire to make a difference." ■

Author's note: *Being transparent, I might add Tom Murphy was a dear friend of my wife and me. He asked us to come to Montana to be a "pastoral couple" managing four parishes. Though an intriguing offer, underscoring his visionary approach to parish life, family roots in Chicago kept us here. The Archbishop Thomas J. Murphy Fund at Mundelein Seminary was established by the Murphy family to provide funds to keep alive Tom's messages of optimism – never stopping the dialogue and challenging each of us to make a difference as we build the Kingdom of God.*

➤ The Archbishop Thomas J. Murphy Virtual Library can be accessed at: www.am-hs.org. There is also a link on the USML website www.usml.edu in the News section on the Home Page.



MARK TERESI LEAVING MUNDELEIN TO SERVE THE CHURCH IN NEW WAY

Dear Friends,

On May 1, I conclude my responsibilities as Vice President of Institutional Advancement, where, for 15 years, I had the privilege of meeting so many prayerful and generous supporters of Mundelein Seminary.

An invitation in 1999 by Rev. John Canary, then the Rector, to accept a five-year commitment to work with our Board of Advisors, to grow the fundraising efforts of the seminary while also steering the Feehan Memorial Expansion Project, turned into a 15-year commitment and truly a labor of love.

You, our benefactors, reflect that growth through your many sacrifices. Your generosity aligns you as partners in this mission as we prepare young men to be ordained as priests of Jesus Christ.

Be assured of my continuing prayers as I take on a new and exciting responsibility as the first Director of the National Fund for Catholic Religious Vocations (NFCRV), funded by the Hilton Foundation and established to address the issue of college debt for candidates to the religious life as religious priests, brothers and sisters.

College debt now exceeds credit card debt in this country. As a result, over the last 10 years, 1,000 vocations to the religious life have been lost because many religious orders were unable to subsume a new candidate's college debt. Establishing NFCRV is a practical response to this problem. I am honored to have been invited to be its first director.

Pray for me in this new ministry. I am confident in this work, as in all we do, God guides, blesses and makes all things new if we simply respond yes to His call.

All is in His hands.

God bless you,

A handwritten signature in black ink that reads "Mark J. Teresi". The signature is fluid and cursive, written on a white background.

Mark J. Teresi
Vice President of Institutional Advancement
University of St. Mary of the Lake/Mundelein Seminary

P.S. How proud I am that my colleague for three years, Ryan Butts, will be taking over the leadership of our department. He is an intelligent and faithful young man of faith. You and the Mundelein Seminary Office of Institutional Advancement are in good hands!



■ A CELEBRATION OF MUNDELEIN SEMINARY: THIS YEAR'S HONOREES

This year at the annual dinner entitled “A Celebration of Mundelein Seminary” the seminary will honor both Most Rev. Alberto Rojas, a Mundelein alum and one of the auxiliary bishops of the Archdiocese of Chicago, and Mr. and Mrs. Lawrence Klock. The University of St. Mary of the Lake/Mundelein Seminary is proud to bestow on Bishop Rojas our highest alumnus honor – the 2015 Joseph Cardinal Bernardin “As Those Who Serve” Award. The recipients of the 2015 Francis Cardinal George “Christo Gloria” Award, Lawrence and Cheri Klock, have deep Catholic roots and a particular love and affection for priests. Archbishop Cupich takes great pride in awarding Lawrence and Cheri Klock the 2015 Francis Cardinal George “Christo Gloria” Award.



■ PALUCH CHAIR FOR 2015–2016: REINHARD HÜTTER

Mundelein Seminary is excited to announce that next year’s Paluch Chair Lecturer will be Reinhard Hütter, professor of Christian theology at Duke University. Professor Hütter teaches systematic and philosophical theology. In his most recent work, he has turned to

theological anthropology — the human being created in the image of God — and to the closely related topics of nature and grace, divine and human freedom, faith and reason, theology and metaphysics. He has developed a special interest in the theology and philosophy of St. Thomas Aquinas. Mundelein Seminary looks forward to welcoming Professor Hütter next year and to his lectures.



■ THANK YOU TO DR. FAGERBERG

This year Mundelein Seminary welcomed Notre Dame’s liturgical theologian, Dr. David Fagerberg, as the 2014-2015 Paluch Lecturer. Dr. Fagerberg’s first lecture centered on the importance of romantic theology, particularly in the works of Charles Williams, Coventry Patmore and C.S. Lewis. His second lecture focused on seeing the world as sacrament. Mundelein Seminary would like to extend its deepest gratitude to Dr. Fagerberg for his willingness to share his knowledge with the seminary and wishes him nothing but the best in his work.

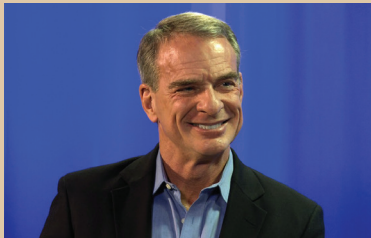


MINISTRY OF LECTOR MASS FOR 1ST YEAR THEOLOGIANS

On February 11, Archbishop Joseph Naumann of Kansas City, KS celebrated the Mass of the Institution of Lector in the Chapel of the Immaculate Conception. The beautiful Mass was followed by a dinner celebrating the 1st year theologians who took this important step on their path to the priesthood. Many thanks to Archbishop Naumann for his generosity in coming to Mundelein to celebrate Mass on this important day.

PRIESTHOOD ORDINATIONS

Ordinations are approaching quickly! This year, the 4th theology class is comprised of 34 men from 15 different dioceses. Please pray for these men as they prepare for their ordination days as this is the culmination of years of formation, hard work and prayer. Congratulations to the fourth-year men on their ordinations and thanks be to God for the gift of the priesthood!



*Please Join us next April for our annual Meyer Lecture Series. The Lectures will be given by acclaimed Christian apologist **William Lane Craig** and take place on April 7-8, 2016.*

MUNDELEIN SEMINARIANS: UTILIZING NEW MEDIA IN THE NEW EVANGELIZATION

As the Church acclimates to the widespread use of media in evangelization, it is encouraging to see that many seminarians are, in fact, leading the charge. Utilizing a wide array of social media from Twitter and Facebook to personal blogs and podcasts, Mundelein's own seminarians have stepped up to the challenge of witnessing to Christ in the digital age. Here are just a few of these endeavors from Mundelein seminarians:



1. RYAN ADORJAN:

A seminarian from the Diocese of Joliet, Ryan runs a fantastic personal blog. He often blogs about different prayer techniques and tips, current issues in the Church and on how to better come to see Christ working in one's life. Ryan's blog can be found at: cocacolaman.wordpress.com.

2. THREE DOGS NORTH:

This podcast started by Rob Johnson (Diocese of Springfield), Michael Metz (Archdiocese of Atlanta) and Father Connor Danstrom (Archdiocese of Chicago) has a mission to "attempt to objectify the subjective with as little violence as possible." Their weekly podcasts touch on a wide variety of topics, such as conversion, evangelization, culture, personal witness and the joy of living a life in Christ. One of their most recent guests on the podcast was none other than Father Robert Barron himself. Tune in and share this great podcast with friends and family who are looking for interesting topics of discussion and good humor. The podcast can be found at: threedogsnorth.com.



3. DEACON MATTHEW HEINRICH:

A transitional deacon for the Archdiocese of Chicago, Matthew Heinrich writes a blog entitled "In and Out of the Ditch." He writes reflections on theology, philosophy and Catholicism. Occasionally Matthew will write movie reviews and post various topics for public discussion. Follow Matthew's blog at: inandoutoftheditch.blogspot.com.

SHINING THE LIGHT THROUGH SOCIAL MEDIA

MUNDELEIN SEMINARY'S NEW WEBSITE



BY ROBERT MIXA

Mundelein Seminary, and its good work in preparing the Church’s future priests, needs to tell its story on a digital platform. Awareness of the seminary has typically spread by word of mouth. While this is the best model, and one that will never go away, Mundelein Seminary has decided to take a more active role in using social media as well. Like it or not, most people live their lives through social media. In order to connect with these people, we have decided to create a new microsite that is primarily for hosting content by the seminarians and faculty. This content will remind people of the beautiful way of life at the seminary, making clear the original vision of Cardinal Mundelein, who called the seminary the “heart of the diocese.” With the reach of this microsite and its purpose for social media, many people will be able to partake and benefit from the largest seminary in the United States.

An aspect of the New Evangelization is new “methods.” It is unfortunate that the stress has been placed on using new communications technologies for evangelization purposes without much reflection and warning about the non-neutrality of the computer (i.e., the computer has a purpose in itself: processing information). Thus, we use the digital platform with caution, realizing that it has a nature and purpose of its own regardless of our intention, whether that be for evangelizing or less noble pursuits. Nevertheless, the new communication technologies are tools and they may be beneficial to increasing general awareness of the work of the seminary.

In the *Phaedrus*, Socrates treats writing with some suspicion. He says that books are good as reminders to those who already

know. The problem is when the book is seen as a source of wisdom, thereby becoming a fetish. Most of us are addicted to daily checking the Internet for updates fully realizing, with Charles Péguy, that “nothing perhaps is as old as today’s newspaper.” With these considerations, we have decided to reject the blog model of constant updates. Rather, articles and videos will be posted weekly so as to foster reflection and consideration. This better reflects the pace and depth of the way of life at the seminary – which is a good thing! Accordingly, our content will not be for the sake of solely garnering many “likes” on Facebook.

The reason for this new microsite is that the USML website is not very good at hosting content for social media. Its purpose is more institutional. We wanted

a platform that would better engage social media. The microsite will not replace the USML website, but complement it.

The seminary has a great story that should be communicated with intelligence and depth on a digital platform. Christ told us that “no one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see the light.” (Luke 11:33) Many people do not know about Mundelein Seminary, let alone what a seminary even is. Cardinal George used to tell the story of his East German tour guide mistaking Christ as Spartacus. Luckily, our culture does not suffer that much amnesia. However, the seminary is no longer a staple of culture. Its prominence has faded. This is a crisis because the seminary discloses and puts into relief the dynamics of Christian discipleship. Our seminarians witness to the absolute self-gift to God we are all called to make. This is why Mundelein Seminary thinks it best to move to a digital platform that will communicate its vision and mission to the broader public. At least it will act as a reminder, like Socrates’ understanding of the purpose of books, of the importance of the seminary for those who, in some sense, already know.

The idea for this site began with a comment by a seminarian who said that when he is visiting his parish many parishioners ask him about the seminary and what it is like. Unfortunately, he did not have anything to show them that would show forth the beauty of the seminary. Now he does.

Please visit **www.mundeleinseminary.org** to learn more about our efforts in preparing priests for the New Evangelization. ■

'A TWITCH UPON THE THREAD'

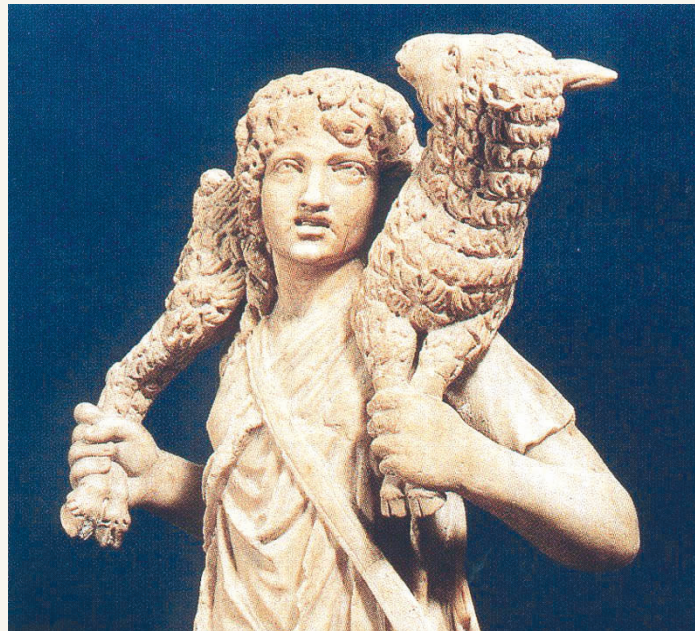
BY ROB JOHNSON

This past February, I received what was, to this point, the scariest phone call of my life. Early Saturday morning my brother called to tell me that my sister and brother-in-law had just rushed my 1-year-old niece and Goddaughter to the hospital; he did not have any real details yet. An hour

I got to the Peoria hospital mid-morning and headed for my niece's room in the pediatric ICU. We said a prayer when I arrived and I stayed the rest of the day. What was peculiar to this hospital was that I had not been there since 2011, when my grandma and my uncle both passed away there within two days of each other. My emotions were raw as those memories and the situation in front of me danced in my mind, so I headed down to the cafeteria to grab a soda.

By the grace of God, on my walk down to the cafeteria, I passed by the chapel. When I saw it, I headed in and hit my knees. What was almost perplexing was that, even amidst the storm of memories and emotions going on inside of me, I was at peace. From the moment I received my brother's phone call that morning, I had the overwhelming sense that God was taking care of my niece and my family. When I walked into that chapel and saw the red candle aflame next to the golden tabernacle I simply thanked Him. I thanked Him for my niece, for my family, for the doctors and nurses, for the prayer warriors who

later, driving towards Galesburg Hospital, my mom called to tell me my niece was in stable condition, but the doctor still decided to fly her by helicopter to the bigger Peoria hospital, instead of transporting her by ambulance. The morning thus far had been a nightmare.

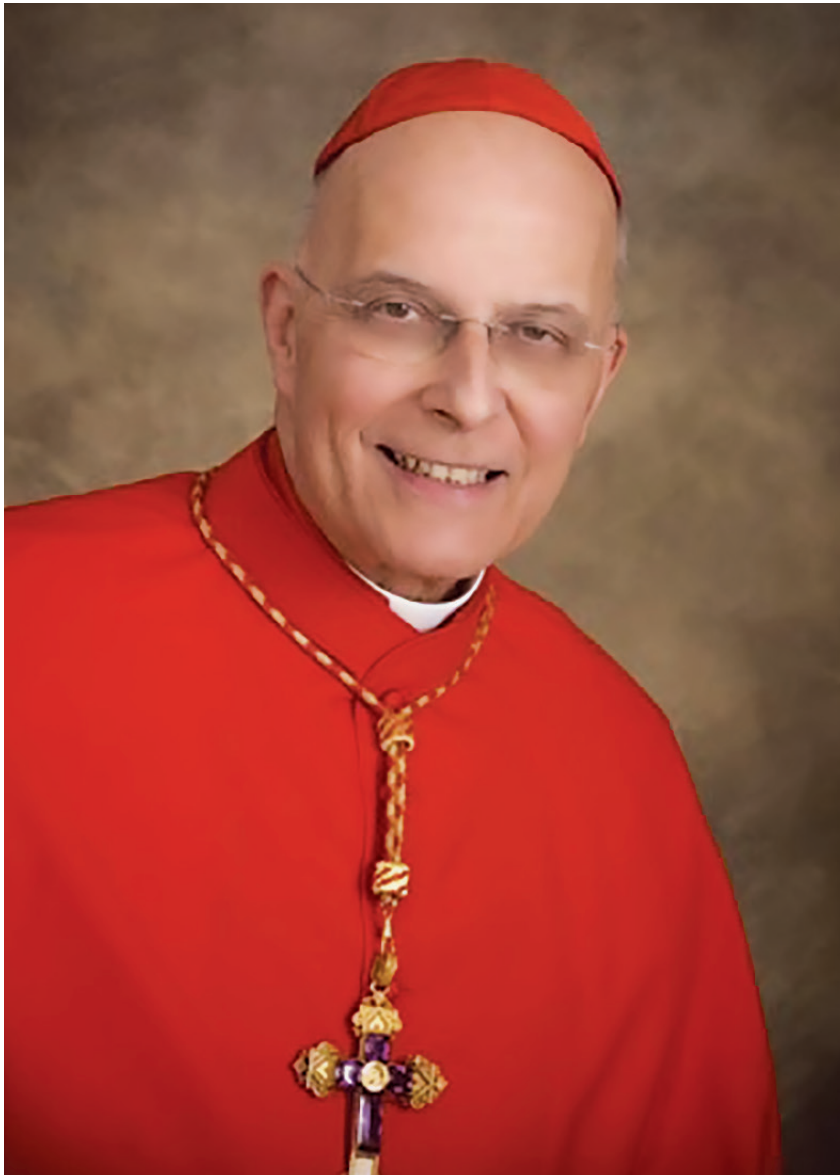


had been storming heaven for my niece all morning; most of all, I thanked Him for His presence there with us in this suffering.

Thanks be to God, my niece will make a full recovery. As I've reflected on that day, the image that sticks with me more than any other is that red flame next to the golden tabernacle. I am so thankful that things are going to be alright with my niece, but at the time we did not know that; and God was still there. In the sadness of those few days in 2011 when we lost Grandma and Uncle Tim, God was there. It is in those moments that I have known real suffering that I have realized more and more that I am not the savior; that in this story that I call life I am not the protagonist, but am rather called to share in the life of the One

who gives us all life and who has conquered death itself because of His love for us.

It is our hope in this issue of *The Bridge* to highlight the importance of the New Evangelization, helping others to come to know the person of Jesus Christ and to surrender their lives completely to Him. The beauty is that it looks different for every person, from a joyful 70 years of priesthood to an institute for the formation of lay people, from a basketball tournament to walking around college campuses telling students about Jesus. But the truth is the same, that to live our Catholic Faith in a committed relationship as disciples of Jesus Christ is the greatest gift we can be given and is the most joyful way to live; in the end, it is God who is longing for us even more than we are longing for Him. I think Evelyn Waugh, quoting G.K. Chesterton, sums it well in *Brideshead Revisited*, writing that God catches each of His children "with an unseen hook and an invisible line which is long enough to let us wander to the ends of the world and still to bring us back with a twitch upon the thread." ■



WITH JOYFUL HOPE IN OUR LORD'S
RESURRECTION WE GIVE THANKS TO
ALMIGHTY GOD FOR HIS SERVANT,

*Francis
Cardinal
George*

REQUIESCAT IN PACE.

1937-2015

