

THE

Winter/Spring 2018

# BRIDGE

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



## COMMEMORATING THE 500TH ANNIVERSARY OF THE REFORMATION

Seminary community, Lutheran  
pastors pray for Christian unity at  
joint vespers service



### Feature Story

*From the cam to karaoke night and the classroom, seminarians encourage each other in a variety of ways*

### Parish Profile

*Mary's 'Thunderdome':  
Joliet's mega-Catholic church*

### Field Notes

*Four Mundelein seminarians look to future as priests for their dioceses and for the military*



# SO THAT ALL MIGHT BE ONE IN CHRIST

BY FATHER JOHN KARTJE

*Holy Father, keep them in your name*, which you have given me, that they may be one, even as we are one.

— John 17:11

From the earliest days with his disciples, Jesus' expressed wish was that they might themselves share a unity with him that was as intimate as his union with his Father. And yet, in spite of that desire, divisions among Jesus' followers have erupted over the centuries, often due to interpersonal conflict that stemmed from well-intentioned attempts to clarify and better understand significant points of theology. As we at Mundelein Seminary remember the 500th anniversary of the Reformation this year, we have an opportunity to reflect on the many ways that a contemporary parish priest is called upon to serve as a bridge between disparate cultures, attitudes, or visions of Church. He is meant to hear and act upon Jesus' ancient exhortation to help form his disciples into one Body of Christ. These pages of *The Bridge* highlight just a few of the many facets of that shared mission.

While all of our seminarians are challenged to seek and find the face of Christ in every personal encounter, the Diocese of Yakima, Wash., asks that their priesthood candidates truly live the life of the people they will one day be serving. In this issue, our Yakima men recount their summer apostolates spent working in the fields and orchards of the Yakima Valley alongside the many migrant farmers who comprise much of their diocese's Catholic population. By living in the midst of some

of the most marginalized members of our society, and picking crops and sharing the Gospel with them, these men (accompanied by their bishop in the fields!) help forge a Christ-centered unity that bonds families and communities to each other and to their Church.

Far from the busy fields of Yakima, the serene campus of Mundelein Seminary has its own need for unity-building. With new men arriving every year from dioceses as diverse as Hanoi, Vietnam, and Fairbanks, Alaska, a shared sense of fraternal mission cannot be assumed. In the pages of this issue you will encounter some of the many ways that Mundelein men intentionally create opportunities for new bonds to grow. This is a critical skill that they will one day need to practice as priests within a presbyterate that can often be spread widely over large distances and diverse assignments.

When Jesus offered his great prayer that all of his disciples might be one, he was calling for much more than just a shared sense of camaraderie among co-workers in the vineyard. He was laying out a vision for unity that was as close as the relationship he knew with his heavenly Father — a bond that was forged from the first moment of the Incarnation, to his baptism in the Jordan, throughout his teaching and healing in Israel, to his final breaths on the cross, and beyond



the tomb. If a parish priest is to truly act in the person of Jesus Christ, he must be both a man who grows in his own intimate union with the Father and also a spiritual father who can foster a similar union among the people who have been entrusted to his pastoral care.

Such a priest is the product of sound human, intellectual, pastoral and spiritual formation. What he learns in the classroom and receives in quiet prayer, he integrates into his capacity to relate well with others in myriad social settings and to effectively bring others into the heart of Christ — so that, in Jesus' words, all might be one in Him. As you read these pages, you will see how that mission is being realized in environments as diverse as

classrooms, chapels, recreation fields, parishes of all shapes and sizes, pre-dawn "ruck marches," and even cherry orchards. Thank you so much for supporting us in all these endeavors.

Together with you, in Christ, we are Mundelein. We form parish priests. ■

**FATHER JOHN KARTJE** is the rector and president of the University of Saint Mary of the Lake/Mundelein Seminary.

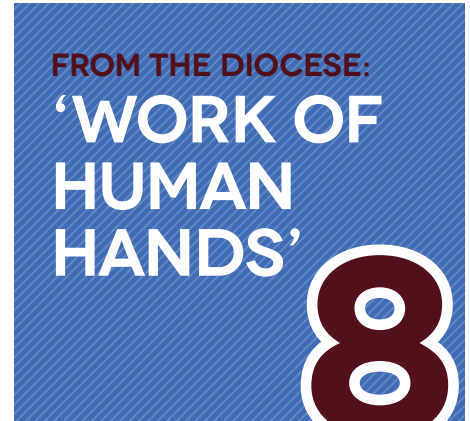




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**THE BRIDGE**  
PUBLICATION OF THE UNIVERSITY OF SAINT MARY OF THE LAKE/MUNDELEIN SEMINARY

The seminarian-authored magazine of

**MUNDELEIN SEMINARY**  
1864

Winter/Spring 2018

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**ON THE COVER**  
Mundelein students, Lutheran seminarians  
and pastors gather to commemorate the  
500th anniversary of the Reformation with a  
joint Vespers Service on Sept. 26, where the  
assembly prayed for Christian unity.  
PHOTO BY DEACON LOUIS CUNNINGHAM, 4T/SEATTLE

The Bridge™ is a membership publication of the University of Saint Mary of the Lake/Mundelein Seminary, 1000 E. Maple Ave., Mundelein, IL 60060. Published twice a year by the students and faculty of the University of Saint Mary of the Lake/Mundelein Seminary. Subscription requests and address changes can be sent to Mundelein Seminary, 1000 E. Maple Ave., Mundelein, IL 60060.





*Seminarians Robain Lamba of the Diocese of San Jose, Calif., and Francis Gyau of the Diocese of Las Cruces, N.M., converse after celebrating Mass in the Chapel of the Immaculate Conception.*

# MUNDELEIN WELCOMES NEW DIOCESES

*Editor's note: Among the dioceses that are new to Mundelein Seminary this year are the Diocese of San Jose, Calif.; the Diocese of Lubbock, Texas; the Diocese of Fairbanks, Alaska; and the Diocese of Kiyinda-Mityana, Uganda. Here, the seminarians who represent these places from across the globe introduce us to their home dioceses.*

seminarians of San Jose to serve the needs of the people of our diocese.

Our experience here in the seminary has been great. We are very happy and the faculty and staff have been so friendly and helpful. The administration has been really patient and understanding with us, and they have helped us adjust and become familiar with life here in Mundelein.

Mundelein and the seminary we previously attended are similar in terms of their programs. But one of the things we have come to know about Mundelein is that there are more programs here that strengthen the bond of seminarians — like cam nights, different prayer groups and diocesan nights. There are also activities that encourage seminarians to work together.

Although the seminarians of San Jose are now farther from our diocese, we are very blessed that the Lord has gifted us with a new community that continues to make us feel at home.

## **Diocese of San Jose**

**BY DEACON WILBERTO PICZON, 4T**

Our diocese has around 50 parishes. We are a diverse church composed of people from different ethnicities and cultures, including Asian, Hispanic and African backgrounds.

One of the reasons our bishop decided to send us to Mundelein is because he thought the program here would be a good fit for the vision and culture of our diocese. After looking and evaluating different seminaries, our bishop, the Most Rev. Patrick McGrath, in consultation with the members of the Vocation Board, felt the formation at Mundelein would prepare well the



*Deacon Wilberto Piczon*





Seth Lorenz

## Diocese of Lubbock

BY SETH LORENZ, 1T

My diocese is relatively new, having been erected in 1983. Prior to this time, the area was part of the Dioceses of Amarillo and San Angelo. The diocese includes 25 counties in western Texas, in an area known as the Llano Estacado. There are around 138,000 Catholics in the diocese, served by 63 parishes.

Our previous bishop, the Most Rev. Placido Rodriguez, is originally from Chicago, and officially retired this past summer. In November, Pope Francis named the Most Rev. Robert Coerver the third bishop of Lubbock. Bishop Coerver was a priest in the Diocese of Dallas and, along with being a parish priest, was also head of spirituality at Holy Trinity Seminary in Irving, Texas, for many years.

One of the first changes our bishop made was to start sending theology students to Mundelein. This is new for our diocese, and I am the first Lubbock seminarian to be sent here. This came as a great surprise to me, because my bishop never mentioned he was thinking about making this kind of change. When I asked him why he decided to send me to Mundelein, he responded, "It's well-known as the best Catholic seminary in the U.S."

## Diocese of Fairbanks

BY JOSH MILLER, PT1

The Diocese of Fairbanks is large geographically, but small in number of Catholics — there are more caribou and bears than there are Catholics! The city of Fairbanks is in the interior of Alaska and the diocese covers the upper half of the state.

Prior to becoming a diocese, this part of Alaska was home to many Jesuit missionaries. Today, my diocese has four seminarians, which is the most we've ever had at one time. We currently have 17 priests and 46 parishes, but only six of them can be reached by car. All the other parishes are in remote villages and only reachable by bush plane, snow machine or dog sled — if you are feeling like taking the scenic, but snowy, route.

My bishop, the Most Rev. Chad Zielinski, and my vocation director, Father Robert Fath, have historically sent seminarians to Mount Angel Seminary in Oregon. But now that we have more seminarians, they want to diversify where the seminarians are trained to bring more varied gifts and training back to our diocese.

My first impression of Mundelein has been the welcoming atmosphere and the focus of the entire community on the formation of parish priests. Anyone who spends more than a couple of days here gets the feeling of a community with a purpose. For me, I am enjoying the balance of formation across the spiritual, intellectual, human and pastoral areas. I was expecting I'd be more focused on academics when I arrived, but after a month of being here, I think the balance is just right.



Josh Miller

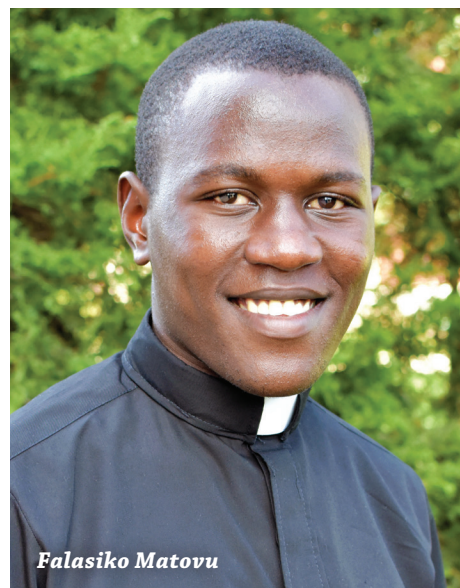
## Diocese of Kiyinda-Mityana

BY FALASIKO MATOVU, 1T

The Diocese of Kiyinda-Mityana is part of the Kampala ecclesiastical province in the Central Region of Uganda. It covers an area of 4,620 square miles, a little larger than the Diocese of Joliet, Ill.

Comprising an area originally part of the Archdiocese of Kampala, our diocese was erected in 1981. The first bishop, the Most Rev. Emmanuel Wamala, was consecrated a bishop on the same day the diocese was inaugurated. He was later appointed archbishop of Kampala, and was made a cardinal in 1994. The Most Rev. Joseph Antony Zziwa has led my diocese since 2004.

Our diocese is home to 28 parishes, 150 diocesan priests, 11 religious priests, 15 religious brothers, 134 religious sisters, 67 major seminarians, 715 catechists, 29 high schools, 60 primary schools and 28 hospitals. It has about 340,000 Catholics, which make up around 40 percent of the overall population. ■



Falasiko Matovu





## DEACON PAT QUAGLIANA

BY RYAN BRADY | 1T, ARCHDIOCESE OF CHICAGO

MICHAEL L. LEWIS, 3T/EL PASO

**Nearly every cam** — what Mundelein’s dormitory halls are called — has at least one transitional deacon in residence. But no cam has had a married permanent deacon living there — until this year, when Deacon Pat Quagliana joined Mundelein’s formation faculty and also became the resident “cam father” of Cam 1-West.

Quagliana comes to Mundelein Seminary from the Archdiocese of Newark, N.J., and has worked with seminarians and priests for more than 10 years as a teacher, formator and spiritual director. During that time, he built a network of relationships with others across the country involved in seminary formation, including with Mundelein’s rector, Father John Kartje. They met while they were both on the faculty of the Institute for Priestly Formation (IPF) at Creighton University in Omaha, Neb.

Quagliana credits the Holy Spirit with bringing him to Mundelein. “It has to be the Holy Spirit,” he said. “How else could a permanent deacon from New Jersey wind up on the formation faculty here?”

His deep spirituality started when he was 10 years old and was introduced to

St. John Bosco and the Salesians during a summer camp for boys. Later, he joined their high school seminary and entered their novitiate. Though he never professed vows, he maintains a deep love for St. John Bosco, the Salesians and their mission to youth. “The Salesians formed my ministerial heart,” he said.

In addition to his experience with the Salesians, his education has been with the Jesuits and in Ignatian spirituality. He graduated from St. Peter’s College in Jersey City, N.J., with a degree in psychology. “At St. Peter’s, I developed a love for learning, as well as the foundation for my future studies in theology,” he said.

Quagliana received a master’s degree in pastoral ministry from Immaculate Conception School of Theology at Seton Hall University. There, he focused on spiritu-

*Deacon Pat Quagliana, left, converses with third-year seminarians during a theological reflection class in November.*

ality and directed silent retreats. This led him to another Jesuit institution, Creighton, where he received a master’s degree in spirituality with a post-graduate certificate in spiritual direction.

Ordained a permanent deacon in 2002, Quagliana ministered in a parish for 11 years. “I was happy to have had the opportunity to be a part of the variety and diversity of ministries that occur in any parish,” he said. He was then assigned to Ramapo College’s campus ministry, where he worked with students and FOCUS missionaries. He also taught undergraduate theology courses at Seton Hall University and worked as a formator and assistant to the rector at St. Andrew’s Hall, the college seminary of the Archdiocese of Newark.

During summers, Quagliana continues to teach and work with seminarians at IPF’s summer program at Creighton and during the school year at Mundelein with IPF’s spiritual directors training program.

“I feel really blessed to be a part of the Mundelein community,” he said. “I’ve always enjoyed living and working among seminarians from a wide variety of dioceses and cultures.”

Quagliana said he is grateful to his wife, Karen, who maintains their residence in New Jersey, for the sacrifices she has made. He also said his presence at Mundelein was thanks to the generosity of his archbishop, Cardinal Joseph Tobin, who released him from his assignment so he could join the formation faculty at Mundelein.

And in his new role as the spiritual father of Cam 1-West’s seminarian residents, he has been reunited with his personal patron saint, St. John Bosco, a statue of whom guards the cam as its patron.

“Seeing him here on this cam reminds me of his intercession and the continuing presence of the Holy Spirit in all of our lives,” he said. ■



### RYAN BRADY

*is a first-year theologian studying for the Archdiocese of Chicago.*



# TRAINED IN COMPASSION: SISTER KATHLEEN MITCHELL

BY PATRICK WILLE | PT1, ARCHDIOCESE OF CHICAGO



*Sister Kathleen Mitchell, center, listens to seminarians during a theological reflection session in October.*

love for working with young adults discerning ministry in the Church,” she said.

The Teaching Parish Program is one of her major projects, and Mitchell is pleased with the response from parishes, who have been delighted to participate. “Pastoral formation is so important, and it is essential for seminarians to have a space and time to develop their ministry skills in the parishes,” said Mitchell. “It is vital that the seminarians connect what they are learning in the seminary through their academic studies and spirituality with the concrete needs of the people in the parishes. The Teaching Parish Program is a blessing for the seminarians and for the parishes.”

Mitchell emphasized the importance of integrating the four dimensions of formation at the seminary, and shared her vision for the Teaching Parish Program.

“My hope is that it is a positive and life-giving experience for each seminarian so that they will be able to bring God’s love and mercy to the people in the parishes and share the faith with love and enthusiasm,” Mitchell said.

Mitchell has been particularly impressed with the formation program at Mundelein.

“The formation program is excellent and it allows each seminarian to grow on his journey towards priesthood. It has a true sense of purpose geared towards intentional growth,” she said.



**PATRICK WILLE**

*is a first-year pre-theological student for the Archdiocese of Chicago.*

Mitchell is eager to further cultivate this formation through her own work. She lives her life hoping to share God’s love and mercy with all of her brothers and sisters.

“We are one Church and one people of God,” Mitchell said. “The better we work together, the better we can serve the world.” ■

**The word “catholic”** means universal, and Jesus Christ commanded his followers to “make disciples of all the nations.” Sister Kathleen Mitchell, Mundelein’s new associate director of the Teaching Parish Program and a new addition to the formation faculty, understands this mission well and has spent her life dedicated to it.

“I am my best self when I work in diverse situations with people from other cultures,” she said.

Mitchell brings a dynamic set of experiences in teaching, faith formation, young adult ministry, vocation ministry and ministry with media. Drawing on her experiences with individuals from many cultures, she served as a presenter and facilitator for nearly a decade with Catholics on Call, a program dedicated to helping young adults from diverse backgrounds explore their call to ministry in the Church. She used her love of technology in this capacity, along with her training from the Collaborative Leadership Development Program, where women religious are able to develop their leadership skills in ministry and in their congregation.

She continued her commitment to the Church by teaching English to priests and

religious sisters in Prague in the Czech Republic. She speaks Italian and is working on her fluency in Spanish. Immediately before coming to Mundelein, Mitchell served as a pastoral associate of St. Mary Parish in Evanston, Ill.

A Franciscan Sister of Perpetual Adoration, Mitchell has always had a love for Franciscan spirituality and ministry. She possesses the strengths of enthusiasm and energy, which she felt aided in her vocation to the Franciscan Sisters.

“Eucharistic spirituality especially attracted me, along with the joy of the sisters and the ability to do a wide variety of ministries,” said Mitchell.

Mitchell’s transition to Mundelein has been relatively easy, thanks to the previous ministries in which she’s been involved. “I’ve had a wonderful experience at Mundelein thus far because I have a particular





*The Most Rev. Joseph Tyson, bishop of Yakima (second from right), poses with orchard workers picking cherries in the Yakima Valley of Washington state this summer.*

## 'WORK OF HUMAN HANDS'

*Each summer, seminarians from the Diocese of Yakima head to fields, farms and orchards to work alongside and teach parishioners who make their living there*

EDGAR QUIROGA, 2T/YAKIMA

BY MATTHEW OCKINGA | PT2, DIOCESE OF YAKIMA

**You cannot drive far** in the Diocese of Yakima without encountering an orchard or field. Agriculture is at the heart of Washington's smallest diocese and is a way of life for many of its people. For Yakima seminarians, fields play a key role in our summer lives each year.

Orchards become our mission fields with the Migrant Ministry Program started by the bishop of Yakima, the Most Rev. Joseph Tyson, in 2011. Yakima has a substantial Hispanic population, and many spend their summers in the orchards performing demanding manual labor. So, each summer, potential future priests gain a quick glimpse into the lives of many who they will eventually serve.

"If we want to elevate the bread and wine, the gifts of the earth and work of human hands, we should know the human labor that puts that bread and the wine on the altar at the sacrifice of the Mass," Tyson said. "Those are not idle ritual words of the Eucharist. They are the guts of what we do as priests in offering the sacrifice of the Mass."

### Fields of faith

"What did you do to your bishop that he's making you pick fruit?"

Yakima seminarians receive various versions of that remark while working in the fields. Tyson started the program shortly after his installation. Father Felipe Pulido, now Yakima's vocation director, came of age in the Yakima Valley and had pinned pictures of himself picking fruit on the bulletin board of his new parish. Standing in the narthex and seeing parishioners looking at their pastor picking fruit — doing what they do for a living — was the seed for the program that started growing in Tyson's mind.

But what to the workers might seem like drudgery is actually diocesan-specific seminarian formation. Still, that doesn't mean it comes without its challenges.

Though the Bible mentions the noon-day devil, 3:30 a.m. isn't the holiest moment to awaken either. Yet, even rising at that early hour, seminarians catch more Z's than most migrant workers.

"The problem wasn't so much getting up at 3:30, but with interacting with people after getting up at 3:30," first-year pre-theologian William Lane said. "If I don't have to talk to anybody until a few hours after I get up, it's OK, but immediately after getting up ..."

After an hour drive, the seminarians join the workers to gain a glimpse into their lives. Common tasks include picking apples and cherries, weeding and cutting asparagus and pruning branches. In the heat of the summer, Lane made some parallels between God and farmers.

"A farmer is probably always thinking about his crops, right? He's always thinking, 'OK, how am I going to get them to grow properly?'" said Lane. "And I think that's the way God has got to be with our souls, really: How do I get this person to grow? How do I get this person to be healthy?"

But picking fruit and cutting branches aren't the program's primary purpose. In reality, seminarians do very little actual work to help the process. It's all about encountering the people.

"As Bishop Tyson always says, we need to see where the money that is put on the altar comes from," said Edgar Quiroga, a second-year theologian. "Mostly, it is from the fields, as our community is 70 percent Hispanic."

In the early days of the program, Tyson would ride his bicycle around the orchards during some rare time off. He was shocked to see how much perfectly good fruit needed to be pruned for the tree to survive. Seeing ripe apples on the ground, the spiritual metaphors came quickly, he said.





*Bishop Tyson speaks with a fieldhand in the Yakima Valley of Washington state last summer. Tyson and Diocese of Yakima seminarians often celebrate Mass with farmworkers in the fields during the summer.*

The teaching takes place for three weeks at three different sites. Bishop Tyson, who grew up in the Yakima Valley, comes in the last week to help, which thrills the workers.

“I cannot explain, but I am happy today because the bishop is here,” Quiroga recalled a woman telling him. “My bishop is here doing what I do and that brings me happiness. I can’t really explain it.”

While acknowledging the irreplaceable value of the classroom, Quiroga explained teaching the workers in the orchards gave new context to his seminary studies. It also provided motivation to persevere through challenging academics and to learn the material for the people.

“You learn to be a priest out there. You aren’t going to be a priest just by studying. The people teach us to be priests,” said Quiroga. “We are meant to be before people and not just behind a desk. That’s what being a priest — or getting the ‘smell of the sheep’ as Pope Francis said — means to me: being there”

At summer’s end, Yakima seminarians bid *adios* to their friends and leave the orchards to return to seminary. But the formation received in the fields will help form them into priests worthy of serving the hard-working people of Yakima.

“What this is about is opening ourselves to being formed by God,” Tyson said. “This is the essential dynamic of the spiritual life, and if we are attentive to the growth of nature and the growth of fruit here in central Washington, we have the parables of Jesus coming to life for us.” ■



*Michael Kelly (center), a first-year theologian, helps workers pick cherries in the Yakima Valley of Washington state last summer.*

Most of the workers labor in the fields seven days a week, so making it to Mass — let alone learning about the faith — is a major challenge.

“The idea is that if they cannot go to church, we take them to church, to where they are,” Quiroga said. “We make that place a place of worship, where they can have a close encounter with God through the sacrament of the Eucharist. In the summer, the fields are the parishes.”

In the midst of orchard trees and fruit bins, small groups of seminarians taught workers the sacraments and catechism. Quiroga served as captain of the Migrant Ministry Program this past summer. With only three weeks to teach the material, he knew his words would have to be few, but impactful.

“We have to be concise, but, at the same time, complete. It’s really good practice for us to be teaching what we learn,” he said. “We have to simplify our words, because many of the people who come here haven’t even completed high school.”

“It’s really random which apple is pruned and which apple stays,” Tyson said. “They’re both healthy, but one has to be pruned so the other can grow. We are pruned as we go through formation and life is constant pruning. Eventually, God prunes us so other people come and grow and spread the Gospel.”

## Migrant Ministry

When the calendar flips to July, the ministry takes a different form. Yakima seminarians then turn their efforts to teaching and catechizing the faithful.



**MATTHEW OCKINGA** is a second-year pre-theologian studying for the Diocese of Yakima.



# GROWING FRATERNITY ON CAMPUS

From the cam to karaoke night and the classroom, seminarians encourage each other in a variety of ways



BY HAYDEN CHARLES | 2T, DIOCESE OF WICHITA

***In a 2014 address*** to a group of diocesan priests in Italy, Pope Francis, after speaking on the joy of the priesthood, said, “The second thing I should like to share with you is the beauty of fraternity — of being priests together, of following the Lord not alone, not one by one, but together, and also in the great variety of gifts and personalities.”

While he may have been speaking to priests at the time, it is very easy to apply the Holy Father’s words to our lives as seminarians preparing to share in the priesthood of Jesus Christ. Priestly fraternity for us has its foundations in our friendships as seminarians. I can say that my life has been changed in many ways by the friendships I have made with fellow seminarians throughout my time in formation, and I would imagine that many other Mundelein students would echo this sentiment.





*“One of the greatest blessings of seminary life is that it is not lived alone: as fellow seminarians, we hold each other up, pray for and with one another, challenge each other to constant growth and renewal and strive together towards the common goal of living as good and holy priests.”*



*Seminarians gather as a cam to pray Evening Prayer during Cam Night.*

One of the greatest blessings of seminary life is that it is not lived alone: as fellow seminarians, we hold each other up, pray for and with one another, challenge each other to constant growth and renewal and strive together towards the common goal of living as good and holy priests. Fraternity is certainly one of the essential aspects of our lives and formation as seminarians.

Life at Mundelein is filled with avenues for experiencing fraternity. We have our cohort, our group which shares

an ordination year and most days in the classroom. We have our cams, made up of the men living on one particular floor. And we have our diocesan brothers, the men with whom we'll serve as priests back home one day. Each of these particular groups provides us with opportunities to build friendships and to encourage one another throughout our vocational journey.

We spend the most time with our classmates, since we share the same curriculum and have most of our courses in com-

mon. During our third year of theology, this is also the group of men with whom we'll travel to the Holy Land for 10 weeks. One of the perks of having most of our classes together is that we can become familiar with the way we think as individuals, and learn to appreciate the similarities and differences. It is a great joy to see new theological perspectives open up through class discussions and group study sessions.

Another integral part of what fraternity looks like at Mundelein is the cam system.



The word “cam” is related to the Italian word *caminare*, “to walk with,” and also the Spanish word *camarada*, “a group of soldiers billeted together,” which is where the English word “camaraderie” comes from. Each cam is made up of men from a variety of dioceses and cohorts, providing an opportunity to spend time with a wider circle of people. One night every week, each cam prays, eats and spends time together to foster fraternity and provide support for each other. Once again, we live in pretty frequent contact with the men of our cams simply because we live on the same floor. The cam becomes a place where we can be ourselves and share ourselves with each other, whether it be through a conversation about struggles we may be facing or just simply by watching a movie and taking time to relax.

The final group that provides a source of fraternity is our diocesan brothers, which is especially important because the men in our diocese are the ones whom we will serve alongside when we become priests. We pray and eat with our diocese one night a week, and many dioceses spend additional time together in prayer and fraternity. The bonds that we share with our diocesan brothers are extremely life-giving and provide us with a real foundation of what priestly fraternity will be like for the rest of our lives, given that we will be priests together and work closely with one another after ordination. The men of our diocese provide us with constant support that continues during times away from Mundelein and that will endure well into our future as priests.

On top of the time we spend in these smaller groups that provide wonderful friendships and carry us through our time at Mundelein, we also have different times to get together as an entire community through events that the cams organize. Examples include the Oktoberfest bonfire and party, karaoke night, the inter-cam dodgeball tournament, trivia night and casino night. These events are great opportunities to get the entire campus together and collectively relax and rejoice in our common vocation. Often, these events look beyond the community as well, through fundraising efforts that



DEACON LOUIS CUNNINGHAM/4T, SEATTLE

*Seminarians gather to play ultimate Frisbee to build fraternity.*



DEACON LOUIS CUNNINGHAM/4T, SEATTLE

benefit different charities selected by the cam running each particular event.

Though these cam events are great opportunities for camaraderie, they only occur about once a month. Given this reality, there has been a recent effort to gather the entire Mundelein community more often through an initiative known as Frassati Fridays. Named after a patron of students, Blessed Pier Giorgio Frassati, who is featured on the stained-glass windows in the St. John Paul II Chapel, these weekly events are very simple. On Fridays when the men of Mundelein are on campus and there is no organized cam event, guys can gather in one of the recreation halls on campus to enjoy snacks, beverages and fellowship. Often, there are games of pool, ping-pong or cards, or we may watch a football or baseball game on television. But the purpose is simply to spend time together as an entire

community and encourage one another as we conclude each week and look forward to the next. The goal is to create a spirit of fraternity that extends beyond these weekly events and creates a culture in which deep, supportive and life-giving friendships are created and sustained as we journey collectively toward giving our lives to Jesus Christ and his Church.

Through all of these different efforts and initiatives, our fraternity as seminarians at Mundelein is a very real and beautiful thing. Whether we are thoroughly enjoying our studies and formation, or are struggling through busyness and discouragement, our brother seminarians accompany us where we are. We





*Mundelein seminarians of every cohort, cam and diocese come together to cheer on the home team during the 2017 Father Pat O'Malley Invitational Basketball Tournament in January.*

encourage each other and build one another up, allowing each of us to follow the Lord more closely and faithfully.

One principal way we do this is by challenging each other through word and example. While the faculty and staff here at Mundelein are very skilled at what they do and serve as the primary contributors to our formation and preparation for the priesthood, I have found throughout my time in seminary that our fellow seminarians also play an indispensable part in our formation. Studying together, playing sports together and enjoying each other's company provide us with a multitude of examples to look up to and learn from, as well as a challenge to commit ourselves to grow into our identities as future priests, just as the men around us are.

Fraternity also allows us to get to know and appreciate the wide variety of men from different places and walks of life that God calls to become priests. There are men from 37 different dioceses at Mundelein, representing not only much of the United States, but also Vietnam, South Africa and Uganda. Further, there are international seminarians who have come to study for different American dioceses that need more priests. Not only that, the men of Mundelein often come from a variety of different careers and

professional experiences.

Through diverse friendships with seminarians from different places and backgrounds, our eyes are opened to the vast world around us, and our humanity is enriched through contact with people who come from very different places. We are able to learn from and appreciate each other, which prepares us to embrace the multitude of different people we will serve as priests. We get to see and share the fruits of the Gospel proclaimed to the ends of the earth, and our friendships with seminarians of all backgrounds reveals the common humanity we share and the dignity of each person created in the image and likeness of God.

Further, life in the seminary community allows others to see all of our faults and shortcomings. One of the quickest lessons I learned about seminarians when I first entered seminary was that we are all human and experience the same beauty and struggle in different ways. Living in community reveals our weaknesses interiorly, but it also gives others the opportunity to point out faults that may be harder for us as individuals to see. While this can be a very painful process, it is, in the end, a very beautiful one that contributes to our growth in holiness in the concrete realities of each day.

Through our friendships in the seminary, we learn a lot about ourselves and

the unique gifts that we will be able to share, as well as the unique struggles we will have to face as priests. When we see the worst of each other, we learn patience and forgiveness; and when we see the best in each other, we learn the virtue of hope and to trust the power of the Holy Spirit who constantly works wonders through us. In all things, the kingdom of God is consistently revealed and built up among and within us. It is a great joy to see this open up before our very eyes.

In the Gospel according to Luke, when Jesus first sends out the 72 disciples to begin preaching the Gospel and proclaiming the kingdom of God, he sends them out two by two. He ensures that, by the presence of another, when they go forth, they do not go alone. Even if they do not know what their mission is going to look like, even if they are intimidated by the unknown challenges ahead, they are comforted in the presence of another, in the reality that they are not alone. In the same way, in the present day, Jesus calls us — not alone, but together. He does not ask us to ride into the world as lone rangers, attempting to face all of the challenges that come with a priestly vocation alone. He does not invite us to a solitary joy, but one that is shared.

We get to experience this wonderful and life-changing reality each day at Mundelein Seminary — from conversations with our brothers that can change the way we look at the world, to little moments of humor and joy that help make each day worth living. Through our brother seminarians, each of our individual worlds is broken into, and we are pulled out of ourselves and into living as a gift for God and for others. When Jesus



**HAYDEN CHARLES**

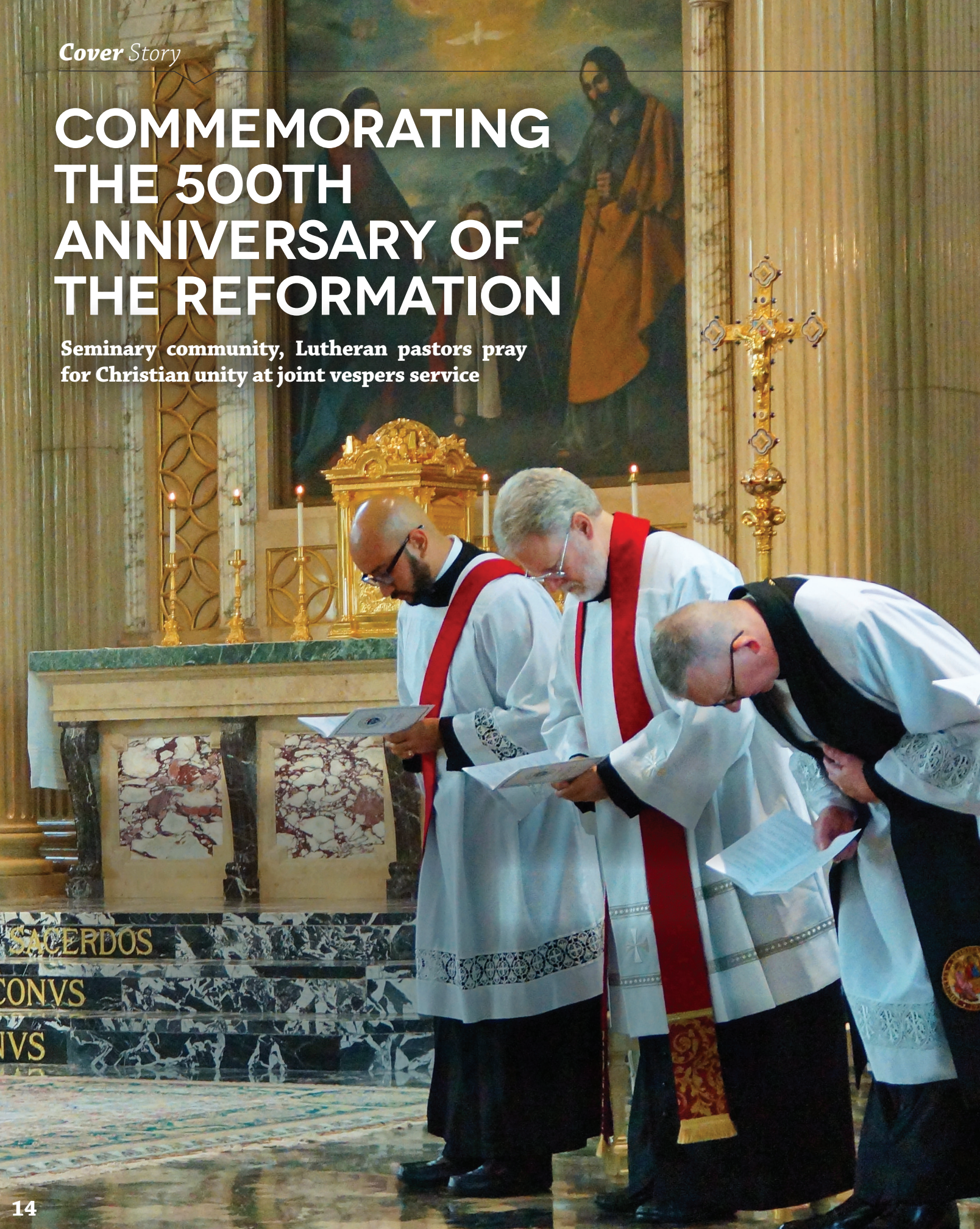
*is a second-year theologian studying for the Diocese of Wichita.*

sent his disciples out, and when he calls us together to follow him as priests today, he knows exactly what he is doing. We give him thanks and praise for the life we live together, and for the common vocation to share in his priesthood into which he invites and draws us. ■



# COMMEMORATING THE 500TH ANNIVERSARY OF THE REFORMATION

Seminary community, Lutheran pastors pray  
for Christian unity at joint vespers service



SACERDOS  
CONVS  
IVS



*Father Thomas Baima (center left), Mundelein's vice rector for academic affairs, and the Rev. Patrick Rooney (center right), a Lutheran pastor who is the senior of the Society of the Holy Trinity, lead a joint vespers service on Sept. 26.*



DEACON LOUIS CUNNINGHAM/4T, SEATTLE

## **Following the example of Pope Francis**

in his visit to the Lutheran World Federation, the University of Saint Mary of the Lake commemorated the 500th anniversary of the Reformation on Sept. 26 with a joint vespers service with the Society of the Holy Trinity, a Lutheran ministerial order who are longtime friends of the university. With a stress on healing the divisions that fractured Christendom in the 16th century, Mundelein seminarians, faculty members and staff prayed for Christian unity with more than 200 pastors from several Lutheran churches and synods in the historic Chapel of the Immaculate Conception.

Father Bradley Zamora, Mundelein's director of liturgy, and Linda Cerabona, director of music, worked with the Rev. Patrick Rooney, the senior of the Society of the Holy Trinity, to create a joint worship service that was faithful to each tradition and which shared their rich gifts. Elements of Gregorian chant and Lutheran hymnody worked together in a moving musical experience. The service was led by Rooney and Father Thomas Baima, Mundelein's vice rector for academic affairs. They were assisted by a Roman Catholic deacon, a Lutheran vicar and readers and cantors from each community.

In his remarks, Rooney noted, "Those of us in this Society of the Holy Trinity ... long for the reunion of Christians in which the Gospel might have free course and for that unity for which Jesus prayed. ... We are dedicated to the Lutheran vocation of reform of the Church and the Lutheran ecumenical destiny of reconciliation with the bishop and the Church of Rome. With such reunion still not accomplished, we cannot celebrate this or any anniversary, but rather continue to grieve our division."

Baima spoke of re-learning the use of memory of past events, and being truthful

about division today. "It's a simple fact that no one alive today had any hand in the separation," he said. "We have inherited the consequences, although we did not commit the original offense. Many Christians today, though separated, bear no culpability for their division. We are therefore able to approach one another as separated brothers and sisters ... who today are also able to confess together that, regarding justification, the condemnations issued in the 16th century do not apply to the churches as they exist today."

Many of the participants in the service spoke of coming from religiously mixed families, and how worshiping in the presence of each other connected them with something very personal in their own history. Others spoke of the power of new relationships made during the visit, and of their resolve to reach out to other Christians.

Father Baima presented the Society of the Holy Trinity with a print of a painting by the renowned Chicago Catholic artist Franklin McMahon of the Rev. Dr. Martin Marty, a Lutheran pastor, preaching in Chicago's Holy Name Cathedral during a joint vespers service in 1983. The society presented the university with a medal titled "From Conflict to Communion," which shows Martin Luther and Pope Francis and commemorates the signing of the Joint Declaration on the Doctrine of Justification. ■



*Catholic and Lutheran members of the assembly bow their heads in prayer during the joint vespers service on Sept. 26.*

DEACON LOUIS CUNNINGHAM/4T, SEATTLE



# ECUMENICAL COURSE TEACHES HOW TO SPEAK AND LISTEN TO DIFFERENT LANGUAGES OF FAITH

BY TYLER RAYMOND | 3T, ARCHDIOCESE OF DUBUQUE

***It felt closer to*** a language course than a theology class. I've tried a year of Greek and several of Latin. I'm still working on Spanish. But on one particular Friday night this fall — after a full day of classes at Mundelein — a group of seminarians and theology students gathered together to discuss Christian theology in a global context.

It was a class taught in English, but the varieties of cultures, backgrounds and, most importantly, Christian traditions — Catholic, Lutheran, Methodist and evangelical — created a vibrancy of encounter that one would expect to find in Jerusalem, not Lake County, Ill. Yet, the ecumenical gathering was actually a course of the North Chicago Theological Institute, an alliance of three seminaries in Lake County — Garrett, Trinity and Mundelein — which began with the desire to share resources and perspectives of the various languages of faith found in these seminaries.

This year, Mundelein has made the NCTI course “Christian Theologies in a Global Context” a required course for the master’s of divinity program, replacing the ecumenism/inter-religious dialogue course previously taught to seminarians during the Holy Land Pilgrimage semester. Initially, one may think the change was a casualty of circumstance — the perpetual academic problem of having a wealth of knowledge to impart, but a constantly shrinking time frame to do so. How could one achieve anything like the diversity and availability of primary sources in the Holy Land, but in northeast Illinois? Yet, sitting in the conference center classroom on Friday night, there was an energy and milieu that I found surprising, pleasurable and challenging.

In an exclusively Catholic environment, such as a Catholic seminary, there is a

temptation to navel-gaze, to look for the simply “right” or “orthodox” view. Even worse, some may focus only on obtaining the right answer for the upcoming midterm. But in only seeking the concept or dogmatic formula that satisfies our curiosity, oftentimes drowning a desire to learn more or really appropriate true spiritual wisdom, we become unintelligible to the broader world we are called to evangelize. Our own language of faith becomes stale and crystallized, and fails to communicate anything to another — which is the purpose of language.

The beauty, then, of the work of NCTI is that it expands minds by encounter. This happened as Catholic seminarians were exposed to the names of unfamiliar theologians. It happened when the Jordanian evangelical pressed the Catholics to explain how Catholics are not religious pluralists. It happened when two lifelong Catholics who had lived relatively insular religious lives gave a presentation about what they found beautiful in the Islamic worship service they visited. It happened when the Catholics explained the liturgical difference between prostration and genuflection. In all these encounters, the content of the language of faith was forced to be spoken aloud and to have meaning to those outside our Catholic faith.

NCTI is, essentially, an exercise in speaking and listening to different languages of faith — not German or Latin, but Catholic and evangelical. Rich Chris-



**Mundelein Seminary students join Lutheran seminarians and pastors in praying for Christian unity during the joint Vespers Service on September 26.**

DEACON LOUIS CUNNINGHAM/4T, SEATTLE

tian traditions come together to try to understand not only Christianity in its global contexts, but our own grasping and explaining of these contexts, the contexts of our own theologies and our presumptions that are exposed and examined through new lenses.

On this, the 500th anniversary of the Protestant Reformation, we can and should ask, “How is it that the Catholic Church can commemorate such an event, complex and painful?” To stand outside of the Reformation and examine it merely as an event that caused a variety of effects — good and bad — over centuries is a deficient and unjust look at one of the greatest and most terrible events in Christianity. We can evaluate the Reformation within our own contexts, navel-gazing and speaking the same language and same words back and forth to each other. But we will miss the dynamism and zeal produced by the Reformation

500 years ago, an intense desire for God and truth that is fed by encounter with those who do not speak the same theology, yet worship the one Lord. We find in our Christian family a common faith, but unique languages to express those truths of God and to evangelize the world. ■



**TYLER RAYMOND** is a third-year theologian studying for the Archdiocese of Dubuque.



# DR. ELIZABETH SUNG, REFORMED THEOLOGIAN, JOINS MUNDELEIN FACULTY AS PALUCH LECTURER

BY MICHAEL KELLY | 1T, DIOCESE OF YAKIMA

***“This is dry as dust!*** I can’t believe my friends would actually give up a weeknight to get together and study the Bible!”



That’s what the young Elizabeth Sung said after attending her first Bible study. She was then a graduate student in piano performance at the University of Michigan. Today, a systematic theologian in the Reformed tradition, she is the new Chester and Margaret Paluch Lecturer at Mundelein Seminary.

Mundelein annually invites a scholar of theology to join the faculty as a visiting professor. The main focus of this position is research and writing, along with some teaching. “The idea is that the Paluch Lecturer shares his or her perspective and wisdom with the seminary community,” said Father Thomas A. Baima, Mundelein’s vice rector for academic affairs. “Dr. Sung’s visiting professorship is aimed at helping us engage the 500th anniversary of the Reformation with depth and nuance, as requested by Pope Francis.”

“This position is a huge privilege,” Sung said. “As my brother put it, it is ‘as rare as hen’s teeth.’”

Sung said her younger self would not have been able to predict that she would end up with a research professorship at the largest Catholic seminary in the United States. Indeed, she was not raised in the Christian faith. But shortly after that less-than-invigorating Bible study experience at the University of Michigan, she had a profound conversion experience at a Christian praise and worship concert.

After becoming a Christian, she finished her master’s degree in piano performance and earned a second master’s degree in musicology. She then became a campus minister, serving InterVarsity Christian Fellowship chapters at Michigan State University and Hillsdale College in Michigan. She left the ministry to return to school and earned her master’s of divinity degree from Trinity Evangelical Divinity School in nearby Deerfield, Ill., after which she returned to the field of campus ministry, this time serving as a theological consultant and campus minister to graduate students at the University of Chicago for 10 years.

Leaving active ministry once again to pursue her doctorate in systematic theology at Trinity, Sung discovered that God was calling her to serve in the area of theological education. She taught biblical and systematic theology at Trinity for nine years prior to coming to Mundelein.

“I like to say that God is the only explanation for my life,” she said. “My life has really just been God leading the way and opening doors.”

Born in Iowa and raised in Pennsylvania, Sung has two siblings who work in information technology and another who works as an architect for the U.S. State Department in China. The daughter of immigrants, Dr. Sung’s parents came to the U.S. in the 1950s.

“I always get a kick out of it when

people ask me where I am from and I say Iowa,” she laughed.

Now a part of the Mundelein family, Sung brings her gifts to the seminary community and is reaping the gifts that the seminary has to offer.

“So many dimensions of Mundelein’s approach to graduate theological education are great strengths,” she said. “The commitment to spiritual formation, ministerial formation and human formation makes Mundelein very unique. There is so much that I admire about the ethos of Mundelein.”

Sung attends daily Mass with the seminarians as she works to complete the textbook she is currently writing, a volume on theological anthropology for a scholarly systematic theology series titled *Foundations of Evangelical Theology*.

“It really has been wonderful to be part of an actively, regularly worshipping and praying community,” she said. “I would say that, in my experience, it makes a really significant difference in

the community as a whole, both the faculty and student body. It’s not just academics, the intellectual life, that goes on here, but life here is very much grounded in prayer and worship, seeking to glorify God and build up one another for the sake of mission.” ■



**MICHAEL KELLY** is a first-year theologian studying for the Diocese of Yakima.



### THE MOMENT YOU LEFT

BY JUSTIN TERNA AGBIR | 3T, DIOCESE OF TUCSCON

The moment you left, I slept.  
I need your help to keep awake.  
The time you return, I will be revived.  
Do not leave me alone to sleep again.

My friends lured me into laxity.  
Your absence made me weak.  
I did not have the courage to resist.  
Were you present or away?

Come back! Come back! Come back!  
If you do not return, weak I will remain.  
I am heavy without you in this domain.  
Do not allow me to fail you again.

The hour you requested will be taken.  
Taken away! Taken away! It will be taken.  
Darkness envelopes me when I turn away.  
If your splendor does not radiate, I am lost!

Let the beam of Light find its way.  
When it penetrates through, it will find me.  
O you canopy of the forest, the wind plays.  
It is playing your favorite music.

Could you dance and give some space?  
The beloved one of the King is dozing away.  
All you windows, let the Light in.  
Lest the beloved die in a desolate misery.







3



4

1. **Our Lady of Guadalupe** (charred wood)  
By Liam Thompson, PT1/Diocese of Lafayette, Ind.
2. **Out of the Darkness** (photograph)  
By Declan McNicholas, 3T/Diocese of Gary
3. **Mar Saba Monastery in the Kidron Valley**  
(photograph)  
By Deacon Louis Cunningham, 4T/Archdiocese of Seattle
4. **Ecclesia** (canvas, newspaper, acrylic paint and marker)  
By Cristian Garcia, 1T/Archdiocese of Chicago



Mundelein seminarians (l-r) Josh Miller, Nick Radloff, Deacon Michael Metz, Jordan Thrun and Colin Patrick pose before a pre-dawn ruck march to celebrate Veterans Day, Nov. 11.



## SOLDIERS FOR CHRIST

FOUR MUNDELEIN SEMINARIANS LOOK TO FUTURE AS PRIESTS FOR THEIR DIOCESE AND FOR THE MILITARY

..... BY MATTHEW OCKINGA | PT2, DIOCESE OF YAKIMA.....

**Every Mundelein seminarian** has answered the call to pursue the priesthood. Four of those men are currently discerning a call within a call as chaplain candidates for the Archdiocese of Military Services. Each has marched on a different path to the shared destination of co-sponsorship with their respective dioceses and the military ordinariate. Here is a quick introduction to Mundelein's four soldiers — in rank and for Christ.

### DEACON MICHAEL METZ

*Army second lieutenant*  
4T, Archdiocese of Atlanta

During a 2011 military training exercise at Fort Lewis, Wash., Metz remembers a visit from a military chaplain, a priest who celebrated Mass with several soldiers in a field. Seeing this Catholic chaplain in action would alter his vocational path.

"I knew that they existed in movies like

that, but to actually see what it looks like in the day-to-day," he said. "You have guys holding M-16s. I have all my equipment on and haven't showered in days. And to have Mass right there in that context, it was inspiring."

Originally, Metz wanted to have a combat post. Now months away from ordination, Metz can see God's sense of humor.

"There's definitely some irony there," he said. "It's just interesting to see how

the Lord takes these things that we have and kind of purifies them and works them down. We detach from certain things."

Metz will spend his first three years of priesthood in Atlanta, then will be on loan to the Archdiocese for Military Services. Theoretically, he could serve as a chaplain for 20 years, or be called back by his archbishop as needed. Either way, Metz said he has fallen in love with his two big families of Atlanta and the Army, and is ready to follow orders after receiving holy orders.

"I didn't realize I wanted to be a priest until I saw an Army priest in action," Metz said. "I thought, 'I could do this forever and it could make me very happy.'"

### JOSH MILLER

*Army captain*  
PT1, Diocese of Fairbanks

Josh Miller is a list guy.

In 2015, he was 18 months from leaving the military and made a list of several new post-Army options: working for his father selling fertilizer; financial advisor; farmer; insurance salesman; earn a master's degree.

Oh, yeah. And one more.

"Always at the bottom was to go to seminary and discern the priesthood and



the chaplaincy,” Miller said. “Through that list, I went and did the homework on what it would actually take to realize all those paths.”

Living in Fairbanks, Alaska, while stationed at nearby Fort Wainwright, Miller combed through each career choice while alone in his house. When he reached the bottom of the list, where the priesthood was, he could easily picture himself in the seminary.

“It was calm, it was peaceful,” Miller recalled. “I said, ‘Yeah. OK.’”

Now the seminary is Miller’s reality. But as a captain on active duty, his interactions with chaplains weren’t always positive. Leading his platoon, he often found himself filling that pastoral role.

“I didn’t feel comfortable sending them to the chaplain, because I knew that I could do just as good, if not a better job, on some of the issues, and I had a personal relationship with some of my subordinates,” he said.

Having previously imagined himself in the seminary, this self-proclaimed “list guy” has discovered that eventually the last choice on his list was the right choice.

### **COLIN PATRICK**

*Army captain*

PT1, Archdiocese of Atlanta

Talk about foreshadowing.

As a youngster in suburban Atlanta, Colin Patrick often played in the woods behind his house, where his boyhood imagination offered less-than-subtle hints about his future.

“I would build forts in the back yard, so that kind of tied into the Army thing. And I’d also build chapels and pretend to celebrate Mass,” Patrick said. “It’s hard to tell which one came first, because they were both there at a young age.”

Years after constructing those crude forts out of sticks and twine, Patrick experienced the real thing and attended West Point at the same time as Josh Miller. He spent five years on active duty, and became an infantry officer dealing with tactics on how to close in on and destroy

the enemy. Now he considers himself part of God’s army, but will still be using tactics to defeat a common enemy in his potential priesthood.

“Priests are called to be warriors on the front lines for Christ. Spiritual conflict is real,” he said. “My past experiences in the Army, even though I didn’t realize it at the time, were sort of God’s way of preparing me for what he really wanted me to do.”

Now leaving active duty behind and adjusting to seminary, Patrick finds himself reflecting on Luke 9:62, which instructs Christ’s followers to put their hands to the plow and not look back. While he admitted to occasionally reminiscing about his Army life, Patrick now spends most of his time looking forward.

“Being a chaplain is exciting for me because I’ll have a little bit more free rein to say things than I did as an infantry officer,” he said. “All officers are kind of shepherds.”

### **JORDAN THRUN**

*Army first lieutenant*

PT2, Archdiocese of Atlanta

Jordan Thrun is an Army lifer. Growing up with two military parents, he always knew he wanted to serve his country. But the form that service would take surprised him.

While attending the University of North Georgia as an international affairs major, Thrun spent six months in Taiwan on an international internship. While there, he volunteered at a shelter for women and children. A woman there said he reminded her of a volunteer who had worked there for two years. Surprised, Thrun asked the woman who the man was.

“He was a priest,” she said.

“That’s the nicest compliment anyone has ever given me in my entire life,” he told her.

“Have you ever thought about being one?” she asked.

“No.”

“Well, I think you could do it,” she said.

That impactful conversation planted a seed, and through discernment and



*Jordan Thrun, a second-year pre-theologian studying for the Archdiocese of Atlanta and now an Army first lieutenant, dons his uniform before reporting for Army Reserve duty one weekend this fall.*

prayer, Thrun felt called to the chaplaincy.

Yet transition from military life to seminary life wasn’t like transferring bases. He experienced a reverse culture shock at Mundelein, stunned by foreign concepts like “free time” and the ability to hang pictures on his bedroom wall.

Now adjusted, Thrun still experiences both worlds. One weekend each month, he drives to an Army Reserve center at nearby Fort Sheridan to shadow a military chaplain during drill exercises.

“Once a month, I get to put the uniform on and remember where it started, where I got to meet God,” he said. “When you shadow the chaplain, you get to take on the role of the chaplain sometimes and just be there for the soldiers as they are there doing their duty — just serving them.” ■



# MARY'S 'THUNDERDOME:'

## JOLIET'S MEGA-CATHOLIC CHURCH

*St. Mary Immaculate Parish in Plainfield, Ill., is the largest parish in the state of Illinois, with more than 8,100 families.*

COURTESY NIKOLAI MEDOW

BY DEACON RYAN ADORJAN | 4T, DIOCESE OF JOLIET

*Editor's note: As part of our continuing series profiling the parishes Mundelein seminarians are spending time ministering in as part of the Teaching Parish Program, we're highlighting in this issue the home parish — and teaching parish — of one of Mundelein's deacons, St. Mary Immaculate Parish in the Diocese of Joliet.*

At the turn of the 20th century, the small town of Plainfield, Ill., located 50 miles southwest of downtown Chicago, had a serious problem. The small town of 1,100 people was a popular vacation spot for people wishing to escape the hustle and bustle of Chicago and nearby Joliet. Many people, however, began opting for destinations closer to these cities that would not require them to be away from home on Sunday, since Plainfield seemed to have everything to offer a vacationer except a Catholic church.

In 1907, two concerned residents — who were, no doubt, tired of making the trek to Joliet each Sunday — approached the parish priests at St. Mary's Nativity in Joliet about the possibility of coming to

celebrate a Mass each Sunday morning for Plainfield residents and visitors. In 1908, this new parish was officially named St. Mary's Immaculate Conception.

By mid-century, Plainfield's population had grown significantly, and the church building on Lockport Street purchased by the town's first priests in 1907 had grown too small. On Oct. 29, 1967, Father Armand "Doc" Rotondi broke ground for a new church, set to be built on a large plot of land next to the parish school, which had been completed 12 years earlier. The new church was dedicated on Sept. 26, 1970, by Bishop Romeo Blanchette.

For the next 20 years, both Plainfield and St. Mary Immaculate steadily grew. The school continued to expand, and the parish

became a mainstay in the community.

Everything changed on Aug. 25, 1990, when an F5 tornado ripped through Kendall and Will counties, causing millions of dollars in damage and killing 29 people, including the principal of St. Mary's School, Sister Mary Keenan. The parish school was leveled, and the church, while still standing, was damaged beyond repair.

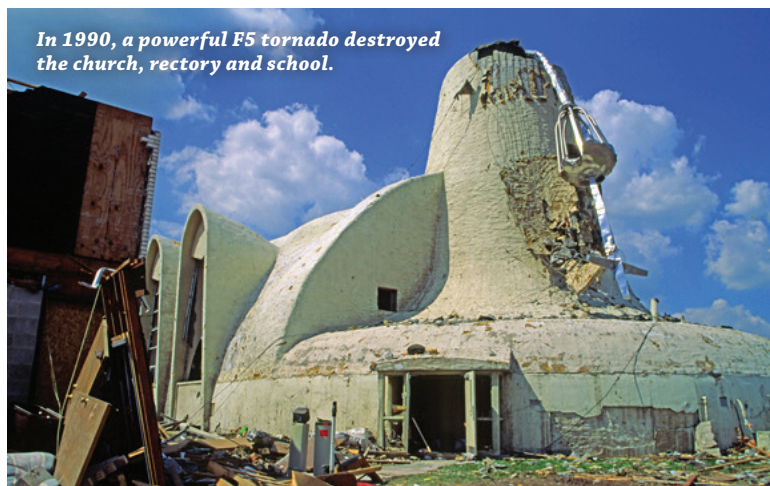
At a time when everything seemed to have turned hopelessly dark, a little light was shining. Indeed, during the inspections of the church following the only F5 tornado to touch down in Will County's history, in the midst of clutter and debris, the St. Mary Immaculate tabernacle was found undamaged — with the sanctuary lamp still burning. The light coming from the candle that day was small compared to the blaze its presence ignited in the hearts of the people of Plainfield, both at St. Mary's and in the larger community.

Rebuilding efforts began almost immediately, with support flooding in from around the country. The message being sent by the parishioners in Plainfield was





Before being ordained a deacon, Ryan Adorjan presented parish missions at St. Mary Immaculate, like this one in the summer of 2013.



In 1990, a powerful F5 tornado destroyed the church, rectory and school.



COURTESY NIKOLAI MEDOW

A mother and her children volunteer during the annual day of service, Make a Difference Day, one of the many ministries and programs of St. Mary Immaculate.

clear: We will not be blown away; we will rebuild. Within a year, the design and construction of a new church campus was well under way. Everything — church, school, offices, rectory — had to be rebuilt. The new church and school were completed in 1993.

Today, Plainfield is one of the last vestiges of civilization before the Chicago suburbs stop and the cornfields start. Plainfield has grown from being a small farming community in the early 1990s to a mega-suburb with more than 42,000 residents in 2017. Since the turn of the 21st century, the Village of Plainfield has grown more than 870 percent. Many of the people leaving the city of Chicago and its immediate suburbs have relocated to places like Plainfield, in search of more land and a slower pace of life.

Most of the new residents to Plainfield were Roman Catholic, which means the village and the parish expanded together. At the time of the tornado, St. Mary's had about 2,000 families; there were 3,500 in 2000. Today, St. Mary Immaculate is the largest parish in the state of Illinois and is one of 10 largest Catholic parishes in the United States, with more than 8,100 families.

Like the village the parish is in, St. Mary's has found a way to maintain the feel of a small, welcoming parish community while being able to offer the resources and ministries of a Catholic mega-parish. Every weekend, nearly 10,000 people attend one of nine Masses held in two locations and in four languages, including Polish and American Sign Language. Most new parishioners express trepidation during their first visit to St. Mary Immaculate. "Will I be welcomed? Will I be noticed? I want to belong to a community." The people of St. Mary's have come to love their parish and remark that, despite its size, it serves as a kind of second home and family for them.

What motivates St. Mary Immaculate? Not what, but who. The parish is dedicated to the glory of God, through the intercession of his Holy Mother, who watches over the parish and brings it closer to her Son, Jesus. The motto is "One Family in Faith, Making Christ Known." The focus in Plainfield is simple: raise up intentional disciples of Jesus Christ. If Christians today wish to make Christ known, they must know him and have him as the cen-

ter of their lives. The basic good news of the Gospel, the *kerygma*, must become the foundation and source of everything that happens in parish life.

The success of St. Mary Immaculate and of parishes like it around the world is precisely because they have allowed themselves to be guided, ultimately, by the Holy Spirit every day. We must remember that the apostles did not have programs, ministries, budgets or donut lines. All they had was their own encounter with Jesus, and the power of his name.

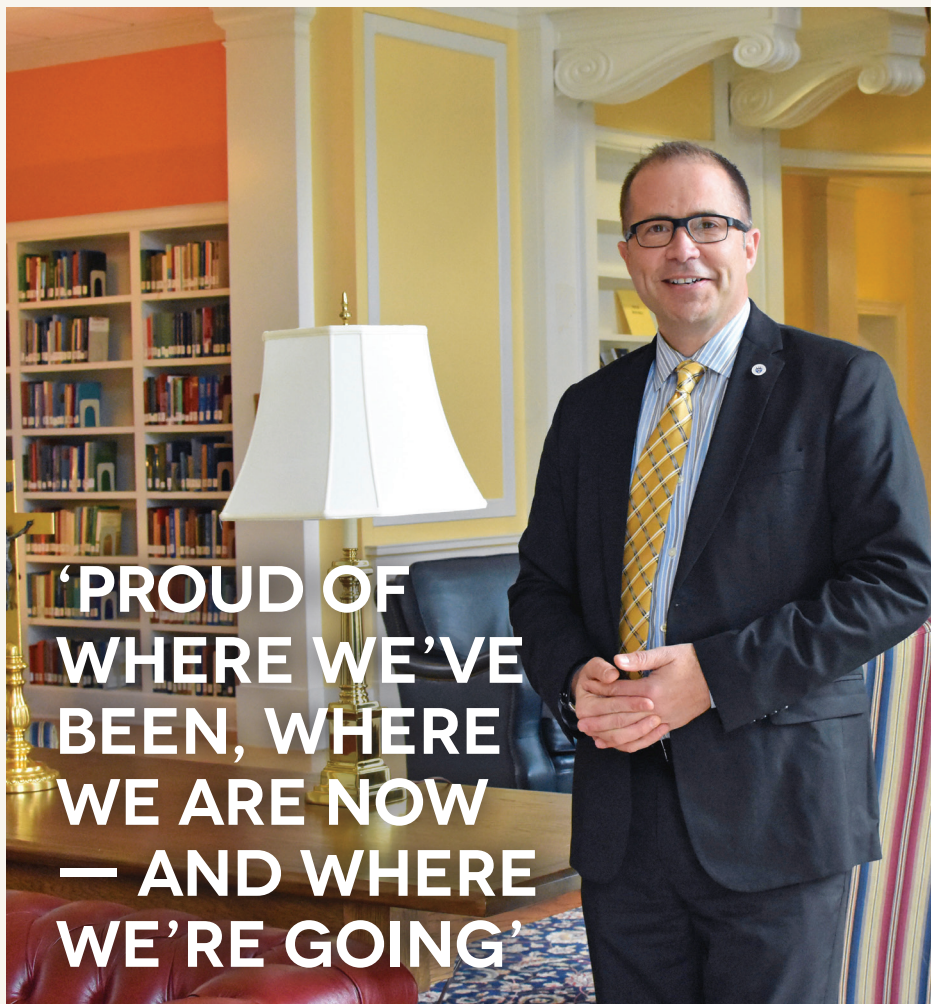
"One Family in Faith, Making Christ Known" is not Hallmark card piety, but a true statement of the mission of the people in Plainfield. Christ came to unite the whole world to himself through word and deed. By being open to the healing, life-giving work being offered to all people by Jesus Christ, everyone is capable of being his witness. Everyone is called to belong to his family and to make him known — if not through miracles and healings, then through the simplicity and love that fills every action and decision of our lives.

What started as a way to get more people to go on vacation has become a mega-parish in the truest sense: a mega place filled with mega faith, mega hope and mega charity with one simple goal: bring back to life a dying world, one heart at a time. ■



**DEACON RYAN ADORJAN** is a fourth-year theologian studying for the Diocese of Joliet.





**'PROUD OF  
WHERE WE'VE  
BEEN, WHERE  
WE ARE NOW  
— AND WHERE  
WE'RE GOING'**

BY JIM HEINEN | CHIEF OPERATING OFFICER

**Several months ago**, the University of Saint Mary of the Lake/Mundelein Seminary began the journey to create a long-range plan intended to address ongoing capital needs. While we continue to develop the long-term capital project, we have completed some improvements that are immediately noticeable, and some improvements that are not so prominent in the short-term. We heavily focused on lifestyle improvements for students and resident faculty, historic preservation, infrastructure (electrical, utilities, roads) and life safety for all community members.

Earlier this year, we began erecting new signage to visibly welcome guests to our campus during visiting hours. We purposefully stress that we are a place of serenity, prayer and reflection in order to

protect the sanctity of the seminarian environment. We have repaired the clock on the tower of the Chapel of the Immaculate Conception; updated and increased lighting in the Feehan Memorial Library

for a more productive studying environment; renovated the path at the Grotto of Our Lady of Lourdes and the nearby Stations of the Cross; and also improved the roads around campus to protect students and visitors alike.

In addition to focusing on the formation of the next generation of parish priests, we value the overall health of our students. Many seminarians requested healthier options to fuel mind, body and soul, and we listened. Beginning in early 2018, we will complete the installation of new equipment in the Dining Hall, which will allow us to offer an increased selection of fresh fruits and vegetables, as well as low-sodium and non-meat protein selections.

Looking forward, we are identifying an Advisory Committee to help steer a rolling three-year strategic plan. This strategic planning process will draw on the support of our mission, vision, goals and objectives. This vital project is more than just thinking about needing space for more students. It is about planning for controlled growth efficiently and effectively, which will demonstrate prudent fiduciary responsibility to the bishops who send their seminarians to Mundelein and who seek the best formation environment for their men.

To support all these initiatives and goals, we are developing a roadmap of inclusion to better build relationships with our alumni, our local community and our generous friends. Without these relationships, many of our projects and plans would not be possible.

As we approach our centennial celebration in 2021, we are proud of where we've been, where we are now

— and where we're going. We are Mundelein. We form parish priests. And we form those who will collaborate with them in service to the diverse needs of the region, the nation and the planet. ■

**JIM HEINEN**  
is the chief operating officer of the University of Saint Mary of the Lake/Mundelein Seminary.





# WAYS TO GIVE

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*Dr. Melanie Barrett defends her doctor of sacred theology (S.T.D.) thesis at the University of Fribourg in Switzerland in December 2016.*

## FACULTY ACCOMPLISHMENTS AND ACADEMIC EVENTS OF NOTE

..... BY MICHAEL MCANDREW | 3T, ARCHDIOCESE OF DUBUQUE .....

### **BARRETT EARNS SECOND DOCTORATE**

Dr. Melanie Barrett, chairperson and professor in the Department of Moral Theology at Mundelein, recently received a doctor of sacred theology (S.T.D.) degree from the University of Fribourg in Switzerland. In December 2016, she successfully defended her doctoral thesis in both English and French, titled “Suffering and the Moral Life in the Theology of Thomas Aquinas.” She was directed by Father Michael S. Sherwin, OP.

Barrett said her degree work has helped her to relate to her students in more diverse

ways. “Having to defend a dissertation in theological French was not entirely easy to do,” she said. “After that challenge, I’ve gained new sympathy for those students who speak English as their second language. It’s led me to consider new opportunities to help non-native English speakers learn the material more efficiently.”

Barrett expects her study of the theology of suffering will help her form future priests with pastoral skills to minister more effectively to people who are experiencing suffering. “No theology can give a foolproof answer to why a good God would permit suffering,” she said. “But

in my study of St. Thomas, I’ve found his theology proposes ways that suffering can be the occasion for moral growth. This can help formulate a preliminary answer in situations in which priests often find themselves — ministering to people who are suffering and looking for something positive.”

Barrett previously earned a licentiate in sacred theology (S.T.L.) degree at Mundelein and a Ph.D. in religious ethics from the University of Chicago.

### **CONFERENCE EXPLORES RATZINGER’S THOUGHT ON THE REFORMATION**

Because this fall marked 500 years since the beginning of the Reformation and 90 years since the birth of Joseph Ratzinger, Mundelein’s Center for Scriptural Exegesis, Philosophy and Doctrine commemorated both events by hosting 21 scholars for a conference, “Joseph



Ratzinger and the Healing of the Reformation-Era Divisions.” The two-day meeting, Oct. 19–20, was planned and directed by Dr. Matthew Levering and Father Emery de Gaál, and featured papers and discussion from visiting scholars who came from Australia, Africa, Europe and the United States.

“Whether as priest, professor, bishop, pope or pope emeritus, Pope Benedict XVI/Joseph Ratzinger touched many areas of theology,” said Father Thomas Baima, vice rector for academic affairs. “One particular focus throughout his theological career has been the doctrinal and theological issues related to the Reformation. As a theologian and bishop from Germany (Bavaria), he was privileged to bring firsthand experience of the culture and context of much of Protestant history and thought. This makes him an important contributor to the ongoing questions related to the



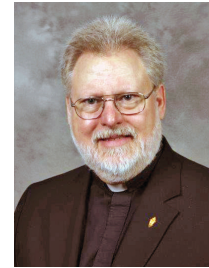
**Most Rev. Rudolf Voderholzer**

Reformation and the divisions which issued from it.”

The keynote address for the conference was delivered by the Most Rev. Rudolf Voderholzer, bishop of Regensburg, Germany, and director of the Pope Benedict Institute. He is also the editor in chief of the *Collected Works of Joseph Ratzinger*.

**BAIMA RECEIVES AWARD FROM ORDER OF THE HOLY SEPULCHRE**

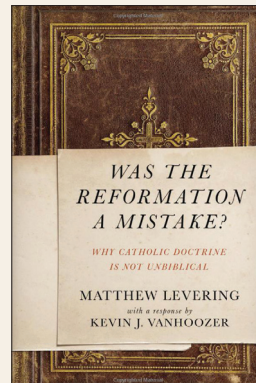
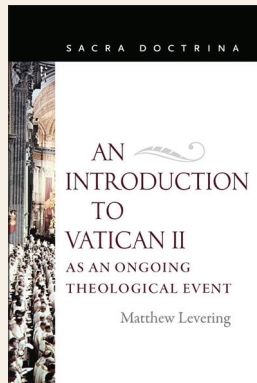
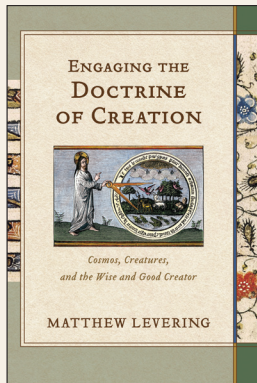
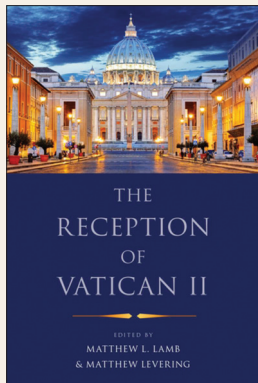
Father Thomas Baima, Mundelein’s vice rector for academic affairs, recently received an international award for his service to the Church and the Holy Land. On Oct. 21, Baima was awarded the Gold Palm of Jerusalem from the Equestrian



**Father Thomas Baima**

Order of the Holy Sepulchre, recognizing his 30 years of work with Eastern Christian, Muslim and Jewish communities in the region.

As a professor of dogmatic theology, Baima has long shared his experience and expertise in ecumenical dialogue with seminarian students in the classes he teaches at Mundelein. He also oversees the annual pilgrimage to the Holy Land for third-year seminarians. “We’re incredibly proud we can offer that experience to our seminarians, because one of the features of the pilgrimage is direct contact with the ‘living stones’ of the Holy Land — the clergy and faithful of the Christian communities who live there,” he said.



**LEVERING PUBLISHES FOUR NEW BOOKS**

Dr. Matthew Levering, the James N. and Mary D. Perry, Jr. Chair of Theology and a professor in the Department of Dogmatic Theology at Mundelein, recently published four new books:

- The essays in *The Reception of Vatican II*, edited by Levering and Matthew L. Lamb and published by Oxford University Press, explore how the council has been received

and interpreted over the course of the more than 50 years since it concluded.

- *Engaging the Doctrine of Creation: Cosmos, Creatures, and the Wise and Good Creator*, published by Baker Academic, examines the doctrine of creation and its contemporary theological implications, critically engaging with classical and modern views in dialogue with Orthodox and Reformed interlocutors, among others.

- *An Introduction to Vatican II as an Ongoing Theological Event*, published by Catholic University of America Press, is the first book of the new CUA Press series *Sacra Doctrina*. In it, Levering leads readers to see the council as a “theological event,” a period of confirming and continuing God’s self-revelation in Christ into a new historical era for the Church.

- *Was the Reformation a Mistake? Why Catholic Doctrine Is Not Unbiblical*, published by Zondervan, examines issues raised by Renaissance humanism, and by the profound corruption of the Church’s leaders, the Avignon papacy and the Great Schism in the 14th and 15th centuries. It includes a spirited response by Protestant theologian Kevin J. Vanhoozer. ■



## Upcoming Events

**FEB. 28** Installation of Lectors

**MARCH 15-16** Meyer Lecture

**MARCH 16-18** Exploring Priesthood Weekend

**APRIL 12** Celebration of Mundelein: An Evening of Tribute at the Sheraton Grand Chicago (downtown Chicago)

**APRIL 20** 25th/50th Anniversary Mass and Lunch

**MAY 5** University Convocation at the Cardinal Mundelein Auditorium (USML campus)

**MAY 6** May Crowning Mass and Donor Reception

**MAY 12** Diaconate Ordination (Archdiocese of Chicago) at Holy Name Cathedral (downtown Chicago)

**MAY 19** Priesthood Ordination (Archdiocese of Chicago) at Holy Name Cathedral (downtown Chicago)

**JUNE 24-29** Summer Scripture Seminar: "Making All Things New: The Holy Spirit in the Bible"

**JULY 12** Alumni Golf Outing

## Academic Calendar

**JAN. 10** Spring Semester begins

**JAN. 12-MARCH 14** Holy Land Pilgrimage (Follow the pilgrims on their blog at [www.usml.edu/pilgrimage](http://www.usml.edu/pilgrimage).)

**FEB. 2** Pastoral Internship begins

**FEB. 12-16** Mid-Semester Break

**MARCH 26-APRIL 2** Easter Break

**MAY 4** Spring Semester ends

**JUNE 11-JULY 20** Summer Term

**AUGUST 12-17** Orientation Week

**AUGUST 19-24** Beginning of Year Retreat

**AUGUST 27** Fall Semester begins

**For updates and more information about upcoming events, visit [www.usml.edu/events](http://www.usml.edu/events)**

COMPILED BY MICHAEL L. LEWIS | 3T, DIOCESE OF EL PASO



CREDIT: CARLOS OROZCO, 3T/SEATTLE

### HOLY QURBANA

On Nov. 3, 2017, Bishop Mar Jacob Angadiath, bishop of the St. Thomas Syro-Malabar Catholic Diocese of Chicago, celebrated the Holy Qurbana in Mundelein's Chapel of the Immaculate Conception. As the bishop of Syro-Malabar Catholics across the entire United States, Angadiath leads nearly 90,000 faithful in 35 parishes and 43 missions from Southern California to Boston. Assisting him in the eucharistic liturgy were Father Paul Chalissery, vocations director, and Father Johnykutty George Puleessery, diocesan chancellor.





*Leonardo Defilippis portrays Augustus Tolton during his life as a slave during a performance of the drama, Tolton: From Slave to Priest at the Cardinal Mundelein Auditorium on Oct. 24.*

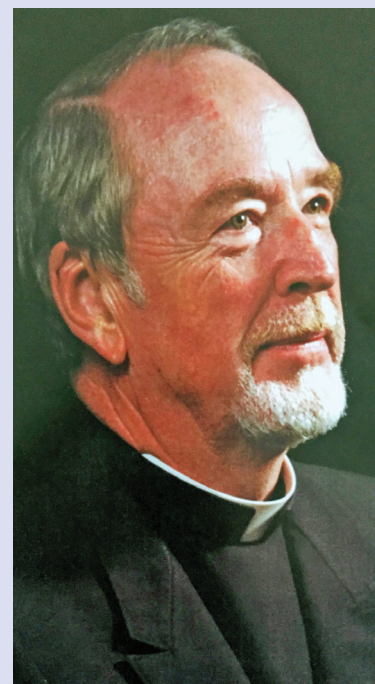


*Bishop Joseph Perry, the postulator of Tolton's cause for sainthood, speaks with Defilippis after the performance.*

### TOLTON PLAY

Writer and director Leonardo Defilippis performed “Tolton: From Slave to Priest” at the Cardinal Mundelein Auditorium on Oct. 24, 2017. The professional theater production is based on the life of Servant of God Augustus Tolton, the first African-American priest, who was ordained in Chicago in 1886. The drama was introduced by the Most Rev. Joseph Perry, auxiliary bishop of Chicago and a canon law instructor at Mundelein, who serves as the postulator pursuing Tolton’s cause of sainthood.

“I pray that all can know Father Tolton’s holiness and friendship,” Defilippis said. “I also pray that, through this project, African-Americans will no longer wonder if their story — which is really our story — is worth hearing.”



### IN MEMORIAM

Father George Dyer, USML’s dean of studies from 1967 to 1978, died Dec. 7 after a short illness. He was 90. Ordained a priest of the Archdiocese of Chicago in 1953, he spent the first half of his priesthood at Mundelein Seminary, first as librarian, then as a lecturer in patristics. As dean, he was involved in the university earning accreditation from the Association of Theological Schools of the United States and Canada, and he hired the first female faculty member, Sister Agnes Cunningham. He later served as pastor at St. Patrick Church in Wadsworth, Ill., from 1978 to 1996.

“He was among the most inquisitive men I have ever met,” said Father Thomas Baima, vice rector for academic affairs and Dyer’s successor as dean. “He was a true intellectual, in the sense of being fascinated by learning, especially when learning related to the pastoral ministry. I also remember him as a very kind man, always focused on people.”





*Edgar Quiroga, a second-year theologian studying for the Diocese of Yakima, Wash., holds a chalice as the Most Rev. Thomas Zinkula, bishop of Davenport, Iowa, installs him to the ministry of acolyte Oct. 25, 2017.*

**■ INSTALLATION OF ACOLYTES**

Thirty-two second-year theologians were installed as acolytes on Oct. 25, 2017, by the Most Rev. Thomas Zinkula, bishop of Davenport, Iowa. “As people chosen for the ministry of acolyte, you will have a special role in the Church’s ministry,” Zinkula said during the rite. “The summit and source of the Church’s life is the Eucharist, which builds up the Christian community and makes it grow. It is your responsibility to assist priests and deacons in carrying out their ministry, and as special ministers to give holy communion to the faithful at the liturgy and to the sick.”



*Devona Sewell*

**■ REGISTRATION & RECORDS**

Devona Sewell, who previously was registrar and adjunct professor of business administration at the College of Central Florida in Ocala, Fla., will lead Mundelein’s new Department of Registration and Records, which is now responsible for all academic records of the university, including seminary, graduate and institute programs. She follows Mary Ann Ulz, who retired this fall as university registrar, having served generations of Mundelein seminarians for two decades.



*Christopher Rogers*

**■ NEW LIBRARY DIRECTOR**

In October, the Feehan Memorial Library and McEssy Theological Resource Center welcomed its new director, Christopher Rogers. Prior to coming to Mundelein, Rogers was electronic services librarian and acting director of the Paul Bechtold Library at Catholic Theological Union in Chicago, while also teaching religious history at DePaul University.



*Robert Cummings*

**■ RELATIONSHIPS AND ADVANCEMENT**

Mundelein is proud to introduce Robert Cummings, who assumes a new role as senior vice president of relationships and advancement. Previously, he was the chief development officer for the Christian Brothers of the Midwest, and served in similar development and advancement roles with St. Xavier University, Loyola University Medical Center and St. Ignatius College Prep. He succeeds Ryan Butts, who served the university for five years as vice president for institutional advancement.



## MUNDELEIN SEMINARY 2017-2018

The University of Saint Mary of the Lake/Mundelein Seminary is proud to welcome more than 200 seminarians from 36 dioceses and one religious community during the 2017-2018 school year. We are grateful to these prelates for entrusting Mundelein with the formation of their future parish priests.



Most Rev. Edward Scharfenberger  
*Bishop of Albany*



Most Rev. Wilton D. Gregory  
*Archbishop of Atlanta*



Rev. C. Frank Phillips, C.R.  
*Superior, Canons Regular of St. John Cantius*



His Eminence Blase Cardinal Cupich  
*Archbishop of Chicago*



Most Rev. Thomas R. Zinkula  
*Bishop of Davenport*



Most Rev. Richard E. Pates  
*Bishop of Des Moines*



Most Rev. Michael Jackels  
*Archbishop of Dubuque*



Most Rev. Mark J. Seitz  
*Bishop of El Paso*



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Most Rev. Chad W. Zielinski  
*Bishop of Fairbanks*



Most Rev. Donald J. Hying  
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Most Rev. David J. Walkowiak  
*Bishop of Grand Rapids*



Most Rev. David L. Ricken  
*Bishop of Green Bay*



Most Rev. R. Daniel Conlon  
*Bishop of Joliet*



Most Rev. Andrew E. Bellisario, C.M.  
*Bishop of Juneau*



Most Rev. Joseph F. Naumann  
*Archbishop of Kansas City in Kansas*



Most Rev. Joseph Zziwa  
*Bishop of Kiyinda-Mityana, Uganda*



Most Rev. Richard F. Stika  
*Bishop of Knoxville*



Most Rev. William Patrick Callahan, O.F.M. Conv.  
*Bishop of La Crosse*



Most Rev. Timothy L. Doherty  
*Bishop of Lafayette in Indiana*



Most Rev. Oscar Cantú  
*Bishop of Las Cruces*



Most Rev. Joseph Pepe  
*Bishop of Las Vegas*



Most Rev. Robert M. Coerver  
*Bishop of Lubbock*



Most Rev. David J. Malloy  
*Bishop of Rockford*



Most Rev. Joseph R. Cistone  
*Bishop of Saginaw*



Most Rev. Patrick J. McGrath  
*Bishop of San Jose in California*



Most Rev. Roberto O. González Nieves, O.F.M.  
*Archbishop of San Juan de Puerto Rico*



Most Rev. J. Peter Sartain  
*Archbishop of Seattle*



Most Rev. Thomas J. Paprocki  
*Bishop of Springfield in Illinois*



Most Rev. Edward M. Rice  
*Bishop of Springfield-Cape Girardeau*



Mar Jacob Angadiath  
*Bishop of St. Thomas Syro-Malabar Catholic Diocese of Chicago*



Mar Mathew Moolakkatt, O.S.B.  
*Archbishop of Syro-Malabar Catholic Archdiocese of Kottayam, India*



Most Rev. Edward J. Weisenburger  
*Bishop of Tucson*



His Eminence Pierre Cardinal Nguyễn Văn Nhơn  
*Archbishop of Hanoi, Vietnam*



Most Rev. Carl A. Kemme  
*Bishop of Wichita*



Most Rev. Joseph J. Tyson  
*Bishop of Yakima*





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