



Logos

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“Towards a New Land” *Vietnamese students on the journey*

by Anthony Duc Le, M.Div. student

In anticipation of the 30th anniversary of the end of the Vietnam war, for the last six months CTU Vietnamese students have been engaged in a process to share, reflect, and draw out new insights from their experiences. The journey started in April 1975, when the long war between North and South Vietnam and their respective backers reached a climax, and South Vietnamese saw their half of the country collapse under the advancing tanks of Northern Communist troops. As city after city fell into enemy hands, evacuations began with many families fleeing their homes, fearing the wrath of a vengeful winning side. By April 30, Communist tanks had torn through the gates of South Vietnam’s Independence Palace in Saigon, where northern troops were seen celebrating on its balconies.

In those last days, chaos reigned as tens of thousands of Vietnamese made the decision to leave their homeland,

taking off on boats heading out to the ocean. In two decades of people escaping the country by boat or foot, as many as half are said to have lost their lives. Those who survived spent years in refugee camps in southeast Asia before being allowed to resettle in the U.S., France, Canada, and other welcoming countries.

Millions of Vietnamese – men and women, young and old, rich and poor, Catholics and Buddhists – took part in this tremendous exodus from their homeland; all looking to remake their lives away from the hardships of a Communist controlled Vietnam. It has been a journey filled with blood and tears, and blessings and curse for the three million Vietnamese scattered in 90 countries today. On April 8 the culmination of this intense process took place in the Courtyards of CTU which were filled.

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From left to right: Sr. Joanna Thi Le, Sr. Kim Loan Nguyen, and Thao Nguyen listen and reflect on the journey of the Vietnamese American community.

Witness to history:

Pres. Senior recalls being in Rome for the death of Pope John Paul II

By an accident of timing I happened to have a ringside seat in Rome at the extraordinary events that took place these past few weeks. Every year during the second week after Easter the Pontifical Biblical Commission on which I serve meets for a working session at the Vatican. We live and work in the now famous Domus Sancta Martha, built just a few years ago in anticipation of the conclave, and located inside Vatican City right behind St. Peter’s Basilica. There are 20 of us on the commission from all over the world.

Although I was aware of the Pope’s lingering illness before leaving for Rome, I had not anticipated his death so soon. The Wednesday before our meeting, Pope John Paul had appeared at his apartment window above St. Peter’s Piazza. Although obviously weak and unable to speak, he managed to connect with the thousands there to greet him.

When I arrived in Rome a few days later the Pope’s condition had changed dramatically, and throngs of people filled the square and the approach roads to the Vatican. The cab I took from the train station had to leave me off several blocks away, and I hauled my suitcase through the subdued crowds and then inside Vatican City to my room.

Friday night was like an enormous bedside vigil with crowds filling the piazza under the Pope’s windows far above.

Groups of pilgrims, many of them young adults, held candles and prayed the rosary or sang hymns. Occasionally, a group of laity and priests would gather on the steps of St. Peter’s and lead the entire crowd that now stretched as far as you could see in reciting the rosary. I found myself returning again and again to the piazza—pressing through the crowds to get the feel of the moment. The closer you went towards the side that bordered on the Pope’s quarters, the more intense was the feeling among the crowd—many silently praying, all waiting in company with the Pope they loved. One time—late at night—I heard a beautiful operatic voice singing “Ave Maria.” I thought it was a recording but then saw a young man standing by himself, singing, his head tilted to the Pope’s window.

The Pope lingered through Friday night and into Saturday. The crowds continued to build. A host of television journalists and their cameras perched on virtually every rooftop surrounding the Vatican. As a Chicagoan, living inside Vatican City (in Domus Sancta Martha no less...), I found myself being interviewed by Chicago television, radio and newspaper reporters throughout the day and into the night. “What was it like inside the Vatican?” “Who is going to be the next Pope?” “How would you describe the impact of John Paul II?” “And what goes on in a

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TRIBUTES TO FR. PAUL BECHTOLD [1915—2005] *Founding President of CTU*



Photo: Monte Gerlach

Fr. Paul Bechtold, C.P., CTU’s founding president, died February 23, 2005. Fr. Bechtold last visited the CTU community for the Groundbreaking Ceremony on December 5, 2004, when he was among the honoraries to shovel the first dirt on the site where CTU’s new academic center will stand. *See story pages 6-7.*

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PRESIDENT'S MESSAGE

TURN TO THE YOUNG

Anyone who walked through vast crowds that filled St. Peter's piazza at the time of Pope John Paul's death had to be struck by one very evident fact: the vast majority of the people there were young adults. Why were they there?

There is no doubt that John Paul was a charismatic figure who had a unique rapport with young people. That was evident from the start of his papacy and came to full expression in the hundreds of thousands of young people who were drawn to the "World Youth Days" initiated by the Pope in Toronto, Paris, Rome, and Denver—to name a few of these extraordinary encounters.

But I suspect that more than the Pope's natural charisma explains the attraction young people for him. For one thing, he made it a point to talk to them directly—encouraging them and challenging them to live lives of virtue and service. He was not afraid of young people and felt joy in their presence, even when he was bent with pain and fatigue in his later years. On their part, many young men and women testify that they were drawn to the Pope because of his deep spirituality and transparent integrity. In contrast to many other public figures,

the Pope's life was an open book. He lived by the principles he professed to the very end of his life. Even though many young people say they did not agree with all of the Pope's stands on issues of morality,

they admired his consistency and the fact that his convictions were rooted in his strong Christian faith. He did not hesitate to speak about Jesus and about the beauty and the demands of the Gospel.

A lot of people have given up on young people, especially in our own country. They think this generation cannot measure up. They are too materialistic, too pampered, have too much money and too much leisure. At the same time, the church itself often seems confused on how to reach out to young people. Economic forces are leading us to close down our schools. Religious education programs for young people—especially teens and young adults—are often hesitant and lack depth and quality. Many parishes have no programs at all for young adults, and young men and women seem absent from Sunday congregations.

The relationship of young people to the church is complex, but

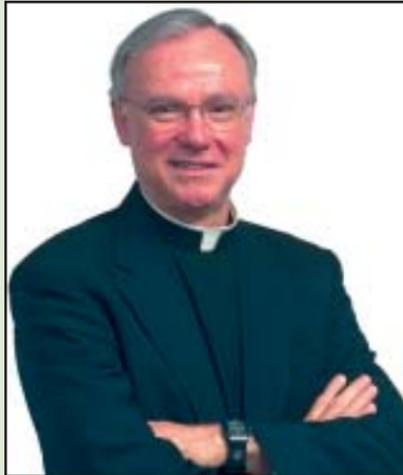


Photo: Howard Gardiner

I believe one thing is clear. Young men and women have deep spiritual longings, just as most adults do. Often young people don't have the words to express this dimension of their lives and can't seem to find comfortable ways of practicing their faith. Sometimes they wonder if any of their peers feel the way they do.

As a school of theology helping the church prepare a new generation of leaders we cannot afford to turn our back on the young. And CTU won't. A couple of years ago, with

the help of the Lilly Endowment, we began our "Peacebuilders Initiative," a year-long in depth training program for high school juniors and seniors that exposes them to the beauty of our Catholic heritage and challenges them to be leaders in their own right.

They have responded enthusiastically.

This year we are beginning another intensive new program, "Catholics on Call," designed for young adults across the country and encouraging them to consider a life of service as a vocation.

These programs are meant to benefit the hundreds of young men and women who directly participate in them. But they also benefit all of us here at CTU—students, faculty and staff. They remind us that young people are full members of the church—and that their faith and vitality are a blessing—in fact, an inspiration and source of hope for all of us.

No wonder that our new Pope Benedict XVI has said that he intends to follow the lead of his predecessor and reach out to the young.

Fr. Donald Senior, C.P.

Renowned iconographer Robert Lentz paints CTU martyr

by Kenneth O'Malley, C.P., Director, Bechtold Library

A martyr is one who dies in service to God and the church. In 1985 a young priest in Brazil, defending both the gospel and God's people, lost his life as a martyr. Ezechiele Ramin, M.C.C.J., graduated from Catholic Theological Union in 1979. After ordination, he was sent by the Comboni community as a missionary in Brazil, where he was thrust into the ongoing battle over property rights.

Like other parts of the emerging world, Brazil struggles with the distribution of the land. Brazilians can occupy and develop any unused land. Ultimately, if the claim is not disputed, the land becomes the legal property of the one who found and developed it. Yet absentee landlords, who live in Sao Paolo, Rio De Janeiro, or Miami, frequently try to reclaim the land after the possession becomes legal.

This happened to Fr. Ezechiele's parishioners. The parishioners wanted to defend their hard-earned land with arms. Fr. Ezechiele persuaded them that it was not necessary to use arms or violence to protect their rights. He stressed that their difficulties could be settled in a non-violent, gospel manner.

Fr. Ezechiele brought the parishioners and the absentee landowners together to discuss issues. After a productive meeting on July 24, 1985,

everyone thought they had reached an understanding. They shook hands and went home thinking they had a peaceful solution.

As Fr. Ezechiele was driving home with one of his catechists—a young married man from his parish—he had to drive across a bridge near the town of Cacoal, in the Amazon Valley. As they crossed, another car approached from the opposite direction. Fr. Ezechiele immediately sized up the situation. He opened the passenger-side car door and pushed the catechist out. He took all the bullets himself. Seven hired gunmen riddled his body with more than 50 bullets. He died defending his people.

When Fr. Ezechiele's assassination was reported at a CTU faculty meeting in September 1985, we were convinced it was something we should not forget. As a way to remember, an icon of Fr. Ezechiele was commissioned from renowned iconographer Robert Lentz.

A sale of the CTU library duplicates and discs was held, raising \$400 to fund the project. Robert Lentz said he was honored to be asked to do the commissioning of "Ezechiele of Brazil." Due to the many other commissions and responsibilities, Robert Lentz recently completed the icon of Fr. Ezechiele, CTU's first martyr.

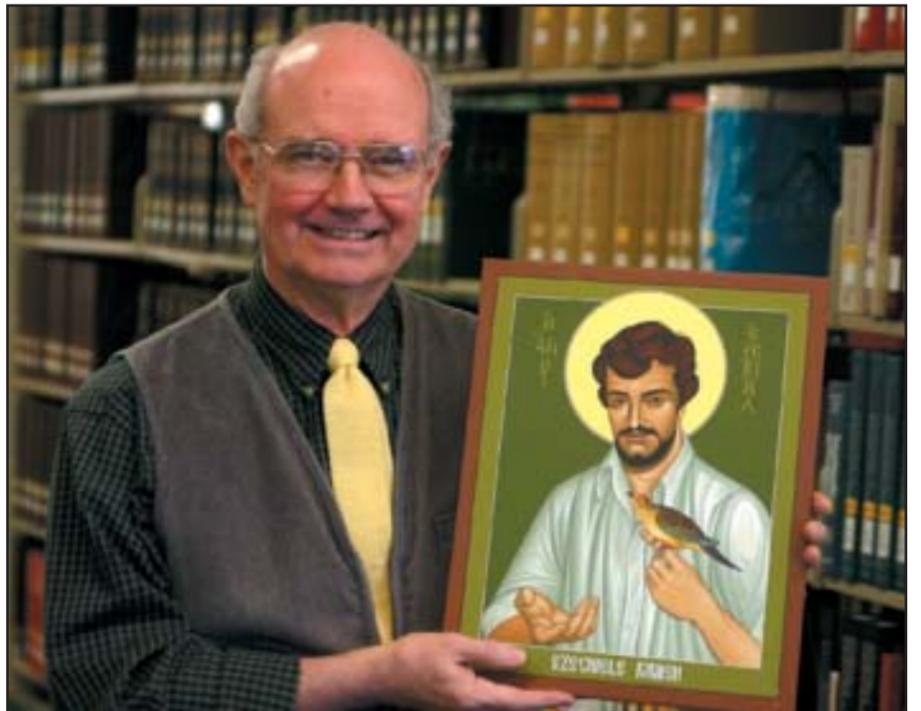


Photo: Daniel O'Connell

Bechtold Library director Fr. Ken O'Malley, C.P., proudly holds the icon of Ezechiele Ramin, M.C.C.J.

Feedback

CTU frequently hears from alumni and friends in response to *Logos* articles and features. Here are a few of the messages our readers have sent since the last issue of *Logos*:

"I just read the *Logos* and found it all very encouraging in these days of so much turmoil."

Fr. Joseph Beno
St. Helens, Oregon

"Just received my very 1st issue of *Logos* and what an impressive publication. Great reading about Don's visit to the Vatican, Making a Place for Faith and all the other interesting articles!!"

Theresa Werner
Louisville, KY

"This letter is to express my surprise and dismay at the prominent coverage you gave to Mr. Barack Obama voting in the CTU building. Obama is a committed and very vocal pro-abortion politician. Almost all of his liberal political positions are contrary to the Magisterium of the Church. The picture of him and follow-up story were evidence of very poor judgment on the part of your editor. . . It is long past time for the leadership in the Church to show some courage and publicly proclaim what the Church teaches. You missed an important opportunity to do just that."

A concerned reader
Fort Wayne, Indiana

"I was so inspired by the contents of the recent *Logos*. God bless you."

Email from Ruth Goldboss
Chicago, Ill.

"*Logos* arrived a few days ago. I was delighted with its advanced and beautiful design. Thank you! I am a member of the Israel Study program 2000 and had the most inspiring and wonderful experience in the Holy Land and Mt. Sinai, which was so deeply engraved on my heart. I've been a missionary from Japan for 30 years here in South Cotabado...a remote area. *Logos* is my connection to CTU—I treasure it. Each time it arrives I read it from cover to cover."

Sr. Marguerite Marie Matsuda, C.P.
South Cotabado, Philippines



Catholics on Call reaches out to young adults

by Rev. Robin Ryan, C.P., Director, Catholics On Call

CTU received very good news in November of 2004: the school was awarded a two million dollar grant from the Indianapolis-based Lilly Endowment Inc., for a new initiative entitled "Catholics On Call." The duration of the grant is five years, and it will primarily fund a series of programs that help build relationships with young adults who are considering a life of service in the church.

A NEW ECOLOGY OF MINISTRY

Catholics On Call is CTU's response to the invitation for proposals issued by the Endowment in the spring of 2004. In recent years the Endowment has launched a series of initiatives designed to foster a "new ecology of ministry" within the various Christian traditions. CTU's Peacebuilders Initiative, now in its third year of providing innovative programs for high school students, was also started through a generous grant from the Endowment. Catholics On Call takes the next logical step by focusing its efforts on programs for young adults of college and post-college age.

As the largest Roman Catholic school of theology and ministry in the United States, CTU has successfully engaged the theological and pastoral formation of students who have passed through its doors for nearly 40 years. Many of these students are sponsored by the religious communities of men and women who are key partners of CTU. Others are lay students who come from a variety of local churches. But how do these men and women get to CTU in the first place?

At some point in their lives, they discerned a call from God inviting them to offer their lives in service to the church as vowed religious, ecclesial lay ministers, priests, or deacons. Along the way, significant people assisted them in recognizing that this kind of service is a meaningful and attractive option for their lives. These people would have included vocation directors, campus ministers, parish pastoral ministers, family members, friends, and many others.

DISCERNING VOCATION

Through Catholics On Call, CTU will work closely with partner religious communities, campus ministers, volunteer coordinators, and other young adult ministry leaders to invite these young adults to consider a life of service to the church and assist them with vocational discernment. The centerpiece of Catholics On Call is a one-week intensive experience on the CTU campus each summer, beginning in 2006. The week will include input on the dynamics of vocation by CTU faculty and

resources, and reflection on vocation and ministry. It also has a forum for communication among the participants. Found at www.catholicsoncall.org, the site will "go live" this summer.

PARTNERS CONFERENCE

Our partner institutions have clearly told us that those who minister to young adults in the realm of vocation need support and enrichment. With this in mind, we are busy planning the inaugural fall Partners Conference for

October 27-28, 2005 at CTU. This overnight conference will gather vocation directors, campus ministers, and others to dialogue with one another and to listen to input about vocational discernment and the spirituality of contemporary young adults. The speakers include our own President Donald Senior, C.P. and Professor Barbara Bowe, R.S.C.J., as well as Fr. Jim Bacik, nationally-known campus minister and theologian, and a panel of young adults.

It is a distinct privilege to be serving as the first director of Catholics On Call. Through this initiative CTU is creatively expanding its role in the calling and training of future ministers for the church. Whatever our particular vocation may be, God's call in our lives is a grace—a gift of inestimable value. I believe that Catholics On Call will also be a gift to young adults, our partners, the wider church, and to the life of CTU itself.



CATHOLICSONCALL

DIRECTION FOR YOUR LIFE

YOUNG ADULTS AND A LIFE OF SERVICE

The issue of vocations to ministry in the church is a pressing one these days. In recent years the church has been richly blessed with a renewal in understanding of the call to lay ministry. CTU remains at the forefront of the church's effort to encourage and train lay ministers. At the same time, the number of candidates for religious life and priesthood has steadily declined—and this continues to be a major concern. There has been growing concern about the effects of the clergy sexual misconduct scandal on the involvement of youth and young adult Catholics in the church. Still, recent studies show that young adults remain open to the possibility of a life of service in the church.

other nationally-known speakers, shared prayer and worship, mentored dialogue, and interaction with outstanding church ministers who will share their insights into ministry and their personal experience of call. After the initial program in 2006 Catholics on Call will host two of these one-week sessions each summer. Participants in this summer program will also be invited to days of reflection during the rest of the year as a way of building upon and further integrating their summer experience.

WWW.CATHOLICSONCALL.ORG

The Catholics On Call website is also under construction. This website is targeted to young adults and those who minister to young adults and features information, inspiration,

Peace Projects: "...this is only the start."

by Bart Hisgen, Associate Director, Peacebuilders Initiative

By her own admission Edith Galvez fits the textbook profile of a teenager. She loves basketball, flag football, and flourishes in conversation with others. She thrives on asking tough questions, grappling with the answers, and learning through experience. But Edith is also passionate about doing something to bring about change in the world, in her community, and in her own life. These characteristics made Edith Galvez an ideal participant for Peacebuilders Initiative, the CTU theology and ministry program for high schoolers.

A parishioner at St. Charles Borromeo Parish in Melrose Park and a student at Cristo Rey Jesuit High School in Chicago's near southwest side, Edith first caught the attention of Cristo Rey's campus minister, Jason Dillon several years ago. "Edith was eager to lead prayer and willing to lector at school assemblies and Masses," in addition, adds Jason, "she proved herself to be a young woman open to personal growth, faith exploration, and reflection. That is why I encouraged her to apply for your program."

As a participant in last summer's week-long Peacebuilder's Initiative immersion experience at Catholic Theological Union, Edith spent afternoons doing practical ministry in the Back of the Yards neighborhood at Su Casa Catholic Worker House, a ministry to assist homeless Latino families in need of the shelter, food, clothing, and hospitality. As a bilingual teen, Edith translated for her fellow Peacebuilders and formed relationships with the residents of Su Casa, especially the youth.

During her time at Su Casa, Edith began to think about her own Peace Project, which each Peacebuilder must create during their year in the program, and to formulate how through it she could become more engaged in the life of her own community. Edith's peace project was to create a project among her peers to focus attention on particular social justice issues.

"After the summer program I was certain of two things," observes Edith, "I wanted my project to create a less violent community, and I wanted to use teenagers to do this." Upon returning to Cristo Rey High School last autumn, Edith began asking her classmates what sorts of activities they would like to develop to improve their community.

These inquiries led to the creation of a new partnership between Cristo Rey and Gad's Hill Center, a community-based family resource center for the underserved of Chicago's lower west side. The basis of this relationship is

akin to a youth mentoring program: Cristo Rey students spend time each week tutoring grammar-school students and developing friendships: "With long-term relationships established we can insure that Cristo Rey students become positive influences in the lives of young kids," Edith comments, "and this will lead our community on the right path."

The formal inauguration event for Edith's project took place at a Valentine's Day dance at Gad's Hill Center. During this time Edith introduced the youth at Gad's Hill Center to the Cristo Rey students. Edith, who expects these friendships to continue throughout the school year into the summer, said, "Building a peaceful community takes time and effort...but the payoff will be a future. We will be able to lead kids forward by our example since they are the next generation."

Edith's enthusiasm, her commitment to build peace in the midst of a neighborhood marked by violence, has also had an impact on her high school. Her math teacher, Jim Domenico, says that Edith's determination to excel at Cristo Rey is evidenced through "her willingness to wake up every morning at 5 a.m. and come to school" in order to lend a hand to whatever needs to be done. "Edith is a very hard working and very intelligent girl...this is appreciated by both her classmates and the faculty."

And it is both her outstanding commitment to build peace and her willingness to be available to assist others in their efforts that make Edith Galvez such a powerful witness to the church. "As a Peacebuilder I am learning a lot of things about my faith," most importantly, Edith notes, "I am learning that I can actually make a difference with the help of God."



Another Peace Project aimed at relationship building was dreamed of and implemented by four students at St. Viator High School who are in the Peacebuilders Initiative. When St. Martin de Porres, a new high school in Waukegan opened



Edith Galvez's Peace Project was inspired in part by the work she did last summer at her ministry site, Su Casa Catholic Worker house. Photo: Daniel O'Connell

this year, these Peacebuilders wanted to welcome the students and lay the groundwork for an ongoing relationship between the two schools.

The teens realized their dream in February of 2005 when the first Bridges Retreat between the two schools was held. After returning home, St. Viator student and Peacebuilder Ryan Mroz enthusiastically posted on the Peacebuilders online discussion forum about his experience: "We just got back from the first bridges retreat today, and it was awesome. I felt as if the two schools mingled really well, even if we did have to push them a little at first. It was awesome, and we all learned a ton about diversity, although we only really only hit the tip of the iceberg. I think this is for sure something that will continue in the future and we know that Bridges II is in the planning. . . We're all looking forward to continuing this lifelong process of fighting racism. This is only the start. . ."

While the Peacebuilders Initiative is now in its third season at Catholic Theological Union, the effects of this peace building program for teens is only beginning to have enormous impact— not only on the lives of the participants but also on the lives they touch with their Peace Projects. For more information on Peacebuilders visit the website at www.peacebuildersinitiative.org.



Harambee 2005 Tolton Program celebrates 15 years



The Augustus Tolton Pastoral Ministry program celebrated its 15th anniversary with a week of festivities in February and March. Tolton week events included a liturgy led by Chicago's auxiliary bishop Joseph Perry; a Courtyard Gallery exhibit, "Reflections on the Journey: African American Women Celebrated," by award-winning artist Janet McKenzie; the annual Tolton lecture, entitled "A Testament of Faith: The Black Catholic Experience," with Professors Cecilia Moore of the University of Dayton and Rev. Paulinus Odozor, C.S.Sp., of the University of Notre Dame; an African Fair and book fair, and the Tolton Program's signature celebration, the Harambee! annual dinner dance.

Harambee honored all of the 35 Tolton Scholars who have participated in the program, including the Tolton graduates, many of whom hold leadership positions in the Archdiocese of Chicago.

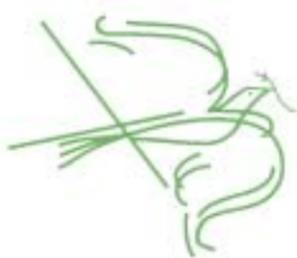
Photos: Monte Gerlach

Top left: Tolton scholar LaMonica Scott, left, and her guest, are joined by former Tolton Scholar Glenda Spearman.

Top right: Teri Gonzales Lowry, who has chaired every Harambee since 1999, welcomes the crowd to Harambee 2005.

Center left: Everybody dance!--as Tolton Director Vanessa White demonstrates her leadership skills on the Electric Slide.

Bottom left: Tolton Alumni pass the flame and gather for a photo, from left to right: Deacon Julius Frazier, religion teacher at Notre Dame High School; Kimberly Lymore, pastoral associate at St. Sabina's; Joanne Glass, litigation specialist for Ministry to Inmates, Adrienne Curry, C.R.S. director for the Office of Peace and Justice; Joyce Gillie, Vicariate VI consultant/youth ministry office; Timone Newsome, Reclaiming Christ in Life Ministry; Rosalind Sanders, Vicariate VI and African American Catechetical Consultant; Marionette Phelps, Director of Religious Education St. Philip Neri & Our Lady of Peace; Sr. Kate Smith, St. Felicitas Pastoral Associate; Glenda Spearman, chaplain, Children's Memorial Hospital; and Dorothy Williams, pastoral ministry at St. Anselm's.



Speaking with One Voice

CTU honors innovative peacemakers

For years, ongoing violence in Israel-Palestine has both dominated headlines and become routine news. Despair over the viability of peaceful solutions has engendered a widespread sense of hopelessness. Despite polls indicating that the overwhelming majority of Palestinians and Israelis embrace the vision of Israeli-Palestinian peace, attempts to broker that peace have consistently failed. Instead, violent extremists have hijacked the peace process, spreading fear and polarizing people.

To combat this stalemate, in 2002 an innovative organization called the OneVoice Initiative created a series of grassroots strategies to strengthen and unify the voice of the moderate majority and reclaim the political agenda. Working with Israeli and Palestinian moderates, OneVoice deployed technology, advanced polling techniques to discover areas of agreement, a network of member organizations, and a broad cadre of experts, spiritual leaders, dignitaries, and celebrities to empower citizens in crafting a public consensus on issues at the heart of the conflict. OneVoice helped mobilize the vote in Palestine and fashioned new networks of trust and resolve.

Recognizing this astounding achievement and their commitment to peace, the Board of Trustees of Catholic Theological Union honored OneVoice at their annual dinner with the Blessed Are The Peacemakers Award, on April 27, 2005. A full ballroom of guests were on hand to learn about their outstanding work on behalf of peace, and the event grossed \$338,000 for CTU.

Now in its 14th year, the 2005 Peacemakers dinner

was co-chaired by civic and business leaders Michael Birck, founder and chair of Tellabs, Inc., Talat Othman, president of Grove Financial, Inc. and founding president of the Council of Islamic Organization of Greater

this worthy group of peacemakers.”

The day before the dinner, the Bernardin Center hosted a community forum at Catholic Theological Union, offering an opportunity to interact with the OneVoice representatives in a more intimate setting. Speakers included Daniel Lubetzky, an American Jew born in Mexico, who is founder and president of the Peaceworks Foundation which created and oversees the OneVoice initiative and of Peaceworks Holdings, LLC, a business corporation pursuing peace and profit through joint business ventures in volatile regions worldwide. Mohammad Darawshe, co-founder of OneVoice, is a Palestinian citizen of Israel. He is a respected proponent for conflict-resolution in the Middle East, and director of public relations for the Givat Haviva and the Arab-Israeli Peace Institute. Samuel (Muli) Peleg, is president of the Israeli OneVoice division. An expert in conflict resolution, violence and terrorism, he is also a professor of political science and international relations at Tel Aviv University and academic director of the International Center for Strategic Dialogue and Action. Each spoke directly and movingly about their work, and about the responsibility of not only their own citizens, but of

Americans as well, to demand peaceful solutions to the conflict.

OneVoice's broad vision sees peace as a tangible, attainable goal, created by the hard work and persistence of those people whose own lives and happiness are so dependent on it. OneVoice aims to inspire new initiatives and projects to involve the moderate majority to speak up and become active participants in the political process, and to make their one voice heard.



Chicago and the Arab-American Business & Professional Association of Illinois, and Carole Segal, co-founder and vice president of Crate and Barrel, and founder and former CEO of Foodstuffs.

President Donald Senior said, “OneVoice has awakened the hopes and aspirations of the people of goodwill in the Middle East. They have empowered ordinary citizens in transforming the dream into reality. We are delighted to recognize the brave and brilliant efforts of



Photos: Monte Gerlach

Top left: Fr. Donald Senior introduces Chicago's Cardinal Francis George to OneVoice cofounder Mohammed Darawshe.

Top right: OneVoice co-founder Daniel Lubetzky .

Center: Posing with the Peacemakers award are, from left to right OneVoice representatives Samuel (Muli) Peleg, Mohammad Darawshe, Daniel Lubetzky, Givat Haviva, and Fr. Donald Senior.

Bottom left: CTU M.Div. students Leah Young Yun Kim and Steve Dos Santos, C.P.P.S. at the Trustee Dinner, where Leah gave the opening invocation.

Bottom right: Journalist Carol Marin, left, and Marshall Bennett, co-founder of The Chicago Ten peace initiative developed by Jewish, Christian, and Muslim business leaders in Chicago, check notes before taking the podium to introduce special guests OneVoice.



The Loss of a Founder, Leader, Friend



CTU's founding president, Fr. Paul Bechtold, C.P., passed away on February 23, 2005, at the age of 90. He was a priest, a mentor, teacher and friend, and a fearless leader during CTU's early years. His loss is deeply mourned.

Homily from Fr. Bechtold's funeral

Given by Donald Senior, C.P.

Today, in the deepest spirit of our faith, we celebrate a life lived well. The church in its wisdom asks that the homily at a Mass of Christian burial be not a eulogy but focus instead on the Scriptures and their meaning for the lives of the living. But in some cases, like this one, the person we mourn and celebrate today embodies the best ideals of our faith and illumines God's word for us.

Fr. Paul Bechtold, Passionist priest, man of God, was an extraordinary human being. Born in the plains of South Dakota—an origin he never forgot and was always proud of—he was gifted with exceptional intelligence and natural grace. Paul was simply one of the finest minds I have ever met—inquisitive, sophisticated in his breadth of spirit, ever learning even until the end of his long life—and at the same time without pretense or arrogance or pride. He was a natural teacher, as I myself experienced when he taught us church history here in Chicago. He did his graduate work in English literature at Notre Dame, writing his masters thesis on Mark Twain. All his life he had the uncanny ability to quote poetry from memory—from doggerel to snatches of Shakespeare and Hopkins. Few of his talks or sermons ended without a verse or two of poetry that he quoted by heart.

He was also athletic and graceful—a natural swimmer who glided through the water without a ripple. Tall and handsome, equipped with a winning smile and a kind, kind gracious manner. As a friend of mine said, “Paul was always elegant.” I saw in the some of the early photos that Paul as a young man had a full head of curly hair. That may explain his lifelong care for the few strands that God gave him in his later life.

He had an infectious smile and a wonderful sense of humor. He was one of those people that remembered jokes and loved to tell them—somewhat corny, never mean, and full of fun. He loved a good meal, too. I remember being with him on one of CTU's earliest study programs in the Middle East. Our group was camping in the Sinai Peninsula and eating mainly canned fish and spam. As our bus bumped along on rough desert roads,

Paul would recite in a loud voice imaginary menus—each item lovingly and vividly described while the rest of us inmates could only dream and drool. Paul, I think, would love the reading we heard from the prophet Isaiah today: thinking of ultimate life with God as a great banquet—family and friends nearby, rich foods, pure choice wine, no more tears, no more death.

There is no doubt that Paul was a faithful, loyal Passionist, the religious community he embraced as a young man. Our province asked Paul to serve in practically every position possible: teacher, local superior, pastor, chaplain, member of our provincial government. He did these assignments with dedication and grace. No matter what public recognitions Paul would receive, or friends he would make, he never was more at home than with his religious brothers.

And, of course, I must say it—the crowning achievement of Paul's work as a priest and religious and consummate educator was his defining role as the founding president of Catholic Theological Union. Simply put: without Paul's leadership this bold experiment in Catholic theological education would never have succeeded. He played a key role in the discussions that led to the founding of the school from 1965 on and when it came time to pick the first president of this fledging institution in 1968, Paul was the unanimous choice of the three religious communities who founded the school. It was an inspired choice—Paul's wisdom, his intelligence, his innate fairness and graciousness, his deep religious spirit—all of these gifts were brought into play to bind together three different faculties and student bodies and institutional cultures at a time (1968) of incredible turbulence and uncertainty in the church and in the world—and no place more than in Chicago itself. He served as president through those formative years, deciding to retire in 1975 to make way for younger leadership. Fr. John Pawlikowski who served as Acting President following Paul's retirement, Fr. Alcuin Coyle who succeeded him, and Fr. Jack Linnan a later successor—are all here today in tribute to Paul.

Paul loved CTU and watched it grow like a parent taking great pride in the advance of a beloved child. But like a wise parent, Paul never interfered or used his unique role as founder to exert influence on the direction of the school. As one of his successors, I can tell you that all that I ever experienced from him was encouragement and kindness and, if I was smart enough to ask, good advice. I suspect my fellow presidents would say the same. On the occasion of CTU's 35th anniversary Paul gave what was his valedictory, praising the school for its accomplishments, encouraging all of us, and praying that CTU would remain strong and true to its mission. And when strength was ebbing, he made the effort to come down on a cold December day just a few weeks ago for the groundbreaking of our new campus. He put aside his walker and pushed a shovel into the dirt. On the Friday before his death, he told me that his only regret was not being around to see the building finished. Ever since he died, I have been praying to him—asking him to be the truly honorary chair of our capital campaign! We need your help now, Paul.

Those of us from CTU—and there are many trustees, faculty, and staff here today—know that as an institution we have been blessed by having as the founder of our school a great man and a great priest. We will always draw on that blessing and on his inspiration.

One could go on for a long time noting Paul Bechtold's natural gifts and accomplishments. But the key to Paul's life does not lie there. At the core of Fr. Paul Bechtold's life was an exceptional religious spirit. Paul became a truly holy man and everyone who met him sensed it. He took to heart the words that Jesus said to Thomas, words spoken earnestly and intensely on the eve of Jesus' passion: “I am the way, the truth, and the life...if you know me, you will know my father.” Paul was very devout, with a deeply rooted habit of prayer. He was not naïve in any way—and thought things through and wrestled with theological and ethical ques-

tions all through his life. But when speaking of his faith and of the Christ he loved, Paul would more than once be overcome with emotion and moved to tears. No doubt it was a faith he inherited from an extraordinary family and one that was nourished year after year by his fidelity to his religious life.

But there is something more I want to say today in tribute to Paul and for our sake, too. Paul lived a long life—he had just turned 90 years old on January 9th. He said to me that living a life this long was both a blessing and a trial. He had outlived his last classmate by 10 years. A lot of his generation in his family and among his dearest friends had already gone home. And Paul was beginning to feel solitary. But more than that, as his religious brothers and dear friends know, Paul suffered spiritual torment from time to time. Only a few days before his death in an earnest conversation I was privileged to have with him, he told me that his faith in God that had been such a consolation to him all his life was also at times a trial for him. He wondered if he would experience God's mercy, if he was deserving of it. I tried to console him but realized that like many saints before him who had experienced anguish in the midst of deep faith—from the founder of the Passionists, Paul of the Cross to modern saints like Mother Theresa, not to mention Jesus himself who cried out in anguish, “My God, my God, why have you forsaken me?”—Paul was walking in the valley of darkness and that God would not abandon him however distraught Paul might feel in his moment of trial.

That is why we heard the reading from the letter to the Romans, from Paul's namesake—the great apostle who also wrestled with God and who felt a similar anguish of spirit that he, as one born out of due time, was not worthy of God's love. This reading is for Paul, Paul the Passionist, and for all like him who are so incredibly humble, so pure of conscience, that they are seized at times by the fear they are not worthy of God's love: “Nothing,” Paul the Apostle says to the Roman Christians, “nothing—anguish or distress, neither death, nor life, nor angels or principalities, nor present things, nor powers, nor height, nor death, nor any other creature—will be able to separate us from the love of God in Christ Jesus our Lord.”

How could one speak about Paul Bechtold, especially at a moment like this, and overlook his love for poetry. Each Christmas Paul would write a common letter to his family members and friends. This past Christmas, Paul sensed it would be his last. As he wryly put it, “I am not sick. I am just wearing out.”

Permit me to quote a paragraph of his letter, in tribute to him. He wrote: “I do hope and pray that as my life winds down I can be pleasant, positive, and not complaining. I see it as important to affirm and encourage younger persons. In my ministry to the elderly, I spoke of the beauty of gratitude, acceptance of God's will, joyful hope. By God's grace my life can reflect this beauty in some small way. I have come to realize with St. Paul that ‘All is grace.’”

He went on, “The Advent liturgy speaks to me in a profound way. ‘The night is far spent, the day draws near.’ Our journey is a passage from darkness to light. I do believe that the good Lord has a glorious eternity waiting for me. Not that I deserve it (All is grace), but because he is kind and merciful.”

And then he does it, closes with a poem, a verse from one of his favorites, Gerard Manley Hopkins. And so, in memory of Paul, we will close this way, too. Perhaps this is the very poem he would have chosen...

*There lives the dearest freshness deep down things,
And though the last lights off the black West went,
Oh, morning at the brown brink eastward, springs...
Because the Holy Ghost over the bent
World broods with warm breast and ah! bright wings.*

Eternal rest grant unto you, dear Paul. May you rest in peace.

“Simply put: without Paul’s leadership this bold experiment in Catholic theological education would never have succeeded.”

Fr. Donald Senior



Top: Fr. Bechtold was an accomplished carpenter and ship builder.

Bottom left: This portrait of four of CTU’s five presidents was taken at the 1987 installation of Fr. Donald Senior. From left to right: Fr. Jack Linnan, Fr. Donald Senior, Fr. Paul Bechtold, and Fr. Alcuin Coyle. (Fr. Norman Bevan, C.S.Sp. became president in 1995.)

Bottom right: Fr. Bechtold and his mother and father, Mary and Joseph Bechtold.

The legacy endures: CTU founding president Fr. Paul Bechtold

by Pattie Wigand Sporrang, Director, Marketing & Communications

In the wonderful photo (see page 1) from CTU’s groundbreaking ceremony in December, Rev. Paul Bechtold, C.P., smiles as he gently adjusts the hardhat that rests atop his wool cap. Several frames later, Fr. Bechtold, cane in one hand and shovel in the other, with fellow CTU presidents Alcuin Coyle and Donald Senior, gamely spades the ground, opening the next chapter in the story of CTU.

The photos capture what would be Fr. Bechtold’s last public appearance on behalf of CTU. The moment was recorded both on film and in the hearts of the CTU community. For Fr. Bechtold, despite declining mobility and a chilly winter day, this was just another of the countless occasions when he made it a point to be present for another significant occasion in the life of CTU. As Fr. Senior remarked, “After retiring he remained interested and fully supportive of the school which he often said was “the love of his life.”

In February at the age of 90, Fr. Bechtold died after a brief illness. As Fr. Senior said, “The crowning achievement of Paul’s work as a religious and consummate educator was his defining role as the founding president of Catholic Theological Union.” He depicted Fr. Bechtold’s role as that of a proud parent who provides nurture and care through the birth and infan-

cy, then steps back and watches it grow and thrive. And, like any proud parent, Fr. Bechtold meticulously recorded the details of CTU’s development in his book: *CTU The Founding Years* which CTU Trustee Fred Hofheinz in the foreword referred to as “a delightful guided tour of those days.”

At Fr. Bechtold’s wake and funeral, his brother priests, family members, friends, and admirers made it touchingly clear through the stories they told, that “Fr. Paul” was much more than the scholar, priest and visionary who was a founding father of CTU. Their recollections revealed a devoted and witty uncle and cousin and beloved family and community member.

Fr. Bechtold’s life began in 1915 in Sioux Falls, South Dakota, where he was born to Joseph and Mary Bechtold, the sixth of seven children. In 1933 he was professed as a Passionist and in 1941 ordained a priest. Following ordination he studied at the University of Notre Dame where he received a graduate degree in English literature. Noted for his intellectual gifts, Fr. Bechtold went on to teach at Passionist seminaries in Detroit and Des Moines and later served as seminary rector, provincial consultant, and director of studies for the Chicago province of the Passionists. It was in the 1960s that Fr. Bechtold played a critical role in the plan-

ning and founding of CTU. In 1967 he was asked to be its first president. Rev. John Pawlikowski, O.S.M., a founding faculty member and the acting president after Fr. Bechtold said, “Fr. Bechtold gave CTU firm legs in the midst of considerable upheaval in the church and society in 1968. Without his sensitive and effective leadership this bold new experiment in theological education following Vatican II might have collapsed. We shall always be grateful for the foundation he laid for the school.”

During his tenure as president Fr. Bechtold was responsible for building an outstanding faculty, moving the school to full accreditation, increasing the participating communities of men fourfold, and opening the doors to women religious, brothers, and lay women and men. To bring an ecumenical dimension to CTU, he helped found the Chicago Cluster of Theological Schools, an association of 10 Protestant and Catholic theology schools in Chicago. After his retirement in 1975 Rev. Bechtold worked in a variety of ministries. From 1975-1980 he was associate pastor at St. Agnes Parish in Louisville, Kentucky, where he directed adult education programs. He also served as president of the ecumenical council of clergy there. In 1982 he was assigned to St.

Paul of the Cross Retreat Center preaching staff in Detroit and three years later returned to Chicago as the pastoral chaplain at Resurrection Hospital, where he also served on its ethics board. He later became chaplain for the Resurrection Sisters at their Queen of the Resurrection residence and was chaplain of the St. Giles Family Mass community in Oak Park.

To honor his contribution to the school in a permanent way in 1997 the CTU library was named the Paul Bechtold Library. Director Rev. Kenneth O’Malley, C.P. said, “It was appropriate that the library be named after Fr. Paul Bechtold, not only because he was founder and first president of CTU, but because he firmly believed that the heart of a school is the library. His passion for truth was fueled by his love of literature, philosophy, church history, and theology. He was preeminently a renaissance man, a wisdom figure who was familiar with all areas of theology and understood how each was interrelated to another. He used that knowledge to create a faculty and curriculum which captured the vision of Vatican II and propelled it forward.”

Beneath the Union NEWSBITES FROM CTU

Media Watch

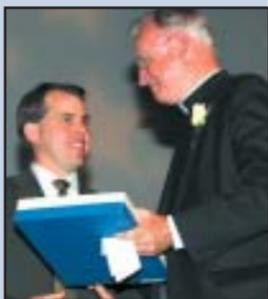
With the world-changing developments at the Vatican, CTU faculty have been "on call" 24/7 filling media slots here and abroad. While on Vatican business in Rome, Don Senior turned into "the source" for Chicago media there. Back in Chicago CTU faculty showed up on camera, in print and on the radio providing background, perspective, and commentary for CBS, NBC, WGN, PBS television, NPR and WGN radio, the *Baltimore Sun*, *Chicago Sun-Times*, *Chicago Tribune*, *Kansas City Star*, *Lexington Herald Leader*, *New York Times*, *New Nation* (Bangladesh). Students Corey Brost, Steve Dos Santos, and Hieu Nguyen made the *New York Times* in an article on our new pope.

Hollywood Buzz

John Pawlikowski nearly made the Red Carpet with his Hollywood debut in the Oscar-nominated documentary "The Passion of Sister Rose," about Sr. Rose Thering who denounced the church doctrine that blamed Jews for Jesus's death.

Amate medal to Don Senior

Amate House, the young adult volunteer program for the Archdiocese of Chicago, bestowed its highest honor, the Bernardin medal, on Fr. Donald Senior at its annual Amate Magic. Noted Chicagoan Newt Minow (and CTU Bernardin board member) introduced Don Senior as a "mensch," and "one who personifies the spirit and hope of Cardinal Bernardin."



The CTU construction site was fair game for Misericordia Candy Days when Maggie Cassidy of the President's

office donned her CTU hardhat and passed the hat among the workers who "were most generous."

Jesus of the People artist at CTU
Janet McKenzie, winning artist of the Jesus 2000 art competition, returned to CTU to exhibit *Reflections on the Journey* on African-American women for Tolton Week. Visit her latest work at her website: janetmckenzie.com.

CTU leaders lead the way

CTU folks head key organizations across the country. The list includes John Pawlikowski, president of the International Council of Christians and Jews, Kenneth O'Malley, president of the Catholic Library Association, Donald Senior, vice president currently and president-elect in 2006 of the Association of Theological Schools, Stephen Bevans, incoming president of the American Society of Missiology, Gary Riebe-Estrella, member of the Commission on Accreditation of the Association of Theological Schools, Mary Frolich, board of directors member of the Society of the Study of Christian Spirituality, and Vanessa White, member of the board of directors on Commission and Accreditation of the U.S. Conference of Catholic Bishops.



INTERNATIONAL STUDENTS: "My CTU Experience"

On March 18, 2005, Catholic Theological Union staff gathered for a bi-annual "staff development day." These sessions typically serve as professional updates, as well as information sessions on topics such as benefits, insurance, and workplace communications. This spring's session also included testimonials from three of CTU's international students, sharing their experience of CTU and the "culture-shock" of coming to America.

Human resources manager Hilary Gorham said afterward, "I really enjoyed their talks because they gave me insight into their real feelings and true experiences about being in the United States and being an international student at CTU. Their honest sharing has opened my eyes to their world, and has helped me to be more understanding and accommodating to their unique experiences."

CTU is home away from home.

by Gabriel Amoateng-Boahan, D.Min, Candidate, Ghana

Apart from the scholarship awarded me prior to enrolling, three offices greatly motivated me to come and study at CTU. The people in the registrar's office, admission's office, and student services office sounded very friendly, warm, and patient on phone—and I found them to be so in person. When I arrived at 8 p.m. September 24, 2002 at 5420 S. Cornell Ave., the resident manager was waiting patiently with my key. However, she forgot to tell me that my room was close to the railway line. Around 2 a.m. as the train passed by the building, it shook. Fear gripped me terribly so I sat up in my bed not knowing what to do. I remembered my family back home in Ghana that night because I was certain the end had come for me.

A few observations:

- Student housing is different here. In Ghana three or four students share a room and contribute to pay the same price. Here I find myself lonely and isolated in one big room paying so much for rent. It is difficult to know the people on the same floor, and this is contrary to my Ghanaian communal living.

- Apart from bread, rice, and chicken, which are familiar to me, the menu was new to me. Each time I went with a friend to the cafeteria or a restaurant, I could not make anything out so I ended up eating whatever the friend chose.

- In Ghana, whenever I meet a friend on the street or corridor, the friend will slow down for a minute or two to acknowledge my presence and give me attention. Here, the fellow student I am greeting has no time to pause. The CTU friend, therefore, carries my response to the greeting away. This disturbed me for some time before I could adjust. It is in the U.S. that I have come to understand the popular sayings "time is money" and "time flies." The system is fast and ongoing.

- The diversity here makes life very comfortable for me as an African layperson. This is the place to learn about other rich cultures. I describe CTU as a "mini-U.N. assembly." Almost all the major world cultures are represented here. And pastoral associates in the parishes and studying at CTU are great source of inspiration and encouragement to me (there is no position as pastoral associate for the laity in Ghana).

- The humility of the people at CTU is amazing. Respect for one another is supreme. It is home away from home. It is incredible to see a laywoman giving the reflection at a general CTU community liturgical service and all the academic "gurus" and theologians sitting and listening in a reflective mood. What a sign of humility!

- Faculty and students (priests, nuns, and laypersons) freely exchange ideas on major church doctrines and issues without "fighting."

- Yet, it is a big challenge to be in a class with many cultures and adjusting to get along with everybody. While some students by virtue of their culture never speak unless they are invited to do so, others dominate and engage the class with questions even when the professor wants to go on with the lecture. The classroom culture has taught me to be patient and wait for my classmate who is struggling to articulate a point in English. For many, English is a foreign language and it takes time to master it as a medium of fluent communication.

All said and done, CTU has positively impacted me so much and I am glad I made a divinely directed choice to study here. I am grateful and thankful to the faculty, staff, and students.

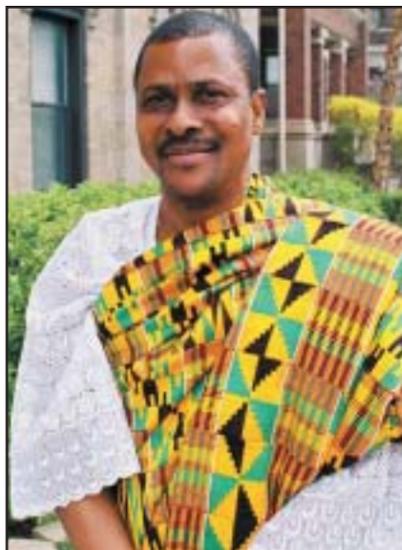


Photo: Pattie Wigand Sporrang

We don't look for offices but for the people who dwell in them.

by Ivonei Grolli, M.Div. '05, Brazil

As an international student, in my journey at CTU I have gone through some challenges from which native students are usually exempt. Two challenges were particularly significant for me.

The first challenge I faced was of an academic nature: the experience of moving from an academic system based on assimilation and reproduction of ideas, to one focused on critical thinking and production, doing and creating, rather than simply assimilating. Although this may appear simple, it really forces international students to undergo a process of re-formatting and re-formulating our own principles, guidelines, methods and goals of study.

In this way, I faced with not only having to learn another cultural/grammatical language (English), but also the language, often symbolic and implied, of the new academic system for which there is no designated instructor. What I faced were assignments, a syllabus, and projects that gently invited me to think and study differently in a way that responded to the expectations and goals of the new academic system.

The second challenge was more psychological and spiritual in nature and refers to the experience of having to be "born again." What I mean by that is that most of one's skills, talents, dreams, and connections now must be developed in a new context. The painful part of this, is that often things that were quite profound and significant for us in our native environment, now in the new context, have often little meaning and function. *Vis-à-vis* this, we have to be "born again" to new ways of living, relating, praying, doing ministry, finding meaning, and even to ways of projecting and imagining our lives, now and for the future.

The final practical challenge relates to CTU's organizational system, which for many international students is perhaps a little too legalistic. In my own country legal systems do not work. While they exist to keep structures and institutions alive, they are not trustworthy. What works for us are true and personal human relationships. It is through personal relationships that we get things done, rather than legal systems. In this sense, when we step into CTU we bring a distrust of legal systems. Consequently, we seek out personal relationships with a few people who work in the system so that we can get things done when needed. Therefore, it is not a surprise that many of us international students go to one office trying to deal with issues that are actually dealt with in another.

The truth is that we don't look for offices but for the people who dwell in them. And it is when a personal relationship is established that, for many of us, offices begin to have meaning and the system begins to work.



Photo: Pattie Wigand Sporrang

Continued on page 9

I began to see more insightfully...

by Reba Veronica D'Costa, M.A. '05, Bangladesh

I had never heard of CTU until I met Fr. Robert Schreiter at a meeting in Rome in 2002, and he suggested I study here. Being a woman who enjoys a reasonable challenge and has a dream to get to the heart of the scripture, I enrolled in the research master of arts degree with enthusiasm. Once at CTU I was immersed in a completely different cultural and academic context. I began to be schooled in the complexities of scripture and the writing of research papers. The first quarter was tough adjusting to the new, not knowing the educational system, not having an academic advisor, living alone, and learning names and faces from the CTU "mug book."

Fortunately, at the end of the term while searching for a lost Pentateuch paper with help from Sr. Dianne Bergant, we both discovered I had a second mail box that lo and behold, was stuffed with three months mail including a letter from Fr. Steve Bevans informing me that Fr. James Okoye was my advisor! Had I known I would not have chosen to take four courses at once. When I discussed this with other students they said, "Three courses are enough, but if you want to kill yourself, take four."

Anyway, I felt I should not waste my time with just

three courses so I took four including Greek language! My room turned out to be an art gallery of Greek words as I was learning Greek. It was a nightmare, but I did it.

The other totally new area was writing a research paper. In Bangladesh, which is my home, we study books, prepare questions and answers, and during the exam put the answers on paper. Very quickly here I began to appreciate the technical and conceptual complexities of writing research papers, including terminology such as "rhetorical, exegetical, literary, hermeneutics, text critique." So many of my naïve assumptions were quickly shattered as I began to see more insightfully though puzzling and amazing pictures that captured my scholarly imagination.



Photo: Pattie Wigand Sporrang

Once the foundation was laid the first year, the second year was smoother. The third year, this year, is the harvesting time for me. I appreciate all the professors who listened to my heart, supported me with their books, and enquired about my well being. CTU was not only an academy of learning but also a circle of friends.

As I say farewell to CTU I offer a few suggestions:

- With so many academic programs and several centers why not a doctorate in scripture? We have such excellent professors and such a good library, could we hope in the future for a new birth to take place?

- If possible, please add the student's country of origin to the mug book so we can know who comes from where since we share such richness of internationality and culture.

The international students' community has been supportive and creative means for new students to adjust and find a home within this mini-universe. I am most grateful to God for CTU, like a pearl in the depth of an oyster. It is a life giving milieu at CTU. This little prayer is for each one of you for you have touched my life with your web of life:

O Master Gardener!

*You planted a tiny seed in my garden,
Providing it with nurturing and caring gardeners
Now allow it to bloom in your right time
So that your joy
May spring forth from within us. Amen.*

"Towards a new land" continued from page 1



Tat Thang Hoang tells the story of his family after the war.

Deeply personal stories of a journey from pain and resentment to hope and reconciliation gripped those who attended "Towards a New Land: a Journey of Reconciliation, Transformation, and Hope," which was organized by the Vietnamese students to commemorate the 30-year anniversary of the Vietnamese community in *diaspora*.

Through three hours of prayer, storytelling, theological reflection, and dialogue, Vietnamese and non-Vietnamese alike reflected on this extraordinary journey that started in the ashes of war, continued in communist prison camps, crossed the high seas to a new land, and then returned full circle to where it all began.

"There was a beautiful sunset just as we pulled up in front of our house. My father helped me step down from the bus. We opened the door to our house and – nothing! Dead silence! Everything had been taken. Only an old empty wooden house remained." This is what the first storyteller witnessed after the war ended.

Another recounted a poignant moment when he stood in front of his high school the afternoon before his planned escape by boat from Vietnam, feeling the last moments of his youth slipping away.

Yet another told stories of rapes and attacks as her fragile and cramped vessel ran into Thai pirates: "More than a dozen pirates hopped on board to raid our boat. The men tried to fight off the pirates. The women screamed and tried to protect their children. My mom's hold on me was not strong enough. A pirate yanked me away from her. I screamed with terror, but I

could not escape him."

The journey to reconciliation for these storytellers has been arduous. A young man related the experience of his first return to Vietnam after growing up in the U.S. Faced with a throng of unfamiliar relatives at the airport the sound of his mother's voice caught his ear. But the joy of recognizing it was instantly replaced by the shame he felt in not recognizing her

face. "The face of my beautiful and gentle mother has been replaced with a face filled with scars, ruggedness, and so many visible signs of suffering," he said.

One story teller recounted his painful decision to visit his ancestral lands in the North, which also happened to be the land of his enemies – the first step in the process that could lead to his healing and reconciliation.

Telling these stories in this public program was a difficult decision. Vietnamese people do not like sharing their personal lives with anyone outside of their trusted circle. And memories are difficult to face, even alone. Tears flowed rampantly in the process. "When I was typing out my memories, I felt tears flowing down my eyes uncontrollably. I did not expect the memories and the experience of being back to Vietnam to rush back and out of my mind so vividly, as though I had just experienced it yesterday," said Paul Hoang. But it had to be done for the healing to begin.

As Kim Loan Nguyen reflected afterward, "By sharing my own personal story, I experienced that my 'wound' had been healed. The Paschal Mystery became so real and alive in me while I was telling my story. I experienced the hand of God holding me and drawing me out of the 'tomb' into new life. I became a free woman to announce God's love to all and to encourage others to tell and retell their stories."

Audience member Ed Peklo commented, "I am so grateful for the individuals whose lives I have come to know because of the stories lived and told. It's all part of the mystery of God's ongoing creation of my life: that I and my religious commu-

nity have been invited to be part of their stories."

In Vietnamese, there is a couplet expressing the feelings of one who for different reasons, must live far away from his or her birth place:

*Each afternoon I stand in the back door
looking towards my motherland,
feeling pain in my belly in nine different
places.*

Sentiments such as this surge in the hearts of many Vietnamese living far from their homeland, especially around this anniversary. Yet, through this process the Vietnamese community at CTU attempted to do more than just stand at the backdoor and look out. They did not just want to rehash old wounds or solicit sympathy, but rather to claim their own experiences and begin to consider them in a new way, taking them to a level beyond mere suffering to that of being transformed, reconciled, and hopeful in light of these new revelations. More importantly, they wished to be a catalyst for the work of reconciliation.

"By sharing and thinking through with others on the journey, I have gained a more enriched understanding of the Vietnamese people's past and present, in order to better discern the needs in ministries and to be better prepared to serve," said Dinh-Huyen Nguyen.

Leading theologian Peter Phan, a Vietnamese-American, who spoke at the event, placed the Vietnamese *diaspora* within the social milieu of all the refugees in the world. According to Phan, as refugees, Vietnamese find themselves in a paradoxical location. They are *neither* Vietnamese nor American, yet *both* Vietnamese and American. At the same time, by being *neither/nor* as well as *both/and*, Vietnamese can go beyond this or that, here or there, which enables them to construct something totally new and unexpected. In this unique context Vietnamese refugees can be the instruments of reconciliation, transformation, and hope as well as the subjects. "Because we have this existential experience, it allows us to move to a new place, a new country, a new society. Reconciliation, therefore, is truly healing, not forgetting, but remembering our stories in a new way," Phan remarked.

He went on to challenge the Vietnamese refugee community to consider the very difficult and gut wrenching task of reconciling with the Communists, to whom they assign responsibility for their suffering. He raised the implications for Vietnamese refugees as being part of the world's only surviving superpower and the

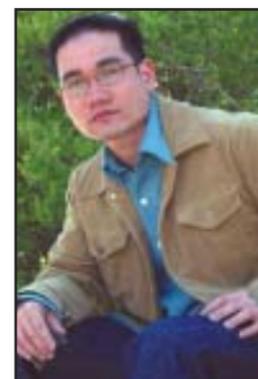
responsibility that the community must take on in order to transform not only themselves, but the society and world in which they live. Because of their experience of being uprooted and of being victims, they understand others. Vietnamese ought not compete for a bigger piece of the pie against other immigrant groups but work hand-in-hand with them to transform the American society.

Phan's words made strong impressions on those who listened, especially among Vietnamese participants. "His talk encouraged me to keep moving ahead with my missionary formation journey and reaffirmed my ministerial and missionary vision for the future," said Simon Thoi Hoang, an organizer.

For Dinh-Huyen Nguyen, the event gave "meaning to our 30th anniversary, but has also moved me beyond the Vietnamese context. As one who has received much on this journey I am beginning to ponder how these gifts can be extended not only to Vietnamese-diaspora Christians, but also to people of diverse cultures, religious traditions, and backgrounds."

For the participants, this event was the beginning of a much more daunting task facing them as ministers: to bear witness of this message to the larger Vietnamese community where anger and resentment resulting from the devastating losses and unspeakable suffering are still prevalent.

In the opening remarks a speaker said: "When I was a little boy, I sometimes asked my mother: where do you end up if you get to the end of the ocean? My mother never gave me an answer that satisfied me. In the past 30 years, the Vietnamese in *diaspora* have been on a remarkable journey across oceans and continents." As a result of this process at CTU, many may become able imagine where they will end up when their journey is done.



Anthony Duc Le is an M.Div. student at CTU and a member of the Society of the Divine Word. Born in Vietnam he came to the U.S. in 1985. He hopes to be given his first missionary assignment in Asia after ordination and graduation from CTU in 2006.

Zachary Hayes: Memories of Pope Benedict XVI

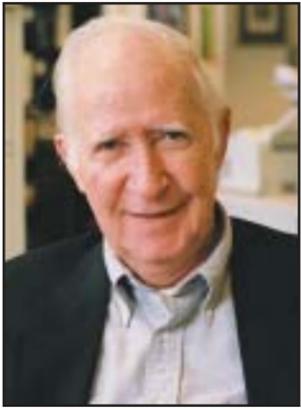
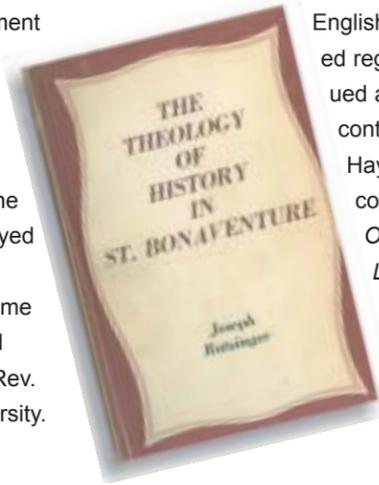


Photo: Pattie Wigand Sporrang

Back in 1960 a young Zachary Hayes, O.F.M., was sent by his Franciscan order to Cologne, Germany, to be the Catholic Chaplain at the U.S. Embassy there. Although Fr. Hayes had to put aside his plans to study organ at DePaul University,

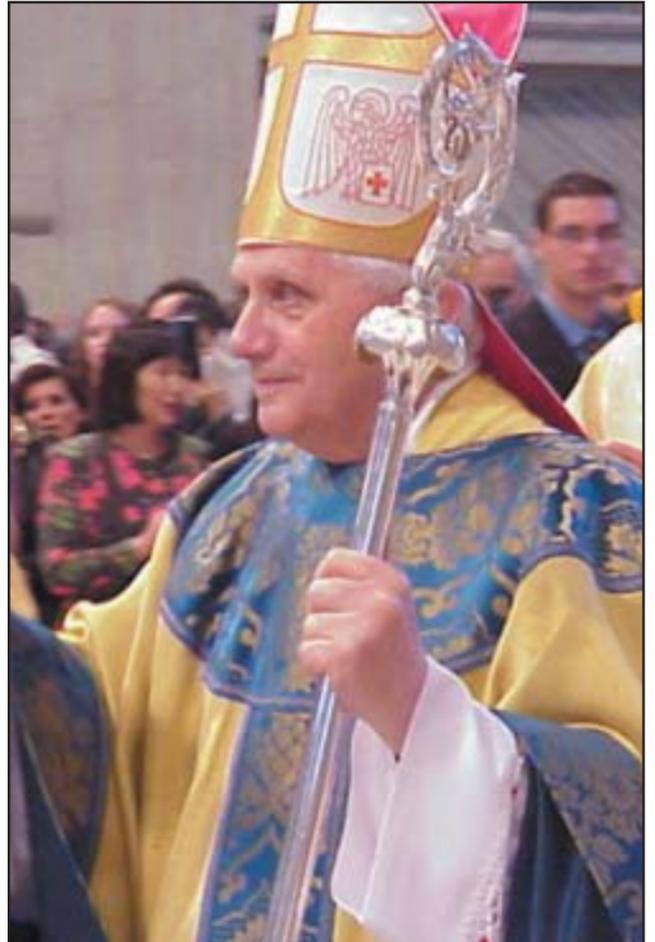
Under his tutelage Fr. Hayes studied Revelation, ecclesiology, and the philosophy of religion, “He was the best [teacher] I had over there,” said Fr. Hayes, recently named *Professor Emeritus* at CTU, “and a friendly, softspoken, highly cultured man with a wonderful background in the arts and philosophy. Music ran in the family— he played the piano and his brother was director of the Regensberg Cathedral Choir.” Fr. Hayes said the future pope taught lecture style and that his classes were standing room only.

A decade later the former student translated his former professor’s book, *The Theology of History in St. Bonaventure*, from German into English (1971). The two corresponded regarding the book and continued a cordial relationship which continues to this day. In 1997 Fr. Hayes sent him an inscribed copy of his Festschrift: *That Others May Come to Know and Love* along with a personal note thanking Cardinal Ratzinger for introducing him to the world of St. Bonaventure.



he was delighted to find the new assignment was in the hometown of Ludwig von Beethoven. He worked as chaplain, studied at the University of Bonn, and was able to pursue his music, playing on some of the most historic keyboards in the world—those Beethoven himself had played as a young man.

While at the University Fr. Hayes became acquainted with another priest who loved music and played the piano and organ, Rev. Josef Ratzinger, who taught at the University.



ALUMNEWS

Patrick Ofori, S.V.D. (M.A. ’71) After ordination and graduation, Patrick returned to Ghana and worked as assistant parish priest in Akwatia Parish. In 1974, he began teaching at Mount Mary Training College, Somanya, as the school apostolate. He did postgraduate studies in education in at the University of Cape Coast, and from 1985 to 2003, was headmaster at St. Martin’s Secondary School. After retiring in 2003 he returned to CTU for the Hesburgh Sabbatical program. He writes, “I must say that I am very impressed about the changes and developments that have taken place in the past 33 years. I am proud to be associated with CTU and count myself lucky to be among the first batch of CTU students that graduated in the M.A. degree program (at the time the degree was issued by De Paul University.) The knowledge I acquired was of great benefit to me in my ministerial work in the parish and the schools I worked in. It helped me to have a successful and self-fulfilling ministry. . . I wish CTU students, staff, faculty, and all who play a role, no matter how minute it may be, God’s abundant grace to be upon them, and to help the school grow from strength to strength.”

Rev. Joe Beno (Israel Study Program ’80) writes from St. Helens, Oregon, “Greetings to you and peace! Years ago—maybe 15—I went with CTU to Israel. What a trip—a gift! And Barbara [Reid] and Leslie [Hoppe]! I just read the *Logos* and found it very encouraging in these days, so often of turmoil. All goes well in my life—retired but involved in parish ministry as called—here in Oregon. The people here are so great. I do some traveling— find the world fascinating and the people welcoming, fascinating, great! Please give my regards to the others with my thanks for all I have received from them.”

Kathleen Kenney (M.T.S. ’82) received the 2004 Outstanding Graduate Award from St. Paul School of Theology in Kansas City, Mo., where she earned her D.Min. in 1987. She writes, “I am now freelancing and teaching a few courses at

Virginia Commonwealth University (Va.). I continue to be grateful for the style of theology I learned at CTU!”

Anthony Benedetto Pizzo, O.S.A. (M.Div. ’83; D.Min. Cand.) was appointed director of spiritual formation for the Instituto de Liderazgo Pastoral at the University of Saint Mary of the Lake/Mundelein Seminary. Tony is also a member of the Augustinian International NGO Team at the United Nations. He team-teaches the Spanish component of a course “The Church and the United Nations: Partners in Peace and Development.” He just celebrated 25 years as a professed religious.

Dolly Sokol (MTS ’83) earned her Ph.D. in organizational development from the University of New Mexico in December, 2004. Her dissertation was “Organizational and Cultural Change in the Liturgy of the Roman Catholic Church: An Action Research Study of a Vatican II Parish.” Dolly is director of the Office of Worship and Christian Initiation for the Archdiocese of Santa Fe, board vice-chair of the Federation of Diocesan Liturgical Commissions, and a board member of the Southwest Liturgical Conference.

Tom Enneking, O.S.C. (M.Div., M.A. ’84) was appointed novice director for the Crosier Province in Brazil. He previously lived in Shoreview, Minn., where he was director of multicultural ministries and assistant to the provincial.

Dorothy Jonaitis, O.P. (M.A. ’90) finished a doctor of ministry degree in preaching at Aquinas Institute of Theology in St. Louis. Her thesis project is being published as a book titled, *Unmasking Apocalyptic Literature: Preaching, Teaching and Imagining Apocalyptic Texts* (Paulist Press, November 2005).

George Pierk, S.V.D. (M.Div. ’92) writes, “Dear friends of *Logos* and CTU, Thank you for your well-produced editions of *Logos*. Remembering my years at CTU, I would say with Stephen Jendraszak

(quoted in *Logos* Fall 2004), ‘my theological education and formation are called into play every day.’ Meanwhile, my basic studies— theological, pastoral, biblical, and communicational— have been enriched by the Latin American experience, view of life, forms of learning, and dialogue from my 32 years in Brazil. With this experience I will soon go back to Germany.”

Irene Dymkar (M.Div. ’95), former assistant corporation counsel for the City of Chicago Law Department, joined Leo M. Bleiman & Associates in Chicago, a litigation practice concentrating in personal injury, medical malpractice, and workers’ compensation.

Cirstin Connors (M.Div. ’99) writes, “I was in Chicago the weekend before [CTU student] Liz Deligio surrendered, so attended her ‘farewell’ party and had some good quality time with her. I am writing from NYC where I work with children and adolescents (and their families) who live in transitional housing and attend public schools—we have amazing and powerful art work from the groups I facilitate.”

Jerome Higgins, O.F.M. Cap. (D.Min. ’99) in June 2004 completed 15 years as associate professor of spiritual formation and spiritual director at the Sacred Heart School of Theology in Hales Corners, Wisc. Last fall he spent three months at the Franciscan Institute for Spiritual Directors in Toronto and celebrated his 50th year of ordination. He is chaplain at the mother house of the Sisters of St. Agnes in Fond du Lac, Wisc. and spiritual director, confessor, and presider for St. Lawrence Seminary and High School students. He also provides spiritual direction for lay people.

MaryEllen O’Brien (M.A. ’99) published *Living in Ordinary Time: The Letters of Agatha Rossetti Hessley* (ACTA Publications) and an article, “A Theology of Transformational Healing in the Monastic Teaching of William of St. Thierry” in the 2005 issue of *Studies in Spirituality*. She was a guest on Chicago’s

Catholic radio station.

Kathy Kelleher (M.Div. ’02) was project manager for the Claretian Associates organization that builds affordable housing in Chicago’s 10th ward (66 percent African-American and 34 percent Hispanic). In February, the City of Chicago gave Kathy’s project the top non-profit Neighborhood Development Award. In May she graduates from the University of Illinois at Chicago in urban planning and policy. A former Bernardin Scholar, Kathy says, “the Bernardin vision on continuous ethic of life, especially as it responds to the dignity of life and that people deserve decent affordable housing.”

C. Michael Weldon, O.F.M. (D.Min. ’02) published *A Struggle for Holy Ground: Reconciliation and the Rites of Parish Closure* (Liturgical Press, 2004).

Professor Robert Schreiter, C.P.P.S. was in Seoul, Korea, recently and met up with two CTU graduates: **IlSun Youn, C.S.W.** (D.Min. ’02) who is teaching at Sogang University in Seoul, and **Hyeon Min Park** (D.Min. ’03) who is undersecretary of the Korean Catholic Bishops’ Conference.

Chris Shepherd (M.A. ’04) is chaplain at Chicago’s Northwestern Memorial Hospital’s hospice program.

Students

Beth Knobbe (M.Div. student) was featured in *The Center* newsletter of the Sheil Center at Northwestern University where she did her ministry practicum this spring. Beth worked with undergrads in the retreat program and in the article talks about “the ministry of presence”: “It’s about showing up, being available if students want to talk or have questions...It’s being called to be witnesses, as all of us are called to be.”

NOTE: Send your news or updates to AlumNews, CTU— Room 204. Or email ssinnott@ctu.edu.

KUDOS

Claude Marie Barbour, professor of world mission, went to the Rosebud and Pine Ridge Reservations in South Dakota with a group of students and Mission Committee members from the Fourth Presbyterian Church, Chicago, and Ridgefield-Crystal Lake Presbyterian Church. She also serves as pastor of a French-speaking ecumenical house-church.

Dianne Bergant, C.S.A., professor of Old Testament studies spoke to the Conference of Religious Women of India in Hyderabad, India in December. Before that she spent time with communities in Mumbai. At the time of the tsunami she was at the Center for Religious of India in Dehli which was first to respond in coordinating aid for the victims. Some superiors had to leave the Center and travel to their ministry sites that had been wiped out by the wall of water.

Stephen Bevans, S.V.D., Louis J. Luzbatek, S.V.D. professor of mission and culture, and **Roger Schroeder, S.V.D.**, associate professor of cross-cultural ministry had their book *Constants in Context* chosen by the International Bulletin of Missionary Research as one of the 15 most significant books on mission in 2004.

Gilberto Cavazos-González, O.F.M., assistant professor of spirituality, is writing a year's worth of weekly reflections on hispanic traditions of the Catholic faith for a resource manual produced by World Library Publications. Targeted for Spanish and bilingual churches, the reflections will be available by fall 2005.

Eileen Crowley, assistant professor of word and worship, published "The Potential of Media Art in Liturgy" in *Sundays and Seasons Year B 2006*.

Archimedes Fornasari, M.C.C.J., senior research fellow in ethics, was included in

Who's Who Among America's Teachers 2005. Nominations come from successful former students who recommend teachers who have made a difference in their lives. *Who's Who* honors a select five percent of the nation's teachers.

Mary Frohlich, R.S.C.J., professor of spirituality, lectured on "Therese and a Spirituality for a Divided Church" at the Lumen Christi Institute program in April.

Leslie Hoppe, O.F.M., professor of biblical studies, was elected provincial minister of the Assumption Province of the Franciscans. The thanks and prayers of all of the CTU community go with Leslie. He takes on this new assignment after 24 years of service on the CTU faculty as an exceptionally gifted teacher and well known scholar. He will reside in Franklin, Wisc., not far from CTU, and will do some teaching as an adjunct professor.

Zachary Hayes, O.F.M., Duns Scotus Professor of Spirituality and a founding faculty member, retired from full time teaching at the end of the academic year. A mentor to many students, his perceptive insights, nuanced articulation, and dry humor have marked him as an outstanding teacher. His love of Bonaventure, a Franciscan approach to creation, and his commitment to explore the interconnection of theology and science have shaped much of his scholarship. He continues to live at CTU, play classical music in his office, and do some adjunct teaching.

Paul Lachance, O.F.M., adjunct professor of spirituality was an organizer of the 40th International Congress on Medieval Studies at Western Michigan University in May and presided at one of the sessions.

Amanda Quantz, assistant professor of the history of world Christianity presented "At

Prayer in the Shadow of the Tree of Life" to be published in the monograph *Franciscans at Prayer* in 2007.

Carmen Nanko-Fernández, assistant professor of pastoral ministry, serves on the School of Theology Task Force Board of the Dominican Missionaries for the Deaf Apostolate. The task force advises the Bishop of Oakland on theological education for deaf seminarians. In March she gave the annual Archbishop Oscar Romero Memorial Lecture at Wesley Theological Seminary, Washington, D.C., on "Presente! The Prophetic Legacy of Oscar Romero 25 Years after His Martyrdom."

Dawn Nothwehr, O.S.F., assistant professor of ethics, gave the Spring Franciscan Spirituality Center Lecture at Washington Theological Union on "The Franciscan View of the Human Person: Some Central Elements."

Kenneth O'Malley, C.P., director of the Bechtold Library, was installed as president of the Catholic Library Association at the April meeting in Philadelphia.

James Chukwuma Okoye, C.S.Sp., assistant professor of biblical studies, gave the Black History Month lecture at St. Meinrad's Seminary, Ind., on "Reconciliation and Brotherhood in the Joseph Narrative."

Gilbert Ostdieck, O.F.M., professor of liturgy, conducted the annual study days for the presbyterate of the Diocese of Salina, Kan, on a liturgical theology of the sacraments, as well as evenings of mystical reflection on the eucharist for parishes in Louisiana and Indiana.

John Pawlikowski, O.S.M., professor of ethics, was the principal speaker at the State of Nebraska's annual Holocaust commemoration at the Capitol Rotunda in Lincoln and

at a conference for the 350th anniversary of Jews in America in Allentown, Penn. His commentaries on the death of John Paul II and the challenges facing Benedict XVI appeared in the *Baltimore Sun*, on Beliefnet, and in *Gazeta Wybroca* (Poland's leading newspaper). Seton Hill University awarded him the Nostra Aetate award and in May he received an honorary doctorate from Dominican University, Ill.

David Sandmel, Crown-Ryan Chair of Jewish Studies, delivered the 18th annual Knippa Interfaith/Ecumenical Lecture in Tulsa, Okla. in February

Robert Schreiter, C.P.P.S., Bernardin Center Vatican Council II Chair in Theology's book, *In Water and in Blood*, is now available in a Croatian edition.

Roger Schroeder, S.V.D., associate professor of cross-cultural ministry, presented a lecture series on "The History of the World Christian Movement: 100-1773" and "Missiology After Bosch" at Asbury Theological Seminary, Kent. in March.

Vanessa White, director of the Tolton program, was appointed to the U.S. Conference of Catholic Bishops board of directors of the USCCB Commission and Accreditation.

OBITUARY

All were saddened with the sudden death of **Robert Moosbrugger, O.M.I.**, a trustee of the Missionary Oblates of Mary Immaculate and a former faculty and staff member of CTU. Bob died of a massive stroke on Christmas day. Bob had served as adjunct professor of spirituality at CTU, as dean of students, and as formation director of his students here at CTU. More recently, he was treasurer of the combined United States Province of the Oblates. He was great friend and advocate of CTU.

Witness to history from page 1

conclave?" I was impressed with the respect and interest the media showed for all that was happening—and their long hours of hard work to get a story.

As night fell on Saturday, I sensed that the end was near. The medical reports were grim. Around 9 p.m. I was interviewed near the jammed piazza by Mary Ann Ahern of NBC news in Chicago. When we finished I started to walk back inside the Vatican gates. On the way I met another member of the commission, and we decided to go out to the piazza one more time. As we came alongside the steps of St. Peter's, a small group of Cardinals were standing at a microphone on the steps making the fateful announcement—Pope John Paul II had died. I will never forget that moment.

Stretching out before us was a vast throng—as far as I could see. When word of the Pope's death came, a sudden hush came over the entire crowd. For a time that seemed endless there was absolute silence—many people wept, and others prayed with their eyes closed. I walked through the crowd—the emotion was overwhelming, as if you were at the bedside of beloved family member who had just passed away after a long struggle, and there was nothing more to say. After a few minutes, the huge television in the piazza flickered with light, and an image of Pope John Paul II suddenly appeared—his familiar face in a broad smile, his hand raised in blessing. The crowd broke out in spontaneous applause—applause that was sustained for many minutes, an expression of love and respect that rolled across that crowd like a physical wave of emotion.

With the death of the Pope, all Cardinals who head Vatican departments and commissions automatically resign. The Cardinal who is the president of the Biblical Commission was none other than Cardinal Joseph Ratzinger. Over the past three years of my time on the commission, he has chaired every session, joined us for meals and coffee breaks, and led our opening liturgy. Without fail he was gracious, kind, and welcoming. Obviously a brilliant theologian and linguist, he was never overbearing but participated in our deliberations in a quiet and respectful manner. Little did I know at the time that I was rubbing shoulders with the next pope. The day after the Pope's death the Cardinal expressed his apologies to the commission members for the disruption of our work

and invited us to participate in the Pope's funeral and the events leading up to it. When one of the group expressed the hope that the new Pope would reappoint Cardinal Ratzinger as President of the commission, he said with obvious sincerity, "No, my work here is completed now." Several times before in casual conversation the Cardinal had expressed his longing to go back to Regensburg (Germany) and complete his years studying and writing theology, his first love. It was not to be!

The rest of the week sped by. Some of us on the commission worked informally on our current project. Later in the week we were "evicted" from our comfortable quarters at Domus Sancta Martha to make way for the cardinals who began arriving from all over the world for the Pope's funeral on Friday. I was fortunate to be able to move to our Passionist Generalate located right alongside the Coliseum and still convenient to the Vatican. All during the week the crowds built—more people than I have ever seen in my entire life. Later in the week Poles began to pour into Rome. (By some estimates nearly 4 million visitors came into a city of 3.6 million!) Each day I moved alongside the crowds, trying to absorb the spirit of it all. Stacks of plastic water bottles were placed on nearly every corner. Port-a-johns lined the streets. There were families with small children, many, many young adults, and people from every part of the world. The mood was subdued but also peaceful. There was no shoving, no shouting—even though some pilgrims waited in line for nearly 20 hours to view the Pope's body.

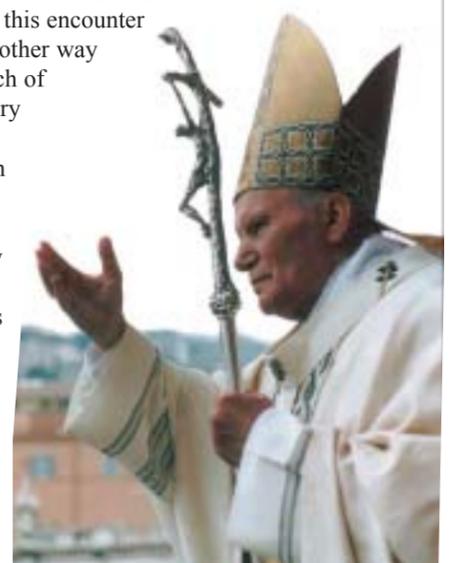
The day of the funeral dawned, crisp with chill and cloud-streaked skies. To control the crowds all public transportation was suspended so I walked in the early morning from the Passionist's residence to the Vatican with my special ticket for the funeral held tightly. As I passed the famous site of the *circus maximus*—now a vast field—I saw it was filled with sleeping bags, young people who had come for the funeral and would watch it on large TV screens set up in the field. In the center of the field was a giant cross and already at six in the morning a circle of young people was gathered around the cross praying. Another indelible image I will treasure.

The commission was given superb seats for the outdoor funeral, at the base of the steps of the basilica, looking right into the rows of world leaders who sat across from the Cardinals during the funeral mass. The liturgy itself was exquisitely done—the Gregorian chant, the familiar ritual conducted with solemnity and beauty. All round us were the diplomatic corps and distinguished guests

(including a large delegation from the U.S. Senate and House of Representatives), and even though the liturgy may have been unfamiliar to many of them, I sensed that they were deeply moved by its compelling beauty.

And then there were the crowds—many of them carrying flags and banners with the names of their villages on them. At several points the emotion of the crowd thundered over the piazza like a great wave—when the Pope's casket first appeared; when the Cardinals gathered around the casket for the final commendation; and, most of all, when the "papal gentlemen" who carried the casket, turned and held it high for the crowds at the very end of the Mass. The roar of the crowd, their chanting of the pope's name, and their rhythmic applause were overwhelming. Moved by the moment, many of the dignitaries themselves began to wave goodbye to the Pope's casket as it was carried inside the basilica for the last time.

I left Rome for Chicago as scheduled the next day, exhausted and exhilarated by having been there at a historical moment. And, of course, a few days later came the election of Joseph Ratzinger as Pope Benedict XVI. Having had the privilege of knowing him in the limited way I do, has been an encouragement for me. I am confident that his innate humility and goodness, his gentle graciousness and fine mind will serve him well in the extraordinary pastoral role that has been conferred on him. Whenever I greeted him at our meetings, I sensed a deep kindness about him—as if he were the one who was blessed by this encounter rather than the other way around. So much of a Pope's ministry is just such encounters with people from all over the world. I pray earnestly now that Benedict XVI's ministry as successor to Peter will be a great blessing for the church.



JUNE 6-10

8:45-11:15 a.m.

The Religious & Social Protest of Amos I

James Okoye, C.S.Sp.,
CTU prof. of biblical studies

Post-Modernism: An Introduction

Fr. Joe Mannath, prof. of Christian studies,
U. of Madras, India

Preaching Missions & Retreats I

Fr. Richard Fragomeni, CTU assoc.
prof. of liturgy & preaching

1:15-3:45 p.m.

Helping Marriage Survive a Call to Ministry

Mary Amore, dtr. of liturgy, St. Mary of Gostyn
Parish (Ill.)

Thomas Aquinas as a Theologian of the Cross

Mark-Robin Hoogland, C.P., author, *God, Passion
and Power: Thomas Aquinas on Christ Crucified
and the Almighty of God*

Preaching Missions and Retreats II

Fr. Richard Fragomeni

4-6:30 p.m.

Spirituality of Power: Enlarging Your Heart

Helen Cahill, CTU adj. prof. of spirituality
& pastoral care

Practical Theology: On Earth as it is in Heaven

Terence Veling, assoc. prof. of Practical Theology,
St. Thomas U., Miami

7-9:30 p.m.

Thomas Aquinas on Prayer

Mark-Robin Hoogland, C.P.,

Mystery of God Therese De Lisio, Ph.D. cand.,
Union Theological Seminary, NYC

JUNE 13-17

8:45-11:15 a.m.

The Following of Jesus

Jerome Murphy-O'Connor, O.P. prof. of New
Testament Studies, Ecole Biblique, Jerusalem

U.S. Liberation Theologies Diana Hayes, assoc.

prof. of theology, Georgetown U.

The Religious and Social Protest of Amos II James

Okoye, C.S.Sp., CTU asst. prof. of Biblical Studies

Thomas Merton: Spiritual Master for our Time

Paul Lachance, O.F.M., CTU adj. prof. of
Spirituality

1:15-3:45 p.m.

God and Human Suffering Robin Ryan, C.P., CTU

adj. prof. of systematic theology

Religious Education: Planning & Assessment Cathy

Campbell, S.P., coord., marketing & professional
development programs, Dominican U. School of
Education, Ill.

Intro. to Spiritual Companionship Sharon Gray,

CTU adj. prof. of spirituality

4-6:30 p.m.

The Bible and the Moral Life Donald Senior, C.P.,

CTU president, prof. of New Testament Studies

Ministry to Persons and Families Struggling with

Addictions Kevin McClone, director, Institute for
Sexuality Studies

7-9:30 p.m.

Stories to Live By Fr. Joe Mannath

Comparative Theology: East Asian Religions

Edmund Chia, CTU asst. prof. of
doctrinal theology

Hindu and Buddhist Perspectives on Other

Religious Traditions John Kaserow, M.M., CTU

adj. prof. of cross-cultural ministries

Principles for Preaching the Lectionary

Fr. Richard Fragomeni

YOUTH MINISTRY WEEK- JUNE 20-24

8:45-11:15 a.m.

Catholic Youth Ministry and Postmodernism

Roy Shelly, S.D.B., director, Office of Faith

Formation, Diocese of Monterey, Calif.

Christian Spirituality: Meaning, Models, Elements

and Related Fields Fr. Joe Mannath

1:15-3:45 p.m.

Grieving While They are Still Growing

Amy Florian, exec. dir., Stauros U.S.A.

Spirituality For Those who Minister To and With

Youth Joanne Cahoon, former coord., Adolescent

Catechesis & Youth Ministry, Archdiocese of

Baltimore

4-6:30 p.m.

Foundations of Youth Ministry Charlotte

McCorquodale, consultant & trainer, Natl. Fed. of

Catholic Youth Ministry & the Liturgical Press

Images of Jesus Amanda Quantz, CTU ass't.

prof. of history of world Christianity

7-9:30 p.m.

Pastoral Care of Youth on the Margins

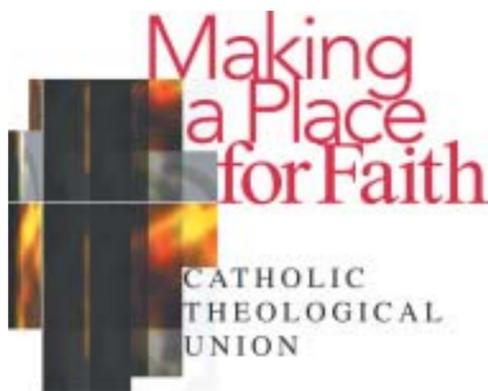
Christine Billups, theology teacher, Notre Dame

High School, Chicago

Comparative Theology: West Asian Religions

Edmund Chia

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CONSTRUCTION ZONE: CTU's normally quiet neighborhood environs have been invaded, but it's for a good cause. The welcome daily visitors to Cornell Ave. are the construction crew, working hard to complete the new Academic Center and parking garage. After a long period of planning, visible signs of the progress are at last evident, as seen below (*photo taken May 20, 2005*). The first phase of the project—drilling and placement of 77 caissons—is complete. The next

phase is now underway, as crews install formwork and steel rods for the concrete foundations. Along the back of the former parking lot, the rear wall of the new parking garage ramp can be seen. The sights and sounds that greet the CTU community each day are happy reminders of the bright and exciting future that awaits.



Photo: Stephanie Sinnott



CATHOLIC THEOLOGICAL UNION

5401 South Cornell Avenue
Chicago, IL 60615-5698
773.753.5319

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PUBLISHER
Rev. Donald Senior, C.P.

EDITOR
Pattie Wigand Sporrang

WRITER & DESIGNER
Stephanie Sinnott

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