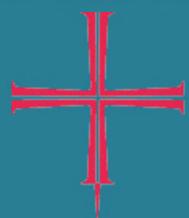


FALL 2004

# *Conversatio*



Saint John's  
SCHOOL OF THEOLOGY•SEMINARY

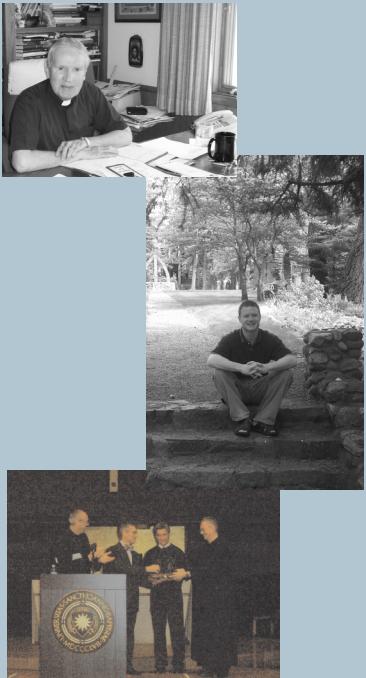


## On the Cover

Saint John's School of Theology•Seminary Alumni/ae Planning Team gathered in May to look at ways to help SOT•Sem to be of service to alumni/ae, and for alumni/ae to more supportive of each other.

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Conversatio is published twice each year by the Development Office of Saint John's School of Theology•Seminary.

**Dean**  
Dr. William Cahoy

**Director of Development and External Relations**  
Kaira J. Adam '00

**Editor**  
Anna M. Kampa

**Contributing Writers**  
Kaira J. Adam '00  
Dr. William Cahoy  
Abbot John Klassen, OSB  
Todd A. Butler '02  
Jeffrey Kaster  
John Molene

**Photography**  
Greg Becker  
Patricia Weishaar  
Anna M. Kampa  
Rev. Carl Wilkens

For comments, questions or story ideas, contact: Anna M. Kampa, Editor, Saint John's School of Theology•Seminary, Collegeville, MN 56321; 320-363-3570; or e-mail at [conversatio@csbsju.edu](mailto:conversatio@csbsju.edu).

## DEAN'S MESSAGE

### VIVA CORNELIUS!

# Sorting out Lay Ministerial Identity



Recently, in thinking about the emergence of lay ministry in the Catholic Church, I have frequently returned to the conversion of Cornelius in Acts 10. You remember the context: A dispute in the church (yes, even then) about whether Gentiles could be baptized. The answer seems so obvious to us baptized Gentiles that it may be hard to imagine the difficulties around what was probably the most momentous decision in the history of the church. Indeed, if anything was obvious then it was that Gentiles should not be baptized. After all, Jesus was a Jew. All the disciples were Jews. Jesus spoke to Gentiles but he called none to be his followers. Everyone who had ever been baptized was a Jew. What could be clearer than that baptizing Gentiles was against tradition and the will of Christ?

Enter Cornelius the Gentile. "One afternoon he had a vision" in which an angel told him to send for Peter. Meanwhile, Peter was having his own vision that "what God has made clean, you must not call profane." Luke tells us that even after hearing this three times, Peter was still "greatly puzzled." Nevertheless, he went to Cornelius, explaining that he was violating the law against visiting Gentiles because "God has shown me that I should not call anyone profane or unclean."

Peter then proclaimed the Gospel to Cornelius and his household. "While [he] was still speaking, the Holy Spirit fell upon all who

heard the word." Not surprisingly, "the circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles . . . Then Peter said, 'Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?' So he ordered them to be baptized . . ." A decision endorsed, after a good bit of controversy, at the Council of Jerusalem (Acts 15).

What does this have to do with ministry in the Church today? In both cases, the Spirit is acting and we are struggling to understand, respond, and adjust our practices and structures to what the Spirit is already doing. We at Saint John's are blessed to work closely with lay students preparing for full-time, professional ministry in the church. It is clear that the Spirit is at work in these men and women. This is a vocation. It is equally clear that we as a Church need to figure out what this means and how to respond theologically and structurally. What is the ministerial identity of a professional lay minister? How does it fit in the bigger picture of the church's manifold ministry: episcopacy, priesthood, permanent diaconate, vowed religious life, volunteers?

Saint John's School of Theology•Seminary is contributing significantly to the Church's work of sorting this out. Most concretely, we have contributed by extending our tradition of quality theological education to lay students, which we have been doing for 40 years. As part of this we have recently developed a formation program for lay students that the U.S. Bishops Subcommittee on Lay Ministry has consulted as a possible model. Like Cornelius' conversion, the phenomenon of lay ministry stretches our categories and raises significant theological as well as structural questions.

As a theological school, part of our mission is to help the church think through such

questions, so in 2001 we convened a think tank of leading theologians to do just that. The fruit of their labor was published this year, *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained Ministry* (reviewed on page 7). In addition, S. Susan Wood, SCL, and Charlotte McCorquodale have served as consultants to the bishops' committee drafting a statement on lay ecclesial ministry. Jeff Kaster serves on several state and national committees drafting certification standards. In a more unconventional response, we hired Charlotte as part of a Lilly grant to work with the Minnesota Catholic Education Association and the six dioceses of Minnesota to develop a program of certification for lay ministers. With her as a catalyst, the bishops of Minnesota in December became the only bishops in the country to approve a common set of certification standards for their dioceses.

*Like Cornelius' conversion, the phenomenon of lay ministry stretches our categories and raises significant theological as well as structural questions.*

Our hope is that certification might provide a framework for a ministerial identity and mutually supportive relation with the Church.

The Spirit is at work calling women and men to serve as lay ministers. Many of you have heard that call and responded. Many others have responded to a call to the priesthood, diaconate or religious life. Still others to serve as volunteers. The School of Theology•Seminary has responded by preparing those who come forward as well as we can and by contributing to the Church's reflection on the meaning of the Spirit's actions.

How will ministry be done in the 21st century? Like Peter, we may all be a bit puzzled as we see ever fewer priests. Yet we go forward confident that the Spirit is active in the church—even if in ways we did not expect. Thus has it always been. Viva Cornelius!

  
Dr. William J. Cahoy, Dean

## THE PRIESTHOOD &amp;

# Benedictine Spirituality



The Rule of Benedict has offered much spiritual guidance to monastic communities for over 1,500 years. It also provides a unique and valuable spiritual focus for priesthood.

**1) Prefer nothing to Christ.** In his Rule, Benedict urges his monks to prefer nothing to Christ, to stay focused on Christ, on the Gospel, on the saving words and deeds of Jesus, on the dying and rising of Jesus. We all know how easy it is to lose our focus, our center, our balance. We believe that Jesus, in word and deed, gives us the closest presentation of who God is. This God that Jesus reveals is not to be found at the end of the Hubble telescope, out there somewhere. God is right here in our midst, in each one of us. This God is with us when we are working to balance the budget, struggling to get to the Divine Office, or cleaning the house. At the same time, this God is stronger, smarter, more loving and gentle, with a better sense of humor than any being we can ever imagine. We prefer nothing to

Christ because if we come to know him, everything else falls into place.

**2) Listening and Mindfulness.** Listening is a fundamental Benedictine practice. It is also essential to priestly ministry. Good listening depends on mindfulness, on being fully present to another person or to a group. The primary purpose of listening is for the sake of understanding the other.

Sometimes we know what we should do, but we just can't work up the nerve. We thrash around in classic conflict avoidance. We just want to talk to someone, use the person as a sounding board, and hear ourselves speak what we need to do. At other times we just need to empty our hearts. There are no solutions, just the human condition.

**3) Receive all guests as Christ.** Saint Benedict urges us "to receive all guests as Christ." Hospitality is central to Christian life because it biases us toward respect and care. It takes us out of ourselves, toward the other. It is easy for us as individuals to become hopelessly self-absorbed. The same thing can happen to a man, a church or a community. Hospitality challenges us to make others welcome, to anticipate others' needs, to go out of our way to be inclusive.

Hospitality is a ministry that can overcome division within a community. In any community of faith there is a variety of spiritualities. A community without the practice of hospitality can form exclusive circles of believers. On a subconscious level, these circles can become almost impenetrable. Hospitality provides membranes through which people who are different from us can

come into the center of the community and become part of it. Hospitality and community, when they are working together, provide a trusted, safe place for people to talk about what their real experience is.

**4) A spirituality that is biblical and liturgical.** The spirituality of a monastery is biblical and liturgical. The Second Vatican Council urged a return to the sources of Christian life. The Council affirmed that the liturgy is the single most powerful formative energy within the Church. Every time we come together to celebrate the Eucharist or other sacrament, or for other prayer, we are more or less aware of who we are as the Body of Christ. That is why personally giving ourselves to the liturgy is so important and why what a celebrant does with liturgy is so important. It is also why it is so important to engage the energies of the community, as ministers of word and sacrament, as ministers of music and dance, as ministers of hospitality and environment.

To have a biblical spirituality means attending to the vast canvas of the meaning of creation and redemption: God's relentless desire to be in relationship with us, to love us and redeem us, to draw close to us. It means developing a sixth sense for the countless ways that we as human beings devise to make things hard and complicated.

I hope that these four gifts from the Benedictine tradition: to prefer nothing to Christ, listening with the ear of the heart, hospitality, and a liturgical and biblical spirituality, can give all of us a starting point for thinking about the task of integration of Benedictine spirituality and priesthood.

  
Abbot John Klassen

The history of priesthood within monastic life is long and complicated. An excellent analysis can be found in an article by R. Kevin Seasoltz, OSB, "A Western Monastic Perspective on Monastic Priesthood" in *A Concert of Charisms: Ordained Ministry in Religious Life* edited by Paul K. Hennessy (New York: Paulist, 1997, 25-60).

## NEWS



### Early Christian World program traces the footsteps of early Christians

Breathtaking vistas in Turkey and Greece await travelers in the Early Christian World Study/Tour Program. The program traces the footsteps of the early Christians, including Saint Paul, who spread the good news of Jesus Christ during the first century.

Guided excursions are integral to this program. Sites in Turkey include Antioch, Tarsus, Iconium, Ephesus, and Istanbul. Sites in Greece include Philippi, Thessalonica, Athens and Corinth.

Early Christian World 2005 will run May 11 through June 7. This program of study and pilgrimage welcomes laity, seminarians, religious, and clergy of all denominations. Participants can audit the program or earn three graduate-level credits.

The Study Abroad program director, Rev. Michael Patella, OSB, is Associate Professor of Theology at the SOT•Sem, and chair of the University Department of Theology. He received his SSD from Ecole biblique et archeologique in 1995.

For more information about the Early Christian World Program, contact Linda Schreiber, Events and Special Programs Coordinator: 320-363-3154 or lschreiber@csbsju.edu.

### Current Students Ordained, Profess Vows

Walter Kieffer, OSB, was ordained to the transitional diaconate at the Abbey Church by The Most Reverend John Kinney on June 5. He made his first profession of vows in 1966. Kieffer has been assigned to a pastoral internship with Father Greg Lieser at Saint Peter's Parish in St. Cloud, and will be ordained to the priesthood in June 2005.

Robert Sum, OSB, was ordained to the transitional diaconate at Marmion Abbey, IL, on January 3.

Mathew Luft, OSB, made his final and solemn profession of vows before Abbot John Klassen, OSB, the monastic community and his family, relatives and friends on July 11. The next day, he was ordained to the transitional diaconate by The Most Reverend Alphonse Sowada, OSC, Bishop Emeritus of Agats, Indonesia. Deacon Luft will be ordained to the priesthood in January.

### Rulli '00 ends his run on the offbeat "Generation Cross"

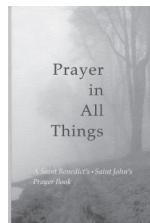
Lino Rulli, an SOT•Sem alumnus and member of the Board of Overseers, has called an end to his six-year run hosting "Generation Cross" on Metro Cable Channel 6 in Minneapolis. The program's trademark was a lighthearted approach to faith intended to reach Generation X viewers by putting a friendly face on the Catholic Church. This approach has earned Rulli, and the program, two Minnesota Emmy awards.

After six seasons of rock climbing, joking about his nose, swing dancing with nuns and other antics, Rulli believed that "Generation Cross" had peaked and it was time to move on and try something new. His thoughts include the possibility of returning to his Italian roots, or someday returning to television programming.

### Prayer in All Things: SOT•Sem alumnus and student combine talents to produce CSB/SJU prayer book

*Prayer in All Things*, a new collection published by Liturgical Press, provides a compilation of old and new prayers perfect for anybody who feels a bond with the CSB/SJU campuses or the larger Benedictine community. The book is edited by Michael Kwatra, OSB, an SOT•Sem alum, and Kate E. Ritger, a current SOT•Sem student and CSB graduate.

The monastic communities, students, professors, oblates, and friends of the CSB/SJU campuses bring together their humble, honest Benedictine values of prayer, work and hospitality to create this collection which reaches beyond the campus grounds. Prayers are grouped under New Testament quotations. Inspiring photos invite meditation and prayerful listening. The assortment of works is as diverse as the lives of the contributors, including prayers for times of day, moments of rest, thanksgiving, and petition.



### Web courses increase access to graduate-level theological education

Web courses offered by the SOT•Sem extend learning beyond the boundaries of the traditional classroom, bringing new opportunities for theological learning and spiritual formation to students unable to make regular commutes to campus. Spring Semester web courses run from January 10 to May 6, 2005.

- SSOT 416 *Psalm*s, taught by Irene Nowell, OSB
- MONS/SPIR 435 01A *Christian Asceticism*, taught by Luke Dysinger, OSB (all on line)
- MONS/SPIR 435 02A *Christian Asceticism*, taught by Luke Dysinger, OSB (includes two weekends at Mepkin Abbey, South Carolina, February 4 – 5 and April 29 – 30).
- PTHM 450 *Church Administration*, taught by Jerry Roth, two on-campus sessions January 14-15 and April 22-23.

For more information, contact Brendon Duffy, bduffy@csbsju.edu or 320-363-2102.

## STUDENT PROFILE

# The Road to Discovery

## Randy Jerome '04

While there's probably no typical journey toward ministry, it's safe to say Randy Jerome's road has had more turns than most.

In about a dozen years, Jerome, 32, has journeyed from devout Catholic to less active church goer. He's gone from belonging to the Assemblies of God, to rediscovering his Catholic faith while attending the Saint John's School of Theology•Seminary.

He's worked in group homes for troubled teens, studied the Bible, theology and Christianity from both Catholic and Protestant perspectives, worked in prison and campus ministries and taught church history classes at Cathedral High School in St. Cloud.

And Jerome just graduated in May with a Master of Divinity degree.

"I think this is all part of my journey back to Catholicism," Jerome said. "I've kind of come full circle. I've come to appreciate a lot of things in Catholicism I didn't before."

Born and raised in the Chicago suburb of Lombard, Illinois, Jerome attended Augustana College in Rock Island, Illinois, graduating with a Bachelor of Arts degree in religion and philosophy in 1993.

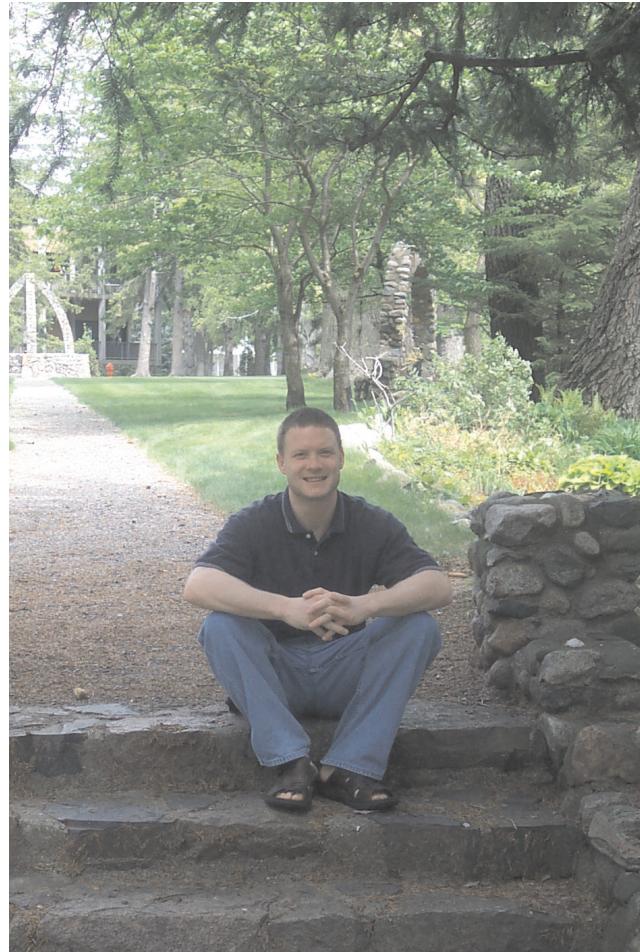
Jerome then worked in group homes for abused and neglected teenagers in Lisle and Des Plaines, Illinois, helping 13 to 18-year-old boys with a variety of issues, including employment and independent living concerns.

"These were teenaged boys whose own parents rejected and abused them, told them they were nothing," Jerome recalled. "They were angry at God, really resistant."

He found that honesty was the way to reaching them.

"I wanted to make Christianity real for them," he said. "To let them know that Christianity is not simply a fix-all thing, and that some of the Bible stories are so cool, if people would just read them. I wanted to show that Jesus was a really cool guy. They'd probably hang out with him."

Jerome then answered a call to further his own theological



education. He came to Saint John's in 2001 to participate in one of the monastic summer programs which give participants a chance to live, work and pray with the monks for a month, and to learn about the Benedictine tradition.

"I actually had planned on going to school somewhere else," Jerome said. "But the campus, the classes, affected me. I changed course and ended up coming here. Part of that was me wanting to come back to the Catholic Church."

Still, Jerome feels his journey in another faith tradition will serve him wherever his ministry takes him.

"You've got to go where the Lord leads you," he said. "I believe in one brotherhood, one community of faith. I believe in making Christianity a part of my life. That's what I think is attractive about Saint John's."

"I've got a little element of the missionary in me," Jerome added, "because I love scripture, balanced with community. I still think Catholics could do a better job of evangelizing."

Sometimes the basic message of Christianity gets lost, Jerome said, and he's passionate about preaching it.

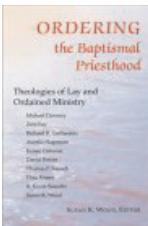
"I like to stress how much God loves us, the love and the mercy of God," he said. "It's such a basic message and I like to tell it over and over. When you fall, get back up again. God loves you. His mercy is there for you. Part of that is from my own struggles."

Following graduation, Jerome is unsure of his future plans. His preferences include teaching, campus ministry, leading retreats or possible volunteer work.

"I definitely want to do some kind of ministry, probably in the Catholic Church, but I won't close myself to other denominations," he said.

One senses there are more turns still to come in Jerome's journey.

## BOOK REVIEWS



**ORDERING THE BAPTISMAL PRIESTHOOD:**  
Theologies of Lay and Ordained Ministry  
Edited by S. Susan Wood, SCL  
Liturgical Press, 2004

*Ordering the Baptismal Priesthood* takes a serious and ultimately refreshing look at lay and ordained ministry through the eyes of 10 renowned theologians who gathered at Saint John's University, Collegeville, MN, to tackle some pressing questions about contemporary Church life, including: What does it really mean to be part of the priesthood of the baptized? What is ministerial identity? How might we define a theology of lay ecclesial ministry?

These questions and others related to the baptized priesthood were examined at the Collegeville Ministry Seminar in 2001 funded by the Lilly Endowment. The result is this collection of essays by noted theologians: Michael Downey, Zeni Fox, Richard R. Gaillardetz, Aurelie A. Hagstrom, Kenan B. Osborne, OFM, David N. Power, OMI, Thomas P. Rausch, SJ, Elissa Rinere, CP, R. Kevin Seasoltz, OSB, and Susan Wood, SCL. They approach the topic from theological, ecclesiological, scriptural and historical perspectives, as well as that of canon law.

For example, Rausch finds in the New Testament the emergence of a pastoral office and an ordering of the roles of ministry. This precedent for formalization of ministerial roles not limited to holy orders leads Rausch to support a commissioning of lay ecclesial ministers, to recognize that their vocation and ecclesial identity are distinct from the vocation of all the baptized.

Gaillardetz focuses on the factors that unite lay and ordained ministry, namely the common baptismal call to proclaim, serve and realize the coming reign of God. All ministry exists in service of the building up of this Church in mission. By considering all ministries to be ordered ministries, there is a fluidity that moves our attention away from divisions.

Rinere highlights areas where canon law needs to develop in order to respond to new issues. For example, with lay ministry, there is a need to recognize charisms which might not be lifelong or which might vary from region to region. Moreover, while the 1983 Code supports the principle of a just wage, Rinere suggests that legislation to foster more consistent employment practices is needed.

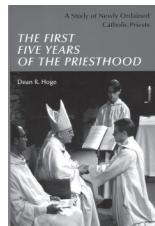
Downey takes delight in noting that the gifts of the Body of Christ are flourishing, at times in unexpected ways. He seeks to shift the discussion away from tasks or functions; all ministry is ultimately "a way of being, of knowing, of loving and living within the tradition."

Among the other issues explored in the book are the notion of the secular character of the lay vocation and its relationship to lay ecclesial ministry, the concept of presbyteral identity in relation to parish identity, and ordained ministry within institutes of consecrated life. This book is full of rich insights, and it is very difficult to offer but a sampling here.

This book's solid scholarship should facilitate thoughtful discernment of the challenges ahead, as the Church continues to grapple with emerging needs and forms of ministry. The mere existence

of this book is a hopeful sign, an affirmation that the priesthood of the baptized and lay ministry are worthy of serious academic study. *Ordering the Baptismal Priesthood* offers worthwhile reading for anyone in Church ministry, and would be a valued addition to the library of any seminary or theological school.

*Sherri Vallee '03, Nepean, Ontario, Canada*



**THE FIRST FIVE YEARS OF THE PRIESTHOOD**

Dean Hoge  
Liturgical Press, 2003

Dean Hoge offers a book with numerous insights into the life of newly ordained priests in the United States today. The text is organized into relatively brief and concise chapters, making this small book (196 pages) a useful tool for ministers in the Church.

The first six chapters lay out the information that was generated from Hoge's research. The data is presented through statistical tables and a series of case studies.

The intention here is not to draw specific conclusions, but rather to reveal both the complexity and patterns of behavior that confront newly ordained priests. These six chapters honestly appraise the current situation; they neither dwell in gloominess, nor wallow in nostalgia. Rather, it is the honest and direct presentation of the research that the reader will find both sincere and helpful.

The second half of the book offers the insights of seven individuals who work with newly ordained priests. The commentary in these chapters reveals a wide range of perspectives: priest, bishop, laity, medicine, pastoral effectiveness, and collaboration.

By using the first six chapters as a starting point for their reflections, these seven contributing authors present a rich and extended discussion of how our current situation in America affects the newly ordained. Their observations and suggestions offer a practical and concrete starting point for ongoing reflection.

The vocation to the priesthood provides a complex and rich discussion when it is strictly confined to Roman Catholicism; when coupled with a changing and pluralistic culture the conversation expands even more. These last chapters reveal this complexity and yet provide a framework for continued discussion.

Seminarians, priests, and bishops will find the book insightful; seminaries and religious communities will see opportunities to address current needs; lay ministers and pastoral teams will find issues that can lead to greater collaboration and support.

My own hope is that the book will serve as a tool for discussion and discernment for all who are involved in priestly formation. Happy and healthy priests are crucial for the life of the Church. Their ministry not only enlivens the faithful, but can enable all vocations to share their talents for the good of all.

This helpful book will assist the Church in fostering and promoting a healthy priesthood. Written with brevity and clarity, the text offers insights that should continue a lively and purposeful discussion for priestly ministry and how it connects with the larger Church.

*Rev. Andrew Ricci '97, Spooner, Wisconsin*

## *McKanan awarded Luce Fellowship*

# Scholarship will render vision of 21st century Christian community

Daniel P. McKanan, Assistant Professor of Theology at Saint John's School of Theology•Seminary, has been named one of seven prestigious Henry Luce III Fellows in Theology for 2004-2005.

With projects that emphasize the vital and dynamic confluence in theological scholarship, the identity and mission of the church, the broader public, and the academy, each of the seven award winners received a grant of up to \$70,000 to conduct year-long research.

Now in its eleventh competition, the Luce Fellows Program has awarded 63 fellowships since its inception in 1994.

McKanan will spend the 2004-2005 academic year completing research for his new book, tentatively titled *Touching the World: Practices of Radical Inclusion in Camphill, Catholic Worker and Transcendentalist Communities*.

McKanan's proposed book will compare three movements of intentional Christian communities, using historical and ethnographic analysis to develop a constructive vision of Christian community for the 21st century.

His thesis states that a community movement can be a transformative presence in the world only if it touches the world.

Communities that hope to influence the larger society must be flexible enough to include individuals in a variety of social circumstances, and must be willing to build durable bridges to more conventional institutions, McKanan said.

To sustain his thesis, McKanan will examine the lives of ordinary people in Transcendentalist and abolitionist communities of the 19th century, and Catholic Worker and Camphill communities of the 20th century.

"Five chapters will each explore a cluster of practices that help these communities 'touch the world,'" McKanan wrote in his application for the fellowship. "Specifically, I will show how communities foster the individual vocations of their members, help those members maintain both family and community ties, honor individuals' religious diversity

while preserving the Christian identity of the community, adapt themselves to changing local circumstances, and remain open to both death and resurrection," McKanan continued.

His goal is to use historical and ethnographic analysis to develop a constructive vision of Christian community for the 21st century. Accordingly, he has chosen three movements with very different ecclesial roots, but similar practices of life in community.

McKanan's work will examine:

- 1) The Camphill movement, a worldwide network of schools and villages in which people with and without developmental disabilities share life together;
- 2) The Catholic Worker movement founded in New York by Dorothy Day and Peter Maurin;
- 3) Transcendentalist communities, a loose network of mid-nineteenth-century communities associated with Transcendentalism, abolitionism, and nonresistant pacifism.

All three movements are similar in their concern for social renewal, their

flexible approach to membership, their inclusion of families as well as single people, and their attempt to preserve a communal Christian identity without imposing any orthodoxy on individual members, McKanan said.

His thesis runs counter to assumptions that alternative communities are monasteries that withdraw from the world in order to pursue heaven. Even for monastic communities, that is only half the story, and it grossly misrepresents the communities in this study, McKanan said.

"By looking at the practices of past communities and the lived experience of people living in community today, I hope to identify patterns of communal practice that will have meaning into the future," he said.

He plans to reach his audiences through his graduate and undergraduate courses on community, and through presentations to groups like the Community of Saint Martin and Reimagining Community, and presentations sponsored by the Saint John's Lifelong Learning Program.



Recipients of the 2004-2005 Henry Luce III Fellows: Katarina Schuth, Saint Paul Seminary School of Divinity, University of Saint Thomas; Daniel McKanan, Saint John's School of Theology•Seminary; Amy Laura Hall, Duke University Divinity School; James Patout Burns, Vanderbilt University Divinity School; Kathleen O'Connor, Columbia Theological Seminary; Mary Boys, Union Theological Seminary; Brian Daley, University of Notre Dame Department of Theology.

# Certification

## Leading the way in Preparing Lay Ministers for Service to the Church

Changes in church culture have caused a redefinition of ministry roles for ordained clergy, vowed religious and lay ministers. In many ways, the growth of lay ministry has outpaced the church's ability to establish policies and structures that are needed to respond adequately to this growth.

In 1998, Saint John's University and the College of Saint Benedict initiated a groundbreaking partnership with the six dioceses in Minnesota (St. Paul/Minneapolis, Duluth, Crookston, Winona, New Ulm and St. Cloud) to provide theological education and formation for lay ecclesial ministers. The goal was to create a certification process to ensure competent, educated, well-formed lay ministers and to formalize their relationship with the church through the office of the bishop.

Saint John's School of Theology •Seminary has been one of the driving forces behind the certification project and a key advocate for the role that Catholic universities such as Saint John's can play in serving the local church.

Nearly six years of collaborative work with the Minnesota Catholic Education Association (MCEA) and the dioceses have yielded a series of necessary outcomes that address the more critical challenges confronting both the church leadership and the emerging ministry, and significant progress in their achievement.

The outcomes established by the MCEA certification process are:

- The six arch/dioceses of Minnesota will implement a common certification process for lay ecclesial ministers, developing tools and methods for assessment and documentation of ministerial competence.
- The certification process will increase ministerial competence among lay pastoral leaders in Minnesota.
- The process will promote an environment of ongoing learning for lay ecclesial ministers and enable a partnership with colleges and universities in the task of ongoing formation and education for all in ministry.
- Bishops and archbishops will certify the competence of lay ecclesial ministers in their arch/diocese through the MCEA

certification process and thereby formalize their relationship with these ministers.

"As lay people take on some of the work formerly done by priests and religious, we must be careful to maintain our vocational and professional expectations. The certification program and the cooperative work of dioceses and universities are a significant move in that direction," said Bill Cahoy, Dean, Saint John's School of Theology•Seminary.

In December of 2003, the six dioceses in Minnesota approved the common certification process for youth ministers and religious education coordinators. In April, the National Conference of Catholic Bishops approved the MCEA handbook and this common process.



"Certification will serve to establish a consistent standard of quality among faith formation ministers and work to ensure that parishioners--children, youth, adults and families--benefit from the leadership of trained, competent and capable adult faith formation leaders," said Jeffrey Kaster, who directs Saint John's School of Theology•Seminary's participation in the certification process. Kaster also serves as the director of the Youth in Theology and Ministry Program.

The competence of lay ecclesial ministers will be measured in five core national certification standards, including personal and spiritual maturity, lay ecclesial ministry identity, Roman Catholic theology, pastoral praxis and professional practice.

There will also be three categories of certification: practitioner, professional and

master. Each category denotes the type and level of education received by the lay ecclesial minister.

Saint John's School of Theology •Seminary, through a grant from the Lilly Endowment, has provided essential resources and leadership needed to move the certification of lay ecclesial ministers forward.

"Without Saint John's leadership, this effort would not have happened as quickly and effectively," said Charlotte McCorquodale, President of Ministry Training Sources and MCEA certification consultant. "The resources provided by Saint John's for this project have made a difference in both the scope and structure of the project. Additionally, a national symposium to be held in 2006 will have a tremendous impact on the national church's continued dialogue and understanding of lay ecclesial ministry."

"Saint John's School of Theology •Seminary has been an important partner in advocating for and achieving a common certification process in the six dioceses of Minnesota," said Peter Noll, MCEA executive director. "Their contribution has been instrumental in this historic development and, most importantly, in improving the quality of ministry in the Catholic parishes of our state."

Throughout the country, various individual dioceses provide education and formation for lay ecclesial ministers, and sometimes certification or authorization processes to provide a formal relationship between the lay ecclesial minister and the local church. However, this is the first time dioceses from one state have all joined together to share resources and jointly address these important needs and issues surrounding lay ecclesial ministers who are faithfully serving the church.

Kaster, McCorquodale and many others who have worked to develop the guidelines are hoping the Minnesota model will serve as a blueprint for national certification standards for lay ecclesial ministers.

Since the approval of the MCEA Certification Handbook and Procedures by the Bishops of Minnesota and the USCCB Commission on Certification and Accreditation  
*Continued on page 23*

## Annual Diekmann lecture to feature Rev. Maxwell Johnson '82

Rev. Maxwell Johnson, Ph.D., is the featured speaker for the 2005 annual Godfrey Diekmann lecture, Thursday, April 21 at 7:45p.m. in the Pellegrine Auditorium.

Johnson is Professor of Liturgical Studies at the University of Notre Dame Department of Theology, where he received his Ph.D. He is also a 1982 graduate of the SOT•Sem, having received a Master's degree in Liturgical Studies. Johnson's numerous published works include *Documents of the Baptismal Liturgy: Revised and Expanded Edition* with E.C. Whitaker, Liturgical Press, 2003; and *The Virgin of Guadalupe: Theological Reflections of an Anglo-Lutheran Liturgist*, Rowman and Littlefield, 2002.

On the lighter side, Johnson takes pride in his membership in the "Oblates of Blues" band which has its origins in two blues bands called The Lennards and the Screamin' Maxi J. Electric Blues Tornadoes, which were formed right here at the SOT•Sem. Graduate students at Saint John's who have gone on



to do doctoral work in Liturgy and Theology at Notre Dame made up much of the original membership of the band, hence, the name "Oblates of Blues." An Oblate is a lay or clerical associate member of a Benedictine monastic community.

## "Theology Day" provides learning and renewal

Theological insights on contemporary religious and social topics are the cornerstone of "Theology Day" offered by Saint John's SOT•Sem. Renowned scholars present information on diverse themes such as the early Christian understanding of Christ, and reflections on the Gospel of Mark. "Theology Day" was created for people who would like to learn about and discuss current theological issues, but do not have a background in theology. Upcoming events take place at both the SOT•Sem and at The Basilica of Saint Mary in Minneapolis.

For more information about Theology Day contact Anna Kampa at akampa@csbsju.edu or call 320-363-3570, or check the SOT•Sem website at [www.csbsju.edu/sot](http://www.csbsju.edu/sot).

## One Generation to the Next Sexton family pledges \$1 million to SOT•Sem

The Bill and Joyce Sexton family has announced a \$1 million commitment to Saint John's School of Theology as part of a \$10 million capital campaign pledge to Saint John's University. Their gift is the largest in Saint John's 146-year history.

A 1955 graduate of Saint John's University, Bill Sexton served as a Regent of the University from 1989-2001 and is presently a Regent Emeritus.

Bill and Joyce are native Minnesotans who presently live in Incline Village, NV. One of their four children, Jim, is a 1981 graduate of SJU and currently serves on the School of Theology•Seminary Board of Overseers and the University Board of Regents. Jim's wife, Georgianna, has recently become involved with the SOT•Sem Board as well, and together they have hosted events in the Chicago area to encourage others to get to know the School of Theology.

"My parents taught us to express our gratitude for what we had been given by giving back to

those people and institutions that have had value in our lives," said Jim Sexton.

"Saint John's is certainly one of those places that have been spiritually formative for my entire family," he continued. "At the heart of the Benedictine wisdom of Saint John's is the School of Theology•Seminary in its work to prepare people for ministry for almost 150 years.

"As we considered our family commitment to the Saint John's capital campaign, we were clear that we wanted not only to help ensure that those who want to study at the SOT•Sem would have the resources to do so, but also to lift the School of Theology•Seminary to greater visibility and to inspire others to give their financial support to this exceptional institution. When the time comes for others to give something back in thanks for what they have, we hope that leadership gifts like these will encourage them to give generously to Saint John's."

The Sextons have been major donors to the University in the past. Sexton Commons is named



James Sexton

for Bill's parents, Sexton Arena is named for them and Hilger Atrium in the Science Center is named for Joyce's parents.

"Hopefully, these scholarship recipients will one day return the favor to the University, continuing this cycle of giving - what the Sexton family refers to as 'looking forward' or 'when your time comes.'"

## ALUMNI/AE PROFILE

# Marriage and ministry go hand-in-hand for Christy and Steve

Steve and Christy Arnold of Melrose, Minnesota, have quite a bit in common. They are both graduates of Saint John's School of Theology•Seminary, and they celebrated their fifth anniversary in August.

Steve, 33, has served pastoral associate at St. Mary's parish in Melrose since 2000. Christy, 31, is a stay-at-home mom and directs the activities of the newest members of the Arnold pastoral team, Samuel, three, and Isabel, one.

"For me, pastoral ministry is the art of the possible," Steve Arnold said. "You learn how to help people take the next step toward being a disciple. You learn to walk slowly toward that goal."

Steve came to Saint John's in 1997 after earning a degree in philosophy from Conception Seminary College in Conception, Missouri in 1994. Gregory Polan, OSB, the resident rector there at that time and now abbot, highly recommended Saint John's to continue studies as a lay person," Arnold said.

Steve earned a Master of Divinity degree from Saint John's SOT•Sem in 2000.

His duties at Saint Mary's include coordinating the RCIA process, Befriender ministries, adult faith formation, scripture studies and various pastoral and administrative roles.

"I do a lot of one-on-one care," Steve said. "The most satisfying part of the job is the mentoring, training, helping to supervise and train other ministers."

His Saint John's education has served him well in his various parish roles.

"I think I'm trained really well for what I'm doing," he said. "I got a very good blend of academic and pastoral training. I had good supervisors and good teachers. Saint John's is such a rich environment. I really soaked up the monastic environment. It's a place where you can develop your pastoral style and skills in the midst of a supportive community."

His Collegeville years also helped him refine an important talent.

"You learn to listen with your heart, really deep listening to people," Steve said. "My education gave me the theological tools,



**Steve and Christy with Samuel and Isabel.**

but also the ability to listen for problems which don't always fit in neat boxes."

Originally from Lakeland, Florida, Christy earned a degree in psychology from the University of South Florida. She met Steve at a bookstore, in Kansas City, MO, where he worked before coming to Saint John's. She joined him at Saint John's after they married.

The Saint John's experience was a brave new world for Christy, who had only converted to Catholicism a couple of years beforehand.

"I really feel my time at Saint John's was special," she said. "Coming to Saint John's, I understood the basics of the faith, but being there deepened my understanding of my faith, and also tempered my convert's zeal with a real life understanding of how the church works. What I learned also helps me pass on my faith to my kids, and ultimately to others in whatever teaching I do."

Christy began her degree work about the time her husband was finishing his, earning an MA in Pastoral Ministry.

"The education I received was wonderful," she said. "I saw every perspective of the Catholic Church, the whole range. Saint John's has a real soft spot in my heart."

Her SOT•Sem experience not only deepened her faith, it also enabled her to better support her husband's ministry, Christy said.

"Since we took some of the same classes, I can understand what he's doing," she said. "It helps our relationship."

While raising her children is her priority, Christy has been able to do some pastoral ministry work.

"I really like doing retreat work and I've been able to do two retreats in Melrose," she said. "I enjoy working with small groups. People are looking for something."



Carl and Theresa Wilkens in 1994 with their children.

Genocide in Rwanda began the night of April 6, 1994, as forces went door to door, working their way down lists of those to be killed.

In three months of tribal bloodletting, between 800,000 and one million people were killed. Men, women and children were slaughtered in an orchestrated, pre-planned campaign of genocide not seen since the Jewish Holocaust.

Within days of the start of the massacres, a full-scale evacuation of foreigners began, as foreign missions, the United States and the United Nations ordered their personnel to leave Rwanda.

One of a meager handful of foreign aid workers who choose to stay and try to help was Carl Wilkens, then director of the Adventist Development and Relief Agency International in Rwanda.

Wilkens stayed when virtually all other foreign relief agencies, the U.S. government staff and most U.N. troops were pulled out. Risking his own life, Wilkens' help and advocacy no doubt saved many lives.

Rev. Carl Wilkens is the 2004 recipient of the seventh annual *Digni-*

*tas Humana Award.*

Sponsored by Saint John's School of Theology•Seminary, the *Dignitas Humana* Award honors those who recognize and strive to advance the human dignity of all persons. Recipients of the award exemplify Judeo-Christian values of service, respect, kindness and compassion.

*"I'm thankful that people remember this 10 years later, because there are people in Rwanda who will never forget it, and we need to have a connection. We need to live for each other."*

Most would agree that Wilkens exemplifies those values.

"You look at what you can do, where you can have an impact, and you go for it," Wilkens said. "The

Staying behind, saving lives, and making a difference

other areas, you just have to realize you can't do anything about them; otherwise you'll drive yourself nuts. So I looked for areas where I could make a difference. I could spend a lot of time in anger and frustration about why other people weren't making a difference, why other people weren't doing it, but that wasn't going to help anything."

One of the shining examples of Wilkens' faith in action came when he sought out one of the genocide's leaders and persuaded him to prevent the slaughter of children at a local orphanage.

"I put my hand out and I said, 'Mr. Prime Minister, I'm Carl Wilkens, the director of ADRA,' Wilkens said. "He stops and he looks at me, and then he takes my hand and shakes it and says, 'Yes, I've heard about you and your work. How is it?' I said, 'Well, honestly, sir, it's not very good right now. The orphans at Gisimba are surrounded, and I think there's going to be a massacre, if there hasn't been already.' He turns around, talks to some of his aides, and he turns back to me and he says, 'We're aware of the situation, and those orphans will be safe. I'll see to it.'

"I chose to go home. I chose to trust," Wilkens continued. "You recognize it's not about you. You're not it. There are bigger things happening. So I went home and they were safe. It was just a couple of days later that they were all moved to a safer part of a bad town. It was an incredible reunion as we found all of those orphans moved out."

One of the hardest moments for Wilkens came early, when he watched helplessly as almost all aid workers left the capital.

"They gave a 72-hour window for all the foreigners to leave. I sat on the front porch of our house and I watched the buses come down the road from the city and go up the road out towards the airport, and the trucks and the cars [leaving]," Wilkens said. "This sadness came over me, because, if people in Rwanda ever needed help -- and I mean [Rwanda] was really blessed with a lot of aid organizations and everything else -- but if they ever needed help, now was the time; and everybody's leaving."

Ten years later, Wilkens said one of the biggest lessons he learned is that people matter.

"It reminds me that one person can make a difference, and it reminds us to look outside of ourselves and to reach outside," he said. "What can you do to help? I'm thankful that people remember this 10 years later, because there are people in Rwanda who will never forget it, and we need to have a connection. We need to live for each other."

Wilkens shared

**During his six years with ADRA in Rwanda, Wilkens worked to provide homes, schools and grinding mills. Left: ADRA built a home for this widowed mother and son who managed to escape the genocide.**

**Right: Rwandan children wearing ADRA t-shirts.**

his experiences at three events in Minnesota: "The Refugee Experience" Oct. 17, at the Hubert H. Humphrey Institute of Public Affairs in Minneapolis; "Living in Purpose" at the *Dignitas Humana* Award presentation and lecture, Oct. 18, at Saint John's Abbey Church; and "Genocide. Who Really Cares?" Oct. 19 at Saint Joseph's Church, Waite Park. He also addressed several student groups at CSB/SJU and the Saint John's Prep School.

The *Dignitas Humana* Award is sponsored by Saint John's School of Theology-Seminary, Collegeville, in cooperation with The College of Saint Benedict · Saint John's University, Catholic Charities - Saint Cloud, and Catholic Charities - Saint Paul and Minneapolis.

Previous Dignitas Humana Award winners include:

- The Taizé Community of France for their work to bring reconciliation and healing wherever division and suffering exist - in the church and the world (2003).

- Sister Helen Prejean, for her ongoing crusade to repeal the death

penalty (2002).

- The Rev. Greg Boyle, SJ, for his work with young gang members in east Los Angeles (2001).

- Jean Vanier, for founding L'Arche Communities, a federation of more than 100 communities in 18

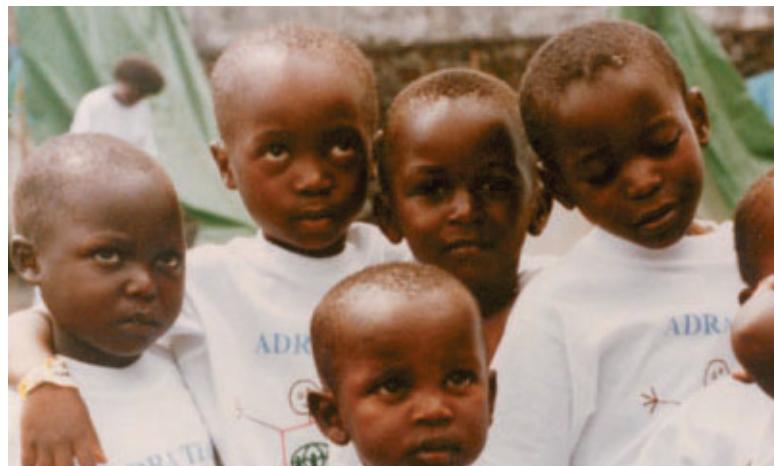


Wilkens, speaking with students following his presentation at the Saint John's Prep School.

countries that welcomes adults with developmental disabilities (2000).

- Marva Collins, for her dedication to education and her work to develop the best techniques, materials and resources to reach even the most challenging students (1999).

- Jonathan Kozol, for serving as one of the nation's most powerful voices in the fight for racial justice and equal opportunity for all of America's children (1998).





# Called, Gifted and Now Certified

*By Jeffrey Kaster, Director of the Youth in Theology and Ministry program at Saint John's School of Theology•Seminary, where he is also an adjunct professor of theology.*

Katie graduated from college last year with a degree in elementary education. Her degree did not include any college theology courses, but she had volunteered in parish ministry for a year or two while she was in college. After graduation Katie was hired as a lay ecclesial minister (youth ministry coordinator) in a parish in central Minnesota. The parish would have preferred candidates with a strong background in theology or ministry, but not a single person who applied had a degree in theology.

The parish felt fortunate to find Katie. She is a vibrant, talented and faithful young woman. As part of her hiring agreement, however, they stipulated that Katie start taking theology courses. The parish was near a Catholic college and was fortunate to be in a diocese with a strong ministry formation program that offered theology courses for academic credit.

Katie's situation is becoming common as more parishes begin hiring lay people for professional ministry positions. There simply are not enough people who have been adequately prepared theologically and pastorally. In central Minnesota, the last five full-time youth ministry coordinators who were hired for these positions by parishes had completed no college or graduate-level theology courses.

This situation points to a question church leaders have been struggling with for some time: What knowledge, skills, and formation should a fully competent lay ecclesial or ministerial leader possess?

## What Is a Lay Ecclesial Minister?

The term "lay ecclesial minister" refers to lay people with job titles like pastoral associate, youth ministry coordinator, director of religious education or parish life coordinator. *Lay Ecclesial Ministry: The State of the Questions: A Report of the Subcommittee on Lay Ministry*, published by the United States Catholic Conference in 1999, established the following criteria for understanding the term "lay ecclesial minister":

- a fully initiated lay member of the Christian faithful (including vowed religious) who is responding to the empowerment and gift of the Holy Spirit received in baptism and confirmation, which enable one to share in some form of ministry;
- one who has received the necessary formation, education and training to function competently within the given area of ministry;

- one who intentionally brings personal competencies and gifts to serve the church's mission through a specific ministry of ecclesial leadership and who does so with community recognition and support;
- one to whom a formal and public role in ministry has been entrusted or upon whom an office has been conferred by competent ecclesiastical authority.

A lay ecclesial minister is typically a paid parish staff person (full time or part time) or a volunteer who has responsibility and the necessary authority for institutional leadership in a particular area of ministry.

### The Common Competency Project

To respond to the question of what knowledge, skills and formation will ensure competence for lay ecclesial ministers, three national Catholic Ministry organizations established the Common Competency Project. The National Association of Lay Ministers, the National Conference of Catechetical Leaders and the National Federation for Catholic Youth Ministers invested more than \$40,000 and three years of work to create common certification standards and competencies for lay ecclesial ministers. Each organization also submitted descriptions of specialized competencies, identifying the knowledge and skills needed specifically by youth ministry leaders, catechetical leaders, pastoral associates, parish life coordinators and pastoral administrators. On March 29, 2003, the United States Conference of Catholic Bishops' Commission on Certification and Accreditation approved these common and specialized standards.

What is a fully competent lay ecclesial minister? These certification standards and competencies are not the final words on this question. Nonetheless, they are significant because they grew out of the lived experience of lay ecclesial ministers. Catholic colleges and universities who are also key stakeholders in educating, forming and training lay ecclesial ministers also helped shape these standards. It is the hope of the N.A.L.M., N.C.C.L. and N.F.C.Y.M. that these certification standards take on national significance and become common practice across dioceses.

1. A lay ecclesial minister demonstrates personal and spiritual maturity in ministry with the people of God.
2. A lay ecclesial minister identifies the call to formal and public ministry as a vocation rooted in baptism.

3. A lay ecclesial minister integrates knowledge of Roman Catholic faith within ministry.
4. A lay ecclesial minister engages in pastoral activity that promotes evangelization, faith formation, community and pastoral care with sensitivity to diverse situations.
5. A lay ecclesial minister provides effective leadership.

### The Benefits of Certification

One of the direct benefits of the certification movement is the establishment of education and formation norms for lay ministers. Parishes hiring lay ecclesial ministers will benefit by having nationally recognized standards to assess their candidate's education and formation. Instead of simply relying on someone's opinion about what a candidate's educational background and skills should be, the certification standards present a nationally constructed grass-roots view of ministerial competence. Similarly, the standards can also support the development of more competencies in the ministers who are already employed. They can be used by supervisors to help lay ministers engage in lifelong learning. They can also be used to help lay ministers, parishes, dioceses and even universities identify and prioritize curricular areas for ongoing education and formation.

A very important indirect benefit of the certification movement will be the promotion of a culture of lifelong learning among lay ministers. This may be more important than the actual certification of lay ecclesial ministers. The literal meaning of "Christian disciple" is a learner, pupil or a lifelong apprentice in the faith. The church needs lay leaders who are disciples of Jesus Christ and committed to a lifelong apprenticeship of learning and formation. The certification movement is promoting the idea that to do ministry well, one must be committed to ongoing education and formation. This is sometimes a difficult ideal to realize as parishes face budget shortfalls. Continuing education budgets are the first to be cut.

A final benefit of the certification movement is that it advances a theological articulation of lay ecclesial ministry as a distinctive and authentic call to service of the community. While the standards address the practical matter of professional competence, they have their roots in the theology of baptism and the call to discipleship. Lay ecclesial ministry is not something one does while

waiting for her or his "real" career to appear. It is a response to a deep call from God to place one's gifts at the service of the Gospel and the building up of communities of faith. Lay ecclesial ministers commonly identify this call as vocation. It appears a new vocation is emerging in the life of the church.

The common certification standards for lay ecclesial ministers provide an opportunity for diocesan offices to collaborate on education and training. Too often diocesan offices for faith formation, youth ministry, liturgy and pastoral ministry offer educational workshops only for parish ministers within their particular field. These common certification standards present an opportunity for diocesan offices to talk to one another about jointly sponsoring workshops and educational sessions.

The certification standards are also helpful to universities where one of the realities of university life is the ongoing review and assessment of curriculum for accreditation. The theology department at the College of Saint Benedict and Saint John's University, for example, recently used the certification standards to assess their theological curriculum for their concentration in pastoral ministry. The certification standards and competencies helped the department identify gaps in their curriculum. Standards number one and two also fostered conversation about the responsibility of the theology department to offer programs for vocational awareness and ministry formation for students.

### Imagining a Revitalized Ministry

The impact of the certification movement could be significant for lay ecclesial ministers, dioceses, theology departments in Catholic colleges, parishes and even for parishioners themselves. Imagine a church committed to an educated and well-formed cadre of lay ministers. Imagine dioceses and Catholic colleges working together to educate and form lay leaders. Imagine creating a culture of lifelong learning among pastoral leaders. The certification movement contains the promise of revitalizing ministerial leadership for the sake of the Gospel and the renewal of the mission of the church.

July 21-28, 2003 America. Reprinted with permission of the America Press, Inc. 2003. All Rights Reserved.

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## *One important way*

*I can thank Saint John's for what it has given me.*

I cannot remember a time when I did not want to be a priest. My parents were united in their response to my desire: If I truly wanted to be a priest, they said, there was only one thing to do. Study at Saint John's.

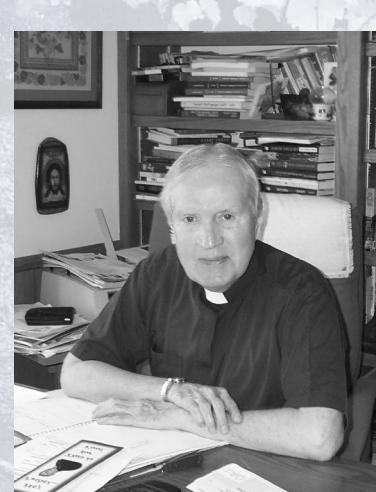
So in 1947 I left my family home in Eden Valley, Minnesota, for the first of 11 blessed years of my life that would be spent at Saint John's. From the prep school, to the college, and finally the seminary, my life and person were profoundly shaped by the Benedictine spirit. In 1958, I graduated from the seminary and began my full time ministry.

I have been fortunate to serve Christ's church in many different capacities. My first years of ministry were spent teaching in a Catholic high school, followed by a term as Associate Pastor in Fergus Falls, Minnesota. From 1963 to 1983 I was privileged to serve around the world as a chaplain in the United States Air Force.

For more than 20 years, I have been pastor of St. Mary's Parish in Alexandria, less than an hour's drive from Saint John's. Among the graces of my present position is the proximity to Saint John's that allows me to occasionally dip back into campus activities.

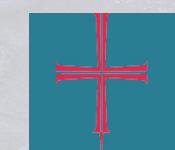
My time at Saint John's made me who I am. Those rich years of my education, absorbing the Benedictine values embodied by Saint John's, taught me above all that we are placed here on earth not to be served, but to serve. These are the very values and the very message that the church needs today, a package that Saint John's School of Theology•Seminary continues to deliver to its lay and priesthood students today.

I want to do everything I can to ensure that the School of Theology• Seminary will be able to offer its top notch theological education and spiritual formation to coming generations of church leaders. That is why I have named Saint John's School of Theology•Seminary in my will. It is one important way that I can thank Saint John's for what it has given me, and thank God for the opportunity to serve His people.



*Father Al Ludwig '58*

*For information about how you can leave a legacy  
for Saint John's School of Theology•Seminary, contact  
Kaira Adam, 320-363-2551 or kadam@csbsju.edu.*



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## FACULTY PROFILE

# Learning with students keeps theology close to life for S. Susan Wood, SCL

Education, said Susan Wood, SCL, Professor of Theology and Associate Dean of the Saint John's School of Theology Seminary, is a pursuit best enjoyed when shared.

"What makes teaching most interesting is when it becomes a creative moment," Wood said, "when a student asks a question that makes me think of a topic in a new way. It's best when we're learning together. It's best when they're not just absorbing information, but taking that information and doing something with it in a new way."

While Wood wears any number of hats at the SOT•Sem -- teacher, administrator, author, editor, lecturer, consultant and member of a host of prestigious committees -- there's little doubt she has a soft spot for teaching.

"In Ecclesiology, for example, I can teach the same material yet have a different experience from semester to semester," said Wood. "The Trinity class spring semester had 15 students. That's the largest that class has ever been. It was a positively delightful experience."

"In the Trinity class we had a lot of fun," Wood added. "There was a high quality level in the discussion, but it remained good humored in the process. In this class, students learn that systematic theology can be fun. They enjoy thinking that way. I promise students the first day of class that 'if you listen to yourself talking you'll discover your theological voice'. That's never failed to be true."

A member of the Sisters of Charity of Leavenworth (SCL), Wood came to Saint John's in 1992, following 10 years teaching at her alma mater, Saint Mary's College in Leavenworth, Kansas.

Wood earned her bachelor's degree from Saint Mary's in 1971, a master's degree from Middlebury College in 1976 and a doctorate from Marquette University in 1986. Wood's SOT•Sem duties call for her to spend half of her time as associate dean, a third teaching and a sixth writing and researching.

"The variety is attractive," she said. "I do a lot of writing and speaking. That keeps me creative and in touch with the national



conversations in the field. The teaching is wonderful. That keeps me in touch with the questions students are asking, and their concerns keep the theology close to life."

Theological education will play a vital role in the future of the church, Wood noted.

"It's absolutely essential," Wood said. "The theology has changed dramatically. It's increasingly being done by lay students. It's essential that the laity be informed and we need to help their participation. They're going to change the face of theological thought out of their own life context."

"Down the road I see them changing both the contexts of theology as well as changing the church," Wood continued. "For laity to really do that, they need to know about the church. We need to train them to be citizens of the church in a new way."

Wood highly values the Saint John's community.

"I pray with the monastic community Monday through Friday," she said. "I love my colleagues. It's a wonderful faculty that enjoys one another and works positively together. I enjoy the students. I like the diversity of the theology students. I like the fact that there is a diversity of religious, seminarians, lay students, Catholics and non-Catholics. The diversity becomes mutually enriching."

One of Wood's latest ventures was to edit and contribute a chapter to *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained Ministry*.

"I think the value of the book is that it shows lay and ordained ministry can no longer be separate," Wood said. "The question of priestly identity never seems to go away. The lay ministry is in a process of being defined . . . I think Saint John's is a very good place for those conversations to happen."

# Faculty & Staff Achievements

**Charles Bobertz**, Professor, has reviewed *Linguistics and Exegesis in the Gospel of Mark: Applications of a Case Frame Analysis and Lexicon* by Paul L. Danove in *Review of Biblical Literature*, 2004, and has forthcoming reviews in the *Journal of Religion and Society* and *Church History*.

**Kathleen Cahalan**, Assistant Professor, published *Formed in the Image of Christ: The Sacramental-Moral Theology of Bernard Häring*, Liturgical Press, 2004. Presentations included "Ministry and Discipleship," at Ministry Day, Archdiocese of St. Paul and Minneapolis, May 13, 2004; "Future Research Directions in Practical Theology," Association of Practical Theology Biennial Meeting, April 16-18, and "Effective Evaluation in Ministry," Louisville Institute, Louisville, KY, Feb. 17-18. She was also named president-elect of the Association of Practical Theology.

**Bill Cahoy**, Dean and Associate Professor, gave the keynote address "The Catholic Intellectual Tradition: What is it? Why Should I Care?" at the Fall Forum, Saint John's University/College of Saint Benedict, Aug. 20, 2003. He serves on the board of directors of the Louisville Institute and Catholic Charities of the Diocese of St. Cloud and on the Lilly Endowment's advisory committee for Programs for Strengthening Congregational Leadership.

**Martin Connell**, Associate Professor, published the articles "Words without Flesh," *America*, April 5; "Death and Decay in the OTA," *GIA Quarterly*, Winter 2005; and "Languages in Liturgy, Texts in Tattoos: An Inquiry," *GIA Quarterly*, Summer 2003. His book, *Workbook for Lectors and Gospel Readers 2005*, is forthcoming.

**Bernie Evans**, Virgil Michel Ecumenical Chair in Rural Social Ministries and Associate Professor, gave presentations on "Families in the Changing Face of Rural America" for Convocation 2004 at Luther Seminary, St. Paul, MN, Feb. 8; "What is Human? The Future is Now - Genomics, Art, and Society" at the Weisman Art Museum, University of Minnesota, Feb. 26; and "Living with Diversity," Faith Enrichment Program at the Church of St. Benedict, Avon, MN, March 24. He taught English to Hispanic workers in Cold Spring, MN, and served on the Joint Religious Legislative Coalition board of directors, the Minnesota Catholic Conference social concerns board and on the executive committee of the Minnesota Consortium of Theological Schools. Evans also was a consultant to U.S. Catholic Bishops in writing the pastoral letter on food and agriculture.

**Dan Finn**, Professor of Theology and Clemens Professor of Economics, presented a lecture entitled "Catholic Perspectives on Globalization" at Benedictine University in suburban Chicago in October. He was the University's first "Visiting Scholar," a program to assist in the ongoing development of the Catholic character of the institution. Finn's articles include "The Foundations of Economic Personalism: Promise and Peril" in *Markets and Morality*, 2003 and "The Current Crisis in the Church: Introductory Comments" in *Proceedings of the Catholic Theological Society of America*, 2003. He was elected vice president of the Catholic Theological Society of America in June, and

has served on their Ad Hoc Committee on the Current Crisis in the Church.

**Mary Forman, OSB**, Assistant Professor, wrote "Prayer" for *The Benedictine Handbook*, Canterbury Press, Norwich U.K. /The Liturgical Press, Collegeville, MN, 2003. Her presentations included "Hospitality: Acknowledging Hostility and Receiving the Gift of Another - Co-creating Workplaces Open to the Divine Perspective" at the Life-long Learning Ministry Roundtable at Saint John's School of Theology Seminary, Collegeville, MN, Oct. 2003; "The Gift of Saint Benedict - Wisdom for Seekers of Light" for Oblate Enrichment Day at Saint Paul's Monastery, St. Paul, MN, Nov. 2003; and "Desert Ammas: Midwives of Wisdom" at the Monastery of St. Gertrude, Cottonwood, ID, June 2004. Forman was also associate editor of *The American Benedictine Review* and *Magistra: A Journal of Women's Spirituality in History*.

**Jeffrey Kaster**, Director of Youth in Theology/Ministry, wrote "What Catholic Teens Should Know About How Far to Go" and "What Catholic Teens Should Know About Homosexuality" for Pflaum Publishing Group, St. Louis, MO, 2004. His presentations included: "Forging Vocational Identity through Relationship Networks, Social Capital, and Catholic Social Teaching" at the Lilly Endowment 2004 Forum, Indianapolis, IN, Jan., and "Eye Has not Seen: Theological Reflection on Christian Discipleship" at the Crookston Diocese in April.

**Dale Launderville, OSB**, Associate Professor, wrote "Ezekiel's Throne Chariot Vision: Spiritualizing the Model of Divine Royal Rule," *CBQ*, 2004, and four articles for the Catholic News Service's "Faith Alive" series. His presentations included: "Sabbath Observance in Ezekiel 20: A Paradoxical Sign of the Covenant" at Conception Abbey in March and "The Wisdom of the Psalms" for the Superior Diocese, May. Launderville also served on the Board of Regents of Saint John's University and Saint John's External Review Board.

**Dan McKanan**, Assistant Professor, published "Service and Social Change: Catholic Worker Perspectives on Bridging the Gap" in the *Journal of Analytic Teaching*, Spring 2004. His presentations included "Household Spirituality" for the "Spirituality in a Marketplace Culture" series at the Saint Paul Benedictine Center, March 2004, and Master of Ceremonies for "Interfaith Sacred Texts and Communities Series: Jews-Dialogues-Beliefs" sponsored by Understanding the Need for Interfaith/Intercultural Togetherness and Education, St. Cloud, Feb.-March 2004. He is a 2004-2005 recipient of Henry Luce III Fellowship in Theology.

**Michael Patella, OSB**, Associate Professor, published or has pending six articles in *The Bible Today*, including "Food and Drink," "Mount Carmel," "The Saint John's Bible," "Caesarea Philippi," "King David's Geography" and "Paul in the Holy Land." His presentations included "The Church in the Early Centuries" for Saint John's Theology Day, Sept. 2003, and "The Da Vinci Code and the Passion of the Christ: What really happened from the death of Jesus to the birth of the Church?" for Theology Day in Naples, FL., March, and "The Saint John's Bible" for BBC Radio 4, broadcast in April. Patella also directed

*The above represent highlights of the achievements by Saint John's School of Theology • Seminary faculty and staff. To view the complete listings of publications, presentations and notable activities, please visit our website at [www.csbsju.edu/sot](http://www.csbsju.edu/sot)*

the Early Christian World Program and chaired Saint John's Committee on Illumination and Texts.

**Helen Rolfson, OSF**, Associate Professor, contributed to *Prayer in All Things: A Saint Benedict's - Saint John's Prayer Book*, edited by Kate E. Ritger and Michael Kwatera, OSB, The Liturgical Press, Collegeville, MN, 2004. She was listed in *Who's Who in America 2005*; was a member of the Diocese of St. Cloud Ecumenical Commission for 2003-2004, a translator at the Ruusbroec Project in Antwerp, Belgium, in July 2003; and a member of the Fulbright Association for 2003-2004. Rolfson's presentations included "Mary and the Saints," for the "A Whole Latte Faith" Catholic Coffee House series, April 2004.

**Anthony Ruff, OSB**, Assistant Professor, has been invited to participate in a consultation of musicians and composers sponsored by the National Bishops Committee on the Liturgy and the National Association of Pastoral Musicians. The consultation will discuss the chant settings of the liturgical texts of the Roman Missal that are being newly translated into English. He wrote the articles "Proper Chants and Improper Hymns: What Texts Shall We Sing in Worship?" for *The Hymn* and "Mass Propers: Problems and Promises of the Tradition" for *AIM Liturgy Resources Magazine*, Fall 2004. His presentations included: "Proper Chants and Improper Hymns: What Texts Shall We Sing in Worship?" and "Music in Catholic Liturgy after the Vatican II Renewal" for the Benedictine College Campus Ministry, Atchison, KS, Feb. 2004.

**Kevin Seasoltz, OSB**, Professor, wrote "*A Sense of the Sacred: Theological Foundations of Sacred Architecture and Art*", Continuum, New York, forthcoming. His articles included: "In the Celtic Tradition: Irish

Church Architecture" in *Ars Liturgiae: Worship, Aesthetics and Praxis: Essays in Honor of Nathan D. Mitchell*, edited by Clare V. Johnson, Liturgy Training Publications, Chicago, 2003; "The Most Holy Trinity: The God of the Christians" for *Spirituality*, May/June 2004; and "Brother Frank Kacmarcik Obl.S.B." in *Worship*, May 2004.

**William Skudlarek, OSB**, Director of Priestly Formation, was translator and editor for *The Notebooks of Nicole Gausseron: Book I, Believe That I Am Here; Book II, Walk With Me; and Book III, I Am With You Always* by Nicole Gausseron, Loyola Press. His "Hi-Tech and Worldwide Help for Today's Homilists" was accepted for publication in *The Summit*, liturgical journal of the Archdiocese of Melbourne, Australia. He led a workshop and two training sessions in homiletics for the permanent deacon candidates of the Diocese of Winona.

**Susan Wood, SCL**, Professor and Associate Dean, edited *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained Ministry*, Liturgical Press, Collegeville, MN, 2003. Her articles included: "Issues and Perspectives in Roman Catholic Ecclesiology Today" in *The Ecumenical Future*, edited by Carl E. Braaten and Robert W. Jensen, Wm. B. Eerdmans, Grand Rapids, MI, 2004; and "Bishop (In the Church)" and "Bishop (Sacramental Theology Of)" in Vol. 2 of the *The New Catholic Encyclopedia*, Second Edition, Thompson, Gale, New York, 2003. Her presentations included "Whose Ministry Is It Anyway?" for commencement at St. Francis Seminary, Milwaukee, Wisc., May 2004. She served as member and drafter for U.S. Lutheran-Roman Catholic Dialogue 1998-2004, consultant to the Bishops' Subcommittee on Lay Ministry, and as a convener of the Ecclesiology Seminar at the Catholic Theological Association of America annual meeting.

## SOT•Sem Faculty and Staff Changes

**Mary Beth Banken** has accepted the full time position as business manager of the Ecumenical Institute as of August 1. Mary Beth joined the SOT•Sem in 1990 as Director of Admissions. Her enthusiasm, energy and skill will be missed.



**Brendon Duffy** is the Director of Marketing and Recruiting. He is a 2002 graduate of the SOT•Sem with a Master of Divinity degree and previously served as Pastoral Associate at St. Patrick's Church in Iowa City, Iowa. Duffy's responsibilities will include overseeing the marketing strategies and tools for the SOT•Sem, recruiting students, coordinating the admissions process, and managing scholarships and financial aid.

**Andrew Floerke** will serve as Director of Liturgy for the SOT•Sem. He is a 2002 graduate of the School and also



serves as Director of Liturgy for campus ministry. His principal duties are to work with the student liturgy committee to guide students in developing quality liturgies for the

SOT•Sem and to maximize student learning from their experience.

**Vic Klimoski** is taking on the direction of the continuing education program of St. Paul Monastery in addition to his service as the Director of Lifelong Learning for the SOT•Sem. The monastery and School of Theology have been partnering to offer educational programming for the last few years. Klimoski's role overseeing both programs has been viewed as a logical transition with the departure of Sr. Carol Rennie, former continuing education director for St. Paul Monastery, who was elected prioress of the monastery this summer

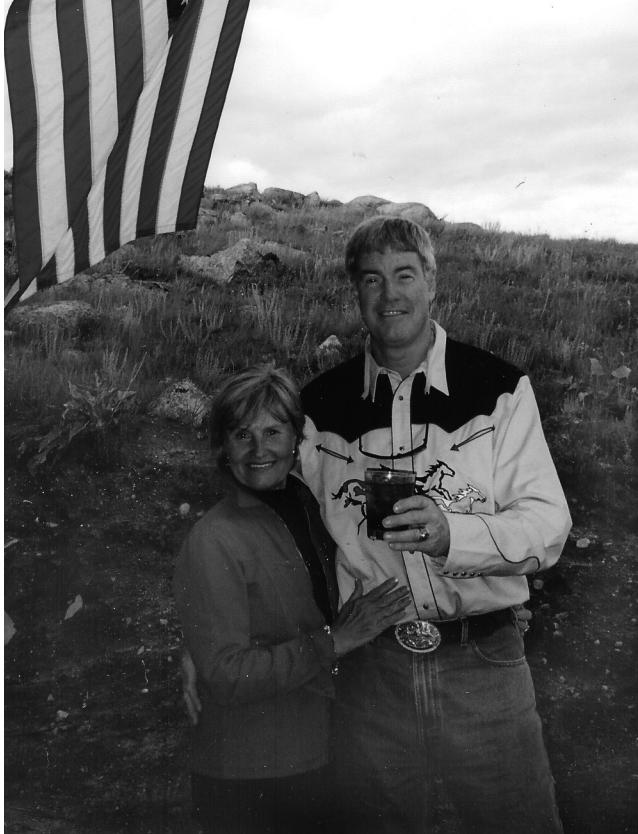
**Fr. William Skudlarek, OSB** will be

rejoining the SOT•Sem faculty this fall to teach homiletics, in addition to his work as director of priestly formation. This means that Rev. Al Rueter will no longer be teaching homiletics, ending his long and significant contribution to our work and that of SOT•Sem students.



**Fr. Luke Steiner** has been appointed pastor of St. Augustine's Parish in St. Cloud, where he began serving on July 1. He is retired from the SOT•Sem faculty, of which he has been an integral part since 1960. In addition to his teaching and advising of generations of students, Fr. Luke inaugurated the Jerusalem Studies Program, served as Dean of the SOT•Sem and Rector of the Seminary.

**Regina Wolfe** has accepted an appointment to the Christopher Chair in Business Ethics at Dominican University in River Forest, IL, a close-in western suburb of Chicago.



Dan Fazendin admits he didn't know that much about Saint John's School of Theology•Seminary when he sat down in the late 1990s for a meeting with University president Brother Dietrich Reinhart, OSB.

A 1967 graduate of Saint John's, Fazendin's knowledge of the School of Theology was limited to relationships he had with a few seminarians. That all changed following his meeting with Reinhart.

"I had only the vaguest ideas about the School of Theology," Fazendin said. "I knew some of the seminarians over there. But I told Brother Dietrich we wanted to be involved, more than just money."

Not one to miss an opportunity, Reinhart asked Fazendin if he would be interested in serving on the Board of Overseers for the School of Theology.

He was, and that initial interest has blossomed into something very significant for Fazendin and his wife Lynn, both now members of the Board of Overseers. "It's something I feel blessed in, in terms of being able to participate," Fazendin said. "Everything we give, we get back a hundredfold."

"For me, it's become my spiritual center," Fazendin added.

Dan Fazendin's connection to Saint John's began in the early 1950s when his Benedictine parish priest from Saint Bartholomew in Wayzata would take groups of altar boys to the campus on picnics. "I still remember standing on the ridge and looking down on that lake and being blown away with the place," Fazendin said.

Fazendin attended Saint John's, graduating in 1967 with a bachelor's degree in political science. He went to graduate school at Marquette University before serving with the U.S. Army during the Vietnam War. He then joined his father's real estate business.

Childhood friends from Wayzata, Dan and Lynn Fazendin married in 1967, shortly after her graduation from Saint Theresa's in Winona, where she earned a bachelor's degree in elementary education. The couple has four children and five grandchildren. The Fazendins always made a point to keep Saint John's in their family life.

"We'd go up to Saint John's to have a picnic," she recalled.

## BOARD PROFILE

# Fazendins hope to inspire others with \$250,000 pledge to SOT•Sem

"Our two youngest boys went to Saint John's leadership camp in grade school. Dan always thought it was the best place. It's always been an important part of his life. It's a place to spiritually wonder, to get some answers and to give praise."

Both Dan and Lynn are realtors, and Dan is president of Roger Fazendin Realtors, Minnesota's largest family-owned independent residential real estate company.

Dan and Lynn Fazendin are very committed to the school, as evidenced by a recent capital campaign pledge of \$250,000.

"I just wish we were in a position to give more, because I really believe in the work they are doing," Fazendin said. "With this gift, I hope to inspire my children, and some of my friends, to contribute."

After building a relocation company for 18 years, the Fazendins recently sold that business. "That was a significant financial event, and gave us the ability to get involved in some causes we really believe in," Fazendin said. "At the top of the list is Saint John's."

Owners of a Montana ranch not far from Yellowstone National Park, the Fazendins identified several causes they wanted to support as much as possible, with Saint John's and Yellowstone at the forefront. "Saint John's is leaps and bounds more important than anything else," Fazendin said.

Dan Fazendin said his involvement on the Board of Overseers has been an eye-opening experience. "What it has given me is a real inside look at the abbey and Saint John's," Fazendin said.

During Dan's first year on the Board of Overseers, Lynn was invited to join as a member. She is now the board's membership chair. "I'm a community volunteer, and I always feel my role is more outreach," she said.

The mission of the SOT•Sem is "absolutely vital" to the future of the Catholic Church, Lynn Fazendin said. "We're losing so many priests and clerics, we need all the baptized to be involved," she said. "The SOT•Sem is an excellent way to do it. Where else are they going to get their spiritual role? It's a wonderful feeding ground for that kind of thing."

## DEVELOPMENT MESSAGE

### YOUR LEGACY

# The Future of the Church



Whenever a new Powerball winner is announced, I hear a flurry of "I wouldn't know what to do with that kind of money anyway" kinds of comments. Yeah, right.

I like to think I know what I would do if millions of dollars fell into my lap. I would figure out how much I needed to support myself for the rest of my life, and I would give the rest away - some to family, of course, but much of it to non-profit organizations in whose work I believed. What fun it would be to see that money doing some real good in the world!

I believe that most of us dream of being able to make an impact on the world around us. There are so many who need so much. In our one lifetime we cannot do all the things we would like to do to make the world a better place. We wish we had the resources to support those who do the work we cannot do.

The truth is - you can make a difference. Many people of very modest means have made gifts that have made a difference.

Like Edith, who served as housekeeper for the priests of her parish for 35 years, and managed to save a little over \$3,000 before she died, which she left to Saint John's for the preparation of priests.

Or like Lucy, who attended Saint John's and has worked as a religious education director for more than 15 years. She knows from experience the importance of a good theological education for her work. Her small salary makes it difficult for her even to save for retirement, but she is so grateful for the scholarship assistance she received as a student that she wants to help future students. Lucy has named Saint John's as the beneficiary on a \$50,000 life insurance policy that her parents took out on her when she was a young child.

Or like Father Jerome, an alum of the School of Theology•Seminary, who invested his life in faithful service to the Church, saving what he could from his modest salary for his retirement. Upon his death, he left his small home to Saint John's, and the rest to his nieces and nephews. Saint John's received \$90,000 from the sale of the house.

You don't need to be wealthy to contribute significantly to the future of the School of Theology•Seminary. We are very grateful for the annual

support we receive from hundreds of people, gifts that help us meet our operating expenses each year. Without those gifts we could not continue to do what we do.

But we also need to build for the future, and estate gifts - gifts that will be added to the endowment to grow and to provide income for the School forever - are the best way to ensure that Saint John's can continue to prepare leaders for the church.

This is everybody's church, and the church needs the support of everybody to keep it strong and healthy. Nobody can do everything, but everybody can do something. You probably already know people who can help you determine ways in which you can fulfill your desire to help, such as your attorney or your financial planner. We also have people on the Saint John's staff with expertise in planned giving who would be happy to outline some options for you.

You will have an impact on many people in many ways through the course of your life, and my prayer for you is the satisfaction of knowing that your life has made a difference. Charitable giving is one of the many ways that your life's work can continue to benefit this world long after you have left it. Please let me know if I can help you turn your dream into a legacy.

A handwritten signature in black ink, appearing to read "Kaira J. Adam".

Kaira J. Adam '00

*Charitable giving is one of the many ways that your life's work can continue to benefit this world long after you have left it.*

## ALUMNI/AE UPDATES

- '63 S. M. Jean Tuttle, OSB** celebrated her Diamond Jubilee of commitment to monastic life in August. She currently serves at the College of St. Scholastica, Duluth, MN.



- '64 The SOT•Sem Class of 1964** gathered for a reunion barbecue at the home of Geno Beniek on July 25 and for a banquet at Saint John's Emmaus Hall the following day. Pictured left to right: Geno Beniek, Jack Mullarkey, Bob Schmailinda, Ralph John Keller, Jerry Dalseth, Rev. Eberhard Schefers, Bob Brown, Bill Vos, John Czaplewski, Len McNab. Present but absent from the picture: William Skudlarek, OSB and Jim Thoennes.

- '86 Rev. Dr. T. Beckett A. Franks, OSB** has graduated as a Doctor of Ministry from Princeton Theological Seminary, Princeton, New Jersey.

- '87 Nick Wagner** has been appointed to the board of directors of the North American Forum on the Catechumenate (NAFC). The NAFC was founded in 1981 to assist parishes in implementing the Rite of Christian Initiation of Adults and to serve as an international network of practitioners and theologians involved in initiation ministry.

- '89 Dr. Frances Nosbisch, OSF** has been appointed assistant professor of theology at Quincy University, Quincy, IL.

- '93 Fr. Anthony Ruff, OSB**, Assistant Professor of theology, Saint John's SOT•Sem, has been invited to participate in a consultation of musicians and composers sponsored by the national Bishops Committee on the Liturgy and the National Association of Pastoral Musicians. The consultation will discuss the chant settings of the liturgical texts of the Roman Missal that are being newly translated into English.

- '94 Maureen and James Otremba '96** welcomed David James Otremba on April 19, 2004. David was 19 inches long and weighed 7lbs, 2 oz.

- '94 Michael R. Prendergast** and M.D. Ridge have edited *Voices from the Council*. The book contains exclusive interviews with and reflections from more than 30 of the most prominent cardinals, bishops and theologians of our era, as well as journalists and ecumenical observers.

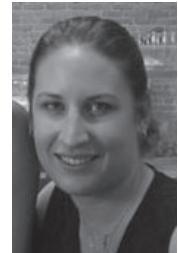
- '99 Fr. Edward Vebelun, OSB**, was ordained to the priesthood at Saint John's Abbey Church by Most Reverend John Kinney of the Diocese of St. Cloud on June 5. After his ordination, he returned to Saint John's mission, Monastery of the Holy Trinity in Fujimi, Japan.

- '02 August Turak** has won the \$100,000 Grand Prize in the Templeton Essay Contest. His essay on the purpose of life was selected from among 7,500 entrees. He noted that he has many people to thank but owes a special debt for this to Saint John's, where he was stimulated to think and encouraged in his writing. Turak will use the funds to support the Self Knowledge Symposium that he founded and directs.

- '02 Andrew Coval** received the habit on September 10 to become a novice of Saint John's Abbey, Collegeville, MN.



- '03 Larry Donnelly, MSN**, completed his one-year chaplain residency at UCLA Medical Center in August, and has been appointed the Palliative Care Interfaith Chaplain at Santa Monica-UCLA Medical Center. He will work as part of an interdisciplinary team working with patients and their loved-ones in dealing with the drama of end-of-life. The photo shows Larry (driver) with a "car full" of his fellow chaplains.



- '04 Daniella Zsupan** was accepted to Yale Divinity School and began classes this fall to earn another masters degree in the "Religion and the Arts" program.

## In Memoriam

# Leslie Rivers

Success isn't determined by what happens to you in life, it's how you deal with what happens to you. Leslie Rivers, 27, was a success.

Leslie was involved in a serious automobile accident in January 1996 that left her a quadriplegic. After the accident, she returned to school, worked a part-time job and began to speak about her ordeal to groups around her home state of Louisiana.

In the months after the accident, she began to realize that her efforts to cope with her challenges were having a positive effect on others. To honor Leslie's contribution to her community, State Rep. Joe Salter arranged to have her named an honorary state representative. In 1997, she was named one of the 10 people in northwest Louisiana who were making a difference. She later earned her undergraduate degree from Northwestern State University, Natchitoches, LA.

Leslie began graduate school at Saint John's this past summer at the recommendation of her pastor, Fr. Tim Hurd '85. At first, her parents, Sam and Henrietta Rivers, were apprehensive about their daughter traveling so far for school. They later came to consider the Saint John's community heroes and angels for going the extra mile to make Leslie's first big solo venture into the world such a success.

Leslie died recently from complications after a three-car accident in which a vehicle turned in front of her car.

At her funeral Fr. Hurd read to her family and friends the essay Leslie had written as part of her admittance process to the SOT•Sem. Her words to Saint John's were a great comfort.

## Leading the Way... from Page 9

(March, 2004), various dioceses in the state have begun the process of implementing certification for their lay ecclesial ministers. The first step in this implementation process has been to identify two groups of lay ecclesial ministers within the diocese, those that have the qualifications and experience to be certified at this time, and those that wish to be certified but need additional education and formation. Three of the six dioceses, with the assistance of a Ministry Learning Community grant from the Saint John's *Conversatio* Grant, held retreats and orientation meetings for lay ecclesial ministers in both of these groups. Over 100 lay ecclesial ministers from throughout the state participated in these retreats and reflected upon the theme "Responding Faithfully: A Commitment to Excellence in Ministry."

Another important part of the implementation process has been the development of dialogue and partnerships with the Catholic colleges, universities, and seminaries in Minnesota. The MCEA has held two very successful meetings this year for key representatives from each of the Catholic higher education institutions in the state, to begin the process of identifying ways that dioceses and higher education institutions can work together to address the ministry education and formation needs of lay ecclesial ministers seeking certification.

The joint resources and efforts of the MCEA, the six arch/dioceses of Minnesota, the Catholic colleges, universities, and seminaries, and the lay ecclesial ministers themselves provide an excellent example of collaboration and faithful service as they jointly seek to serve the church and the people of God.

# IN HOPE OF RESURRECTION

## Alumni/ae

- '38 Rev. Sylvester Gall
- '40 Fr. Alto Butkowski, OSB
- '41 Abbot John Albert Eidenschink, OSB
- '41 John Soukup, brother of deceased Fr. Gregory Soukup, OSB, deceased Fr. Gervase Soukup, and SOT•Sem Friend
- '53 Fr. Irving Clement Meyett
- '55 Msgr. Stanley C. Bourassa
- '58 Hildegarde Judd, spouse of James Judd
- '58 Rev. John N. Mountain
- '59 Roman J. Kahlhamer, brother of Fr. Bernard Kahlhamer
- '60 Rev. John P. Stremski
- '69 Rev. Daniel Hillen
- '71 S. Regina Ecker, SSND
- '76 Erwin Baltes, father of Fr. Tim Baltes
- '77 Rev. Michael Braun
- '86 Rev. Ryan Perkins
- '89 Owen Guerdet, father of Rev. Randy Guerdet
- '90 Bert H. Thoennes, father of Rev. Roger Thoennes and SOT•Sem Friend
- '98 George F. Herda, spouse of Winifred Herda
- '99 Dennis G. Stein

## Friends

- |                            |                        |
|----------------------------|------------------------|
| Josephine Bias             | Cecilia M. Poster      |
| Mabel Bowen                | Theresa Ranweiler      |
| Emil Denne                 | Bernard A. Rausch      |
| John Dombeck               | Louise A. Ridler       |
| Lyle D. Hanson             | Helen M. Reber         |
| Lauretta Jansen            | Rosemary Rockenbach    |
| Irma M. Jensen             | William J. Seppelt     |
| Agnes L. Kaas              | Emma Schmailinda       |
| Irene Kahler               | Bishop George Speltz   |
| Helen F. Knese             | Benigna "Bea" Stang    |
| Elizabeth Kohorst          | Kenneth C. Stein       |
| Amelia "Millie" Kronenberg | Jean Strack            |
| Ionilla A. Ley             | Herbert F. Tabatt, Sr. |
| Hugo M. Lieser             | Clare Ann Theis        |
| Ralph S. Meyer             | Richard D. Thomas      |
| Mathew E. Mohs             | Raymond Weber          |
|                            | Zita Zimmerman         |

# SOT·Sem Graduates



Spring 2004

**Front Row:** Lisa Murphy, MA Pastoral Ministry; Ann Dickinson, Master of Divinity; Daniella Zsupan, MA Liturgical Studies; Danielle Knott, Master of Divinity; Linda Arnold, MA Pastoral Ministry; and Cherie Roshau, MA Pastoral Ministry. **Second Row:** Rebecca Nubson, MA Pastoral Ministry; Debra Hengel, MA Pastoral Ministry; Diane Huck, MA Pastoral Ministry; Edward Vebelun, OSB, Master of Divinity; Geraldyn Nathe-Evans, MA Pastoral Ministry; Jennifer Bushnell, MA Church History; Teresa Ma Lei, MA Pastoral Ministry; and Pauline Chun Jing Yu, MA Pastoral Ministry. **Back Row:** Catherine Gillooly, Master of Divinity; Alice Duffy-Meyer, MA Pastoral Ministry; Kenneth Roshau, MA Pastoral Ministry; Lisa Neu, MA Pastoral Ministry; James McMahon, OSB, MA Monastic Studies; Cristobal Coche, OSB, MA Liturgical Studies; Wendy Altobell, MA Pastoral Ministry; Rebecca Walsh, MA Pastoral Ministry; and Kristin Coudron, MA Pastoral Ministry. **Not Pictured:** Ernie Kociemba, MA Pastoral Ministry; and Joseph Wood, MA Pastoral Ministry.



Summer 2004

Paula Koshiol, MA Pastoral Ministry and  
S. Mary Teresita Richards, SND, MA  
Pastoral Ministry

*Saint John's  
School of  
Theology•Seminary  
offers the  
Master of Divinity  
and four  
Master of Arts degrees:  
MA in Theology,  
MA in Liturgical Studies,  
MA in Liturgical Music and  
MA in Pastoral Ministry.*



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