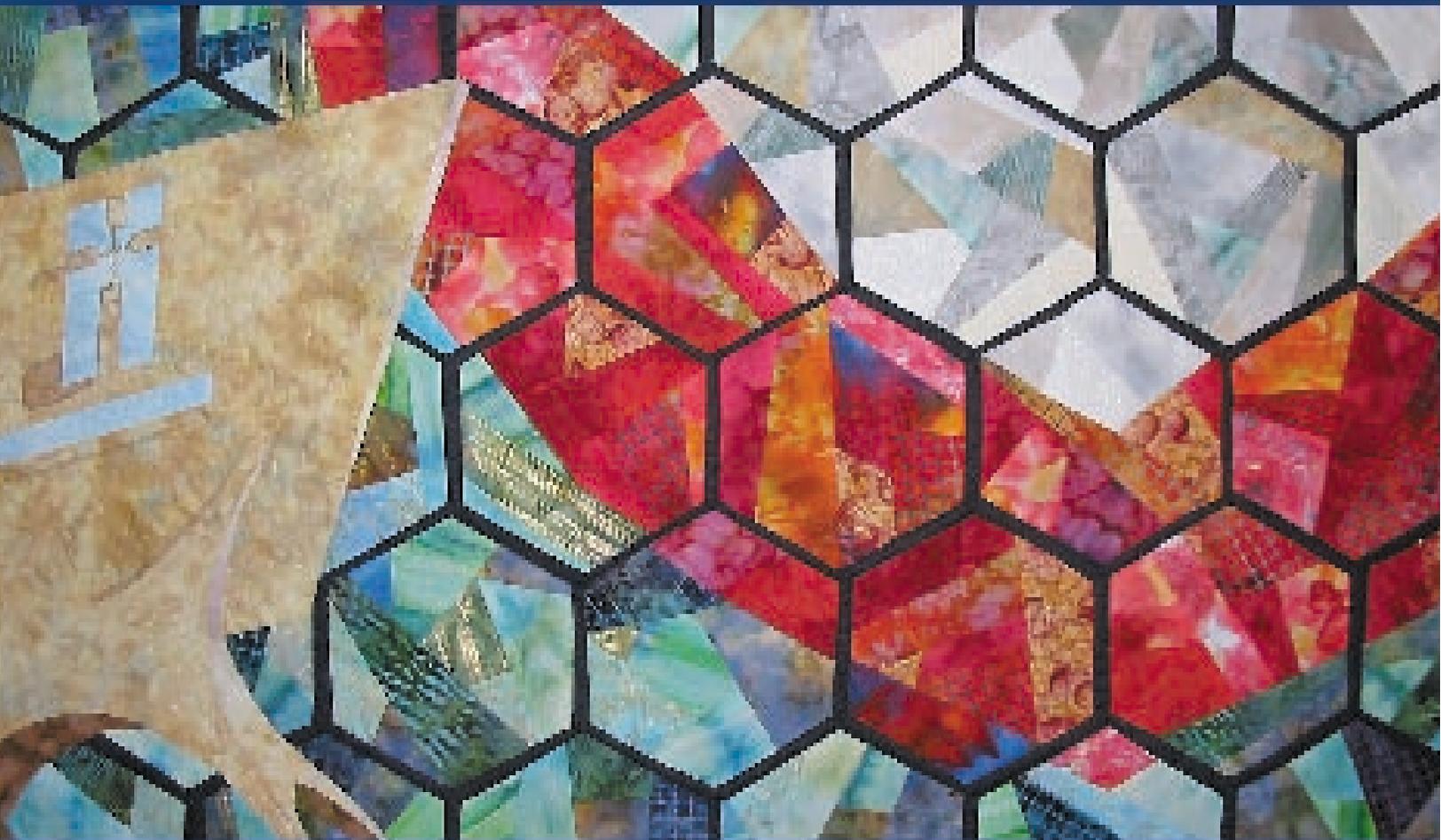


WINTER 2003/2004

# *Conversatio*



✚ Saint John's  
School of Theology • Seminary

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COLLEGEVILLE, MINNESOTA

# Conversatio



## On the Cover

“St. John’s Abbey Church” by Holly Knott, Bucks County, PA. Holly created this art quilt for her sister Danielle Knott, who will graduate with an MA in Liturgical Studies in August. The design represents the beehive-shaped stained glass windows in the Abbey Church, with a superimposed applique of the “bell banner” exterior of the church on one side. Other art and art quilts can be viewed at <http://mywebpages.comcast.net/pbokinz/index.html>.

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## LEADERSHIP &amp;

## Our Vocation



We have all experienced the difference quality leadership makes in the life of a parish. Be it the pastor, liturgist, youth minister, director of faith formation, choir director, parish council or any other leadership opportunities emerging in our parishes. Lively, life-giving communities of faith have leaders of vitality, vision, wisdom, skill, and faith. And that names only a few of the traits needed. I could fill up the rest of this space just listing all that goes into effective pastoral leadership. Most of the readers of these pages face the daunting challenges of providing such leadership. All of you care about it. You understand its pivotal importance to the life of the church.

The heart and soul of that work is providing the highest quality theological and pastoral education and formation available to those preparing for ministry. While those being called to leadership in the church have changed in the last few decades, our commitment to quality theological education for them has not.

The people of our parishes deserve well-prepared, professional spiritual leaders, be they lay, ordained or religious; men or women; married, single, or celibate. We expect it of our lawyers, accountants, physicians, nurses, teachers, plumbers and auto mechanics. We should expect nothing less from those

who guide us in our faith and help us pass it on to the next generation.

Over the past few years we have become increasingly aware that effective pastoral leadership, like other professions, requires not only excellent education and formation at the *beginning* of one's career, it also requires *continuing* support through the challenges of ministry. As most of you know first hand, ministry is deeply rewarding work. You are invited into profoundly personal times in people's lives: birth, marriage, loss, death, triumph, defeat, joy and despair. Your advice is sought on profound spiritual and moral matters that can change the direction of an entire life. As rewarding as all this is, it is also deeply draining, especially when coupled with the relentless demands of more mundane tasks.

People in ministry need continuing professional development but also regular personal and spiritual renewal. With the resources of the Abbey, particularly the rhythm of prayer and the contemplative environment, as well as the School of Theology•Seminary, Saint John's is uniquely positioned to contribute to the continuing support of those in ministry. Hence our decision to launch a life-long learning program four years ago and our participation in the Lilly Endowment's new national effort to sustain pastoral excellence among people in ministry.

This past summer we inaugurated a new initiative in this arena: The Ministry Colloquium. This program, described more fully later in these pages, brought the pastor and members of the staff (along with their families) from four parishes to Collegetown for four days of information, conversation, mutual support, relaxation and spiritual renewal.

As is often the case when such gatherings go well, the conversation moved in multiple directions. In addition to the presentations by various "experts"—theologians and others with particular ministerial information and skills—we also called on the expertise of the participants. Those involved commented that one of the most valuable parts of the experience was the extended time with people on their own staff with whom they had rarely

Quality leaders have an incalculable ripple effect in the lives of countless people.

It is the mission—indeed, the vocation—of the School of Theology•Seminary to educate and form these vital leaders for the church.

talked about theology, vocation, or the stresses and rewards of their common work. Our hope is that with the impetus of this time away in Collegetown and follow-up during the year, the staffs will find ways in their regular work to be sources of sustenance and renewal for each other -- community.

Our experience with this inaugural Ministry Colloquium has confirmed our sense that there is a great need for continuing support among the workers in the vineyard and that those workers have a wisdom to share about ministry. It is our privilege, our vocation at Saint John's to be able to help meet this need for renewal and to be a place where conversations like this can happen. Among the many benefits of this for the School is that we learn directly from those in the field how we might better prepare the next generation of pastoral leaders.

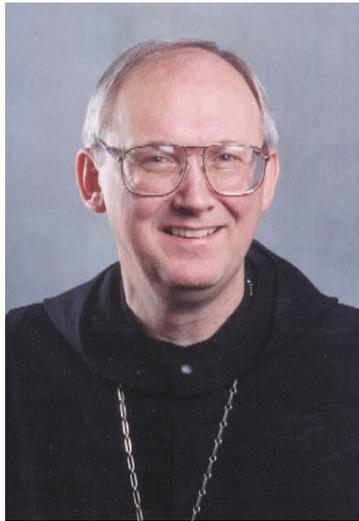
The vitality of our parishes depends on the vitality of our leaders. Thank you for your work as leaders in the church and for your continuing support of the work of Saint John's School of Theology•Seminary for the church. Without your support we could not do what we do.

A handwritten signature in blue ink that reads "William J. Cahoy".

Dr. William J. Cahoy

SUSTAINING & ENHANCING

# Vitality in Parishes



*Conversatio* is one of the three vows that a Benedictine monastic makes at profession. This virtually untranslatable Latin word has a two-fold meaning: to live the monastic manner of life and to commit oneself to the continual conversion required by the Gospel.

I wish to briefly reflect on how some of the insights from the application of *conversatio* to monastic life might apply to the renewal of parish life.

### KNOW THE FORMATIVE POWER OF GOOD LITURGY

Creating a positive, prayerful context for a parish community takes the inspiration and skill of many people, but when it happens, the community's understanding of itself will be transformed. Because liturgy is an inherently "cool medium," it is important to take advantage of teaching moments to sharpen appreciation for the meaning of liturgical action and ritual.

Second, giving priority to preaching is essential because parishioners will carry the in-

sights and energy into the world. Parishioners will discuss a good homily wherever people gather.

Finally, weaving a concern for social justice into the prayer of the community will provide a natural way to bring the Gospel into the world. In some parishes, at the preparation of gifts children from the community bring canned goods for local food shelves to baskets adjacent to the altar.

### HELP PEOPLE BREAK OPEN THE SCRIPTURES IN THEIR DAILY LIVES

*Lectio divina*, the slow, meditative, prayerful reading of scripture is the tool *par excellence* of ongoing formation for a monastic.

Working with parishioners to develop the skills for reading scripture will surely be one of the most productive and rewarding services that ordained and non-ordained ministers do, but formal or professional leadership is not necessary. There are many good, modestly priced resources available to assist people in this effort. There is also the possibility of developing the skills for doing group *lectio* and doing *lectio* on life. *Lectio* is designed to facilitate an encounter with the living God in such a way that we are transformed into Christ's own likeness.

Finally, in a world that is terrified of and hostile to silence, there is the possibility of teaching parishioners a simple form of centering prayer. Many parishioners today hunger for a way to be more spiritually focused on Christ in their everyday lives.

### COMMIT THE PARISH TO THE ONGOING DEVELOPMENT OF A THEOLOGICALLY EDUCATED LAITY

We live in a time of rapid cultural change in which the field of religious ideas that grow out of the Gospel is being swamped by competing currents. Parents struggle to create a

“ . . . few things are more gratifying than a parish that has a lively sense of coming together to give glory and praise to God . . . ”

home environment in which Gospel values and ideals are compelling to their children and teenagers. Traditional understandings of sin, grace, stability of marriage and family, or the worth and dignity of a human person are challenged every day by alternative views in the scientific community, the larger culture, and the entertainment fields. Parish communities need to have a systematic approach for raising the level of theological sophistication of believers. Where parishes are small, two, three or four can band together to fund a modest program.

As a monk-priest who has visited many different parishes, few things are more gratifying than a parish that has a lively sense of coming together to give glory and praise to God and that wants to live fully in Christ through the Spirit.

John Klassen, OSB



### “A Sense-able God” Features World Dance Premiere

“A Sense-able God: Sing and Dance for Joy before the Lord,” Saint John’s annual conference on theology and art, hosted the world premiere of “Four Loves” on October 18. “Four Loves” was composed by Frank Burch Brown, the inaugural Henry Luce Visiting Professor of Theology and Art in Fall 2003. Brown is the Frederick Doyle Kershner Professor of Religion and the Arts at Christian Theological Seminary in Indianapolis. “Four Loves” is based on the book “The Four Loves” by Sinclair Lewis, which explores the four different kinds of love: (2) Affection (Storge); (3) Desire (Eros); (4) Friendship (Philia); (5) and Giving/Adoring (Caritas).

“A Sense-able God” provides interactive experiences with various artistic media, including music, dance, sculpture, architecture, and poetry. Noted artists and art experts from Saint John’s Abbey were among those featured in breakout sessions for the day’s programs including Fr. Jerome Tupa, Fr. Robert Koopmann, Br. Zachary Wilberding, Fr. Kevin Seasoltz, Fr. Kilian McDonnell and Frank Kacmarcik, OlsB. Other sessions on sculpture, spiritual journaling, dance and liturgy were offered by local and national guest presenters.

### SOT•Sem Alumni Banquet

The annual School of Theology•Seminary Alumni/ae banquet will be held Sunday, August 8, in the dining room of Emmaus Hall, on the Saint John’s University Campus.

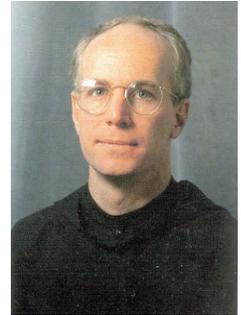
### “La Familia Latina: Youth”\*

Alejandro Aguilera-Titus, Associate Director, Secretariat for Hispanic Affairs, National Conference of Catholic Bishops is the keynote speaker for the Annual Spring Hispanic/Latino Theology and Ministry Conference on April 23.

### Stewart Appointed HMML Executive Director

Fr. Columba Stewart, OSB, was appointed Executive Director of the Hill Monastic Manuscript Library in November.

Fr. Columba has been a member of the theology faculty at Saint John’s since 1983. He has also served as Curator of Research Collections, Senior Research Fellow in Eastern Christianity, and Director of Formation for Saint John’s Abbey. In addition to his work on campus, Fr. Columba speaks around the world at academic conferences and monastic retreats. He brings to the position an extraordinary academic background. Fr. Columba was educated at Harvard, Yale and Oxford and holds distinguished credentials in theology, liturgy and Scripture. He has published several books and more than 50 reviews and articles.



“It is, I think, no exaggeration,” wrote Dr. Brian E. Daley, SJ, the Catherine F. Huisking professor of theology at the University of Notre Dame,” to say that [Fr. Columba] is at the present time the leading authority in the English speaking world on early Christian monastic theology.”

Fr. Columba will continue to teach for the SOT • Sem during his tenure as HMML’s Executive Director.

### Monastic Institute\*

The 19th Annual Monastic Institute “*Lectio Divina: Our Native Language*” will be held June 26 - 30, at Saint John’s University.

*Lectio divina* is a gift of our monastic heritage that Saint Benedict considered a part of a monastic’s primary work. Presenter Irene Nowell, OSB, a Benedictine from Mount St. Scholastica in Atchison, KS, will lead participants on a journey to examine the gift of *lectio divina* and the wisdom gained through its practice.

### Early Christian World Program\*

Walking in the footsteps of Saint Paul is the focus of the Early Christian World Program scheduled for May 11 through June 7, 2004.

In his mission to establish and sustain the early Church, Saint Paul’s travels took him to breathtaking destinations throughout Greece and Central and Western Turkey. Saint John’s is pleased to offer a study tour to the “Early Christian World.” This graduate level program of study and pilgrimage invites laity, seminarians, religious, and clergy of all denominations to follow in the footsteps of Saint Paul and other early Christian missionaries. It retraces the journeys of those who preached the Gospel and formed communities in the First Century world ruled by Rome.

Guided excursions are integral to this program. Sites in Turkey will include Antioch, Tarsus, Iconium, Pisidian Antioch, Hieropolis, Laodicea, Ephesus, Miletus, Smyrna, Sardis, Pergamum, Troas, and Istanbul. Sites in Greece will include Philippi, Thessalonica, Delphi, Athens, and Corinth.



### Multiple Meanings of the Eucharist Explored in 2004 Diekmann Center Lecture\*

“*Mystery and Manners: Multiple Meanings in Postmodern Eucharistic Theology*” will be represented by Nathan D. Mitchell, Ph.D., April 15 at 7:45 p.m. in the Stephen B. Humphrey Theatre. This lecture is free and open to the public.

The publication of Pope John Paul II’s encyclical *Ecclesia de Eucharistia* on Holy Thursday, 2003 sparked renewed discussion of the sacrament. The encyclical appears at a moment when ritual adjustments to the post conciliar eucharist are being made and when new approaches in sacramental theology are being proposed, especially by European Scholars such as Louis-Marie Chauvet and Jean-Luc Marion. The lecture will explore the multiple meanings of the eucharist in postmodern thought.

Mitchell is associate director of the Center for Liturgy and Concurrent Professor of Theology at the University of Notre Dame. His books include *Real Presence: The Work of Eucharist* (New expanded edition, 2000) and *Eucharist as a Sacrament of Initiation* (1994).

\*For additional information about programs and events, contact Linda Schreiber, Events and Special Programs Coordinator, 320-363-3154 or email: [schreiber@csbsju.edu](mailto:schreiber@csbsju.edu).

## Learning, new challenges bring renewal for Father Neal Lawrence, OSB

By age 95, most people are pretty well settled in. Taking a class would be unusual. Journeying to Central Minnesota from Japan for a theology class is extraordinary. But that's exactly the kind of thing that confreres of Fr. Neal Lawrence, OSB, at the Holy Trinity Monastery, Fujimi, Japan, have come to expect. The 1960 School of Theology•Seminary graduate has built a lifetime legacy of embracing new challenges, and faithfully following where the spirit leads.

Fr. Neal was born in Tennessee on January 22, 1908 and received his A.B. from Harvard College in 1929 and M.A. in Public Law and Government from Columbia University in 1947. During World War II he served as a lieutenant commander in the U. S. Navy and saw action in the Battle of Okinawa. After the war he remained for a year as Director of Economic Affairs for the Ryukyus during rehabilitation.

Witnessing the carnage and destruction on the island led to a pivotal moment in his life. Fr. Neal became convinced he must dedicate his life to working for peace among all peoples. "I was so horrified

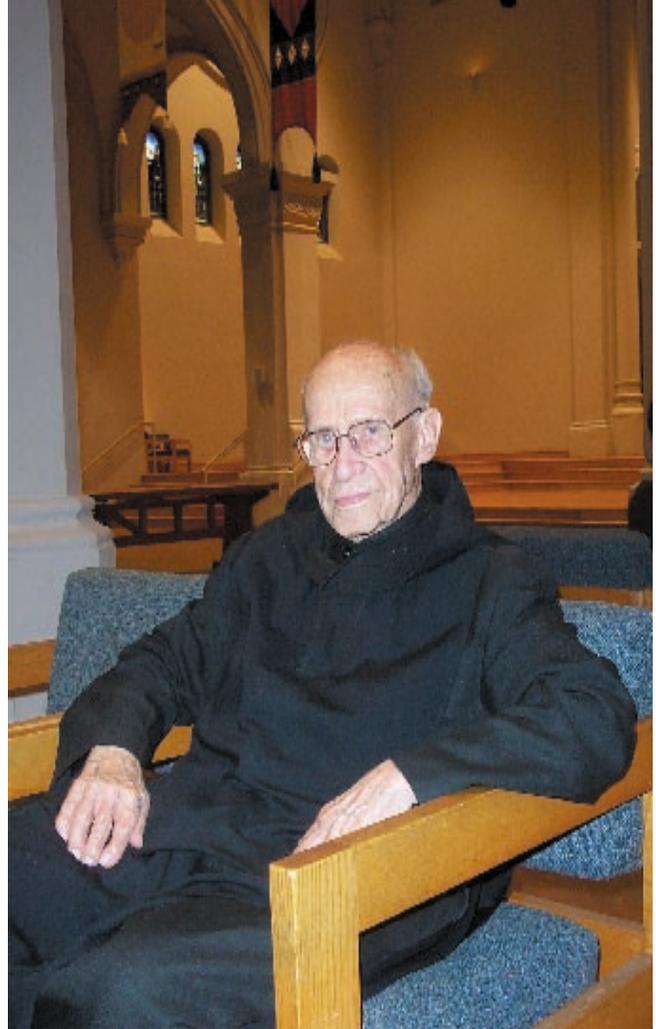


at the destruction of life and property that I decided not to go back into business," Fr. Neal said.

He became a Catholic in 1953 and was drawn to the monastic life after a visit to Saint John's Abbey. "I had always thought of monasteries as dark silent places, but it just wasn't so," Fr. Neal said. He entered the Abbey in 1955, and was ordained a priest in June of 1960. Later that year, he was sent to Japan as a member of St. Anselm's Priory.

Fr. Neal has made the most of his life in Japan. He has taught at several universities, founded the St. Anselm's International Friendship Association (STAIFA), and writes Tanka poetry, a 31-syllable Japanese poetic style which predates even Japan's famed Haiku. He has published a number of English Tanka poetry books, and in 1993 was honored by the Emperor and the Government of Japan with its highest cultural award, "The Order of the Rising Sun, Gold Rays with Rosette."

A strong advocate of lifelong learning, Fr. Neal made the journey back to Saint John's from Holy Trinity Monastery in Japan to take the summer course, *Theology of Icon* with Randall Morris (*Professor of Religion and Philosophy at William Jewell College in Liberty, Missouri*). He was accompanied by two Japanese Scholars, Takuzo and Junko Wada from



Yokohama. The class examines the use of images in the early church. Students studied ancient texts pertaining to the practice of venerating images and the gradual development of a theology of image in the Christian East. "To continue learning throughout your life is the only intelligent thing for someone who is interested in the world. In Japan so many people devote their entire lives to business. When they retire, they just watch TV--they find no pleasure in life, because they have no interests or hobbies."

"My interest in icons can be traced back to a visit to Moscow and even before that to Nicholai Orthodox Cathedral in Tokyo and the Orthodox Church in Washington, D.C.," said Fr. Neal. "I was puzzled as to why they were considered so holy. Now that I live with a Holy Trinity icon and have studied with an authority, I understand." The icon (left) was inspired by *The Old Testament Trinity* by Andrei Rublev (1360-1430), a highly renowned Russian iconist.

The story behind the icon is almost as interesting as the icon itself. While Fr. Neal was pastor of the international community at St. Anselm's Church in Tokyo, he met Joan Brand Lamkamer and her husband, Leo, an Army officer. "She became of great assistance in my work. I never knew she was an iconist," said Fr. Neal. Brand Lamkamer is currently the iconist for St. James Cathedral in Seattle, Washington.

In June 1999, the Benedictines of Saint John's who had made up the abbey's foundation in Tokyo since 1947 moved to the newly built Trinity Benedictine Monastery. "When we moved from St. Anselm's Priory to Fujimi, she wrote that she would like to send us an icon of the Trinity," said Fr. Neal.

Fr. Neal continues to be busy. He faithfully follows the daily monastic schedule of "Ora et Labora" (Prayer and Work), and writing English Tanka when inspired by some idea or experience. "There's joy in doing God's work," Fr. Neal said.

# Taizé Community Honored

## 6th Annual Dignitas Humana Award



Brother John of Taizé is presented the Dignitas Humana Award. From the left: Abbot John Klassen, Brother John, SJU President Br. Dietrich Reinhart and School of Theology•Seminary Dean William Cahoy.

Saint John's School of Theology•Seminary presented its annual Dignitas Humana Award to the Taizé Community on October 22 in the Saint John's Abbey Church.

The Community of more than 100 monastics works to bring reconciliation and healing wherever division and suffering exist in the church and in the world. The award ceremony featured a Taizé prayer service and a lecture by community representative Brother John, who has authored several books about Taizé and the community's distinctive style of contemplative prayer and music.

"In the celebration of Dignitas Humana, we shine a light on those who teach us the infinite value of basic human dignity. In their ministry, they illuminate God's presence in people and places where it

is often hard to see: in impoverished communities, in the city streets, in mental health wards, in prisons and even in ourselves. They reach out to us with the invitation to open our eyes and to see that Christ truly exists in every human being," said Dean William Cahoy. "Dignitas Humana has established a laudable track record both in recognizing individuals who have dedicated their lives to restoring dignity to disenfranchised persons and in inspiring others to pursue similar work."

Saint John's School of Theology•Seminary gratefully acknowledges the support of George and Gloria Allen, whose faithful friendship, generosity and desire to encourage efforts on behalf of the poor and disenfranchised have made this award possible.

## Living the Gospel

*Exerpts from Br. John's presentation*

Probably the most important thing that the monastic tradition reminds us of is that the Christian faith is not first of all ideas about God, humanity, salvation. It is not a philosophy, but a *life* we are invited to live.

What struck the inhabitants of the Mediterranean basin two thousand years ago, when they came into contact with the early believers in Christ, was seeing a group of people who lived in a certain way. It was the *way of life* of the early Christians that spoke first and foremost, because their acceptance of Jesus as Lord and Messiah involved a certain lifestyle.

Reflection came afterwards, in order to deepen understanding of the life one was living and to keep oneself from going off the track and getting lost in some interesting but ultimately disappointing byway.

This priority given to living goes back to Jesus himself and his first disciples. His first words to some fishermen were: "Come with me and I will make you fishers of people." No doubt they had very little idea of what fishing for people entailed, but they understood enough to know that Jesus was calling them to a radical change of lifestyle and occupation.

Little by little, walking in the footsteps of the Master, they would understand better who they were following and what this life of discipleship entailed.

*Br. John's entire lecture can be found on the SOT•Sem website: [www.csbsju.edu/sot](http://www.csbsju.edu/sot).*

# S SOT•Sem Alums: A Survey of the Survey

We proved them wrong. When the School of Theology•Seminary proposed to conduct a survey of alums, we were cautioned that surveys required a lot of work, but seldom yielded more than a 10% rate of response. When the proposed survey came in at seven pages, the skeptics were even more pessimistic.

But we knew some things they didn't know. First, we were convinced that all the information we were requesting is important as we plan for the future. Second, we knew we weren't dealing with an ordinary group of respondents. We forged ahead.

Our alums didn't disappoint us. Of the 209 surveys attempted by mail and telephone, 126 were completed. Many thanks to the more than 60% who helped us demolish the statistic.

*Why conduct a survey?* To become better at what we seek to do. Our mission is to theologically train and spiritually form people who will go out into the world to minister - as full time paid parish ministers, as volunteers in their parishes, in their secular workplaces, in religious communities - anywhere and everywhere the Holy Spirit seeks to be present. In order fulfill that mission, we need to know what kinds of work our graduates are doing, and whether they felt well prepared to undertake it. Further, we need to use that information to constantly improve and update our programs to ensure that we are delivering what we promise. These survey results will clearly help us to do that.

*Who was surveyed?* The survey pool consisted of all graduates of the School of Theology and Seminary from 1995 through 2002. These parameters enabled us to survey graduates who had completed a program comparable in shape and requirements to what is currently in place, thus providing reasonable similarities for the sake of comparisons.

*Who responded?* Responses came from 25 states and from seven foreign countries. 88% of respondents were Roman Catholic, but we also heard from graduates from five

other traditions or denominations. Those who'd earned an M.A. degree at Saint John's considerably outnumbered those who'd studied for the M.Div., 81% to 17%; the remaining 2% had earned both degrees.

Slightly over half of those who responded are lay people, with about one fifth of those identifying themselves as lay ecclesial ministers, that is, working in paid ministry positions for the church. Approximately one quarter are members of religious orders, and another quarter ordained as pastors, priests, or deacons.

*Financing a graduate education was a concern, as many students have entered low-paying parish jobs with considerable student loan debt.*

*What did these alums say?* They were candid. It was certainly gratifying to read the words of praise and encouragement, but there were also critiques and concrete suggestions for improvement. *All* of the comments will be carefully considered as faculty and administration examine programs and the work of the School overall. Unfortunately, space will not permit a full exposition here, but following is a summary of the most frequent observations under some general headings.

## What They Have Done Since Graduation?

67% of respondents reported that they were working in ministry either full or part time. Of those who are employed in ministry, more than 80% said they worked in parish, diocesan or related settings. The work done by the rest included teaching, retreat work, spiritual direction, chaplaincy,

campus ministry, vocations, and various roles in religious communities. Only about 12% of all respondents were currently working in positions outside ministry as it has traditionally been understood, but even half of these work in positions that would make some use of a theological education.

Regardless of the work they were currently doing, most said that the education they received at the SOT•Sem contributed significantly to their ability to live out their Christian vocation in their jobs.

Confirming our sense of the academic commitment of our students, more than one-third told us that they had pursued additional theological study after leaving Saint John's. Half of these had pursued doctoral degrees. Many of these have found work in theological higher education.

Approximately 25% of respondents, though, were not involved in work directly related to theology or ministry. The reasons for this varied. Some had discerned a call to a different vocation, and have found fulfillment and a different kind of ministry in a new field. But many from this group cited inadequate salaries for ministerial positions or frustrations with internal politics and/or relations in the parish or diocese. Five had been unable to find a ministry position. This inability to find a position was echoed in comments by some alums who said they had found the church resistant to accepting lay ecclesial ministers. There clearly is considerable work yet to be done to facilitate the transition to shared leadership in a church which desperately needs mature, theologically prepared leaders.

## What They Valued Most

Two qualities were highlighted over and over as the things most valued by alums during their time at Saint John's: strong, challenging academics taught by a strong, committed faculty; and an environment that supported prayer, found both in the contemplative setting and the Benedictine monastic community. The Benedictine influence draws people here to study and

*Sixty percent of alumn/ae contacted responded to the survey.*

goes with them after they graduate; it shapes their education and their lives.

Many expressed gratitude for the freedom Saint John's provided to grow and explore theologically, adding that the strength and diversity of the learning community – international and ecumenical; women and men; lay, ordained and religious – greatly enlarged their perspective on theology and the church. More than 90% indicated that they left Saint John's with a desire to continue to study theology and ministry throughout their lifetimes.

#### **What They Suggested**

Many, if not most, of the challenges noted by alums can be traced back to the changing demographics of students in Catholic theological schools. The majority of our students are lay people, and many are pursuing ministry as a "second career" at the same time they are raising a family. Students with families, for example, generally live off campus, and many of them noted difficulty in feeling as involved in the student community life as they would have liked. As much as the strong academic content of the degree programs was praised, there were also concerns that the workload was too heavy, and this too will obviously be a greater challenge when the student has other significant responsibilities outside of course work, including possibly a part or full time job.

Financing a graduate education was a concern, as many students have entered low-paying parish jobs with considerable student loan debt. Through the years when virtually all of our students were seminarians, these concerns did not exist; they had no other responsibilities demanding their time and attention, and the diocese paid for their education.

Another frequent request was the addition of more preparation in practical and pastoral areas such as catechetics, counseling, spiritual direction, parish administration, teaching and preaching. A major step was taken in that direction in recent years when

the SOT•Sem added a faculty member in pastoral theology. The challenge, of course, is adding the necessary courses while keeping in mind the already considerable course load. This goes as well for the program of spiritual and ministerial formation which provides an essential balance to the academic disciplines, but which makes an additional claim on student time. The graduates surveyed clearly recognize these tensions, but nonetheless encouraged the School to continue work to integrate the theological, pastoral and

*More than 90% indicated that they left Saint John's with a desire to continue to study theology and ministry throughout their lifetimes.*

spiritual elements into a comprehensive yet realistic program of ministry preparation.

#### **What They Need Now**

While SOT•Sem graduates made clear their desire for ongoing theological and spiritual study, their participation in continuing education opportunities is often frustrated by issues of geography and cost. As much as many would love to return to campus for short courses or retreat days, many live too far away from Saint John's to make this feasible. Registration fees for continuing education can also be a deterrent, as many of our graduates have made significant financial sacrifices in order to work in the church, and many parish budgets are not able to support staff continuing education. Alum suggestions included on-line offerings and events around the country in conjunction with ministry and theology conferences.

Many alums said that they had taken the initiative to stay in touch with classmates, but would welcome additional means to stay connected, including a monitored list serve, alum gatherings at conferences around the country, and extended "class notes" in the SOT•Sem newsletter, *Conversatio*.

#### **In Summary**

The most heartening piece of data from the entire survey was the 95% of alum respondents who said they would strongly "recommend Saint John's School of Theology•Seminary to a friend considering theological study." But just as important is the acknowledgment that virtually all of those who expressed enthusiasm about their education at Saint John's also had suggestions to offer. The world for which we train ministers changes daily, and the church itself is in a transition the magnitude of which can be at present only vaguely perceived. There is no "perfect" program of preparation for ministers, professors, or volunteer church leaders. It is the hope of the faculty and staff of the School of Theology•Seminary that everyone we serve – students, alums, friends – knows that we invite and value their feedback, and that we strive to grow and remain true to our mission.

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*By Kaira J. Adam '00, Development Director,  
Saint John's School of Theology•Seminary.*

## BOARD PROFILE



## COMMITMENT RUNS STRONG FOR DIANE & RON

At first glance, the connection of Board of Overseers members Diane Liemandt-Reimann and her husband Ron Reimann with the Saint John's School of Theology•Seminary isn't obvious. Ron holds a bachelor's degree from the United States Naval Academy and a master's degree from Harvard. Diane graduated from St. Scholastica in Duluth.

Dig a little deeper and the connection becomes obvious. And the commitment becomes clear.

Diane's late husband, Greg, was a Saint John's student in the early 1960s. He went on to work for General Electric and then ran a successful software company. Both he and Diane stayed close to Saint John's. Diane became a regent at Saint John's University. Four years ago, Brother Dietrich Reinhart, OSB, approached Diane about serving on the Board of Overseers for the School of Theology.

"I leapt at the chance to do that," Diane said. "I had heard such wonderful things about the School of Theology. It's been a blessing in my life to become involved. It speaks to my heart."

Ron's interest in Saint John's started with his friendship with Gordon Bailey, who attended Saint John's.

"He got me interested," Ron said. "I've certainly learned to value all the unique and creative things that it is today."

Both widowed, Ron and Diane met three years ago and subsequently married. At the time, she was a regent and an overseer at the School of Theology. Last year Ron joined her on the Board of Overseers.

Both Ron and Diane said they view the School of Theology's mission as vital to the future of the church.

"What I like about it, more than anything, is the way the Benedictine values influence the students," Diane said. "I see the School of Theology on the right road for the future of the Catholic Church and that's what excites me. We're training people for the future."

"It's at the forefront of the mission of developing lay leaders in the Catholic Church at a time when lay leaders are desperately needed," noted Ron. "What I admire is what the School of Theology has become. I see the openness of the faculty, the inventiveness, and the ability of board to be creative."

During her years of service on the Board of Overseers, Diane said she has gained much more than she's given.

"Being able to be around the dedicated students, as well as the faculty and staff, that's been a huge gift, absolutely," she said. "I see the School of Theology as a pearl that hasn't been discovered."

She noted being continually impressed by her experiences with the school's faculty and staff.

"They are so dedicated," she said. "They could go somewhere else and make more money. But I don't think they even think about that. I don't think they could leave and find a better place."

The people and the mission of the School of Theology inspired Ron and Diane to make a recent \$500,000 campaign gift. The money will go toward endowing a faculty chair in monastic studies.

"It is just a special place," Diane added. "That's one of the reasons Ron and I wanted to acknowledge the School of Theology with our gift to the capital campaign. We wanted to jump start people into looking at the School of Theology as a wonderful place to give a large gift."

"When you see something of such great value as the School of Theology, it becomes a very simple decision," Ron added. "That where our support needs to go."

## Saint John's School of Theology•Seminary *Board of Overseers*

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## Preaching on Solid Ground

**Tilth** is an agricultural term which means the health of the soil. A determination of health is arrived at through the age-old method of scooping up a handful of dirt and letting it slowly trickle through your fingers. We are trying to judge the texture of the earth for richness and diversity. Relentless plantings and repeated exposure to the winter winds eventually erode even what was once the best of fields. Facing this loss, many farmers may adopt a method of ever-increasing amounts of chemicals, which will sustain the yields, but produce crops that are less tasty and of low nutritional value. But the farmer who tends to the tilth of his soil begins the process of reintroducing organic matter that will restore the health of his fields and will produce nutritious crops.

Each preacher must take stock of the tilth of his or her preaching soil. Our methods and practices in preaching preparations are what allow us, with the help of the Holy Spirit, to provide nourishing cover-crops for the flocks that we are called to feed. But the tilth of our soils can weaken over time. The demands of parish life, the relentless schedule of preaching, and the repeated exposure of one's spirituality to the sometimes indifferent winds of the assembly, can and will take its toll on the fields of our faith. By the time we arrive at our preaching preparations we may be thin and worn as the most exhausted of soils.

Like so many hard-pressed farmers, preachers are tempted to introduce artificial treatments into the ground of their preaching. While I am not advocating that farmers give up all chemical fertilizers, I do think modern agriculture has become too dependent upon these sources for existence. Similarly, I would never advocate that preachers isolate themselves, but I sometimes fear that we are becoming too dependant upon homiletical services and becoming too rooted in one method of exegetical research. Relying upon canned illustrations and the sometimes predictable historical-critical methodology alone puts us in danger of distributing spiritual food that is well-packaged, but less

spiritually sustaining for our listeners. Like good farmers, we must try to reintroduce organic material back into the soil of our preaching.

One method to accomplish the above goal is to form partners in a preaching cooperative. Invite a group of six to eight people to break open the Word with you. Make it clear to yourself and the group that the preacher is not bound to use the ideas generated in these discussions simply because the group identified them as concerns. But the experience itself can inject new ideas and fresh perspectives into your prayer and reading of the scriptures. Perhaps meeting each week is not possible, but try doing it just once a month. I would suggest a practice of group *Lectio Divina*. The first website listed below has excellent instructions for groups engaging in *lectio*.

A second method to add diversity and richness into your soil is to push outward from the confines of the parish and into cyberspace. I have also listed a handful of websites tested and tried by dedicated preachers. I like these because they do not offer pre-packaged homily ideas or easy answers. Rather, through the diversity of opinions they may lead us to ask new and challenging questions of ourselves, the texts, and our assemblies.

Finally, I would suggest that all of us who are most at home in the historical-critical method begin to investigate new approaches to ancient texts. Even for those with more recently minted diplomas, a quick virtual tour of the Pontifical Biblical Commission's document, *The Interpretation of the Bible in Church* will be a great reminder of the gifts and limitations of the varied approaches to scripture. One avenue that I would highly recommend is that of the Socio-Cultural view. The list below is completed with two books that would be good starting points in exploring this growing methodology.

Barbara Brown Taylor, one of foremost preachers of our day, understands the difficulties and demands of parish life—she knows what it is like when the soil of our preaching has become worn and thin. Yet she

reminds us how important and privileged a task preaching is. "People look at us with their hungry eyes. As often as we disappointed them, they never stop hoping that we will give them something delicious to eat." May we tend well the soil of our preaching, and may we trust that with the work of the Holy Spirit it will yield a sustaining harvest for our people.

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*By Todd A. Butler '02. Todd currently teaches for the undergraduate Department of Theology at Saint John's University, Collegeville.*

### Resources

**The Benedictine practice of Lectio Divina for groups:**  
[www.valyermo.com/ld-art.html](http://www.valyermo.com/ld-art.html)

In addition to offering word searches, host Felix Just, S.J. traces various New Testament themes, and provides excellent links to other quality sources, including the pontifical document mentioned above: <http://clawwww.lmu.edu/faculty/fjust/bible.htm>

An excellent source for all who are preparing liturgy, or are preparing to participate in it:  
[www.liturgy.slu.edu](http://www.liturgy.slu.edu)

This website is devoted to peace and justice issues:  
[www.garlitz.org/scripture.htm](http://www.garlitz.org/scripture.htm)

Malina, Bruce and Richard Rohrbaugh, *Social Scripture Commentary on the Synoptic Gospels*, (Fortress Press: Minneapolis, 1992).

Pilch, John J. *The Cultural Dictionary of the Bible*, (Liturgical Press: Collegeville, 1999).



Participants from St. Joseph's Parish, St. Joseph, discuss the opportunities and challenges in ministry as part of the Ministry Colloquium.



# *Conversatio*

## diverse opportunities for spiritual, vocational renewal

One parish priest called it “a tremendous experience.”

Another parish leader said the opportunity was a rare gift.

Those were two of the early returns for one of four new ministerial renewal programs sponsored by Saint John's School of Theology•Seminary. Begun in July 2003, the *Conversatio* programs offer a diverse range of opportunities for ministerial enrichment and renewal to clergy and other pastoral ministers in the region.

“We came to the realization that the traditional continuing educational program wasn't working,” said Victor Klimoski, Director of Lifelong Learning at the Saint John's School of Theology•Seminary. “It wasn't getting the sort of response from people in ministry we thought it needed.”

The time was ripe for a massive overhaul of the offerings available to clergy and other

pastoral ministers, Klimoski and other SOT•Sem leaders decided. Supported by a grant from the Lilly Endowment, four new programs for ministers and pastoral leaders were developed. All of the new programs are completely free of charge to participants. The only costs are travel to and from Collegeville.

“They extend our mission to prepare and sustain those who staff parishes and other ministries of the Church,” said William Cahoy, Dean of the School of Theology•Seminary.

The programs are: Ministry Colloquium, Retreats for Pastoral Leaders, Certification for Lay Ecclesial Ministers, and Ministry Learning Communities.

**The Ministry Colloquium** is a year-long program that brings together five-person teams from four parishes for a series of three sessions on the Saint John's campus. The teams consist of a pastor and four staff or

parish leaders. Teams are asked to use the time away from their parish responsibilities to reflect on issues specific to their work, as well as the broader theological and pastoral questions they encounter in their parish communities.

The goal of the colloquium is to create an environment in which time, space and a rhythm of work, prayer and leisure combine as a powerful source of renewal. Each parish team receives a \$2,000 grant to design and implement a project in its parish.

**Retreats for Pastoral Leaders** feature eight-day retreats for six individuals working in full-time ministry. Retreat groups are formed in four different ways: for the ordained, for lay ministers and the ordained together, and retreats focused on theology and the arts.

Retreats run Sunday to Sunday and include public and private prayer, theological



The “Green Man” takes shape under the skillful hand of Mary Robinson, Minneapolis, at an Arts and Theology Retreat. (See Page 14.)

Charles Bobertz, professor, leading theological reflection around the pastoral issues presented by participating parish teams at the Ministry Colloquium.

reflection with a SOT•Sem faculty member, optional meetings with a spiritual director and full access to the campus and its facilities.

**Certification for Lay Ecclesial Ministers** is a program in partnership with the six dioceses of Minnesota through the Minnesota Catholic Education Association (MCEA). Saint John’s is offering its resources and leadership as a center of theological formation to help implement a common certification process that will advance efforts to give formal recognition and standing to lay ecclesial ministry.

**Ministry Learning Communities** promotes continuing education as a key resource for the ongoing intellectual, spiritual and personal development of pastoral ministers in their capacities for renewing parish life. The program will allow a group of ministers working in similar areas of ministry to develop an independent study

project around an issue or issues of mutual importance for ministerial life and pastoral leadership.

In addition to the four new programs, a **School of Theology Guest House** was created in St. Francis House, one of the School’s residential facilities. The guest house provides a space for ministers to gather as individuals or staffs for a day or more of reflection, prayer, study and/or conversation. The guest house can accommodate up to 23 people in single rooms. Accommodations include a gathering room, a lounge and a private chapel.

Guests are invited to the liturgies in the Abbey Church and the School of Theology. They also have access to campus resources, including the library, art center, Hill Monastic Manuscript Library and all recreational facilities.

“With this new initiative we encourage the ministers themselves to take the lead,”

Klimoski said. “Really it the minister who is the primary actor. We think we have a lot to learn from the ministers. We think about the things they need, and see where we can help.”

The Rev. Jerry Meidl and four members of the staff of Holy Redeemer parish in Marshall, Minnesota, was one of the first teams to participate in the Ministry Colloquium.

“It was a tremendous experience to be with likeminded ministry professionals to share information on parish ministry,” Meidl said. “While each parish staff was working on a different project, we could all identify with each of them. We all have generally the same challenges and concerns.”

The Rev. Greg Miller, OSB, and four members of the staff of Saint Joseph Parish in Saint Joseph, Minnesota also participated in the Ministry Colloquium.

*Continued on Page 14*



## *Art and Spirituality*

### *Conversatio*

### *Arts and Theology Retreat*

“Art allows the spirit to speak through images,” said artist Rosanne Keller ‘96, as she guided the group through the sculpting process, revealing the sacredness of the geometry of the human form.

Although participants had no experience in sculpting, they each created stunning sculptures that revealed a depth of emotion and meaning beyond what they each had imagined.

Top: The spirit of women in ministry is expressed in clay as Rosemary Boyd, Director of Pastoral Care, Mercy Medical Center, Des Moines, Iowa, sculpts a pioneer woman.

Left: Keller instructs Mary Robinson on some of the finer points of preparing her sculpture for the kiln. Robinson’s sculpture, the “Green Man,” is a pre-Christian figure that symbolizes change and rebirth.

Below: Fr. Pat Sullivan, St. Mary’s Mission, Red Lake, adds final touches to his sculpture.



“With recent cuts to the parish budget have come cuts to the staff development budget,” Miller said. “This makes it much more difficult to provide opportunities for staff to attend conferences for continuing education and formation. The offer to participate in this program free of cost to the parish was very compelling.”

Focusing on what it means to be an active parishioner, the Saint Joseph Parish staff will use its \$2,000 grant to establish programs to welcome and incorporate new members into active parish life, beginning with the communication of clear expectation about what being a member of the parish means.

Perhaps not surprising, interest in the retreat offerings has been high.

“Easily, the component people relate to is the retreats,” Klimoski said. “They (pastors and other ministers) live terrible, hectic, frantic lives at times,” he said. “We have to ask, ‘When do the ministers minister to themselves?’ We’re hosting a space and a time to think about that question.”

Initial *Conversatio* program evaluations have returned with very high marks.

“One, we tried to make sure they knew they were our guests, they were welcome,” Klimoski said. “They appreciated just having time away from the parish. Time to think, to pray, to be together. That kind of time is very helpful and very affirming. Each brought an issue they wanted to address. I was struck by how much they were able to be a resource to each other.”

Information about the *Conversatio* program will be mailed to every diocese and parish in Minnesota. One of the best methods for promoting the new *Conversatio* program will be word of mouth, Klimoski said.

“We are really trying to provide both time and space for ministers of the church to identify renewal opportunities that are meaningful to them,” said Klimoski. “We are doing this out of a sense of service. We have resources we’d like to share. We recognize that the ministers themselves know what they need to do for renewal.

“We want to do what we can to help these ministers stay centered, stay engaged,” Klimoski added. “They’re doing work that makes a difference in people’s lives and life of the world.”

## CHRISTIAN SPIRITUALITY SERIES TO BE HELD IN THE TWIN CITIES

“Master, what must I do to inherit eternal life?” (Mt 19:16). A series of morning workshops by skilled theological teachers explores the question the rich young man brought to Jesus. We know the response and its challenge to live in faithfulness to God and service to neighbor. Yet in the current culture, the church is for many seekers the primary place neither for encountering God nor for discovering meaningful spiritual practices.

In this marketplace, the Christian tradition can nonetheless continue to illuminate what an inspired life can be. This series encourages us to reflect on how the consequences of Jesus’s reply shape life in congregations and life in a culture shaped by the marketplace.

Each session meets from 9:00 a.m. to 11:30 a.m. at the Benedictine Center in St. Paul. The cost is \$15 per session or \$75 for the series.

**Thursday, February 26**      *The Spirituality of Thinking: The Virtuous Practice of Study*  
William Cahoy, Ph.D., Dean and Associate Professor of Theology

**Friday, March 5**      *Household Spirituality*  
Dan McKanan, Ph.D., Assistant Professor of Church History

**Friday, March 19**      *A Spirituality For Marriage Today*  
Diane Millis, Ph.D., Director  
Theological Exploration of Vocation Project, College of St. Benedict

**Thursdaysay, April 1**      *When Life Hurts: The Problem of Suffering and the Bible*  
Charles Bobertz, Ph.D., Professor of New Testament

**Friday, April 23**      *Liturgy, Music, and the Encounter With God*  
Anthony Ruff, OSB, Assistant Professor of Church Music

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Or phone: 1-887-556-9518 (toll-free)

# Faculty & Staff Achievements

**Charles A. Bobertz**, Professor is publishing “Religious Bodies and Organizational Forms: Early Christianity,” in *Religions of the Ancient World: A Guide* (Harvard University Press). He also presented “The Paschal Mystery,” Holy Redeemer Church GIFT Program in April 2003.

**Kathleen Cahalan**, Assistant Professor, has published *Projects That Matter: Planning and Evaluation for Religious Organizations*, Alban Institute, 2003. Her presentations include “Crafting Your Pastoral Education,” Fund for Theological Education Congregational Fellows Retreat, Episcopal House of Prayer, August 2003; “The Liturgical Movement and the Virtue of Religion: Häring’s Contributions to a Sacramental Moral Theology,” Society of Christian Ethics, Pittsburgh, PA, January 2003.

**William J. Cahoy**, Dean and Associate Professor, has published *Why Theology? Catholic Reflection on Twenty Years of Literature on Theological Education, Resources in American Christianity* at [www.resourceingchristianity.org/](http://www.resourceingchristianity.org/) He also served as the Chair of the Association of Theological Schools Accreditation Visiting Team for Concordia Seminary, Fort Wayne, IN in February 2003.

**Martin Connell**, Associate Professor has published a number of articles including: “From History to Rite: On Pogo Stick Jumping and the Last Supper.” *GIA Quarterly* 14, no. 3, Spring 2003; and “On Food, Inculturation, and the Eucharist in the U.S.” *GIA Quarterly* 14, no. 4, Summer 2003.

**Bernard Evans**, Associate Professor, has published “Environmental Stewardship,” *Basilica Magazine* summer 2003; and “Rural Challenges for the Upper Midwest,” *The Witness* (a journal examining society in light of faith and conscience) Summer, 2003. His presentations include “Catechesis and the Rural Church,” National Conference for Catechetical Leadership, St. Paul, MN, May 2003; and “Liturgy and Justice in Social Ministry,” Eucharist and Justice Colloquium, Georgetown University, Washington, DC, January 2003.

**Daniel Finn**, Professor of Theology and Clemens Professor of Economics, presented the 2004 Aquinas Lecture, entitled “Is Cashing In Selling Out? A Christian Perspective on the Morality of Economic Life,” at Mount Mercy College, Cedar Rapids, IA, October 2003. He also served on a panel discussion of affordable housing strategies titled “Successes and Near Misses in Affordable Housing” in Bethesda, MD, October 2003.

**Mary Forman, OSB**, Assistant Professor, has recently completed translations of four of 18 previously untranslated letters of Jerome to Marcella (Latin to English). Translation of letter 25 was utilized in the course, “Desert Ammas.”

**Jeff Kaster**, Director of Youth in Theology/Ministry presented “Best Practices in the Formation of Adolescent Christian Disciples,” Round Table Discussion for National Conference for Catechetical Leaders National Conference, St. Paul, May 2003; and “Certification for Lay Ecclesial Ministers,” Workshop, Minnesota Catholic Education Association Convention, Saint Paul, MN, August 2003.

**Victor J. Klimoski, Ph.D.**, Director of Lifelong and Distance Learning has published the article “Getting to the Question: The Professional Character of Ministry,” *Theological Education*, Spring 2003; and co-authored “The Catholic Internet: Seminary Technologies Impacting the Teaching and Learning Environment of the Church,” *Seminary Journal*, Winter 2003.

**Dale Lauderdale**, OSB, Associate Professor published the book *Piety and Politics: The Dynamics of Royal Authority in Homeric Greece, Biblical Israel, and Old Babylonian Mesopotamia*, Grand Rapids: MI, 2003. He has also delivered the paper “The Seminar on Divinity in Ancient Israel” at the CBA National Meeting in San Francisco, CA, August 2003.

**Daniel McKanan**, Assistant Professor and his wife Tammy announce the birth of their daughter Oriana McKanan on September 1, 2003. His publications include: “Intentional Individuals: Growing Up in Radical Christian Communities,” *Communal Societies* (Summer 2003); and “Is God Violent? Theological Options in the Antislavery Movement,” In *Christian Peace in a Violent World*, ed. Ken Chase, Brazos Press, 2003.

**Michael Patella, OSB**, Associate Professor, has published the following: “Brief on the Wisdom Books” edited for *The Saint John’s Bible Project*, July 2003; “Commentary on the Gospel of Luke,” *New Collegeville Bible Commentary*, Collegeville: Liturgical Press, 2004; “How Jesus Prayed,” *Scripture from Scratch*, edited by Virginia Smith, St. Anthony Messenger Press, November 2003; and “Lands of the Psalms,” In *The Bible Today*, July-August 2003.

**Helen Rolfson, OSF**, Associate Professor, presented “Origins of the Daily Eucharist,” Assisi Heights, Rochester, MN, January 2003. She also attended a Session of Cistercian Studies at the 39th Medieval Congress at Western Michigan University, Kalamazoo, MI, May 2003.

**Fr. Anthony Ruff, OSB**, Assistant Professor, recently translated several Gregorian chant texts from Latin to English for a CD booklet released in Austria, “Bearing Fruit,” sung by members of Zwettl monastery and the chant schola of the Hofburg (former royal palace) in Vienna.

**William Skudlarek, OSB**, Director of Priestly Formation, and Hilary Thimmesh, OSB, have translated from French the book *That I Am Here, The Journals of Nicole Gausseron*, Book One, Chicago, Loyola Press, September 2003.

**Columba Stewart, OSB**, Professor, has published: “Community,” for *The Benedictine Handbook* (Canterbury Press/Liturgical Press, 2003); and “John Cassian’s Schema of Eight Principal Faults and his Debt to Origen and Evagrius,” in *Jean Cassien entre Orient et Occident*, edited by Cristian Badilita (Frankfurt: Peter Lang, 2003).

**Regina Wolfe**, Associate Professor/Director of Vocation Project has presented “Roman Catholic and Protestant Perspectives on Business as a Calling: Managerial Leadership in the Corporate Sphere.” Co-authored with Shirley Roels and presented at the Fifth International Symposium on Catholic Social Thought and Management Education: Business as a Calling, the Calling of Business. Universidad de Duesto, Bilbao, Spain, July 18, 2003.

**S. Susan Wood, SCL**, Professor and Associate Dean, served as a drafter for “The Nature and Purpose of Ecumenical Dialogue,” Joint Working Group subcommittee, in Cartigny, Switzerland, February 2003. Her presentations include: “Shattered Icons: What Does Scandal Teach Us About the Church?” Catholic Theological Association of America, Cincinnati, OH, June 2003; and “Questions about Lay and Ordained Ministry Today,” Christ the King Parish, Minneapolis, March 2003.

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

## Evans confronts rural issues, in classroom and in the field

The issues facing rural communities are more than a job or field of study to Saint John's School of Theology•Seminary professor Bernie Evans '71. It's personal.

Evans watched as his nephew's dairy farm went up for auction last year.

"That was the farm my brother still had," Evans said. "That brought it home again."

Evans holds the Virgil Michel Ecumenical Chair in Rural Social Ministries and has been on the Saint John's faculty since 1981.

In the classroom and in advocacy organizations, Evans toils daily in the fields of social justice, environmental ethics and rural ministry.

Evans, 60, grew up on a farm in rural Minnesota. He studied theology, first with the Crosiers and then at Saint John's, graduating in 1965.

Active in the anti-war movement in the 1960s, he joined the Peace Corps in 1967 and spent two years teaching English in Turkey.



Bernie Evans dining with SOT•Sem students in Emmaus Hall.

Evans returned to Collegetown and earned a master's degree in theology in 1971 from Saint John's.

He joined the U.S. Catholic Conference in Washington, D.C., and was a member of the staff that started the Campaign for Human Development. Much of his

time was spent working with rural projects seeking money.

While in Washington, Evans began studies at The Catholic University of America. He returned to Collegetown, in 1981 and completed his doctorate in 1986.

Evans and his wife Nancy, a chemical dependency counselor at Saint Cloud Hospital, have two adult children. Son Eric is a



professional chef, while daughter Kimberly is preparing to start graduate studies in criminal justice.

Evans spends half of his professional time teaching, the other half working with churches and organizations on rural ministry issues. His mission with rural ministry is to help persons engaged in that work better understand the concerns of rural America.

"There are some difficult social and economic challenges facing rural communities," Evans said. "The population of many rural areas is decreasing, which has a negative effect on the communities and the churches themselves. Some communities are doing very well; others face powerful challenges.

There are significant changes in the structure of agriculture, for example," Evans continued. "Fewer but larger farming operations mean fewer people on the land, a trend that poses large problems for small towns and rural communities."

"It's important we don't get stuck on the issue of saving family farms," Evans said. "That is a real issue, and I'd love to see moderate-sized family farms thrive, but we need to look at some related questions as well. We must question what these changes in agriculture mean for rural communities, for the environment, and for safe and nutritional food."

Evans teaches an undergraduate class on theology and the environment. At the School of Theology•Seminary, he teaches one course on Christian social ethics with an emphasis on Catholic social teaching and another course on rural social issues which examines the major issues confronting rural communities.

Despite the challenges, Evans finds his work very rewarding.

"I certainly do enjoy what I'm doing," Evans said.

# New Faculty and Staff



**Charlotte McCorquodale, Ph.D.**, is serving as a Certification Consultant to help the six dioceses of Minnesota as they initiate a common certification process for lay ministers. She has over 20 years experience in ministry and currently serve as President of Ministry Training Sources a non-profit organization.

**Christian McConnell '96**, Instructor, is teaching Liturgy courses for the SOT•Sem and teaching theology courses at the



undergraduate Department of Theology. He is also a Ph.D. candidate in Liturgical Studies at the University of Notre Dame.



**Miguel Diaz, Ph.D.**, Associate Professor, will teach both in the undergraduate Department of Theology and the graduate

School of Theology. Diaz most recently served as Associate Professor of Systematic Theology at Barry University's Department of Theology and Philosophy. He earned the Ph.D. in Theology from the University of Notre Dame.



**Cindy Schneider** is the new Project Assistant for the Lifelong Learning and Youth in Theology and Ministry Programs. Previously, she was an administrative assistant at the Saint Cloud Hospital.



**John-Bede Pauly '98, OSB**, is Liturgy Coordinator for the SOT•Sem and serving as a resource for Liturgical Music majors. He is currently an adjunct faculty for Saint John's Music Department and recently received his M.A. in Vocal Pedagogy from Westminster Choir College, Princeton, NJ.

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## STUDENT PROFILE

# Saint John's feels like home to Rachel Wagner

When Rachel Wagner was looking for a place to earn a Master of Divinity degree, there was really only one option: Saint John's School of Theology•Seminary.

"Since I was going into ministry, I knew I needed to get my masters degree," Wagner said. "Saint John's was at the top of my list. Although I had looked at other graduate schools, I knew I would belong here."

Wagner also had a strong feeling she might be run out of her family if she choose somewhere else to continue her religious education. Ten members from her father's immediate family, as well as numerous cousins, attended Saint John's University or the College of Saint Benedict.

"When the kids were old enough to go to high school, my grandmother moved with them to the town of St. Joseph," Wagner said. "My family believed so strongly in the Benedictine education here. They think it's great that I'm at Saint John's."

Wagner, 27, grew up with two sisters and a brother on a cattle and wheat farm near Nashua, Montana. She earned a degree in speech communications, with minors in mass communications and religious studies, from the University of South Dakota in 1998.

After graduation, she accepted a position in campus ministry at the Catholic Newman Center in Kearney, Nebraska, working with students in Bible studies, faith development and social justice issues.

Wagner began studies at Saint John's School of Theology three summers ago, taking classes while continuing to work in campus ministry until a year ago.

"I liked the fact that Saint John's had a well-rounded Master of Divinity program," Wagner said. "A lot of other schools offer pastoral studies, spirituality degrees, theology degrees. That wasn't



what I was looking for. I wanted the theology to be something with a pastoral emphasis. I'm a minister. I know I have a very clear call to be a lay minister in the church."

Wagner appreciated that the Master in Divinity program combined both academics with practical faith formation.

"I also liked the fact that Saint John's is strongly geared to lay ministry students," she said. "I think lay students have distinctly different needs than seminarians."

Her future ministerial plans are uncertain.

"I think I have too many options," Wagner said with a laugh. "That's a blessing and a curse. I really love campus ministry and I think it would be great to continue that. And there's a strong pull toward social justice. The beauty of having this degree is that it will qualify me for a whole lot of things. I think God will lead me to the right place when the time comes."

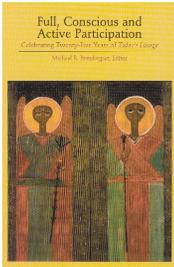
In addition to her studies, Wagner works as the director of the VISTO volunteer program in the campus ministry program at Saint John's University and the College of Saint Benedict.

Stretching her vocational wings, Wagner served as a funeral home bereavement counselor last summer. "I wanted to do something a little more challenging," she said.

Wagner feels very at home at Saint John's.

"You start with all the Benedictine values," she said. "There is such a sense of talent here, history, tradition, and strong values. It is amazing place."

## BOOK REVIEWS



### FULL, CONSCIOUS AND ACTIVE PARTICIPATION: Celebrating Twenty-Five Years of Today's Liturgy

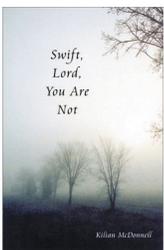
Edited by Michael R. Prendergast '94  
Portland, OR: Pastoral Press, 2003

In the United States, *Today's Liturgy* is a well known instrument for pastoral liturgists to explore the implications of liturgical renewal. *TL* celebrates its 25-year contribution to the church by bringing together in a single volume some of the best articles to appear in its pages. Michael R. Prendergast, current editor and graduate of Saint John's MA program in Liturgical Studies, has collected more than 20 articles from some of the nation's best-known pastoral liturgists to produce a revealing snapshot of the problems and prospects in liturgical renewal today.

As its title makes clear, *Full, Conscious and Active Participation* finds thematic unity throughout its diverse articles by examining ways liturgists, musicians, pastors, lay ministers, catechists and the entire laity can generate greater participation among its members. Organized into four major sections (pastoral liturgy, musical liturgy, rites/liturgical year, and the Eucharist), this engaging volume reads on a variety of levels. In the first place, the reader is given a unique opportunity to survey some of the most pressing issues facing the worshipping assembly today. Providing circumscribed and detailed analyses, readers are introduced to an "on the ground" perspective that more abstract analyses often miss. Secondly, readers are introduced to a variety of creative responses to the various challenges posed. To give just a few examples, the volume provides strategies for enhancing the liturgical life of children, advancing liturgical understanding among adults through catechesis, developing the mystagogical dimension of music in worship, drawing upon the resources of the liturgy of the hours, and elaborating tips for enriching the church's ministry in healing, matrimony, funerals, and eucharistic celebrations.

If this were not enough, the volume often sustains the level of spiritual reading. With essays exploring attentiveness in worship, the meaning of silence, the rhythm of liturgical cycles, and the meaning of communion, the reader is likely to discover personal resources and a renewed resolve for contributing to the church's goal of achieving full, conscious and active participation during our time of ongoing liturgical reform.

Review by Brian Robinette, Ph.D. '98, St. Louis, Missouri



### SWIFT, LORD, YOU ARE NOT

Kilian McDonnell, OSB,  
Saint John's University Press, 2003

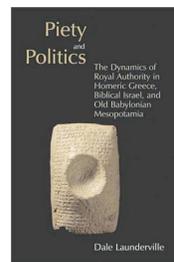
*Swift, Lord, You Are Not* is the first publication of the newly established Saint John's University Press. Its selection of Kilian McDonnell's poetry for its first book is brilliant. For 45 years Kilian McDonnell has contributed countless articles and books in systemic theology, liturgy, and ecumenism.

Thus Fr. Kilian's latest contribution, *Swift Lord, You Are Not*, continues his legacy not with any dogmatic, abstract, and textbound approach, but with an intuitive, creative, intimate and playful engagement of the English language on characters and experiences of both biblical and personal proportions. The outcome of this effort is an outstanding collection of poems that can inspire both the professional and street theologian, i.e., any person who lives in the fray, who seeks God amidst inmost clutter and outward chaos, and who wonders what God's grace is up to, day upon day.

In *Swift, Lord, You are Not*, Fr. Kilian enters the sacred dance of his own soul with the primal characters of our faith with common experiences of being human. His crafting of the word engages the human heart perhaps in ways an academic article or book has not. Through his poetry, one ventures upon intimate and refreshing images of some of the most and least well known persons of the Hebrew Scriptures. At the same time, the reader can laugh, cry, question, and give praise to the one God who is, essentially, ultimate mystery and beyond all words. A most poignant moment of this collection is found amidst the lines of the poem, "God is Not a Problem."

Such eloquence leads the reader not simply to awe, but to the living God. This poetry is an offering of grace to its readers at just the right time.

Lou Anne M. Tighe '93, Minneapolis, Minnesota



### PIETY AND POLITICS: The Dynamics of Royal Authority in Homeric Greece, Biblical Israel, and Old Babylonian Mesopotamia

Fr. Dale Launderville, OSB  
Wm B. Eerdmans Publishing Company, 2003

*Piety and Politics* is an extensively researched, thoughtfully organized, and clearly written examination of the origin and dynamics of royal authority in three distinctive eastern Mediterranean cultures of the first two millennia B.C. By comparing selected passages from the *Iliad* and *Odyssey*, the historical books, Psalms, Prophets, and Pentateuch of the Hebrew Bible, and Akkadian royal inscriptions and correspondence, and Akkadian literary works, Professor Launderville compares and contrasts various aspects of the rhetoric and thought used to legitimate royal authority in Homeric Greece, biblical Israel, and Old Babylonian Mesopotamia.

Following an introduction in which he explains his comparative methodology, presents an outline of his study, and identifies and briefly discusses the texts he will use, Professor Launderville provides an "overview of the rhetoric, dynamics, and meaning of the traditional pattern of legitimating authority" (10). The fundamental truth of each culture's worldview was that God or the gods ruled the universe; all authority, therefore, originated in the divine realm. Royal authority was bestowed by God or the gods as a gift on a king to be exercised on behalf of the givers for the benefit of the people. Authority rightly wielded brought all parties concerned – God or the gods, the king, and the people – into harmony with each other and with nature.

How the king constructed the network of relationships which gave rise to and sustained his authority, how he served as the centralizing symbol within the community, and how he shaped his own authority through his engagement with tradition are carefully explored in chapters two, three, and four respectively. In chapter five, Prof. Launderville examines how the king received and discerned divine communications, particularly in times of crisis and when the various intermediaries of such communications, e.g. oracles, prophets, etc., seemed to be offering contradictory messages. He completes the study by considering how the king negotiated crises of authority, and how each culture envisioned its ideal king, and he summarizes his findings in a concluding chapter; an extensive bibliography provides an aid to further reading. Not only does this well-crafted and highly readable study provide a wealth of information about the dynamics of royal authority in Homeric Greece, biblical Israel, and Old Babylonian Mesopotamia, it leads to reflection on how this essential process operates in our own time and place.

Review by Frankie White '02, Mishawaka, Indiana

## OF LEAVES, ALUMS &amp;

## Change



“Change your leaves, keep intact your roots.” So said Victor Hugo more than 150 years ago, and it is perhaps even more valuable advice today. We may have learned to accept change – often rapid and massive change – as inevitable, but we want to know that some things are foundational, enduring, just plain *right*.

This quote could well be applied, I think, to the evolution of Saint John’s School of Theology•Seminary. At the time Hugo penned his perspective on change, the faces

in our classrooms were pretty constant: young, male, Midwestern, preparing for ordination to the priesthood. Gradually those faces began to include religious women, then lay men and lay women. There were faces from other cultures, and faces that evidenced an increasingly broad range of age and experience.

The current diversity of the SOT•Sem, as glorious as autumn leaves in all their shapes and colors, their arrangement new from one year to the next, is something we welcome and celebrate. And this diversity can be celebrated precisely because of our shared roots in the Christian tradition, the roots that give each the freedom to learn, to grow and to go out to serve, each with her or his own charism.

But change produces challenge as well. From where I sit, one of the most daunting challenges is how to continue to support and serve our alums after they have moved on to build their vocations through a variety of jobs, scattered geographic locations, and unique family considerations. As sharply demonstrated by the responses to last year’s alum survey (results detailed elsewhere in this edition), you don’t all need or want the same thing, and even if you did, there is no one place to which all are able to come to find it. *But another thing that has not changed is that the faculty and staff of the SOT•Sem do want to support you in your ministries, whether lay or ordained, paid or volunteer.* We do want to stay connected, to know how you are and what you are doing, to nurture the relationships begun with you when you lived and studied among us.

So we’re going to try some new things, but we need your input. You are all cordially and enthusiastically invited to:

(1) Help us build an Alumni/ae Association for the SOT•Sem. The first step in this direction will be to build an alumni/ae board that will design an organization and activities that will provide alums with opportunities for continuing education and ongoing peer support. This planning must start with you, our alums. Tell us what you need and want in the way of support, connections with classmates, etc. Please contact me at 320-363-2551, [kadam@csbsju.edu](mailto:kadam@csbsju.edu), and share your ideas.

(2) Tell us what kind of event you would like to build for a particular alum “unit” – people in your geographic area, people from your incoming or graduating class, people who attended the summer session in a particular year – and we’ll help you put it together, either on campus or at a location of your choice. Give me a call or drop me a note (as above), and let’s bounce around some ideas.

We are excited about these new opportunities, and hope you will take our offer seriously and help us build programs for you and all alums that will serve all of us. It is also true, however, that no matter how exciting the new is, change almost always means letting go of something. In this case, we are offering these new opportunities in lieu of the annual Alumni/ae Reunion, traditionally held in August. Attendance of the reunion has significantly diminished over recent years, due to the very changes in the faces of our alumni that we are celebrating with the new offerings. Our alums are scattered all over the country and the world, and coming back to campus is simply not an option for many. Our alums are working in a dazzling variety of jobs with a dizzying variety of work schedules; some can only attend on weekdays, while others are free only on weekends. There simply was no one time or place that would work for enough people to make the event worthwhile.

Our leaves are changing. While it can be difficult to let go of traditions that have served us in the past, we believe that these new offerings are signs of new growth from the deep roots that have nourished the School of Theology•Seminary over the last 150 years. Please consider helping us to till, plant and water, and to harvest a wealth of energy and wisdom for the benefit of our graduates, the church and the world.

Kaira J. Adam '00

## Reasons to be proud

'57 **Alberic Culhane, OSB**, celebrated his 50<sup>th</sup> anniversary of his vow as a Benedictine in July. He is engaged in Abbey Advancement, writing for several SJU/Abbey publications, and being a Faculty Resident in the university.



'64 **William Skudlarek, OSB**, returned to the monastery at Saint John's in November 2001 after seven years in Japan to take up the position of Administrative Assistant to Abbot John Klassen. He is also President and Chairman of the Board of Monastic Interreligious Dialogue, a freshman faculty resident on the first floor of Mary Hall, and continuing to have fun playing cello in a number of local ensembles.

'65 **Thomas F. Nolan, Ph.D., R.N.** and his wife Mary Alice Miller recently celebrated their 20th wedding anniversary. He is also in his 21st year as a professor in the Department of Nursing and the director of the Center for Teaching and Professional Development at Sonoma State University, Rohnert Park, CA.

'66 **Rev. Timothy Wenzel** became pastor of St. Anthony's Church in St. Cloud, MN in 2002.

'69 **Sister Mary Christa Kroening, OSB** is Senior Consultant, Liturgical & Ritual Services at the Benedictine Health System corporate office in Duluth, MN, where she is guiding the process for planning eleven chapels and obtaining a faith-based name in 60+ facilities in eight states. She has also published two books of prayer: *Inspiration through Prayer: Common Prayers for Health Care Organizations* and *Inspiration through Prayers: Prayers for All Seasons*.

'73 **Jean-Marie Hiesberger's** most recent book *Developing Leadership Skills in Ministry: A Parish Handbook* was published by Liguori Press.

'78 **The Rev. Mark E. Stanger** is Canon Precentor (Liturgist) and Associate Pastor of Grace Cathedral (Episcopal) in San Francisco, CA. His ministerial duties include oversight of the Cathedral's rich liturgical life as well as general pastoral duties in the congregation and wider community. In October of 2002, he led a pilgrimage group to Jerusalem, Nazareth, the Dead Sea, Bethlehem and the Mediterranean coast of Israel.

'79 **Marty Meyer-Gad** has been certified as a chaplain by the National Association of Catholic Chaplains, and has been working as a chaplain at Saint Cloud Hospital, St. Cloud, MN.

'79 **Rev. Righard Munsell** is presently working as Chaplain with the USAF (Chaplain, Lt. Col.) and assigned to work with personnel, requirements, and resource issues for the Office of the Command Chaplain, Air Education and Training Command. He was deployed to Oman (Dec. '02 - June '03) in support of Operation IRAQI FREEDOM and was awarded his 2nd Bronze Star Medal for service.

'80 **Rev. Richard Reiser** serves in a parish in Omaha, NE, and continues to work as the Servant Minister to priests in the Archdiocese.

'81 **Jean A. Royer** works at Akron City Hospital in Akron, OH as a medical-legal specialist and outpatient analyst.

'83 **Lisa-Judene Erasmus, OSB** is a campus minister and theology and Spanish teacher at Bishop McLaughlin H.S., a brand new diocesan Catholic High School in Spring Hill, Florida. She is also studying for her second M.A. in Educational Leadership at Saint Leo University and continues to serve as vocation director of her community.

'86 **Father Andrew Vollkommer** is serving at Our Lady of the Lake Catholic Church, a parish of 550 families, in Chapin, SC.

'88 **Sister Marcianne Kappers CST** is a professor in the Theology and Education departments at St. Gregory's University, a Benedictine Monastery and University in Shawnee, OK.

'92 **David R. P. Houston, JD, OblSB** has recently become an Oblate affiliated with the Benedictine Community at Saint John's. He is employed as an attorney for Clark Consulting in Bloomington, MN, providing legal consulting in the areas of tax and estate planning, executive compensation, and bank owned life insurance. David and his wife of two years, Beth, are also proud to announce the birth of their daughter Emma, which now brings their own Brady-Bunch to six children.

'93 **Brenda (Boren) and Bret Reuter '95**, St. Cloud, MN, announce the birth of their Son Carsten David Reuter on June 7, 2003.

'93 **Chaplain Robert Mueller** is an ordained Lutheran minister serving the men and women of our USAF and the US military since the end of 2000. He and his family recently moved from Florida to Washington, DC.

'95 **Rev. Gregory Mastey** is Vocation Director for the Diocese of Saint Cloud in Minnesota.



'96 **Roberta MacBride** and her husband Bill retiring to a condo in Durham, NH to be near family and friends and the New England coast.

'99 **Greg Peters** received his Ph.D. in theology (concentrating in medieval church history and theology) from the Faculty of Theology, St. Michael's College in the University of Toronto, and recently accepted a call as Associate Pastor at Fair Havens Community Church in Beaverton, Ontario. In the summer of 2004 he will be a visiting lecturer at the Divinity School, Trinity College in the University of Toronto.

'98 **S. Dottie Moss** was among the five women elected to lead the Sisters of St. Joseph of Concordia, KS, for the next four years. She will hold the office of executive counselor and regional coordinator until July 2008.



'00 **Jennifer (Holton) Tacheny** is currently working at Hill-Murray School in St. Paul, MN as a religious studies teacher and campus minister. In the summer she and husband Steven grow organic vegetables for sale to a few

restaurants and a co-op in the Twin Cities. Their dream is to grow their business, VERIDITAS FARM, to sustain themselves.

'00 **Ben Lager** spent Summer '03 in Mexico with a group building a house. He teaches in the Catholic Biblical School in Denver and continues to have a great love for Scripture.

'01 **Diana McCarney** is principal at St. Philip's Elementary School in Litchfield, MN. She is working on her Administrative Licensure with a cohort in St. Cloud through St. Mary's University, Winona.

'02 **Brendon Duffy** and his wife Megan announce the birth of their daughter Clare Catherine Duffy on December 12, 2003.

02' **Jeanne Marie Kohr** is currently Director of Worship at St. Matthew Apostle Catholic Church in Kansas City, MO. She also works with the Diocesan Liturgical Music Commission, and plays handbells with Rezound!, a community handbell choir.

'03 **George H. Behr** has been appointed manager to the Institutional Organ Division at the Schmitt Music in Burnsville, MN.

'03 **Sean Cronin, OSB** was ordained a deacon on July 11, 2003 at Marmion Abbey, IL. Pictured below are Robert Rabe '02, Patty Weishaar '89, Sean Cronin '03, OSB, Rev. Eugene Majewski, and Manuel Cely, OSB.



'03 **Bonnie Hugeback** is currently doing a spiritual direction practicum as the final component of her spiritual direction certificate program at Creighton University.

'03 **Brien Reusch** recently published an article in *American Benedictine Review* based on his field education experience of ministering to elderly Benedictine monks and sisters in several monasteries in the Midwest.

'03 **Sherri Vallee** taught a 10-week course, Introduction to Liturgy, in the Archdiocese of Ottawa diaconate formation program January through March 2004, and will also be teaching in the 2004 Summer School in Liturgical Studies at Newman Theological College in Edmonton, Alberta. Her article, "The Restoration of the Permanent Diaconate: A Blending of Roles," appeared in *Worship* in November 2003.

'03 **Kristi Witek-Butler** is a full-time Pastoral Associate at the Newman Center, St. Cloud, MN. Her duties include overseeing peace and justice activities as well as other responsibilities.

And, last but not least . . .



The Oblates of Blues staged a revival at Brother Willie's Pub this summer. From the left: Dave Pitt '99, Max Johnson '82, Chris McConnell '96, Nick Lindell, and Marc Stockert '98.

*Thank you to all the alumni/ae who contributed updates. Due to the wealth of responses, some had to be edited for space. The complete submissions are on the SOT•Sem website at: [www.csbsju.edu/SOT](http://www.csbsju.edu/SOT).*

## IN HOPE OF RESURRECTION

### Alumni/ae

- '35 **Rev. Roman G. Neva**
- '41 **Rev. Gregory Soukop, OSB**
- '55 Katherine Bourassa mother of **Rev. Stanley Bourassa**
- '56 **Rev. James P. Binkowski**
- '58 **Rev. Richard M. Ver Bust**
- '60 Edith A. Siebenand mother of **Rev. Paul Siebenand**
- '65 Joseph C. Kremer, father of deceased **Rev. Joe Kremer**
- '66 Lawrence (Larry) Wenzel, brother of **Rev. Timothy Wenzel**
- '76 Leonard W. Fromm, father of **Dec. Jeff Fromm**
- '81 Vera G. Fisch, mother of **Thomas Fisch**
- '82 Kenneth P. Fagan, father of **Neil Fagan**  
**Rev. Joseph Wiersgalla**

### Friends

- Edith A Braun
- Mathilda Burns
- Edward L. Ciminski
- Rev. William Augustine Kloeckner
- Christine A. Knuesel
- Cecilia Kritzeck
- Norbert Kucala
- Monica Kuhn
- Elmer A. Lahr
- Elinda G. Laubach
- Bertha Messer
- Josephine Piasecki
- Alfred Sadlowsky
- Joseph Stommes
- Rose Marie Thoennes
- Alma C. Wenker

# SOT·Sem Graduates



## Spring 2003

**Front Row:** Andrew Coval, MA Systematics; AnaLisa Bischoff, MDIV; Toshihiro Takamura, MA Church History; Margaret Gawne-Mark, MDIV; Sean Cronan, OSB, MA Liturgical Studies; Juan Palm, MA Liturgical Studies; Jan Wood, MA Pastoral Ministry. **Back Row:** Matthew Rios, OSB, MA Liturgy; William Ritchie, MA Pastoral Ministry; Brian Reusch, MDIV; Fransiskus Gale Ea, OCSO, MA Monastic Studies; Katie Boller, MA Systematics; Rev. Martin Qinjing Wu, MA Liturgical Studies; Rick Schepring, Non-Degree; Diaconate Candidate; Kristin Witek-Butler, MA Scripture; Gregory Spofford, MA Pastoral Ministry; Julius Beckermann, OSB, Non-Degree; Priesthood Candidate. **Not Pictured:** George Behr, MA Liturgical Music; Lisa Cullison, MA Scripture; Lawrence Donnelly, MDIV; Susan Forshey, MDIV; Julie Gilbert, MA Spirituality; Thomas McFadden, MA Pastoral Ministry; Courtney Watson, MDIV.



## Summer 2003

**Front Row:** Michael McManus, MA Systematics; S. Marie Garman, IHM, MA Liturgical Studies. **Back Row:** Rev. Joseph Paek, OSB, MDIV; James Gerber, MA Liturgical Music. **Not pictured:** Mary McManus, MA Systematics.



## Fall 2003

**Front Row:** Joseph Kresky, MA Pastoral Ministry; Sherri Vallee, MA Liturgical Studies; Gerald Snyder, MA Pastoral Ministry. **Back Row:** Deborah Saunders, MA Church History; S. Rose Pham, OP, MA Scripture; Gael Fonken, MA Church History; Elisa St. Clair, MA Systematics. **Not pictured:** Br. Agostino Fernandez, OSB, MA Monastic Studies; S. Corin Kraus, OSB, MA Spirituality.

*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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