

Communities of the Word

STORIES OF THE CHICAGO PROVINCE



THE THEOLOGATE STORY, 1971 – 2012

Rev. Stanley Uroda



The history of the Divine Word Theologate in Chicago began with the decision to close the theological studies program at Techny and seek a new location with expanded resources and opportunities for our seminarians.

In 1990 Father Lawrence Nemer wrote a summary of the process and the key players that led to the move from Techny to Catholic Theological Union in the Hyde Park area of Chicago. The first part of this chapter is taken from Father Nemer's articles with additional materials written by Father Eugene Ahner. The second part of the chapter tells the history of the Theologate since its arrival in Chicago.

RELOCATING THE THEOLOGATE

In a letter to Father Superior General John Musinsky dated February 25, 1969, Father Provincial Joseph Connors (Northern Province) wrote that the United States would not be operating an independent Theologate in September 1970. “In fact,” he wrote, “it is becoming a serious question for urgent decision whether we will be operating independently here in September of 1969.”¹

At that time more than half the theological students came from overseas, but that was about to end. This would considerably reduce the size of the student body. Also, faculty members were hard to come by, especially in Scripture. There had been talk of amalgamation. Conversations were held with other seminaries; other missionary orders were approached to join us at Techny to form a mission seminary. But nothing came of these explorations.

By the late-1960s the situation had become critical. Not only would another class graduate without an accredited degree but no new faculty could be recruited, and the school would become even weaker. The seriousness of the situation was acknowledged in the two sessions, June and December, of the Provincial Chapter of 1968. Resolutions were presented calling for something to be done about the Techny Theologate in the near future.

In their meeting on March 26, 1969, the Techny faculty, after considering seven options (Catholic Theological Union, the Dubuque Coalition, the University of Notre Dame, St. Louis University, St. Mary of the Lake Seminary, Washington Theological Coalition, and lastly – scattering the seminarians in various places), decided to focus on Catholic Theological Union in Chicago and the Washington Theological Coalition after each of the options had been explored and studied carefully.

Many province members favored the Washington Theological Coalition (WTC) immediately. This sentiment grew stronger after a presentation made by Fathers William Nessel and Damian McElrath from WTC in mid-May. However, the nine faculty members at Techny favored joining Catholic Theological Union in Chicago immediately—although, since there were still so many unanswered questions, they were open to the possibility that the first- and second-year theologians should go to Washington while the third- and fourth-year seminarians should go to Chicago for the 1969–1970 school year. This was expressed not only in a faculty statement of May 27, 1969,² but

also in personal letters that each faculty member wrote to the Superior General. The students unanimously opposed locating everyone immediately in Washington.³ Sixty percent favored locating everyone in Chicago immediately; 40 percent favored splitting the student body between Washington and Chicago.

The Divine Word Executive Committee on Education (Fathers William Caffrey, Paul Connors, Joseph Donohue, Charles Heskamp, Sylvester Jaworski, Leonard Olivier and William Shea), under the leadership of Father Charles Malin, in their meeting at Epworth on May 30–31, 1969, unanimously recommended that the cessation of the Theologate at Techny that year be approved. They did not feel qualified to recommend where it should be relocated, but time was running out.

On June 2, 1969, Father Joseph Connors called a special meeting of Provincials Donald Ehr (Eastern Province) and Joseph Francis (Southern Province), along with Fathers Edward McGuinn, Robert Flinn, Eugene Ahner, Charles Malin, John Donaghey, Elzear Gehlen and Edward Herberger. It was decided that, for the coming year, the Techny Theologate would have two departments, one at Chicago and one at Washington. A ten-point program was drawn up detailing the responsibilities of the Techny Rector and House Council and the Dean of Studies (Father Flinn) and the tasks to be done during the coming year. The decisions were approved by the Superior General that afternoon by phone. By the end of July, the students for Washington were all registered; it was more complicated in Chicago.

In October, Father Flinn prepared a progress report on the question of relocation. Investigation into the mission programs in Ottawa and Maryknoll had been made. The faculty (i.e., Fathers Ahner, Boberg, Nemer and Skerry) was given a twofold responsibility to be carried out by the following spring: (1) ascertain the possibility of initiating a master's program in theology with a concentration in missions for the 1970–1971 school year, and (2) determine where the theology students should study at least for the next five years.

Father Flinn then went to the Philippines for mission experience with the hope of recruiting a mission faculty from the Divine Word institutions of higher learning in the Far East. After getting settled in Washington and Chicago, the faculty began their investigation. They came together from Washington and Chicago at Thanksgiving and Christmas to compare notes, but no report was prepared at that time.



Father Edward McGuinn, final rector of the seminary at Techny.



Father Lawrence Nemer, one of the original faculty members, remained at CTU until 1990.

On February 4–5, 1970, the four faculty members together with Father McGuinn met with Father Norton in Boston so that he could help them develop an instrument for comparing the two schools. They then went to Techny for two weeks and pasted the walls of the fourth-floor classrooms with newsprint. They listed facts; they drew scales; they presented diagrams. In terms of factual data Washington seemed to have the stronger case. But the four shared an insight that would lead them to a different recommendation.

WTC definitely had the stronger theological program because its development had been the school's first priority; CTU, on the other hand, had the stronger union, because that had been its first priority. The Franciscans, Passionists and Servites had closed their theological schools and moved to Hyde Park. The united theological program was still in the developing stages. But, the four asked, could the Society of the Divine Word play a role in this? Could they make mission an integral part of it? They thought they could.

While Fathers Ahner and Nemer were welcomed by the faculty at the Washington Theological Coalition, they were never invited to the faculty meetings; on the other hand, Fathers Skerry and Boberg were made part of all that the faculty did at CTU. "We had the feeling," Father Skerry said, "that CTU would let us bring mission to the heart of their curriculum planning, and we were right."⁴

The four also believed that ecumenical cooperation in theological education could never really develop at WTC; the distance between other schools of theology was too great a hindrance. In Chicago there were five schools of theology of different denominations just a 20-minute walk from each other. By February 20, their report was in the hands of Father Connors, who immediately sent copies to Father Superior General John Musinsky and Father John Bukovsky in Rome, and to the Provincial Council (Fathers Leo Hotze, John Donaghey, Elzear Gehlen and Edward Herberger), the other U.S. provincials (Father Donald Ehr — Eastern, Father Joseph Francis — Southern, and Father John Bowman — Western), the Executive Committee on Education, and Fathers Charles Leisring (novice master), Louis Luzbetak (director of CARA), and Edward Norton. He also sent copies to CTU and WTC. While the report described WTC as a school with a stronger theological program, it recommended CTU because of its potential for growth and a mission focus.⁵

There was an urgency felt on the part of most to come to a decision by the middle of May for the sake of the Divine Word seminarians as well as of the schools involved; a few were suggesting that a decision be put off for the time being. A joint meeting of the Provincial Council and the Theologate staff was held on March 10, 1970, at Techny. Questions about the report were answered. It was decided to get the reaction of the people in the field of education and then decide on the machinery for proceeding further. The Executive Committee on Education met March 20–21. They felt that there had not been time for sufficient study, but if forced to a vote, six favored CTU and two WTC. On March 24–25, a meeting was held in Washington, DC. Fathers Connors, Ehr, Bowman, Francis,⁶ Donaghey, McGuinn, Malin, Luzbetak, Norton, Boberg, Ahner, Skerry and Bukovsky were present.

The responses to the reports of Father Charles Malin, the Washington Theological Coalition, Catholic Theological Union, and the Executive Committee on Education were all considered. There was concern expressed that the national goals of the Society of the Divine Word and the possibility of establishing a national mission training center were not considered. Some did not understand the leap from the facts that seemed to support WTC to the insight that led to a recommendation in favor of CTU. It was decided to postpone a decision until early April.

A meeting of the U.S. provincials was held at Techny on April 24. Fathers Connors (provincial, Northern Province), Donaghey (provincial elect, Northern Province), Ehr (Eastern Province), Francis (Western Province), and Frank Theriault (for Father Bowman, Southern Province) attended. Father John Bukovsky was present as an invited observer. Invited advisers were Fathers McGuinn, Ahner, Boberg, Nemer, Skerry and Herberger.

The final vote was taken on the relocation of the Techny Theologate. Fathers Connors, Francis and Theriault voted for Catholic Theological Union. Father Ehr voted for the Washington Theological Coalition. "The most convincing argument in the end," Father Ahner reflected, "was probably that the four people who would have to carry out the decision were unanimously committed to Chicago."⁷

It was also decided that the Theologate would be an established community with its own rector and consultors.⁸ On May 5, Superior General Musinsky wrote to Father Connors, "The General Council had no hesitation in unanimously approving the transfer of our North American Theologate to its new location in Chicago, where it will form part of Catholic Theological Union there."⁹

The decision was made late and the only housing that could be found for September was in the historic Windermere Hotel. The Theologate was based there for only one year. The second-year theologians in Washington were told that they would not be obliged to move to a third theological school in three years, with the result that five of the 16 chose to finish their studies in Washington.

In studying the relocation process, a number of things became clear. First, a great number of options were seriously considered by the faculty and administration before the focus became Chicago and Washington. Second, the consultation was very broad. Everyone who should have been or could have been consulted was, and all the reactions were given serious consideration. Third, while between the lines one can sense the emotional tensions, there was without doubt a spirit of fraternal solidarity and cooperation in all the meetings. Finally, the concern for mission preparation was always dominant.

History has proven that the insight was indeed sound. Not only has CTU developed the strongest theological program in the United States, but thanks especially to the contribution of the Society of the Divine Word, it has become the outstanding Roman Catholic center for mission studies in the United States. It was a decision carefully studied and wisely made.

DIVINE WORD THEOLOGATE IN CHICAGO

Beginning with the 1971–1972 school year, the Theologate community moved into apartments on Woodlawn Avenue and 54th Street, about a mile from Catholic Theological Union. These apartments were owned by the Lutheran School of Theology at Chicago (LSTC) and leased by the Jesuits. At that time, the Jesuits had their own school, the Jesuit School of Theology at Chicago, which shared library and classroom space with LSTC. The Society of the Divine Word sublet 12 apartments from the Jesuits and shared their chapel, recreation room and laundry facilities. Kitchen facilities were fairly limited, and the evolution of the small-community model of formation was only beginning to emerge. Most meals were taken either at CTU's dining room or the cafeteria of the Lutheran school, which was only two blocks away.

During this phase of the community's life, the formation program was quickly finding its way from the institutional model of Techny days toward a program that was more flexible and more oriented toward personal growth through smaller group processes.

The influence of the *marathon* group therapy promoted by Dr. Donald Tyrell was strong in the early 1970s as the formation team had been involved in its introduction at Techny.¹⁰ Participation in *marathon* sessions was still encouraged, but most candidates opted out of this very confrontational and eventually very controversial program. In the long run, many participants in Dr. Tyrell's sessions considered them helpful in their emotional and relational development. Others, unfortunately, appear to have been damaged in the process. Two enduring benefits of that experience are (1) a greater sensitivity to the need for appropriate boundaries between therapists/counselors and their candidates/clients, and (2) the ongoing importance given to honesty and integrity in the formation and evaluation of candidates.

The Theologate was hit hard by the departure of formation staff and professors in the late-1970s to mid-1980s. The repercussions of Vatican II and the introduction of its reforms in the Church were still shaking up a lot of vocations in those years. Fathers Paul Knitter, Eugene Ahner, John Boberg, Wilfred Reller and William Burrows all left the Society of the Divine Word and the priesthood while they were members of the Theologate community. Most have gone on to make significant contributions to the Church and broader society, but their departures were a great loss and difficult for some candidates

to absorb without becoming cynical about the possibility of lifetime commitments.

As the 1970s drew to a close, the cost of leasing, the loss of accumulating equity, the inability to make structural changes to the apartments, and the momentum toward a small-community formation model led to the purchase of a nearby property at the corner of 54th Street and University Avenue. The initial occupants had to endure a lengthy period of dusty, noisy renovations while they were living in those spaces. Finally the Theologate had its own home in Hyde Park, a neighborhood dominated by the University of Chicago and near several diverse theological schools. Father Robert Mallonee was rector during this period of transition.



The main chapel.



The corpus designed by Lillian Bruic.



The main community room.

Three adjacent six-flat apartment buildings were linked by new doorways at all three levels of the flats. A common chapel, designed and executed by Chicago artist Ms. Lillian Bruic, was constructed. The chapel features a remarkable, life-sized corpus with facial features reflecting diverse ethnic groups. The adjacent meditation/adoration chapel was also quite innovative at the time. This was the only area substantially redesigned for our community's use. The rest of the changes mainly involved the removal of excess kitchen areas (four were left intact for small-community use) and the conversion of virtually all rooms into private bedrooms and a few offices. In later years, the basement under half of the University Avenue building was turned into the large community social room. On the whole, the "new" buildings have served the Theologate well despite the frequent experience of newcomers that they have entered a maze or rabbit-warren as they wind their way through the three conjoined six-flat buildings.

Since 1979, now in our own buildings, the formation program has stabilized in a model that shifts regularly and easily between activities at the small-community level and with the entire Theologate community. The initiative for small-community living came in part from students who had been on OTP/CTP (Overseas Training Program/Cross-Cultural Training Program) experiences prior to their arrival in Chicago. These were seminarians from Australia and New Zealand. At first it was just a matter of a few people deciding to get together to cook their own meals. In the summer of 1975, discussions

about intentionally moving into a small-community model took place at Lake Gogebic, the Divine Word summer camp deep in the forests of the Upper Peninsula of Michigan. By 1976 the Theologate community was divided into small groups, and gradually the norms for this model of living and formation emerged through experience and ongoing discussion.

The origins of the shift to small communities of personal and faith sharing goes further back, however, to the last years of the Theologate's presence at Techny. With the whole shift of Catholic culture before and during the Second Vatican Council, the classic seminary formation structure was being enthusiastically rejected at seminaries around the country, including Techny. Dean of Students Father Donald Ehr, Rector Father Edward McGuinn and the faculty at Techny realized there was no way to make the old structures work. The influence of the *marathon* group experience opened a new way to approach formation that was much more personal in its approach. A key insight was that a sharing of faith and experience from the whole faculty was needed rather than just the dean of students being responsible for formation while others taught their subjects in the classroom. In the words of Eugene Ahner:

This was the real beginnings of moving to smaller communities. It was a gradual process that deeply involved Fathers Nemer, Skerry, Boberg, Simons to some degree, and myself. The person at the center of all this was Edward McGuinn. First as Rector, then as guide and consultant, he brought a broader perspective and understanding and steadying hand to the whole process than any of us younger faculty could bring. Roger Arnold was the other person who, while not a part of the staff, made important supporting contributions to the whole effort.

The success of this transition from classical seminary training to a personalized spiritual and moral development was further confirmed when the older Novitiate program simply collapsed and the whole Techny faculty team (again with McGuinn as a guiding light) went to Bay St. Louis and developed a completely new program based on the transformations we had all gone through at Techny.¹¹

Since the late 1970s, every member of the community—staff, candidates, students, professors, priest and Brother students, and visiting professors—belongs to one of these small communities. In these smaller units, members take turns shopping and cooking for the other members. They participate in Mass and Liturgy of the Hours three days a week. They share cleaning and dishwashing duties, and they share two cars in a more or less organized manner. All the members of a small community participate in weekly formation meetings and engage in a mutual evaluation process for renewal of vows, perpetual profession and Sacred Orders.

As of 2010, there are three small communities: *Janssen*, *Wendelin* and *Freinademetz*. At various times there have been as many as five small communities or as few as two, depending on the number of candidates and the availability of formators.



The community room of a small community.

At the same time, each member belongs to the entire community under the leadership of the rector, as well as a formation director for the seminarians and, since 2008, a formation director for the Brothers in temporary vows. On four days of the week, the entire community gathers in the main chapel for Mass and/or Morning/Evening Prayer. Community assemblies are held on a monthly basis for formational



A community cook out preceding the Mission Cross ceremony.

and practical matters. Major feasts like Thanksgiving, Christmas, Lunar New Year, and the Mission Cross ceremony are celebrated with a common festive meal and activities.

Over the 40 years of the Theologate in Chicago, a major shift has occurred in the ethnic composition of the candidates. In the 1970s and 1980s, the candidates were predominantly white Americans of European descent, along with a few Hispanics, Australians, New Zealanders and African Americans. Since the mid-1980s, Vietnamese candidates quickly became, and remain, the largest ethnic group among the Theologate's seminarians and Brothers. In addition, Chinese candidates from mainland China have been a regular part of the formation community from the 1990s to the present.

Since there have been very few candidates who were born in the United States through the 1990s and the first decade of the new millennium, candidates from other Divine Word provinces have been invited from places as diverse as Indonesia, Poland, Togo, Italy, Mexico, Croatia, Russia, Ireland and Japan. While Asians are clearly the majority of the candidates, these members from other provinces have kept the composition of our community much more diverse than would have been possible otherwise. The presence of Father Quang Duc Dinh and Father Brandon Hiep Nguyen on the formation team and Father van Thanh Nguyen on the faculty of CTU has been invaluable in the formation and education of all candidates, especially the Asians.

As a missionary community welcoming diverse members, the Theologate has always been characterized by its hospitality to family members and guests. In the early years, the Mission Cross celebration was the prime occasion for inviting colleagues from CTU, family and friends to celebrate our Divine Word charism. Today the Lunar New Year celebration serves as the time to invite one and all to our Theologate home.

The Brother Formation Program merged with the Theologate community in 2008 after brief spells at St. Anselm's rectory and the nearby Divine Word Residence on Ellis Avenue. In order to maintain the integrity and character of formation for Brothers, as distinct from priesthood candidates, Brothers in temporary vows are grouped together in the same small community with additional members from the seminary candidates. A director of Brother Formation, currently Brother Michael Decker, is the formator for this small-community group. This small community takes as its name, The Wendelin Community.

The current formation model has struck deep roots and has shown itself to be an effective, resilient and reality-based structure for this level of formation. Since the late 1960s, the Clinical Pastoral Education (CPE) program has been an integral component of our formation for seminarians. The Cross-Cultural Training Program (OTP/CTP) has also been integrated into the formation of our seminarians since 1975 and is now a part of the Brother Formation Program as well. These two programs served to enhance the new directions of our preparation program as they focused more on the interior growth of the candidate rather than sheer adherence to external expectations.

Since 1994 the Theologate community has included a separate house, the McGuinn Residence, where some of the faculty and staff members from CTU, along with various visiting scholars, live separately from the formation community. This allows them to focus their energies on their scholarship and not get sidetracked by formation issues, which inevitably affect all members living at the University Avenue residence. Among the visiting scholars, some have been invited to CTU as official SVD Scholars in Residence to share our ethnic and theological diversity with the diverse student body of seminarians from many religious communities, religious Sisters and lay students.

The contribution of Divine Word Theologate members to Catholic Theological Union has been substantial and significant. Apart from maintaining the highest number of candidates from any single order over the years, members of the Chicago Province have been a vital part of the faculty and administration since our arrival at CTU more than 40 years ago.

APPENDIX

Prominent Faculty and Staff

There have been many outstanding Divine Word faculty members and administrators at Catholic Theological Union over the years. Three of the founders, two whose many years of service ended recently and three current faculty members merit special mention.

Pioneers

Father John Boberg (left Society in 1982): Professor of Mission and part of the founding group of Divine Word professors who set directions for the future of the school and its emphasis on mission (1970–1982).

Father Robert Flinn (died 1995): Executive Director of the Chicago Cluster of Theological Schools (1970–1975), of which CTU became a part.¹²

Father Lawrence Nemer: Professor of History and part of the founding group that made mission a key component of the curriculum and spirit of CTU (1970–1990).

Service Completed Recently

Father Gary Riebe-Estrella: Vice President and Academic Dean of CTU (1995–2009). Gary was an important contributor to the formation of Hispanic candidates and the ongoing development of theology from a Hispanic perspective.

Father Mark Schramm: Director of Field Education (2007–2014) and Director of English for Theological Education at CTU (2006–2014).

Current Faculty and Staff

Father Stephen Bevans: Professor of systematic theology and author of acclaimed books and articles on mission and contextual theology, sometimes coauthored with Father Roger Schroeder. He is

the first holder of the Louis J. Luzbetak, SVD, Chair of Mission and Culture at CTU (1986–present).

Father van Thanh Nguyen: Currently chair of the Department of Biblical Languages and Literature at CTU and deeply involved with the Biblical Study Travel Program of CTU. He pioneered the summer workshop for international priests, “Preaching the Good Word Well: Preaching across Cultures” (2005–present).

Father Roger Schroeder: Professor of Intercultural Ministry and holder of the Bishop Francis X. Ford, M.M., Chair of Catholic Missiology. He is author of well-received books on mission and history written independently or coauthored with Father Stephen Bevans (1990–present).

Additional Service and Ministry

Over the entire history of the Theologate’s presence in Hyde Park, SVDs have been a steady presence and support for the Chicago Province and the worldwide Society of the Divine Word as well as diocesan parishes. Assisting with weekend Masses and adult education at many Chicagoland parishes, providing deacons for parish ministries, and participating in numerous social and catechetical ministries are key areas of the Theologate’s contributions to the wider Catholic and civic community.

Rectors at Divine Word Theologate

1970–1973	Father Donald Skerry
1973–1979	Father Robert Mallonee
1979–1982	Father Edward Dudink
1982–1985	Father Frederick Rudolph
1985–1990	Father John Stoessel
1990–1996	Father Roger Schroeder
1996–1999	Father Mark Weber
1999–2005	Father Edward Peklo
2005–2014	Father Stanley Uroda
2014–	Father Michael Hutchins

Formation Directors of Seminarians at Divine Word Theologate

1970–1973	Father Lawrence Nemer
1973–1976	Father Eugene Ahner

1976–1983	Father Wilfred Reller
1983–1985	Father Thomas Krosnicki
1985–1990	Father Stanley Uroda
1990–1994	Father Michael Keefe
1994–2002	Father Roger Arnold
2002–2011	Father Quang Duc Dinh
2011–	Father Brandon Hiep Nguyen

Formation Directors of Brothers at Divine Word Theologate

2008–2009	Brother Raymond Albers
2009–	Brother Michael Decker

Staff Members Assigned to Divine Word Theologate

Father Donald Skerry	1969–1975
Father John Boberg	1969–1981
Father Eugene Ahner	1970, 1973–1976
Father Lawrence Nemer	1970–1973, 1976–1990
Father Robert Mallonee	1970–1985
Father Derek Simons	1971–1985, 1994–2001
Father Paul Knitter	1972–1975
Father James Heisig	1974–1976
Father Wilfred Reller	1977–1983
Brother Joachim Brignac	1980–1990
Father Edward Dudink	1979–1982
Father Frederick Rudolph	1982–1985
Father William Burrows	1982–1985
Father Thomas Krosnicki	1983–1985
Father Stanley Uroda	1985–1990, 2005–2014
Father Stephen Bevans	1986–
Father Mark Schramm	1987–1988, 1998–2014
Father Roger Schroeder	1990–
Father Michael Keefe	1990–1994
Father Mark Weber	1991–2000
Father Timothy Lenchak	1992–1998
Father Roger Arnold	1993–2002
Father Gary Riebe–Estrella	1996–2014
Father Peter De Ta Vo	2001–2002
Father Quang Duc Dinh	2003–2011

Father van Thanh Nguyen	2005–
Father Augustine Villanueva	2006–2009
Brother Raymond Albers	2008–2009
Brother Michael Decker	2009–
Father Brandon Hiep Nguyen	2010–
Father Pio Estepa	2014–
Father Michael Hutchins	2014–

Ordination Classes of SVD Graduates from CTU

1970

Francis Ankrah	Thomas Mullally
Paul Brouillette	Patrick Ofori
Sanders Darbonne	Paul Scott
Lloyd Fiedler	Pedro Segovia
Patrick Gesch	Derek Simons
Paul Goodland	Thomas Streveler
James Heiar	

1971

Jon Kirby	Walter Bracken (attended WTU)
George Pierk	Brian Byrne (attended WTU)
Herbert Pins	Arthur Kelly (attended WTU)
Gary Riebe-Estrella	Walter Zimmerman (attended WTU)
Frederick Timp	

1972

Daryl Millard	Curtis Guillory
Geoffrey Brumm	Michael Seigel (attended WTU)
Francis Budenholzer	Michael Blume

1973

Kenneth Anich	Richard Wolff
Richard Jeschke	James Pawlicki

1974

Daniel Bauer	Eugene Rochford
Pedro Bou	Stanley Uroda
William Feldner	

1975

Michael Hutchins
Melvin James
Timothy Lenchak

Mark Schramm
George Vanden Bergh
Eric Vargas

1976

No Ordinations

1977

No Ordinations

1978

Robert Mertes

1979

John Schuster

Clifton Etienne

1981

Lloyd Cunningham
Michael Keefe

Paul Schmidt
Thomas Umbras

1982

John Breslin
Kenneth Hamilton

Mark Weber
Thomas Ascheman

1983

Xavier Cooney
Richard Andrus
Gerard Berish

Philip Danaher
Douglas Shaw
Michael Sucharski

1984

No Ordinations

1985

Robert Kisala
Vung Van Le
James Liebner

Ponciano Ramos
Joseph Tri Van Vu

1986

Enrique Huerta Castaneda Peter Sam Cao Nguyen
Robert Kelly Brian Walker

1987

Dennis Callan Peter De Ta Vo
David Cornett August Griffin
John Grubba

1988

Timothy Donnelly Joseph Dao Vu
Chester Smith Lucien Gaudreault
Charles Smith

1989

Gary Bessler Francis Tucker
Paul Nadolny

1990

William Blake Joseph Cheng-Lyu

1991

Joseph Trong Nguyen Augustine Wall
Joseph Thanh Tran

1992

Quang Duc Dinh Khien Mai Luu
Michael Kline Jefferson Pool
Robert Johnson

1993

Stephan Brown Joseph Huynh Tran

1994

No Ordinations

1995

Chau Minh Pham

1996

Mariusz Dopke	John Hue Tran
Robert Grochowski	Anthony Luc Tran
Eric Groner	Miguel Virella
Antoine Leason	Joseph Nguyen Vu

1997

Ferdinandus Beki-Doren	van Thanh Nguyen
Richard Casillas	Maciej Niezychowski
Marek Kalwak	John Szukalski

1998

Rolando Danzine	Peter Tam Tran
Dominic Dung Nguyen	

1999

Kristoforus Bala	Wojciech Szypula
Brandon Hiep Nguyen	Xuan Hien Pham
Paulus Papa Kahan	

2000

Adam MacDonald	Nhan Van Tran
Bang Cong Tran	Nick Hien Nguyen
Carlos Paniagua-Monroy	Thomas Tran
Cuong Hung Nguyen	

2001

Jesus Zamarripa-Salazar

2002

Damian Kabot	Binh Nguyen
Michael Quang Nguyen	Thi Pham

2003

Ignacio Estrada	Peter Van Son Nguyen
Xuan Ho	Tan Nguyen
Thang Le	Andrew Thu Pham
Benjamin Boro Nama	Sai Tran

2004

Carlos Maria De Guzman, Jr.	Herman Emilio Manuel
Andrej Poukhaev	Hoang Cao Thang
Carlos Macatangga	John Hung Le

2005

Edmundus Sonny De Class	Fransiskus Xaverius Magung
Dai Ba Thai	Trung Thanh (Dominic) Mai
Darrell Kelly	Juan Antonio Romo Romo
Dinh Van Pham	Zuqiang Paul Xu
Duong Viet Nguyen	

2006

Abelardo Gabriel	Long Duc Michael Vu
Anthony Duc Le	Phong Cao Nguyen
Hieu Trong Nguyen	Qingping Paul Han
Kha Manh Nguyen	Toan Quoc Vu
Linyong Peter Zhai	Zhixiong Dominic Niu

2007

Paul Prince Appiah-Kubi	Simon Thoi Hoang
Andy Dinh Vu	Urey Patrick Mark
Long Phi Nguyen	Vinh Daniel Nguyen
Matheus Bitin Ro	Vinh The Trinh

2008

Zhongxue Paul Chen	Khoa Quang Nguyen
Anthony Cong Nguyen	Ky Ngoc Dinh
Chien Xuan Dinh	Long Van Nguyen
Chinh Trong Phan	Michael Thanh Do
Joseph Chau Nguyen	

2009

Linh Duy Pham	Tuan An Mai
Quy Ngoc Dang	Xinghao John Zhang
Tam Nguyen	

2010

Baozhu Hu	Tinh Van Nguyen
Francis Kwabena Damoah	Zhenlong Vincent Wang

2011

Adam Laskarzewski	Joseph Minh Nguyen
Bao Trung Tran	Michal Tomaszewski
Dominic Savio Huynh Pham	Milan Knezovic
Duy John Tran	Yuping Duan

2012

Lan Tu Luong	Nam Quoc Vu
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2013

Andrzej Dzida	Peter Son Le
Rene Gerona	Nhien Minh Truong
Bao The Nguyen	

2014

Fuzhong James Liu	Peter Phong Nguyen
Jesus Mata Martinez	

Perpetual Vows – Brothers

2006	Vinh Ngoc Trinh
2011	Baoliang (Stephen) Wang
2012	Duy Linh Tran

ADDENDUM: MINISTRIES OF FATHER DEREK SIMONS, 1970–2014

Father Derek Simons was ordained in 1970 and remained a resident at the Theologate. During his long residency at Divine Word Theologate, Father Simons was often involved in formation activities as well as working in communications with the Archdiocese of Chicago and other agencies

Father Simons was employed by the Archdiocese of Chicago as a producer-writer with the Catholic Television Network of Chicago. He produced more than 200 TV and audiovisual programs/presentations for priests and parishes. For eight months he was also a creative



Father Derek Simons filming for a video production in the 1970s.

consultant with Paulist Productions in Hollywood, California, on the Insight TV drama series and after school TV specials.

In the 1980s Father Simons was the creative director (working with an exhibit design group) for “World Alive!”, the multimedia exhibit at Techny Towers.

Father Simons was founder and executive producer of Ethnic Communications Outlet/Chicago (ECO), a creative production house devoted to the empowerment of various ethnic groups. The agency received more than forty national and international awards for program excellence.

During a sabbatical year in 1989–1990 he led workshops at San Carlos University in the Philippines in storytelling, creativity, TV awareness, minorities in media, and other topics. He also consulted in Sydney, Australia, and London, England.

Father Simons received a 1990 Gabriel Award from the Catholic Academy for Communication Arts Professionals for his achievements in broadcasting and communications.

He continued to develop and collaborate on new communications projects with the Partnership Against Racism (advertising industry), the



JustStories storytellers with Father Simons, 2012.

Kaleidoscope Group (diversity consultants), professional storytellers, the Archdiocese of Chicago, the Chicago Bulls, and the Interfaith Housing Center for the Northern Suburbs. He appeared on *Nightline* with Ted Koppel, and co-hosted and produced *The Race Question* radio series on Chicago's WLIT-FM.

In 2001 Father Simons moved from the Theologate to a residence/office in downtown Chicago and established Angels Studio to promote storytelling and race relations projects. Angels Studio produced the live "*JustStories*" Storytelling Festival for many years. These programs were presented to a variety of audiences at Techny and in Evanston and high schools across Chicago by professional storytellers who have a passion for racial justice. In addition Father Simons and Angels Studio developed original lesson plans and resources for teachers.

For nine years he was the catalyst for a program for teens called COR—Catholic Schools Opposing Racism in the Archdiocese of Chicago. High school students met for suppers and workshops with themes about race relations and diversity. Father Simons received the *Bernardin Common Ground Award* from the Association of Chicago Priests for this COR venture.

Father Simons was also on the producing team for "Dwell in My Love: A Pastoral Letter about Racism" by Cardinal Francis George.

In 2010 Father Simons was awarded an *Oracle Award* from the National Storytelling Network for his services to the arts and community of professional storytelling. In the summer of 2014 he moved to Techny and continues, albeit in a reduced capacity, his communication ministry.

NOTES

1. Lawrence Nemer, "A Decision Revisited – Relocating Techny's Theologate," unpublished article, September 25, 1990, p. 1., Files of Divine Word Theologate, Chicago.
2. Lawrence Nemer, "Techny's Theologate, Chicago or Washington," *Word in the World*, 1994–1995, p. 157.
3. Ibid.
4. Lawrence Nemer, "Recommendation Revisited," unpublished article, September 25, 1990, p. 4, Files of Divine Word Theologate, Chicago.
5. Ibid.
6. These men were the provincials of the then four U.S. provinces.
7. Nemer, "Decision Revisited," p. 4.
8. Nemer, "Techny's Theologate," p. 158.
9. Ibid.
10. Marathon group therapy is an extended version of encounter group therapy in which participants would meet for many hours, perhaps for a weekend or longer. Widely used in the early 1970s, it provided a setting in which intensive interpersonal encounters were encouraged, authentic communication and maximal feedback were practiced, and superficial conventions and role behaviors were challenged.
11. Eugene Ahner, electronic mail to Father Stanley Uroda, October 2010.
12. He later served as vice chancellor of the Archdiocese of Chicago during the tenure of Cardinal Joseph Bernardin.