



OST NEWS

OBLATE SCHOOL OF THEOLOGY

Spring 2011 Volume 14 No. 2



*Breaking
Ground*

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Clarification

In the fall edition of OST News, an item noting Bishop Michael D. Pfeifer's 25th anniversary of episcopal ordination identified him as the first Oblate in the United States ever appointed as a bishop. Actually, Bishop Pfeifer was the first ever to head a U.S. diocese. Other American Oblates previously had served as bishops in other countries.

Cover Photo: Father Ron Rolheiser, OMI, president of Oblate School of Theology, sprinkles holy water on the ground as members of the OST community look on during the groundbreaking ceremony Nov. 9, 2010, for the School's new conference center/education building.

Oblate School of Theology, founded and sponsored by the Missionary Oblates of Mary Immaculate, is a Catholic graduate and professional school which provides education for the church's mission and ministry in the world.

The institution prepares persons for pastoral ministry through academic study and supervised practice. Through degree and certificate programs, the School strives to educate and form candidates for priestly ministry as well as lay ministries. The School offers opportunities for professional continuing education and personal spiritual renewal to those serving in church and society.

Oblate School of Theology models and fosters collaboration in ministry. It accomplishes its mission in cooperation with formation communities and other ecclesial and societal institutions.

The pastoral orientation of the School requires practical and reflective engagement with the multi-cultural, global reality of church and society. Drawing upon Oblate School of Theology's location and historical dedication to the Mexican-American presence in the Southwest, the learning, teaching, and research of the School pay particular attention to the diverse and rich Hispanic reality of the Americas.



PRESIDENT'S MESSAGE

Deeper Theological Literacy

Theological literacy isn't what it used to be. In a book titled *New Catholics for a New Century*, Arthur Jones suggests that when liberals and conservatives argue today in the church, both try to claim Generation X (people under 40 years of age) as an ally. Not a good idea, he suggests, because Pope Benedict XVI and Richard McBrien have more in common with each other and their experience of church than either have with today's Generation X.

What Jones is highlighting is that, today, a certain shared experience of faith and church is breaking down. Today's young people, to a large extent, have had a fundamentally different experience of church from that of people now past 40 years of age. There are some good things about this – they haven't got our hang-ups and neuroses – but there is a less positive underside. A certain "Catholic literacy" is breaking down. What's meant by that?

Recently, the mother of four young adults shared this assessment of her own children: Her children, while not particularly negative towards faith and religion, are lackadaisical. Their attitude towards religion and church is a bit like their attitude towards world hunger. This is an issue that needs to be dealt with sometime; but, for now; other things (relationships, friends, and more pressing plans) mostly blot this out. She ended her assessment with the words, "What bothers me most is that they seem to have missed out on something our generation had: a certain Catholic literacy. They're wonderful kids, but they aren't theologically literate in that old sense."

They aren't theologically literate in that old sense. What this woman means is not so much that her kids don't know the basics of the faith (although that isn't their strong point) but that certain shared religious language and conversation hasn't permeated their consciousness as it did hers when she was their age. For her generation, Catholicism wasn't something you learned, it was something you inhaled. It was a family you joined, and all of it, beauty and stain alike, showed on you like a birthmark; it made you recognizable. Partly this was an intangible – an ethos, a gnosticism of sorts, an inexplicable sense of something you shared with others, and a badge of mutual recognition – that cradle Catholics had but couldn't explain. Partly, though, it was also tangible, a common experience that brought you inside a well-defined circle of conversation, understanding, and humor. This had a parallel, I suspect, in the experience of most cradle Protestants, Orthodox, and Jews.

A colleague of mine tries to explain this with the analogy of a joke. When someone tells a joke, you either get it or you don't. Most of us who were raised Catholic in the previous generation, like the woman I just quoted, got it. We got what it meant to be a Catholic. That sense of being Catholic didn't always come pure, we didn't always agree with it, we didn't always like it, and we didn't always live it out, but we got it. We could share it with those others who also got it because we were together inside something common in a way that our kids no longer are. Pope Benedict XVI and Richard McBrien may not agree on some things, but they have this immense thing in common; they both got it. Both understand Catholicism from the inside and are part of the same literary circle.

No doubt the same holds true within Protestant churches and Jewish synagogues; a common literacy they once had is breaking down. Generation X, for all its other strengths, does not have this. For the most part, it is a generation that struggles for denominational literacy and for meaningful literacy within the faith. Moreover, I submit, this cannot be remedied simply by better catechetical and theological studies, important though they are. I know students, in various traditions, who have graduate degrees in theology but who never quite got it, at least in the sense of which my theologian friend speaks. They still lack an essential literacy within their tradition. Why?

Because this kind of literacy is not something you simply learn in graduate school. It's something you need as well to absorb through your skin, beginning with your mother as she cradles you and begins to speak to you of God, and then extends through those countless hours of Sunday masses, Sunday school, family prayer, rosaries, catechism lessons, devotional practices, bible memorization, bible camps, and all those other religious events and conversations that together conspire to eventually bring you inside of a family that speaks a common language - and has a common sense of humor.

Ronald Rolheiser, omi

Ronald Rolheiser OMI
President, Oblate School of Theology



Oblate School of Theology officials broke ground on a bright, sunny autumn Tuesday, Nov. 9, starting the long-awaited construction of a conference center/education building, east of the present administration classroom building, and a sixth residential building at the Oblate Renewal Center. Administrators, faculty, staff and students attended the festive event, which followed the weekly midday Community Mass in the Immaculate Conception Memorial Chapel.

“This is a wonderful day,” said OST President Father Ron Rolheiser, OMI, blessing the ground where the conference center/education building will be rising during the coming months. “We’ve been planning and dreaming of this day for four years, but nothing seemed to be happening when the economy stalled – but now it’s happening, and this isn’t just ceremonial. This is the real thing.

“The work we are beginning today emboldens our faith and makes us grateful. We know the words, ‘If the Lord doesn’t build the house, in vain do its builders labor.’ Whatever we look for in the interest of our neighbors and the community, we do it as God’s co-workers.”

He noted that, with much labor, “God shapes and polishes us into living stones until he makes us worthy to be built into a new and holy Jerusalem.” Father Rolheiser expressed the OST community’s gratitude to all who generously invested their money in the buildings to provide a suitable and modern environment for the development of tomorrow’s priests and lay ministers.

Loyd Whitley, HOMI, and a longtime OST trustee; Father Tom Ovalle, OMI, Southwest Area councilor for the Missionary Oblates of Mary Immaculate; Father Arturo Cepeda, rector of Assumption Seminary; Sister Jane Ann

Slater, CDP, general superior of the Congregation of Sisters of Divine Providence; and Dr. Scott Woodward, OST’s interim dean, turned the first spadefuls of dirt for the construction project.

Father Rolheiser announced that the conference/education building’s 400-seat auditorium is to be named for Louise Whitley, the deceased wife of Mr. Whitley, an OST Trustee, and mother of Father Rufus Whitley, OMI, general treasurer of the Missionary Oblates of Mary Immaculate in Rome since 2001. Father Whitley previously had served in the Oblates’ Southern Province administration in San Antonio and was OST’s interim academic dean briefly during the early 1990s.

The new auditorium will have variable seating arrangements to accommodate different kinds of gatherings and will allow more comfortable and efficient seating for continuing education events and large assemblies. The building also will include a spacious student lounge and break area with a courtyard, as well as state-of-the-art classrooms, seminar rooms, offices, a catering kitchen and a control room for the auditorium and computer technology. The new residential building will provide five guest rooms and a meeting room on the first floor and two guest rooms and three apartment units on the second floor.

Completion of the two buildings is expected by the end of 2011. Once they are completed and funds have been secured, plans are to renovate and modernize the School’s 84-year-old administration and classroom building, installing central air conditioning and heating, elevators and access for the mobility impaired, upgrading of the electrical distribution system and installing a fire alarm and sprinkler system.



Father Lougen 13th Superior General

Oblate School of Theology's trustee chairman for the past six years, Father Louis Lougen, OMI, was inaugurated Jan. 6 as the 13th superior general of the Missionary Oblates of Mary Immaculate, succeeding Father Wilhelm Steckling, OMI.

The provincial of the Oblates' United States Province since 2005, Father Lougen, a police lieutenant's son from Buffalo, N.Y., was elected to the congregation's top post worldwide Sept. 28 – his 58th birthday – on the first and only ballot and became the first American in more than 35 years chosen to lead the worldwide Oblate administration. The Oblates number approximately 321 in the United States and about 4,500 worldwide.

Father Warren Brown, OMI, executive vice president and assistant professor of canon law at OST, was elected to the congregation's General Council, representing the United States and Canada. Another native Texan, Father Gilberto Piñon, OMI, was elected to the General Council representing Mexico, where he is a former provincial. Each was installed with Father Lougen and will serve a six-year term.

OST Trustee Dr. Lorraine Barnes, who attended the Mass installing all new members of the General Administration, said she was struck by “the sense of celebration, the community and the universality of the Oblates” that was evident at the event. “There were Oblates there from Spain, Italy, England, Africa and all over.”

Father J. William Morell, OMI, OST's president from 1995-2004 and the vicar provincial since 2005, will be acting provincial until an election is conducted this spring for a new provincial.

The superior general's election was “easily the chapter's most emotional moment,” according to OST President Father Ron Rolheiser, noting Father Lougen received 75 of the 89 votes cast for the congregation's top post.

“This is huge for Louie. He didn't seek this, and he was hesitant and reluctant to accept it, but such an overwhelming affirmation by his brother Oblates from all over the world gave him the confidence to accept the will of God and his brother Oblates.” He added that Father Lougen's personal integrity eclipsed what he called “a feeling that Americans are too powerful.”

The OST president said the new superior general combines a disarming, gentle personality with strong leadership qualities. “That's a paradoxical combination. You rarely see Louie's level of leadership ability in someone as humble, gentle and self-effacing as he is.

“For an American to be elected the worldwide general is a huge honor; it's happened only once before. What's more important is the overwhelming majority by which he was elected. Usually, an incumbent seeking re-election wins on the first ballot, but for a first-time candidate to win as overwhelmingly as Louie

did on the first ballot is extremely rare,” Father Rolheiser said.

The last American superior general, Father Richard Hanley, OMI, was elected in 1972 but resigned after two years. French-born Father Theodore Labouré taught at OST and served as its president from 1913-16. Ten years later, he was named to head what was then the Oblates' Texas Province and was superior general of the congregation from 1932-42.

During a December visit to San Antonio's Oblate communities, Father Lougen said that before the general chapter he had prayed for a deeper relationship with the Oblates' founder, St. Eugene de Mazenod. Then he cracked, “On Sept. 28, when Father Steckling said, ‘Louie Lougen is now the 12th successor to St. Eugene,’ I think I got my answer.”

He said his election is more a responsibility than a personal honor, but added that it is an honor for all American Oblates and their co-workers since they have impacted his ministry and his spiritual life in many ways. He could not leave for Rome without thanking them.

“The Oblates who formed me when I was 17 years old, and you who are here in this room – so many people have left their fingerprints on my soul. You've made it possible for members of the congregation to look at us Oblates from the States and to say, ‘an American can be superior general; there's a good missionary spirit in the States.’”

He said a great deal of missionary energy originates from the Oblate concentrations in San Antonio and Belleville, Ill. “A lot of missionary activities and much of the missionary presence all over the world has originated from the many faces of the Oblate presence in San Antonio. They have made a great missionary impact in San Antonio and all around the world.

“I love our Oblate spirituality, centered on the cross of Christ as a sign of love and hope. Like our founder, we love the Church. St. Eugene also taught us a great love and tenderness toward the Mother of God as part of our spirituality. Most of all, all this is incarnated in myriad ways in Oblates around me. Our spirit and charism are alive and well in these guys, and that is a wonderful thing,” Father Lougen said.

The greatest challenge for today's Oblates was issued by St. Eugene de Mazenod in the early 19th century: “How to preach the Gospel in the context we live in.” St. Eugene had a particular context, but now, 150 years later, Father Lougen said Oblates all over the world face a variety of different challenges and seek to bring the seeds of the Gospel in a language that makes sense to today's people.

Those challenges include secularity, war and violence, polarization of ideologies, dialogue with the great religions of the world where Christians are a minority and the migration of peoples. “How do we preach the Good News of Jesus Christ in those different contexts?”





Dedication Celebrates Church Women

Oblate School of Theology celebrated 2,000 years of the inspiring witness and leadership of women in the Catholic Church Oct. 14, dedicating 206 icons of women who have made their mark in Catholic history, as well as pictures of women today and silhouettes depicting women at various stages of life in the future. About 50 more icons are to become part of the collection this year.

The collection, titled *Women in the Church: Yesterday, Today and Tomorrow*, adorns the walls of a stairwell of the school's Donald E. O'Shaughnessy Library. In a corner of the second-floor landing, a complete album shows pictures of the icons and biographies of all the depicted women of the church, past, present and future.

The School formally inaugurated the collection with a special Vesper Service of St. Teresa of Avila, whose feast is Oct. 15. It began with a procession with incense and the placing of several large icons in a graceful display in Yvo Tymen Hall before some 200 people.

A library not only speaks through monographs and magazine articles; it also should speak visually. The School holds very dear the importance of women in the church. OST believes in honoring those who have given such wonderful contributions to the church, including not only those of recent vintage but women from the earliest times – Perpetua, Felicity, Agatha, and many others. The School created an iconostasis of women in the church.

The Eastern-style icons depict holy women in the life of the church over the centuries. Many depict the Blessed Virgin Mary under various titles, including Our Lady of Guadalupe, the Immaculate Conception, Our Lady of Lourdes, Our Lady of Grace and Our Lady of Czestochowa, as well as many titles less familiar in the United States.

Church women in American Catholic history featured in the display include Blessed Kateri Tekakwitha, the “Lilly of the Mohawks”; Italian-born St. Frances Xavier Cabrini, the first saint from the U.S. church; St. Elizabeth Ann Seton, the first American-born saint; St. Katherine Drexel, who founded the Sisters of the Blessed Sacrament to serve African American and Native American Catholics; and St. Rose of Lima, the first canonized saint of the Americas.

Twentieth-century saints include St. Edith Stein, a Jewish-born Carmelite nun who converted from atheism to Catholicism and was murdered in the Holocaust in 1942; and St. Faustina Kowalska, a Polish nun whose diary contains the



message of God's Divine Mercy. She died in 1938. Pope John Paul II canonized Stein and Kowalska.

The newest Venerable Servant of God in the icon display has the most direct link with Oblate School of Theology. Venerable Mother Maria Kaupas (1880-1940), an immigrant from Lithuania, founded the Sisters of St. Casimir in Scranton, Pa., in 1907 to serve Lithuanian immigrants. Declared Venerable by the Holy See July 1, 2010, Kaupas has a living link to Oblate School of Theology in Sister Margaret Petcavage, a Sister of St. Casimir and Father David Kalert's administrative assistant. As vice postulator of Kaupas' cause of canonization, Petcavage wrote the 700-page *positio* – the summary of the foundress' life and heroic virtue – whose acceptance by the Vatican's Congregation for the Causes of Saints earned Kaupas the declaration as Venerable. Petcavage characterizes the *positio* as "five pounds of sanctity."

Group photographs of the women serving in the School and other nearby Oblate institutions – the Oblate area office, Oblate Missions, the Pat Guidon Center, the Madonna Retirement Center, the Oblate Grotto Ministry Center and the Oblate Renewal Center – represent women in the church of the present.

Women of the future are represented with silhouettes – a grandmother, a young girl playing sports, another receiving First Communion, and a bride. The first icon put up was of Eve, the first woman; right next to her is the Blessed Virgin, the "new Eve."

Sister Sarah Sharkey, professor of Scripture, said that through the displayed icons, believers can enter sacred time and space and can be led to communion with the actual people depicted. "[The icons] also serve as vehicles for spiritual communion with God. Icons are windows into heaven. We take this opportunity to meet and engage these women of the church – those who have gone before us, those who walk with us today and those who surely will come tomorrow," she said. "These women of yesterday are part of a great cloud of witnesses that surrounds us – women who have run their segment of the race faithfully and who now reach out to us, supporting and encouraging us. Today, we are particularly aware of, and we honor, the extraordinary woman in that cloud of witnesses, Teresa of Avila," Sharkey said.

Citing theologian Elizabeth Johnson, Sharkey noted that this cloud of witnesses includes countless women who responded in vastly different ways to the Holy Spirit's call to discipleship. "Some names come quickly to mind; others are all but forgotten. These were women of every tongue and culture who bore and birthed, farmed and harvested, fetched and fed, cleaned and mended, taught and protected little ones, related

to their husbands, remained celibate, poured forth unending labor, conquered and prayed, finding their connections to the sacred in the midst of their everyday lives."

Church women of today in every corner of the world, now running their segment of the race, are as rich and diverse as the women of yesterday, the Scripture scholar stated. They are known and unknown, young and elderly, struggling, poor, well-to-do, artistic, prophetic, quiet, funny, loving, persecuted, enslaved, defiant, shy, subtle and spunky. "These women living now form a great circle of companionship with the women of yesterday, who inspire us to be hopeful and faithful. Today's women are graced to take our place now, keeping our eyes fixed on Jesus, staying the course, persevering so as not to lose heart, walking the path of faithful discipleship."

Sharkey added that they will do well to recall that "this is our time, the precious time given us, a time when so much is at stake. In this moment of great and astounding peril and extraordinary promise for the whole earthly community,

we realize that this is the only time women in the church today can make a difference. How committed and grateful we should be."

She said women of tomorrow should fill hearts with joy, gratitude and hope. "They are already appearing on the horizon. They will come, too, from every corner of the earth, and their diversity will be as rich as the diversity of those who have preceded them. They will come to take our places, in turn keeping their eyes fixed on Jesus, ready to run their segment of the race with courageous hearts committed to God's great vision for this world and for all creation.

"In turn, someday the women of today will offer the women of tomorrow encouragement, and the sureness – the certainty – that whatever the demand of their segment of the great race, it will be oh, so worth it," Sharkey said.

Father Ron Rolheiser, OMI, president of Oblate School of Theology, prayed that, looking at the display of women who have followed Christ faithfully in the past, those who do so today and those who will in the future, "we will be motivated to seek the city that is to come, we will learn the way that will enable us most assuredly to attain complete union with Christ; as we struggle with our earthly cares, we will be mindful of these women, these friends and co-heirs of Christ, who are also our own sisters, sisters of those who have gone before us, and of our special benefactors." He reminded listeners to remember "how they love us, are near us, intercede ceaselessly for us, and are joined with us in marvelous communion."





Farewell, Lillian

Lillian T. Younker, the first woman ever appointed academic dean at Oblate School of Theology and one of the first in a U.S. Catholic theology school, died Jan. 5 at the age of 84.

Younker arrived at OST in 1982 at a time when a woman's appointment to such positions – especially a lay woman's – was almost unheard of in a Catholic theology school. She was associate academic dean for six years and interim dean briefly before succeeding Father Robert E. Lampert as academic dean in 1989, serving in the post until her retirement in 1994. She was honored in 2009 during the school's observance of International Women's Day as a pioneer in leadership of women scholars, along with former OST President Father Pat Guidon, OMI.

"Pat and I hired Lillian as associate dean. I was very impressed with her. She had a very good background and was always very dignified and elegant," Father Lampert recalled. "We worked together very well, and Lillian helped so many people through their degree plans.

"She did a lot to make more laypeople feel welcome at Oblate. There weren't that many studying there when I arrived as dean in 1978; mainly, the students were seminarians. I respected Lillian a lot, and I enjoyed working with her. She helped keep the school moving forward on an even keel."

Younker is credited with starting the formation process for lay students at the School in the 1980s. "Students came to her wondering why they didn't have some experience similar to that of the seminarians they studied with, so Lillian began what we now know as the pastoral formation seminars," said Dr. Scott Woodward, the current interim academic dean.

"She also worked with Father Guidon to shape the graduation ceremony into what it is today. It had been a simple handing over of diplomas at a Tuesday liturgy before her time; as dean, Lillian changed it into a separate, formal event with caps and gowns and the academic procession." He said Younker inaugurated Oblate's annual alumni event in 1994.

However, Younker's most enduring legacy will be her leadership in building on the School's forward-looking recognition of the importance of women's roles in the Catholic Church, according to one of her former students, Sally Gomez-Jung, whom she recruited in 1993 to study at OST. She hired Gomez-Jung to direct the Theological Field Education program the same year. Gomez-Jung graduated from the school in 1995. "The school recognized in Lillian the qualities and gifts that are more natural to women," Gomez-Jung said.

"Lillian was an educator by vocation, and she knew that her wisdom was not hers to keep. She wanted to pass it on to others to enable them to move up and have a sense of contributing to the life of the church and the world," Gomez-Jung said. "She showed us what it meant to be a professional woman in the church, always dressing well and fostering a spirit that recognized that everyone has gifts and perspectives to contribute to the educational enterprise. While inspiring many young women, Younker provided a wholesome and healthy feminine presence for male students, her former student said.

"Lillian opened the doors for us at Oblate to understand that in order for the church to accomplish its mission and to be a credible sign in the world, the gifts of all people must be recognized." Younker passionately believed that women had a great deal to offer

at Oblate, providing seminarians the opportunity to interact with collaborators of both sexes as they developed priestly ministry skills – an opportunity that not every Catholic seminary offered.

Younker reluctantly sent her own resume to Father Lampert after a nun suggested she apply for the associate dean's position at OST. About half the student population at the time was female, and she saw her presence in these top academic leadership positions as a major encouragement to women.

She was associate academic dean from 1982-88, interim academic dean from 1988-90 and academic dean from then until her retirement. She also was an instructor in pastoral studies from 1982-88, assistant professor in pastoral studies from 1988-93 and director of continuing education from 1984-90.

Father Ken Hannon, OMI, professor of pastoral and liturgical theology at Oblate, said Younker enjoyed quite a close relationship with the women in the Master of Arts in Pastoral Ministry program and made a significant difference in their professional careers. "She was able to help women in mid-life transitions make the necessary adjustments because of her experience as a religious novice master and in leadership skills training," he said.

Mike Davis, former vice president of institutional advancement, recalled that Younker worked hard in cooperation with Assumption Seminary leaders and religious superiors to see that the curriculum met the seminarians' needs. "She expanded the lay ministry program, and she was terrific in making the programs ecumenical and welcoming to non-Catholic students," he added.

Father Bob Wright, OMI, recalled that Younker fit in very well at OST "but she always remained what she was – a Kentucky lady. She was always well presented, and she was clever but still very much down to earth." He added that as her associate dean for several years, he found her very easy to work with.

The youngest of nine children, Younker entered religious life as a Sister of Mercy at age 15 and was professed in 1946 with the name of Sister Mary Evangelist. She taught in Paducah and Louisville, Ky. As counselor and director of novices, she influenced many young women and remained in contact with them throughout her life.

Sharon Whitley, her friend and roommate for 41 years, said that many of the women Younker mentored went on to prominent positions in religious or professional life. At a high school Younker had helped to start more than 50 years ago, graduating seniors were asked who had had the most influence on their lives, "and unanimously, they all said Sister Mary Evangelist." Younker left the Sisters of Mercy in 1969, but she was always welcomed back when she returned on visits.

Younker became director of religious education and faith formation for the Archdiocese of Louisville, successfully advocating equal pay for men and women. She launched her own consulting and training company in 1975, developing leaders for businesses and giving workshops on skills development for women facing career changes. Moving to San Antonio in 1979, she worked with McCann-Gray Associates for three years before coming to OST.

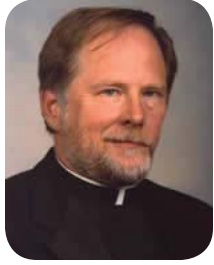
"The OST community is grateful for the legacy Lillian has left us. Her influence will live on in the lives of students and faculty alike," Dr. Scott Woodward, the current interim academic dean.





Faculty, Staff and Alumni News

Father Warren Brown, OMI, has vacated his posts as



executive vice president and assistant professor of canon law at OST and as judicial vicar of the metropolitan tribunal. As a General Councilor, Father Brown becomes an ex officio member of the OST Board of Trustees. He will continue his work with the Association of Oblate Institutes of Higher Learning

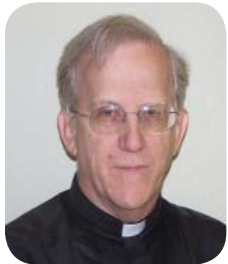
and participating in the annual Mission Enrichment Day program for employees at the various Oblate ministry sites in San Antonio. Father Brown lectured on canon law and sacramental preparation October 23 for the San Antonio Archdiocesan Formation and Leadership Conference.

Sister Linda Gibler, OP, recently lectured in November on “Our God-Drenched Universe,” providing interesting insights on how the always-amazing discoveries of science about the universe reveal the awesome power of God and enlarge our ways of thinking about God. The lecture in OST’s Yvo Tymen Hall drew about 200 listeners.

Fr. Leo Perez, OMI, contributed an article titled “Base Communities,” recently published in *Hispanic American Religious Cultures*, a two-volume work edited by Miguel De La Torre.



Father Robert Wright, OMI, wrote the entry on “Latino American Religion: Catholics, Colonial Origins” in the *Encyclopedia of Religion in America*, edited by Charles H. Lippy and Peter W. Williams (CQ Press, 2010) and an essay on “Mexican-Descent Catholics and the U.S. Church, 1880-1910: Moving Beyond Chicano Assumptions,” in



U.S. Catholic Historian 28, no. 4 (Fall 2010). He also lectured on “Diocesan Visitor Juan Bautista Nino Ladron de Guevara, 1817-1819” at the St. Francis Cathedral Cuarto Centenario Historical Conference in Santa Fe, N.M., in June. In July, he directed a weekend workshop titled “Religion y Creencias en los procesos de migracion” for professors and master’s students in Mexico City. Father Wright was re-elected administrative secretary of CEHILA Latinoamerica, an international network of researchers on

Latin American Christianity, at the organization’s biannual meeting and symposium in Buenos Aires in October. He organized the November annual meeting of the U.S. branch of that network at OST, including an evening panel honoring Moises Sandoval for his pioneer work in the history and journalism of Latin American Christianity.

Stella Trevino, administrative assistant to the dean, celebrated her 25th anniversary with Oblate School of Theology September 12. To date, she has served under six deans. “Stella has sung in the choir, taken faculty meeting minutes, issued the textbook lists so students would know what books they were supposed to buy, made sure that faculty members get their student evaluations completed and submitted, posted schedules and generally kept the faculty organized for 25 years – as best you could keep anything at OST organized,” said Father Ray John Marek, OMI, representing OST President Father Ron Rolheiser, OMI. Trevino said she was surprised when she was hired in 1985. “I couldn’t even type. The machine they gave me, everytime I hit a key, was hitting it double.” But she has learned a lot and contributed a lot to OST. In 1994, Stella earned her M.T.S. degree.

In Memoriam

Norbert Jacob “Jay” Wilde, ‘46, died Nov. 19 in Austin of complications associated with congestive heart failure. He was an alumnus of St. Anthony’s High School, Oblate College of the Southwest (Oblate School of Theology’s former name) and St. Mary’s University in San Antonio; and St. Louis University in St. Louis, Mo. His funeral Mass was celebrated Nov. 24 at St. Louis King of France Catholic Church in Austin. He requested that his body be donated to the Genesis Legacy of Life program for medical research. Donations may be made in his honor to Oblate School of Theology, 285 Oblate Drive, San Antonio, TX 78216-6693 c/o Yolanda Garcia.

Father Andrew E. Wueste, ‘71, died Jan. 5 at the Oblate Madonna Residence. Fr. Wueste was academic dean of Oblate School of Theology for most of the 1970s and director of the Casa San Jose Retreat House on the OST campus from 1988-94. As dean, he worked hard to earn OST scholastic accreditation.

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PBS Special Features OST Graduate



Father Steven Gamez, a 2008 graduate of Oblate School of Theology, was featured recently in a two-part Public Broadcast System documentary titled “The Calling,” exploring the vocations of several young men to ministry in the Catholic, Protestant, Jewish and Muslim faiths.

Father Gamez and six other ministry candidates were featured Dec. 20-21 in a four-hour film as part of PBS’ Independent Lens

series. He was shown with other seminarians during early morning prayer in Assumption Seminary’s chapel, interacting with Father Ray John Marek, OMI, during a preaching class at OST, in several situations with his family and with parishioners at San Fernando Cathedral, where he was a pastoral intern.

“PBS was looking for Hispanic seminarians, and Father Larry Christian permitted them to come to Assumption. They interviewed several of us, and I was chosen to be in the documentary,” said Father Gamez, pastor of St. Philip of Jesus Parish on San Antonio’s South Side.

The seminarian didn’t know what to expect when the

project started in 2003 and had no idea the production process would last seven years before airing. He likes the finished product, though he wishes it had focused more on his conversion and his personal story than on clerical celibacy. “I was excited to be involved in it. I wanted to show the transformational power of God so viewers could understand that God has a plan for each of us. I wish it had shown more of the transformation that occurred in my life,” Gamez said.

Nevertheless, he added, it clearly showed how much sacrifice any person must make to enter formation for ordained ministry. He was glad for his parishioners to see a part of his persona that they seldom see when he’s in the pulpit on Sundays. “I made myself quite vulnerable for the camera. I was very honest,” the priest commented. “I wanted people to see that I have a background and I do normal things, like watch the Spurs and yell at the TV set – things like that. Priests are not locked up in a monastery; as a parish priest, I’m a part of the parish community, and I’m very involved in the life of the community.”

He hoped that people who may have a call but feel unworthy of priestly life would see the documentary and imagine themselves being able to explore the call as he did. “Most young people who think they have a call to the priesthood experience a sense of unworthiness, of not having the right words to minister to people – like Moses. But God will give them the words, and the strength, to do his ministry.”

Be An “Organ” Donor

Oblate School of Theology’s Immaculate Conception Memorial Chapel soon will come alive with the sounds of a pipe organ, fulfilling a longtime dream of Father David Tarlizzo, OMI.

Father Tarlizzo’s inspiring music touched a whole generation of St. Anthony’s Seminary students and gave many of them their first real appreciation of music.

“Father Tar,’ as he was affectionately known, often dreamed of acquiring a quality pipe organ to enhance the liturgies celebrated in our chapel,” said Father Warren Brown, OMI, a former student of Father Tarlizzo’s who until recently was OST’s executive vice president and assistant professor of canon law.

Through the generosity of friends dedicated to pipe organ music, the School has acquired a used 26-rank Schantz pipe organ built in 1967 for the Baptist Temple in Houston. OST wishes to restore and rebuild the organ and to name it in Father Tarlizzo’s memory for the development of future liturgical musicians. “For a graduate school of theology which trains people for ministry, this organ will be enormously advantageous as a resource to train students for good liturgical music,” Father Brown said.

He estimated that the organ would be worth about \$555,000 in new condition. OST was able to buy it for \$12,000; however, the organ and its components must be carefully

removed from its present site in Houston and transported to San Antonio. The console must be refinished and provided with up-to-date circuitry, and the organ must be reassembled in the OST chapel. The cost for all these necessities will be approximately \$140,000. The Missionary Oblates of Mary Immaculate



rely on the generosity of friends who would be willing to make financial gifts to defray these costs.

Please consider a gift to OST in memory of Father David Tarlizzo for the restoration and transportation of this magnificent organ as a fitting tribute to his wonderful talent and his legacy of musical excellence. It would be a tribute to all the Oblates who dedicated their lives to ministry in the past and a way to prepare for a beautiful future of liturgical celebrations and music. Please contact the Development Office at 341-1366, ext. 219, to make a contribution. Gifts may be designated to honor deceased friends and relatives.



Bienvenido, Arzobispo Gustavo!

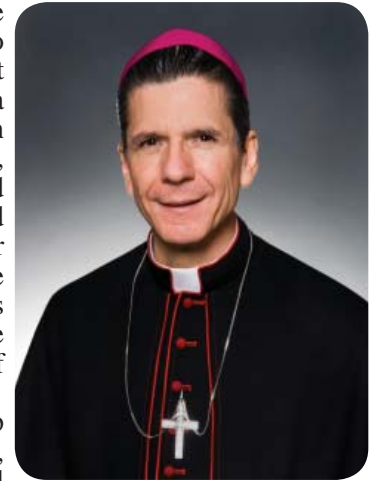
Oblate School of Theology joins the entire Archdiocese of San Antonio in greeting its new shepherd, Archbishop Gustavo García-Siller, MSpS, with a hearty and sincere “Bienvenido!”

His Holiness Pope Benedict XVI appointed the former Chicago auxiliary bishop to succeed Archbishop José H. Gomez, S.T.D, last October, and he was installed Nov. 23 at St. Mark the Evangelist Church in the presence of his parents and all his 14 siblings. One brother, Eugene Garcia-Siller, is a priest in the family’s hometown of San Luis Potosi, Mexico, and was a concelebrant at the installation Mass. One sister, Sister Miryam García-Siller, proclaimed one of the readings, while a cousin, Alejandro Siller, a longtime faculty member at the Mexican American Catholic College, OST’s sister institution, proclaimed the other.

Archbishop Gustavo, as he prefers to be addressed, is 54 and is one of 25 active Hispanic bishops in the United States. Born and reared in San Luis Potosi, he entered the Missionaries of the Holy Spirit in 1973 in Mexico City and finished his priestly studies at St. John’s Seminary in Camarillo, Calif. Ordained a priest in Guadalajara, Mexico, June 22, 1984, the future prelate served four

years as an associate pastor in the nearby Fresno diocese. At Western Jesuit University in Guadalajara and the Pontifical Gregorian University in Rome, Archbishop Gustavo earned degrees in divinity and psychology. He was rector at three Missionaries of the Holy Spirit houses of studies from 1999 to 2002, before being named provincial of his congregation.

As auxiliary bishop of Chicago from 2003-2010, he served under Cardinal Francis E. George, OMI. He was liaison to the Hispanic community and supervised Chicago’s South Side – an area of 79 culturally diverse parishes with Masses celebrated in 12 languages. He can celebrate the Mass and preach in English, Spanish, Polish and Lithuanian.



Building on Faith Update



With construction underway on Oblate School of Theology’s new conference center/education building and the additional residential building at Oblate Renewal Center, OST’s campus is overflowing with excitement and with gratitude for those whose generosity is making this historic project possible.

The Oblate community also is thankful OST has received an exciting challenge: the Board of Trustees of the J.E. and L.E. Mabee Foundation has approved a \$1 million challenge grant for our construction project. To receive the Mabee Foundation grant, we must raise approximately \$1.85 million in new money for the construction by mid-October 2011 (Payments on existing pledges do not count.)

The amount we must raise to meet the terms of the Mabee challenge would have been closer to \$2 million had Catholic Life Insurance not pledged \$100,000 to the campaign to help fund the construction of the new buildings.

San Antonio-based Catholic Life Insurance is the nation’s 8th largest fraternal life insurer. Its president, J. Michael Belz, presented a check for the first installment of the pledge to Father Ron Rolheiser, OMI, President of the Oblate School of Theology, during a Catholic Life Insurance Board of Directors meeting Dec. 17 in San Antonio. “We are proud to assist the Oblate School meet its fundraising goals.” Belz said.

OST still has a long way to go to meet the terms of the Mabee challenge. One difficulty we face is that many

San Antonio Catholics do not understand OST’s crucial role in the development of tomorrow’s future priests for the Archdiocese of San Antonio and 11 other dioceses, as well as seminarians from seven religious congregations.

Many of these Catholics recognize the need for their financial support to educate seminarians and lay ministers, but they do not realize that OST and Assumption Seminary work together, much like two “lungs” providing air to the human body.

Assumption is the physical home of the diocesan seminarians and the place where they receive their spiritual, personal cultural and part of their pastoral formation, while Oblate School of Theology provides their academic formation as well as a critical part of their pastoral formation. Thus the important impact of Oblate’s mission of educating future priests – originally focused specifically on future priests and brothers of the Missionary Oblates of Mary Immaculate – today extends well beyond the Oblate community to reach 10 of Texas’ 15 dioceses and six other religious congregations besides the Oblates.

OST depends on the generous investment of time, talent and treasure by members of the Catholic community in order to provide this critical education of leaders well into the future. If you have been considering a contribution to our Building on Faith Capital Campaign, there’s no better time to do so than right now. Not only will your gift help OST to fulfill the terms of the Mabee Foundation challenge grant, but each gift to the campaign will be matched dollar for dollar by the Gayle and Tom Benson Charitable Foundation, in effect doubling your gift. For more information about the campaign, please contact Lea Kochanek at 210-457-7731 or lkochanek@ost.edu.

Save the Date

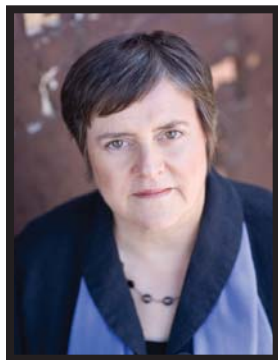
April 4 & 11, 2011
Lenten Lecture
Fr. Ron Rolheiser, OMI

April 16
How Big is Your God?
Paul Coutinho, SJ

April 28, 2011
Spring Gala
Honoring
Most Rev. José H. Gomez, S.T.D.
Coadjutor Archbishop of Los Angeles

June 3-5
*The Simple Care of a Hopeful Heart:
Nurturing the Inner Life of a Minister*
Dr. Robert Wicks, Psy.D

Oblate Summer Institute *Presents* **Theology and the Arts**



Kathleen Norris and Mary Jo Leddy

June 20, 21, & 22, 2011

Oblate Renewal Center

For more information, visit *www.ost.edu*.