

CALVERT NEWS

NEWSLETTER OF THE CATHOLIC CENTER AT THE UNIVERSITY OF CHICAGO

Summer 2023



Fr. Andrew Wawrzyn
Chaplain / Director

“I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh... Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood you have no life in you (John 6: 51, 53).” When Jesus says that we are to eat his body and drink his blood, he causes a disturbance in the crowd that he is addressing. How can what Jesus says be true? It is true, and we consume his body and blood each time we receive the Eucharist at mass. What we receive is not a symbol, it is not a memorial meal, it is not a spiritual understanding of Jesus’ words, but the Eucharist is really the body, blood, soul, and divinity of Jesus Christ. And what a tremendous gift that is, for it will give us all the grace we need to be holy. It is holiness that we must possess to enter eternal life in heaven.

The apostles pick up on the importance of eating Jesus’ body and drinking his blood such that, in their own confusion about what Jesus means, Saint Peter says: “Lord to whom shall we go? You have the words of eternal life (John 6: 68).”

Currently in the United States, the bishops are working on a Eucharistic revival and have this to say:

Our world is hurting. We all need healing, yet many of us are separated from the very source of our strength. Jesus Christ invites us to return to the source and summit of our faith in the celebration of the Eucharist. The National Eucharistic Revival is a movement to restore understanding and devotion to this great mystery here in the United States by helping us renew our worship of Jesus Christ in the Eucharist.

As part of the revival, stretching over several years from 2022 to 2025, there will be a national Eucharistic Congress in the summer of 2024 (July 17th to 21st) in Indianapolis, Indiana.

Calvert House has done its part to contribute to this movement too. Besides our weekly Holy Hour with adoration of the Blessed Sacrament and Benediction, the winter retreat held on Saturday, January 21st, revolved around this Eucharistic revival movement. Bishop Robert Lombardo, who is the bishop in charge of promoting the Eucharistic revival in the Archdiocese of Chicago, celebrated mass to conclude our retreat day. Earlier in the retreat, during adoration of the Blessed Sacrament, Father Tim Anastos spoke on the importance of the Eucharist. Fr. Tim is one of the designated priests to speak on this topic in the Archdiocese of Chicago and is chaplain at the University of Illinois at Chicago. The Sisters from Our Lady of the Angels mission, founded by Bishop Lombardo, participated in the retreat as well.



(continued on next page)

Cardinal Cupich also came and spoke to the Calvert House community just after Easter. His message emphasized the importance of believing that Jesus is risen so that we can come to readily encounter His risen presence in the Eucharist. Cardinal Cupich provided an enriching lecture on the Holy Mass.

If we embrace the truth that Jesus is risen and still active in the world and in our lives, then we must understand and be devoted to the Eucharist. The pastoral work to promote the revival was seen as an important ministry for Calvert House this year. The students, who so regularly contribute to the life of Calvert House, it is hoped, will have come away from this year with a renewed devotion to the Eucharist. With the grace of this sacrament behind them the further work of evangelizing the University of Chicago campus can be more effective. The evangelizing we all do in the world can be more effective too with a renewed devotion to and understanding of the Eucharist—the body, blood, soul, and divinity of the Risen Lord, Jesus Christ.

In gratitude for your generous support of Calvert House, I extend my blessings and prayers to you and your families.

Fr. Andrew



Andrew M. Wanyan

“Every consecrated host is made to burn itself up with love in the human heart.” ~ St. John Vianney





Congratulations RCIA Candidates!





Thank you Cardinal Cupich and Sisters from Our Lady of the Angels Mission for sharing your faith!



Discernment and Vocation: Aidan Stenson

When I entered college, I had only vaguely thought about the idea of priesthood, and barely considered the Jesuits at all. While I was blessed to grow up in a practicing Catholic home, I had only begun to take ownership of my faith during my time in high school – coming to see the Church not as an institution I was randomly born into, but as the ultimate source of truth and meaning in my life. I had met holy priests and admired their work for the Church, but the fullness of their vocation was still something of a mystery to me; the sacrifice inherent in priesthood was still strange to me.

That vague impression began to change, thanks above all to the priests and laymen I encountered at Calvert House. During my first quarter on campus, I was particularly struck by our chaplain at the time, Fr. Andrew Liaugminas. Up until that point, I had never known a priest personally, or even seen them much outside of the Liturgy. Fr. Andrew was brilliant, engaged with the campus community, and (most importantly) demonstrated a profound interior life. Through his example, I began to consider the priesthood in a new light: here was a man who had given himself totally to Christ and His Church, and whose life manifested a profound joy in that self-sacrifice.

Over the course of my first year and leading into my second year, I was also deeply influenced by Fr. Paul Mankowski, SJ. Even as I had begun to consider if God was calling me to the seminary, I had not given the Jesuits much consideration for various reasons, but my feelings for the charism of the Society of Jesus and the inspiration I found in the lives of great Jesuit saints, caused me to take a closer look. Attending Fr. Paul's Masses was a revelation for me – his great reverence for the Eucharist and for the Church's Tradition shone through clearly in all of his actions. Between his Masses, lectures at Lumen Christi, and simply observing the way he lived his life, I began to feel called to discern a vocation to the Jesuit order. That call grew in earnest after Fr. Paul passed away in September 2020; seeing how many people he had touched with his devotion to Christ and the depth of his theological knowledge reinforced my desire to explore a Jesuit vocation more seriously.

After some time of deliberation and independent discernment, I reached out to the Jesuits and began more formal discernment in April 2021. That led to months of meeting more Jesuits, going on retreats, and working with my spiritual director, until I made the decision to apply on All Saints' Day 2021. I completed the application this past fall, and in February was accepted to begin formation in the Midwest Province this August.

Throughout my time here at UChicago, I've been blessed to encounter many holy priests and religious who have shown me the beauty and depth of religious life. Fr. Andrew Wawrzyn has been a tremendous inspiration for his pastoral leadership of Calvert House and his outreach to students through a variety of programs with the CSA. Similarly, Fr. Stephen Brock's classes on Aquinas and Aristotle have been as nurturing spiritually as they have intellectually. Their example – along with the example of all the holy students in the CSA and parishioners at Calvert House – has helped me grow deeper in my faith and created a faith-filled environment to discern my vocation to love and serve Christ. As I look forward to beginning formation in August, I ask for your prayers for me and for Calvert House!



Madden High: The God Who Clings to Us

Some of my best memories were spent with my grandmother, much of it at the Methodist church's food pantry. After retiring, she'd go there multiple times weekly to help oversee it. During Christmas, she managed the angel tree and ensured local kids had Christmas presents. She devoted much time to that pantry, and I spent hours there watching her serve others. She spent even more hours buying food for the pantry and cutting deals for lower prices.

At one point, an impoverished couple joined our church, and they sometimes didn't have a car to get home in, so she'd drive them back. She worked as an assistant elementary school teacher and bus driver for much of her adult life. Although not in poverty, she lived a very frugal and simple life in her later years.

She was a great woman. *The most beautiful woman I have ever known.* But her life was filled with suffering. To start, her own parents didn't even show up to her wedding. They were too busy fixing the water pump at their house. Her husband, my grandfather, had severe diabetes and slowly shriveled away for many years until he died in 1999. She cared for him and watched as he went from a robust and healthy man to someone who had to be picked up to get into a car. About six years later, she was diagnosed with endometrial cancer and underwent treatment. Three to four years after that, she was diagnosed with colorectal cancer. She underwent intense treatments both times. Then, just a couple of years later, she fell and broke her leg but never recovered because, unbeknownst to us, she had ALS. After the first injury, she was stuck walking with a cane. Eventually, however, the other leg gave out, so she was confined to a scooter. Soon after, her arms grew weak, and she struggled to move from her chair to the scooter. She now needed a Hoyer lift to move from one to the other. It came to the point where she couldn't even make her coffee. She could no longer use the bathroom on her own, change on her own, or eat on her own. A woman, once strong and vibrant, now sat restricted to a small recliner in her living room.

Why her? Why did such a saintly woman suffer so greatly? It just doesn't seem right.

"Vanity of vanities. All is vanity." So much of life seems off like that. So much of it seems like vanity. Just women like my Granny suffer utter humiliation. Loving mothers die young and leave motherless children. Children grow up in violent areas and suffer the consequences. Hearts get broken, and often lovers grow to despise each other and part ways in bitter hatred. Thievery. Violence. War. Disaster. So much evil and pain all around us, and we can't figure out what to do about it. Often, when reaching the end of life, people simply want to die because they can no longer bear the suffering they've endured on this side of eternity. So much of life seems to bash against us without restraint. So much of life seems to be drowning in chaos and injustice.

Because of this, we often find ourselves like Jacob, who, after hitting rock bottom, found himself wrestling with God, refusing to let Him up until he gave him His blessing. Likewise, in our suffering, we cling to God, begging Him to bless us. Begging Him to help us out of our misery. Begging Him for hope. We desperately cling to God amid our suffering.

But we're looking at it from the wrong angle.

So often in life, we consider how we cling to God in our suffering, but we sometimes forget how much God clings to us. The extent to which He desires us.

God desires us. He reaches out to us in our loneliness. In our suffering. In our pain. He went there. He entered our pain. *He endured our hell.*

And, if we're going to look at God clinging to us, desiring us, thirsting for us, we need to look no further than



Madden High: (continued)

the cross. For in the cross, we see the perfect example of desire. The perfect example of unquenchable love.

In Christ on the cross, we witness a twofold desire: the desire to obey God and the desire to enter man's suffering and loneliness. As Ratzinger puts it, this twofold desire stretches Christ utterly thin. He reaches up in love towards the Father while stretching down into the depths of human godforsakenness. He's stretched until he has nothing left to give.

Look at the totality of His passion. Watch as he agonizes in the Garden. Watch as his friend betrays Him. Watch as another denies Him. Watch as He's scourged. Watch as he carries the cross. Watch as he falls but still gets back up. *Why does he get back up?* He could have stayed down. It could have ended right there. But still, he gets up and suffers more. Still, he continues suffering.

Why does he keep going?

He keeps going because he does not want a single ounce of human suffering to escape his touch. He desires to enter every last ounce of our suffering so that no human, no matter what pain they may experience, will suffer it alone. He gets up to remain in solidarity with us and fulfill the Father's will. Christ desires that no aspect of our life will go untouched by Him, and thus, he suffers with us. *He joins us in our hell.*

He *desires* to suffer with us. He wants every ounce of our life to be joined to His own so that He will be right there no matter the depths of godforsakenness we may plunge into. That is how much He *desires* you and me. He refused to let even a moment of our pain go untouched by Himself, so much so that he dove headfirst into it and went all the way to the limits of human loneliness. All because he *desires* us. He desperately clings to us, refusing to let even a tiny fraction of our life escape his grasp.

To return to my Granny's example, Christ clung to her in her suffering. No matter the pain or humiliation she descended into, He was right there with her, refusing to let her suffer it alone. Thus, so often, it is primarily people suffering terrible pain who seem conformed to Christ because He has taken their pain and brought it into the divine life.

A week before my Granny died, my mother asked her what she would do if she could get up and walk again just one more day. My Granny answered, "I'd go work at the food pantry." That quote haunts me to this day. At the end of her life, in the depths of her suffering, she only wanted to serve others. Christ Himself desired a similar thing as he approached his passion, choosing to wash the apostles' feet as he neared death. We often see in our suffering how Christ's desire for us conforms us to Him, brings us closer to Him, and thus brings us into the Father and, ultimately, newness of life. Thus, let us thank our God, the God Who Clings To Us.



*They shall bear fruit even in old age,
they will stay fresh and green, to
proclaim "The Lord is just; my rock,
in whom there is no wrong."*

Psalm 92: 15-16



*Good indeed is the Lord. His mercy
endures forever, his faithfulness lasts
through every generation.*

Psalm 100:5

Julia Brooks: Contemplating Silence

I think all of us know intellectually that the Eucharist is an incredible gift: that Jesus humbles himself to be present with us in a way that is beautiful and completely unique. But the thing about things that are beautiful and unique is that sometimes they're really hard for us to wrap our heads around. We're used to the ordinary. We know what it means to love an ordinary friend: someone you can hug, someone you can have a conversation with, someone whose face you can see light up when you walk into a room. The Eucharist is distinct from all of those experiences, and sometimes we don't know what to do with that difference. We know in our minds that all those other things are just a shadow of the intimacy we experience with Jesus in the Eucharist. Yet often being in the presence of the Eucharist feels like just the opposite. We sit there and we wonder: Why can't I talk to You and physically hear You responding? Why can't I feel You holding me? If You're going to make Yourself present to us, why do it in this strange form that we don't know how to have a relationship with? Pope Benedict XVI, during his 2008 visit to America, acknowledged that these fears are common, and implored us to lean into the silence. "Friends," he urged, "do not be afraid of silence or stillness. Listen to God. Adore him in the Eucharist."

I was reflecting on this some time ago, on the idea of silence, and Adoration, and how different Adoration is from other relationships, and how I often don't know what to do with that. But then I thought about some of those other relationships that are most important to me. I thought back to a time early on in my first year of college when I was just getting to know my friend Laura, who I've lived with for three years now. She and I were standing in the house lounge and talking about how we both quickly deteriorate without the company of other people, yet we had all this work to do and just couldn't seem to find the time to hang out with our friends. Figuring it was better than nothing, I asked her if she wanted to come to my room and study there; at least we'd be present with each other, even if we were both absorbed in our own work. She agreed, and so we sat there silently doing problem sets until she had to go. After she left, I thought to myself, that is how you know when someone is a real friend: when the two of you are comfortable sitting in silence together.

Then I thought about my husband, Tony, and all the months of long-distance dating and then long-distance marriage that we've shared as I finish school while he is halfway across the country in the Navy. The hours of phone calls and FaceTime have been filled with conversations and games and songs and laughter; yet at the end of the night, we inevitably end up just staring at each other as we drift off to sleep. It's not because we've run out of things to say, or because we don't care enough to have a conversation. No, it's because this is actively what we want to do. I love him; he is beautiful and comfortable and it is more than enough for me to simply rest in his presence. Reflecting on these moments of quiet intimacy with my own beloved, Christ's silence in the Eucharist made a lot more sense.

The reason Jesus is quiet is because He loves you that much. He wants to be in your presence, to look at you and be with you, the same way that I wanted to simply rest in the presence of those I love. That is enough for Him. And so He is quiet; not because He doesn't care about the things that feel important to you, not because you haven't prayed hard enough or done all the right things or figured out exactly what He wants from you, but because what He desires most of all is to be with you and look at you and love you. Jesus told St. Margaret Mary that "I so ardently thirst to be loved by Men in the Most Blessed Sacrament that this thirst devours me." It is for this reason that He asked Margaret Mary to bring people to him in Adoration. This sacred time is precious to Him even more than it is to you. So, when the silence is hard, remember that, and just let Him look at you and love you.



Calvert House FOOD and Fun Memories 2022-23!



Congratulations Grads of 2023!!!



Dan Facchini: Celebrating Our 80th Anniversary: A Testament to Community Support

We are thrilled to announce that Calvert House recently received a generous gift of \$5,000 from Wintrust Bank. We extend our deepest gratitude to Wintrust for their support and commitment to fostering a vibrant spiritual and intellectual community at Calvert House.

This remarkable donation comes at a momentous time as Calvert House celebrates its 80th Anniversary. Throughout the years, Calvert House has served as a sanctuary for students seeking fellowship, guidance, and a deeper understanding of their faith. We are immensely proud of the legacy we have built, and it is through the support of organizations like Wintrust Bank that we are able to continue our mission.

As part of our 80th Anniversary Celebration, we invite all members of our extended community to consider making a meaningful donation. Your contribution will directly impact the programs and initiatives that have touched the lives of countless students over the years. Together, we can ensure that Calvert House remains a vibrant and nurturing environment for future generations.

In other exciting news, Calvert House recently had the privilege of hosting Jim and Molly Perry at the closing plenary session of our Small Groups Program. They were able to witness their philanthropy in action, as students gathered in to explore faith, engage in meaningful discussions, and form lasting connections. We are immensely grateful to the Perrys for their continued commitment to supporting the work of Calvert House.

As we reflect on the accomplishments of the past 80 years and anticipate the exciting opportunities that lie ahead, we appreciate with the continued support of dedicated individuals and organizations that ensure that Calvert House remains a place where students can grow spiritually, intellectually, and personally.

Thank you to all friends and supporters of Calvert House for helping us carry out our mission! We appreciate your generosity.

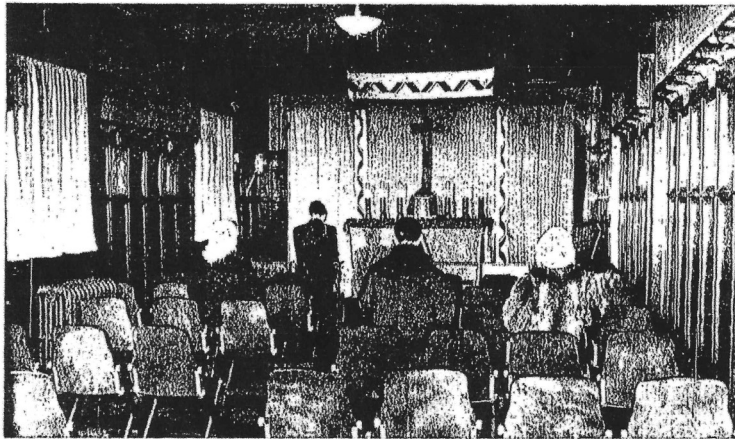
You can also make a gift on our website: www.uofccatholic.com/giving



S FEBRUARY 20, 1944.

BEGIN LENTEN SERVICES ON S. SIDE

Catholic Students at U. of C. Find Spiritual Solace and Quiet Study in Clubhouse



Members of the Calvert club, University of Chicago Catholic student organization, pray silently in the chapel of St. Francis De Sales house, 5735 University av., one of the few Catholic chapels on the campus of a secular university. The students are (left to right) Fransiska Bollia, 7552 Wood st.; Peter Perschbacher, president of the club who lives at the center; Eugene Figliulo, 7403 St. Lawrence av., and Helen Toman, 5547 S. Natoma av.

(VREIDING Photos by Julius Gaetzer.)



The Rev. Joseph D. Conneron, chaplain for the Catholic students, chats with members of the Calvert club in the main lounge of the St. Francis De Sales house. Father Conneron leads informal discussion groups for the students every other Sunday evening. The participants here are, left to right, Jeanne McCormick, 3218 May st.; Mary O'Connor, 6009 Kimbark av., secretary at the Catholic center; Father Conneron, and Robert Doane, Oak Park.



Helen Toman and Fransiska Bollia leave the Catholic center at the University of Chicago. Formerly the Chi Psi lodge, the headquarters were provided by Archbishop Stritch, to provide an opportunity for Catholic students to attend daily mass and to have a convenient meeting place.

ONE TIME FRAT HOUSES CHAPEL FOR CATHOLICS

Calvert Club Is Open to U. of C. Students.

The house at 5735 University av. looks like all the others on fraternity row. Even the plaque on the outside which identifies it as the St. Francis De Sales center fails to hint to passers-by that the three story

brick building is one of the most unique to be found on the diverse campus of the University of Chicago. Sandwiched between a former fraternity house and a fraternity house, the former Chi Psi lodge now houses the headquarters of the Calvert club, Catholic student organization, and contains one of the few Catholic chapels to be found on a secular campus in the United States. The dining room of the fraternity house has been converted into a small chapel which is open to the students for daily masses at 7 and 7:45 o'clock each morning and at 7:30 and 8:15 o'clock on Sundays.

Has Lounge, Library.

Other rooms in the house have been arranged to provide a large lounge which members use for discussion groups, lectures, reading, and informal gatherings. A library of representative Catholic books is available in a newly constructed reading room on the first floor. The basement houses several recreation rooms.

The Catholic chaplain, the Rev. Joseph D. Conneron, resides in the

house along with the Calvert club president, Peter Perschbacher, and several student priests.

The club itself was organized more than 20 years ago by Prof. Jerome Kerwin as an extension of a Catholic student club which had been on the campus for two decades before Kerwin came to the university.

Named after Sir George Calvert, first baron of Baltimore, an English statesman who colonized Maryland,

the club sought to aid Catholic students in forming an intellectual basis for their faith, in providing opportunities for the frequent and proper exercise of their religious duties, in promoting social functions, and in cooperating with other religious groups for the general welfare of the students.



Jerome Kerwin - 1942

Calvert House Memories by: Danny Wasserman

I am deeply grateful to Calvert House, where I spent much time as a U of C undergraduate between 2002 and 2006. I benefited from it in so many ways: It was, first of all, a home. I remember palpable feelings of peace when I attended Mass, which was always reverent and vibrant. It was a thriving campus ministry with opportunities for meals, prayer, fellowship, retreats, service, and spiritual direction. Now, having returned recently to Hyde Park to begin a new job, I am delighted to see that it continues to house a flourishing community of students. I also think of the inspiring peers whom I met there. U of C has long been home to intellectuals, and spending time at Calvert House meant that I got to meet -- for the first time in my life -- young Catholics who also were intellectuals. These friendships transformed my life. I eventually found myself applying to PhD programs to study the history of Renaissance Catholicism, and this outcome is due in part to the friends I made at Calvert House. Through them, I started to realize that Catholicism offers us wisdom regarding all aspects of life: art, economics, literature, politics, science, etc. Because of the time I spent at Calvert House, I began to see my faith as something that was relevant to everything I did. It was the place where I became an adult Catholic.



THE CATHOLIC CENTER CALVERT HOUSE

Calvert House
The Catholic Center
University of Chicago
5735 S. University Avenue
Chicago, IL 60637-1507

www.uofccatholic.com

AT THE UNIVERSITY OF CHICAGO

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“Trust the past to the mercy of God, the present to His love, and the future to His providence.” ~ St. Augustine

