

Sons of Calvary

St. Lawrence Seminary Alumni Magazine

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Remembering Fr. Ed

CAPUCHIN FRATERNAL COLLABORATION

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Editor's Note

It's very easy, when you're living in the microcosm of the Hill, to forget about the outside world. Isolated here, in the proverbial middle-of-nowhere, it's nearly impossible to imagine how St. Lawrence, throughout its entire existence, from inception to its current mission, is globally connected.

This issue seeks to remind us of those international connections of yesterday and today.

In a longer excerpt from Fr. Ronald Jansch's 2007 translation of Fr. Bonaventure Frey's memoirs, read about how the idea of this place began percolating in the minds of university students (not much older than our recent graduates) an ocean away, and how their temerity, patience, trust in God and passion first carried them here 161 years ago.

Learn the history of the nearly 30-year collaboration between St. Lawrence and the Collegium Johanneum, in Ostbevern, Germany. Hear from Jan Schmitz, former faculty member and alumnus of the program, about it.

Read, in an article by Fr. Bill Hugo, about the global reach of the Capuchins today and how passionate Capuchins from around the world are helping rejuvenate the ministries of older provinces like the Province of St. Joseph, including right here at St. Lawrence. Hear, too, what these new Capuchins to the Hill think about their life in Wisconsin.

When we look up from our books, it's easy to see how this place is globally connected: our history, our partnerships and our very cultural diversity tell us this. As alumni, we can all appreciate how this global exposure, even if in the middle-of-nowhere, has helped us become global citizens.

-Anthony Van Asten '01





From the Rector's Desk

As the new rector of St. Lawrence Seminary, I would like to take this opportunity to introduce myself and to share with you a little bit about my story.

I was born and raised in the Philippines. As far as I can recall, my desire to become a priest goes back to my childhood. I went to a minor seminary but towards my senior year in high school, my desire to the priesthood had faded and was replaced by a desire to immigrate to the U.S. and work as a nurse. After graduation, I flew to the United States and started my career.

After six years of working as a registered nurse, I began to feel a tug in the heart drawing me to reconsider the vocation to the priesthood. After spending time in prayer and discernment, I took a leap of faith. I learned about the Capuchins when I was living in Detroit. I would go to daily Mass at their monastery after work. I was moved by their warmth and hospitality, and by their ministries. I joined the order in 2004 and in 2013, after nine years of formation and studies, I was ordained a priest at the same monastery where my journey with the Capuchins had started.

My journey with the Capuchins continues. As the new Rector of this seminary, it is my privilege to serve our students and their parents, our faculty and staff, our benefactors—and you, our alumni. It is my hope that we work together to further the mission of St. Lawrence Seminary and to make a difference in the lives of all who walk ever so stately in the halls of this beloved institution.

May God bless you all.

-Fr. Zoy Garibay



FROM THE ARCHIVES

Searching for a Lofty Hillside

HOW TWO YOUNG, INTREPID MEN WITH A THIRST FOR ADVENTURE
AND A QUEST FROM GOD DISCOVERED THE HILL OF HAPPINESS

*Taken from the memoirs of Fr. Bonaventure Frey, O.F.M. Cap., 1904,
translated from German by Fr. Ronald Jansch, O.F.M. Cap., 2007*

It was during the beautiful days of spring in 1855 that reports circulated widely that a young man from Wyl, who had spent some time in America, had returned home on a visit. Indeed, at the time America remained a still unknown land of the Swiss folk and the arrival of a traveler from that part of the world was an important event. I, too, moved by curiosity, eagerly wanted to learn more of this “Promised Land.” I was therefore one of the first to visit the returnee. During our extended walk through the city and its environs, the animated conversation turned to missionary life in America. The young man exhibited more than a common knowledge of it. By chance or by divine inspiration the way led us to the doors of the Capuchin friary.

Then I asked my companion a curious question: “Are there any Capuchins in America?” After a short pause my companion answered: “To the best of my knowledge, all the orders are represented in America, except the Capuchins.” Then I asked, “Would not the Capuchins be a blessing for this new land or would the difficulties be too great to establish the order there?” He replied: “The Capuchin Order in Switzerland is the most popular and blessed; it would be the same in America. Furthermore, it is astonishing that the Capuchins have no establishments there. If it happened, without a doubt every bish-

op would welcome them with open arms.” I heard these words like an invitation from God, and from that moment on I had not the slightest doubt that the future would witness the transplantation of the Capuchin Order to America.

Without hesitation I immediately notified my friend Gregory Haas in Liesberg, as to what occurred and the impression it made on me. I invited Gregory to come immediately to Thurgau in order to discuss the project. After a few weeks he came as requested, accompanied by a young lad to whom he was teaching the rudiments of Latin. (The lad later became known as Father Daniel Sherer at Calvary.) Also included was a third person, Ferdinand Zuber. He was a friend and classmate of both of us and at the time was the pastor of Bettwiesen near Wyl. The three of us began the first discussion concerning this overall serious matter.

Strange as it may seem, it was remarkable that three diocesan priests would come together to discuss the transplantation of an order to such a distant land. Having deliberated thoroughly all accepted the project heartily. In order to procure God’s blessing on the venture the three friends pledged from this point on to spend a half hour in meditation and also recite the rosary daily. To be sure, however, no way was as yet open to these inexperienced men to go to

distant mission lands, but a slight step had been taken. This task demanded a skilled and energetic leader who would advise and make wise recommendations to show us the way. We believed that there was such a person, namely the renowned Capuchin, Farther Theodosius Florentini, vicar-general of Chur. Without delay the trio sent him a letter, with the humble petition to receive us as soon as possible, as we needed his advice on a very important matter.

Always willing to lend a hand Father Theodosius appeared a few days later in Thurgau, anxious to learn, what new undertaking Divine Providence would proffer him. Already in his lifetime he had established two sisterhoods, founded the renowned hospital in Chur and had built many buildings in various architectural styles. He now listened with great interest at the plan unfolding before him. Finally, he rendered his advice:

Your plans are too daring, but excusable because of your youth. You, yourselves, are not religious and have no connection with an order, or with the Roman authorities. You have no relatives in America, no relationship with America, and no money. To succeed therefore, God's bountiful blessing must fall straight from heaven. Let it go. On the other hand, I have a plan, which I have nurtured in my heart for a long time and could possibly work out presently. In our beloved Switzerland hatred against Catholicism has abated; the monastic persecutions have been forgotten and more and more Protestants entertain brotherly feelings toward Catholics. The largest Protestant cities, like Bern, Zurich, and Basel remain open to us. We are trying to establish a society of missionaries that will span the land and lead the people back to the Catholic Church. you ap-



Fr. Bonaventure Frey

pear to be just the right persons for this project.

However, our plan was of great importance to all of us and we almost fell a victim to our advisor's suggestion. Amongst ourselves we finally objected, "Have we been so quickly 'bowled-over' by an accumulation of reason as to our first, and as we believed, our careful God-inspired plan; thus we cannot be God's instrument for Father Theodosius' plans; we would lack perseverance. As a matter of fact, we did not invite Fr. Theodosius here to advise us on another vocation, but on the contrary, to aid us

in carrying out the one which we had already chosen." That feeling predominated in spite of all the eloquent entreaties and enthusiasm of Father Theodosius.

It was not unbeknown to us that in the State of Wisconsin a new episcopal see had been established. Its bishop was the Right Reverend John Martin Henni, born in Unternatz, Canton Grison, and a compatriot of Father Theodosius, our advisor. In the new diocese, and according to our judgment, the bishop would need

priestly helpers and we begged Father Theodosius to endorse our plan and our admittance to his diocese. When Father Theodosius realized that his missionary society would come to naught, he promised to open up for us the way to the American mission field. However, after six months had passed and no further steps had been taken, we abandoned any promises and just put our trust in God's providence. We grounded our hopes in another conference, and, please God, it would be the last.

A good friend came to mind; he was probably wiser, more sympathetic, and might have some ideas for us for this new, difficult assignment. His lovingly trusting heart, his knowledge and his superb musical talent caused the three of us to invite him as a very welcome addition. Thus, we swiftly notified him of all the happenings and sent an invitation to the next gathering and planning session. He was the Reverend Aloysius Stocker, pastor in Abtwyl, Canton Aargau. Overjoyed, he accepted the invitation.

To make travel easier for all concerned, the city of Zurich was chosen for the next meeting. Thus, on a beautiful autumn morning in 1855 the four friends met at the hotel, "The Sun." Nothing failed to disturb the harmony and the joyful expression for this holy undertaking. It was unanimously decided to embark upon the journey to America the following spring, or fall, even if no invitation or call came from Wisconsin. Also discussed was whether all four travelers should journey at the same time. That appeared to be a risky business and would cause serious comments in the locale. We, therefore, determined that two would leave first and the two, who remained behind, would follow later, when the undertaking was successful. Who should be the first two? Stocker had



Fr. Francis Haas



just commenced his pastorate and fortunately lived with his parents. His father was mayor of Abtwyl; his brother was the village's school-teacher and he was the beloved pastor of souls. Pastor Frederick Zuber had as a financially poor student been subsidized academically by his home canton and according to law had to repay the loans before he could think of going abroad. Consequently, there remained the other two, Gregory Haas and John Frey who could free themselves from any hindrances and depart.

* * * * *

At our request his excellency, Bishop Henni, recommended two places to us, which he thought would be suitable for a future Capuchin establishment: St. Nicholas, later called Calvary, near Fond du Lac and St. Lawrence, near Schlesinger-ville [Slinger], also called Pesticenz-buggel (Swampy Bottom).

On 15 October 1856 we left Milwaukee to search for this first bride of the order. Two old white horses carried the two spirited explorers across Taycheedah into the unknown wilderness on the shores of Lake Winnebago. No one knew anything about an existing St. Nicholas Church, and so we traipsed around, helpless, until the road ended. Finally, we decided to turn around and after a tiresome ride of hours stopped at St. Mary's Church in Marytown. Max De Becke, formerly a canon in Raab, Hungary, and then a partisan of the Kossuth revolution, but also a generous fine priest, was pastor of this out-of-the-way parish. He sympathized with both riders and would have liked to refresh his hungry guests, but all he had for nourishment in his small larder was a crust of bread. All he could do for us was

to point out "St. Nicholas Hill" in the distance and how to get there. After an hour's ride we arrived. The impact of St. Nicholas, the future "Calvary," for us two Swiss, was overwhelming and represented for us a Switzerland in miniature. Three hills were shown to us; to the right was the future Mt. Calvary; to the left was Mt. Carmel, and in the background Mt. Mary. The landscape in its quiet simplicity and so holy in its names, basking in the resplendent glory of the sunlight, made an indelible impression on both of us, and we spoke as with one voice: "Here we will build our first small cloister."

Our first visit was to Mt. Carmel. There, five years earlier, Sister Petra, a young Notre Dame and two other sisters had made their home. It was the first mission foundation of the Notre Dame Sisters in America. They were overjoyed when they learned that a cloister would be built on the neighboring hill. Up until then the priests from St. John in Johnsburg serviced the parish only on Sundays. The parish was handled like a stepchild. This venerable sister, who since then has celebrated her golden religious jubilee as superior-ess of Mt. Carmel, treated the horses and their riders with gracious hospitality, so that we could safely return to Fond du Lac.

Mount Calvary rose higher than all of the other hills in the vicinity and in 1856 tall oak trees grew around it. Only at the very top did they give way to a small church. There, devoid of any architectural style, the first inhabitants, a few years earlier,

had built a place of worship. A small cemetery surrounded it. The structure consisted of crude, oak beams, placed one over the other, without any attempt at art, in a cruciform pattern. Before the right wing was finished, the beams of the nave, like those of a ship, were caulked inside and out. The left wing was erected as a makeshift residence for the priest and scantily furnished. The entire furniture consisted of a small table, a chair and a chest or "Frog," which resembled a Swiss "Schnitztrog," a place where the farmers preserved their dried fruit. On this dreary box, which looked more like a large coffin, our predecessor, Father Casper Rehrl, slept every night for over a year. A small window lighted up the narrow room. The door could not be locked; in those poor pioneer days there were no thieves to fear. Deer and bears roamed through the area on their nightly visits in order to see how far human civilization had curtailed their old, long-standing hunting grounds. Here, in the silent primitiveness of Calvary, we thanked Divine Providence who had led us to this spot, and now, with irrevocable finality, we vowed again to carry out our goal in the near future. With mixed emotions we returned to our temporary homes, Father Gregory Haas to his beloved Kenosha, and I to St. Mary's in Milwaukee. ■



THE LOBURG EXCHANGE

by: Anthony Van Asten '01

Alumni from the late '80s through the present know that St. Lawrence Seminary has a sister school in Germany: the Collegium Johanneum, also known as the Loburg. The relationship between the two schools extends back nearly three decades, and hundreds of students from each have had the opportunity to experience the classrooms of the other.

The Loburg is a Catholic high school located in Ostbevern, a town in north-western Germany. It was founded in 1948 as an all-male boarding school. It has since become co-educational, and has both boarding students and day students. Still, the school boasts students from 15 different countries.

The campus is beautiful and idyllic. Nestled among trees on the outskirts of town, the grounds include a moated castle built in the early 1900s.

The school is a Gymnasium, or like an American college preparatory school. In Germany there are three kinds of secondary schools: Hauptschule, Realschule and Gymnasium. They all have the same basic curriculum expected of secondary

education, however they correspond with the expected career path of their students. Hauptschule and Realschule focus primarily on preparing their graduates for the work force.

Gymnasiums prepare students for university. These “college-prep” schools are mostly public and are very selective. The curriculum is much tougher than the other two types of high schools, including study of at least two foreign languages. Depending on the region, high school is six, seven or eight years long (they start high school younger). And it culminates in the taking of the “Abitur,” a type of final exam that serves as both a school graduation certificate and college entrance exam.

The Loburg has much in common with St. Lawrence: private, Catholic, college-prep school with students mostly from the area, but also from around the world. It makes sense, then, that in 1988 Fr. Ed Dziedziejko, long-time German teacher at St. Lawrence, and Dr. Peter Nocon, an English teacher at the Loburg, began coordinating the first visit between the two schools. In the spring of 1989, Fr. Ed





The Collegium Johanneum boasts a sprawling rural campus, much like that of St. Lawrence.

took the first group of SLS students to Germany in what was likely the Seminary's first international field trip.

The two schools alternate years sending groups of students to each other; this past spring approximately two dozen German students visited St. Lawrence. Their trips typically correspond with Easter vacation, so they spend a week or so in classes on the Hill, and then go home with host students for vacation.

Similarly, SLS students usually spend two weeks attending classes at the Loburg and staying with host families. They also take day trips to various places in Germany. In order to be eligible for the trip, students need to have com-

pleted at least two years of German classes.

Separate from the springtime visits, some students from the Loburg have opted to spend a whole year at St. Lawrence. These students join the Seminary for their junior year, living in the dorms and taking the regular coursework expected of the juniors. It can be quite the sacrifice to spend the year abroad: when they return to Germany, they and their teachers determine if they repeat the year, or if they can advance. St. Lawrence has hosted over 20 of these students over the past three decades.

There is a much smaller number of St. Lawrence students who have spent a year at the Loburg. These alumni have typically spent



German students teach an English class on poetry in translation this past spring.

the year following their graduation abroad.

This kind of exchange is unique; while other high schools have hosted exchange students and sent students abroad, they typically do not have longstanding relationships with these other schools. The teachers and administrators from St. Lawrence and the Loburg have formed a collaborative bond over the decades and have consistently been able to provide students with genuine cultural learning opportunities. Participants at both schools have benefitted tremendously from this exchange, and the expectation is that this relationship will continue to flourish in the decades to come. ■

SLS students and their German hosts visit the cathedral in Cologne in 2016.



REFLECTIONS ON MY YEAR ABROAD AT ST. LAWRENCE SEMINARY

by: Jan Michael Schmitz

St. Lawrence Seminary High School in Mt. Calvary, WI, USA and Gymnasium Johanneum Schloss Loburg in Ostbevern, NRW, Germany: two Catholic boarding schools in rural areas. That's about the only two things these schools have in common. However, they share a more than 25-year-long partnership of visits, exchange students and friendships.


Apart from that, the differences between the two schools are as subtle and profound as the differences between the two countries. To contrast, the Loburg is made up mostly of local attendees and now has both male and female students. Catholicism is celebrated only for special occasions and is hardly present in the daily routine. There are no more religious staff.

But, just as Germany itself is very different from the United States of America, the similarity is still great enough to enable us to accept those differences.

I attended SLS as a Junior in the Class of 2007 in the 2005-2006 school year. This year was one of the most formative of my life. Let alone the unique experience of attending SLS for any student, living abroad offered a great insight into who I am. Leaving the comfort zone of my own home culture, I had to completely redefine who I was in an entirely new setting and in a different language. The first couple of weeks, my then-limited English skills hardly allowed me to express my character. I was stuck just getting through the day. However, as my English improved and I got the hang of the SLS schedule – and the bells! – I learned more and more about the differences between our two cultures. That enabled me to put my own beliefs to the test. Doing something a certain way or living in a certain city only really becomes your decision if you have a choice. Living abroad provided that choice.

For students from both schools who participate in the shorter visits for a few weeks every spring, they get a glimpse into the different worlds. While certainly worthwhile, these visits don't really allow you to live in the foreign culture, but rather to only observe with your own eyes. Thus they still offer what is most important: the possibility to accept the differences. ■

JAN RETURNED TO SLS TO WORK AS A JUNIOR DORM SUPERVISOR IN 2009-2010. HE NOW WORKS AT THE GERMAN GENERAL CONSULATE IN CHICAGO.



World Wide Order

The International Capuchins,
Yesterday and Today and Tomorrow

by: Fr. Bill Hugo, O.F.M. Cap. '71

The Midwest Capuchins were founded in 1857 by two German-speaking diocesan priests from Switzerland. They thought that the Capuchins, already in most corners of Europe, should also be in the United States. Before they themselves were Capuchins, they had an appreciation for the international need of the Capuchin order.

Initially, this international focus took the form of provinces throughout Europe. America, slowly and by extension, became included in that vision. Other parts of the world were missions, where Capuchins went primarily to convert the people to Christianity or to support established local churches. Missionary Capuchins thought of themselves as pastors. Surprisingly, the first mission of the Calvary Province was what was known as a "home mission." St. Benedict the Moor Mission was begun by the Capuchins in 1911 and served Catholic African-Americans in Milwaukee. In 1926, an-

other home mission was established with the Northern Cheyenne people in Montana.

By 1930, the International Capuchin leadership in Rome was interested in the Calvary Province taking a foreign mission in India. Since American Capuchins had a strong European membership and culture, they too were expected to be part of the outreach of the International Capuchin Order. Our Richard Brunner accepted the challenge and had an illustrious career helping to establish the Capuchins in India, but a permanent mission for the Calvary Province never developed there. Instead, the Capuchins of the Calvary Province were given Guam and the east coast of Nicaragua as their missions in 1938. In 1946, Okinawa, Japan was added to the list.

Then, a huge change occurred in the late 1960s and 1970s. Leaders of the provinces noted a problem at home. While the missions were maturing nice-

ly, the numbers of Capuchins in European and North American provinces diminished. Unless leaders made a change, the missions could not be sustained. Paschal Rywalski, the world-wide Capuchin leader at the time, directed that all Capuchin missions, as quickly as possible, shift gears to assure the implantation of the Capuchin Order around the world before it was too late!

Capuchins did this almost everywhere with considerable success. Missions increasingly became provinces or vice-provinces (today they are called "custodies"). Native leadership began to take over around the world. Within the larger Catholic Church, more and more the missions became considered local churches.

Suddenly, an idea called "reverse mission" began to take hold. This idea didn't see the relationship between provinces and missions simply as one faith community giving what was lacking in another (e.g., strong faith, sacraments, priests, religious, education, and money). Instead, leaders realized that this was a reciprocal relationship in which all sides had something to share with the others. With this new way of thinking, the majority of new Capuchin vocations began to come from Latin America, Africa, and Asia. Today, the balance of membership has shifted; the majority of young Capuchins live in the former missions and the majority of senior friars live in Europe and North America.

More recently, the international expression of Capuchin life has taken yet another step forward. Slowly throughout the West, older Capuchin provinces have invited friars from around the world to join them in their life and ministry. Without this infusion of Capuchin personnel, some older provinces would certainly die. However, the presence of Capuchins from other parts of the world is helping infuse new hope that older provinces can survive. We call this new exchange of personnel "Fraternal Collaboration of Personnel."

The Calvary Province is taking advantage of this new phenomenon. Having experienced a renaissance of Capuchin vocations since 2004, the Calvary Province was able to see that its future could be secure but for a deep gully in its membership that stretches through about two decades. Its leadership realized that if the province could bridge this gap between its mostly senior friars and the most recent new members, it could sustain its current ministries and perhaps even add one or two. Thus, the Calvary Province threw its hat into the ring of fraternal collaboration.

The Calvary Province already had a relationship built around cultural exchange with the Peruvian Capuchin Province. In this relationship, the two provinces

sent students to each other, mostly for language study (Spanish or English respectively). But this latest move into collaboration of personnel has a much broader reach to address the struggles of Capuchin life and ministry that resulted from lower membership.

The world-wide leader of the Capuchins, Mauro Jöhri, started this process by linking the Calvary Province with three relatively new provinces in India: Krist Jyoti Province around New Delhi, Amala Annai Province in the north of Tamil Nadu (southeast India), and Pavanatma Province in Kerala (southwest India). Subsequently, St. Joseph Province in Kerala and the Ethiopian Province have also sent Capuchins to the Calvary Province.

At this point, the Calvary Province aims to receive 15 Capuchins from around the world to help shore up its Capuchin life and ministry. To date, eight have either arrived or will arrive shortly. The coming years should see additions of about two new Capuchins each year, until the total goal of 15 is reached.

The Capuchins have been an international order for a long time. But now in a new way! ■

Now is the time...
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Newcomers

Fr. Muhtu Savariappan and Fr. Alphonse Pushparaj, the two newest international faces to the Hill, tell about adjusting to their new lives.

Fr. Muthu and Fr. Pushparaj were only recently ordained, in 2015 and 2016 respectively. They come from the Province of Amala Annai, (which translates to Immaculate Conception of the Blessed Virgin Mary) in the southeastern part of Tamil Nadu, India. Shortly after their ordinations, they were asked to travel to the St. Joseph Province, in the spirit of “fraternal collaboration.” Both found themselves at St. Lawrence. Fr. Muthu teaches religion and Fr. Pushparaj helps supervise areas of campus. We sat down with them to get their impressions of campus and the differences in culture.

Sons of Calvary: What drew you to the Capuchins in India?

Fr. Muthu: First of all, I had the strong desire to become a priest from fifth grade onwards. Basically, my whole family has great devotion to St. Anthony of Padua. We call St. Anthony our patron saint of our family. As I completed my 10th grade, I was asked to go to the Jesuits rather than to the Capuchins. But I wanted to be a Capuchin and chose the Capuchin way of life. It was only because of the brown habit that looked like St. Anthony. That’s how I entered into the Capuchin way of life and now I’m proud to be a Capuchin. I strongly believe that to this Capuchin way of life I didn’t choose, but God who chose me. I’m always grateful to God for the call to work in His vineyard.

Fr. Pushparaj: The first thing that impressed me was the ministries that the Capuchins do in India. They do

parish work and social work; they work with poor children and women, they minister to Sri Lankan refugees and help with alcohol rehabilitation. And the second thing—that way they approach the people. In India, diocesan priests act like they’re above the rest. The Capuchins are friendly and live simply. I also like that they live in community. This made me want to join them. Above all, in our family we are all devotees of St. Anthony of Padua. Therefore, I am extremely delighted to be a Franciscan and Capuchin.

SoC: Did you volunteer to be part of the exchange or were you asked? What did you think about the prospect of moving to America (and Wisconsin, of all places?)

Fr. Pushparaj: I was asked to go. In the 1950s the friars of Calvary Province (the Province of St. Joseph, Detroit) were working for our province; now it is our turn to shoulder our brothers in their ministries. I was told I would be placed in a new ministry at a “hill station” in Yercaud, India.

Fr. Muthu: My provincial and councilors asked the friars to write up our desire for ministry. I wanted to go to a community called “Naturopathy Medicine Center” and desired to study to become a Naturopathy doctor. But after a week I received a call from my provincial that he and his team had chosen to send me to America as a pioneer.

SoC: What was difficult about moving to Wisconsin?

Fr. Muthu (left) and Fr. Pushparaj (right) were both inspired by St. Anthony.

Fr. Muthu: Leaving my family and my friars in my home province because I was just newly ordained. My mom and family members want to see me ministering in India. My family wanted me to be with them and guide them because I'm the only one of nine siblings who is educated, and, above all, I'm a priest. In India having a priest in the family is a something great, and the family is well respected everywhere.

Fr. Pushparaj: The first thing is cultural aspects. I hadn't gone outside of my own culture before. This is all new for me. And then there's the climate. When I arrived last March, there was snow on the ground! Also, the food habits. In India we eat three full meals a day, with lunch being the big meal. Also, we eat well-cooked meat. The meat here is not cooked fully!

SoC: What about St. Lawrence do you like the most?

Fr. Pushparaj: We are giving much importance to the spiritual aspects, which is essential today for this generation, because it is vividly seen that the number of the faithful who practice Christianity is gradually diminishing in America and in Europe.

Fr. Muthu: Here at St. Lawrence I like most the holistic formation of the students and especially giving more importance to the faith formation of the students. The reason is that the faith formation makes the person complete in all the aspects of life. We see this in the



future of the students, how they are shaped and living.

SoC: What strange American (or Wisconsin) cultural aspect do you still not understand?

Fr. Pushparaj: People here are very polite. Not that Indians are rude, but here people are very nice. I don't understand, though, children having multiple parents. Because of a split, kids don't get the full benefit of their parents—their full attention. That's sad.

Fr. Muthu: It's not so strange, but I don't understand that in America everyone follows the rules and regulations of the country. For example, the norms of the driving...everyone follows driving rules! I admire how orderly the country is in all aspects. ■



FR. SOLANUS CASEY TO BE BEATIFIED!

On May 4, Pope Francis declared that Fr. Solanus Casey will be elevated to the title of "Blessed," the third of four steps in the journey to sainthood.

Born in Oak Grove, Wisconsin, in 1870, Casey spent much of his Capuchin ministry as the porter at St. Bonaventure Monastery in Detroit. He answered the door, giving food to the hungry and counsel to those who needed it. He is credited with healing many.

JOIN THE CAPUCHINS IN CELEBRATING!

A beatification ceremony is scheduled for November 18 at Ford Field in Detroit. To get more information and tickets to the beatification ceremony, go to www.solanuscasey.org/beatification.

Global Reach

Over 160 years ago two priests from Switzerland set off to find a place to sow the seeds of the Capuchins in America. After a long journey they ended up on a hill in Mt. Calvary.

Today, many from around the world take a similar journey to the top of the same hill, to partake of the vision of these two holy men.

Jefferson Welbeck '17

Lives in Accra, Ghana
"I learned about St. Lawrence Seminary through a former student."



Augustine Fisher '19

Lives in Chicago, Illinois; United States
"I heard about St. Lawrence Seminary through an advertisement on the radio."



Jesus Ortiz '20

Born in Veracruz, Mexico
"I learned about St. Lawrence through a recruiter who came to my middle school in Milwaukee."



Mrs. Miriam Liborio

Born in Buenos Aires, Argentina
"I learned about SLS from colleagues when I taught at both St. Mary's in Algoma, WI and UW-Green Bay."





Jacob Koehler '19

Born in Bavaria, Germany
"I heard about St. Lawrence
from a recruiter who came to
my middle school."

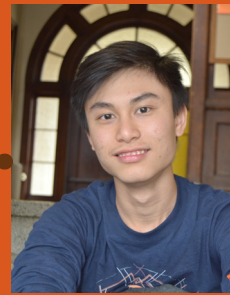
Hyeonyu Kim '20

Lives in Seoul, South Korea
"My mom's teacher's son was
an alumnus. I came to know
about St. Lawrence from him."



Nick Le '17

Lives in Vinh Long,
Vietnam
"One day, the parent of an
alumnus told my mom about
Saint Lawrence Seminary,
and then I decided to come."



Fr. Zoy Garibay, Rector

Born in Iloilo, Philippines
"In 2014, the members of
the provincial council offered
to send me from a Hispanic
parish in Chicago to St. Law-
rence. I agreed immediately."



Mico Macaraeg '18

Born in Al Khobar,
Saudi Arabia
"I heard about this school
from Fr. Zoy. Since he was
Filipino, my parents decided
to send me here."



Gerard Fernandes '18

Born in Abu Dhabi,
United Arab Emirates
"I heard about this school
from a former student, Cyril
Sharon. His mom worked for
the American Embassy and
convinced me to come."





ON KEY: SLS Musicians Pull Out All the Stops

by: John Ahlstrom

SLS music students harvested a large collection of gold medals at district and state solo-ensemble festivals last year. District festival adjudicators at Hilbert High School awarded 1* ratings to fifteen of our students, several in multiple events, and students in all musical areas (vocal, brass, woodwind, strings, percussion and piano) qualified for the state festival April 29 at UW-Oshkosh. There again, several students achieved a first-place rating in more than one event.

Gary Kim '17 capped off a musical career at SLS in which he had been a two-time member of the all-state honors orchestra and had qualified for state solo-ensemble festival all four years. (As a freshman he made it to state on euphonium and violin solos, in each case using a borrowed instrument in the aftermath of the St. Joseph Hall fire.) In his last year he accomplished a feat which may be unprecedented when he qualified in six events on five different instruments—a vocal quartet, a violin

solo and duet, a euphonium solo, a trombone duet, and as a member of the African drum quartet. He met some tough judges on his two solo performances, but all four ensembles won gold medals. Two other senior members of the drum quartet, Alex Pizaña and John Zampino, also brought home multiple gold medals, as did then-junior vocalist Kevin Nguyen.

The state solo-ensemble performances were especially satisfying, given the distractions leading up to state. The two months between district and state were filled with forensics tournaments, math meets, spring sports practices and contests, and rehearsals for the spring musical production, which involved almost all of our solo-ensemble participants, as well as two school vacations. Their ability to refocus on their musical performances at UW-O was remarkable.

In addition to their musical performances, our students are frequently complimented by adju-

dicators and festival managers for the courtesy and respect they show to the adults and other students they meet, and for the support and encouragement they show to one another—a reflection of the social skills and the spirit of community that is such a part of the St. Lawrence community. ■

JOHN AHLSTROM IS THE SLS BAND AND CHOIR DIRECTOR.

2017 Solo-Ensemble By the Numbers

DISTRICT

Participants: 32
Received a 1st rating: 22
State qualifiers: 15
State qualifying events: 18

STATE

Students with a 1st rating: 10
With multiple 1st ratings: 4
Events receiving a 1st rating: 9
Events receiving a 2nd rating: 9

Student Masterpiece by: Daniel Pham '18

On February 11, 2017, Jae-Suk-Lee '18, traveled to the Milwaukee Public Art Museum to receive a Silver Key award, the second highest award offered by the Scholastic Art Awards, for his piece called, "Save the Water."

This piece took him two months to complete and uses a combination of printmaking techniques and paper bags.

Jae began making art as a form of self-expression. "There are so many creative designs around us. Anything, really. Products, advertisements and doodling give me motivation and inspire me to make art."

However, now Jae also wants to use his art to send out messages to the world. The senior from Seoul, South Korea wants with this piece

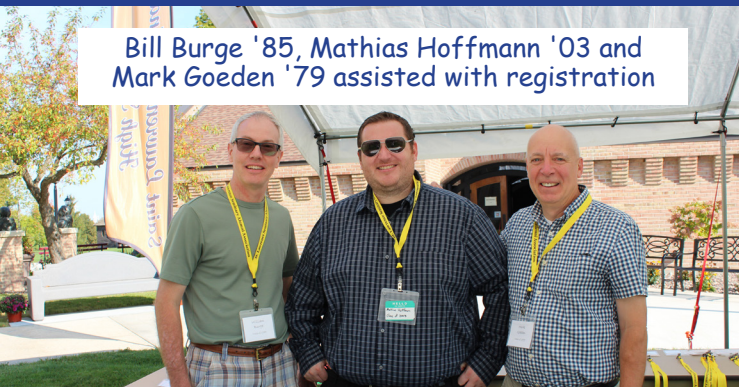
to send an important message about water conservation. ■



2017 Alumni Reunion at the 40th Hilltopper Cross Country Invitational

Over 100 alumni and their families came to the annual all-class reunion September 16th.

Bill Burge '85, Mathias Hoffmann '03 and Mark Goeden '79 assisted with registration



John Gossette, Peter Gehred and Jason Wittak of the class of 1997 celebrated their 20th reunion



The class of '15 supported the alumni soccer team



Every year the students play the alumni in soccer. This year the students beat the alumni 6-4.



Photos by Alejandro Reyes '19 and Isaac Villegas '19

Members of '82 watched the game from the hill



MARK YOUR CALENDAR:

- Alumni 3-on-3 Basketball Tournament- Saturday, Feb. 3rd
- School Play and Alumni Dinner- Saturday, May 5th

Know of a young man who could thrive at St. Lawrence?

Someone in your family?

The son of a friend?

A boy from your parish?

Tell him about your experience!

Congratulations to the youngest Sons of Calvary, the Class of 2017!



Fathers and Sons of Calvary

Meet one alumnus who can't wait for his son to go to SLS

by: Marcos Alvarado '01

Prior to going to SLS, I didn't know what to expect. Would I like it? Would people welcome me? Would I be homesick? The answers were all yes. For all of you alumni, this is all too familiar. Then, as the years pass, your feelings about SLS start to alter. By the time you're a senior, the feelings of being scared and nervous are gone. Instead, there is a bittersweet feeling about the place. Students are proud to say that they have graduated from SLS and are very sad to leave. You feel like you're leaving your parents' home for the first time.

When they graduate, many students leave and never return. I did not want to be one of those students. I told myself that I would go back to visit the school as often as I could. I go to the Hill a couple of times a year, regardless if there is an event going on or not. Each time I genuinely enjoy going back home to the "Hill of Happiness." The main reason I enjoy going back to SLS is the connection between God and myself. There is a sense of tranquility, a spiritual feeling that is inexplicable there. Every time I go to back to the Hill, that connection is revived. We could say that my faith is recharged!

St. Lawrence made me into the man I am today. I believe that is why my son, Marcos, plans on going there, too. I have been taking him to the Hill since he was a baby. He sees the amount of joy SLS has brought to my life. He is in junior high now and he has made up his mind. He tells me on occasion, "Dad, I can't wait to go to St. Lawrence!"

He has always been a very observant little man. He knows that it's not easy there. But I have no doubt my son will do very well. I'm sure he will succeed academically, more than I did! He is currently in honors classes in math and reading. He is a Black Belt in Tae Kwon Do. On top of that, he is a great son and brother to his sisters. He is already training for cross country and basketball, he says.

My feelings about St. Lawrence are definitely not unique. I know of other alumni who are in the same boat as me. St. Lawrence is more than a high school. It is more than a seminary. It is something that we can't explain. I suppose you must live there to understand.

He's my only boy. In a way, I will be very sad to see my son leave for SLS. I will miss my partner in crime, but I am mentally preparing myself now. I know it is for his own wellbeing. I know he will become a better man than me. ■



Son of Calvary and future Son of Calvary: Marcos Alvarado '01 and his son Marcos Alvarado Jr. '24

Remembering Pater Ed:

The Much Loved, Much Feared
Accordion-Wielding German Teacher

by: Leo Van Asten '97

It is impossible to understand the influence of a person on our lives until we've lived a little! When my worlds of music and German intersected in grad school, the influence of Fr. Ed Dziedziczko was undeniable.

At first, Fr. Ed seemed quiet. I remember him playing for choir rehearsals and Mass but never heard him speak. I thought, as a freshmen who hadn't had him for German yet, that maybe he didn't speak any English at all! I admired the way he played piano though. He sat at the keys and could effortlessly do anything asked of him and did so with an air of peace. I do recall him, on several occasions, having conversations during communion with people passing by him as he played. Conversing in two languages, music and German, simultaneously!

Fr. Ed's students always seemed genuinely happy. Indeed, he made learning fun. His method was simple: you learn by doing. This strategy made progress evident which makes learning enjoyable. I learned more in the first day of German 1 than I did on the first day of any other class in my life. The coffee and doughnuts didn't hurt either! There was always music playing when we arrived, usually polka, but that fit his personality very well. It was only fitting that music and German would be combined in this setting around Christmas time when he would take his classes around to sing carols for other classes. Of course he would accompany us on the accordion.

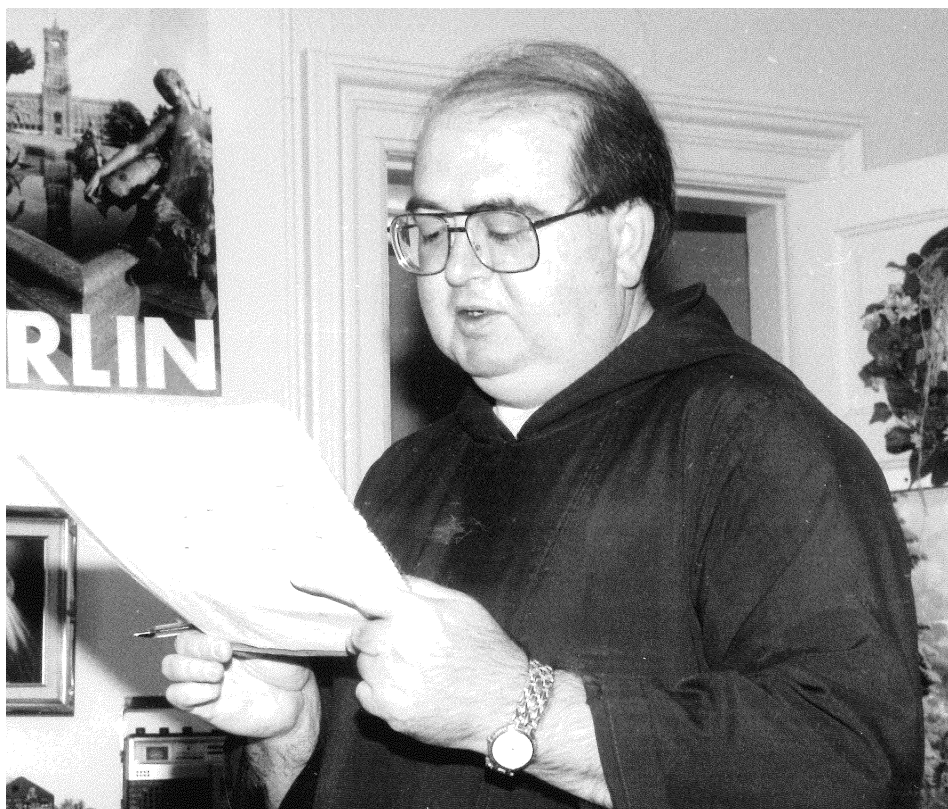
Though he never mentioned why, most tests and "quizipoos" made mention of a Mercedes. I think he probably wanted one and I do think of him when I see a classic Mercedes on the road. Speaking of tests and quizzes, his were always hand-written and sometimes had silly drawings on them, especially for assistance with the different genders of various nouns.

Of course there was the game *Ich bin tot* or "I am dead". Fr. Ed would deal out cards and whoever got the Joker was to subtly wink at classmates. When the classmate would see the wink, they would have to declare *Ich bin tot*. When someone figured out who was responsible for this, they would have

to say, *Ich weiß* or "I know." When a second classmate figured it out, they would have to say *Ich auch* or "me too" and then they would reveal who was doing the winking. Such a silly game, but it passed time before breaks!

I will forever remember Fr. Ed as a kind, gentle soul who loved to laugh. When I see the direction my life has taken, it reminds me of the importance of being a positive role model to the people I can influence. He demonstrated the importance of loving what you do and I can't think of a more valuable message to pass along.

*So raise a mug of your favorite brew
To him who gave us the checkipoo!*



HAVE A STORY TO TELL OR A MEMORY YOU WOULD LIKE TO SHARE?

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