INTRODUCTION:
Fr. Stephen Bevans, SVD, Louis J. Luzbetak, SVD, Professor of Mission and Culture

It is a great joy for me to introduce this simple Study Guide for the series reflecting on Pope Francis’s Apostolic Exhortation Evangelii Gaudium by 12 members of the faculty of Catholic Theological Union.

“The problem with Christians,” the philosopher Friedrich Nietzsche is supposed to have said, “is that they don’t look redeemed!” This is a devastating indictment of Christians, and in many ways I fear that it is true. In the year or so after his election in March 2013, however, Pope Francis has shown the world a whole new face of Christianity and Catholicism. He really does look redeemed! And, it seems to me, that the way Francis “looks” has made all the difference. I was in Rome at the end of November and early December, and what struck me is that there was a new atmosphere in the city — the sense is that we have a pope who not only looks redeemed, but who wants urgently to share the secret of his redemption with the whole world.

The Apostolic Exhortation Evangelii Gaudium, on and to which 12 of my colleagues on the faculty of Catholic Theological Union have offered reflections in this series, is also suffused with this sense of “being redeemed.” The very title suggests that the gospel we preach is a gospel of joy and reflects the impression that its author is a person of deep, even overflowing, joy. He is a person who has seen the worst of humanity in the desperate years of Argentina’s military dictatorship in the 1970s. In his interview with Civiltà Cattolica a few months before he published his Apostolic Exhortation, he admitted that he had not been the best of Jesuit superiors during this terrible time. But he also admitted that he has grown. He is a person who is aware of the deep crisis in which we find the church in today’s world — financial corruption in the Vatican, sexual corruption among the clergy (perhaps even surpassing that of the legendary Renaissance church), and a flamboyancy of clerical dress and privilege that harks back to another age, if it were even relevant then. And yet, he writes, to continue to preach the gospel is a constant joy. Despite an atmosphere in the church that is skeptical and scandalized, Pope Francis calls the church to hope, to the central message of Christianity: the real God is one of us, a God who has experienced our weakness, and so has revealed God’s unfathomable and always-surprising love. God is a God of mercy, and God’s mercy, Francis says quoting Thomas Aquinas, manifests God’s omnipotence “to the greatest degree.”
We hope individuals who view our video series or listen to our podcasts will experience quite literally “the Joy of the Gospel” in every one of the episodes that we have presented. The fact is, if one has ever crossed the boundaries of one’s culture and comfort, and really worked at it and stuck with it, there is no way one can be a “sourpuss,” as the Pope puts it so graphically, or a “sour saint,” as C. Vanessa White puts it equally well. If anyone who views or listens to the reflections in our series has had similar experiences, she or he knows that the joy that suffuses every one of these presentations is a joy born of deep struggle, deep amazement, and deep faith commitment.

Pope Francis has given us an incomparable gift in his Exhortation. He teaches us from his own experience as a joyful pastor of the Gospel. He certainly does not look like he has just “come back from a funeral.” He impresses us as someone who could never “make the confessional into a torture chamber,” but someone who “smells like the sheep.” I suspect that my 12 friends and colleagues who have recorded these presentations are women and men who also “smell like the sheep.” I have had deep conversations with all of them; I have laughed long and heartily with them. These are women and men of profound, infectious joy, who have greatly inspired and energized not only me, but countless students and Christians all over the world. Like Francis, they have long recognized that living in mission is not drudgery, but a privilege and a joy. They not only speak about, but they live “the Joy of the Gospel.”

This study guide has a simple layout. Each section corresponds to a video and begins with the excerpt and full quotation of the passage from Evangelii Gaudium upon which the faculty member reflected. The quotation is then followed by several questions for reflection, questions that might help a study group or an individual person think in greater depth about the pope’s words. We at CTU are overjoyed by the number of people who have watched or listened to our videos and podcasts. We are happy to be able to respond to the great number of requests for a Study Guide. We hope that the material presented here will help more Christians to “look redeemed” as they spread the joy of the gospel.

EPISODE 1:
Sr. Barbara Reid, OP, Vice President and Academic Dean, Professor of New Testament Studies

Excerpt: Evangelii Gaudium 103
“We need to create still broader opportunities for a more incisive female presence in the Church.”

103. The Church acknowledges the indispensable contribution that women make to society through the sensitivity, intuition and other distinctive skill sets which they, more than men, tend to possess. I think, for example, of the special concern which women show to others, which finds a particular, even if not exclusive, expression in motherhood. I readily acknowledge that many women share pastoral responsibilities with priests, helping to guide people, families and groups and offering new contributions to theological reflection. But we need to create still broader opportunities for a more incisive female presence in the Church. Because “the feminine genius is needed in all expressions in the life of society, the presence of women must also be guaranteed in the workplace”[72] and in the various other settings where important decisions are made, both in the Church and in social structures.
Points for Reflection:

1. Reflect on the ways in which women have always been present at the heart of the church’s ministries, as were Junia, a notable apostle (Rom 16:7); Phoebe, deacon of the church at Cenchreae (Rom 16:1-2); Prisca, teacher (Acts 18:26) and head of a house church (Rom 16:3-5); Mary Magdalene, first disciple to see the risen Christ and be commissioned to announce the good news to the others (John 20:1-18). How can the legacy of these women disciples help us to create ways for women to contribute in the arenas of sacramental ministry, leadership, and decision-making today?

2. In your context within the church, how might women become more included in influential positions?

3. If you are a woman, how might you more fully use your gifts in the church? If you are a man, how might you help open the way for women to more fully participate?

EPISODE 2:
Fr. Robert J. Schreiter, CPPS, Vatican Council II Professor of Theology

Excerpt: Evangelii Gaudium 36
“In this basic core, what shines forth is the beauty of the saving love of God made manifest in Jesus Christ, who died and rose from the dead.”

36. All revealed truths derive from the same divine source and are to be believed with the same faith, yet some of them are more important for giving direct expression to the heart of the Gospel. In this basic core, what shines forth is the beauty of the saving love of God made manifest in Jesus Christ, who died and rose from the dead. In this sense, the Second Vatican Council explained, “in Catholic doctrine there exists an order or a ‘hierarchy’ of truths, since they vary in their relation to the foundation of Christian faith.” This holds true as much for the dogmas of faith as for the whole corpus of the church’s teaching, including her moral teaching.

Points for Reflection:

1. Pope Francis says that at the heart of the Gospel is mercy: the experience of the unbounded love of God. Have you ever had an experience of God’s unbounded love – that you felt you were loved unconditionally?

2. Pope Francis says that those who have experienced God’s loving mercy are compelled to share with others that same kind of love. Concretely, that often takes the form of “solidarity” (a commitment to be with others who are suffering or experiencing injustice) and compassion. Have you ever done this for others? Or have you had others show solidarity with or compassion for you?
3. When we are filled with God’s love, we can understand from God’s perspective what is important and what is less important. Later in his Exhortation, Pope Francis talks about a “throwaway economy” where people are discarded like useless things. Do you see a similar phenomenon in the place where you live?

EPISODE 3:
Fr. Richard Fragomeni, Professor of Liturgy and Preaching

Excerpt: *Evangelii Gaudium* 7

“Sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met. To some extent this is because our “technological society has succeeded in multiplying occasions of pleasure, yet has found it very difficult to engender joy.”

I can say that the most beautiful and natural expressions of joy which I have seen in my life were in poor people who had little to hold on to. I also think of the real joy shown by others who, even amid pressing professional obligations, were able to preserve, in detachment and simplicity, a heart full of faith. In their own way, all these instances of joy flow from the infinite love of God, who has revealed himself to us in Jesus Christ. I never tire of repeating those words of Benedict XVI which take us to the very heart of the Gospel: “Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”

**Points for Reflection:**

1. As you understand it, what is the difference between happiness and joy? What insights does Pope Francis offer to this understanding? Do his insights make sense to you? Why or why not?

2. At the end of this section there is a quote from Pope Benedict’s encyclical letter: *Deus Charitas Est* 217. If being a Christian is the result of an encounter with Christ, where do ethical choices and the teaching of catechism fit into Christian experience?

3. What is the importance of detachment and simplicity in the experience of joy? Why would Pope Francis say that the most beautiful and natural expressions of joy that he has seen are in poor people? Do you experience joy?
EPISODE 4:
Sr. Dianne Bergant, CSA, Carroll Stuhlmueller, CP, Distinguished Professor Emerita of Old Testament Studies

Excerpt: *Evangelii Gaudium* 78
“…one can observe in many agents of evangelization, even though they pray, a heightened individualism, a crisis of identity and a cooling of fervor.*

78. Today we are seeing in many pastoral workers, including consecrated men and women, an inordinate concern for their personal freedom and relaxation, which leads them to see their work as a mere appendage to their life, as if it were not part of their very identity. At the same time, the spiritual life comes to be identified with a few religious exercises which can offer a certain comfort but which do not encourage encounter with others, engagement with the world or a passion for evangelization. As a result, one can observe in many agents of evangelization, even though they pray, a heightened individualism, a crisis of identity and a cooling of fervor. These are three evils which fuel one another.

**Points for Reflection:**

1. Though they are individuals, family members care for each other. In what ways might you show more care for members of your parish family?

2. Mission is not what we do, it is who we are. How does the way you live your life proclaim the gospel to others?

3. The excitements and cares of life sometimes overshadow deeper religious values. When and where do you experience moments of peace and reflection?

EPISODE 5:
Fr. Mark R. Francis, CSV, President, Professor of Liturgy

Excerpt: *Evangelii Gaudium* 49
*More than by fear of going astray, the Pope wishes that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: ‘Give them something to eat’ (Mk 6:37).*

49. Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ. Here I repeat for the entire Church what I have often said to the priests and laity of Buenos Aires: I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and which then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life.
More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: “Give them something to eat” (Mk 6:37).

**Points for Reflection:**

1. Can you name any of the “obsessions and procedures” in which the Church might be caught that limit its effective proclamation of the Gospel?

2. What kind of risks would be involved in embracing the Pope’s invitation to become a Church that is “bruised, hurting and dirty” because it has been “out on the streets”?

3. Do you agree that we Catholics are sometimes more afraid of “going astray” than of being a Church that welcomes and nourishes those “who are starving at our door”?

**EPISODE 6:**

Carmen Nanko-Fernández, Associate Professor of Pastoral Ministry

Excerpt: *Evangelii Gaudium* 126

“Expressions of popular piety have much to teach us; for those who are capable of reading them, they are a *locus theologicus* which demands our attention especially at a time when we are looking to the new evangelization.”

126. Underlying popular piety, as a fruit of the inculturated Gospel, is an active evangelizing power which we must not underestimate: to do so would be to fail to recognize the work of the Holy Spirit. Instead, we are called to promote and strengthen it, in order to deepen the never-ending process of inculturation. Expressions of popular piety have much to teach us; for those who are capable of reading them, they are a *locus theologicus* which demands our attention, especially at a time when we are looking to the new evangelization.

**Points for Reflection:**

1. Pope Francis speaks of expressions of popular piety as starting points for theology. Why do you think this is true?

2. What are some practices of popular piety that you cherish? How do they help you live your Christian life?

3. What do you think might be the connections between popular piety and a commitment to the poor that the theology of liberation calls for?
**EPISODE 7:**
Regina (Gina) Wolfe, Associate Professor of Catholic Theological Ethics

**Excerpt: Evangelii Gaudium 198**

“This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties, they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the centre of the Church’s pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.”

198. For the Church, the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one. God shows the poor “his first mercy.”[163] This divine preference has consequences for the faith life of all Christians, since we are called to have “this mind… which was in Jesus Christ” (Phil 2:5). Inspired by this, the Church has made an option for the poor which is understood as a “special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness.”[164] This option – as Benedict XVI has taught – “is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty.”[165] This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the centre of the Church’s pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.

**Points for Reflection:**

1. Pope Francis tells us “the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one.” [198] What similarities and/or differences are there in understanding the option for the poor in each of these categories? In what way does a theological understanding of the option for the poor challenge your own understanding?

2. “We need to let ourselves be evangelized by [the poor].” [198] How do you see yourself being evangelized by the poor? How is your life enriched by this evangelization? What challenges does this present for you?

3. In speaking of the poor, Pope Francis reminds us we are "to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them." [198] In what ways is the Church in solidarity with the poor? In what ways are you in solidarity with the poor? How might others be encouraged to be in solidarity with the poor?
EPISODE 8
C. Vanessa White, Assistant Professor of Spirituality

Excerpt: *Evangelii Gaudium 272*
“Loving others is a spiritual force drawing us to union with God; indeed, one who does not love others ‘walks in the darkness’ (1 Jn 2:11).”

272. Loving others is a spiritual force drawing us to union with God; indeed, one who does not love others “walks in the darkness” (1 Jn 2:11), “remains in death” (1 Jn 3:14) and “does not know God” (1 Jn 4:8). Benedict XVI has said that “closing our eyes to our neighbour also blinds us to God”, [209] and that love is, in the end, the only light which “can always illuminate a world grown dim and give us the courage needed to keep living and working”. [210] When we live out a spirituality of drawing nearer to others and seeking their welfare, our hearts are opened wide to the Lord’s greatest and most beautiful gifts. Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of God. If we want to advance in the spiritual life, then, we must constantly be missionaries. The work of evangelization enriches the mind and the heart; it opens up spiritual horizons; it makes us more and more sensitive to the workings of the Holy Spirit, and it takes us beyond our limited spiritual constructs. A committed missionary knows the joy of being a spring which spills over and refreshes others. Only the person who feels happiness in seeking the good of others, in desiring their happiness, can be a missionary. This openness of the heart is a source of joy, since “it is more blessed to give than to receive” (Acts 20:35). We do not live better when we flee, hide, refuse to share, stop giving and lock ourselves up in own comforts. Such a life is nothing less than slow suicide.

**Points for Reflection:**

1. Why do you think Pope Francis is “totally against” “sour saints”?  
2. In the “Five Finger Prayer” the third finger reminds us to pray for our leaders. Who are they?  
   In the world? In our nation? In our church? In our workplace or school?  
3. Pope Francis says that all Christians are called to be missionaries and live a life of joy. 
   How you think you can do that in your own life?

EPISODE 9
Fr. vanThanh Nguyen, SVD, Associate Professor of New Testament Studies

Excerpt: *Evangelii Gaudium 40*
“The Church is herself a missionary disciple; she needs to grow in her interpretation of the revealed word and in her understanding of truth.”

40. The Church is herself a missionary disciple; she needs to grow in her interpretation of the revealed word and in her understanding of truth. It is the task of exegetes and theologians to help “the judgment
of the Church to mature”. The other sciences also help to accomplish this, each in its own way. With reference to the social sciences, for example, John Paul II said that the Church values their research, which helps her “to derive concrete indications helpful for her magisterial mission”. Within the Church countless issues are being studied and reflected upon with great freedom. Differing currents of thought in philosophy, theology and pastoral practice, if open to being reconciled by the Spirit in respect and love, can enable the Church to grow, since all of them help to express more clearly the immense riches of God’s word. For those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance, this might appear as undesirable and leading to confusion. But in fact such variety serves to bring out and develop different facets of the inexhaustible riches of the Gospel.

Points for Reflection:

1. Pope Francis stresses that every baptized member of the church is called to evangelize or to be a missionary disciple. In other words, by the virtue of their baptism, all the baptized are agents of evangelization (EG, 120). How are you living out your baptismal call as a missionary disciple?

2. Pope Francis emphasizes that a missionary disciple must do more than just simply evangelize. Rather, they must radiate and demonstrate the joy of their faith and that is a sign of an authentic follower or disciple of Jesus. How are you demonstrating the joy of your faith in your life?

3. Why do you think that joy is a hallmark of our Christian faith and missionary spirituality?

EPISODE 10
Br. Antonio Sison, CPPS, Assistant Professor of Systematic Theology

Excerpt: *Evangelii Gaudium* 167
“Each particular Church should encourage the use of the arts in evangelization, building on the treasures of the past but also drawing upon the wide variety of contemporary expressions so as to transmit the faith in a new ‘language of parables.’”

167. Every form of catechesis would do well to attend to the “way of beauty” (via pulchritudinis). Proclaiming Christ means showing that to believe in and to follow him is not only something right and true, but also something beautiful, capable of filling life with new splendour and profound joy, even in the midst of difficulties. Every expression of true beauty can thus be acknowledged as a path leading to an encounter with the Lord Jesus. This has nothing to do with fostering an aesthetic relativism which would downplay the inseparable bond between truth, goodness and beauty, but rather a renewed esteem for beauty as a means of touching the human heart and enabling the truth and goodness of the Risen Christ to radiate within it. If, as Saint Augustine says, we love only that which is beautiful, the incarnate Son, as the revelation of infinite beauty, is supremely lovable and draws us to himself with bonds of love. So a formation in the via pulchritudinis ought to be part of our effort to
pass on the faith. Each particular Church should encourage the use of the arts in evangelization, building on the treasures of the past but also drawing upon the wide variety of contemporary expressions so as to transmit the faith in a new “language of parables”. We must be bold enough to discover new signs and new symbols, new flesh to embody and communicate the word, and different forms of beauty which are valued in different cultural settings, including those unconventional modes of beauty which may mean little to the evangelizers, yet prove particularly attractive for others.

**Points for Reflection:**

1. *Evangelii Gaudium* speaks of a “renewed esteem for beauty as a means to touching the human heart…” Where and when do you find a sense of beauty in your daily life? In what ways has it moved and inspired you in the midst of challenges and difficulties?

2. What is the role of art in your ministry? Thinking outside of the box, are there more unconventional and culturally diverse art forms that are waiting to be explored?

3. The 1987 film *Babette’s Feast* is Pope Francis’ favorite film and for good reason – it is a cinematic parable. At best, films serve as contemporary parables, inviting us to reflect on our relationship with God, with others, and even with ourselves. Recall one film that deeply resonated with you. What was it about the film that echoed in your heart and spoke to you? Can you identify some parallels between the film and any of Jesus’ parables found in the Gospels?

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**EPISODE 11**

Fr. Roger Schroeder, SVD, Professor of Intercultural Studies and Ministry

**Excerpt: Evangelii Gaudium 127**

"Being a disciple means constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey."

127. Today, as the Church seeks to experience a profound missionary renewal, there is a kind of preaching which falls to each of us as a daily responsibility. It has to do with bringing the Gospel to the people we meet, whether they be our neighbours or complete strangers. This is the informal preaching which takes place in the middle of a conversation, something along the lines of what a missionary does when visiting a home. Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey.
1. Name a significant person who shared with you the love, compassion, and forgiveness of God in a concrete way during an important time in your life.

2. How can you witness without words to God’s love and mercy in a simple and informal way today to an acquaintance or a stranger?

3. Name an incident, if you can, when you talked about God and/or your Christian faith with someone, such as in a hospital, park, funeral home, restaurant, or in your home.

EPISODE 12
Fr. Gilbert Ostdiek, OFM, Professor of Liturgy

Excerpts: Evangelii Gaudium 27 and 120

"I dream of a 'missionary option,' that is, a missionary impulse capable of transforming everything.'; "In virtue of their baptism, all the members of the People of God have become missionary disciples ... Every baptized Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus; we no longer say that we are 'disciples' and 'missionaries,' but rather that we are always 'missionary disciples.'"

27. I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II once said to the Bishops of Oceania: "All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion".[25]

120. In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are “disciples” and “missionaries”, but rather that we are always “missionary disciples”. If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: “We have found the Messiah!” (Jn 1:41). The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him “because of the woman’s testimony” (Jn 4:39). So too, Saint Paul, after his encounter with Jesus Christ, “immediately proclaimed Jesus” (Acts 9:20; cf. 22:6-21). So what are we waiting for?
Points for Reflection:

1. The heart of the Gospel story is the immense love God has shown for us in Jesus. That love is the source of gospel joy and the missionary impulse of which Pope Francis dreams. He names standing before the cross, kneeling before the Blessed Sacrament, and lingering over the pages of the Gospel and reading them with the heart as ways to fathom the depths of that love. Are there also other ways in which God’s great love is shown to you?

2. By baptism we have all become missionary disciples. At the end of every celebration of the Eucharist we are sent on mission. The mission field for each of us is where our calling and responsibilities in life have placed us. What opportunities are there in your mission field to show Jesus-like love to others through concern, acceptance, forgiveness, and acts of service?

3. Such acts of serving others in their needs often require us to give of ourselves, to set aside our own desires, comfort and plans, to put others before ourselves. This is a form of dying to ourselves, of becoming what the scriptures call a “living sacrifice.” In what ways are you asked to be a living sacrifice in your mission field? Can you bring that to the celebration of the Eucharist and join your self-giving with the self-giving of Jesus being offered to the Father?
Dianne Bergant, CSA, is the Carroll Stuhlmueller, CP, Distinguished Professor of Old Testament Studies at Catholic Theological Union. She holds a BS in Elementary Education from Marian College, Fond du Lac, Wis., and an MA and PhD in Biblical Languages and Literature from St. Louis University. She was president of the Catholic Biblical Association of America (2000–1) and has been an active member of the Chicago Catholic/Jewish Scholars Dialogue for the past twenty years. For more than 15 years, she was the Old Testament book reviewer of The Bible Today. Bergant was a member of the editorial board of that magazine for 25 years, five of those years she served as the magazine’s general editor. From 2002 through 2005, Bergant wrote the weekly column “The Word” for America magazine. She is currently working in the areas of biblical interpretation and biblical theology, particularly issues of peace, ecology, and feminism.

Stephen Bevans, SVD, is the Louis J. Luzbetak, SVD, Professor of Mission and Culture at CTU. His STB and STL degrees are from the Pontifical Gregorian University in Rome. He holds an MA and PhD from the University of Notre Dame. He served for nine years (1972–1981) as a missionary in the Philippines and has been a member of the CTU faculty for 26 years. He is past president of the American Society of Missiology (2006) and past member of the Board of Directors of the Catholic Theological Society of America (2007–2009). In March, 2012, he was part of the official Vatican delegation to the assembly of the Commission on World Mission and Evangelism in Manila, Philippines. He has taught and lectured in the UK, Australia, New Zealand, Mexico, Italy, Ireland, Taiwan, Ghana, Thailand, and Hong Kong.

Richard Fragomeni is Professor of Liturgy and Preaching at CTU. He received STB and MA degrees from the University of Louvain; MA, M. Music, and PhD from The Catholic University of America. He is a presbyter of the Diocese of Albany, NY, and has been a member of the CTU faculty since 1990. His current work is in the field of word and sacrament: the intersection of symbolic activity and language as it creates insights into the Christian proclamation of grace. He is an adjunct faculty member in the Department of Religious Studies at DePaul University. He also serves as the Rector of The Shrine of Our Lady of Pompeii, an Italian-American spiritual center in Chicago. In addition to his teaching duties he is a preacher of parish missions and gives presentations nationally and internationally on liturgical, sacramental, and catechetical topics.

Mark R. Francis, CSV, is the President of CTU and Professor of Liturgy. He holds an MDiv and an MA in Theology from CTU; he received an SLL and STD from the Pontifical Liturgical Institute of Saint Anselm in Rome. After serving in Bogotá, Colombia, he returned to the United States and taught Liturgy at CTU for 12 years. In 2000, he was elected Superior General of the Viatorians. Principally responsible for his religious community in 16 countries around the world, he was also a regular lecturer at the Pontifical Liturgical Institute of Saint Anselm and was elected by the Union of Superiors’ General to be a participant at the Bishops’ Synod on the Eucharist, held at the Vatican in October 2005. Widely respected for his work in liturgical studies, Fr. Francis has written numerous articles on liturgical topics and is especially interested in the relationship between liturgy and culture.
Carmen Nanko-Fernández is Associate Professor of Hispanic Theology and Ministry at CTU. Her MA and DMin degrees are from The Catholic University of America. A Latino/a theologian with extensive experience in teaching, ministry and administration, she is a past president of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS). In 2012 she received their Virgilio Elizondo Award for “distinguished achievement in theology.” Her scholarship reflects an appreciation for contextual and postcolonial theologies and focuses on areas of Latino/a theologies, Catholic social teaching, interreligious, ecumenical and intercultural relations, immigration and the intersections between faith and popular culture with particular attention to baseball. She has presented in a variety of academic and pastoral venues including the National Baseball Hall of Fame in Cooperstown, NY. Currently Nanko-Fernández is researching and writing the book, ¡El Santo! Baseball and the Canonization of Roberto Clemente.

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Regina (Gina) Wolfe is Associate Professor of Catholic Theological Ethics at CTU. She is also a Senior Wicklander Fellow, Institute for Business and Professional Ethics at DePaul University. She earned a BS in Business Administration from McDonough School of Business Georgetown University, an MA in Theology and Ministry from Loyola University Chicago, and a PhD from King’s College University of London. She was Christopher Chair in Business Ethics in the Brennan School of Business Dominican University, Illinois. Prior to that, she was Associate Professor of Theology at Saint John’s University Collegeville, Minnesota. Wolfe has worked in the fields of market research and economic research and forecasting and was on the editorial staff of the Tablet, based in London, England. She is Co-Editor of Ethics and World Religions: Cross-cultural Case Studies. She was editor of the Society for Business Ethics Newsletter and executive director of the Society of Christian Ethics.