



A magazine for friends of Sacred Heart Major Seminary SUMMER 2007

MOSAIC



Design
Evolution
Revelation

Can They be Reconciled?

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All Things from Nothing



In the beginning, God created the heavens and the earth" (Genesis 1:1). Appropriately, this *Mosaic* edition on "Design, Evolution, and Revelation" follows the previous *Mosaic* that focuses on the One who created this world and who dwells among us. We are capable of salvation only through the One who created everything.

As we delve into the themes of creation and design, we pay tribute to a good and faithful priest who assisted a number of good shepherds of the Archdiocese of Detroit in its continued faith growth:

Most Reverend Walter Joseph Schoenherr. Bishop Schoenherr was a devoted servant who consistently gave his time to God in prayer and to God's children in his daily service. The bishop is an excellent example for those men aspiring to become priests, for he was firmly grounded in the faith and celebrated a special devotion to the very first Christian, Mary, the Mother of our Lord.

Bishop Schoenherr always articulated a sense of wonder in his presence. This same wonder or awe is experienced by each one of us when we reflect or meditate on the vast and immense nature of creation. In his apostolic letter, *On Keeping the Lord's Day Holy (Dies Domini, no. 9)*, Pope John Paul II underscored the "poetic style of the Genesis story" as the story communicated the wonderment of a people before the immensity of creation's magnitude. This resulted in the adoration of the God who "brought all things into being from nothing." The Genesis story can be described as "a hymn to the goodness of creation, all fashioned by the mighty and merciful hand of God."

As fellow Christians, we integrate what we comprehend through the tools of empirical science with what we learn through the eyes of faith. Pope John Paul II's encyclical *On the Relationship Between Faith and Reason (Fides et Ratio, no. 4)* states that we human beings find ourselves in awe as we engage in relationship with a world we did not create, yet this world is the very stage upon which we experience our self-realization.

Sacred Heart Major Seminary continues to explore our Catholic faith within the hallowed walls of this institution. As the seminary student population continues to grow, both faculty and staff should match the student growth at scale. I am pleased to announce that this coming academic year will find us with a Vice President of Development and External Affairs, as well as new faculty (both full-and part-time) and additional staff members. We are blessed with significant growth this past academic year, and it is my full intention for us to continue the academic excellence and integrity that defines Sacred Heart.

In the following pages, as we continue to make inquiry into the vastness of God's gift of this world as revealed through his *Logos*, Jesus Christ, may we keep our eyes ever fixed on the Christian faith we embrace. I remain,

Sincerely yours in Christ,

Very Rev. Msgr. Jeffrey M. Monforton
Rector/President

SUMMER 2007

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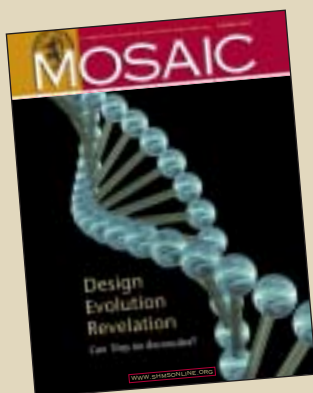
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Theme and Cover



Readers may recall the controversy triggered by Pope John Paul II's 1996 letter on evolution, a controversy that continues today and is addressed by our three feature writers and selected columnists. Evolution is “more than a hypothesis” wrote the Holy Father. The secular media and many scientists misinterpreted this line—perhaps even eagerly—as if the Church now accepted, whole cloth, the neo-Darwinist position that all life can be explained by a process of natural selection that is unguided and random. In essence, there is no design in nature, and thus no Designer.

After a decade of misunderstanding, Austrian Cardinal Cristoph Schönborn set the record straight in an equally controversial letter in the *New York Times*, and later in essays published by *First Things* (see inside back cover). “Any system of thought that denies . . . the overwhelming evidence for design in biology is ideology, not science,” writes the cardinal. Feature one with great precision summarizes the Catholic position, particularly the theories of evolution that are entirely acceptable and those that cannot be.

A model of a single DNA strand on our cover, in its marvelous symmetry and, yes, design, visually illustrates this position.



“Sacred Heart Major Seminary aspires to be of national stature and the premier seminary in the region, on account of the excellence of the theological and philosophical education it offers and the formation of zealous exemplary priests, permanent deacons and their lay co-workers—all according to the mind of the Church and one in heart with the Holy Father and his brother bishops for the sake of the New Evangelization in the Third Christian Millennium.”

— Adam Cardinal Maida
Archbishop of Detroit



Grasping the “Great Project of Creation”

*A closer look at creation,
evolution and intelligent design.
How should a Catholic view
the controversy?*

Dr. Eduardo J. Echeverria

a committed Catholic who belongs both to the Church and the scientific community must seek coherence in life by asking how belonging to these two communities fits together. This essay begins, then, by exploring the relation between religious beliefs and the natural sciences. Next, we revisit the thought of the late Pope John Paul II and Christoph Cardinal Schönborn on evolution, both of whom affirm the reality of design in nature.

This is followed by some remarks about Intelligent Design. I conclude with some thoughts on the relation between creation, providence and evolution.

Religious Belief and Science

Some say there is no relation between religious beliefs and science because each belongs to a different compartment. Science belongs in the material realm, they say, and religion in the spiritual; science deals with facts and religion with values.

Compartmentalizing faith and science is, however, unacceptable. First, Christian faith and science often speak about the same world and hence make statements about the same objects. For example, biology and physics make statements about man, and a Christian view of man also states that man is created in God’s image. Second, a dualism between facts and values surrenders, as Yale Christian philosopher Nicholas Wolterstorff rightly notes, “the entire field of facts and assertions of facts to the scientist.” But this surrender can’t be right since Christianity claims that it, too, is based on facts, such as the existence of God and the creation of the world by God.

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Furthermore, the Christian makes assertions about objective reality expressing his beliefs about God, man and the world. To hold his beliefs means that he accepts them as true, and they are true when what they assert is truly the case; otherwise, those beliefs are false.

Religion and science can have complementary perspectives. Different levels of explanation, such as the natural and human sciences, philosophical and theological perspectives, can be had of the same objects. But these explanations must not be inconsistent. Furthermore, reality is much too complex for any one explanation to be absolutely complete. In fact, science, as such, cannot give complete explanations. For example, it cannot explain the fundamental laws invoked by physics, chemistry and biology. Moreover, science cannot give the ultimate perspective on reality. While respecting the integrity of the natural sciences, Christian philosophy and theology give a more ultimate perspective on meaning, truth, goodness, rationality, humanity and the structures of reality.

What is more, philosophical principles (for example, nature is understandable, exhibits uniformity and lawfulness) and theological principles can enter *within* the realm of science. Consider Christian beliefs like God creating existence, directly and immediately maintaining and governing it, and that man was created in an act of special creation. According to the International Theological Commission, these beliefs rule out theories of evolution that “explicitly deny to divine providence any truly causal role in the development of life in the universe.” Following Wolterstorff, I suggest this means that Christian beliefs can be relevant to theory choice—to the devising and weighing of theories—in science.

The Pope and the Cardinal on Evolution

The statements on creation and evolution by Pope John Paul II and Cardinal Schönborn (1996 and 2005, respectively) made a big splash when they were published. The pope seemed to embrace evolution and the cardinal seemed to reject it. What is the truth?

To avoid confusion, let’s define the various meanings of evolution:

- (I) The life cycles of stars and changes in the earth’s surface show that **nature changes over time**. Applied to biology, this means there is change over time within a particular species—“microevolution”—like finch-beak variation.
- (II) The **earth is ancient**—some 3–4.5 billion years old—rather than young.
- (III) Life has progressed from **simple to complex forms**. Completely new species evolve, including man (known as “macroevolution”).

- (IV) All living things have a **common ancestry**; they are descended from the same primitive form of life.
- (V) Darwinism holds that the key for explaining the evolution of life, including the emergence of new species, is the mechanism of **natural selection that involves random genetic mutation**. Biological organisms better adapted to their environment survive due to mutations in the genetic material (DNA), which are then successfully passed on to their offspring.
- (VI) Naturalism (“Evolution-as-the-Big-Picture”). Nature is all there is. Life itself, including human life, developed entirely by virtue of the laws of physics and chemistry from matter as the product of an **unguided, purposeless process of natural selection acting on random genetic mutation**, and hence without any conscious purpose or design on the part of God.

John Paul II states in his 1996 Address to the Pontifical Academy of Sciences that evolution is no longer conjectural but rather is, in the strict sense, a theory. A theory is a coherent structure of principles that functions as an explanatory framework relating and interpreting independent data in a unified explanation. The science of evolutionary biology is, he says, such a theory. The independent confirmation of this theory in various fields of scientific knowledge “is in itself a significant argument in favor of this theory.”

In truth, John Paul did accept some version of natural biological evolution. Yet, he never actually defines evolution. We can easily surmise that he surely accepts meanings I and II. He takes no position on III and IV. He accepts a version of biological evolution, but rejects the claim that man is entirely a product of evolution, which would exclude special divine actions.

Moreover, regarding V, he notes that serious disagreements exist regarding the chief mechanism by which species evolution operates. Some scientists even question the sufficiency of natural selection to explain the transition from micro-to-macroevolution, through which novel species arise. These disagreements are a reflection of various philosophies that express themselves in “several theories of evolution,” says the pope.

He also affirms, as does Cardinal Schönborn, that there are “teleological principles” in nature—that design in nature really exists. All living beings, therefore, *cannot* be explained entirely by a purely physical process of natural selection. Reality is more than a closed physical system.

Furthermore, John Paul II explicitly rejects VI—Evolution-as-the-Big-Picture—as does the cardinal. Naturalistic materialism is at the core of this picture. Naturalism is the metaphysical doctrine that *nature is all there is*. Materialism is its corollary: the doctrine that only

matter ultimately exists. There is no supernatural world, no God, no soul, no ultimate meaning to the cosmos. This is not a scientific view, but rather a philosophical one.

In this connection, both John Paul II and Cardinal Schönborn hold that a materialist theory of evolution is wrong—not evolution *per se*. In particular, the pope doesn't repudiate biological evolution as an explanation of how the human physical body came into existence. Rather, he holds that evolution in itself is *incomplete* as an explanation of man's origin: "Evolution does not suffice to explain the origin of the human race."

Cardinal Schönborn adds that many of his Christian critics *undervalue* the role of reason at the level of the natural world. They have a bias toward *fideism*. They deny, says the cardinal, that "reason can grasp the reality of design [in nature] *without the aid of faith*." These critics think that from the standpoint of science, "there is no real plan, purpose, or design in living things, and absolutely no directionality to evolution." The appeal to faith's knowledge that design really exists in nature is, they say, outside the bounds of reason. Unaided scientific rationality can't know this truth.

Cardinal Schönborn decisively rejects this view because he thinks scientific reason can discover a design in nature; that is, "[nature's] overwhelming evidence of order, planning, fine-tuning, intention, and purpose."

The Challenge of Intelligent Design

Some associate Cardinal Schönborn's defense of the reality of design in nature with the scientific research program of Intelligent Design (ID) advanced by Philip Johnson, Michael Behe, William Dembski and other scientists (see www.dissentfromdarwin.org). As Christian philosopher of science Del Ratzsch describes this program, "The fundamental contentions . . . are that design concepts can be given genuinely empirical content, cannot be ruled out of science *a priori* and that theories of design in nature should be given a fair scientific chance."

Why hasn't ID received a fair hearing?

Some say that ID is pseudoscience. It is . . . if challenging the sufficiency of natural selection, entertaining the claim that reality is more than a closed physical system, and looking for non-physical explanations—purpose and design—of some living things, especially man, puts you outside the bounds of science. But why believe that?

Some scientists' vehement reaction to ID suggests that ID critics of evolution (of senses V and VI) have struck a

deep nerve exposing the naturalistic worldview of these scientists. At stake here are not just biological theories but philosophical views over what reality must be like.

Some say ID is a covert form of creationism. It is no part of the ID research program to defend the Genesis account as a scientific explanation of the world's origins. The research program, as such, is agnostic regarding the source of design. As far as evolution is concerned, proponents of ID do not oppose the claims of evolution that I identified above as I-IV. They accept that natural selection acts through random genetic variation, but not as a complete explanation about everything. I think it's

fair to say that the easiest way to discredit ID without having to address its arguments is to tar it with the brush of creationism.

Some say ID is a form of natural

theology. Natural theology holds that there are good reasons for rationally affirming the existence of God. ID rejects the claim that it is doing natural theology, inferring the existence of a divine designer. Its purpose is not to prove that God exists and that he made us. As William Dembski explains, "The fundamental idea that animates intelligent design is that events, objects, and structures in the world can exhibit features that reliably signal the effects of intelligence." Dembski, Behe and others insist that ID does not purport to answer the question, "Where do these marks of intelligence come from?" Of course, ID is compatible with natural theology and Theism, namely, that it is rational to believe that God is responsible for these marks of intelligence found in creation.

Some say ID is just a "God-of-the-gaps" theology; that is, inserting God's activity to fill in the "gaps" in our current knowledge. This criticism misses the point about ID: it isn't about inferring the existence of a divine designer, but rather detecting empirical evidence in nature for intelligent causes. This is the challenge of Intelligent Design to the scientific community.

Creation, Providence and Evolution

The section "Catechesis on Creation" (nos. 282-289) in the *Catechism of the Catholic Church* states admirably the essential truths of the doctrine of creation and divine providence (God's governance and maintenance). Briefly, God created the world from nothing according to his wisdom. Creation is not the product of chance or anything else other than God's freedom and generosity. Creation is ordered by him to act according to its own nature and laws. It is an intelligent cosmos, with pattern and unity,

"Both John Paul II and Cardinal Schönborn hold that a materialist theory of evolution is wrong—not evolution *per se*."

order and regularity, endowed with natural properties and the causal power of created things (secondary causes). So God is concretely and immediately active in maintaining and governing his whole creation “toward an ultimate perfection yet to be attained, to which God has destined it” (no. 302).

Nature is thus always open to his action in directly causing events in the world, such as the special creation of the spiritual nature of man. This means that divine action is the cause of there being a hierarchy of levels in the cosmos in which “ontological differences” exist between the nature of created things, such as the fundamental difference between man and animals, as John Paul II says.

Now, evolution (meaning VI) clings to a “world-flattening reductionism” (to use Princeton agnostic philosopher Thomas Nagel’s phrase). Supposing to explain everything in terms of the laws of physics and chemistry, naturalistic evolution denies reality to what cannot be so reduced. It therefore cannot acknowledge that there are “ontological differences” due to the nature of things themselves.

“However,” John Paul II asks, “does not the posing of such ontological discontinuity run counter to that physical continuity which seems to be the main thread of research into evolution in the field of physics and chemistry?”

Of course it does. The purposeless laws of physics and chemistry cannot explain everything in creation. Take the genetic information contained in DNA, a complex molecule capable of self-replicating the information it codes, stores, retrieves and sends to the cell for making living things. Now, to summarize Nagel, evolutionary explanations (V) presuppose this self-replicating system. This system is a precondition for heritable variation. Furthermore, heritable variation is a necessary precondition for natural selection to operate.

In short, the prior existence of genetic information in DNA is an initial precondition of the possibility of evolutionary theory, which is not itself accounted for by that theory.

What is more, biologists generally agree that DNA is a message-bearing medium. But if so, then the chemicals making up DNA can’t be the source of the message itself. Otherwise, it wouldn’t be a message. Where then did the information come from if the chemicals are incapable of organizing themselves into any kind of ordered pattern?

Consider C. John Collins’ analogy: “The English behind the words on this page doesn’t come from the paper and ink that carry the words—it comes from me,

“ID critics of evolution have struck a deep nerve exposing the naturalistic worldview of these scientists.”

and not from the paper. In the same way, the information doesn’t come from the DNA or the chemicals that make it up—and this means that something imposed the information on the DNA.” Thus, there must be another principle at work in

the order of creation to explain the information in this medium. That principle is a mark of intelligence, of design, exhibiting the rational character of the cosmos.

What is the Big Picture?

Evolution (meaning VI) cannot be the “big picture” in which the Catholic frames his life. We don’t need to choose, however, between creation and evolution in the other senses (I-IV). Evolution, properly understood, presupposes creation and divine providence. God determined the operation of a whole array of natural laws by which some life-forms have evolved by natural processes.

Yet, John Paul II, Cardinal Schönborn and ID proponents are not theistic evolutionists all the way. They correctly question the sufficiency of natural selection (evolutionary meaning V) operating according to the laws of physics and chemistry to explain the rise of man, the information system in DNA, and the transition from micro-to-macroevo- lution, through which new forms of life arise. They invoke non-material explanations—that is, intentional design—to explain the origin of life, particularly, the existence of human beings.

Accounting for design in nature in terms of divine Intelligence, however, crosses over into philosophy and Christian theology.

I conclude with the words of Benedict XVI from *In the Beginning*, a collection of 1981 Lenten homilies on creation:

We must have the audacity to say that the great projects of the living creation are not the products of chance and error. . . . The great projects of the living creation point to a creating Reason and show us a creating Intelligence. . . .

Human beings are not a mistake but something willed; they are the fruit of love. They can disclose in themselves, in the bold project that they are, the language of the creating Intelligence that speaks to them and that moves them to say: “Yes, Father, you have willed me.” ❏

For recommended readings, refer to the “Et Cetera” section on the inside back cover.

CREATION

DEMYTHOLOGIZED

Fr. Michael Byrnes

“All of life can be explained in terms of physical and chemical reactions.” In just about these words, our professor greeted us as we began our first class in biochemistry.

I was a junior at the university, majoring in microbiology. I had even completed an introductory course in evolutionary biology, but this was the first time I thought science had overstepped its limits by making a claim that was somehow no longer scientific.

Every generation in every culture proposes to explain some of the large questions of life by some account or another. In the contemporary milieu, when we deliberate questions about the nature of the universe or the origin of human life, our discussion generally focuses on the Big Bang or the processes of natural selection or some related scientific explanation. Even when we evaluate theories like creationism, evolution or intelligent design, our tendency usually drifts toward the scientific evidence for one or the other (that is, the measurable, observable or predictable). This is somewhat natural, since we live in an intellectual atmosphere dominated by the success of science and technology to explain many human questions.

The Israel of the Bible lived in a different intellectual environment. For us to understand her account of the nature of the world and the origins of human life, we must capture at least a glimpse of what she faced.

Ancient Accounts of Creation

The leading minds of the ancient Near East in the first and second millennia before Christ, explains biblical scholar John H. Walton, were more concerned with metaphysical relationships—“the purposes of the gods” that explained the key functions of the world in which they lived—rather than that world’s physical properties. From what they could observe of human life, namely that different people had different responsibilities and social functions that tended to make life work a particular way, it seemed reasonable to assume that the inner-workings of the world around them might be based upon the interaction of certain “more-than-human beings” who were responsible for those areas.

Just as a farmer was responsible to cultivate, plant, water and weed his field, it seemed reasonable that some larger being might have been responsible to shape the world in the way they found it, and perhaps another to see that it was watered from time to time, and so on. Thus, using their understanding of human life as a framework and their observations of the workings of the natural world as data, ancient Near Eastern thinkers formulated their accounts of the origin of the world and the human race

in terms very different than ours.

One common account, found in a Babylonian poem called the *Enuma Elish* (ca. 2000 BC), posits that in the beginning the first supra-human beings, or gods, were drawn out of the primordial waters that covered the earth.

Marduk, the one chosen as king, was given the task of slaying Tiamat, the giant tortoise who represented the salt waters. Marduk raised the slain Tiamat’s shell to become the sky and planted the body to form the earth. Some of the gods took their seats in the sky and so became the stars and other heavenly bodies. Meanwhile, certain others gods became restless and revolted against Marduk, who in turn slew their chief, an enormous dragon called Kingu. From the blood and bones of Kingu, Marduk fashioned human beings, so that they might cultivate the earth and so provide food and recreation for the gods.

What Does Myth Mean?

We commonly classify such accounts in the literary genre of *myth*: a traditional story concerning the remote past, i.e., beyond the reach of human memory, that attempts to explain the origins of the world and its most important patterns and institutions. Other such myths will describe the origin of gender, marriage, human government, weather, different species of animals and so on.

We often regard such stories as simply fabricated, but what we fail

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to grasp is that they are carefully reasoned attempts to explain the various realities that the ancients faced in the world around them. The authors, says the Vatican Council II document *Dei Verbum*, used “the customary and characteristic patterns of perception, speech and narrative which prevailed in their time” to explain to their contemporaries why the world was the way it was.

It is important to grasp that their primary aim concerned questions of purpose and destiny rather than those of the mechanisms of the physical world. The ziggurats of Babylon and the pyramids of Egypt are proof that the ancients had the scientific and technological capability; they were just more interested in different questions.

The sacred writers of the various creation accounts of Scripture (e.g., Gn 1–2; Job 38; Ps 104; Prv 8:22-29) embraced the same task, but they did so not only to instruct their fellow Israelites but also to equip them to hold their ground against rival worldviews. Utilizing the prevailing view of the structure of the world (the dry land founded upon pillars; the seas encircling the dry land; the sky a dome-like structure that held back the waters of the heavens), they presented a theological response to the stories they found among the surrounding peoples.

Creator-God of Israel

One can view the account in Genesis 1, for instance, as a pointed reply to the Babylonian myth, points out Cardinal Joseph Ratzinger in his book, *In the Beginning*. In fact, in many ways this biblical account departs from the dramatic character of the mythic genre to provide an orderly, almost schematic, presentation of God’s purpose accomplished in creation.

“In the beginning God created the heavens and the earth.” In the

very first verse of Genesis, the sacred author offers the foundation of the whole story. While he will mention the primordial waters common to other accounts (Gn 1:2), he makes it clear that the initiative of the entire endeavor comes from God. There is no hint of constraint, conflict or self-interest, as we see in the other

“Genesis speaks with as much force and freshness today as it did in ages past.”

accounts, but simply, “God created.” Neither do we find a division of labor, different realms of the universe delegated to various beings, but “God created the heavens and the earth.”

In other words, one God, the God of Israel, created everything. Even the sun, moon and stars found themselves no longer gods, as in the myths, but merely lights in the sky to serve the purpose of the Creator.

“And God said . . .” The gods of the surrounding nations worked, fought and made mistakes in the effort to bring about the various natural phenomena. God simply spoke, and it was so. Furthermore, the sacred writer wished to express that the created order reflected both the wisdom and the law of God. “And God said,” is repeated ten times within the Genesis 1 story, recalling the Ten Words spoken by God on Mount Sinai (Ex 20).

Creation, therefore, reflects not just the cosmic power of the Divinity but also his moral intention. There is a moral order built into the very structure of the universe, an order that reflects God’s good purposes for creation.

“Let us make man in our image, after our likeness.” God reserved the pinnacle of his creation for the last day of his work. Rather than from the flesh of a dragon, human beings are

created by the deliberate choice and word of God to reflect something of God’s inner nature to the world around them. Humans are designated as responsible partners, rather than slaves, exercising God’s intentions for the world: they are to extend his work of creation by their own fruitful love and to bring all of creation into subordination to its Creator.

Human beings are, therefore, both free and responsible agents in the world. They are free to make choices, yet also responsible to live according to the purpose established for them by God.

Beyond the Scientific Worldview

As Christians, we believe that God inspired the sacred authors to write the truth about the crucial questions concerning God, human beings and the world around us. The Genesis account equipped the Israelites to believe the salvific truth about creation and to stand firm in the face of competing worldviews.

It does the same today for us who live in a different intellectual environment.

Our contemporary worldview is concerned more with what can be observed and measured rather than with questions of the order and purpose of the world around us. The Bible, though perhaps more interested in the latter, addresses both. Concerning the physical properties of the origins of the universe, for instance, Genesis can speak not only to the moment of the Big Bang but also to the moment prior.

More importantly, however, the biblical account reveals to us what cannot otherwise be known: the very plan of the Creator. Far from being an antiquated myth, Genesis speaks with as much force and freshness today as it did in ages past, providing us the solid foundation to proclaim God’s saving truth to the world of our time. ❏

Original Sin and Our Original Parents

Why do all humans from time's beginning suffer for the sin of Adam?

Fr. John McDermott, SJ

The doctrine of original sin manifests multiple paradoxes. This seems a truth of experience to anyone observing our crazy world, which was far out of kilter before we arrived on the scene. G.K. Chesterton characterized original sin as the only aspect of Christian theology that can be proved. Cardinal Henry Newman argued that, given a good Creator, only some primordial calamity might explain mankind's current desperate state.

Yet modern secularists dismiss original sin as a "myth," hardly corresponding with evolutionary theory. If death afflicts the whole animal kingdom, how was man exempted? Moreover, original sin seems terribly unfair to modern democrats who expect God to treat everyone equally. How can any person be made to suffer for the sin of another, especially if that sin involves eternal damnation?

Only Christ can answer such questions.

Conundrum of Sin

Sin is more than a paradox. It cannot be explained. Sin is what *should not be*; it involves the misuse of freedom. To explain something means to identify its cause. Since a necessary link exists between cause and effect, to explain sin would be to render it necessary, i.e., finding its sufficient cause. Were that possible, an immoral universe would result insofar as sin is considered necessary. But that is impossible since sinning involves freedom.

To escape such conundrums, philosophers often describe sin negatively; as the absence of what should be

or the choice of a lesser good. But an absence is nothing in itself and can hardly be chosen. Likewise, knowingly to choose a lesser good manifests irrationality, and the irrational allows no explanation.

St. Paul rightly referred to "the mystery of lawlessness" (2 Thes 2:7). But does that not condemn our reflection to frustration?

Christ, the Definitive Revelation

In Christianity, a greater mystery illumines a lesser. The central mystery of faith is Jesus Christ, the God-man, who by dying and rising saved us from sin and death. Despite the appearances of the world, he assures us that love is stronger than sin and death. Only God is stronger than sin and death, and by rising from the dead Jesus gave us the strength to commit ourselves to his and the Father's love.

The Father's plan of salvation is grounded in a freedom surpassing the inherent vacillating frailty of creaturely freedoms. Only the Son, God himself, could be trusted to bear the burden of the world's sin on the cross without breaking. So he took a mortal nature upon himself to give a sign of love that we might understand and, in and through which, we might commit ourselves to the One revealing himself. Because God himself became man, because the Absolute entered time, Christ's revelation and salvation are definitive. God expressed who he is in Jesus' humanity; he can do no more than to offer himself personally to our freedoms in their fallen state. Any

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“Sin is what *should not be*; it involves the misuse of freedom.”



further revelation would relativize God’s self-expression and implicitly deny that the Absolute can be found definitively in time.

As definitive revelation, Christ is there for all human beings. Because he is God, nothing limits his love. He is the one Savior of the human race: “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12).

Were two saviors legitimately claiming men’s total adherence in faith—an adherence that only the infinite God can demand—their claims would relativize each other. Neither savior could be God and we would be terribly confused. Precisely because, in Christ, infinite God and finite man are personally one but distinct in natures, Paul saw the need for preaching. The accomplishments in time of the one mediator Jesus Christ have to be made available to all through the Church in word and sacrament (cf. 1 Tm 2:3-7). In a world torn by apparently meaningless sin and death, men must learn the meaning of love and be empowered to dedicate their lives to the God of love. So Jesus sent disciples to make disciples of all nations (Mt 28:18-20).

If Jesus, the Savior of all men, began his ministry by preaching, “Repent and believe in the gospel!” (Mk 1:15), the Good News calls all to turn from sin. If all are to be saved by Christ, without Christ all must be lost. Apparently, this basic insight allowed Paul to discover the implications of Adam’s sin:

We also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. Therefore as sin entered the world through one man and death through sin, and so death spread to all men with the result that all sinned. . . .

“And Their Eyes Were Opened,” Fritz Eichenberg, 1955.

Art © Fritz Eichenberg Trust/Licensed by VAGA, New York, NY.

“Even in today’s materialistic world of individuals insisting upon ‘inherent rights,’ we retain some sense of primal human solidarity.”



But the free gift is not like the trespass. For if many died by one man’s trespass, much more have God’s grace and free gift in the grace of the one man Jesus Christ superabounded for many. . . . As one man’s trespass was for all men’s condemnation, so one man’s act of righteousness was for all men’s acquittal and life. For as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous. (Rom 5:11-19).

By comparison, Jesus is the last or heavenly Adam (1 Cor 15:20-22, 45-49), the founder of redeemed humanity.

Primal Human Solidarity

However unfair the condemnation of all men outside of Christ appears to modern democratic sensibilities, God is neither Democrat nor Republican, not even American. Scripture never speaks of human equality, and no decent son ever considers himself the equal of his father or mother.

The ancient world recognized diverse degrees not only of virtue, intelligence and strength, but also of birth. Each human is formed by his or her parents, and all parents are not the same. As parents are responsible for children, so children are responsible for parents.

Israel extended that principle to the whole tribe and people. For them, the individual was a representative as well as a constitutive part of the group to which he belonged, especially if the individual was a patriarch or king. So, for example, Jews are especially loved by God for Abraham’s sake (Gn 22:16-18; Sir 44:21f.) and Moses stood in the breach for them to turn back God’s anger (Ps 106:23; Ex 23). Inversely, the people were punished for David’s sin (2 Sm 23). Even minor individuals work weal or woe for their people: all are punished for the transgressions of individuals (Dt 29:18f.) and God’s mercy is praised because it reaches thousands while his punishment extends only to the third or fourth generation (Ex 20:5).

The Bible recognized that individuals are deeply embedded in kinship structures and require them for human living. “Rugged individuals,” no matter how heavily armed with lance, sword and shield, did not



“Expulsion From Paradise,” Albrecht Dürer, 1511.

long survive outside village walls in a world populated by wild beasts, bands of brigands and marauding armies. We are our brothers’ keepers.

Even in today’s materialistic world of individuals insisting upon “inherent rights,” we retain some sense of primal human solidarity. Were a father or mother to commit a crime publicly branded despicable, even more despicable would be the child who publicly denied his parent, wishing nothing to do with the one who, under God, gave him life. What our forefathers do affects us, their progeny; we cannot exclude ourselves from the human race. Christians see most clearly that, as images of God, we are bound to each other in love, summoned to live selflessly our basic solidarity in Christ.

Marriage: Sacrament of Creation

With such an understanding of what scholars call “corporate personality,” Israel understood why all men suffer for Adam’s sin. Genesis 3 explains why so many tribulations afflict mankind. A Christian perspective of original sin is more illuminating.

God created man, male and female, in his image, and that image reflects God’s Trinitarian love. Because love involves an absolute commitment—loving the other in preference to oneself, even to dying for the beloved—and since only God can justify an absolute commitment—a commitment relativizing every other value in the universe—John Paul II saw in Adam and Eve’s marriage the primordial sacrament of creation.

In loving each other, they were responding to the God of love calling them to himself through each other. This profound union in love was ruptured by Adam and Eve’s original sin. Neither accepted responsibility for the sin. Each tried to cast the blame upon another. The primordial love binding them was fractured; henceforth no finite human being can justify why another human should love him or her: we have no “right” to be loved. (Love, if bestowed, is a gift arriving as a surprise and accepted with gratitude.) Like Humpty Dumpty, once the whole is broken, all the king’s horses and men cannot restore the unity.

Only God can demand the absolute commitment of love, and our forefathers exiled God from the world in the foolish attempt to create their own values, defining good and evil.

Now all Adam’s children find themselves in an impossible situation: either they love their parents, who are sinners, and share their fate, or they reject solidarity with their parents, protesting against the injustice of having to suffer for what “other people” did. They are damned if they do and damned if they don’t accept solidarity with their sinful parents. Of course, the more they distance themselves from their parents, the more they lacerate the human race’s unity, intensifying sin’s destructive, disruptive, individualizing power.



“John Paul II saw in Adam and Eve’s marriage the primordial sacrament of creation.”

Furthermore, because we exist in relation to love, the external disruption of mankind’s unity inevitably causes an internal rupture, pitting us against ourselves (Rom 7). Without Christ, mankind is doomed to lovelessness, i.e., condemned to hell.

Fortunately God can never cease being infinite Triune Love. With his original mercy to Adam and Eve, he not only clothed them and exiled them from the Tree of Life lest they live forever in sin, but also promised a Redeemer born of woman (Gn 3:15, 20-24). Jesus came to restore, as God, the unity of the race in himself. Because he loves sinners, we need no longer justify ourselves and we can love our sinful parents in him.


Corporate Consequences of Grave Sin

The horror of death resulted from sin because a loveless world threatens us with annihilation. But some transition to finality can be postulated for Adam and Eve if they had persevered sinless.

Living forever on earth apart from the beatifying possession of God would have been a perpetual trial. The trial sustained should terminate in beatifying union with God: this would entail a gentle transition from this world to God, and continued communication between the “departed” and those not yet “terminated” might easily be imagined. But sin destroyed the unity of love and scared us into looking primarily to ourselves and misusing creation for selfish purposes. The world no longer reflects the pristine glory of God. It terrorizes sinners like us.

One could explore whether such an understanding of original sin might make unnecessary the question whether the human race derives from one original couple or several. Any great sin in a community destroys unity, forcing all members to choose sides regarding the sinners. Even if there were various couples living far apart, a grave sin would destroy mankind’s unity. Precisely because love is rooted in God, it cannot arbitrarily set limits to its commitment; all men should love as God loves.

Grave sin would prevent that boundless self-giving, even if contemporary primordial humans were not in immediate contact with each other.

So paleontologists are free to devise imaginatively hypothetical reconstructions of human beginnings. Scientific theories come and go—forty years ago I was assured of at least four or five different origins of humans before DNA studies showed that all existing humans derive from a single “mitochondrial Eve” who lived approximately 140,000 years ago—but the word of God remains. Original sin is a fact that Jesus Christ alone can illumine. He is mankind’s sole Savior. 

Ad Altare Dei

Lansing middle schoolers visit Sacred Heart on a day of discovery

Pieter van Rooyen, Sacred Heart seminarian

“When I was in eighth grade, I didn’t know what a seminary was!” That is the reaction of seminarian Andy Vogel when he heard that eighth grade boys from Huron Valley Catholic Middle School, in the Diocese of Lansing, were coming to visit Saturday, March 31. Five eighth graders—Paul O’Hannigan, Carl Pressprich, Mark Harburg, Joe Rolph and Lloyd Webb, and one dad—John Harburg—came to consider what life is like at a seminary, and to complete their preparations for the *Ad Altare Dei* Boy Scout emblem.

Ad Altare Dei, Latin for “Up to the altar of God,” is an emblem created in 1926 in the Archdiocese of Los Angeles to recognize those who serve as altar boys. The boys complete an intensive period of studying their Catholic faith and do activities at their parish. They conclude with an undertaking to help them consider their own vocation. For the eighth graders, their work

for the emblem ended with the visit to Sacred Heart.

Lansing seminarians Jeremy Meuser and Anthony Strouse led the group on a tour and introduced the group to the rest of the Lansing men. The students watched a vocation video, asked questions about the priesthood, beat the seminarians in a game of basketball, participated in Evening Prayer and enjoyed a hearty meal of meat loaf in the refectory.

John Harburg, father of second-year seminarian Nate Harburg, hoped for only this much: “That the boys can appreciate how great a call to the priesthood is. It’s great to be around men of faith, whose hearts are directed toward God.”

To inquire about your own group visit to Sacred Heart, contact the marketing department, **313-883-8533**.

Five Men Discern the Call

Jeremy Meuser, Sacred Heart seminarian

Vocations director Fr. James Bilot hosted a Discernment Weekend at Sacred Heart on Thursday, March 15, through Sunday, March 18. The five guests all have something in common: they are friends of someone who has followed the call to the priesthood.

Four of the five men are friends of current seminarians. The fifth has an inspiring priest in his life prompting his discernment. All were invited by their friends to consider a life serving God and his people as a priest.

“I feel a desire to get close to God,” reflected Tim Pruse, a twenty-four-year-old Michigan State University graduate student. Kurt McLeod, nineteen, a St. Clair County Community College student, “got a feeling a few years ago,” but it was his pastor’s invitation that prompted his visit. Some mentioned responding to the invitation with a little apprehen-

sion. Timothy Eding, a twenty-four-year-old graduate student in comparative religion at Western Michigan University, believes in confronting fear head-on. He recently completed a year of missionary work in China, serving with Maryknoll, a U.S.-based Catholic missionary community.

Through the weekend stay, these men, including Jesus Cervantes, twenty-one, from Detroit, were exposed to life as a seminarian through a variety of experiences, talks, social time with seminarians and faculty, and of course, prayer.

Mitchell Gleason, twenty, a Ferris State University student, emphatically said, “I’m for sure going into the seminary. I feel a direct calling from God.”

The importance of personal invitation cannot be overstated. Perhaps you, too, know someone to invite along the path of priestly discernment. The vocation office is happy to answer any questions. Call **313-237-5875**.

UPCOMING DISCERNMENT WEEKENDS

November 8-11, 2007 • January 24-27, 2008 • March 27-30, 2008 • April 9-10, 2008

Contact the AOD Vocation Office, **313-237-5875**, with questions or reservations.

R-O-A-R!

Lions end basketball season with 8-3 record

Jeremy Meuser

Sacred Heart boasts of many things you would expect at a major seminary. You might *not* expect a basketball team would be among them.

The Sacred Heart Lions, coached by emeritus philosophy professor Fr. Paul Berg since the late 1950s, play around ten games per season. The team even has a mascot, a lion with a full mane, this year portrayed by seminarian Pierre Konja.

Games are exciting house events, especially the Priests-Seminarians game, an annual event in January. This year featured Msgr. Jeffery Monforton as the first seminary rector to play in the game. However, his high office did not protect him from seminarian Steve Pullis, who stole the ball from him in the first moments of play and bolted down the court to score a two-point lay-up. The priests of Sacred Heart made a valiant attempt, but, in the end, the seminarians triumphed 58-54.

Adam Markham, seminarian, starting guard and team athletic director, reflected on the seminarian win: "The priests provided a challenging game, but the young legs prevailed."

Sacred Heart is not the only seminary to sport a basketball team. Each year during the winter semester, the Pontifical College Josephinum, a seminary in Columbus, Ohio, hosts a two-game elimination tournament for eight seminaries in the Midwest.

With a loss early in the series to the Josephinum College A team, the Lions were in a do-or-die position. With regulation time ending with a tie 30-30 score, both teams went into a three-minute overtime. With eight seconds remaining, Nick Thompson inbounded the ball to Brian Buckley, who passed it to Markham at the three-point line. Markham launched a game-winning shot with .8 seconds left and the ecstatic Lions won 40-38. An unfortunate loss to the Josephinum College A team in the final round earned them second place in the tournament, but the memories carried the team for weeks.



The Lions' ferocious mascot, seminarian Pierre Konja, holds the traditional trophy given to the winning team (the Lions, of course) of the Priests-Seminarians contest.



Sacred Heart Lions Steve Pullis lines up a foul shot while teammate Adam Markham prepares for a rebound during the annual Priests-Seminarians game, January 12.



Coach Fr. Paul Berg gathers the Lions for a pep talk during a timeout.

The seminarians also saw a first annual event: the Maroon and White Scrimmage. In the words of Markham, "This is a game between the basketball team and the seminarians who think they can play basketball." The result was a profound victory by the Sacred Heart Lions. The Lions also faced several local teams, such as the Sacred Heart security guards and the local FBI office. Even a team of alumni came back to their alma mater with friends to face the Lions!

The Lions recorded a well-earned 8-3 record. When asked about the season, Coach Berg, with a characteristic nod of affirmation, offered simply, "We did well."



A Creative Leap of Faith

Artist-turned-seminarian fashions a unique journey toward the priesthood

Daniel Gallio, Mosaic editor

It's often said the call to the priesthood comes quietly, in gentle hours of meditation. For Craig Giera, the "still, small voice" of God came calling while sawing frames and slapping acrylic onto canvas in a cramped art studio in Hamtramck, Michigan.

Craig, twenty-nine, is a first-year theologian studying for the priesthood for the Archdiocese of Detroit. Before entering Sacred Heart in 2004, he was an up-and-coming fine artist whose work was selling successfully throughout Metro Detroit.

After graduating from high school in Sterling Heights, Craig decided to follow his artistic inclinations and enter the College of Creative Studies in Detroit. He studied graphic design but "didn't feel fulfilled sitting in front of a computer." So he transferred to Wayne State University and earned a BA in Fine Arts, specializing in large works of "mixed media" that combine sculpture and painting. His art began to attract attention at local exhibitions and at the Robert Kidd Gallery in Birmingham, where Craig worked in sales and was encouraged by the owner to display and sell his work. The income allowed him to rent a small studio in a converted commercial building in Hamtramck, a well-known haven for artists and musicians. Craig later took a part-time catering job that permitted more time for sculpting and painting, now conducted in a two-bedroom flat he converted into studio and living space.

A future of professional accomplishment seemed to lay ahead for Craig Giera. But in the silent hours of his solitary work during Christmas season 2003, he began to perceive another calling.

"I spent hours on my knees in my studio with my hands plunged into buckets of paint, or slathering paint onto fabric and found objects. I would often pray during these times. It was a great time to find the Lord—or the Lord to find me." In this receptive state, Craig says he "really heard God calling. It was like a nudge. He seemed to be saying, 'Pursue art full-time . . . or consider the priesthood.'"

"The priesthood was always on the back burner, I just didn't think too much about it," recalls Craig. Throughout college and career, he had continued practicing his faith at SS. Cyril and Methodius Parish in Sterling Heights. He even made a missionary trip to the Ukraine and later traveled by train throughout Europe, visiting art galleries but also religious shrines. "I thought I was going to look at art, but somehow God was guiding me through it all. It became a spiritual pilgrimage for me."



Art and spirituality work together for first-year theologian Craig Giera. The 60" x 46" untitled work combines fabric sculpting with acrylic painting. View his other work at www.homepage.mac.com/cagiera.

Craig shared this heavenly nudge with his parish priest, Fr. Ben Kosnac, who "really urged me along. He made sure I was close to the sacraments. He really fostered that awareness." Craig decided to apply to Sacred Heart and received his acceptance letter during one of his first solo exhibitions.

At first, adjusting from an unstructured lifestyle of an artist to the ordered routine of a seminarian was "shocking." Soon, it became a source of stability.

"There are different movements, different seasons, in our lives. I don't feel compromised a bit." In fact, Sacred Heart's administration encouraged Craig to continue to use his art for spiritual and creative self-expression. Craig was permitted to convert an unused storage room into a small studio. There, in his (very little) spare time, in the serenity of his mornings and evenings, surrounded by brushes and canvas and textiles, he recently completed an untitled mixed media work that seems to reflect his ongoing journey toward the priesthood.

"I might not be creating any great pieces," says Craig, "but the space allows me to use that imagination the Lord has given me for the good."

"In art and in our vocations, sometimes the greatest leaps we make are when we're sitting still and quiet."



“I WILL GIVE YOU SHEPHERDS”

Fr. Daniel Trapp

God’s “Intelligent Design” for Our Lives

In mid-February, the first-year theology men spent the morning of Formation Saturday thinking about discerning their calls to celibacy. A good place to start with discerning God’s will is to look at what Pope John Paul II calls “the law of the gift.”

As the Holy Father describes it, there is a law written into all human beings: we are, and are to become, “gifts.” We will be, and we will become, happy to the extent that we give ourselves in love to God and others as free gifts. This giving of ourselves involves moving out of the aloneness that is “not good” (Gn 2:18) and becoming life-giving for others (Gn 1:28).

Every human experiences the aloneness that God calls not good. Different than solitude, this aloneness is something to be repaired, bridged and made whole, and it is made so by giving ourselves in loving relationship to others. The other aspect of the law of the gift demands that we are life-giving and fruitful; that our lives are poured out in ways that give life to others.

Christians are called by God to fulfill the law of self-giving in three ways: in married life, in committed celibate life or in the single life.

Those called to *the married life* clearly show the unity that is beyond the aloneness that is not good. They also show clearly the fruitfulness of their lives when they are blessed with children.

Single people live a radical fidelity and openness to the voice of God. They do not have the assistance of a married or celibate commitment and find their lives “intelligently designed” by God without those commitments. In fact, though others may often try to jostle them into such commitments, a defining mark of the single life is clarity that in the God-directed present time such commitments, no matter their objective attraction, are not for them.

Ecclesial celibates experience themselves as so loved by God in Christ that they make the gift of

themselves through the commitment of celibacy to God and the Church.

Some use the category of *charism* to describe the call to ecclesial celibacy. Charism is a fine term unless one means by it that one needs a special gift from God without which non-marital chastity and continence is impossible. Such a view ignores the call to the single life, a call in which most Christians spend at least part of their post-adolescent years. Such a view can also reveal an under-appreciation of God’s design for single people.

How do people know God’s design for their lives? St. Ignatius of Loyola describes three ways of discerning God’s loving plan for the giving of ourselves as gifts.

First, sometimes it is so obvious that we would have to lie to ourselves not to know the truth of our call. At other times, for other people, the call comes about through our gift of reason. We think about the choice, in times of peace and without compulsion, and our blessed gift of reason shows us the choice that God would have us take. Thirdly, for some times and for some people, our thoughts, feelings, aspirations and desires—as they are known in times when

we are in “spiritual consolation”—show us the way forward. Briefly, spiritual consolation is when we are attracted to

God and the things of God, to worship and prayer. All three states of life presuppose that we are living lives of conversion to the Gospel.

God’s designs, such as the law of the gift, need our free, loving response to be fulfilled most fruitfully. Conversely, to live most freely, most fully, involves uniting ourselves to the great mystery of God’s designs and providence.

“God’s designs, such as the law of the gift, need our free, loving response.”

Fr. Daniel Trapp is the graduate seminarian spiritual director and assistant professor of theology. He is also pastor of SS. Augustine and Monica Parish, Detroit.

Desert Classic Celebrates Twenty-Fifth Anniversary

Jan Stuart, Director of Annual Giving

The year was 1982. Pope John Paul II was in the fourth year of his twenty-six year pontificate. The cost of a first-class stamp was twenty cents. And in the world of golf, Craig Stadler won The Masters.

For Sacred Heart supporter Edward Bovich, 1982 was the year he collaborated with Fr. Bob Byrne, then rector of St. John Seminary in Plymouth, to create the Desert Meals program and the Desert Golf Classic, to promote community participation and provide financial support for the annual Desert Formation Experience of our seminarians. The Desert Formation Experience is an intensive six-week spiritual journey for seminarians who have completed their first year of theological training. Through this pilgrimage, the men—traveling this year to the Holy Land and to Rome—grow in faith and understanding of their call to holiness and priestly service.

Thanks to Mr. Bovich and the many supporters of the Desert Meals



2006 Desert Classic first place team: Captain Fr. Stephen Burr (center in red) with teammates, from left, Carl Myler, Dan Myler, Dave Myler and Tom Myler Jr. Msgr. Jeffrey Monforton joins the winning group, far right.

and the Desert Golf Classic, more than \$1.8 million have been raised to support Sacred Heart seminarians.

Please join us for our Twenty-fifth Annual Desert Classic on **Monday, September 17, 2007.** It will be held at the Inn at St. John's in Plymouth, for the benefit of our seminarians, for the glory of God . . . and for fun!

For more information, call

313-883-8567 or email DesertGolfClassic@shms.edu.



Attention Golfers
Save the Date!

Monday,
September 17

Students Benefit from Fishermen's Fund Expansion

Roger Hull, Major Gifts Officer

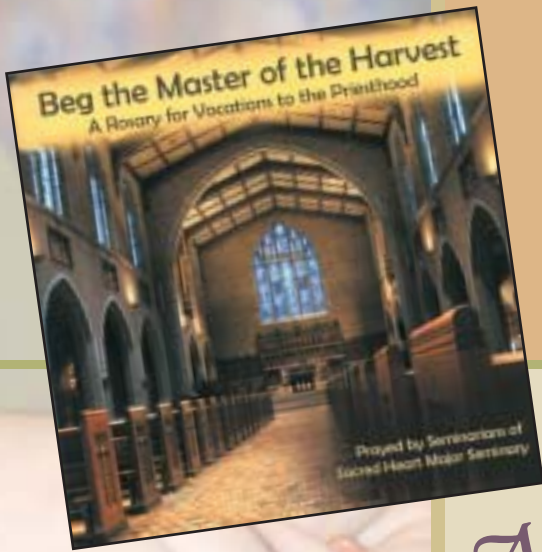
Since its inception, the Fishermen's Fund has been driven by a dedicated group of lay volunteers who understand the importance of providing financial assistance to seminarians and lay ministry students. The objective of the Fishermen's Fund is to make sure anyone discerning a call to ministry in the Archdiocese of Detroit and beyond, but who might hesitate due to financial need, will have a resource for

additional tuition support.

Emerging from the recently completed HeartWorks capital campaign, this fundraising initiative has gained steady momentum thanks to our core group of volunteers and many generous donors. Since 2005, grants and awards have been made to nearly thirty undergraduate seminarians, totaling almost \$190,000. Seminarians apply for aid through the financial aid office at Sacred Heart.

The volunteer Fishermen's Fund Committee is looking to expand so the message about the Fund can be spread further throughout the archdiocese. Volunteers assist by visiting with vocations committees at the vicariate and parish level.

Are you interested in learning more about the Fishermen's Fund or volunteering as a committee member? Contact the Foundation Office, **313-883-8782**.



PRAY WITH THE Seminarians FOR VOCATIONS

New Rosary CD features Sacred Heart seminarians from fourteen dioceses leading the Mysteries. **Join them** to increase "workers for the harvest."

After commissioning seventy-two of his disciples, Jesus taught us to ask the Father to raise up additional ministers for his Church: "Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Luke 10:2). Following Jesus' directive, Sacred Heart Major Seminary has acknowledged concretely how important prayer and sacrifice are as the first response to the current vocation shortage.

During the 2006-2007 academic year, seminarians at Sacred Heart gathered together in their beautiful English Gothic Main Chapel and were recorded live praying all twenty Mysteries of the Rosary. Each Mystery is led by a different seminarian representing every diocese in the state of Michigan, along with dioceses throughout the country and around the world. At least one seminarian from each diocese has composed a meditation and leads one of the Mysteries.

The *Beg the Master of the Harvest* Rosary CD provides a means of grace for Sacred Heart

seminarians whereby others can join with them to implore God for more vocations to the priesthood and to sustain them in responding to

their call. By using a CD, the lay faithful have the opportunity to pray *with* their seminarians and also *for* their seminarians: that they may persevere to become holy and healthy priests thoroughly prepared for the new evangelization of the Church and the world. In praying the rosary, all join with the Virgin Mary, who Pope John Paul II called "the model of every vocation . . .



[who] helps us to say 'yes' to the Lord who calls us to cooperate in the divine plan of salvation."

To obtain your *Beg the Master of the Harvest* Rosary CD, please mail in the response form below. For faster delivery, call the Sacred Heart Major Seminary Foundation Office, **313-883-8508**, or e-mail: rosarycd@shms.edu. We request a donation of **\$10.00 plus \$2.00 shipping/handling** per CD. Your donation goes to the Chapel Fund to support the work of Sacred Heart in forming evangelists for the new millennium.

YES, please send me a *Beg the Master of the Harvest* Rosary CD, so I can pray for the seminarians, and *with* them, for an increase in vocations.

Quantity _____ x \$10.00 each + \$2.00 shipping/handling each = _____

I would like to make an additional donation to support Sacred Heart Major Seminary of _____

Name _____

Address _____ City _____ State _____ Zip _____

Phone _____ E-mail _____

Credit card number _____ MC Visa (circle one) Expiration _____

Signature _____



Please make your check/money order payable to Sacred Heart Major Seminary. Write "Rosary CD" on the memo line.

Mail this form with payment to: Sacred Heart Major Seminary, Foundation Office, 2701 Chicago Boulevard, Detroit, MI 48206. Attention: Rosary CD.



The Legacy Society of Sacred Heart Major Seminary

A Noble Means of Giving

Darren Hogan, Director of Planned Giving

Throughout Sacred Heart’s history, gifts from faithful Catholics have been vital to the seminary’s role in preparing parish priests, deacons and lay ministers.

Among these are legacy gifts: gifts requiring proactive, deliberate and thoughtful planning by individuals and families who choose to use their “talents” to create a legacy that lasts . . . literally . . . forever.

What is a Legacy Gift?

A legacy (or planned) gift is a charitable gift that requires planning. Legacy gifts give careful consideration of a donor’s overall tax, estate and financial goals. Benefits of a legacy gift may include:

- Increase income to donor and/or others
- Reduce donor’s income tax liability
- Avoid capital gains tax
- Give assets to family members at reduced cost
- Create a legacy with a significant charitable gift

With the assistance of a development officer and/or financial advisor, anyone can craft a planned gift. Examples of legacy gifts include gifts of a retirement plan, life insurance, charitable or lead trust, gift annuity and bequest through a will or living trust. Such gifts can be easy to establish, in many cases at little or no cost.

While the most common legacy gift is a bequest, other legacy gifts that provide income are an excellent way to give. Their flexibility makes them popular, particularly if appreciated assets are used.

What is the Legacy Society?

The Legacy Society of Sacred Heart Major Seminary has been established to recognize individuals and families who have honored the seminary with a planned gift. Their foresight in planning helps to ensure that Sacred Heart, a true spiritual landmark of the Church of Detroit, will continue to serve as the great diocesan seminary envisioned by its founder, Bishop Gallagher.

While much has changed in the world since groundbreaking in 1923, Sacred Heart’s dedication to forming spiritual leaders has not.

Legacy Society members will be permanently acknowledged in a prominent display at the seminary. Additionally, members will be listed in Sacred Heart’s annual stewardship report (requests for anonymity will be honored).

The greatest benefit does not come from us. It is the enduring peace that comes from knowing one’s legacy will truly make a difference—a difference that will bring hope to generations of souls in need of encouragement, grace and direction. Members will know the cumulative “talents” of their lifetime will serve a truly noble purpose.

Bequests and other gifts may be made to Sacred Heart for any stated purpose or for the general purposes of the seminary without restrictions. Gifts may be named in honor of the donor(s) or loved one(s).

Membership in the Legacy Society will be extended to all individuals who notify the director of planned giving of their gift. Evidence of the gift is appreciated but not required. More detailed information is available on the Planned Giving link of our website, www.shmsonline.org.

“Members will be permanently acknowledged in a prominent display.”

If you would like to learn more about the Legacy Society of Sacred Heart Major Seminary, please contact Mr. Darren Hogan, Director of Planned Giving, 2701 Chicago Blvd., Detroit, MI 48206, via email at hogan.darren@shms.edu, or call at **313-883-8748**. All inquiries are strictly confidential.



MAKING THE MISSION YOUR OWN

Jan Stuart

Where Does Sacred Heart Get Its Funding?

In the Gospel According to Matthew (14:13-21), as Jesus fed five thousand people with only five loaves of bread and two fish, he illustrated how God's love can multiply the effects of our generosity. At Sacred Heart, we witness such generosity firsthand. Over the years, countless benefactors have invested their God-given resources—their energy, prayers and money—in this common mission to which God has called us.

The chart below illustrates the generosity that currently funds the seminary (27% from our benefactors; 30% from an archdiocesan subsidy/Catholic Services Appeal (CSA); 33% from tuition, room and board; 3% from an archdiocesan endowment distribution; and 7% from investment earnings/other (based on fiscal year ending June 30, 2006).

These funds help to keep the doors open and "the heart pumping" at Sacred Heart. The following is an abridged list of the seminary's expenditures:

- Smart Classroom/Distance Learning Technology, which allows offsite students to take classes and offsite professors to lecture classes
- Building rent, utilities and maintenance, which is ever-present in a building constructed in 1923
- Library operations, including the purchase of new books
- Spiritual direction for our seminarians
- Newly developed Licentiate in Sacred Theology (STL) degree program
- Liturgical supplies and the Liturgy Lab, which is used to train future priests and deacons in presiding, preaching and sacramental skills

- Faculty and staff salaries
- Institute for Ministry, which serves our 450 lay commuter students
- Apostolic Experience Program, part of the undergraduate formation process that focuses on community service
- Costs for parish internships and other graduate activities; and much more

Recently, Sacred Heart has benefited from an additional source of funding, the Fishermen's Fund, which supports seminarians and lay students through

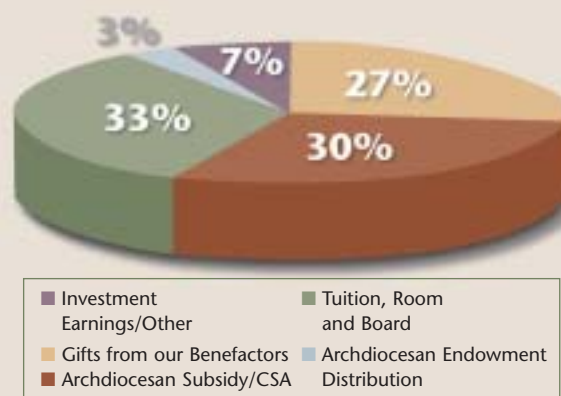
scholarship grants. The mission of the Fishermen's Fund states, "Sacred Heart Major Seminary's Fishermen's Fund, established and supported by the laity, exists to ensure that no vocation to the Roman Catholic priesthood, diaconate or lay ministry is hindered due to financial need."

And so, we express our gratitude to the Archdiocese of Detroit and all who support

the Catholic Services Appeal, to our students and to our entire family of benefactors. Thank you for helping us to build the Kingdom of God, for being part of our vision and our mission—to train priests, deacons and lay ministers.

As we move forward together in this common mission, let us remember the words of the Apostle Paul as declared in the Second Letter to the Corinthians: "You will be enriched in every way for your generosity."

Jan Stuart is director of annual giving. She can be reached at 313-883-8567.



Welcome Back, Alumni

Kate Bua, Director of Marketing

As the guests entered the gym for the thirtieth annual Alumni Day Celebration on February 18, they heard the lyrics from the popular 70s TV show "Welcome Back Kotter" ring out: "Welcome back, welcome back, welcome back." With 350 alumni attending, this year's Alumni Day was the largest gathering in many years. As always, there was a sense of camaraderie, brotherhood and reconnection with the institution and with fellow students, classmates and faculty.

The 2007 alumni award winners honored that evening, who distinguished themselves in their ministry and profession, are:

Fr. Thomas Lumpkin, who received the Bishop Henry Donnelly Award for Outstanding Clergy Alumnus. Father Tom's ministry is within the framework of Day House, a Catholic Worker community he co-founded in 1976 that offers hospitality to homeless women and families. He co-manages Manna Community Meal, a Catholic Worker soup kitchen, and celebrates Mass and visits inmates at the Wayne County Jail.

Ms. Beryl Harriott, who received the Walter Romig Award for Outstanding Lay Alumnus. She has worked in the dietetics field at two New York hospitals and at Henry Ford Health System for twenty-three years. She has served in many parish roles, including pastoral associate, and is a certified spiritual director and an Immaculate Heart of Mary Sisters Associate since 1996.



Alumni award winners Fr. Thomas Lumpkin, left, Ms. Beryl Harriott and Fr. Kevin O'Brien.



Award winner Dr. William Riordan was unable to attend the celebration.

Fr. Kevin O'Brien, who received the Msgr. Albert Matyn Award for Outstanding Senior Clergy. Father Kevin has served at several parishes and was assigned by Cardinal John Dearden to be chaplain at St. Francis Home for Boys and to work in the Poverty

Program of the State of Michigan. He has been a member of the Priest Pension Board, the AOD Presbyteral Council and the College of Consultors.

Dr. William Riordan, who received the Msgr. Daniel Ryan Award for Outstanding Former Faculty. Unfortunately, Dr. Riordan could not be present due to commitments at Ave Maria University, Naples, Florida, where he is professor of theology and dean of faculty. He previously taught philosophy at the University of San Francisco and systematic theology at Sacred Heart (1990-1998). His specialties include the areas of metaphysics and Trinitarian theology.

PLEASE SAVE THE DATE and make **2008 Alumni Day** even greater, **Sunday, February 17**. Bring a classmate, reserve a table, and welcome back, welcome back, welcome back.

“Why Do We Minister?” Answered at Evening of Reflection

Kate Bua


“It is far more revealing to explore the ‘why’ rather than ‘how’ to minister,” stated Fr. David Hudgins of the Diocese of Lansing at the Lenten “Soup ‘n Supper for the Soul” Alumni Evening of Reflection, March 5.

Father Dave, guest speaker and a Sacred Heart alumnus, referred to Aristotle’s theory of the four causes to answer the question “why?” He outlined the material cause, the formal cause, the efficient cause and the final cause. Of these four, the fourth is the most important because it is the reason for all others; it is the “cause of causes.”

Father explained to the attendees that the final cause—the goal of ministry—is to “love and serve Jesus Christ in and through his bride, the Church.” We minister to be holy, to grow in love and to prove our love. Father asked all to beg the Holy Spirit’s aid in this work.

SAVE THE DATE!

Feed Your Soul at the
Advent Evening of Reflection



Monday, November 12, 2007
6:30 PM – 8:30 PM

Guest speaker:
Fr. Edward Prus, Former SHMS Spiritual director

Join alumni and friends for a simple meal and a chance to renew your faith. Look for your invitation in the mail in September. For more information, call **313-883-8533**.

“Good Friend” Bishop Schoenherr



Kate Bua

Cardinal Adam Maida described the death of retired Detroit Auxiliary Bishop Walter J. Schoenherr “like losing a good friend, someone you could always count on for down-to-earth wisdom and spiritual encouragement.” Bishop Schoenherr died on April 27 at age eighty-seven, after sixty-two years as a priest

and thirty-nine as a bishop. His special concerns included the pastoral care of his brother priests and human rights issues.

His Excellency attended Sacred Heart Seminary (1942) and Mount St. Mary Seminary in Norwood, Ohio. Retired Auxiliary Bishop Thomas Gumbleton, in his eulogy for his friend and colleague, said that Bishop Schoenherr “was ready to act for justice.” Bishop Gumbleton noted the late bishop helped to ease the integration of St. Leo Parish on Grand River Avenue and participated in the March on Washington in 1963, when Martin Luther King Jr. delivered his “I Have a Dream” speech.

Sacred Heart Major Seminary acknowledged Bishop Schoenherr’s outstanding life’s work in 2004 when it named its Chair in Homiletics after him, because of the bishop’s pastoral zeal for spreading the Good News whatever the cost.

In Memoriam

Grant eternal rest and peace to the following Sacred Heart alumni

- | | |
|---|---|
| Mr. Charles P. Audette Sr.
SHS 1943
R.I.P. May 7, 2007 | Most Rev. Walter J. Schoenherr
SHS 1942
R.I.P. April 27, 2007
Archdiocese of Detroit |
| Mr. Matthew J. Burgess
SHS 1985
R.I.P. August 14, 2006 | Rev. Mr. Joseph E. Sullivan
SHMS 1999
R.I.P. February 15, 2007
Archdiocese of Detroit |
| Rev. Kevin Hunt Diaz
SHS 1976
R.I.P. December 28, 2005 | Mr. Robert Rohlman
SHS 1943
R.I.P. February 7, 2007 |
| Mr. Peter Kinnahan
SHS HS 1959
R.I.P. January 15, 2007 | Mr. Peter J. Sutherland
SHS 1955
R.I.P. March 12, 2007 |
| Mr. Joseph Marko
SHS 1949
R.I.P. February 1, 2007 | Mr. Thomas Joseph Van Antwerp
SHS 1946
R.I.P. February 6, 2007 |
| Mrs. Geraldine S. Mooney
SHMS 1991
R.I.P. January 31, 2007 | Rev. Peter Van der Linden
SHS 1951
R.I.P. February 7, 2007
Archdiocese of Detroit |



Alumni Spotlight

Msgr. Herman Kucyk



Gardener of Nature and the Spirit

Alois Sandner

He tends his garden, this gentle and modest man, as he has done for most of the past half-century—with care, prudence, planning, hard work and a warm smile. And his garden thrives, with thirty varieties of trees and bushes, lilacs, azaleas, roses (the ever-blooming floribunda mostly) daffodils, irises, raspberries, plums, peppers, along with 1,700 children and youth (also “ever-blooming”) in the northwest corner of Dearborn, Michigan.

The Church of the Divine Child—its name spelled out in a carefully clipped hedgerow of boxwood—is the “garden” tended by Msgr. Herman Kucyk. Everything about the parish has grown since he arrived as an assistant pastor in 1961.

Established in 1950, the new parish was blessed by the generosity of the Ford Motor Company, which matched contributions two-to-one to build the high school. Most of the basic plant was begun in that first decade, including the convent for the first eight Bernardine nuns (where ten still reside today). “There have been thirty additions to the entire complex since that time,” Monsignor says of the Divine Child elementary school, junior and senior highs, convent, double-size gymnasium, 500-seat auditorium, athletic field and natural gardens.

His was a late-blooming vocation. After graduating from high school in 1944, serving in the U.S. Navy, then working at Ford, he entered Sacred Heart Seminary, spent a year at SS. Cyril and Methodius Seminary, finished at St. John Major Seminary and was ordained in 1957, “six years older than my classmates.”

Monsignor acquired his love of hands-on work, and of gardening, growing up in a house within Detroit’s St. Stanislaus Parish purchased by his father with World War I army bonus money. Each of the six children was given a choice of responsibilities. “My job was the yard. I could buy tulip bulbs for a penny each,” he recalls.

“The gardening is my avocation. My real job is being a priest and being with the kids.”

His garden has 790 elementary students, 910 high school students, a ninety-seven percent college entrance rate—thanks in part to a \$4 million college scholarship program for two hundred grads each year—and computer stations at all levels. His garden has blossomed in other ways. Eight landscaped grottos and shrines have taken root throughout the parish and school grounds under Monsignor’s personal direction. The oldest is a 1962 life-sized fiberglass grouping showing Christ interacting with students in the school uniforms of the day. The newest is a bronze-toned statue of St. Francis of Assisi presiding over a fieldstone-rimmed pond with a cascading stream enlivened by multicolored koi. Other devotional sites include Our Lady of the Way grotto at the entrance to the high school, where the football team gathers before each game for prayer; Sacred Heart and Immaculate Heart shrines facing each other in the convent courtyard; and a Virgin and Child landscaped alcove near the church entrance.

Monsignor Kucyk retires this year from his administrative duties, “but I’ll still be here for Masses and confessions. I’ll be able to visit the kids in school, and maybe I’ll be able to get more involved in my gardening.”

But how did he manage to stay in his beloved garden for so many years, except for brief assignments at other parishes between 1967 and 1972?

“I was always careful to stay in the background,” he says. “I had such a good deal, I was afraid they’d take me out. That’s why I was surprised when Cardinal Szoka (found me and) made me a monsignor.”

Alois Sandner (High School '52, College '56) is a retired journalist and was press secretary and speechwriter for former Michigan Gov. William Milliken.

Plans Discussed for Regional Alum Meetings

Msgr. George Browne, Sacred Heart Alumni Director

The Board of Directors of the Alumni Association held an interesting meeting on January 23. The rector, Msgr. Jeffrey Monforton, addressed the board and shared some of his thoughts for the future. He announced that currently thirteen dioceses are represented among the students of the seminary (all seven Michigan dioceses have seminarians here). We have, in fact, become a regional seminary.

While it is true that traditionally the purpose of a seminary is to prepare young men to serve as priests in our parishes, Sacred Heart also has a focus of providing leadership for parishes and dioceses through training lay leaders. The training encompasses religious education, parish management, programs of spirituality and other related areas.

Monsignor Monforton emphasized that because we have alumni in many places, we ought to have alumni representation far and wide. Here in the state of Michigan, each of the dioceses could well have alumni meetings based on the numbers of alumni throughout the state. To expect former students from Marquette or Gaylord to come to Sacred Heart for a meeting would be to expect the impractical. But, it would not be unreasonable to hold regional alumni meetings, and alumni could

thus be aware of the happenings at their alma mater.

Congratulations to the newest members of the Alumni Association. On April 27, at the annual Graduate Awards Dinner, we had the privilege of welcoming the graduates of the Class of 2007 to the association. It was an honor for me to represent the alumni and to speak on your behalf. The Alumni Association grew by seventy-six members in the blink of an eye. Welcome one and all!

We still need *class agents*, representatives who will be the contact person between the seminary and the members of the various classes. Since our Alumni Awards Dinner in February, several alumni have come forward and volunteered to serve as class agents. We are grateful for their willingness to serve. Any potential class agents can contact Ms. Kate Bua, director of marketing for the seminary, **313-883-8533**.

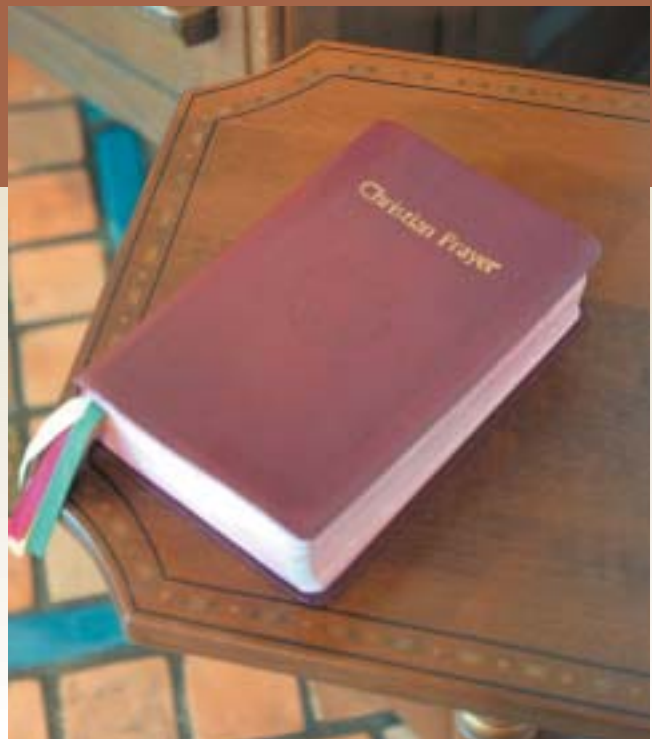
A final thought: membership on the Alumni Board of Directors is open to any alumnus or alumna. To be considered, just contact Ms. Bua. Fresh approaches are always welcome. A special invitation is extended to the new alumni and alumnae, Class of 2007. Please don't hesitate to step forward and become active in the Alumni Association.

Needed: New/Used Breviaries

Seminarians at Sacred Heart pray Lauds (Morning Prayer) and Vespers (Evening Prayer) each day. *The Liturgy of the Hours* (4 volumes) are used.

The cost of a new set is prohibitive on a student budget. Used sets would be welcomed and appreciated, as would a donation to cover the cost of a new set (\$160.00).

To make a donation, contact the Sacred Heart Marketing Department, **313-883-8533**.





Alumni Spotlight

Celia St. Charles



Pastoral Ministry is a “Privilege”

Molly Mulqueen

St. Fabian Parish in Farmington Hills, Michigan, is a bustling parish community of 2,200 families. In addition to its liturgical celebrations, St. Fabian operates a K-8 school of more than 400 students, a large religious education program, an active youth group and Christian service organization, adult education and spiritual formation, Genesis young adults ministry, an “Over 50 Club” and the list goes on.

Because of the shortage of priests, St. Fabian’s pastor, Fr. Brian Chabala, does not have an associate pastor to help him manage his thriving parish. He depends on a staff of lay people, especially pastoral minister Celia St. Charles, to handle the practical, the spiritual and everything in between.

“Father Brian strongly encourages lay participation on every level,” Celia says. “He is a believer that we are all called by our baptism to be active participants in our faith. He believes lay people have a role to play in the Church and he allows them to do that.”

Celia came to her position in 2002 after eight years as coordinator of St. Fabian’s youth group of more than two hundred high school students. Her job description is expansive, to say the least.

“Besides coordinating the RCIA program, I also train the Eucharistic ministers and the lectors, do wake services and coordinate the adult education program. This gives Father time so he can visit the sick in our parish, which is such an important thing to do, because we are able to take the load off his shoulders,” Celia says. “Father Brian depends on me, but that is what I am here for.”

When she started working in youth ministry, Celia “kept asking Father Brian question after question” about theology and the sacraments. He encouraged her to take some classes at Sacred Heart. She ended up earning an associate’s degree in pastoral ministry in 2000 and is working towards a bachelor’s degree in pastoral ministry at Madonna University.

Like so many Sacred Heart success stories, Celia’s begins in Msgr. John Zenz’s Introduction to Theology class.

“Monsignor Zenz’s class made a huge difference in my life. It made me so much stronger in my faith and made me understand more why I believe what I believe. He is an incredible teacher,” Celia says.

“I don’t think you could ask for a stronger theological background than what I received at Sacred Heart. It has helped me in every aspect of my ministry—when I was youth minister and even more so now, in pastoral ministry, especially with the RCIA program. The adults ask such well thought-out questions. I have the background to come back to them and say, ‘This is why we do this. This is the real way we do it.’”

Celia says the RCIA program is the “jewel” of her many ministries.

“RCIA is the high point of my job. It is such a privilege to be able to walk with these people along their faith journey and watch the Holy Spirit work. It is just an incredible thing to experience.”

This Easter at St. Fabian, three were baptized, three made the Profession of Faith and three were confirmed.

“The Easter Vigil is an incredible liturgy because it has all of our rituals and traditions in it, and it is such a sacred night to be received into the Church. It is such a joy to behold, and it is very contagious.”

Celia encourages lay people with all kinds of talents to catch that Spirit and get involved. “You don’t have to be a PhD in theology to work in the Church and really help. You can work on your theological education as you go.”

Molly Mulqueen is a freelance writer whose work has appeared in numerous Catholic publications.



MY PARISH, YOUR PARISH

Fr. Joseph M. Esper

Remnant Ministry

I think Jesus may have been having a bad day when he asked rhetorically, “When the Son of Man returns, will he find any faith on earth?” (Lk 18:8).

Every parish priest can certainly relate to Jesus’ apparent discouragement, for at times we all wonder, “Where is everyone?” Weekend Mass attendance is a fraction of what it should be, long lines at the confessional are a thing of the past, it’s usually the same handful of people volunteering, persons initially expressing an interest in the RCIA fail to follow through, and pastors reflect ruefully on how much easier their lives would be if money weren’t a problem because everyone in the parish tithed.

Yes, it’s important to make ongoing efforts to reach out to inactive parishioners, perhaps by mailing out invitations to a parish mission, or sending all the CEO (Christmas and Easter only) Catholics home from the holiday Masses with an inspirational booklet, or trying to re-evangelize them when they come to arrange baptisms and weddings. However, for a pastor’s own peace of mind, I believe it’s necessary to accept that—due to our own human limitations and the state of today’s world—we’ll never be able to reach everyone for whom we’re theoretically responsible, and that our pastoral interactions will usually involve only a minority of our parishioners.

This situation is what I refer to as “remnant ministry,” in which the basis of God’s judgment of our stewardship will be based not on the quantity (or even the quality) of our converts and parishioners, but on our fidelity as parish ministers.

Are we true servants of Christ, proclaiming his word with courage and administering his sacraments with joy? Do we persevere, even when worthwhile

results are hard to see? If the shepherd is faithful, God will bless the flock, no matter how small it may be. St. Paul’s words seem to apply very well to this age: “So also at the present time there is a remnant, chosen by grace” (Rom 11:5).

I find it helpful to remind myself that God is able to work wonders with small amounts, freely given (as in the multiplication of the loaves and fish); it’s also worthwhile to reflect on the parable of the mustard seed (Mt 13:31, 32) and on how it might apply to parish life. Perhaps some future canonized saints are now children in our congregations, persons whose influence will convert thousands, as did Padre Pio and

Mother Teresa. Maybe our society is on the verge of a wide-ranging spiritual revival— even a second Pentecost and a new age of evangelization—and that our humble efforts will, unknown to us, help to usher it in.

Once again, St. Paul has important words for those of us serving in parishes: “Therefore, since we have this ministry through God’s mercy, we do not give in to discouragement” (2 Cor 4:1). Our priesthood, our opportunity to serve as representatives of Christ’s Church and to minister in his name, is indeed a great and undeserved gift from our merciful Father—and this is true whether we’re in large parishes or small ones, whether we’re well-known or obscure, and whether others (and ourselves) judge us to be successes or failures.

Our remnant ministry can be like yeast causing the whole mass of dough to rise, and our reward will be an invitation to that banquet that lasts forever.

“Our remnant ministry can be like yeast causing the whole mass of dough to rise.”

Fr. Joseph M. Esper is pastor of St. Edward-on-the-Lake Parish, Lakeport, Michigan. He is the author of five books on apologetics and spirituality.

Largest Graduating Class Called to “Take up the Chalice”

Centering his homily on “memory and ambition, the two greatest temptations,” Detroit Auxiliary Bishop Earl Boyea addressed Sacred Heart’s graduates at the Eighty-third Commencement ceremony, Saturday, April 28. They heard Bishop Boyea’s exhortation to “focus on Jesus . . . focus on today,” instead of being detained by the memories of the past, however pleasant, and thoughts of the future, with its temptations of ego-driven recognition.

“You are called to be at this moment. Take up the chalice of salvation,” said the bishop.

The seventy-six graduates are an increase of seven over last year’s total, making 2007 the largest graduating class since 1988, when the seminary added a Graduate School of Theology. The Basic Diploma in Pastoral Studies, an undergraduate certificate of twenty-seven credit hours, was presented to twenty-eight students, the highest count to date.

2007 Commencement was a family affair. Father and son, Deacon Alex Jones and Joseph Jones, each received MA Pastoral Studies degrees. Husband and wife, Charles and Mary Kay Dreyer, also celebrated graduation together. Charles received the Intermediate Diploma in Diaconal Studies and will be ordained a permanent deacon in October 2007. Mary Kay received two certificates, the Basic Diploma in Pastoral Studies and the Basic Diploma in Music Ministry.



Master of Arts in Divinity grads, soon to be ordained.



Bishop Boyea congratulates BA Philosophy graduate Thomas Alleman.



Spouses Mary Kay and Charles Dreyer received diplomas.



Bachelor of Philosophy grads ham it up.

Basic Diploma in Pastoral Ministry, the largest class ever.



STL Program: Twenty-three Students from Eight Countries

Fr. Todd Lajiness and Mr. Ralph Martin

The generation of any new academic program is never an easy task. It takes visionary leadership born from sustained prayer. It takes the commitment of the faculty who assist in the course composition and instruction of the students. It takes the cooperation of the support staff to assist students and professors in their efforts.

The Licentiate in Sacred Theology (STL) at Sacred Heart Major Seminary has all of that and more. In the Winter 2005 issue of the *Mosaic*, we noted that students who passed through the doors of Sacred Heart are formed to be “Heralds for the New Evangelization.” This vision, originally coming from Pope John Paul II and affirmed by Cardinal Adam Maida, formed the foundation for our aggregation to the Pontifical University of St. Thomas Aquinas in Rome (*Angelicum*), by which we are able to offer the STL.

Now, just two years later, it is inspiring to see the fruit of that vision and labor.

With twenty-three students already enrolled in the program from eight different countries, the STL has taken a decidedly international composition. The students include priests from Nigeria, Ghana and Cameroon in Africa, St. Lucia in the Caribbean, Iraq in the Middle East, and Ireland. We also have two priests who commute each week to classes from the Diocese of London, Ontario. There is a priest from the Archdiocese of Atlanta, a number from the Diocese of Lansing, as well as priests from the Archdiocese of Detroit.



These seventeen STL students attend a gathering prior to the fall term 2006. The number in the program has grown this academic year to twenty-three.

“The program links academic knowledge to practical application and experience.”

All of the lay students in the program are already engaged in full-time ministry in the Church: in a marriage tribunal, in campus ministry, in an archdiocesan evangelization office and in high school teaching. We also have a number of promising students who are completing the prerequisites that are required to enroll in the program.

While holding to high academic standards, the program attempts to keep its focus on the real challenges

facing the Church today and linking academic knowledge to practical application and experience. We believe that Cardinal Maida’s vision in calling for the creation of this program in response to the repeated call of Pope John Paul II and now Pope Benedict XVI for a “new evangelization” will bear abundant fruit for the Church throughout the world, as well as our local Church.

This innovative program provides tremendous opportunities. Students who are qualified are highly encouraged to inquire about enrollment with the seminary’s director of admissions. Call **313-883-8502**.

Fr. Todd Lajiness is dean of studies.
Mr. Ralph Martin is director of graduate programs in the New Evangelization.



WHAT'S NEW *With the Faculty?*

Fr. Richard J. Cassidy, professor of Sacred Scripture, published the book, *Four Times Peter: Portrayals of Peter in the Four Gospels and at Philippi*, Liturgical Press 2007. Please see the review of this book on page 34 of the *Mosaic*.

Dr. Patricia Cooney-Hathaway, associate professor of spirituality and systematic theology, was the keynote speaker for the "Called to Collaborate" Conference, January 24, sponsored by the Office for Pastoral Ministries; conducted an all-day program on "The Male and Female Journey: Implications for Spiritual Direction," Manresa Spiritual Direction Internship Program, February 10; gave an evening presentation on "A Contemporary Dilemma: Spirituality Versus Religion," St. Owen Parish, February 27; conducted a morning session on "Sexuality and the Spiritual Life," for a MAPS Formation class, March 3; presented an evening lecture for the Downriver Vicariate Formation Program, "The Male and Female Journey: Implications for Spirituality," March 5; attended a conference, "Islam and Christianity," Holy Cross College, March 16-18; presented "Jesus' Spirituality as the Norm and Test of Our Own," Bon Secours chaplains and parish nurses, March 29; facilitated a faculty colloquium on John of the Cross's spirituality, April 18.



Echeverria

Dr. Eduardo Echeverria, associate professor of philosophy, presented: "Reflections on Alvin Plantinga's Religious Epistemology," Seventeenth Annual Conference of the British Association of Christians in

Psychology, March 2-4, All Saints Pastoral Centre, St. Albans, United Kingdom; "Christ and Culture after John Paul II," John Paul II Day of Faith and Culture, SHMS, April 21; "Faithful Reason, Reasonable Faith," Symposium in Memory of Pope John Paul II; "Fides et Ratio: The Challenge to Christians from the Secular Culture and Relativism," May 12, University of Windsor, Windsor, Canada; "Jacques Maritain's New Christendom State," Fifty-third Annual Convention, College Theology Society, Faith in Public Life, University of Dayton, Dayton, OH, May 31-June 2; "The Hermeneutics of Doctrinal Truth: On the Changeable and Unchangeable in Dogma," conference hosted by the International Institute for Christian Studies,

"Truth Under Deconstruction: Presenting Christ in a Relativistic World," Kansas City, MO, July 12-14. He published "The Christian Faith as a Way of Life: In Appreciation of Francis Schaeffer," *Evangelical Quarterly*, July 2007.

Dr. Robert Fastiggi, associate professor of systematic theology, published "Mary and the Eucharist in St. Louis de Monfort," *Mary at the Foot of the Cross VI: Marian Coredeemption in the Eucharist Mystery*, Academy of the Immaculate, 2007. He contributed five entries for the *International Encyclopedia of the Social Sciences*, Macmillan Reference/Thomson Gale, late 2007. He spoke at a conference on the Protestant Reformation sponsored by the Marian Peace Center, St. Anastasia Parish, Troy, MI, December 2; attended a meeting at Catholic University of America as a member of the editorial team updating the *New Catholic Encyclopedia* in electronic form; spoke at a conference on Catholic apologetics, Miles Christi Institute, St. John Center, Plymouth, MI, February 24-25; gave a four-part lecture series on Non-Catholic faiths, St. Valerie of Ravenna Parish, Clinton Township, MI, Wednesday nights Feb. 28- March 21; guest speaker for Prof. Jane Adolphe's canon law class, Ave Maria School of Law, Ann Arbor, MI, March 21 and 28. Since January 8, Dr. Fastiggi has been giving Monday afternoon lectures for the novices and postulants of the Dominican Sisters of Mary, Mother of the Eucharist, Ann Arbor, MI, and on Monday evenings, he's been teaching Introduction to Sacred Scripture for the Eastern Catholic Re-Evangelization Center, West Bloomfield, MI.

Fr. Daniel Jones, assistant professor of theology, gave these presentations to the theologians at Sacred Heart: December 2, "Christian Personal Relationships"; February 17, "Strategies for Living Celibacy"; and March 24, "The Ministry of Lector."

Dr. Daniel Keating, assistant professor of theology, led a formation session for graduate theology seminarians II-IV, "On Being Effective Evangelists," December 2; lectured on "Students and the Life of Faith," Lithuanian Catholic Association, January 27; spoke to the Univ. of Michigan InterVarsity Graduate Christian Fellowship on "Fasting," February 17; presented a three-part series for University Christian Outreach and the Univ. of Michigan, "Perspectives on Homosexuality," February-

March; gave a lecture series on Hebrews and the Catholic Epistles to the novitiate of the Dominican Sisters of Mary, Mother of the Eucharist, January-March.

Dr. Mark Latkovic, professor of moral theology, had several articles and reviews accepted for publication. He gave the Rose Mass talk, "The Vocation to Heal," for health care workers of the Diocese of Lansing, MI, January 20. He was interviewed by Our Sunday Visitor for the article "Catholic Guilt." He directed an STL thesis and was a second reader for an MA thesis.

Mr. Ralph Martin, assistant professor of theology, gave these talks: December 1-3, Parish Mission, Holiness and Evangelization, Diocese of Pembroke, Canada; December 11-13, Parish Mission, Holiness and Evangelization, Buffalo, NY; January 24, Legatus, Toledo, OH, Chapter, "Theology of the Laity"; February 9-10, Retreat, Holiness and Evangelization, Diocese of Marquette, MI; February 11, St. Francis de Sales Parish, Manistique, MI, "The Wisdom of Francis de Sales"; February 16-18, Amazing Grace Conference, Detroit, MI, "What is the Spirit Saying?"; March 4-5, St. Thomas Aquinas Parish, E. Lansing, MI, Lenten Lecture Series, "The Universal Call to Holiness and Mission"; March 9-10, York University, Toronto, Canada, student retreat, "The Spirituality of St. Therese of Lisieux"; March 22, Theology Department Lecture Series, Franciscan University of Steubenville, "The Journey to God from Baptism to the Beatific Vision"; March 24, Catholic Men's Conference, University of Detroit, "The Wisdom of the Saints Concerning Sin"; March 15-26, Lenten Lectures, Ste. Marie Parish, Manchester, NH; March 30, Christ the King Sisters, lecture at the motherhouse, Lincoln, NE. He attended: March 31, Catholic Men's Conference, Diocese of Lincoln, NE; January 29, Board Meeting, Impact Catholic Youth Ministries, Denver, CO; March 15-18, St. Vincent de Paul Regional Seminary, W. Palm Beach, FL, Symposium on Chaste Celibacy; March 7, Council Meeting, Institute for Priestly Formation, Creighton University, Omaha, NE. He published the chapter, "The Authority of the Good Shepherd: Overcoming Evil," Proceedings of the Fifth Annual Symposium on the Spirituality and Identity of the Diocesan Priest; *Good Shepherd: Living Christ's Own Pastoral Authority*, Institute for Priestly Formation, Creighton University, Omaha, NE, March; *Hungry For God*, new edition published by Servant/St. Anthony, January.

WHAT'S NEW *With the Faculty?*

Dr. Michael J. McCallion, Fr. William Cunningham Chair of Catholic Social Analysis, co-published in February the book, *Transforming Catholicism: Liturgical Change and the Vatican II Church*, Lexington, Books/Rowman & Littlefield Publishing Group, and the articles "Status Passages" and "In-Groups and Out-Groups," *The Blackwell Encyclopedia of Sociology*, Blackwell Publishing. He conducted a two-day workshop on Catholic social teaching at SHMS for first-and second-year philosophy students.



McDermott

Fr. John M. McDermott, SJ, associate professor of theology, co-edited *John Paul II on the Body: Human, Eucharistic, Ecclesial: Festschrift Avery Cardinal Dulles*, St. Joseph's University Press, 2007. He introduced the volume with the essay, "Avery Cardinal

Dulles, SJ: The Man in His Times for Christ's Church." To the volume he also contributed "Reflections on *Dominum et Vivificantem*," "Response to E. Muller's 'The Nuptial Meaning of the Body,'" and, with Robert Kroll, SJ, "Virginity for the Sake of the Kingdom." He also gave a talk on "The Catholic Meaning of Suffering," Holy Trinity Parish, Peachtree City, GA, February 25.

Fr. Earl Muller, SJ, Bishop Kevin Britt Chair of Christology, published: "A 'Subordinationist' Text in Origen's *De Principiis*" (given at the Fourteenth International Conference on Patristic Studies, Oxford, England, August 18-23, 2002) in *Studia Patristica*, vol. 41: *Orientalia, Clement, Origen, Athanasius, The Cappadocians, Chrysostom*, Peeters, 2006; "Theological Aspects of the Letters *Dominicae Cenae* and *Dies Domini* of John Paul II" (given at the John Paul II Jesuit Symposium, Cleveland, OH, June 21-23, 2002) in *John Paul II on the Body: Human, Eucharistic, Ecclesial: Festschrift Avery Cardinal Dulles, SJ*, Joseph's University Press, 2007; presented "The Nuptial Meaning of the Body in the Theology of John Paul II" (given at the Eighth Biennial Jesuit Conference on the Thought of Pope John Paul II: The Theology of the Body, June 18-20, 2004, Marquette University, Milwaukee, WI) in *John Paul II on the Body: Human, Eucharistic, Ecclesial: Festschrift Avery Cardinal Dulles, SJ*, Saint Joseph's University Press, 2007. He has been interviewed for a year-long series on Christology in Faith Magazine. The first installment has appeared in the January/February 2007 issue.

Dr. Edward Peters, Edmund Cardinal Szoka Chair of Faculty Development, contributed six entries to

the *Cambridge Dictionary of Christianity* and had articles and reviews published in the *Ave Maria Law Review*, *Antiphon*, *Catholic World Report*, *Our Sunday Visitor* and *The Catholic Answer*. His short question-and-answer monograph, *Excommunication and the Catholic Church*, was published by Ascension Press. He spoke at the University of St. Thomas in Minnesota on John Paul II and canon law, and gave interviews to the *New York Times*, *Catholic Answers Live*, *Sirius Catholic Radio* and *Kresta in the Afternoon*. He continues his work with the National Catholic Office for the Deaf toward developing a uniform translation of the Mass into American Sign Language.

Dr. Herman Peterson, director of the Edmund Cardinal Szoka Library and assistant professor of theology, taught the New Testament course during the winter quarter in the Theology Program at the Eastern Catholic Re-evangelization Center in Bloomfield Hills, MI. The center is sponsored by the Chaldean Eparchy of St. Thomas the Apostle.

Rev. William Promesso, adjunct professor of homiletics, led the Lenten Parish Mission, St. Mary Parish, St. Clair, MI, March 3-6, with the theme "Tune Up Your Spirit," using automotive images to preach on Eucharist, Catholic Social Teaching and Reconciliation. He continues to be a monthly columnist for *FaithForward* in the *News-Herald* Newspaper's Life and Leisure section. He serves on the Downriver Advisory Committee of Arbor Hospice and Home Care and is pastor-delegate on the School Committee at Gabriel Richard Catholic High School, Riverview, MI.

Mrs. Patricia Rennie, dean of the Institute for Ministry, presented "Theological Reflection in Everyday Life," Gospel of Life Conference, February 8, and "Mercy and Forgiveness in the Passion According to Luke," St. Fabian Parish, Farmington Hills, MI, March 30.



Smith

Dr. Janet E. Smith, Fr. Michael J. McGivney Chair of Life Ethics, reviewed Servais Pinckaers, *The Pinckaers Reader* (CUA Press, 2005) in *The American Philosophical Quarterly* (Fall 2006), and published "The Morality of Condom Use by HIV-Infected

Spouses," *The Thomist* (January 2006). She gave these presentations: "Celibacy and Spiritual Fatherhood," Institute of Priestly Formation, St. Vincent de Paul Seminary, Boynton Beach, FL, March 17; Honored Speaker at the Christian

Culture Lecture Series, St. Francis Xavier University, Antigonish, Nova Scotia, Canada, two talks, January 13-14. She presented *Humanae Vitae*, The Culture of Life, and various bioethical issues, at these places: "The Virgin Mary's Dialogue," Fordham University, Bronx, NY, March 22; St. Joseph Seminary, Bronx, NY, March 23, Edith Stein Conference, Notre Dame, IN, February 24; for the group, The New Sexual Revolution, Arizona State University, Tempe Arizona, February 27; Our Lady of Mount Carmel Parish, February 22; Louisiana Catholic College Student Conference, Natchitoches, LA, three talks, January 27; St. Anthony Parish, Temperance, MI, January 17; Pope John Paul II Cultural Center Conference, Houston, TX, December 2; University of St. Thomas, Houston, TX, December 1. She has agreed to be a member of the Advisory Board of ENDOW.



Szczepanski

Ms. Michelle Szczepanski, assistant dean of studies, attended the Higher Learning Commission of North Central Association & WCET conference on "Best Practices in Web-based Services for Students: Providing Support for Learning," February 14-16.

WCET is an association of colleges and universities whose mission is to advance the effective use of technology in higher education.

Fr. Daniel Trapp, graduate spiritual director and assistant professor of systematic theology, liturgy and sacraments, presented *Growth in Prayer according to St. Teresa of Avila* for the Knights of Columbus, St. Regis Parish, Bloomfield Hills, MI, January; gave an RCIA presentation on *Reconciliation and Anointing*, St. Regis Parish, January 24; took part in and presented the paper, "How to Discern a Call to Priestly Celibacy," Institute for Priestly Formation annual symposium, St. Vincent de Paul Seminary, Boynton Beach, FL, March 15-18.

Dr. Peter S. Williamson, associate professor of Sacred Scripture, signed a contract with Baker Academic as one of three editors of the sixteen volume *The New Catholic Commentary on Scripture*; facilitated a discussion of "Charisms in Ministry" of the Fellowship of St. Paul at SHMS, January 19; attended the "Amazing Grace Conference" at Cobo Center February 16-18; gave talks on "The Kingdom and the Cost" to the Fellowship of St. Paul, March 23 and "Building Brotherhood" to the Word of God Men's Retreat, Storer YMCA Camp, Brooklyn, MI, March 25.

Are There Jobs Out There?

IFM co-sponsors career night to advise, encourage job-seekers in lay ministry

John Lajiness

If you've ever been around high school graduates this time of year, you have probably heard some version of the following: "I'm not going to major in elementary education because my counselor told me there are more teachers than there are jobs." Or perhaps, "Anyone who is smart would study computers because there are thousands of high-paying jobs right now in that field."

It's basic higher education logic: if you're going to invest the time and money into school, you'd better make sure there are some real prospects for finding a job in that field. As a college and graduate school whose secondary mission is to prepare men and women for careers in lay ministry, as you might expect we are often asked by potential and current students, "Are there really any jobs out there in lay ministry?"

Facing Market Realities

To some, a lay ministry "job market" may seem like an odd concept. We don't often picture Jesus telling his disciples, "Go, therefore, and make disciples, but make sure you get a good health plan." But for those who feel called to serve the Church in the many facets of lay ministry, this "market" is a reality they must come to some terms with. Many of our students have families and other responsibilities, and for them, serving the Lord in ministry means finding a job that can support you, even if it is far from lucrative.

In our growing efforts to assist students in career guidance and placement, the Institute for Ministry and the AOD Office for Pastoral Ministries co-sponsored a "Lay Ministry Career Night" on May 3. More than seventy-five aspiring ministers attended the gathering, seeking information on practical matters, such as, "Are there jobs out there?" and "How do I put myself in the best position to land one?"

Dr. Michael McCallion, who holds the Fr. William Cunningham Chair in Catholic Social Analysis at Sacred Heart, also does research for the AOD Department of Parish Life and publishes an annual

report on "Paid Ministry Positions in the Archdiocese of Detroit." Therefore, being the person best equipped to gauge lay ministry careers in the archdiocese, he was invited to be the keynote speaker at the event to answer the question posed above, "Are there jobs out there?"

The answer: yes!

Ministry Positions Are *Not* Decreasing

Dr. McCallion spoke about the need for lay ministry to support each parish's mission, but was also realistic about the economic constraints that limited how many professional ministers a parish could support. According to 2006 parish survey data, the Archdiocese of Detroit averages 2.9 paid lay ministers per parish, while the national average is only 1.5 per parish, and 82% of AOD parishes have at least one lay minister. 48% of the positions in Detroit are full-time,

and the average salary for those positions is about \$35,000.

Given the local economy and recent parish closings, one might expect the number of positions would be shrinking.

Dr. McCallion suggested that while that could occur in the future, the data shows in the past eight years there has been no significant increase or decrease in the number of positions available, including recently. Furthermore, the number of available positions may increase significantly in the coming years due to retirements. His surveys show that 33% of the current lay ministry job force is over the age of sixty. That could mean 285 positions opening due to retirement alone in the coming years.

Thus, in Dr. McCallion's estimation, there are indeed positions to be found, which begs the next important question: How does someone go about landing one?

Tips on Getting the Job

To shed some light on this issue, we invited a panel to address the gathering on hiring practices in Catholic schools and parishes. Panel participants included Fr. David Buersmeyer, pastor of SS. John and

"There are still many laborers needed to be 'Co-Workers in the Vineyard of the Lord.'"

“Sacred Heart is still at the forefront of assuring that all who feel this call have the resources necessary to be equipped to answer the Lord.”

Paul Parish in Washington, Michigan; Julia Guzman, pastoral associate at St. Gabriel Parish in Detroit; John Meldrum, director of religious education at St. Louis Parish in Clinton Township; and Lisa Brown, campus minister at St. John Fisher Chapel University Parish in Auburn Hills.

The panel discussed a number of factors involved in one's seeking and preparing for possible positions in lay ministry. They felt that beyond academic credentials and experience, applicants also needed to demonstrate personal skills for the job. Characteristics that were cited included having a compassionate heart and love for God's people, a strong prayer life rooted in one's relationship with Christ, and a willingness to engage in ongoing education and formation for ministry. The panel suggested that interested candidates highlight their parish experience as a volunteer in their applications, especially if they have not completed an education or formation program. They acknowledged that, at times, parish positions can be tenuous when there is a change in pastors, but underscored that developing healthy relationships with your hiring pastor and personal flexibility can assist in bridging those transitions.

After the panel discussion, participants had the opportunity to choose from three different breakout sessions. One was on formation, presented by Sr. Rosemarie Kieffer from the Dominican Center for Religious Development, Sr. Lea Woll from St. John Retreat Center and Fr. Bernie Owens from the Manresa Jesuit Retreat House. Another session focused on certification, led by Sr. Kathleen Matz from the Office for Faith Formation/Catechetics and Sr. Angela Hibbard, who chairs the Pastoral Ministries Certification Review Board. A third focused on jobs in lay ministry and the education opportunities to support

lay ministers. Jim Kiefer, director of the Office for Pastoral Ministries, and Pat Rennie, dean of the Institute for Ministry, presented this session.

After such an evening, what do we take away from all of this?

Indeed, while there are certainly challenges with finding jobs in any field in today's economy, there are still many laborers needed to be “Co-Workers in the Vineyard of the Lord,” borrowing the title from the U.S. Bishops' recent document on lay ministry. Sacred Heart is still at the forefront of ensuring that all who feel this call have the resources necessary to be equipped to answer the Lord with the gift of their life and service.

John Lajiness is assistant dean of the Institute for Ministry.



Lynn Sitek is a full-time music director at St. Timothy Parish in Trenton, Michigan, and a 2004 MA Pastoral Studies graduate. She believes it is important that music ministers have theological training.



Sociologist and Sacred Heart chairholder Dr. Michael McCallion was the keynote speaker at the career mini-conference.



Student Spotlight

Joanne Denyer



Opening the Treasure Chest

Emily Stimpson

“Why am I a Catholic?” That was the question MAPS student Joanne Denyer found herself asking fifteen years ago. She had never asked the question before, assuming an answer without articulating it. In her mind, she was Catholic like she was Irish, inheriting both without question at birth.

Then her brother, John, wandered away.

After divorcing and remarrying outside the Catholic Church, John wandered from his faith and his family. And he wasn't content to wander alone, putting questions to his siblings about debauched popes, bloody Crusades and indulgences with dollar signs attached to them. As those questions came, Joanne discovered she had no answers for them.

“I didn't know if I was a Catholic because I was raised as one or because I believed it,” Joanne recalls. “I didn't even know what it really meant to be a Catholic.”

Joanne, however, was determined to find that out, despite having a houseful of young children and running a part-time business from her home—a business she launched after exchanging her job as a bank vice president for that of stay-at-home mom. Her search eventually led to a group of women who had started a program at St. John Center, entitled, “Why Are You Catholic?” Together, they began uncovering the answer to that question in the *Catechism of the Catholic Church*. Reading the doctrines of the Doctors, the thoughts of the saints and the statements of faith articulated by popes, priests and bishops, Joanne's faith became more than a genetic inheritance. It became a living reality, chosen by her and believed by her.

“It made me see the faith as a treasure chest,” Joanne says of her first crack at studying the *Catechism*. “In opening the treasure chest, I thought I realized the value of what it contained, but the deeper I delved into it, the more I discovered.”

Four years ago, after listening to a presentation on lay ministry, Joanne decided to delve a bit deeper into that chest and enrolled in classes at Sacred Heart Major Seminary. At the time, she planned simply to take a few courses then go about life as usual—caring for her husband and three children, studying Scripture with her women's group and teaching catechism classes. Before long, however, she felt God's call to go deeper still and entered the MAPS program with her eye on someday working as a full-time pastoral minister.

Now in her fourth year of studies, Joanne's eye remains on that goal, despite her family's recent move to Sylvania, Ohio. The move—made because of a change in her husband's job—lengthened her drive to campus from forty to ninety minutes. In the blustering of last February's snowstorms, that commute spanned upwards of two hours each way. But, as far as Joanne is concerned, the sacrifices she's making to complete her degree are nothing out of the ordinary at Sacred Heart.

“All of us who come here make sacrifices,” she says. “There are any number of obstacles—time, distance, money. But, we make it work because of what the program gives us and what it enables us to give others.”

“There was a real lack of good catechesis in my childhood,” she concludes. “That led to some deficiencies in my faith. And I'm not the only one who that happened to. The journey I began with my brother's questions has led me to want to work for the Church out of love for her.”

“We have so many wonderful treasures in this faith. How could I not want to share them?”

Emily Stimpson is a freelance journalist who writes from Steubenville, Ohio.



LIVING IN THE LIGHT

Dr. Patricia Cooney-Hathaway

Women and the Church: Back to the Future

The Church's teaching on women has evolved through history. The New Testament writers present Jesus as a man who treated women with respect and dignity. In a culture that viewed women as subservient to men, Jesus introduced a vision of equality and mutuality. He included women among his inner circle of disciples. He counted Mary and Martha of Bethany as his closest friends. After his resurrection, Jesus appeared first to Mary Magdalene and bequeathed to her the privilege of telling the rest of the brethren he was alive and would come to them soon.

Jesus' vision continued to guide the early Church. In the Acts of the Apostles, women collaborated with St. Paul in proclaiming the Good News. The baptismal formula of Galatians 3:26-28 describes the distinguishing mark of the Christian way of life: "All baptized in Christ, you have all clothed yourself in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus."

In the early Church, then, women were viewed as equals and partners with men in the proclamation of God's kingdom.

Over the centuries, however, that vision was compromised. While the Church has never officially taught that women are inferior to men, Fr. George Tavard, in his book *Women in the Christian Tradition*, lists three factors that influenced the thinking of several influential theologians regarding the subordinate nature and role of women: 1) the commonly accepted exegesis of the Genesis text that held women responsible for sin entering the world; 2) the given social situation of women in a condition of subservience in many periods of history; and 3) a spiritualistic dualism that made inroads into Church teaching through Neo-Platonic philosophy. This worldview taught that "spirit" (sometimes called "mind" or "soul") was essentially different from and superior to the "body" or matter. Since men's nature was equated with spirit/mind and women's nature with materiality and body, men were deemed superior and women inferior in the order of creation.

Fast forward to the 1960s, where the bishops at the Second Vatican Council, in a return to the wisdom of the early Church, reminded Christians of the equality of women and men.

But any kind of social or cultural discrimination in basic personal rights on the grounds of sex, race, color, social conditions, language or religion, must be curbed and eradicated as incompatible with God's design. It is deeply to be deplored that these basic personal rights are not yet being respected everywhere, as in the case with women, who are denied the chance to freely choose a husband, or a state of life, or to have access to the same educational and cultural benefits as are available to men. (*Gaudium et Spes*, no. 29)

That vision became a benchmark of Pope John Paul II's papacy. In 1995, John Paul wrote a "Letter to Women," which was read at the Fourth World Conference on Women in Beijing. In recognizing that women's dignity has often been unacknowledged and their prerogatives misrepresented, John Paul wrote,

And if objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry. May this regret be transformed, on the part of the whole Church, into a renewed commitment of fidelity to the Gospel vision. When it comes to setting women free from every kind of exploitation and domination, the Gospel contains the ever relevant message which goes back to the attitude of Jesus Christ himself. (No. 3)

That message, which John Paul reaffirms over and over again, emphasizes that women and men share the same human nature in two distinct and divinely given ways. Our common humanity is thus the basis of our fundamental equality. Consequently, women are not different and *unequal*, but different and *equal*.

Has our understanding of women evolved through the course of the Church's history? Yes indeed! Do we still have a ways to go in returning to Jesus' vision of equality and mutuality if we are to partnership in the proclamation of the gospel for the future? You bet!

Dr. Patricia Cooney-Hathaway is associate professor of spirituality and systematic theology.

Latest Works by Our Faculty

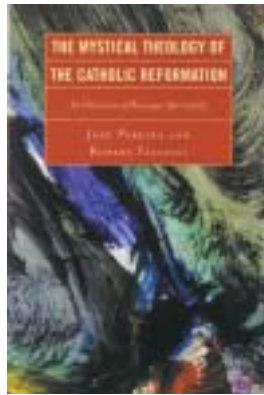
• Mysticism in the Age of the Baroque •

Review by Dr. Herman Peterson, Director, Edmund Cardinal Szoka Library

JOSÉ PEREIRA AND ROBERT FASTIGGI. **THE MYSTICAL THEOLOGY OF THE CATHOLIC REFORMATION: AN OVERVIEW OF BAROQUE SPIRITUALITY.** LANHAM, MD: UNIVERSITY PRESS OF AMERICA, 2006. 309 PAGES.

Like a coin collector sifting through his pocket change and coming across a rare coin, a librarian is always delighted to find a truly rare book such as this. Much ink has been spilled about St. Teresa of Avila and St. John of the Cross, of course, but this book places them in the intellectual, ecclesiastical and spiritual contexts of their contemporaries. Even timeless works can be better understood *in situ*.

I suspect that such a work as this has never been attempted before because of the immense complexity of the subject matter. The authors, Dr. Robert Fastiggi, associate professor of systematic theology at Sacred Heart and José Pereira of Fordham University, lead us expertly through a maze of material. Their writing style reflects a precision



of thought not unlike that of the authors whose works they analyze. There is no doubt that this is a scholarly work.

The book begins with an overview of the theology of the Catholic Reformation with its proclivity towards systematization and classification, which it had in common with the academic

trends of that era. Using this theology, the spiritualities of the principal families of religious orders are next analyzed: the monastic orders, the mendicants and the clerics regular. The authors then individually present the spiritualities of the three most influential religious orders of the period: the Jesuits, the Oratorians and the Carmelites (both Calced and Discalced).

All of this background material draws the reader slowly toward the climax,

namely the spirituality of the Discalced Carmelites as exemplified in the writings of St. Teresa of Avila and St. John of the Cross. In this context, the classifications of St. Teresa in her *Interior Castle* and the systematization found in St. John's commentaries on his poems (to name but two examples) come into much sharper focus. Using this methodology, the authors are able to shed an extraordinary amount of light in a way that allows the reader to examine the spirituality of this era in areas that were previously hidden.

Written for those with a previous introduction to some aspects of the material, anyone with an academic background in theology would be able to read this book as part of their continuing education regimen if they have previously studied Church history and spirituality. The new understandings such a person would gain would be well worth the effort of reading this somewhat lengthy text. It is a rare find, indeed.

• Four "Paintings" of St. Peter •

Review by Dr. Peter Williamson, Associate Professor of Sacred Scripture

RICHARD J. CASSIDY. **FOUR TIMES PETER: PORTRAYALS OF PETER IN THE FOUR GOSPELS AND AT PHILIPPI.** COLLEGEVILLE, MINNESOTA: LITURGICAL PRESS, 2007. 154 PAGES.

The differences among the Gospels' portrayals of Jesus have sometimes been likened to the differences among portraits of someone painted by four different artists. After Jesus, the Apostle Peter plays the most important role in the plot of each of the Gospels. In this intriguing study, Fr. Richard Cassidy, professor of Sacred

Scripture, helps us to see four portraits of the Peter painted by the evangelists.

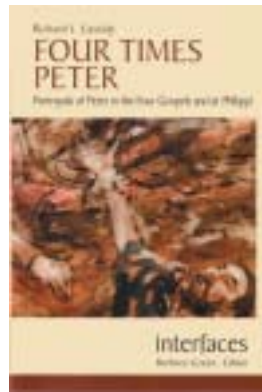
Father Cassidy considers Peter's role with the help of a literary method called narrative criticism. Narrative criticism examines the building blocks of the story (character, plot, time and setting), the literary techniques of the author and the author's assumptions about his readers.

It does not attempt to discover the sources that lie behind a literary work, but rather studies its final form.

Cassidy examines each of the four Gospels independently, without comparing the similarities and differences of the portrayals of Peter until the final chapter. Each chapter on a particular Gospel begins by examining the evangelist's

exposition of the story of Jesus, helping readers to keep in mind that Peter's story is only a "subplot" of the main story. Next, since Peter belongs to a group of Jesus' followers, the disciples are considered. Finally, the author turns his attention to what each Gospel tells about Peter's ups and downs as a disciple of Jesus.

The book's final chapter is a fascinating "informed conjecture" about how the four Gospels might have been received by the Christian community in the Roman colony of Philippi. Cassidy begins by providing a historical background to this community founded by St. Paul, and what its members might have thought about Peter on the basis of Galatians and First



Corinthians. He then imagines the arrival of each of these Gospels and the impression they would have left.

Although this volume provides many insights into the person whom Christ designated as the "rock" upon which he would build his church, a few stand out.

First, despite their overall positive depiction of Peter, all four Gospels show his weakness and failures, most prominently, after his confession of faith, when he rebukes his Master for predicting his Passion, and of course, when he denies the Lord three times. Peter, like us, wants to be faithful to Jesus but often doesn't succeed.

What is striking is the persistent grace of Christ's sovereign call that chose Peter in the first place and then lifts him each time after he falls and ultimately establishes him in a role of leadership and sacrificial service to God's people.

This brief volume (127 text pages) avoids unnecessary technicality. At the same time, it employs one of the most helpful of recent exegetical methods and wins high praise from scholars. The list of ten exegetes who provide endorsements at the beginning of the volume reads like a virtual Who's Who in biblical scholarship.

Father Cassidy dedicates this volume to Edmund Cardinal Szoka and Adam Cardinal Maida for their support of Sacred Heart Major Seminary as well as to the entire community. Father Cassidy has done us proud!

• Liturgy after the Council: What Happened? •

Review by Dr. Herman Peterson

DAVID R. MAINES AND MICHAEL J. MCCALLION. **TRANSFORMING CATHOLICISM: LITURGICAL CHANGE IN THE VATICAN II CHURCH.** LANHAM, MD: LEXINGTON BOOKS, 2007. 152 PAGES.

Oh, no! Not *another* book about the liturgical changes that occurred following Vatican Council II!

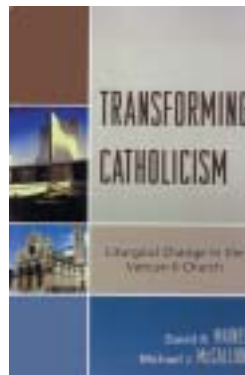
Ah, but this one is *very* different.

Instead of a book *for* liturgists and clergy, this book is *about* liturgists and clergy. Specifically, it details studies concerning the processes they used to implement the liturgical changes mandated by the council in concrete local situations. This book is a socio-historical analysis of the impact of these changes and how they affected the people in the pew.

After a brief discussion of methodology, the authors, one of which is Dr. Michael McCallion, chair of Catholic social analysis, situate their study in the context of the local church here in the Archdiocese of Detroit. There follows an analysis of the phenomenon of liturgists arising in the Church to implement the changes called for by the council. The authors then present a fascinating verbatim interview with a typical liturgist

interspersed with their own commentary calling attention to the salient points from their research.

Three major issues that served as arenas of contention between the liturgists and the people are then identified and analyzed. The celebration of First Communion provided a battleground when many of the outward observances engaged in by parents were denied their children, such as processions and special clothing. In examining the Rite of Christian Initiation of Adults (RCIA), the authors are able to distinguish the social effects of the professional organizations to which liturgists typically belonged. Moving the tabernacle away from the main altar proved to be the proverbial "straw that broke the camel's back" for many Catholics who may not have engaged in liturgical contention previously.



Fortunately for the reader, the authors are not afraid to draw pointed conclusions, both as the text unfolds and at the end. Rather than leaving the reader in a lurch with no clear way forward, the authors suggest ways that Pope John Paul II's program for the New Evangelization can offer helpful social processes for parishes affected by liturgical contention.

Not only is this book well-wrought social history, it is also a very good read. The authors use anecdote generously to illustrate the conclusions they reached through research. While some may say that this book does little more than confirm what we already knew by intuition, possessing social-scientific proof of that knowledge is both a monumental achievement that should not be undervalued and the very thing that makes this book different from all those other liturgy books. ☒

Order these books from amazon.com or the AOD Catholic Bookstore, 313-962-4490.



THE CULTURE OF LIFE

Dr. Janet E. Smith

Chance or Design?

Leon Kass is a physician, a professor and a superb bioethicist. He served as the chairman of the President's Council on Bioethics. In his book *Towards a More Natural Science*, he has an essay entitled "Teleology, Darwinism, and the Place of Man."

Teleology is the word that describes the theory that things naturally have goals or ends or purposes and that those ends or goals are good. The philosophical version of this theory speaks of things having "final causes or ends." For example, the final cause of a wing is to help a bird fly, the final cause of a turkey is to provide food for human beings, the final cause of a human being is to behave in an intelligent fashion. When things perform the function that they naturally have, things go well.

Modern science doesn't like to speak of final causes; it ostensibly limits itself to speaking of what are known as material and efficient causes. It explains that things do what they do because of the kind of matter they are and because of the source of a thing. For instance, modern science would rather say wings help birds fly because they are shaped in a certain way, rather than say wings are shaped in a certain way to help birds fly. Turkeys aren't here to be our food but we use them "efficiently" for our food.

Kass speaks of both "external teleology" and "internal teleology." External teleology means each part of the universe has been designed by an intelligent agent directing everything to one final purpose. Much of the modern debate about intelligent design is about external teleology.

Kass does not wish to address external teleology but believes the evidence for internal teleology is manifest. He argues that scientists constantly utilize teleological explanations and, in fact, such explanations are indispensable to good science, especially

good medicine. He notes that each thing, each seed, each embryo, has an internal directedness to becoming a certain kind of thing.

As a physician, he asks, "Should not the remarkable powers of self-healing, present in all living things, make us suspect that dumb nature in fact inclines purposively towards wholeness and is not simply neutral between health and disease?" Because we know the purpose of an eye and we know that that purpose is good, therefore we know we should heal ailing eyes and to which function we should restore them. Let me note that the modern ecological movement is spectacularly teleological; it believes it is essential to protect all species because each one makes some contribution to the whole; each has an important and good end to achieve.

"Isn't it fascinating that even [Darwin] did not deny there was an order in things, an apparent design?"

Kass maintains that although Charles Darwin sought to refute the claim that nature was designed by an intelligent agent, Darwin was a firm believer that things do have an internal purposiveness. Kass describes Darwin's purpose as this:

"He wanted to account for why everything was so perfectly ordered, for why everything *appeared* to be designed." He notes that Darwin's work was "replete with teleological terms," "not only about the functioning of individual animals but also about the overall course of evolution."

Isn't it fascinating that even the individual who was most responsible for launching the debate between design and evolution did not deny there was an order in things, an apparent design, that begged for explanation? Now the task is to determine which is the best explanation for the pervasive purposiveness in nature: chance or design?

Dr. Janet E. Smith is the Fr. Michael McGivney Chair of Life Ethics. She is an internationally recognized writer and lecturer on bioethics.

et cetera

Eighteen Years of Service



For the past eighteen years, he has worked to make the seminary a more secure place for students and residents to learn and live. Martin Muchitsch's last day as security director was May 11. His confident presence will be missed.

Martin has worked under four rectors, and he has watched four current administration members progress from being students to priests. "Watching seminarians move through college, graduate school and then ordination, helping them out by creating a calming atmosphere" has been the most rewarding part of his job.

The seminarians threw Martin a party in April, presenting him with a cake decorated with a broken security gate. "I really appreciated that," laughs Martin. "Some of those students have been responsible for breaking a few gates, themselves!"

Martin was a sergeant with the Detroit Police Department until retiring in 1989. He began his position at Sacred Heart the next day, hired through AOD Central Services. His plans for retirement include a summer trip through the American Southwest, then home to golf, garden and do volunteer work for his church.



Bovich Award Winner

Third-year theologian Sama Muma, right, receives the Bovich Award in Homiletics from Dean of Studies Fr. Todd Lajiness at the annual Awards Dinner, April 27. The award is conferred upon a seminarian at the end of each academic year to emphasize the importance of preaching in the life of a priest. The award provides funding to attend a workshop or conference.

Recommended Readings on Evolution and Intelligent Design

- Michael J. Behe, *Darwin's Black Box* (New York: Simon & Shuster, 1996).
- C. John Collins, *Science & Faith* (Wheaton, IL: Crossway Books, 2003).
- John Paul II, Address to the Pontifical Academy of Sciences, *L'Osservatore Romano*, October 30, 1996.
- George Sim Johnston, *Did Darwin Get It Right? Catholics and the Theory of Evolution* (Huntington, IN: Our Sunday Visitor, 1998).
- Del Ratzsch, *Science and Its Limits*, 2nd Edition (Downers Grove, IL: InterVarsity Press, 2000).
- Christoph Cardinal Schönborn, "Finding Design in Nature," *New York Times*, July 7, 2005; "The Designs of Science," *First Things*, January 2006, "Reasonable Science, Reasonable Faith," April 2007.
- Nicholas Wolterstorff, *Reason within the Bounds of Religion*, 2nd Edition (Grand Rapids, MI: Eerdmans, 1984).



Boston Marathoner

On a blustery, rainy morning in Boston, Fr. Michael Byrnes, Sacred Heart's vice rector, started his run. Three hours, fifty-two minutes, forty-six seconds and 26.2 miles later, he finished the Boston Marathon, April 16, his fourteenth marathon overall.



Fr. Michael Byrnes

"It was my slowest time," says Father, citing the difficulties of winter training and the time constraints of the semester. Nonetheless, he accomplished his goal of running the marathon in less than four hours. The time put him in 11,237th place out of more than 20,000 runners. Running became a part of Father Byrnes' life in college as a hobby and way to keep fit. He continues today, with plans to run the Detroit Marathon in the fall.

Mark Your Calendar!

July *Enjoy the summer!*

August

1-27	Regular registration	24-25	MAPS overnight retreat, St. John Center
15	New commuter student admissions deadline	27	Late registration begins
23	New seminarian orientation	30	New commuter student orientation, 10 AM & 6 PM

September

3	Labor Day, no classes	15	MAPS 2007 Formation Day, 9 AM-Noon
4	Fall term classes begin	17	Desert Golf Classic, St. John Center
7	Mass of the Holy Spirit, 5 PM	21	Candidacy, 7 PM
10	Late registration ends	23	Sacred Hearts Club Recognition Mass and Brunch, 10 AM
10-13	IFM welcome socials, 6-8 PM		

October

5	Ministry of Reader installation, 7 PM
6	Permanent diaconate ordination, Cathedral
7	Family Day, 5:45 pm, and Respect Life Sunday
13	MAPS 2006/2007 Formation Day, 9 AM-Noon
14	Focus:Hope Walk and Laity Sunday
17	Jr. High Vocation Day
20	Catechist Topics, 9 AM-1 PM MAPS 2005 Formation Day, 9 AM-Noon Undergrad Commuter Formation Day, 9 AM-Noon
22-26	Mid-term exams
31	Neighborhood Halloween Party, 5-8 PM

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Latest Library Additions

Exploring Natural Theology

Dr. Herman Peterson

"What is the relationship between faith and reason?" This is one way to frame the debate between science and religion. The Catholic position is there is no essential contradiction.

One method used to enter this debate is sometimes called "natural theology," which seeks to discover what we can know about God from examining ourselves and our world without the aid of Divine Revelation. This book is one of the more important contributions to natural theology.

The author has graduate degrees in biophysics and theology from Oxford University and has been teaching the latter for more than twenty years. He has a distinguished list of publications to his credit, especially his three-volume masterwork, *A Scientific Theology* (2001-2003). This work is an addendum to his earlier volumes.

While McGrath does not offer a specifically Catholic take on the subject matter, relying as he does on Karl Barth's theology of revelation, the relationship between faith and reason is so fundamental to the enterprise of Christian theology that ecumenical collaboration is very useful. It is easy to expand McGrath's view of revelation beyond the purview of Sacred Scripture so that his contribution to the debate between science and religion becomes one of the most important of our early century.

Alister E. McGrath. *The Order of Things: Explorations in Scientific Theology*. Oxford: Blackwell, 2006. ISBN: 978-1-4051-2556-7.



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