



A magazine for friends of Sacred Heart Major Seminary

FALL 2006

MOSAIC

Inter Dialogue faith



What does the Church teach?

collaboration

communication

acceptance

truth

peace

understanding

unity

Building Upon the Foundation



The good shepherd lays down his life for the sheep" (John 10:11b). These words underscore the selfless nature of the priestly vocation. It seems to me that one's self-sacrifice is an integral component to every Christian vocation. The above Scripture quote was the hallmark of my pastorate at St. Therese of Lisieux in Shelby Township, and it will remain my mantra as I embrace the responsibilities as rector at Sacred Heart Major Seminary.

For instance, over the past couple of weeks, I have had the good fortune to visit every course offered at Sacred Heart. Were you aware that we have over ninety classes offered this semester? I am happy to say I had opportunity to visit with all of our ninety-six seminarians and with the nearly five hundred students matriculated at our beloved school.

I am grateful to Cardinal Adam Maida, and equally humbled by his confidence, in inviting me to become the new rector/president. Fr. Steven Boguslawski, OP, has astutely provided clarity to this institution's mission and it is my full intention to build upon the foundation so carefully prepared by my predecessors.

William Shakespeare once wrote, "What's in a name?" The title of our beloved seminary articulates our very mission to prepare seminarians and lay collaborators after the heart of Jesus Christ. Whether or not we reference the "Beatitudes" or the "Good Samaritan," we each are invited to open our minds and hearts to God's wisdom and compassion. This is necessarily true in the arena of interfaith dialogue.

In the document *Unitatis Redintegratio*, the Second Vatican Council encourages Roman Catholics to participate and to be involved in the ecumenical movement. While this declaration mandates interfaith dialogue between Christian churches, these past three decades have necessitated dialogue among all faiths.

Pope John Paul II continually reinforced the need for interfaith dialogue, a universal initiative fully embraced by our Holy Father Pope Benedict XVI. As a co-founder of the Metropolitan

Detroit Religious Leaders Forum, Cardinal Maida has been a visible leader in a community as religiously diverse as Metropolitan Detroit.

Sacred Heart Major Seminary is committed to address topics relevant to our world. I am delighted to include this message with my esteemed colleagues who provide insights and reflection on this critical interfaith issue. The articles contained within this *Mosaic* edition will continue our Church's mission to engage in continued conversation with our brothers and sisters.

With every good wish for you and your loved ones, I am

Sincerely yours in Christ,

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



FALL 2006

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"We are committed to address topics relevant to our world."

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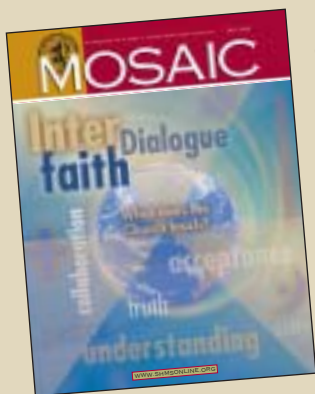
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Theme and Cover



The theme of this issue was chosen months ago and current events have made it even more relevant today. Engaging in dialogue with Non-Christian religions has been an important mission of the Church since the Vatican II document, *Nostra Aetate*, encouraged its progress and gave guidelines for its conduct. The need for open-minded dialogue has become even more apparent since the controversy in the Muslim world over a reference to Islam by Pope Benedict XVI in an address to scientists on September 12. Following the principles of *Nostra Aetate*, the Holy Father soon after met with Italian Muslims in reasoned and charitable

discussions, as did Cardinal Adam Maida with local Islamic leaders, led by Imam Hassan Al-Qazwini, whose interview appears on page 10.

The two opening articles and others throughout this issue will help readers to understand better the Church's teaching on interfaith interaction. Feature three gives interesting perspectives from three local religious leaders—a Muslim, a Jew and a Chaldean Catholic—on why they believe interfaith dialogue should be an essential outreach of their faith communities.

Our cover makes a clear point: The goal of interreligious dialogue is not to bring about conversion between faiths, but instead to create trusting human relationships through which the virtues of understanding, acceptance and respect may thrive.



"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."

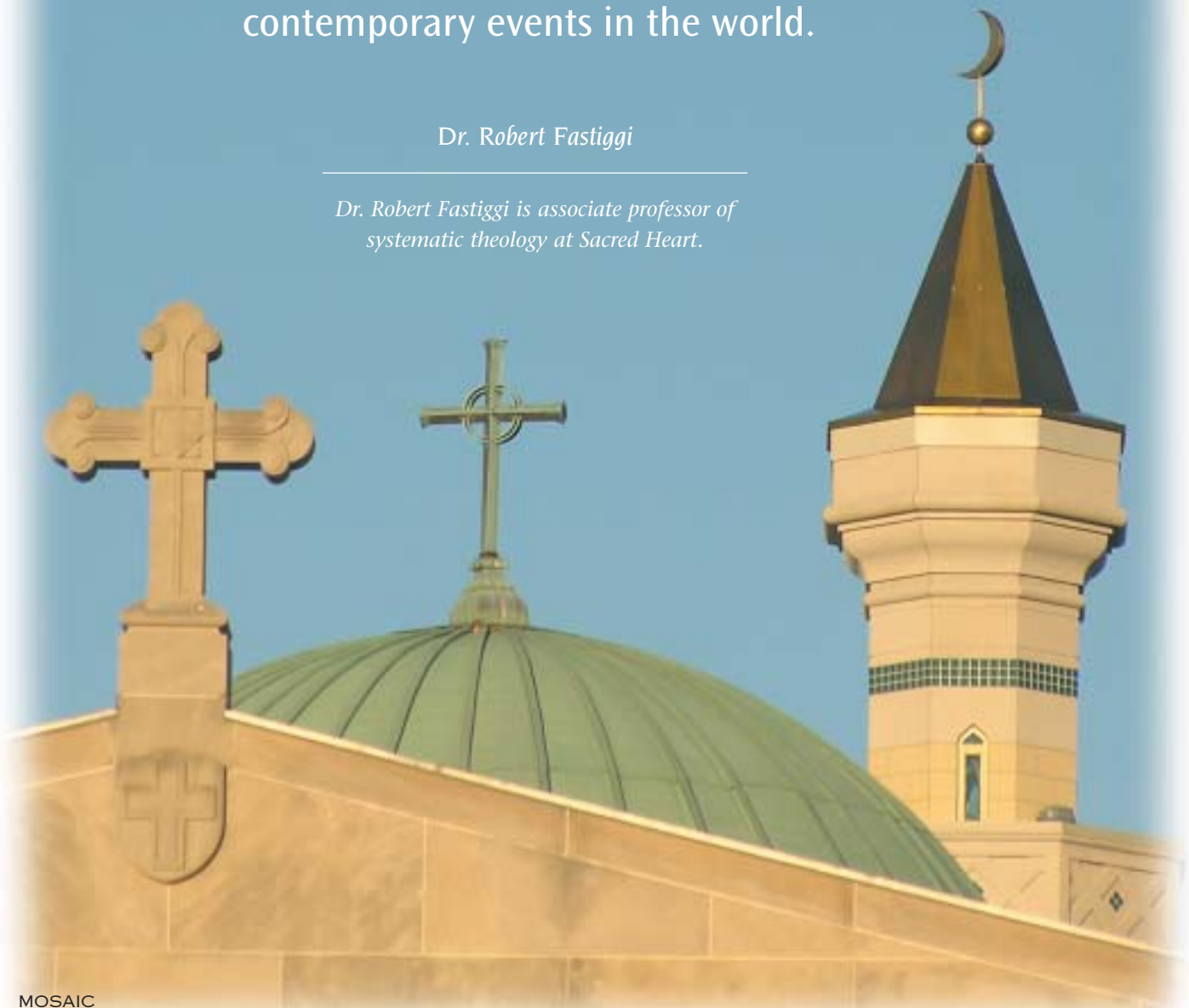
— Adam Cardinal Maida
Archbishop of Detroit

Dialogue & Proclamation

What does the Catholic Church teach about Non-Christian religions? This question takes on a particular significance in the light of contemporary events in the world.

Dr. Robert Fastiggi

Dr. Robert Fastiggi is associate professor of systematic theology at Sacred Heart.



“Paul VI noted how the Non-Christian religions are impregnated with innumerable ‘seeds of the Word.’”

The Second Vatican Council, more than any previous council, developed a Catholic theology of Non-Christian religions, especially in the *Dogmatic Constitution on the Church (Lumen Gentium)*, the *Decree on the Church's Missionary Activity (Ad Gentes)*, and the *Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate)*. In 1964, Pope Paul VI established the Secretariat for Non-Christians, renamed in 1988 the Pontifical Council for Interreligious Dialogue. The special relation of the Catholic Church to Judaism led to the formation of a distinct Commission for Religious Relations with Jews under the Pontifical Council for Promoting Christian Unity in 1974.

Since Vatican II, the Magisterium has issued a number of documents that strive to maintain a delicate balance between the Church's respect for the elements of truth and holiness found in Non-Christian religions and the mandate to proclaim Christ as “the way, the truth, and the life (John 14:6), in whom men find the fullness of religious life” (*Nostra Aetate*, 2). Along these lines, Paul VI, in his 1975 apostolic exhortation *Evangelii Nuntiandi*, noted how the Non-Christian religions “are impregnated with innumerable ‘seeds of the Word,’ and therefore constitute an authentic ‘preparation of the Gospel’” (no. 53). In a similar vein, John Paul II recognized that “the missionary attitude always begins with a feeling of deep esteem for ‘what is in man’ [Jn 2:26], for what man has worked out in the depths of his spirit concerning the most profound and important problems” (1979 encyclical *Redemptor Hominis*, 12). This same insight is echoed in John Paul II's 1998 encyclical *Fides et Ratio*.

This deep esteem for the “seeds of the Word” found in Non-Christian philosophy and religion does not obscure the missionary mandate of the Church. As John Paul II has written:

... if they are ignorant of Christ and his Church
“through no fault of their own;”

“The Church sees no conflict between proclaiming Christ and engaging in interreligious dialogue. Instead, she feels the need to link the two in the context of her mission *ad gentes*” (1990 encyclical *Redemptoris Missio*, 55).

In 1991, the Pontifical Council of Interreligious Dialogue and the Congregation for the Evangelization of the Peoples issued a document entitled *Dialogue and Proclamation*. This document sees both interreligious dialogue and proclamation as “authentic elements of the Church's evangelizing mission.” Both are “legitimate and necessary,” and, although they are “intimately related,” they are not “interchangeable” (no. 77). When a Christian engages in dialogue with those of other faiths, there is “the desire to make Jesus Christ better known, recognized and loved” (*ibid.*). The Gospel is proclaimed in a spirit of dialogue that seeks to nurture in Non-Christians the “seeds of the Word” that yearn for Christ, the Word made flesh.

Extremist Positions

Although the Magisterium has developed a clear and consistent balance between dialogue and proclamation, some Catholics have misunderstood this teaching. On the one extreme are those “traditionalist” Catholics who find in Vatican II's doctrine something completely novel and one that undermines the Church's missionary identity. On the other extreme are certain “progressive” Catholics who believe we should move beyond Catholic “exclusivism” and recognize other Christian bodies and other religions as equally valid paths to salvation. Some comments are in order with respect to each of these extreme positions.

The traditionalist perspective, as described above, believes the Catholic Church is the one true Church and tends to disregard any contributions of other Christian bodies and Non-Christian religions. This viewpoint is true on a certain level inasmuch as Christ is the fullness of revelation



“During the Middle Ages, Pope Gregory VII affirmed the monotheistic faith common to Muslims and Christians.”

and the Church of Christ subsists in the Catholic Church (cf. *Lumen Gentium*, 8). It tends, however, to ignore certain aspects of the Catholic tradition.

Historically, this perspective led to the very rigid understanding of “outside the Church there is no salvation” of Fr. Leonard Feeney, SJ (1897-1978). The Holy Office, in a 1949 letter to Archbishop Cushing of Boston, noted that, “it is not always required that a person be incorporated in reality (*in reapse*) as a member of the Church, but it is required that one belong to her at least in desire and longing (*in voto et desiderio*).”

Vatican II cites this 1949 letter in a footnote to *Lumen Gentium*, 16, which teaches that Non-Christians can be saved under two conditions: 1) if they are ignorant of Christ and his Church “through no fault of their own”; and, 2) if they “seek God with a sincere heart, and moved by grace, try in their actions to do His will as they know it through the dictates of their conscience” (cf. *Lumen Gentium*, 16, and the *Catechism of the Catholic Church*, 847). Theologically, these two conditions are often described as “invincible ignorance” and “baptism of desire.”

Some traditionalist Catholics are willing to concede the possibility of salvation of Non-Catholics and Non-Christians under these two conditions, but they resent Vatican II’s respect for the “elements of truth and holiness” found in the idolatrous and erroneous Non-Christian religions. Some will appeal to Elijah’s execution of judgment against the prophets of Baal (cf. 1 Kings 18:40), or they will point to St. Paul’s identification of the pagan gods with demons (cf. 1 Cor 10:20).

To be sure, the Evil One can be present in certain pagan rituals. Furthermore, Non-Christian religions do contain errors, which, in some cases, impede the spread of the Gospel. Both Scripture and Sacred Tradition, however, also point to positive elements in Non-Christian traditions.

What Do Scripture and Tradition Say?

Vatican II cites Wisdom 8:1, Acts 14:17, Romans 2:6, 7 and 1 Timothy 2:4 to show that God is the final goal of all human beings and that God’s providence, goodness and plan of salvation extend to all members of the human race (cf. *Nostra Aetate*, 1). Both Vatican II (*Nostra Aetate*, 1) and John Paul II (*Redemptor Hominis*, 12) appeal to St. Paul’s address to the Areopagus in Acts 17:22-31, where the apostle acknowledges the Athenians as “very religious” or “very respectful of the gods” (Acts 17:22). St. Paul even quotes certain Greek poets who recognize that in God “we live and move and have our being” (Acts 17:28).

The Church Fathers had a generally positive view of Non-Christian philosophy, though a generally negative view of the Greco-Roman religions. St. Justin Martyr (c. 100-165), for example, maintained that “the seed of the Word” (*sperma logou*) was “implanted in every race of men” (*Second Apology*, chap. 8). He also believed that the Non-Christian philosophies contained the “seminal Word” (*logos spermatikos*) (*Second Apology*, chap. 13), a metaphor that Vatican II extends to the “seeds of the Word” (*semina Verbi*) found in Non-Christian religions (cf. *Ad Gentes*, 11). Clement of Alexandria (c. 150-215) spoke of pagan philosophy as a “schoolmaster” to bring Greeks to Christ (*Stromata* I, 5), and St. Augustine (354-430) taught that: “The Truth, wherever it is found, is [the Lord’s]” (*De doctrina Christina*, book 2, 18, 28).

During the Middle Ages, Pope Gregory VII, in 1076, affirmed the monotheistic faith common to Muslims and Christians. In his letter to the Muslim King of Morocco (*Letters*, book 3, n. 21 PL 148, 151), he wrote: “We believe in and confess one God, though in a different manner, who, as Creator of the ages and Governor of the world, we praise and honor every day” [cited in a footnote to *Nostra Aetate*, 2]. St. Thomas Aquinas (c. 1225-1274) manifested enormous respect for Non-

... if they “seek God with a sincere heart,
and moved by grace,

The Catholic Church understands that the “seeds of the Word,” present even in Non-Christians, can inspire a true desire to follow God.

Christian thinkers such as Aristotle (384-322 BC); the Jewish sage Maimonides (1135-1204) and the Muslim philosopher Averroes/Ibn Rushd (1126-1198).

In the post-Tridentine era, Matteo Ricci, SJ (c. 1552- 1611), a missionary to China, held Confucius in high regard. In India, Roberto de Nobili, SJ (1577-1656), with the support of Pope Gregory XV, dressed as a Hindu ascetic and put the sandalwood paste used by the Brahmins on his forehead. Another Jesuit, Francois Noel (1651-1729), a missionary to China, wrote a book on the fundamental harmony between Chinese and Christian philosophy.

All these historical examples show that Vatican II's recognition of the “truth and holiness” in Non-Christian religions was not as novel as some Catholic traditionalists claim.

Responding to Relativism

While the traditionalist distortion of Vatican II must be resisted, the “progressive” move towards religious relativism and indifferentism must likewise be avoided. The Magisterium repudiated religious indifferentism (the view that one religion is as good as another) in the nineteenth century (cf. Leo XII's 1824 encyclical *Ubi Primum* and Gregory XVI's 1832 encyclical *Mirari nos Arbitramur*). After Vatican II, a similar type of religious indifferentism began to emerge. Some theologians began to argue erroneously that it is “imperialistic” and “arrogant” for Christians to claim that Jesus is the only savior.

Recognizing the danger of this emerging religious relativism, the Congregation for the Doctrine of the Faith, in 2000, issued *Dominus Iesus*, a Declaration on the Unicity and Salvific Universality of Jesus Christ and the Church. This document affirms “the sincere respect which the Church has for the religions of the world,” but it rules out “in a radical way, that mentality of indifferentism which leads to the belief that

one religion is as good as another” (no. 2). Appealing to Vatican II (*Lumen Gentium*, 14; *Ad gentes*, 7; *Unitatis Redintegratio*, 3) and the *Catechism of the Catholic Church* (nos. 846-847), *Dominus Iesus* no. 20 affirms two fundamental truths: 1) the necessity of Christ and the Church for salvation; and 2) “the universal salvific will of God” (cf. 1 Tim 2:4).

Saving Grace for All

Since God wishes “all people to be saved and come to the knowledge of truth” (1 Tim 2:4), the Church has an obligation to preach the Gospel to all people (cf. Mk 16:16). The Catholic Church, however, understands that the “seeds of the Word,” present even in Non-Christians, can inspire a true desire to follow God. This desire emerges “by virtue of a grace which, while having a mysterious relationship to the Church, does not make [Non-Christians] formally part of the Church, but enlightens them in a way that is accommodated to their spiritual and material situation” (*Dominus Iesus*, 20). This saving grace “comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit; it has a relationship with the Church, which, according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit” (ibid.).

What does the Catholic Church teach about Non-Christian religions? As *Nostra Aetate* no. 2 states: “She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many respects from the ones she holds and sets forth, nonetheless often reflect a ray of that truth which enlightens all men.”

This sincere reverence, however, does not obscure the need to proclaim Christ to the nations. The elements of truth and holiness found in Non-Christian religions are only a reflection of Christ who is the Word of God made flesh, the one savior of the human race. ☒

... try in their actions to do His will as they know it through the dictates of their conscience.



Continuing the Commitment

*Trust and perseverance are keys to productive
interfaith relations throughout metro Detroit*

Msgr. Patrick Halfpenny

*Msgr. Patrick Halfpenny is pastor of St. Paul on the Lake Parish,
Grosse Pointe Farms, and is the archdiocesan ecumenical and interfaith advisor.*

Some years back a young priest visited his parents for dinner on his day off. In the course of the meal, they surprised him by thanking him for something he hadn't known he'd done.

He'd served in an urban setting, and his parents often came to visit for Mass and parish celebrations. In the course of their visits, they'd frequently eaten meals with the African-American parishioners. His parents felt they'd come to know some of the parishioners rather well. Those encounters had changed his parents' long-held attitudes, and they were grateful.

Their experience in many ways offers us a way to understand the progress we witness in our relations with other faiths here in metropolitan Detroit.

One Human Community

The *Mosaic* editors asked me to describe the state of interfaith relations today in the Archdiocese of Detroit. I hope you've read Dr. Robert Fastiggi's undoubtedly lucid explanation of *Nostra Aetate*, the Second Vatican Council's brief but milestone document concerning our relations with other faiths. *Nostra Aetate* says that human beings form one community. It guides our conversations and cooperative efforts with men and women of other faiths.

Respect must characterize these relationships. As we get to know those who seem so different from us, often over a meal, we can lower barriers. We can build understanding. We can pray together, and address common concerns with a united approach.

We have a wide variety of faiths represented here, but I'll focus on our relations with our Jewish and Muslim friends.

Their own community documents date a significant Jewish presence in Detroit back to the nineteenth century. Seventeen families founded Shaarey Zedek synagogue in 1861. The Muslim community traces its roots back to the early twentieth century. A Lebanese businessman opened the first mosque in Highland Park in 1921.

Neither community is monolithic, any more than the Christian community. Three Jewish expressions or traditions are well represented: Orthodox, Conservative and Reform. Each has its particular perspective on scriptural interpretation and religious practice. A recent *Detroit News* article

numbers the Jewish community at 100,000 in metropolitan Detroit.

Similarly, our community has Sunni and Shi'a Muslims. The Council on American Islamic Relations numbers 300,000 Muslims in the tri-county area. While many come from the Middle East, Detroit is also home to Muslims from Pakistan, Indonesia, Albania and Turkey. Metro Detroit now has thirty-three mosques.

Forums of Understanding

Archbishops of Detroit since the Vatican Council have worked to build relationships. John Cardinal Dearden returned from his work on Council commissions committed to implementing what he had heard and helped to formulate. He engaged religious leaders in conversations from the time of the Council's close. His initiatives earned him warm respect from his counterparts. Cardinals Szoka and Maida have built on those foundations and cooperated in more formal organizational efforts.

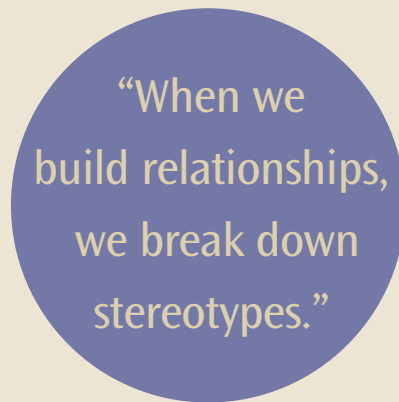
Over the past four decades since the Council's close, groups formed to foster cooperation have grown and evolved, addressing the changing local reality. In the first years after the Council, Jewish-Catholic dialogue began in earnest, alongside dialogues with other Christian denominations. Detroit had an active chapter of the National Conference of Christians and Jews. The NCCJ has more recently revised its focus to include Muslims in their efforts, and now calls itself the National Conference for Community Justice.

The Ecumenical Institute for Jewish-Christian Dialogue began twenty years ago, but has evolved into the Dove Institute, looking to include Muslims in opportunities for partnership and dialogue. Recently, young people from the three faiths produced a moving drama called "Children of Abraham." The play explored the differences

among the three faiths, as well as the things we hold in common. (Readers may still view "Children of Abraham" by contacting www.nccj-mi.org).

Five years ago, Adam Cardinal Maida convened the Religious Leaders Forum. The Forum is a smaller group of leaders from the three faiths who meet for study and conversation. Again, they're committed to knowing one another better, as well as knowing elements of one another's faith.

Pastors and parishes have also taken steps to get to know their Jewish and Muslim neighbors. Metro parishes in Dearborn, West Bloomfield and Farmington Hills have synagogues and or mosques close by. These contacts don't show up in the headlines, but they're an important part of whatever progress we've been able to make locally. Pastors who've looked for opportunities for hospitality and cooperation do a great service to their own people, and to the wider community and Church.



A significant part of the immigrant stream enriching Detroit over the past several years comes from heavily Muslim countries (Palestine, Yemen, Iraq). Our community has an opportunity, perhaps more than most cities in the United States, to bring together representatives of the three faiths who acknowledge Abraham as their father (Jews and Christians as children through Isaac, Muslims as children through Ishmael).

Where Are We Today?

As I write this, bullets and missiles have flown between Israel and Gaza, and Israel and Lebanon. We shouldn't be surprised that allegiances are strong to one's country of origin. Unless the reader was on a desert island, one knows that thousands of metro Detroiters had or have relatives or close friends in danger in the combat zone. Violence in that part of the world unsurprisingly strains relationships here. As of this writing, a fragile peace is in place on the Lebanese-Israeli border.

So, what's the state of interreligious relationships in our area? We've made great strides in the past four decades since *Nostra Aetate's* publication. Not only have Catholics sat down with Jewish and Muslim leaders, but perhaps most importantly, we've worked to have all three groups come together to the table, along with representatives from other Christian denominations.

That's not happening in a lot of places around our troubled world. The key to whatever progress we've made has been in forming relationships. When we build relationships, meeting people behind the labels, we break down stereotypes.

Our progress is fragile, in part because it's all so new. Anyone paying attention to relationships knows that trust is the key. We trust this person, and then we can respectfully explore one another's beliefs.

Forty years ago, the Church committed herself to greater understanding and respect for those of other religious traditions (these two are inseparable). Here in metropolitan Detroit we have made commitments as well. Like the parents described in the article's opening, we're grateful for those who've taken us into encounters we could easily have postponed or avoided. ❏

Three Faiths, Three Views, One Goal

*These local spiritual leaders
are on the forefront of greater
interfaith collaboration*

Molly Mulqueen

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

*Three of the Detroit area's most prominent religious
leaders have made an exemplary commitment to
interfaith cooperation and dialogue. All three are
nationally and internationally recognized scholars
in their respective religions. All have a long history
of working with leaders of other faiths on projects
to serve the needy, to learn about other faiths and
teach about their own, and to promote peace.*

*On the following six pages, **Rabbi Daniel Syme**
of Temple Beth El in Bloomfield Hills, **Imam Sayid
Hassan Al-Qazwini** of the Islamic Center of
America in Dearborn, and **Bishop Ibrahim N.
Ibrahim** of the Chaldean Eparchy of St. Thomas
the Apostle in Southfield talk about why interfaith
dialogue is so important to them and their success-
ful interfaith projects in southeast Michigan.*



RABBI DANIEL B. SYME



*Rabbi Daniel B. Syme of Temple Beth El in
Bloomfield Hills grew up working on interfaith
projects pioneered by his parents, the late Rabbi
M. Robert Syme and Sonia Syme. They were both
ahead of their time in recognizing the impor-
tance of forging strong relationships and better
understanding between people of other faiths.*

*"I was lucky," Rabbi Syme explains. "I was
always part of interfaith dialogue and today I
have the privilege of being able to initiate
those contacts.*

*"My father, Rabbi M. Robert Syme, was
devoted to interfaith work and my mother,
Sonia Syme, shared that commitment. For
example, every year at Temple Israel, my moth-
er would conduct a full day seminar on the
Jewish holidays and the Jewish life cycle events
for teachers in the public school system who
were given a professional day off to attend. As I
grew older and was in rabbinical school, I had
the opportunity and the privilege on several
occasions of keynoting this seminar.*

*"When the churches were bombed in
Alabama in the 60's," Rabbi Syme recalls, "my*

father went on record publicly condemning that act and as a result, we had to have FBI security at our home for an extended period of time because he received death threats. And my dad was also the first rabbi to speak at the Shrine of the Little Flower after [Shrine founder] Father Coughlin died. In spite of incredible controversy, my father said, 'This is something that I have to do and it will help build relationships in the future.' Those were my role models."

Rabbi Syme, a Detroit area native, attended Mumford High School and the University of Michigan. His plans to accept a fellowship to continue his studies in psychology were turned upside down when he was diagnosed with cancer at age twenty. Rabbi Syme told his father that if his life was spared, he would spend it serving God. Five years later he was ordained a rabbi from Hebrew Union College in Cincinnati.

Rabbi Syme later earned master's and doctoral degrees from Columbia University Teachers College and taught at the Hebrew Union College-Jewish Institute of Religion in New York. The rabbi has authored or co-authored twenty four books, been the producer of seven television programs and has leadership roles in a great many national and international Jewish organizations.

Rabbi Syme places great importance on the interfaith work of his congregation at Temple Beth El, which is part of the Union of Reformed Judaism.

"It is part of the core of our mission and we take it very seriously," Rabbi Syme says. And its mission, according to the rabbi, is best understood by answering the "key question" of the Jewish faith.

"In my opinion, the key question that every religion has to answer for itself is, 'By what authority do you tell me to do the things that I have to do?' In Orthodox Judaism, it is because it is believed that the Torah was given by God. But what is signifi-

cant is that every person who lives a good life is eligible for salvation," Rabbi Syme explains.

"That demarcates Judaism as a little different from many other faiths that reserve the next world, as it were, for those who are part of its community. We embrace everybody."

And his congregation's interfaith work is one way of extending that embrace.

"Temple Beth El is known in the Detroit community as a center of interfaith cooperation. This year we will celebrate the sixty-fifth anniversary of the Rabbi B. Benedict Glazer Interfaith Institute for Jews, Catholics, Protestants and Muslims, where we bring the clergy and lay people together for a half day of presentations by a great contemporary Jewish scholar. Then we have lunch, where we pose questions to the scholar and talk to one another," Rabbi Syme says. "That is the crown jewel, if you will, of interfaith cooperation that we have had the privilege of sponsoring.

"Ishmael, the father of the Arab nations, and Isaac, the father of Judaism, were both children of Abraham, who is considered the father of all the faiths in Western civilization."

"In addition," the rabbi continues, "on the Sunday before Thanksgiving we have an interfaith pre-Thanksgiving service with St. Hugo of the Hills [Catholic Parish] and Kirk of the Hills [Presbyterian Church]. This year the service will be at Temple Beth El. This service grew out of the close personal relationship Reverend Pritchard from Kirk of the

Hills and Monsignor Tocco from St. Hugo's and I have developed over the years. Our three congregations also co-sponsor the Great Lakes Chamber Festival that takes place at a variety of venues every year."

Rabbi Syme also has a close relationship with the Greater New Mt. Moriah Baptist Church in downtown Detroit and its pastor, the Rev. Kenneth Flowers. "I speak there, he speaks here and every other year we have a Gospel Seder during Passover, where all of the music is Gospel music sung by the Greater New Mt. Moriah choirs. During the program, Reverend Flowers and I tell the story of the Exodus from Egypt, if you will, as the spirit moves us."

Temple Beth El has also been one of the congregations in the area that sponsors the Children of Abraham Project, a dramatic presentation based on the common origins of Islam, Christianity and Judaism.

"The Children of Abraham Project has as its premise that Jews, Christians and Muslims should all understand that these major faiths derive from Judaism. Ishmael, the father of the Arab nations, and Isaac, the father of Judaism, were both children of Abraham, who is considered the father whose life was the beginning of all the faiths in Western civilization."

Rabbi Syme has very practical aspirations for the outcome of his interfaith work.

"I have come to the conclusion that we living in southeast Michigan have very little impact on what happens outside of our community. And whether or not it has the capacity to reach beyond southeast Michigan to the rest of the world, we here have to keep the lines of communication open," Rabbi Syme says.

"We have to do our part to build a community where people, whatever the issue, can talk to one another. And if that has impact beyond our community, that's wonderful. If not, then we have done what we can to create that dialogue here."



IMAM SAYID HASSAN AL-QAZWINI



Imam Sayid Hassan Al-Qazwini comes from a family well known in Iraq and among Muslims around the world for its scholarship, leadership and service to the Muslim community. In the late 1970s, Iraqi leader Saddam Hussein perceived the Al-Qazwini family as a threat to his regime and arrested and imprisoned Imam Al-Qazwini's grandfather. The family sought refuge in Kuwait and eventually moved to Iran. It was there that the imam joined the Islamic Seminary in Qum, Iran, currently the largest Shi'a seminary in the world.

Shortly after he graduated in 1992, Imam Al-Qazwini immigrated to California with his family. He was invited numerous times to be a guest speaker at the Islamic Center of America in Dearborn, and in 1997 was asked to stay on as a scholar and religious leader. At the Islamic Center, Imam Al-Qazwini reached out to the next generation by becoming the first religious leader to preach sermons both

in Arabic and in English and by founding the Young Muslim Association.

In the last five years, Imam Al-Qazwini has become one of the most outspoken Muslim Shi'a religious leaders in the U.S. He has been interviewed frequently by national media outlets, spoken at colleges and universities, and met with political leaders at every level, including Presidents Clinton and George Bush. In February 2007, he was invited to a conference at the Vatican attended by Pope Benedict about interfaith strategies to promote peace.

Imam Al-Qazwini says that his efforts are all directed to his main goal of "offering a better understanding of Islam."

"There are six to eight million Muslims who live in the United States. According to some statistics, Islam is the fastest growing religion not only in the U.S., but also in the world. Unfortunately, Islam remains the most misunderstood religion in the United States," Imam Al-Qazwini says.

Imam Al-Qazwini believes that Islam has been used by certain forces, just as Christianity has been used occasionally by certain forces for its own political agenda. "Islam is not a violent religion. Islam is a religion that promotes peace and tolerance. The fringe group speaks in the name of Islam and uses Islam for its own agenda and we should not confuse the two.

"One thing I really would like to emphasize," says the imam, "is that people need to change their perception about Islam and unfortunately, the power and the influence of the media in this country has been so strong that many people, almost 49% of the American population according to a poll released last February by the Associated Press, think that Islam is a violent religion.

3 Three Faiths, 3 Three Views, 1 One Goal

“My role as a religious leader is to offer an accurate understanding of Islam in this country and to bridge the gap between Islam and the West,” Imam Al-Qazwini explains. “My goal is to offer, through interfaith work, a better understanding [of Islam] to the faith community of Christian and Jewish leaders. I would like to understand the other two faiths very well so that ultimately, there can be better cooperation between us.”

One issue upon which the imam believes the major faiths can make a unified stand is that of the abortion. “We Muslims and the Christians, especially the Catholics, take the same position,” he explains. “We strongly oppose abortion. Also, the high rate of crime that our country suffers from, I believe that we religious leaders need to be involved some how and offer our own input.”

“We Muslims and the Christians, especially the Catholics, take the same position. We strongly oppose abortion.”

Imam Al-Qazwini complimented the other religious leaders in the Detroit area for being so involved with interfaith work.

“I hope the rest of the country takes Detroit as an example and follows suit. I agree that we have been having great relationships with various denominations.

“I am part of, for example, a program that is called Interfaith Odyssey, in which not only the Abrahamic faiths are presented—Jews, Christians and Muslims—but also there are Baha’i, Hindus, Sikhs, and Buddhists who attend this forum. We have such beautiful friendly relations in which we exchange thoughts and ideas in a very peaceful and civilized fashion.”

Imam Al-Qazwini is also involved in the Catholic bishops’ National Interreligious Leadership Initiative for Peace in the Middle East, which is led by Cardinal Theodore McCarrick of Washington. He said that his working relationship with Catholic leaders is also something that has given him a great deal of personal satisfaction.

“I am so proud of my relationship with Cardinal Maida, the archbishop of Detroit. I am so proud of my relationship with Cardinal McCarrick, the former archbishop of Washington, D.C.,” Imam Qazwini says. “I truly find in these two great leaders great friends as well. And they have been very understanding and have been trying their best not to let this country slip towards a confrontation with the Muslim world.

“I have also met with the Holy See. I found Pope Benedict also understanding. I personally asked him to encourage a permanent interfaith dialogue with Muslims and Christians and he told me he is already involved with that effort. I truly find in the Catholic Church a friend and a source of help to turn to at a time of crisis, and I am very grateful for the effort our Catholic friends have been exerting in order to bridge the gap between Muslims and the West in general.”

While brokering peace in the Middle

East is a long and complicated process, Imam Al-Qazwini says that spreading the word about the success of interfaith cooperation might be an important step in the right direction.

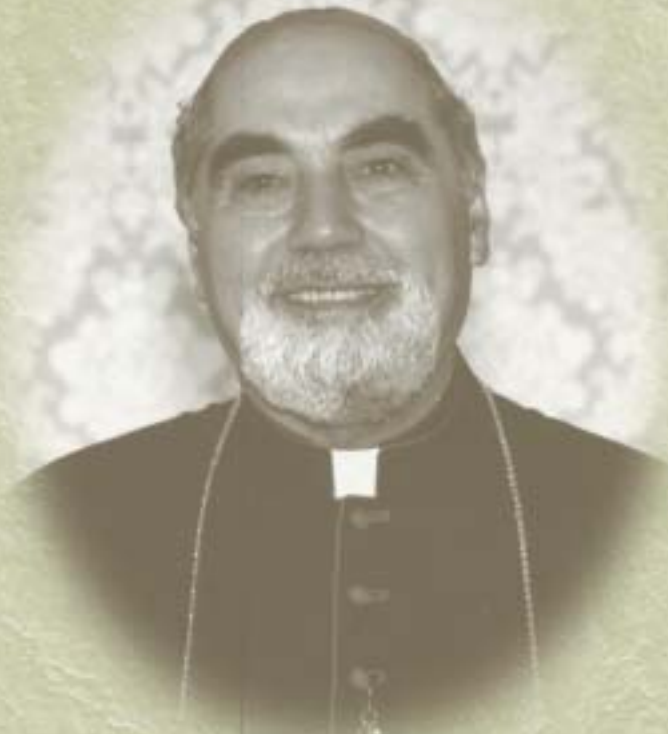
“I truly find in the Catholic Church a friend and a source of help to turn to at a time of crisis.”

“I believe in order to influence the situation in the Middle East, we need to launch a PR campaign. Many people in the Middle East might not be aware of the warmth of the relations the followers of all religions and specifically the followers of the Abrahamic faiths are having.

“I have not seen the serious effort, and I take the blame for this, too, at promoting in the Middle East what we are enjoying here. Many people in the Middle East don’t know that Muslims, Christians and Jews get along very well here. We need to let others know.

“At the end of the day,” says the imam, “we are not politicians, we are religious leaders. Our influence stems from our words and from our spirituality. It is the politicians who ultimately have to make the political decisions and push the peace process.”

Yet, Imam Al-Qazwini is optimistic, believing the spirituality can indeed influence the political realm and that authentic religious leaders “can help diffuse the escalating tension in the Middle East.”



**BISHOP
IBRAHIM N. IBRAHIM**



Bishop Ibrahim N. Ibrahim is the first Chaldean Bishop of the United States. His election by the Chaldean Synod was confirmed by Pope John Paul II in 1982.

Bishop Ibrahim's story stretches across the globe. He was born in Telkaif, Iraq, in 1937, and heard the call of a vocation at the age of fourteen. He entered the Chaldean Seminary in Mosul and was later sent to the Seminary of St. Sulpice in Paris to study philosophy and theology. He was ordained in Baghdad in 1962 and after several years of parish work, was sent to Rome where he earned a doctorate in theology from the Angelicum University. In 1978, he was sent to San Diego, California, to St. Peter Chaldean Parish, and a year later he founded St. Paul Chaldean Parish in Los Angeles.

Since being elevated in 1982, Bishop

Ibrahim has been the leader of the Chaldean Church in the United States, the majority of whose members live in southeast Michigan.

The Chaldean Church dates back to the sixteenth century, when the Church of the East split into two sects, the Assyrians and the Chaldeans. The Chaldeans have been in communion with Rome since the 1830s and have been under the jurisdiction of their own patriarch since then. They have retained many of their customs and rites that differ from those in the Roman Catholic Church.

"According to our estimates, based on records from the churches, from baptisms and weddings, we have 130,000 Chaldeans in metro Detroit in six churches in the area," Bishop Ibrahim says. Their Middle Eastern roots have uniquely positioned the Chaldeans to make some very important contributions to interfaith dialogue.

The Chaldean community is really like a bridge between the Jews and the Muslims because we are not Jewish, we are not Muslim, but we are living in a Muslim country," the bishop explains. "Our relationship here as Chaldeans with the Jewish and Muslim communities is very strong, very sincere and very open. We are members of the Forum of Religious Leaders that is comprised of our bishop of Detroit, along with a couple of auxiliary bishops, rabbis from the Jewish community, Imam Al-Qazwini from the Muslim community and me. We meet every three months to discuss a topic determined

“The Chaldean community is really like a bridge between the Jews and the Muslims.”

by Cardinal Maida and the rabbis,” Bishop Ibrahim says.

“We are trying to create an atmosphere of peace and understanding between the two communities. For that, the importance of the Chaldeans is very highly appreciated by both sides.”

Bishop Ibrahim thanks God for this opportunity to encourage harmony and peace between Muslims and Jews, and for even greater possibilities. “We are trying to make the relationship close between the two communities in order to influence their relationship in the Middle East.”

Bishop Ibrahim says that in his home country of Iraq, developing interfaith relationships was not as much a part of his life and his ministry as it has been since coming to the United States. “We never had any contact with the Jews when we were in Iraq. We had no opportunity to meet any Jews. But here in Detroit we have good contact, friendly contact.

“We also have a good relationship with the Muslims [in the Detroit area], even better than we have with the Muslims in Iraq or in Muslim countries in the Middle East. Why? Because we

are all residents of the U.S. now and we feel that we belonged to one country, which was Iraq,” explains Bishop Ibrahim. “There is really mutual love or respect from both sides.”

The Chaldeans have made positive inroads with other Christian denominations as well. They are famous for their hospitality and frequently host interdenominational functions.

“When the prime minister of Iraq was here, we invited him to our club along with people from the Muslim and Jewish communities. And also we are open to all the Christians here in Detroit, Roman Catholics, or Episcopalians or other Protestants. We try to be friends with everybody. Communication is very important.

“We believe that God gave us this opportunity to be peacemakers not only here in this area, but we can have a great influence in the Middle East.”

“We have an especially good relationship with the Assyrians, who are a branch of non-Catholic Chaldeans. We are trying to undertake dialogue with them in order to reach the unity with

the two branches of the one church, which was the Church of the East in the beginning of Christianity.”

Given their history and their geography, there are many reasons that present day Chaldeans see their current role as peacemaker as part of their theology.

“Before, we suffered a lot. Now, we can appreciate how peace is of value to the people of the Middle East,” says the bishop. “We believe that God gave us this opportunity to be peacemakers not only here in this area, but we believe that we can have a great influence in the Middle East. When the Chaldean community and the Muslim community and the Jewish community are in peace and harmony here, I am sure that in Iraq or in Israel, or in other Arab countries, they will hear about that and they will appreciate it.”

“We have to reach peace,” Bishop Ibrahim says emphatically. “The Palestinian/Israeli conflict must be resolved as soon as possible. Once this crisis, this conflict, is resolved, all the problems in the Middle East will be ended and the peace will reign and there will be prosperity and joy in the communities who have paid by their blood.

“I think the Jewish community in the United States has great influence over the Israelis, even over political matters. The Chaldeans and the Muslims here do have influence on our leaders in Iraq.

“If we work together on the same direction,” says Bishop Ibrahim, “then we can achieve our goal.” ❄



Newly ordained Frs. Hoang Lam, left, Charles Fox and Donald LaCuesta acknowledge the applause of the congregation.

Three New Priests for the Archdiocese

Three Sacred Heart graduates were ordained to the priesthood for the Archdiocese of Detroit on June 3, at the Cathedral of the Most Blessed Sacrament. With Cardinal Adam Maida as the main celebrant, a full house of friends, family and well-wishers rejoiced at the ordinations of **Hoang Chi Lam**, 42, **Donald LaCuesta**, 39, and **Charles Fox**, 29.

Father Lam is the son of Duoung and the late Hat Lam of Warren. His home parish is Our Lady of Grace Vietnamese, Eastpointe. A large group of Vietnamese parishioners attended the ordination ceremony and held a parish-wide celebration in Father Lam's honor the day after. Father has been assigned to Guardian Angels Parish in Clawson.

Father LaCuesta is the son of Ben and Amelia LaCuesta of Livermore, California. His home parish is SS. Cyril and Methodius, Sterling Heights. He credits the inspiration of his aunt, a Franciscan sister, with planting the seeds of vocation while he was a young boy in Manila, Philippines. Father has been assigned to St. Lawrence Parish in Utica.



Cardinal Adam Maida receives the pledge of obedience from Deacon LaCuesta.



Deacon Fox is ordained by Cardinal Maida.



The soon-to-be-ordained deacons lay prostrate before the congregation, symbolizing their humble service to the Church.

Father Fox is the son of Charles and Rosemary Fox of Redford Township. His home parish is St. Valentine, Redford Township. Father first felt the call to a priestly vocation as a young altar server, and attributes his devotion to the Eucharist for calling him back to his vocation after working for a time as a journalist. He has been assigned to Our Lady of Sorrows Parish in Farmington.

During his homily, Cardinal Maida noted how the international heritages of Father LaCuesta and Father Lam will enrich the Church of Detroit, saying, "Your very presence today reminds us of our call to be one body, one spirit in the Lord."

Two other 2006 graduates of Sacred Heart's School of Theology were ordained recently. **Fr. Timothy Welles** was ordained for the Diocese of La Crosse, on June 24, **Fr. Jean-Robert Ngandjui** was ordained for the Diocese of Cameroon, Africa, on April 30, and Fr. Przemyslaw Lepak for the Diocese of Providence, on June 3.



Father Lam with members of his family.

A “Priceless” Encounter in Old Jerusalem

Mark Rutherford
Sacred Heart seminarian

I had not considered the chilly nights on top of the mountain Ein Karem where we, the 2006 Desert Experience pilgrims, were staying, and so I found myself wandering the streets of Old City Jerusalem looking for a sweatshirt.

I finally found a shop owned by a young Muslim man. We got talking. I really wanted to know what it was like to be a Palestinian citizen in Israel, specifically in Jerusalem. I wanted to know if it was difficult, considering the issues surrounding Jewish-Muslim relations.

He gave me a definitive, “No. I have good Jewish friends, and we get along well.” Interesting, I thought. I asked him if he had any Catholic friends. He gave a firm, “Yes, yes, even Christian friends. We hang out, have fun. No problem.”

Interesting. This was, I thought, a perfect opportunity for me to ask him if his Christian friends ever shared with him who Jesus of Nazareth is. To this question, he perked up with something of a puzzled surprise.

“No, they have not talked about their faith with me.” What immediately came to my mind was, “What! These Christians have been this guy’s friend and they have not shared with him the Gospel? They live in Jerusalem, after all, where the most holiest places in the universe are—you would think it would be a good context for sharing the story of Christ.”

So I asked, “You mean that you hang out with these guys and they have not shared with you their faith?” Again, the same response, “Nope.” I asked him what he has heard about Jesus, to which he gave a hesitant response, “He is the one who carried that cross, right?”

“He is the one
who carried that
cross, right?”

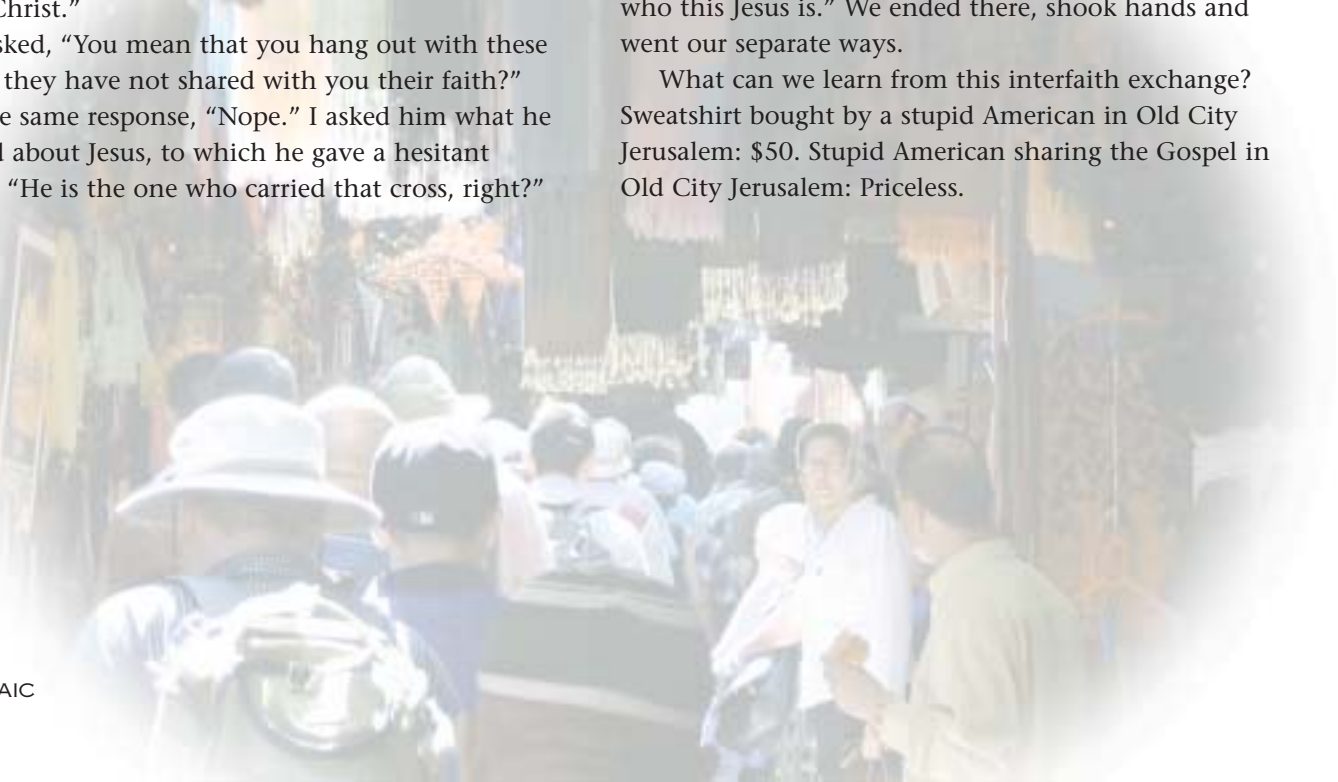
With a smile I replied, “Here in Jerusalem, in fact.” He indicated he really did not know anything about this Jesus. I asked if he had ever read the Gospels, to which he gave a definitive “No,” but then asked, “What are the Gospels?” I gave a general but sufficient to the conversation explanation of the Gospels. He then interjected, “You say that Jesus is God? Prove it.” By the look on his face, I could tell this was what he really wanted to ask. “You say he is God, and yet he has *flesh*, explain that.”

I immediately thought of any common ground. First, we talked about how we shared the same God of Abraham, Isaac and Jacob. I invited him to consider those Old Testament passages that point toward the coming of the Messiah. I then asked him to consider what Jesus, himself, said about his own divinity.

“No, no,” he said while waving his arms in the air. So I thought of what I could leave him with before I had to go. I asked if he had access to a Christian Bible, to which he responded, “Yes, yes.” I then said, “I encourage you to read the Gospel of Matthew. It was written for Jewish Christians who had a familiarity with the Scriptures already, especially the Pentateuch that you share with them. Then consider who Jesus is.”

“Ok, I will do this. I will read this Gospel and see who this Jesus is.” We ended there, shook hands and went our separate ways.

What can we learn from this interfaith exchange? Sweatshirt bought by a stupid American in Old City Jerusalem: \$50. Stupid American sharing the Gospel in Old City Jerusalem: Priceless.





“I WILL GIVE YOU SHEPHERDS”

Fr. Daniel Trapp

Interfaith Openness and Spiritual Growth

A recent lively exchange during a parish apologetics session showed me a few of the spiritual benefits of interreligious dialogue. At St. Augustine/St. Monica, we were discussing salvation and doctrine. I was giving a sympathetic explanation of second century Gnostic beliefs and was practically shouted down by the participants’ “Oh no’s!” and “That’s not right’s!” The *sensus fidelium* was engaged and raucous in our parish social hall.

Although in a setting very different from a structured interreligious dialogue, that encounter brought to mind what I have seen as three positive spiritual benefits of interfaith dialogue: greater clarity about the gift given in Jesus Christ, greater humility about how we hold that gift, and greater conviction about the necessity of respectful dialogue.

The Gift Given

Interreligious discussion gives the Christian believer a greater sense of what the Holy Spirit reveals about the gift of Jesus Christ. For example, over the years Sacred Heart seminarians have had many discussions during the Holy Land pilgrimage with Muslims. Respectful dialogue with Muslims about the Koran has been the occasion for some of us to gain a sharper sense of Jesus Christ as the Word of God and of the relation between the Bible and Jesus.

Respectfully listening to a Muslim speak about the Koran once gave me a much deeper sense that the Word the Father wishes to speak to the world is a Person, Jesus Christ, not primarily a written text. During our pilgrimage, we have heard devout Muslims speak about how the teachings of the Koran help guide them in everyday life. Such respectful conversations have become the occasion for members of the seminary group to let the Word of God, rich as it is, dwell in us.

Greater Humility

Respectful dialogue with members of other faiths can reveal to us the depths of the grace that has been showered upon us.

I talk often with a Jewish friend about the similarities and differences between life as a Jew and life as a Catholic. His intelligence, wit and generous spirit often leave me with a deeper awareness that reasonable as the Christian faith is, much grace is needed to embrace Jesus as Lord and the Church as his body. Growing up in an all-Christian milieu can spoil us. Dialogue beyond that milieu can awaken us to the stunning gifts that Jesus and the Church are.

Greater Conviction about Dialogue

On March 13, 2000, during his pilgrimage to the Holy Land, Pope John Paul II met with Chief Rabbi Lau of the Ashkenazim, and with Sheikh Tamimi, an Islamic judge, for an interfaith dialogue. The meeting turned heated as both invited guests referred to Jerusalem as the eternal capital of *their* respective peoples. The conversation was difficult, showing the strength and the vulnerability of dialogue. The Holy Father recog-

nized that dialogue was often difficult, but that conversations that start with respect for the personal dignity of the other is essential for making room for the will of God.

“Growing up in an all-Christian milieu can spoil us. Dialogue beyond that milieu can awaken us.”

Dialogue calls us to begin our approach to others with the theological convictions that other persons are created in the image and likeness of God, and that the “seeds of the Word” are found in other religions. Those convictions allow us to know the great gift given in Jesus when we speak with people of other faiths.

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.

Continuing the Mission. Keeping in Touch.

Fr. George Browne
Sacred Heart Alumni Director

In the immediate past issue of the *Mosaic*, mention was made of a new Office for Alumni Relations and I was introduced as the person in charge. Fr. Steven Boguslawski, the former rector, asked me to take this responsibility because I know many alumni and they know me. However, I feel that is not actually the case. I do know many of the "older priest" alumni, but there are literally hundreds of clerical and lay alumni whom I do not know.

In many colleges and universities, the trend is to seek out the alumni and often solicit major financial gifts from them for possible expansion of facilities. Sacred Heart Seminary Alumni Association is *not* looking for expansion. We are here to help **continue the mission of the seminary**: to assist in the formation of future priests and to train leaders for the Church through the lay ministry program.

It is a truism to say that some funding in those areas would be welcome.

The Alumni Association would like to gather as complete a roster as possible of those men and women who have studied at Sacred Heart during the years since its founding. We would like to be able to contact former students to let them know of alumni programs, such as the **Annual Dinner and Awards** night (next one to be held on Sunday, February 18, 2007) and the **Soup 'n Supper** Lent and Advent programs. It is an effort to "keep in touch." We would like also to be able to assist anniversary classes for significant reunions.

But obviously, we need names and up-to-date addresses. Please e-mail us at **alumni@shms.edu** with any new information, or call **313-883-8533**.

One of the great blessings of being involved in alumni activities

is that of on-going contact with former classmates. It is always rewarding to rejoice with their successes and to be with them when things are not going as well as hoped. We all need encouragement from time to time, and where better to receive it than from old friends?

Please note also the form on this page for **nominating alumni** for the four awards: Outstanding Former Faculty, Senior Priest, Lay Alumnus/a and Priest Alumnus.

And finally, welcome from the Alumni Association to one of our own, **Msgr. Jeffrey Monforton**, the new rector/president. *Ad multos annos!*

Don't Miss It!

Alumni Day Celebration

Sunday, February 18, 2007

Look for your invitation by mail in January

Would You Help Us to Choose Our Honorees?

Sacred Heart celebrates the contributions of its alumni each year who distinguish themselves in their ministry and profession.

Would you help us to choose the deserving award winners for 2007? To submit your nominees, please email your choices to **alumni@shms.edu** or mail in this nomination form.

Nomination Form

Here are my suggested 2007 SHMS alumni award winners

Outstanding Clergy Alumnus

Outstanding Lay Alumnus

Outstanding Former Faculty

Outstanding Senior Clergy

Mail to: Sacred Heart Major Seminary
Alumni Relations Office
2701 Chicago Blvd., Detroit MI 48206

Hope in the New Springtime

Don't miss the next Alumni Evening of Reflection

Kate Bua
Director of Marketing

As the leaves change color and the days become cooler, we become aware of the shift of the natural seasons and the upcoming seasons of celebration: Thanksgiving, Advent and the Birth of Our Lord.

The next Alumni Soup 'n Supper Evening of Reflection is forward-looking as well, appropriately titled "Hope in the New Springtime." It will be presented by guest speaker Mother Mary Assumpta Long, OP, prioress general of the Dominican Sisters of Mary of Ann Arbor, Michigan, on **Monday, November 6, 2006, 6:30-8:30 PM.** Mother Assumpta's message will emphasize the positive signs of hope we see in the Church today. So often, we focus on what's wrong in the world instead of what's right, good and even downright phenomenal!

In particular, Mother Assumpta will deliver an uplifting encour-



Mother Assumpta Long, OP, will encourage Soup 'n Supper guests to follow their vocation with joy.

agement of vocation: priestly, religious and lay. Young people are generously answering the invitation God gives to give completely and totally of themselves, whether their vocation is marriage, priesthood or religious life.

Vocations to the

priesthood and consecrated religious life in this country and elsewhere are on an upswing; the laity is beginning to tire of the relativistic mentality of our instant gratification culture, while recognizing that God needs to be the center of their lives. There are many holy Catholic couples raising future dynamic Catholic children. There is much to be hopeful about.

Soup 'n Supper for the Soul, Sacred Heart's Alumni Evening of Reflection, is held twice-yearly and is open to all. Why not bring a friend, work associates or community group to this evening of relaxation and

meditation, to reflect and give thanks for all things good? A \$20 donation to cover the catering of a simple but nourishing meal of soup and bread is suggested.

SAVE THE DATE!



Soup 'n Supper

Fall Evening
of Reflection

Monday,
November 6, 2006

ALUMNI DAY: The Biggest Alumni Event of the Year!

Bring yourself, your spouse, your friend, your classmates to Sacred Heart's Thirtieth Annual Alumni Day Celebration.

Consider reserving a table!

Sunday, February 18, 2007

Vespers 5:15 PM Cocktails 6:00 PM Dinner and Awards 7:00 PM

Look for your invitation in January.

For more information, call 313-883-8533.



Alumni Spotlight

Msgr. James A. Moloney



Flying Father from the Golden Age

Al Sandner

He walks with a rolling, limping gait around the rectory, school and grounds of St. Anselm Parish in Dearborn Heights—due in part to thirty years of pounding as right wing on the Flying Fathers hockey team. On the wall of his pastor’s office, cluttered with books, papers and other memorabilia of fifty years in the priesthood, hangs a framed certificate in Latin, signed by Pope Benedict XVI. It declares him *Protonotarium Apostolicum Supra Numerum*, meaning “Protonotaries Apostolic of the Highest Order.” He is one of just three clerics in Detroit history to be elevated to this highest of three classes of monsignor, an honor the pope bestowed upon him in September 2005.

Msgr. James A. Moloney is a product of a generation he calls “children of the Great Depression” and “‘tweeners,’ because we were between World War II—too young to serve—and the Korean War—already in seminary.” They were also tweens, he says, “because we went in under Vatican I and came out on the eve of Vatican II.” His generation came from the so-called Golden Age of Catholic Detroit, when perhaps sixty percent of the city and a controlling majority of its leaders and politicians were Catholic, “and we all identified ourselves by the parish we attended.”

Monsignor Moloney is one of only two from his college ordination class of 1953 still in active ministry, the other being Bishop Thomas Gumbleton. Active is the operative word: he has been pastor of St. Anselm for nearly thirty years, while directing the Archdiocesan Society for the Propagation of the Faith, serving on the College of Consulters to Cardinal Adam Maida, heading the cathedral renovation project, serving on the board of the Stewards for Tomorrow Endowment Campaign and still anticipating further challenges.

“People ask me why I don’t retire. I’m seventy-six. What else will I do?” he says of a calling he has wanted “since I was in the second grade.”

The son of a World War I Canadian flying ace and Henry Ford test pilot, Monsignor was also the child of an obedient generation, honoring his father’s wish to delay entry into Sacred Heart Seminary until after his 1948 graduation from St. Mary of Redford High School.

Ordained in 1956, he served five years at St. Joan of Arc Parish in St. Clair Shores before Cardinal John Dearden named him Archdiocesan Director for the Propagation of the Faith. This assignment resonated perfectly with interests sparked by stories he heard as a youth from Fr. Lawrence McAuliffe, a missionary to China from the Scarboro Missions of Toronto.

In his capacity as director, Monsignor Moloney has visited fifty-eight mission countries, raised \$100 million for mission activity and turned Detroit into the most generous mission-supporting archdiocese in the country. Since 1975, he has served as National Vice President of the Society for the Propagation of the Faith. In any given year, he coordinates Mission Sunday requests to the archdiocese from three hundred bishops and mission societies, signs some 20,000 mission-related letters and performs untold “mission animation” tasks—all while shepherding a flock of eight hundred families and 170 grade school students, and praying over the future of his beloved church.

So, what does he think about his new title? “That’s something they give you when you’re too old to be a bishop,” he laughs.

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

Alumni Spotlight

Jim Kowalczyk



Sharing the Wisdom of Experience

Heidi Hess Saxton

When Jim Kowalczyk graduated from Sacred Heart Seminary in 1964 with a BA in philosophy, he knew life outside of seminary was going to be very different from the one for which he had been training.

What he didn't realize was God's plan for his life was going to have *several* different chapters: Teacher. Husband. Father. Business owner.

Now he is a co-founder and advisory board member of "Elder Wisdom Circle" (www.elderwisdomcircle.org), a non-profit organization that gives Jim and five hundred senior citizen "elders" (the minimum age is 60) the opportunity to share their life experiences. They dispense advice online about everything from locating a cesspool to finding true love . . . to writing eulogies.

After graduating with his MA in education, Jim enjoyed teaching for three years before his career, out of necessity, took its first transition. He couldn't afford to support his growing family on his teacher's salary, so he entered his father's masonry business and later began his own construction contracting firm.

As Jim approached mid-life, however, he started to reassess his goals. "Having gone to seminary, the original feeling of wanting to help people and make a difference in the world never disappeared."

Then tragedy struck. Shortly after her first wedding anniversary, Jim's daughter-in-law was killed in a freak accident, crushed by an ocean bluff landslide while his son was surfing nearby. "The suddenness made me think. Although I had been a responsible husband and father, now I wanted to jump in and help people. So when I went online to volunteer.org and encountered this group, Elder Wisdom Circle, it seemed like the perfect match."

What does it take to be an elder? "We are looking for people with diverse backgrounds," says Jim. As one

of six Michigan elders, he answers about twelve letters per week, and reviews around 150 per week as a quality control team member. "Most elders are quite religious. However, it's important not to preach or think you have a one-size-fits-all solution. Some people are of a spiritual bent and won't mind your bringing up spiritual things. You have to take your cue by listening." Often, advice-seekers are encouraged to go to their pastor or rabbi for help.

Some letters are easier to answer than others. One woman asked Jim what to say at the funeral of her four-year-old nephew. Drawing from his memories of speech class at Sacred Heart, Jim advised, "Start with what you know: That every life has purpose—even a short life. As we turn to each other in our grief and acknowledge the great good of life itself, we are brought closer together as a family."

Jim also told her about his Latin instructor. A champion skier, Father was struck down by polio and forced to live in a wheelchair.

"Aren't you embarrassed to have people push you around?" a student once asked him. The priest replied, "Don't you feel good when you push me in this chair, as though you've done something generous? That's why God put me here—to make you feel good."

"Somehow, we have to find the good," Jim concluded in his letter to the grieving aunt. "In this case, the good is the great love represented in your nephew's short life."

Out of the depths of his own experience, Jim is passing on wisdom to other hurting souls.

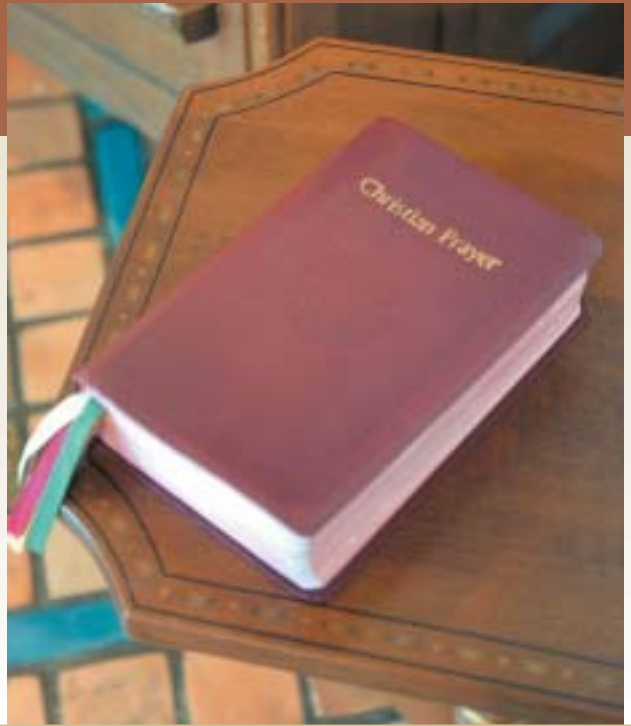
Heidi Hess Saxton is a Sacred Heart alumnus, editor of Canticle magazine and an adoptive parent columnist for CatholicMom.com.

Needed: Used Breviaries

Seminarians at Sacred Heart pray Laudes (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 a new set.

Contact Msgr. George Browne, **810-765-6432**, Msgr. Ed Baldwin, **313-883-8775**, or the Sacred Heart Marketing Office, **313-883-8533**.



Tell Us What You Think!

We welcome your comments about our articles or about the Mosaic.

Let us know what you think, by mail or e-mail, and we will publish selected letters in future issues. Include your name, address, and telephone number or e-mail address for verification.

Send your comments to:

Sacred Heart Major Seminary
2701 Chicago Boulevard
Detroit, Michigan 48206
Attn: Mosaic Letters

E-mail: mosaic@shms.edu

In Memoriam

Grant eternal rest and peace to the following
Sacred Heart alumni

Mr. Francis J. Dalton
SHS HS 1947
R.I.P. May 18, 2006

Mr. Angus McMillan
SHS 1960
R.I.P. June 3, 2006

Mr. John Henning
SHS 1955
R.I.P. June 4, 2006

Mr. Sylvester (Jay) Salamon
SHS 1953
R.I.P. May 26, 2006

Msgr. Vincent J. Horkan
SHS 1937
R.I.P. July 11, 2006
Archdiocese of Detroit

Very Rev. James Sullivan
SHS 1951
R.I.P. June 12, 2006
Diocese of Lansing

Mr. Andrew Mayernik
SHS 1964
R.I.P. July 13, 2006

Msgr. John A. Weier
SHS 1939
R.I.P. September 16, 2006
Archdiocese of Detroit

Rev. James B. Wright
SHS 1959
R.I.P. September 17, 2006
Archdiocese of Detroit

Pass the *Mosaic* along to a friend!



MY PARISH, YOUR PARISH

Msgr. Patrick Halfpenny

Ministry Between the Masses

Some years back, Fr. Ron DeHondt, a longtime friend and fraternity brother in our *Jesus Caritas* group, offered an interesting insight. He was talking about trying to get something done, something he judged important, and the phone kept ringing. Or the doorbell buzzed incessantly. He couldn't seem to get to what he thought he should be doing.

What if, he suggested, the interruptions *are* the ministry?

I want to tweak that thought and offer an insight I expect has come to hundreds of priests over the years: Ministry between the Masses.

I used to watch in amazement as Fr. Mario DiGuilio stood outside and greeted people after each Mass at St. Thecla in Clinton Township, where he pastored until his death in 1990. Mario endured a long and painful struggle with cancer, and the disease ultimately prevailed. But he didn't go without a fight. And he continued to be a "good shepherd" until he couldn't drag himself from the rectory to the church door.

I never asked him why he struggled to come to the church for those few minutes after each Mass, even when he hadn't the strength to celebrate the liturgy. When I became a pastor, I knew. Ministry very frequently happens between the Masses. When I was at St. Vincent De Paul in Pontiac, people would stop to tell me about a medical test or procedure they would undergo in the coming week. "Please wait a couple of minutes until the crowd clears, and let's have the Anointing of the Sick," I'd suggest. Or children would come up with a medal or rosary, asking for a blessing.

Another time I'd notice a very pregnant woman carefully descending the steps. "Have you had the

Blessing for Expectant Mothers?" Ninety-nine out of 100 times a woman would say she'd never heard there was a special blessing for expectant mothers. The prayers inevitably reassured and comforted them.

A pastor who stands outside church after the Masses finds out things he mightn't otherwise. Where's an elderly parishioner's spouse? In the hospital? Sick at home? Would he or she like to receive Holy Communion this week?

Unfamiliar faces might indicate new arrivals in the neighborhood, hoping to be welcomed their first week in a new parish. I usually tell people I'll probably have to ask their names another twenty times before I

remember. No one seems to mind, as long as we make the effort. You sang in the choir back in New Jersey? You were a lector in Iowa? We need those talents here!

Occasionally, we can reassure a stressed out bride that all will in fact be well on her wedding day. We can remind them, a few weeks or a few days before the

ceremony, that the most important thing they can do that day is pray.

Often people ask for prayers for a son having marital problems or a parent who's ill. It's easy to promise the prayer and intend to do it later. I'm convinced we should strike while the iron's hot. Take a moment and say a brief prayer with the people right there on the church steps. The folks know that we've prayed for them, and we don't have to rely on aging memories.

I find ministry happens in a lot of circumstances, some I plan, some in the interruptions. Many times, it happens on the steps, in between the Masses.

Msgr. Patrick Halfpenny is pastor of St. Paul on the Lake Parish, Grosse Pointe Farms, Michigan.

“Ministry happens in a lot of circumstances, some I plan, some in the interruptions.”

Ford Field Hosts Successful Cardinal's Gala 2006

Paul W. Smith emcees event, headlined by comic Bob Newhart

Jan Stuart

Director of Annual Giving

Friends of Sacred Heart Major Seminary showed their strong support for the seminary by attending the Cardinal's Gala 2006, "The Heart of It All," on Wednesday, June 21. This year's Gala was held in the Atrium of Ford Field in Detroit, offering a bright and spacious venue with dramatic views of the Detroit skyline, while the guests enjoyed an evening of great dining, entertainment and fellowship.

Gala co-chairs Lois and Kevin MacFarland Sr., Michigan Knights of Columbus immediate past state deputy, along with honorary co-chairs Alice and James Padilla, past president of Ford Motor Company, combined their efforts to make the annual benefit event a grand success.

Entertainment for the evening was provided by Mr. Bob Newhart, whose comical insights filled the Atrium with laughter. Master of Ceremony Paul W. Smith of WJR Radio directed the evening with smooth professionalism.

Also joining the Gala this year was Joseph DuMouchelle, president of Joseph DuMouchelle International Auctioneers. Mr. DuMouchelle led guests in a live auction of items, including a package for four at the Tournament Players Club at Sawgrass, a Comerica Park suite to see the Detroit Tigers play the Texas Rangers, and a Top Gun Experience—a private jet ride in auto executive Mr. Bob Lutz's Aero L-39 ZO "Albatros" jet, among other exciting items.

New to the Cardinal's Gala was a silent auction, including artwork, personally autographed sports memorabilia, a great vacation getaway to the Grand Hotel on Michigan's historic Mackinac Island, and much more.

Another first was the raffle for not one but three great prizes. Winner of the 2006 Ford Harley-Davidson™ F-150 truck, donated by Ford Motor Company, was David Schertzing of Lansing. The 2006 Harley-Davidson FLSTFI Fat Boy® motorcycle, also donated by Ford, was won by Dave Peruski of Bad Axe. Winner of the Ladies Marco Bicego Santorini Collection diamond and 18-karat white gold necklace,



Cardinal Adam Maida joins honorary co-chairs Alice and James Padilla, past president of Ford Motor Company, and, far right, entertainer Bob Newhart, who performed for the Gala guests.

earring and bracelet ensemble, donated by Edmund T. Ahee Jewelers, was Leonard Sobieray of Pinconning.

Two of the three winning tickets were sold by members of the Michigan Knights of Columbus, who have long been strong supporters of the seminary. Congratulations to the winners, and thank you to all



Gala co-chairs Kevin and Lois MacFarland Sr.

who supported the Cardinal's Gala by selling or purchasing raffle tickets.

On behalf of the seminarians, faculty and staff at Sacred Heart Major Seminary, thank you to all who supported the

Cardinal's Gala 2006 through their prayers, contributions and financial support. Special thanks go out to Ford Motor Company, title sponsor for this year's Gala, and the Michigan Knights of Columbus, serving as event sponsor.

We look forward to seeing you all at the Cardinal's Gala 2007 on **Wednesday, June 13!**

Specialist in Gift Planning Joins Team

Darren Hogan
Director of Planned Giving

“It is good for us to be here (Mt 17:4). For me, being at Sacred Heart Major Seminary is truly an honor. Our founder, Bishop Michael J. Gallagher, envisioned a “great diocesan training school for candidates for the priesthood of the Church of God.” He was blessed to see his vision become a reality. In the same way, I feel blessed to be called here.

Originally from eastern Canada, I moved with my wife and three children to Connecticut to assist the Legionaries of Christ with their development efforts. Ten years and four more children later, we pulled up stakes and turned our proverbial “covered wagons” westward. I joined the Sacred Heart Foundation team on August 1 as the director of planned giving.

Giving is a spiritual act. As such it deserves special sensitivity. “Planned giving” or “gift planning” describes the thoughtful, patient process by

which a gift is created in light of a donor’s “big-picture.” While emotion is the driving force behind a gift, the gift planner also weighs the estate, financial and legal implications. Since many planned gifts are established at death, they often serve as a donor’s legacy. They may also be made in honor of a loved one.

Sacred Heart Major Seminary is itself a legacy. It is the legacy of Bishop Gallagher and the thousands of generous Catholics who built it. Its chapel walls have heard the silent prayers of generations of seminarians straining to discern the Lord’s “call.” It is at once a stunning edifice and a bastion of faith. What greater legacy to leave behind than the promise of holy priests, deacons and lay leaders to lead the souls of your loved ones to God.

To learn more about planned gifts or creating a legacy, please feel free to contact me at **313-883-8748** or hogan.darren@shms.edu.



Darren Hogan, Sacred Heart’s director of planned giving, began his new position in August.

Recognition Garden Dedication to be October 28

Saturday, October 28, is the date for the formal dedication, conducted by Cardinal Adam Maida, of the new Donor Recognition Garden. Good progress is being made in preparation for the long awaited event that honors donors who have demonstrated faithful support of the seminary.

The garden area is located in the east interior courtyard. New doors have been installed in the refectory leading to this wonderful gathering space that features a walkout expanse of 2 ft. x 2 ft. stone pavers. The focal point is a fountain clad with ceramic and custom fired Pewabic tiles, each

displaying the Sacred Heart crest.

Landscape lighting and a sound system will be installed to make this area functional for multiple uses, such as outdoor classes and receptions. The



Workers prepare the ground for pavers that will lead the way to a tiled fountain, seen at rear.

garden will provide a restful space for students, faculty and staff during the temperate months and will be closed during the winter.

Donors who have achieved cumulative giving of \$5,000 or more are recognized with a paver bearing their personal inscription. During this first phase of construction, over one hundred pavers will be installed. Plans include constructing a garden trellis that will provide another dimension of beauty.

For more information about the garden, contact the Foundation Office at **313-883-8782**.



Supporting Vocations

Young students raise money for Fishermen's Fund that assists seminary students

Jan Stuart

For the children at Our Lady Queen of Martyrs Catholic School in Beverly Hills and Sacred Heart of the Hills Catholic Church in Auburn Hills, learning about vocations has taken on a special meaning.

As part of a month-long focus on vocations, the students at Our Lady Queen of Martyrs prayed for and learned about vocations. For Patrick, a middle school student, learning about vocations taught him the importance of listening for and answering God's call in his life. Second grade students in Mrs. Staeger's class learned that answering God's call makes us happy and brings us peace. Elementary student Quinn wants to be a priest. Becca learned the importance of helping those who study in a seminary.

Middle school teacher Roseanne Acciaioli feels it's essential to encourage children to pray for and assist those who answer God's call to the priesthood or lay ministry. So along with their many prayers, the students made a financial contribution to Sacred Heart Major Seminary's the Fishermen's Fund by hosting a Jean's Day in May, which they plan on making an



Students at Our Lady Queen of Martyrs Catholic school in Beverly Hills recently made thank you cards for priests to show their support for the priesthood.

annual event. The 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.

During the summer, students from Sacred Heart of the Hills Parish attended the vacation Bible school program "SonTreasure Island," led by Michael Stach, director of

religious education. Along with crafts, songs and Bible stories, the students met with Sacred Heart seminarian Richard Waligora, who talked to them about what it means to be a seminarian and how each of us is called by God to a special vocation.

To help support our seminarians and lay students as part of their Vacation Bible School Mission Project, the students conducted a bottle drive, with all proceeds benefiting the Fishermen's Fund. The children also committed to pray for vocations each night with their families.

For a copy of this and other prayers for vocations, and to learn more about the Fishermen's Fund, visit our website at www.fishermensfund.com, or call us at **313-883-8779**.

BE ON THE LOOKOUT

Please watch your mailbox for the 2006 annual fund appeal message from Sacred Heart's new rector, Msgr. Jeffrey M. Monforton.

The exciting increase in enrollment this academic year brings with it additional financial needs. For example, your generous gift will help to provide financial aid for deserving students: your future priests, deacons and lay ministers.

We ask that you respond with an open heart to this year's critical appeal.





MAKING THE MISSION YOUR OWN

Roger W. Hull Jr.

Volunteers Make It Happen!

Now that the HeartWorks capital campaign has come to a successful conclusion, we look to the future with great optimism. The reason for our hopefulness is based upon one fact: We are blessed with ranks of outstanding volunteers who are committed to the growth and sustainability of Sacred Heart Major Seminary. Without them, we could not focus on the bold vision set forth by Adam Cardinal Maida, former rector Fr. Steven Boguslawski, and our new leader, Msgr. Jeffrey Monforton.

As a result of the capital campaign, the annual fund and several successful Cardinal's Gala dinners, we have connected with some dedicated and faith-filled members of the Archdiocese of Detroit. From them, we have received many kinds of support, but the most important of these has been each one's personal and lasting commitment to the mission of the seminary.

A prime example of this commitment is the initiative known as the Fishermen's Fund, a new source of financial aid for qualified and deserving seminary students. The Fishermen's Fund was fostered by campaign volunteers who had their own vision to leave a lasting mark beyond the chronological boundaries of the campaign. This summer, the first fruits of the dedicated work of the volunteers were poured out to young men and women who are pursuing vocations to the priesthood and lay ministry. Because of this wonderful program, many who would have foregone their special calling due to financial need can now look with hope to fulfilling their dreams.

In addition to the Fishermen's Fund, our great benefactor, the Michigan Knights of Columbus, has allowed us to initiate an even greater connection with its generous brotherhood across the state of Michigan. Through its support of the Fr. Michael J.

McGivney Chair in Life Ethics, we can be sure that the seminary will be at the forefront of providing the best training to our future clergy and religious educators. Through its volunteer support, the Michigan Knights are truly on the front line of the movement we call the "New Evangelization for the New Millennium." We congratulate and thank them.

These are but two examples of dynamic volunteerism. We have witnessed so many others.

Our call for volunteerism hasn't ended with the HeartWorks capital campaign.

We have new horizons to reach, and we will need the assistance of many to realize our goals. Sacred Heart is now, and will continue to be, the source of shepherds for the flocks in the Archdiocese of Detroit and beyond, shepherds who will touch thousands of souls. Each of us can have an impact through our continued stewardship of this great mission.

As we move forward, we will be expanding the frequency and reach of our message about the mission . . . inviting friends, old and new, to join with us in this worthy endeavor.

If you have heard this calling, we'd like to talk to you. There are so many ways to help and, without you, it doesn't happen. Please don't hesitate to contact me directly.

"Each of us can have an impact through our continued stewardship of this great mission."

To learn more about embracing the mission of Sacred Heart through various stewardship opportunities, contact the Sacred Heart Foundation Office:

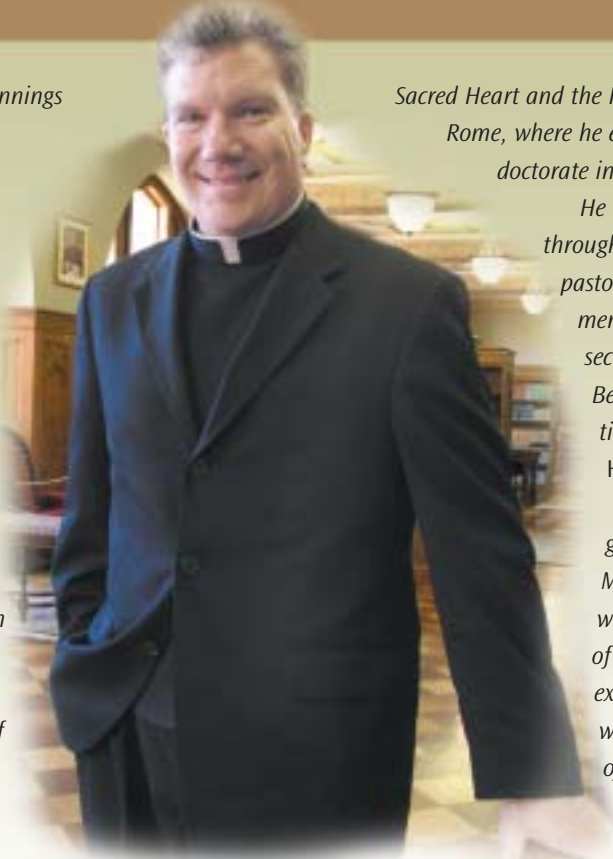
Mr. Roger Hull
Major Gifts Officer
313-883-8782
Hull.Roger@shms.edu

Heart of a Shepherd

MSGR. JEFFERY M. MONFORTON BECOMES SACRED HEART'S TWELFTH RECTOR

August 24 was a day of new beginnings at Sacred Heart, when Cardinal Adam Maida appointed Msgr. Jeffery M. Monforton as the twelfth rector/president of Sacred Heart Major Seminary. Monsignor Monforton accepted the position after Fr. Steven Boguslawski, OP, was called back unexpectedly by his Dominican provincial in late July to fulfill important duties for his province (page 30).

Cardinal Maida characterizes Monsignor Monforton, a forty-three-year-old native Detroiter, as "among my most trusted advisors," a priest with "outstanding character, prayerfulness and fidelity" to Church teaching. He has been a priest for the Archdiocese of Detroit since 1994, after studying at



Sacred Heart and the Pontifical Gregorian University in Rome, where he earned a bachelor, licentiate and doctorate in Sacred Theology.

He has assumed many responsibilities throughout the archdiocese: associate pastor, pastor, Sacred Heart faculty member, and for seven years, personal secretary to Cardinal Maida. Pope Benedict XVI conferred upon him the title of Monsignor, Chaplain to His Holiness, in 2005.

The following interview will give Mosaic readers a closer look at Monsignor Monforton. He is a man with an outstanding combination of pastoral experience, academic excellence and administrative skill, who identifies deeply with the image of Christ as the Good Shepherd.

Q Could you describe the feeling of becoming rector of the same institution you once attended and where you later taught?

A I was overjoyed and humbled by the confidence that Cardinal Maida has in my abilities. Twenty years ago, I arrived at Sacred Heart believing that the Good Shepherd was inviting me to be a shepherd. Now, twenty years later, to be the shepherd of the community is gratifying, yet at the same time I sense the awesome responsibility that I have of preparing the future leaders of the Church.

This is a place that I dearly love and of which I've been a part for a number of years, whether as an adjunct faculty member or a formation mentor. I've had a privileged time with the seminary and now I call Sacred Heart my home.

Q Is there anything that you would like to share with *Mosaic* readers about the decision making process that brought you here?

A There are certain instances in life in which we are afforded time to discern and make a final decision. This was not one of those instances. This was not a responsibility I envisioned after one year as a pastor at St. Therese Parish in Shelby Township. However, I was most certainly compelled by my love for the Church as well as my priestly focus grounded in the Eucharist, to provide the cardinal with an expeditious decision of which, of course, an affirmative was given. Anything I do as a priest is motivated by the Good News, by the selfless giving of Christ, the one who is the Shepherd, the one who has served all. I, too, am called to be a servant to all.

Q Is there one particular gift the Lord has given you that will help you in this challenging position?

A I would say my focus on spiritual growth and prayer would be an extremely helpful asset as the shepherd here at Sacred Heart. Of course, I hope to bring across a positive demeanor, a joyful personality.

Q This job is so multi-faceted, with administrative work, fundraising, meetings with board members. But, a large part of this position seems to be as an example to the seminarians, in a sense a father. Do you feel a kinship with them?

A I do. Being an alumnus myself, I certainly can relate to living within these hallowed walls for the three years that I did at the undergrad level. And also having attended the seminary with so many of the faculty members, as well as having had a few of them as my professors. There's a certain sense of homecoming.

Q What is your evaluation of Sacred Heart as it stands today?

A I see the seminary, both the community as well as the faculty, as faithful, healthy and balanced. We are blessed with over ninety seminarians this year, hopefully approaching one hundred by the fiscal year's end. We have over 450 students all desiring to know the Lord by answering his invitation. We have a strong and dedicated faculty. The seminary has been at the crossroads for a while, looking beyond the domestic Detroit Church and embracing the New Evangelization call to be a more global player on the world stage.

Q Do you personally feel that call to the New Evangelization of Pope John Paul II? Is that something that touches your heart, as well?

A Most certainly. I see so many of my friends with whom I went to school who have turned away from the Church or are not as articulate about their faith as they should be. We need to explore means by which we can bring so many of these good people back into the fold.

Q Are there any new initiatives or reorganizations you would like to see instituted during your first year?

A Well, I hope for things to be somewhat "status quo" for a while, realizing that a good administrator takes time to evaluate situations before determining a proper course of action. A recent audit concerning the development office provided me the opportunity to make some early decisions on the status of that office. I will be constantly evaluating the various aspects of the seminary here, recognizing that the future shepherds of the Church as well as the lay collaborators depend on an effective academic framework through which individuals can explore their vocation and grow in their own faith. This may be realized through present organizations within the seminary structure, or perhaps through newly formed or reorganized entities.

I realize that Fr. Steven Boguslawski had provided the ground work for some additional initiatives of which I'm having the opportunity to review and perhaps shepherd forward.

Q Is there a certain area that you feel the seminary could even be stronger than it is today?

A We need to continue to broaden our faculty size, which will reflect the continued and sustained growth of the seminarian population and student body in general. This reality requires more priest spiritual directors for the seminarians. This being said, it may be appropriate to reach out beyond the Archdiocese of Detroit to other dioceses that provide the seminary with priest candidates. I hope to visit with the bishops who share seminarians with us to see if that opportunity is a possibility.

Q I wonder if you've been able to give any thought about Sacred Heart's evolution over the next five years, locally and nationally?


A Nationally, I want us to continue to be that prominent beacon in academia and yet to realize that we need to continue to broaden our base. Library expansion is a necessity, as was acknowledged in our recent ATS evaluation. We

need to constantly evaluate and permit to grow both the STB and STL programs. And also to continue to evaluate the method by which we will prepare for an eventual request to grant doctoral degrees. The granting of the degrees may be more than five years down the line, but the short term reality does not preclude us seriously exploring the possibility.

We have realized just the tip of the iceberg of this institution's potential. We have broadened our base with lay people taking classes for enrichment or for an academic degree. The Second Vatican Council, as well as subsequent popes, have mandated the need for informed and well-educated collaborators within the Church to serve the people of God. That is a mandate Sacred Heart takes quite seriously.

Q Is there a personal impression of yourself that you'd like *Mosaic* readers to take away from this interview?

A The image of the shepherd is on my ordination holy card. On the back is a passage from the Gospel of John: the good shepherd lays down his life for the sheep.

I've been blessed with a variety of priestly assignments in my twelve years of priesthood, most recently having the good fortune to be pastor at St. Therese. It is my intention to exercise that same shepherd's care and charity as the rector of Sacred Heart Major Seminary. 

“We have realized just the tip of the iceberg of this institution's potential.”



“He Will Be Missed”

Former rector guided seminary according to the mind of the Church

Daniel Gallio

With surprise and sadness, the seminary community learned in late July that its rector, Fr. Steven C. Boguslawski, OP, would be leaving his position effective August 2. The community had embraced Father Boguslawski, and Father the community, ever since he arrived as Dean of Studies in 2001 and assumed the position of rector in 2003 after then-rector Bishop Allen Vigneron became bishop of the Diocese of Oakland.

Father's departure came approximately a year before his contract with Sacred Heart would have ended. The provincial of his Dominican Province of St. Joseph, Fr. Dominic Izzo, OP, initiated the rector's departure when Father Dominic asked him to assume new responsibilities in Washington, D.C., the home of the province. One such responsibility is to become regent of studies for the province; another perhaps is to take a teaching position at the Dominican House of Studies. Father Boguslawski also agreed to become the acting director of the Pope John Paul II Cultural Center in Washington, D.C., until a permanent director is chosen.

“Father Boguslawski has done an outstanding job at the seminary and we will all miss him,” says Cardinal Adam Maida. “The cultural center will benefit greatly from his leadership abilities . . . his energy and expertise.”

Certainly, Sacred Heart has benefited from Father's energy, expertise and especially his leadership skills. He grasped with heart, mind and both hands Cardinal Maida's desire to have Sacred Heart become the premier seminary in the region and an active center for the propagation of the New Evangelization of Pope John Paul II.

Father Boguslawski's tenure is filled with many initiatives and accomplishments. Under his guidance, and with the support of Cardinal Maida, the seminary increased seminarian and lay enrollment; developed the faculty; created and endowed six academic chairs; established a fund raising foundation; developed a Licentiate in Sacred Theology in the New Evangelization, the first



Fr. Steven Boguslawski, OP, says his five years as rector at Sacred Heart “have been the happiest years of my priesthood.”

of its kind in the U.S.; installed a videoconferencing distance learning suite; and oversaw an \$11.5 million capital campaign that reached all of its intended goals.

As an academic who holds numerous higher-level degrees, Father Boguslawski particularly was interested in evolving Sacred Heart as a vital locus of academic life at the service of the Church. As such, he established an Office for the New Evangelization and initiated two convocations that brought together national and international Church leaders and scholars to discuss ways to implement the New Evangelization.

Under his watch, there were upgrades to the physical building, including restoring the entrance vestibule and its elegant architectural features, transforming a little-used ground floor wing into new faculty offices, and relocating and improving the liturgy lab to better train seminarians in the practical aspects of ministry.

Faculty members expressed admiration for Father Boguslawski's leadership and personal gifts. Dr. Michael McCallion, Catholic social analysis chairholder, calls Father “a truly great preacher” and recalls that during the latest convocation “he gave one of the best homilies I have ever heard.”

“Father Boguslawski created an environment of light within which everyone—faculty, administration, students—had the opportunity to flourish,” says Dr. Patricia Cooney-Hathaway, associate professor of spirituality and systematic theology.

“Undoubtedly, he will be missed,” says Dr. Eduardo Echeverria, associate professor of philosophy. “Father Boguslawski's deep commitment to the Church's mission regarding the New Evangelization was exemplary. His vision for the seminary regarding this mission was articulate and profoundly expressive of the mind of the Church.”

The entire seminary community wishes Fr. Steven Boguslawski, the eleventh rector of Sacred Heart Major Seminary, a blessed future as he continues to serve the Church and his Dominican Order.

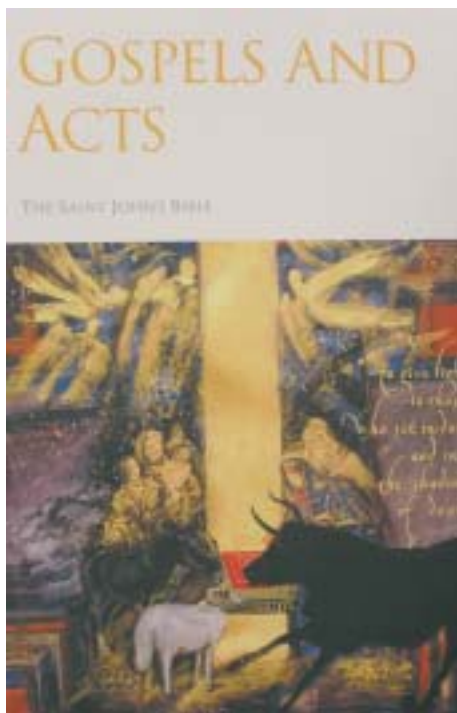
Szoka Library Will Exhibit Modern Illuminated Bible

Dr. Herman Peterson
Director, Edmund Cardinal Szoka Library

No, it isn't the twelve-centuries-old Book of Kells or the slightly older Lindisfarne Gospels. It is an illuminated manuscript Bible, and the Szoka Library has begun to collect reproductions of it. This Bible wasn't written in the Middle Ages, however, it is being written now, as you read this, in the dawn of the third millennium of Christianity.

St. John's Abbey, a Benedictine monastery in Collegeville, Minnesota, which owns and operates St. John's University, is the patron of the project. Therefore, the first illuminated manuscript Bible in over five centuries is called *The Saint John's Bible*. The abbey acts as a clearinghouse for private donations to the \$4 million venture.

A manuscript, of course, is something that is written by hand rather than printed. So, *The Saint John's Bible* will be written by hand from the beginning of Genesis to the end of Revelation. The text will be illuminated by various paintings at the beginning of each book of the Bible as well as at other key places. The finished product will be in seven volumes, each about sixteen inches wide and twenty-four inches tall.



The multi-volume *Saint John's Bible* features handwritten text and contemporary illustrations, as shown on this cover of the volume *Gospels and Acts*.

The methods used to construct these books will be medieval, but the content will be contemporary. Handcrafted inks will be applied by goose quills to vellum, the untanned hide of a sheep or goat stretched thin. Both illuminations and calligraphy will be accented in gold and silver leaf. On the other hand, the calligra-

phers are using a modern English translation of the sacred text and the style of artwork used in the illuminations is decidedly contemporary.

Donald Jackson, a world famous calligrapher, is the artistic director of the eight-year project. He works from his studio in Wales, but makes frequent trips to St. John's in Minnesota. In addition to being available for public viewing at St. John's and in traveling exhibits, *The Saint John's Bible* is available in reproduction books and fine art prints. There has also been a video produced and a book written about the process of creating this work of art.

The original manuscript is being digitally reproduced at about two-thirds its actual size. The Edmund Cardinal Szoka Library has a standing order for these volumes. The Gospels and Acts, Psalms, and the Pentateuch have arrived. We expect the Prophets in January. An exhibit showcasing these volumes will soon be organized so that patrons of the library can view them.

If you would like to know more about this fascinating work of spiritual art, view some of the illuminations, or find out how you can become a part of the process, you can visit the website of *The Saint John's Bible*: www.sjbible.org.

NOW THE BIRTH OF JESUS THE MESSIAH CAME ABOUT IN THIS WAY.

When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to secretly divorce her. But just when he had

... gifts of gold, frankincense and myrror. Now after they had left, an angel appeared to Joseph in a dream and said to him, 'Do not be afraid to take the child and his mother to Egypt, for I have commanded the angel to prevent the child from being harmed in a dream. When you have set up, take the child to Egypt, and remain there until I tell you otherwise.' And Joseph



WHAT'S NEW *With the Faculty?*

Fr. Richard J. Cassidy, professor of Sacred Scripture, recently presented a paper surveying the theological contributions of Cardinal Avery Dulles, SJ, and relating them to the leading works of Jesuit theologian Bernard Lonergan. Presented at Boston College in honor of Cardinal Dulles's fiftieth anniversary of priestly ordination, this paper was entitled, "The Models of Avery Dulles and Some References to Lonergan." It has been accepted for publication in the Spring 2007 issue of the journal *Lonergan Workshop*.

Dr. Patricia Cooney-Hathaway, associate professor of spirituality and systematic theology, presented "The Relevance of Therese of Lisieux's Spiritual Journey for Our Times," April 14, Shrine of the Little Flower, Royal Oak, MI. She attended the conference "Ministries: Let the Waters Flow Conference," April 26, Sacred Heart Major Seminary. She gave a conference to Retreat Directors' International, "The Spiritual Journey of Therese of Lisieux through the Lens of Bernard of Clairvaux's Treatise on Loving God," Columbiere Retreat Center, April 27. She joined Sr. Lea Woll, director of St. John Retreat Center, Plymouth, MI, and Msgr. John Zenz in planning and facilitating the Schools of Spirituality Conference, St. John Center, June 23-25, and gave a presentation at the conference, "Teresa of Avila's Spiritual Journey and its Relevance for Our Times." She gave an address at the F. Gerald Martin Pastoral Ministry Conference, "Eucharist, Discipleship and the Call to Christian Stewardship," August 7.



Fastiggi

Dr. Robert Fastiggi, associate professor of systematic theology, co-authored (with José Pereira) *The Mystical Theology of the Catholic Reformation: An Overview of Baroque Spirituality* (University Press of

America, 2006), published in August. He also published "Catholic Pro-Life Teachings in the New *Compendium of the Social Doctrine of the Catholic Church*," in *Life and Learning XV: The Proceedings of the Fifteenth University Faculty for Life Conference*, edited by Rev. Joseph Koterski, SJ (University Faculty

for Life, 2006), and wrote the foreword for a new book by James Likoudis, *Eastern Orthodoxy and the See of Peter: A Journey Toward Full Communion* (Park Press, 2006). He attended a seminar on *The Spirit of the Liturgy* led by Fr. Joseph Fessio, SJ, Assumption Grotto Parish, Detroit, April 1; participated in a one-day conference at St. John Retreat Center, Plymouth, MI, "Looking Again at Liturgical Reform," sponsored by the Research Institute for Catholic Liturgy, June 4; was present for portions of the conference on the "Schools of Spirituality," St. John Center, June 23-24.

Dr. Eduardo Echeverria, associate professor of philosophy, presented the paper "The Word of God and Philosophy: The Future of Christian Philosophy" at the annual conference of the College Theology Society, Denver, CO, Regis University, June 2-4. He gave the talk "Benedict XVI and the Spirit of the Liturgy," at the Beer, Brats & Benedict gathering, Gabriel Richard Center, University of Michigan-Dearborn, June 23. He was a seminar member, "The Liturgy and the Dynamics of Happiness," Summer Seminars in Christian Scholarship, Calvin College, Grand Rapids, MI, July 9-28; gave a three-part lecture on the thought of Benedict XVI, "Christ and the Church, Ecumenism, and a Catholic Theology of Religions," Eighth Annual Theology Institute, Spiritual Life Center, Diocese of Wichita, KS, July 20-22; presented the paper "Benedict XVI and John Henry Newman: Dialogue, Religious Pluralism, and Truth," annual conference of the Ven. John Henry Newman Association, University of St. Mary of the Lake, Mundelein, IL, August 3-5.

Fr. Daniel Gallagher, director of graduate seminarians, director of pastoral formation and assistant professor of theology, recently published "The Analogy of Beauty and the Limits of Theological Aesthetics," *Theandros*, Vol. 3, No. 3; "The Obedience of Faith: Barth, Bultmann, and *Dei Verbum*," *Journal for Christian Theological Research*, Vol. 10; "Lessons from Pascal," *The Saint Linus Review*, Vol. 1, No. 4; reviews of Marsilio Ficino's *Platonic Theology: Volume IV* (trans. Michael J. B. Allen), *The Classical Bulletin*, Vol. 82, No. 1; *The Mass and Modernity by*

Jonathan Robinson, *Homiletic and Pastoral Review*, Vol. CVI, No. 8; *But Is It All True? The Bible and the Question of Truth* by Alan G. Padgett and Patrick R. Keifert (eds.), *Reviews in Religion and Theology*, Vol. 13, No. 4. He presented these conference papers: "Is Beauty an Answer to the 'Ultimate Question'? A re-reading of Aquinas' Commentary on *De divinis nominibus*," thirty-third annual meeting of the Canadian Society for Aesthetics, Toronto, Canada, May 28; "Situating Ontological Questions in Contemporary Aesthetics: Of whose concern is the artwork's existence?" *Metaphysics 2006: Third World Conference*, Rome, Italy, July 8; "Newman, Maritain, and the Primacy of Poesis," 2006 National Newman Conference, Mundelein, IL, August 5. He also attended the Forty-first International Congress on Medieval Studies, Kalamazoo, MI, where he presided over a session "Thomas Aquinas, Albertus Magnus, and Gregory Palamas," May 5.

Fr. Daniel Jones, assistant professor of theology, delivered the lecture "The Mystery of Charity," to *Heart to Heart*, Domino Farms, Ann Arbor, MI, June 8. He preached the Eucharistic Holy Hour of Prayer for Priestly Holiness at Sacred Heart Major Seminary for the priests of the Archdiocese of Detroit, speaking on Mt. 6:1-6, 16-18, June 21, and delivered the series "Paschal Logic in St. Augustine" at the International Institute for Clergy Formation (Seton Hall University), Long Branch, NJ, June 26-30.



Jeffrey

Mrs. Jane Jeffrey, assistant dean of studies, attended the Higher Learning Commission of NCA's 2006 Annual Meeting, Chicago, IL, April 2-4. The conference theme was "The Future-Focused Organization: 2016—Ready or Not?."

Dr. Daniel Keating, assistant professor of theology, contributed three lectures to the University Christian Outreach Spring Academy on "Ecumenism Today," May 8-9; presented a lecture on "Mentoring" to leaders of Tentmakers Training and Development in northern Minnesota, May

WHAT'S NEW *With the Faculty?*

16; attended the North American Patristics Conference, Chicago, IL, May 25-27; spoke at the Christ the King Parish Pentecost Retreat on "Growing in Holiness through the Power of the Spirit," June 3; led a summer Bible study on the Sermon on the Mount for students participating in the summer program of University Christian Outreach, May-June; gave a five-day lecture and workshop series on "The Redeemer" to the Harambee Bible Week, Munich, Germany, July 23-28; submitted the manuscript for a volume entitled *Deification and Grace*, August 15.



Latkovic

Dr. Mark Latkovic, professor of theology, published "Kevin O'Rourke, OP, on the Morality of Tube Feeding PVS Patients: A Critique," *Life and Learning XV: The Proceedings of the Fifteenth University Faculty for Life Conference*, edited by Joseph

W. Koterski, SJ (2006), and "How Lay Spirituality Might Inform the Teaching of Moral Theology in the Seminary," co-authored with Jim Keating, *Seminary Journal*, Vol. 12 (Spring 2006). He gave the lecture "Moral Principles for End-of-Life Issues," in Sr. Mary Finn's course on the Pastoral Care of the Sick (SHMS, April 5). He recently was named to the editorial board of the *Catholic Social Science Review*.

Mr. Ralph Martin, assistant professor of theology, gave these presentations: April 7-8, Parish Mission, Mankato, MN; April 21-24, Italian National Renewal Conference, Rimini, Italy, *The Contribution of John Paul II and the New Ecclesial Movements*; April 29-May 1, European Association of Schools of Evangelization, Valetta, Malta, *Called to Holiness and Lay Mission*; May 5-6, Renewal Ministries National Gathering, Plymouth, MI, workshop, *The Humor of Bernard of Clairvaux*; June 3, Christ the King Parish Pentecost Celebration, Ann Arbor, MI, keynote address, *What is the Spirit Doing and Saying?*; June 9-11, Renewal Leaders Conference, Franciscan University of Steubenville, OH, keynote address, *The Wisdom of the Mystical Tradition*, and a workshop, *The Journey to God According to Bernard of Clairvaux*; June 26-July 14, summer MA Theology graduate course, Franciscan University of Steubenville,

OH, *Theology and Spirituality of the New Evangelization*; July 6-9, Renewal Ministries School of Spirituality, St. John Center, Plymouth, MI, five talks on the teaching of Francis de Sales for lay spirituality; July 28-29, Catholic Men's Conference, San Antonio, TX, two talks on holiness and evangelization; July 30, private seminar with spiritual directors of St. John Vianney Seminary, St. Paul, MN, on the New Evangelization; July 31, publication of new book, *The Fulfillment of All Desire: A Guidebook for the Journey to God Based on the Wisdom of the Saints*, Emmaus Road Publications.

Dr. Margaret Meade, adjunct professor of communications and language arts, reviewed a new 11th edition of a public speaking textbook, *Oral Interpretation*, by Timothy Gura and Charlotte Lee (Houghton-Mifflin 2006).

Dr. Edward Peters, Edmund Cardinal Szoka Chair of Faculty Development, published a canonical analysis of the Schiavo-Centonze wedding, *FCS Quarterly*. He gave interviews to *Our Sunday Visitor* (concerning Church property), *Catholic Answers Live* (national, San Diego, CA), *The Drew Mariani Show* (upper Midwest) and *Kresta in the Afternoon* (Ann Arbor/Saginaw, MI). In July he attended the Religious Signing Week at the de Sales Center in Brooklyn, MI; in August joined scholars from around the country in working on a translation of the common prayers of the Mass into American Sign Language from the Latin *editio typical*; in September delivered a paper "An Introduction to the Canonical Achievements of Pope John Paul II" for a conference on papal legal thought, Ave Maria School of Law, Ann Arbor, MI; and in October attended the Westchester Institute's conference on marriage and public policy, Washington, D.C.



Peterson

Dr. Herman Peterson, library director and assistant professor of theology, attended the spring meeting of the Michigan Academic Library Council, March 31, at Central Michigan University, Mount Pleasant, MI, where he

was elected to the Executive Committee as a representative from the Directors of Independent Academic Libraries in Michigan.

In March, April and May he also served on the Library Advisory Commission for the Orchard Lake Schools, Orchard Lake, MI.

Dr. Janet Smith, Fr. Michael J. McGivney Chair of Life Ethics, published "*The Sensus Fidelium and Humanae Vitae*," *Angelicum* 83 (2006). She is writing a syndicated column "Culture of Life Series" with Christopher West, Kimberly Hahn and Fr. Eric Nielsen, that will appear in over a dozen diocesan newspapers. She gave six radio interviews, three newspaper interviews, and talks on *Humanae Vitae*, the Culture of Life and various bioethical issues, at the following: Atlanta, GA, July 22-23, two talks; St. Thomas the Apostle, Ann Arbor, MI, for Crossroads, July 14; Ottawa, Canada, May 13, three talks; St. Scholastic, Duluth, MN, May 2, two talks; University of Notre Dame, South Bend, IN, Mar. 23; Creighton University, Omaha, NE, April 25; Mount Pleasant Sacred Heart Academy, April 5; Central Michigan University, April 4.



Spezia

Fr. Robert Spezia, undergraduate spiritual director, attended the National Association of College Seminaries Conference, May 30-June 2, Seton Hall University, South Orange, NJ.

Mrs. Michelle Szczepanski, assistant dean of studies, attended the Higher Learning Commission of NCA's 2006 Annual Meeting, Chicago, IL, April 2-4. The conference theme was "The Future-Focused Organization: 2016—Ready or Not?."

Dr. Peter Williamson, associate professor of Sacred Scripture, attended the Renewal Ministries Annual Retreat May 5-7, St. John Center, and gave a talk on "Encountering Christ in Scripture." He participated in a consultation on Scripture and the Academy at Baylor University, Waco, TX, June 1-3, sponsored by the Scripture and Hermeneutics Project. He made a mission trip to Karaganda, Kazakhstan, on behalf of Renewal Ministries, June 28-July 12. There, he and team members from Slovakia gave a retreat to young people on the Beatitudes and the Seven Deadly Sins and conferred with local bishops about future mission activities.

New Formation Session to Focus on Jewish and Muslim Faiths

Mrs. Patricia Rennie

Formation for both our seminarians and lay ecclesial ministry students aims at preparing them for the challenges they will face in parish ministry. The recent violence in the Middle East has caused many of our students to question how best to respond to their neighbors in the Jewish and Islamic communities.

To that end, I've invited Msgr. John Budde, former ecumenical officer for the Archdiocese of Detroit, to present a special formation session for our students this coming January 2007. Monsignor Budde will speak on the topic of Ecumenism and Interreligious Dialogue.

Monsignor Budde plans to begin the session with a handout that explains the main tenets of the major world religions. He will explain the differences between our ecumenical efforts with non-Catholic Christians, and the interfaith dialogue we seek to establish with those who are not Christian. His focus for the morning will be on the major beliefs of Judaism and Islam and the roots of some of the animosity that have plagued these peoples.

Monsignor Budde will make us aware of the resources that the Church provides in responding to these questions. These include the documents of Vatican Council II, especially the *Decree on Ecumenism (Unitatis Redintegratio)*, the *Declaration on the Relationship of the Church to Non-Christian Religions (Nostra Aetate)*, and the *Declaration on Religious Freedom (Dignitatis Humanae)*. Students will also be introduced to the *Ecumenical Directory*, a resource document published by the Pontifical Council for Promoting Christian Unity.

The bulk of the morning, however, will be to familiarize our students with Judaism and Islam. Participants will be given suggestions for promoting interreligious dialogue and guidelines for how Catholic Christians can pray together with those of other religions. An emphasis will be given to developing prayer services for peace and justice for all peoples that avoid political posturing. Monsignor Budde will also make our students aware of the different organizations in the

Metro Detroit area that promote peaceful dialogue among people of different faiths and cultures.

One of our current MA students, Tamra Hull, who is marketing director for AOD Catholic Schools, has been participating in an interfaith discussion group on Detroit's east side since May 2006. Tamra initially became interested in Catholic-Muslim dialogue when conducting research for a paper for her "Nature and Mission of the Church" course. After attending an open house at the Islamic Albanian Center in Harper Woods, she was invited by Hamid Dana, a convert to Islam, to attend a small group of various faiths to explore how one's individual religious tradition informs moral decision-making. The group includes Muslims, Catholics, Protestants, a Quaker and a Theosophist, among others. They meet monthly and rotate among the various members' houses of worship.

"Being part of the group has challenged me to be less quick to judge others."

Tamra Hull, Sacred Heart student

This specific group grew out of the planning committee for a presentation of the stage production "The Children of Abraham," which was performed in the spring of 2005 (see page 7). The committee

agreed to have some post-performance discussions, and then continued to meet regularly to keep lines of communication open. The concept of discussing one's religious experience as the basis for decisions and actions is one that Hamid Dana borrowed from his participation in a Muslim-Episcopalian panel a few years ago.

"Being part of the group has challenged me to be less quick to judge others and to realize our common search for truth," says Tamra. "Through learning about other beliefs, I've grown to appreciate my own Catholic faith more."

The formation session with Monsignor Budde will encourage our students to be open to learning more about other traditions and to talk with others about their beliefs. Our hope is that Sacred Heart students can serve as promoters of peaceful dialogue in their communities.

Mrs. Patricia Rennie is dean of the Institute for Ministry.

Student Spotlight

Marilyn Trumper-Samra



Bearing Witness in the Holy Land

Al Sandner

From a hectic news beat in Ann Arbor to the still waters of the Sea of Galilee. A journey of discernment, faith and service led former journalist Marilyn Trumper-Samra through the halls of Sacred Heart Major Seminary to youth ministry at St. Lawrence Parish in Utica to a life-changing visit to Holy Family Church in Ramallah, in the West Bank in Palestine.

"These are suffering Christians, living the beatitudes," she says of the Palestinians she met on a visit last May to the West Bank. Although tens of thousands of Holy Land Christians have left in recent decades, a remnant stays, "feeling they have to remain and bear witness even though their numbers are small."

Marilyn, a 1980 journalism graduate of Oakland University, worked as a reporter and editor at newspapers in Clarkston, Mount Pleasant, Port Huron, Ypsilanti and finally at the *Ann Arbor News*. Then her life started down a new path during a weekend of discernment at Resurrection Parish in Canton, where she felt called to youth ministry.

"I did youth ministry for four years, then took off five years when my children were young," Marilyn says (Greg, 19, is now a sophomore at Wayne State University, and Victoria, 17, a senior at Gabriel Richard High School in Ann Arbor). "I resumed at St. Raphael in Garden City. Later, I felt the need to dedicate myself full-time and entered graduate school at Sacred Heart." Marilyn is working toward a Masters in Pastoral Studies.

Along the way, she became aware of the Holy Land Christian Ecumenical Foundation at a workshop at Sacred Heart. She then came face-to-face with the organization last year at St. Lawrence, where a previous pastor put his passion for the Holy Land into action and convinced the

parish to adopt Holy Family Parish in Ramallah. As a result, Catholics in the Archdiocese of Detroit have adopted and provided for the education of some 1,500 Holy Family children.

As a twentieth wedding anniversary present to each other, she and husband, George Samra, a second-generation Orthodox Lebanese/Syrian, decided to visit the Holy Land by joining a St. Lawrence group on a pilgrimage to Holy Family.

"For two weeks we traversed the Holy Land. The journey was political, emotional and spiritual," she wrote in a series of published reports.

The results of the pilgrimage so far include a slide presentation to show the faces of Palestinian Christians to St. Lawrence parishioners, and a proposal to raise funds to bring students and teachers to the parish for six-week school sessions, because "once someone has slept under your roof, you don't forget them."

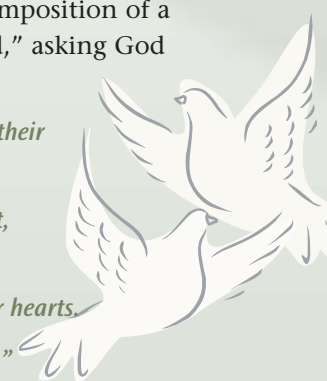
The pilgrimage also resulted in the composition of a parish "Prayer for Peace in the Holy Land," asking God to grant:

"For those . . . despairing of a future . . . fill their hearts with the hope that is You.

"For those in power . . . send them Your spirit, wisdom and compassion.

"For those who choose violence . . . melt their hearts.

"For the media . . . lay the truth at their feet."



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

Pass the *Mosaic* along to a friend!



LIVING IN THE LIGHT

Dr. Patricia Cooney-Hathaway

Crossing Over and Returning

While pursuing my doctorate at Catholic University, I took a course entitled, “The Spiritual Journey: East and West.”

Fr. Bill Cenkner, whose expertise was in the study of world religions, insisted that we employ a method he identified as “crossing over and return.” We were invited to leave our own tradition, Catholicism, and cross over into the great world religions—Judaism, Hinduism, Islam, Confucianism and Taoism.

The purpose was not to stay there, but to gain insight into how each tradition answers the major questions of life, and how each understands and expresses the stages and goal of the spiritual journey. Throughout the course, the students described how enriched they felt by crossing over and being in the wider company of God-seekers, and yet, upon their return, how newly appreciative they were regarding the richness of their own tradition.

Not only did we cross over into other traditions, we also walked with individuals who crossed over into another tradition and brought back insights that informed their spiritual and public lives. For example, Mahatma Gandhi, a Hindu, crossed over into Christianity. He deeply respected Jesus’ life and teaching, especially the Beatitudes and his commitment to non-violence. Gandhi returned to his own Hindu religion and culture, deeply committed to the values of the Beatitudes and to non-violence as the only way to win freedom for his people from British rule.

We also walked with the Trappist monk Thomas Merton. In the final years of his life, he received permission to travel to Asia to give a speech at a conference in South Calcutta where representatives of ten world religions were brought together for four days of dialogue on the topic, Relevance of Religion in the Modern World. Merton also met with Buddhist monks to compare the life of monks in the West and those in the East. *The Asian Journal* records the fruits of that journey that Merton

described as “a new beginning in search of new ‘markings’” on the interior journey.

In an age where the daily newspaper reminds us that religion is one of the most divisive and disruptive forces in the world, the adage, cross over and return, provides us with an effective approach for interreligious dialogue. The Vatican II document, *Nostra Aetate*, the *Declaration on the Relation of the Church to Non-Christian Religions*, reminds us:

“The Catholic Church rejects nothing of what is true and holy in these religions. It has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women.”

Furthermore, the document encourages us to cross over into these religions, to dialogue with members of them and to respect the spiritual and moral truths found among them:

“The Church, therefore, urges its sons and daughters to enter with prudence and charity into discussion and collaboration with members of others religions. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians together with their social life and culture.”

I am forever grateful for Father Cenkner’s course. It gave me a deep appreciation for the truth that God wills the salvation of all women and men. He reminded us often that if we keep focused on the “ray of truth” of each; if we can remember that each religious tradition is a response to the human person’s deep hunger and thirst for the divine; then religion would become the force for unity and peace in the world that it was meant to be.

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



Pilgrimage is Occasion for Reconciliation

Msgr. Edward Baldwin

In March 2005, I was invited by Fr. John West to participate in a Jewish-Christian pilgrimage of dialogue to Rome, May 3-6, and to Israel, May 7-12.

Father West, the late director of the Ecumenical Committee of the Archdiocese of Detroit, found common ground with Rabbi Daniel Nevins of ADAT Shalom Synagogue, Farmington Hills, as to a need to further Jewish-Christian dialogue. They formed the Farmington Area Interfaith Association; an outreach of this work was to be an interfaith pilgrimage to Rome and Jerusalem. Father West's death in April 2005 saddened the group, but previous faith experience prompted us to proceed.

"Pilgrimage" and its role in various religious communities had been a topic with the association. As Rabbi Nevins expressed, "Traveling together to Holy Places seemed like an excellent way to deepen our appreciation of each other's tradition." The pilgrims included representatives from two Jewish congregations and from various Christian churches: Congregational, Catholic, Church of Today, Presbyterian, Methodist, Baptist and United Church of Christ.

The high point of the Roman segment was the open car public audience with Pope Benedict XVI. Even at a distance, he reflected a gentle disposition, which was noticed by the representatives. One pilgrim described the audience as "quite extraordinary."

The low point was the approach to Titus' Arch. The bas reliefs of the military monument celebrate how



Msgr. Edward Baldwin, front, replaced the late Fr. John West on an interreligious pilgrimage to Rome and Israel. He takes a break in the Holy Land with members of the sponsoring Farmington Interfaith Association.

the Romans desecrated the Jerusalem Temple by carting back to Rome religious articles such as the Menorah, trumpets and fire pans. For the Gentile participants, the viewing was a chance for quiet discussion. We surrounded our Jewish companions with understanding and eagerness to redeem this place with true friendship and reconciliation.

The prevailing theme in Rome was *Nostra Aetate*, the Vatican II document that one Catholic magazine describes as "effectively repudiating the Church's long history of anti-Jewish, and even anti-Semitic teaching." As noted by Pope Benedict, though, "much still remains to be done."

We arrived at Ben Gurion Airport for the Israel leg of the journey to be greeted by a tight but efficient security. Although we would visit the traditional tourist's sights, the high and low point was the powerful experience Yad Vashem.

Yad Vashem is the Holocaust Memorial Center that includes a museum, the Children's Memorial and the Avenue of the Righteous.

This visit became prayerful due to the discussions that arose. They concerned the problem, as described in a pilgrim's source book, "of theodicy, and past Holocaust theology from Jewish and Christian perspectives."

We Americans grew up with a "separation of Church and state" viewpoint. At the memorial center, we were now immersed in a history of theocracy, meaning rule by those claiming divine authority. We found that there was no unanimous approach in the State of Israel regarding the place of religion in public life and policy. In our conversations, we pilgrims touched on some tenuous observations.

"Do Jews view themselves as chosen in the sense of superior?" "Does Israeli war conduct display strength or vindictiveness?"

Political/religious questions continued to surface as we prepared to return to the U.S. These included the issue of immigration: borders are open to fill low paying positions, yet borders are closed to those considered a threat; and religious practice: is Judaism a civil religion or a faith experience? The discussion included a comparison with our homeland.

The Farmington Interfaith Association, composed of Jews and Christians, arranged the trip as a spiritual pilgrimage, not a travel tour. Its purpose was to further interfaith dialogue. The question now is: Can there be a similar pilgrimage/dialogue with our Muslim brothers and sisters?

Msgr. Edward Baldwin is Emeritus Professor of Latin and a resident priest at Sacred Heart.

“The Finest Thing This Side of Heaven”

Most of the books on interreligious dialogue we acquire in the Cardinal Szoka Library are types that record the actual dialogue. They seek to preserve the honest exchange of ideas that typifies interfaith relations at its best.

Recently, we received an interfaith book of a *very* different sort. I would like to share its story with you because I had never heard it before I saw this book. Many of you may be unfamiliar with this story, as well.

The story begins like a bad joke: “There was this priest, two ministers, and a rabbi . . .” However, the story takes a serious turn quickly.

It was World War II and these men of God were military chaplains on the U.S. Army troop transport ship *Dorchester*. They were on their way from Newfoundland to an airfield in Greenland along with nine hundred soldiers, sailors and civilian workers when the ship was hit by a Nazi torpedo.

What happens next takes interfaith relations from the realm of words far into the realm of deeds—the deeds of four men who have since become known as the “Four Immortal Chaplains.”

Who Are the “Immortal Chaplains”?

George Fox was born in Pennsylvania and enlisted in the Marines during the First World War where he served as a corpsman. He attended the Moody Bible Institute and Boston University School of



Stained glass image of the Four Immortal Chaplains at the Pentagon chapel.
(Courtesy of David Fox, *Immortal Chaplains Foundation*.)

Locked arm-in-arm
on a sinking ship,
four chaplains of
different faiths testify
to the biblical dictum:

*“Perfect love casts
out all fear.”*

Dr. Herman Peterson

Theology, and was ordained a Methodist minister in 1934. Reverend Fox was serving a congregation in Vermont when the Second World War broke out. He enlisted as a chaplain and eventually was to be stationed at Camp Taunton in Greenland.

The oldest son of a rabbi, **Alexander Goode** was born in Brooklyn and grew up in Washington, D.C. He became a rabbi in the Reformed tradition, having attended the University of Cincinnati and Hebrew Union College. He served Temple Beth Israel in York, Pennsylvania, while pursuing a medical degree at Johns Hopkins. As a chaplain in the U.S. Army, Rabbi Goode was unhappy being stationed stateside and pulled some political strings to get himself assigned to Greenland.

Clark Poling was the son of a minister in the Dutch Reformed tradition. His father moved the family around frequently while Clark was growing up. He attended Hope College in Holland, Michigan, and Yale Divinity School before being ordained like his father. Before being sent overseas, Reverend Poling asked his father to pray that his son would have courage. Courage would be needed on the trip to Greenland.

He was an Irish thug from Newark, New Jersey. Becoming an altar boy and singing in the choir began to transform **John Washington** until he believed he had a vocation to the Roman Catholic priesthood. He was educated at Seton Hall and Immaculate



Reverend Fox



Rabbi Goode



Reverend Poling



Father Washington

Conception Seminary and was ordained a priest in 1935. Father Washington served several parishes in the Archdiocese of Newark before enlisting in the Army as a chaplain. He trained at Fort Benjamin Harrison and was then assigned to go to Greenland.

A Torpedo at Night

Voyages by sea in the North Atlantic are always unpredictable, but this lack of safety was magnified by the presence of Nazi submarines. The *Dorchester* was accompanied on its way to the Greenland base by two freighters and three Coast Guard cutters, including the *Escanaba* that was stationed in Grand Haven, Michigan. (The *Escanaba* itself was sunk only four months later, with just two survivors.) To be ready if the unthinkable happened, the men were ordered to sleep in their clothes and to wear their life jackets. Tragically, comfort triumphed over safety below decks that night.

What happens next has been the subject of a documentary and several books, including the recommended *No Greater Glory: The Four Immortal Chaplains and the Sinking of the Dorchester in World War II* by Dan Kurzman, the book that brought this story to my attention. The events have been immortalized in stained-glass at the National Cathedral and the chapels at West Point and the Pentagon, among other places.

The story that began like a bad joke ends like a Shakespearean tragedy. After the order to abandon ship is given, many of the men rush onto the deck of the ship without their life jackets. They are met by the four chaplains, who

calm the frightened, help the wounded and guide men to the lifeboats. The chaplains began handing out whatever spare life jackets were available, and when the last of the jackets are gone, they include their own.

“When the last of the life jackets are gone, they include their own.”

“It was the finest thing I have seen or hope to see this side of heaven,” said survivor John Ladd of the selfless act. As the *Dorchester* plunges into the icy waters of the North Atlantic, witnesses see the four chaplains at the rail locked arm-in-arm, each praying in his own tradition.

Words Proven by Deeds

This final image of the chaplains, for me, speaks volumes about the nature of interreligious dialogue. While words are important builders of bridges to understanding between people of differing faiths, it is ultimately the deeds of those people that enable the bridge to be crossed. The story of the Four Immortal Chaplains is about the fulfillment of words by a deed—a deed of four men of different religions who had become friends before this tragedy occurred.

I suspect that the major reason why this story became popular during the war was that it showed fearlessness in the face of danger. In the military this is called “bravery” or “courage,” as is portrayed in the windows at various military chapels around the country.

While undoubtedly these men of

God were brave, I would propose that there is a deeper root to their fearlessness.

In the First Letter of John (4:18), we read that “Perfect love casts out all fear.” While the rabbi in the group obviously did not consider this letter to be God’s Revelation, the same idea has been shown to be present in first century Rabbinic Judaism.

I think the fearlessness of these men was rooted in their love for each other as brothers in the Lord and symbolized by their linked arms as the ship sank. The point of making a record of the words used in interreligious dialogue (a record that we keep at the Cardinal Szoka Library) is to inspire deeds of love among those of different religions, like the deed of the Four Immortal Chaplains. ❏

Dr. Herman Peterson is director of Sacred Heart’s Cardinal Edmund Szoka Library.

Learn more about the Immortal Chaplains

The Immortal Chaplains Foundation

612-272-9109

www.immortalchaplains.org

The Chapel of the Four Chaplains
215-218-1943

www.fourchaplains.org

No Greater Glory: The Four Immortal Chaplains and the Sinking of the Dorchester in World War II, by Dan Kurzman. Random House, 2004. www.amazon.com.



THE CULTURE OF LIFE

Dr. Janet Smith

A Culture of Collaboration

The Church has been involved in health care, virtually from its beginning. Catholic health care institutions, many with missionary outreaches, provide excellent medical care, much of it charitable care for the poor. Catholics also have a comprehensive set of principles and teachings about bioethical issues. For both reasons, many who are not Catholics are very willing to enter into dialogue with Catholics about health care. Our witness and our intellectual tradition have earned us a respectful hearing.

Many of the teachings of the Catholic Church on bioethics are based on principles derived from divine revelation. When dialoguing about bioethics with fellow Christians and members of other religions that may accept Scripture to some extent, we can certainly draw upon the truths of Scripture, especially those truths that confirm the sacredness of human life. All Christians and some from other religious traditions believe that God is the Lord of Life, that human beings are made in the image and likeness of God and that we have an eternal destiny. We believe that immoral behavior, rejection of God and his laws, separates us from God (not God from us). We emphatically believe we should never directly kill innocent human life, and we should lovingly care for those who are ill and attempt to heal them and reduce their suffering.

Yet, shared belief in revelation does not translate necessarily into a consensus about what is moral and immoral in the bioethical realm. Many non-Catholic Christian denominations and non-Christian religions accept abortion and euthanasia in some instances. They also approve of such practices as contraception, in vitro fertilization and embryonic stem cell research. Here, even with fellow Christians, the dialogue is not so much about what Scripture says, since explicit teaching about such issues is not present in Scripture. Rather, here we find many disagreements about philosophical principles and the implications of scientific fact.

Whereas Catholicism maintains there are objective truths of both a factual and philosophic kind, many

other religious groups have embraced philosophical principles based on skepticism and subjectivism that lead to relativism. (The encyclical *Evangelium Vitae* shows how these principles have led to what Pope John Paul II calls a “culture of death.”) Thus, dialogue with other believers often requires knowledge of some of the trends in philosophy and an ability to show their incompatibility with belief in a universe created by a loving God. It also requires keeping up-to-date on the latest scientific findings. For instance, science is a great ally in showing that personhood begins at conception, and developments in adult stem cell research take some of the steam out of the push for embryonic stem cell research.

There have been instances when various religious groups working together have achieved great things. At United Nations conferences on population, various forces have been attempting to have abortion recognized as a fundamental human right. Christians, Jews and Muslims, with a great deal of guidance by the Vatican, successfully opposed those efforts.

The pro-life movement is another magnificent example of the cooperation of Christians and other believers. The fruits of this cooperation are many. Through the pro-life movement, Evangelicals have come to abandon much of their suspicion of Catholics, and many have even come to understand the Church’s condemnation of contraception. Many Catholics have come to have a deep respect for the Evangelical radical commitment to the Lord, and have even begun tithing!

One of the deepest desires of Christ’s heart was that all believers would be one in our devotion to the truth. Many believers are working hard at achieving that in realms of health care, bioethics and in opposition to the culture of death.

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

et cetera

Life in the Spirit: All Welcome

The Fellowship of St. Paul is a gathering of students, faculty and friends of the seminary that meets monthly to encourage each other to “walk in the Spirit” as St. Paul teaches in Galatians 5 and Romans 8. The gathering includes worship in song, a teaching by a prominent spiritual leader, group discussion and a time for individual prayer if desired.

On Saturday, November 4, from 8:30 AM-4:30 PM, location TBA, the Fellowship will be holding a Life in the Spirit seminar. This popular mini-course has deepened for millions of Catholics their relationship with the Holy Spirit. The seminar is open to all. For more information, contact Dr. Peter Williamson, 313-883-8584, williamson.peter@shms.edu.



Music and lively prayer at a Fellowship of St. Paul gathering.

Theologian Joins Faculty



Fr. McDermott

Fr. John McDermott, SJ, a member of the Vatican-sponsored International Theological Commission, has joined the Sacred Heart faculty this past July. He will be teaching graduate-level courses in theology and philosophy, as well as courses in the new STL curriculum. Father has published widely in scholarly journals, with close to two

hundred articles to date. He has an extensive academic background, having taught at the Pontifical College Josephinum, the Pontifical Gregorian University and Fordham University. Father's assignment will include continued research and writing. He presently is working on four books: on the relationship between reason and

theology, on defending the historical Jesus, on the trinitarian theology of John Paul II, and on the problem of suffering.

“We are fortunate to have Father McDermott join our faculty,” says Dean of Studies Fr. Todd Lajiness. “He brings a wealth of experience and wisdom, and we are grateful for his presence.”

Mariologist Teaches Summer Course

To deepen its students' understanding of Mary's role in salvation history, the seminary invited an expert Dominican mariologist to teach a three-week



Fr. Kochaniewicz

STL course this past July. Entitled “Pope John Paul II and Mariology,” the course was taught Fr. Boguslaw Kochaniewicz, a professor at the Angelicum in Rome and a native of Poland. Father Boguslaw is an expert on the late Holy Father's Marian theology, and he drew much of his lectures from his soon-to-be-published manuscript on the subject.

“Mary reminds us that theology is not only theory; she helps us to enter into living contact with the divine persons,” Father says.

Interreligious and Ecumenical Organizations

Readers who are inspired by the stories and experiences of interfaith cooperation described in this issue may want to get involved themselves. Here are some local organizations to contact:

Ecumenical Institute for Jewish Christian Studies

This institute offers educational programs to help Jews and Christians understand each other's faith tradition.

248-557-4522

www.j-cinstitute.org

National Conference for Community and Justice

This organization promotes dialogue between Christians, Jews and Muslims and provides programming in tolerance and mutual understanding.

313-567-6225

www.nccj.org

Metropolitan Christian Council

The council explores, communicates and celebrates the commonality of the Christian churches.

313-962-0340 <http://members.aol.com/councilweb>

Mark Your Calendar!

October

6	Ministry of Reader installation, 7 PM	23-27	Mid-term exams
7	Permanent diaconate ordination MAPS 2005/2006 Formation Day, 9 AM-Noon Pastoral Ministry Topic, 9 AM-Noon	28	Recognition Garden Dedication 4-6 PM Undergrad Formation Day, 9 AM-Noon
8	Focus:Hope Walk	31	Neighborhood Halloween Party, 5-8 PM
15	Family Day		
21	Catechist Topics, 9 AM-1 PM Pastoral Ministry Topic, 9 AM-Noon MAPS 2004 Formation Day, 9 AM-Noon		

November

1	Early registration winter term	17	Candidacy, 7 PM
2	Mass for deceased faculty, Noon	18	Catechist Topics, 9 AM-1 PM Spanish Catechist Topics, 9 AM-Noon
4	Pastoral Ministry Topic, 9 AM-Noon		Pastoral Ministry Topic, 9 AM-Noon
5	Priests-Seminarians dinner		MAPS 2006, 2005 Formation Day, 9 AM-Noon
7	Mass for deceased priests, 11 AM	20	Board of Trustees meeting, 4 PM
10	Last day to withdraw	22-26	Thanksgiving recess
12	Knights of Columbus Mass and brunch		
15	Jr. High Vocation Day		

December

1	New commuter admissions deadline Christmas Concert, 7 PM	11-15	Final exams
1-20	Regular registration winter term	15	End of fall term
2	Pastoral Ministry Topic, 9 AM-Noon	16	Transitional diaconate ordination, 11 AM
3	Sacred Hearts Club Mass and brunch, 10 AM		Fall graduation
8	Immaculate Conception, 10 AM Mass (no classes)	22	Offices close for Christmas

January 2007

2	Offices open	17	Jr. High Vocation Day
4	New commuter student orientation, 10 AM & 6 PM	20	Catechist Topics, 9 AM-1 PM Pastoral Ministry Topic, 9 AM-Noon
8	Classes begin winter term	22	IFM welcoming social, 5-7 PM
11-14	Discernment Weekend	22-23	March for Life (Washington, DC)
12	Priests-Seminarians basketball game	27	MAPS 2004 & Undergrad Formation Day, 9 AM-Noon
15	Martin Luther King Day, no classes		
16-18	IFM welcoming socials, 5-7 PM		

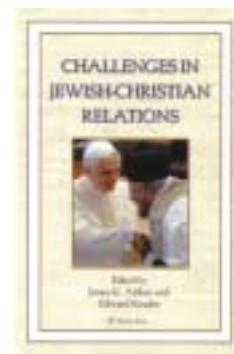
Latest Library Additions

Jewish-Christian Challenges Confronted

Dr. Herman Peterson

In these days, when warfare waged in the name of religion seems epidemic, perhaps no theological issue is as crucial as interreligious dialogue. However, the exchange of trite sayings for the purpose of engendering superficial warm feelings is not the kind of dialogue that is apt to solve our present problems. Rather, challenges must be met head on. A book recently acquired by the Szoka Library does just that.

Challenges in Jewish-Christian Relations is published by Paulist Press.



It was edited by James K. Aitken and Edward Kessler and contains contributed essays from thirteen experts in this field. This book does not skirt the issues, but confronts the

events of the twentieth century while asking where this will lead us in the twenty-first.

This "provocative and trenchant" book is an up-to-date look at Jewish-Christian relations that should find a welcome home with anyone concerned with these issues. Priests, deacons and lay ecclesial ministers who may have been away from Sacred Heart Major Seminary for a while might like to pick up this book for a professional update.



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Save the Date!
Annual Christmas Concert
Friday, December 1