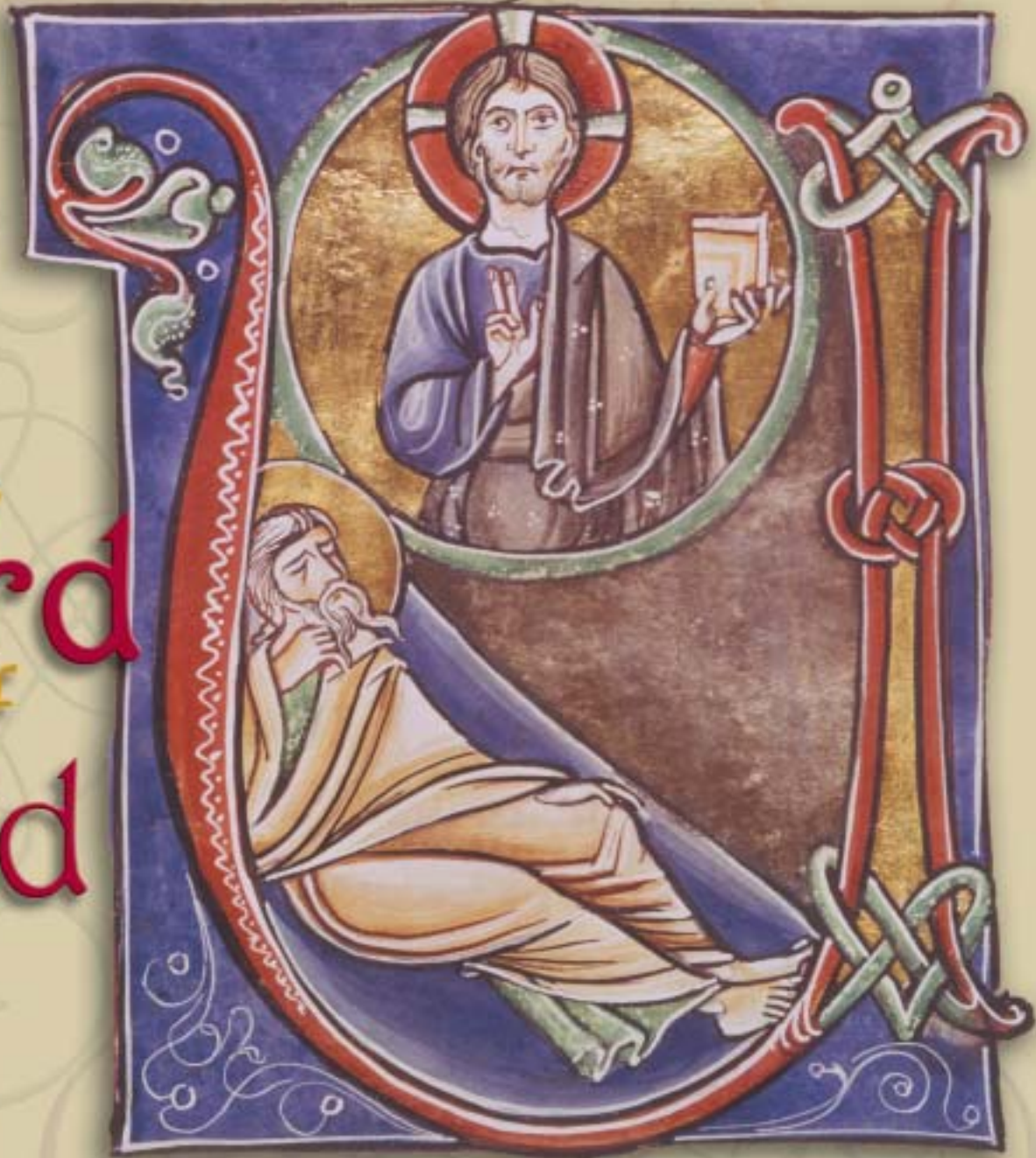




A magazine for friends of Sacred Heart Major Seminary WINTER 2007

# MOSAIC

The  
Word  
of  
God



# God Reveals Himself through Words



“**A**nd the Word became flesh and dwelt among us, full of grace and truth; we have beheld His glory, glory as of the only Son from the Father” (John 1:14). This Scripture quote underscores the depth of our relationship with our Lord. The Pontifical Biblical Commission’s 1993 document, *The Interpretation of the Bible*, indicates God’s words were put into the written word in the Old Testament as “an abiding means of communication and

communion between the chosen people and their one Lord” (no. 6). The sacred words contained within the books of the Old Covenant are fulfilled in the Word of God, Jesus Christ. The words of the New Testament, or New Covenant, are eternally joined to the words of the Old Covenant in the resurrected Christ.

God reveals himself through words. As the Second Vatican Council’s *Dogmatic Constitution on Divine Revelation (Dei Verbum, no. 7)* indicates, since apostolic times the early Church communicated the Christian faith through the spoken word, through one’s own example and in the institutions that were established.

Jesus’ spoken word invites us to follow him and to imitate him in our daily life. The very promise of eternal life comes from the lips of Jesus, as our Lord states: “Whoever lives and believes in me shall never die” (John 11:26).

This October, Pope Benedict XVI will preside over the World Synod of Bishops on Scripture with special emphasis on the importance of God’s spoken and written word in our daily life. How appropriate that as the Synodal guidelines are being prepared one of our own at Sacred Heart has answered God’s Word to serve the Universal Church. Our thoughts and prayers go with Fr. Daniel Gallagher as he begins his work in the English section of the Holy See’s Secretariat of State (page 28). Father Gallagher brings a quick intellect, profound holiness and evident humility in the service of our Holy Father.

As we delve into the following articles that highlight the Word of God, may we allow the words contained within to resonate in our minds and hearts, inviting us to be more attentive to the Word’s presence among us. I remain

Sincerely yours in Christ,

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

**WINTER 2007**

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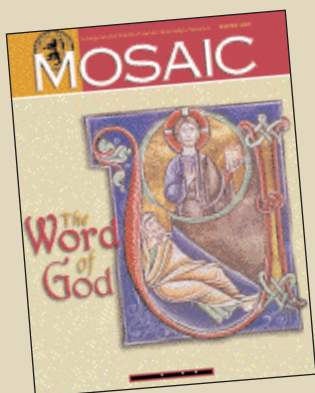
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## Theme and Cover



*Dei Verbum*, the Second Vatican Council document on Sacred Scripture (no. 17), defines the Word of God as “The power of God for salvation to everyone who has faith.” Feature one explores how God’s saving power is expressed in human language through Scripture, in human form through Christ and in human history through Sacred Tradition. Features two and three discuss methods to interpret Scripture with more precision and apply it to our lives with more

intensity. Shorter articles and columns throughout discuss particular applications of the written Word, such as in our spirituality (p. 33), in seminarian and lay formation (pp. 15, 30) and in bioethics (p. 36).

The cover illustration is *The Vision of Isaiah* from the twelfth century Bible of Saint-Sulpice of Bourges. The image captures the manifestations of the Word: the God-Man, the Sacred Book, the human author who is moved by the Spirit to transmit the written Word “faithfully and without error . . . for the sake of our salvation” (*DV*, no. 11).



*“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

Why is  
*Scripture*  
Called the *Word*  
of God?

*God the Father in Glory.* Fresco in the dome,  
St. Maria della Pace, Rome, Italy.

Fr. Francis Martin

*Fr. Francis Martin holds the Adam Cardinal Maida Chair  
in Sacred Scripture at Sacred Heart.*

**S**cripture is the Word of God when it mediates Divine Revelation. Or, as then-Cardinal Joseph Ratzinger (Pope Benedict XVI) once said, “*Revelatio* refers not to the letter of Scripture, but to the understanding of the letter; and this understanding can be increased” (*Bonaventure*, 68).\*

In this short essay, I wish to reflect on why Scripture is called the Word of God, especially when it confers on us an experiential knowledge of Jesus, who is the very divine Word of God himself. After looking at some of the ways in which the Hebrew expression *dabar YHWH*—the word of God—is used in the Old Testament, I will reflect briefly on the expression used by John the Apostle as it applies to the Second Person of the Trinity, and then on the confiding to the written word of the whole mystery of the Incarnate Word.

### **In Action and Words**

The expression *dabar YHWH* is a way of designating the expressed and efficacious thought or intention of God. This expression can be an event or a human word; in fact, as the Second Vatican Council document *Dei Verbum* (*The Word of God*) tells us:

*It pleased God in his goodness and wisdom to reveal himself and to make known the mystery of his will (see Eph 1:9) by which men have access in the Holy Spirit to the Father, through Christ, the Word of God*

*made flesh, and become sharers in the divine nature (see Eph 2:18; 2 Pet 1:14). By this revelation, therefore, the invisible God (see Col 1:15; 1 Tim 1:17), out of the immensity of his love, speaks to men and women as friends (see Ex 33:11; Jn 15:14–15) and associates with them (see Bar 3:38) that he might invite them to communion with himself and receive them into his company.*

*This economy of revelation is brought about by actions and words intrinsically connected with each other so that the works accomplished by God in the history of salvation manifest and confirm both the teaching and the realities signified by the words, while the words proclaim the works and bring to light the mystery contained in them. In this revelation the intimate truth about God and about human salvation shines forth for us in Christ who is at one and the same time the mediator and the fullness of all revelation. (No. 2)*

The second part of the above paragraph enters into the actual mode of the divine-human dialogue by looking at the divine initiative. The “economy,” or working out of revelation, takes place in actions (*gestis*) and words (*verbis*), “intrinsically connected with each other” in such a way that they mutually illuminate one another. This statement sets forth what may be called the *sacramentality of revelation*. It is the same word (*dabar*) of God present as action and present as the

verbal expression by which the action/event is transposed into language. The word that gives language expression to the action ensures that the act of God be rendered more intelligible and be continually present to God's people. There is a unique and definitive quality in the biblical enunciation in "words" to transpose, express and mediate the action, the reality, the Mystery. No other words have this special prerogative.

The Pontifical Biblical Commission describes the difference between biblical words and other words by using the distinction between the "auxiliary" language of ordinary Church discourse and the "referential" language of the Scriptures (*The Bible and Christology*, 1.2.2.1).\*\* The "word of the Lord" that thus came to Moses, Jeremiah, the authors of Genesis, Kings, Proverbs and the rest is already a share in that mysterious presence of the Word to Israel: "The Son of God has been sown everywhere throughout the Scriptures [of Moses]" (Irenaeus, *Against Heresies*, 4,10,1).

### The Word Incarnate

By a profound mystical grace, John saw that the Word present to Israel has now come to dwell with us in his own flesh. He has pitched his tent among us and we have seen his glory as of an only begotten Son shining through this flesh, dimly in his earthly life and now radiantly in his resurrected splendor: "What was from the beginning, what we have heard, what we have seen with our eyes, what we have beheld, and our hands have felt concerning the Word of life—and the Life appeared and we have seen and we bear witness and we proclaim to you the Eternal Life which was with the Father and appeared to us" (1 Jn 1:1, 2).

God graciously provided that those things he revealed for the salvation of all the nations should remain in their entirety and be transmitted to all generations. And therefore, Christ the Lord, in whom the whole revelation of the Most High God reaches its consummation (see 2 Cor 1:20; 3:16–4:6), commanded the Apostles to preach to everyone the Gospel previously promised by the Prophets, fulfilled in his own person and promulgated with his own lips, as being the source of all saving truth and moral discipline, and thus to communicate divine gifts to everyone. This

preaching was faithfully carried out by the Apostles. By oral preaching, examples and institutions, they handed on that which they received from Christ, whether from his speech, way of life and works, or that which they learned from the inspiration of the Holy Spirit. It was also carried out by those apostolic men who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing.

That the integral and living Gospel be preserved in the Church, the Apostles left bishops, "handing on to them their own position as teachers" (Irenaeus, *Against Heresies*, 3,3,1). This Sacred Tradition, then, and the Sacred Scripture of both Testaments, are, as it were, a mirror in which the Church, making its pilgrim way on earth, contemplates God from whom it receives everything until that time when it is led to see him

face to face as he is (see 1 Jn 3:2; *Dei Verbum*, no. 7).

This text from *Dei Verbum*, which speaks of Jesus commanding the Apostles to preach "the Gospel previously promised by the Prophets, fulfilled in his own person and promulgated with his own lips," forms the background for understanding all the New Testament references to the Gospel, the Good News, as being the Word of God.

Here are some examples:

- ✠ "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles" (Acts 13:46);
- ✠ "And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit . . . when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers" (1 Thes 1:6; 2:13);
- ✠ "Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col 3:16);
- ✠ "In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit" (Eph 1:13).

*"By a profound mystical grace, John saw that the Word present to Israel has now come to dwell with us in his own flesh."*

It is clear that the Gospel message, which concerns the person of Christ himself, is actually identified with him: he is the word of Good News.

It is time now to consider how the believer comes into contact, not merely with the words of description or witness concerning Jesus, but with Jesus himself.

### Scripture as Mediating the Word

There are two principles at work here. The first has to do with the uniquely direct way in which we are instructed by God through the Scriptures.

Commenting on 2 Timothy 3:16, St. Thomas Aquinas asks why only the Scriptures should be considered divinely inspired, since, according to St. Ambrose, "Anything true, by no matter whom said, is from the Holy Spirit."

Thomas' response is that God works in two ways. One way is *immediate* and this pertains to him alone, as is the case with miracles; and another way is *mediate*, through the mediation of lesser causes, as is the case with natural operations. He then says, "And thus in man God instructs the intellect both immediately through the sacred letters and mediately through other writing" (Comm. on 1 Tim 3, lect.3).

Much the same position is maintained by many of the Fathers of the Church, such as Origen. His thought is thus summed up by the twentieth century theologian Henri de Lubac: "In the letter of Scripture, the Logos is not incarnated properly so called in the way he is in the humanity of Jesus . . . nevertheless, he is truly incorporated there, he himself dwells there and not only some idea about him" (*Histoire et Esprit*, 340).\*\*\*

The second principle (mediate), intimately related to the first (immediate), has to do with what theologians call the "missions" of the Divine Persons. St. Thomas says that mission involves two things: the presence of a Divine Person in a new way (i.e., known in a new way) and procession from another Divine Person. While the Thomistic discussion has to deal with experiential awareness of the Word and the Spirit, there is a way in which the "spiritual understanding" of Scripture pertains to that grace of the divine missions. Let me briefly explain.

When discussing the Trinity in his masterwork *Summa Theologiae*, St. Thomas notes how the conformity to God brought about in us by grace is further enhanced by the mission of the Divine Person. He says:

*[I]t is necessary that the soul be conformed or assimilated to that Person through some gift of grace. . . . The Son for his part, is the Word—and not just any word but a Word breathing forth love. Thus*

*Augustine (Book 9 of De Trinitate) says that "the Word that we try to make known is a knowledge filled with love." For it is not by just any perfection of the intellect that the Son is sent but only of that instruction by which it bursts forth in an affection of love as it says in Jn 6:45, "Whoever has heard from the Father and accepted his teaching comes to me." . . . Augustine pointedly says that the Son is sent when he is known and perceived. The word "perceived" signifies a kind of experiential knowledge. (3,43,5,ad2)*

*"This Sacred Tradition, then, and the Sacred Scripture of both Testaments, are, as it were, a mirror in which the Church contemplates God."*

Applying these insights to the consideration of Scripture as the Word of God, we may say that whoever has received immediate instruction from the Father through the Scriptures, and has yielded to this discipline and instruction, receives the Word breathing forth love.

At this point, Jesus himself touches the believer, and the believer comes to understand how, in a unique way, the Word indwells the sacred text. Having brought the believer this far in the power of the Holy Spirit, the text effaces itself so that it becomes diaphanous, transparent, and, like the disciples on the Mount of the Transfiguration, the believer sees "only Jesus." ☒

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\* Bonaventure = Ratzinger, Joseph. *The Theology of History in St. Bonaventure*. Translated by Zachary Hayes. Chicago: Franciscan Herald Press, 1971. Reprint, 1989.

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\*\*\* de Lubac, Henri. *Histoire et Esprit*. L'intelligence de l'Écriture d'après Origène, Théologie 16. Paris: Aubier, 1950.



# How Should We *Interpret* the Bible?

*Handling the currents of skepticism  
and fundamentalism*



Dr. Daniel Keating

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*Dr. Daniel Keating is associate professor of theology at Sacred Heart.*

It is no easy thing to read and interpret the Bible today. Many of us find ourselves in the position of a novice water-skier on an over-crowded lake. It is difficult enough just to learn the basic skills.

But when we have to reckon with strong wakes and currents coming at us from all angles, we struggle to keep our balance and not infrequently go plunging back into the water.

### **Managing the Double “Currents”**

As Catholics who come to the Bible with a simple desire to grow in the knowledge of Christ, we frequently encounter two troublesome “currents” coming from the society around us. The first current is typified by the highly-publicized “Jesus Seminar” and the bestselling book *The Da Vinci Code*. The message that we receive here is the Gospel accounts are unreliable and unhistorical. Jesus probably (or certainly) never said and did what the Gospels and the Church claim that he said and did. We are told what we know as “orthodox faith” is really just a

misrepresentation of Jesus’ message foisted on us by those who silenced other (more genuine) accounts of Jesus.

The result of this skeptical revision of Christian history is that the foundation of our faith is called into question, doubt arises in our minds, and we are tempted to discount the plain words and acts of Jesus we encounter in the Bible and hear in Church.

The second current is what we call by the name of “fundamentalism.” By this we usually mean an approach to the Bible that is anti-intellectual, naively literalistic and often at odds with Catholic beliefs. Yet the voices of fundamentalism are popular and persuasive. We see people with evident faith in Christ and confidence in the power of his Word to affect their lives. In direct contrast to the skeptics we see “faith in action,” and this is attractive.

### **Roots of Fundamentalism**

Historically, skepticism and fundamentalism are closely related. The dominance of historical-biblical criticism in the Protestant world of the late nineteenth and early twentieth

centuries—fueled by Charles Darwin’s theory of evolution—provoked a counter-reaction among some conservative Protestants. Their commitment to certain “fundamentals” of Christian belief led to their being called “fundamentalists.” In fact, many of these original fundamentals are beliefs that Catholics subscribe to (for example, the Trinity, the Virgin birth and the resurrection of Christ).

But fundamentalists also hold a view of biblical inerrancy and adopt a critique of modern science that is peculiarly modern. In other words, fundamentalism is in many respects a modern phenomenon, borne out of a reaction to skeptical “modernism” itself.

It is all too easy to draw caricatures of positions that we fear or do not like. “Fundamentalist” is often used as a term of abuse for anyone, or any position, that we think is too conservative and dogmatic. More accurately and fairly, fundamentalists are those who tend to be wary of human learning and reason, especially when applied to the Bible. They tend to read the Bible with a naïve literalism because of their reaction to the way that history and science have been used to subvert the truth of the Bible.

Ironically, they are often quite vulnerable to modern ideas because they do not value, and are not grounded in, the history and the tradition of the Church.

### **What Is the Catholic Perspective?**

How might we as Catholics fairly evaluate and critique fundamentalism? On the one hand, its adherents have a lively faith in Christ Jesus and a commitment to hear and obey his Word that is most impressive. They are seeking to stand firm in the faith against what they perceive as a toxic environment for Christian faith and practice. Many Catholics—including our two most recent popes—recognize

**“Perhaps the root problem is that fundamentalists do not interpret the Bible within the living tradition and teaching authority of the Church.”**

similar challenges due to the “culture of death” and the moral and philosophical relativism that surrounds us.

But from a Catholic perspective, there are notable shortcomings in the fundamentalist approach to the Bible. Perhaps the root problem is that fundamentalists do not interpret the Bible within the living tradition and teaching authority of the Church. Because they do not take into account the wisdom of an authoritative tradition, they are prone to repeat errors and missteps of the past.

Fundamentalists are also suspicious of—and sometimes reject outright—human reason and learning with respect to things touching the Bible. Because of a perceived misuse of human reason (often quite justified), they tend to bracket out human thinking and learning when it comes to reading and interpreting the Bible.

Catholics are in principle welcoming of all truth, from whatever source, and seek to harmonize what we reliably know from history and science with what we know by Divine Revelation through faith. We cannot afford to reject human reason; rather, we seek to purify it and integrate its findings with what we already know to be true on the basis of faith.

We should be clear, though, that many Protestants, including many of

those who call themselves Evangelicals, do not adopt a fundamentalist approach to the Bible, and should not be labelled as fundamentalists.

### **Critique of the “Scientific” Critique**

Yet, as Catholic readers of the Bible, we also need to be alert to the corrosive effects of the skeptical currents found in higher education and in the popular media. As then-Cardinal Joseph Ratzinger (Pope Benedict XVI) reminded biblical scholars in 1988, in an address called “Biblical Interpretation in Crisis,” we need to be ready and able to critique the assumptions and methods that present themselves as “scientific” and “empirical,” but in fact produce “ever more numerous hypotheses which finally turn into a jungle of contradictions.” He urges that Catholic exegesis of the Bible “must recognize that the faith of the church is that form of ‘*sympathia*’ without which the Bible remains a *closed* book. It must come to acknowledge this faith as a hermeneutic, the space for understanding, which does not do dogmatic violence to the Bible, but precisely allows the solitary possibility for the Bible to be itself.”

Our faith is not an obstacle to a sound and true reading of the Bible. We do not have to “check” our faith at the door to read the Bible critically

**“We cannot afford to reject human reason; rather, we seek to purify it and integrate its findings with what we already know to be true.”**

# “The teaching authority of the Church (the Magisterium) is not meant to be a barrier that keeps us from direct contact with the Bible. This is a common caricature.”

and responsibly. But neither do we reject secular learning because it may bring challenges to our faith.

Catholics are open to all that history, science and literary studies can teach us about reading the Bible, but we are also properly “critical” of conclusions from secular fields of study. In the end, we read and interpret the Bible within the living tradition of our faith.

## Scripture: Truth without Error

It may come as a surprise to some Catholics that we have a “high” view of biblical authority and reliability. The *Constitution on Divine Revelation (Dei Verbum)* from the Second Vatican Council teaches that we hold the entire Bible in all its parts (Old and New Testament) to be inspired by the Holy Spirit (no. 11). We have a carefully stated view of inerrancy: “We must acknowledge that the books of Scripture, firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures” (no. 11). We uphold the truthfulness of the Gospels: the Church “has firmly and with absolute constancy maintained and continues to maintain, that the four Gospels . . . whose historicity she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation” (no. 19).

## Literal vs. “Literalism”

A Catholic approach to the Bible also highly prizes the “literal sense,” which is to be distinguished from an

unthinking or wooden literalism. In fact, our interpretation of the Bible always builds on the literal sense. The literal sense is what the words *mean*, and good Catholic exegesis of the Bible is always seeking to know the true sense of the words.

I frequently point out in my class on Sacred Scripture that we Catholics are the ones who sometimes take the more literal reading of certain key biblical texts. When Christ says, “This is my body,” we accept the plain sense of the words—what we receive in Communion is the very body of Christ.

Many Protestants, including fundamentalists, read these words more symbolically. Again, when Christ says to Peter, “You are Peter, and on this rock I will build my Church,” Catholics interpret these words as grounding the position of Peter himself and his successors as chief shepherds of the Church. The question, then, is not whether we as Catholics value the literal meaning of the Bible. The issue is what the literal meaning is and what methods are appropriate for determining the literal sense.

## Guidance through Stormy Waters

It is crucial that the troublesome currents we face not be allowed to intimidate us and cause us to give up on reading the Bible. Like that novice water-skier on the over-crowded lake, we may be tempted to quit because the water is too choppy. “Leave it to the experts,” we may say to ourselves.


Here we need to listen to, and take to heart, the exhortation that comes

from the Fathers of the Second Vatican Council:

*Likewise, the Sacred Synod forcefully and specifically exhorts all the Christian faithful . . . to learn “the surpassing knowledge of Jesus Christ” (Phil 3:8) by frequent reading of the divine Scriptures. “Ignorance of the Scriptures is ignorance of Christ.” Therefore let them go gladly to the sacred text itself. . . . (Dei Verbum, 25)*

The teaching authority of the Church (the Magisterium) is not meant to be a barrier that keeps us from direct contact with the Bible. It is not as if our local pastor—because of the dangers involved—is meant to read the Bible for us as a substitute for reading the Bible ourselves. This is a common caricature of Catholic practice, but it does not represent the mind of the Church.

Rather, the guidance we receive from the teaching authority of the Church, from our local priests and from responsible biblical scholars is intended to provide “safe waters” where we can personally encounter Christ in his Word—whether in the Liturgy or in personal reading. Their assistance together acts as something like a “break wall” for us, enabling us to keep our balance amidst the competing currents of our day.

With the help and guidance that is provided, let us get out there “on the water.” Let us be courageous and seek the Lord in and through his Word, “So may it come that, by the reading and study of the sacred books ‘the Word of God may speed on and triumph’ (2 Thes 3:1) and the treasure of Revelation entrusted to the Church may more and more fill the hearts of men” (*Dei Verbum*, 26). 

# How Do We Apply *Scripture* to Our Lives?

*A three-step guide to unlocking the power of the Word*

**W**ho would imagine that a collection of brief works written between two and three thousand years ago would speak to people in the twenty-first century? Yet the Bible is not only the bestseller of all time, it was the bestseller of 2006 with over twenty-five million copies sold in the U.S. alone. According to a long standing but regrettable convention, the Bible is not included on “best seller” lists because it would always head the list.

## Changed Hearts

People of diverse cultures and ages have found that the Bible speaks directly to them. A teen-aged girl from a Moslem family in Kazakhstan began to read a Bible her English teacher had given her. Intrigued by what she read, she went to the only Catholic church in her city to pose her questions to the missionary priest. One thing led to another, and soon the young woman took instruction and was baptized.

A thirty-year-old professor of rhetoric in Milan agonized interminably between the attraction he felt toward Christianity and his attachment to this-worldly pleasures. Then one after-



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noon a strange impulse induced him to read a few lines from St. Paul's Letter to the Romans: "Not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh" (Rom 13:13, 14). Those words gave a young St. Augustine the strength he needed to embrace the faith.

An artist-photographer in her mid-30's in Ann Arbor, Michigan, felt vaguely dissatisfied with her "liberated" lifestyle—a busy career, partying, sex (two abortions along the way), and a succession of relationships. She tried Eastern religions. One day she inquired of the I Ching, an ancient Chinese method of divination, about the direction of her life. She drew two answers: "You are looking for the right thing in the wrong place," and "Ask the son whose father has entrusted him with his authority."

That sounded like Christianity, so she bought a *Readers' Digest Condensed Bible* and began to read. When she read Proverbs she began to weep and could not stop. "Everything it says to do, I haven't done, and everything it says not to do, what it calls 'folly,' is how I have lived my whole life."

Not until she reached Romans was she consoled; there she found the peace she longed for in Paul's gospel of the grace of God.

## Bridging Time and Culture

Why does the Bible have such an impact? Because it is more than the ideas of human beings who lived a long time ago. The Bible, says the

Vatican document *The Interpretation of the Bible in the Church*, is the “Word of God, addressed both to [the Church] and to the entire world at the present time.”

Many Catholics are familiar with 2 Timothy 3:16: “All Scripture is inspired by God . . .” Fr. Raniero Cantalamessa in his book *The Mystery of God’s Word* explains that the Greek word *theopneustos*, meaning “inspired,” has, in addition to this passive sense, an active meaning. Having inspired the words of Scripture, “The Holy Spirit is, as it were, contained in it, lives in it, and enlivens it unceasingly with his own divine breath. . . . Once and for all time, the Holy Spirit inspired Scripture and now, each time we open the book, Scripture breathes the Holy Spirit!”

However, it is usually not the case that Scripture discloses its meaning without some effort on our part. Because God entrusted his word to human beings who each wrote at a particular time and in a particular place, we often need to study Scripture to traverse the time and culture gap to discover what God is saying to us today.

The remainder of this article will briefly sketch a three-step method for studying Scripture so that we can apply it to our lives. It can be done more or less thoroughly, depending on whether one has fifteen minutes or fifteen hours to devote to the task.

### Steps One and Two: Meaning and Context

First, we seek to answer the question, *what did the biblical writer mean in this passage?* As with any other text, we begin by reading carefully, considering the meaning of each of the words and their logical relations to one another. Then we ask questions such as: What is the context? What does the biblical book itself tell us is going on? What

do we know from history or other biblical texts about the situation the author faced? Is there anything that precedes or follows the passage we are puzzling over that sheds light on its meaning? We need to pay attention to what kind of writing we are dealing with (a historical narrative, a parable, a teaching, a poem, a proverb). It may help to look at footnotes in our Bible or to check out cross-references. If time allows, we can consult a commentary, Bible dictionary or some other resource.

“The third step is called *actualization*, which means to bring the text into the present.”

Although academic biblical scholarship often stops after the first step, this is not enough. The second step considers the author’s meaning in the context of the whole of Scripture and of our Catholic faith in order to ascertain: What is God saying here? What is the theological or religious meaning? So we compare our passage with other texts in the Bible. How do they complete, confirm or balance the passage we are studying? What light does the Creed or the teaching of the Church shed on this passage? What truth, principle or instruction for life does this text teach or illustrate? Consulting the Catechism or other theological works may help here.

### Step Three: Actualization

The first two steps comprise sound *exegesis* (analysis and explanation) and are important if we wish to distinguish God’s thoughts from ours. Some people make the mistake of assuming

that Scripture means (and God is saying) whatever strikes them when they read it. This can lead to big mistakes!

The third step of applying the text to Christian life today is called *actualization*, which means to bring the text into the present (from the French word, *actuel*, meaning “present”). This is the part that most depends on prayer and spiritual discernment and bears the most fruit in preaching.

When a student asked Pope Benedict last fall how to know the meaning of the Bible for the present, the Holy Father said, “One must start by praying and talking to the Lord: ‘Open the door to me. . . . Help me to understand . . . what it is that you want to tell me in this passage?’”

The question we pose in the third step is *how is this God’s word for us?* Is the Holy Spirit drawing my attention to some aspect of the text or its message? What contemporary problems or questions relate to this text? How is our situation similar or different from the situation addressed in the text? What is the appropriate response to this text? Is there a warning to heed, an example to follow, a command to obey, a promise to trust, wisdom to ponder or a truth to believe? Does this text lead to self-examination and repentance, to prayer or praise?

Throughout the ages, Christians have described Scripture’s power using the metaphor of nourishment. As the Vatican Council II document *Dei Verbum* says, “The force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and everlasting source of spiritual life.”

Catholics and, indeed, the whole world, are desperate for this nourishment. Let us read, study and pray the Scriptures, so that we may nourish ourselves and may be able to feed others also. ☩

# Show Time!

## Coffee House Tradition Showcases Drama and Musical Skills

Mark Hornbacher  
Sacred Heart seminarian

A few years ago, Fr. Todd Lajiness, Sacred Heart's dean of studies, suggested we seminarians try out something that he enjoyed at the North American College in Rome: a casual, in-house evening of the performing arts. Seminarians would offer dramatic readings, read poetry, play music and perform skits and the like. Providing coffee and drinks to the gathered community sitting at tables achieved a "jazz club" setting.

It sounded like a good idea to us, and the rest is history. Though there was no coffee served for the first few, we've held the "Coffee House" event in our own O'Bergs pub/recreation room once or twice a year since then.

This year's Coffee House, held on November 4, was a lively success. Perhaps it was the introduction of coffee, but also I think it was the sheer number of seminarians we have this year that made it such a great night. From seven to nine o'clock, the front room of the pub was packed—at one point over half of our ninety-six seminarians were present. And as everybody knows, laughter and mirth have a way of spreading and intensifying in crowds.

Anthony Kathawa and Pierre Konja started out the evening right with Abbot and Castello's classic routine "Who's On First?" Later, Ryan Ford tickled the ivories with skill, and Adam Markham the guitar strings. As the night progressed, there was more music, comedy and sometimes both mixed into the same performance. Dustin Katona, for example, began by singing a cheesy love song, and everybody was thinking, "Is this guy serious?" Nobody knew that

by the end Dustin would have, among other things, successfully mimicked—while creeping around the stage area—each of the five or six distinct sounds made by the Velociraptors in the film *Jurassic Park*.

Jorge Miramontes, with guitar in hand, combined humor with musical skill. Philip Ching, David Gryniewicz and I performed a slapstick skit demonstrating the art of swordplay—an encore show from last year.

Later in the evening, Jeremy Meuser set a different tone, offering a more serious and theatrical piece: a one-man, five-part, dramatic reading about the depth and complexities of the human person in his woundedness. All we could say was, "wow."

The final performance of the event was entirely fitting. Father Lajiness was unable to attend the event until near the end—and so, here was the priest who got the whole thing started for us playing his guitar. He closed the evening with an original song about giving one's life in service to Christ, singing: "I'll take my breviary up to prayer, O Lord, and surrender my life into your hands."



Philip Ching, left, and David Gryniewicz demonstrate their sword skills while Mark Hornbacher narrates the slapstick skit, "So You Want to be a Swordsman?"

# Diaconate Ordination

Jeremy Meuser  
Sacred Heart seminarian

“Thanks be to God” resounded from the assembly gathered in the main chapel as Auxiliary Bishop Francis R. Reiss announced that the Church has called fourth-year theologian Anthony Camilleri to serve as transitional deacon for the Archdiocese of Detroit. The transitional diaconate is the final step on a seminarian’s journey to priestly ordination.

During the ordination rite held on December 16, Anthony made the commitments of celibacy, prayer and obedience to the Church. He later stood before the assembly dressed in a white-and-gold stole and dalmatic—the vestments of a deacon—as they applauded the now Rev. Mr. Camilleri.

“I feel different; I need to get used to this!” said Anthony about the indelible mark this sacrament conferred upon him. His time at the seminary has been inspirational to many of his brother seminarians.



Newly ordained transitional deacon Anthony Camilleri, front, is joined by Detroit Auxiliary Bishops Francis Reiss, left, and Daniel Flores.

“Anthony is a great example of what it means to live joyfully for the Lord,” says Detroit seminarian Joe Wienclaw. Indeed, all seminarians will miss his presence in the house, but rejoice as he approaches the goal toward which he has directed his life for almost seven years.

Rev. Mr. Camilleri is completing his final semester of formation at Sacred Heart while serving the cluster parishes of St. Steven, St. Joseph and Guadalupe Mission as deacon. His presbyteral ordination will be celebrated on **Saturday, May 26**, at Blessed Sacrament Cathedral.

Other seminarians studying at Sacred Heart who were ordained as transitional deacons in 2006 are Rev. Mr. Robbie Deka (Gaylord), Rev. Mr. John Linden (Lansing) and Rev. Mr. Janusz Romanek (Marquette). They, also, will be ordained as priests later in 2007 in their home dioceses.

# Archbishop Cordes Addresses Seminary

Jeremy Meuser

The Sacred Heart community was graced “with a gift from the Holy See,” in the words of our new rector, Msgr. Jeffrey Monforton. Archbishop Paul Josef Cordes, president of *Cor Unum*, the Pontifical Council for Human and Christian Development, visited the seminary community on September 21 to speak on concrete applications of Pope Benedict XVI’s first encyclical letter, *Deus Caritas Est* (*God is Love*). The seminary was one of three locations in the U.S. scheduled for a visit by the archbishop.

“In this encyclical, God, Christ, and love are fused together in the central guide for the Christian faith,” said Archbishop Cordes. He is uniquely qualified to speak on the theology and practical implications of Pope Benedict’s encyclical. He participated in the composition



President of the Pontifical Council *Cor Unum*, Archbishop Paul Cordes, chats with seminarians after his September 21 talk on Pope Benedict’s first encyclical.

of *Deus Caritas Est*, a draft begun under John Paul II but edited heavily by the current Holy Father.

The archbishop commented especially on the tension and necessary relationship between Church and State and reiterated the Church’s position that “the two spheres are distinct, yet always interrelated” (*Deus Caritas Est*, no. 28). Also of note was the emphasis he placed on being present in “heart and prayer” in the gift we make, always centered in the love of

Christ, which compels us forward in proclamation of the Gospel and service to the needy of the world.

After the talk, the seminary offered a reception in honor of the archbishop. He encouraged seminarians to remain faithful to the teachings of the Church, especially after ordination. In the archbishop’s experience, “Faithful, energetic priests have faithful, energetic parishes.”



## Counteracting the “Dysfunction” of Racism

Charles Russell  
Sacred Heart seminarian

Jean-Noël Fogang, a second-year theologian, and I (second-year college) participated in a Racial Sobriety National Certified Facilitator Training seminar, which took place at Sacred Heart Major Seminary on November 17–19. Fr. Clarence E. Williams, CPPS, founder of the Institute for Recovery from Racisms and creator of the Racial Sobriety program, was the master trainer who conducted the training seminar. Now, as nationally certified facilitators, Jean-Noël and I are licensed to present Racial Sobriety workshops to religious and civic groups.

The training was an optional adjunct to our formation for the priesthood that we both viewed as a good opportunity for growth, and the training fulfilled the hope of our expectations.

One of the most important things I learned in the training seminar is how our culture teaches us, albeit subconsciously, *not to feel* the discomfort of racial tensions, *not to trust* those feelings (in ourselves or others) and *not to talk* about racisms. In reality, to overcome racial tensions, “feel, trust and talk” is exactly what we must do.

In all honesty, before the seminar convened, I was uncomfortable because I thought I would be labeled as racist if my vision is “in living color,” so to speak. But I was wrong: Racial Sobriety does not attempt to eradicate diversity but rather to embrace it.



Charles Russell, left, and Jean-Noël Fogang completed training in November as facilitators for the Racial Sobriety program. Says Jean-Noël: “Each of us has, to a certain degree, prejudices, regardless of our race. We have to ‘recover’ from these dysfunctional values.”

Consequently, the training program ranks among my life’s most fruitful experiences. It taught me to look at people of other races and truly *see* them, to truly behold our differences, but at the same time to know that as human beings, created in the image and likeness of God, what cannot matter is skin color. The only thing that can matter is that Jesus Christ died for them and therefore they merit my respect—no matter who they happen to be.

### Learn More!



Fr. Clarence Williams, CPPS

Fr. Clarence Williams, CPPS, the developer of the Racial Sobriety “recovery” program, is also the director of the Office for Black Catholic Ministries in the Archdiocese of Detroit. Father’s Institute for Recovery from Racisms gives free workshops within the archdiocese and across the country to promote healing and understanding between all racial groups—“to construct bridges, especially in times of stress,” says Father Williams.

The institute also develops facilitators to give these workshops to churches, civic, corporate and educational institutions. It has trained over two hundred facilitators in twenty states and three countries.

To learn more, go to [www.racialsobriety.org](http://www.racialsobriety.org), or call 313-554-1455.

Pass the *Mosaic* along to a friend!



## “I WILL GIVE YOU SHEPHERDS”

Fr. Daniel Trapp

# Praying with the Word of God

“Let the Word of God, rich as it is, dwell within you” (Col 3:16). To assist our seminarians in welcoming that indwelling, the theologate recently adopted benchmarks for the first and second-year theologians. At the orientation session in August, we held up for the first theologians the goal of reading the entire Old Testament during the school year. For the second theologians, we suggested the goal of reading the entire New Testament during the year.

Praying with the Scriptures is one of the three core methods of private prayer that Sacred Heart suggests for the theologians. The three methods are: **1)** prayerful conversation with God about the graces and challenges of our day; **2)** praying with Scripture; and **3)** quiet prayer such as the “Jesus Prayer.”

What we’ve done this year is specify that the first year of theology would be a good time to pray with the Old Testament. Many of the students who come to us in the theologate have read the entire Bible already, while others have not. First-year theology is a good time for reading the Old Testament because it is the year that the men take the Method and Pentateuch course. It is also the year when they visit the Holy Land during the Desert Formation Experience. During the pilgrimage, they visit places associated with the history of Israel from the entrance into Canaan through the post-exilic period. These books come alive in a new way as they visit the sites mentioned in the biblical texts and see artifacts mentioned in the texts.

“These books come alive in a new way as they visit the sites mentioned in the biblical texts.”

To assist the men, we put together a simple chart, drawn from suggestions given by students and faculty, particularly second-year Detroit seminarian David Cybulski and theology professor Dr. Dan Keating. Mrs. Nora Connor, dean of studies secretary, was a very patient editor. Following textual divisions suggested by a Coming Home Network reading guide, Mrs. Connor produced a chart that the men may use to mark their progress in reading the Old Testament throughout the year.

The first year is completed with the Desert Formation Experience and the Thirty-day Ignatian Retreat (that most men make in July). The second-year men begin the year having visited the places where the Incarnate God lived, and having prayed deeply over key New Testament texts. As they begin the year, the men are encouraged to prayerfully read the entire New Testament. A chart has been produced that assists the men in their prayer.

In December, we began the liturgical year once more. This year, as every year, the Scriptures are prepared for us

through the Church’s liturgies to give us a rich selection of the biblical readings, all focused on drawing us into the paschal mystery. These new benchmarks are a way of supplementing the rich fare of the Scriptures used in the Sacred Liturgy so that our seminarians pray with all the books of the Bible during their formation at Sacred Heart.

*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.*

# Cardinal's Gala 2007 Returns to Ritz-Carlton

Jan Stuart  
 Director of Annual Giving

On Wednesday, June 13, 2007, friends of Sacred Heart Major Seminary will gather with Adam Cardinal Maida to celebrate the many accomplishments of the seminary—an institution Cardinal Maida believes is “truly at the heart and center of the Archdiocese.” Sacred Heart’s tenth annual Cardinal’s Gala fundraising dinner will be hosted at the Ritz-Carlton in Dearborn.

Serving as honorary co-chairs of the gala are Edward Peper Jr., general manager of General Motors Corporation’s Chevrolet Division, and his wife, Pam. Richard Genthe, president of Dick Genthe Chevrolet, and his wife, Kathy, are giving a repeat performance as gala co-chairs, having also chaired the Cardinal’s Gala in 2005.

Title Sponsor for this year’s gala is Chevrolet, with the Knights of Columbus Michigan State Council serving as Event Sponsor.

As a special entertainment treat,



Honorary Co-chairs Pam and Edward Peper Jr.



Gala Co-chairs Kathy and Richard Genthe.

Sacred Heart’s own seminarian choir will perform under the direction of Dr. Ronald Prowse, liturgical music director at the seminary. Their spiritual selections are sure to inspire all who attend.

The gala raffle promises to be especially exciting this year. Sacred Heart is pleased to offer you a

chance to win a **2007 Corvette® Convertible** (Limited Edition Model of the **Indy 500® Pace Car**). For only \$10 per ticket, you or someone you know could own a piece of Americana and feel the exhilaration of being pressed into your driver’s seat as the fury of four hundred horses is unleashed on the open road. (Racing gloves not included.)

For more raffle information, please e-mail us at [raffle@shms.edu](mailto:raffle@shms.edu) or call us at **313-883-8508**.

For more information regarding sponsorship opportunities, advertising opportunities or attending the gala, please contact Jan Stuart, director of annual giving, at **313-883-8567** or [stuart.jan@shms.edu](mailto:stuart.jan@shms.edu).



A 2007 Corvette® Convertible (Limited Edition Model of the Indy 500® Pace Car), donated by Dick Genthe Chevrolet, will be raffled-off at the Cardinal’s Gala.

# Neither Rain nor Wind . . . Can Stop Our Golfers!

Jan Stuart

Thanks to more than 125 dedicated golfers who love to play the game in support of Sacred Heart Major Seminary, our Twenty-fourth Annual Desert Golf Classic was played as scheduled on Monday, September 18, at The Inn at St. John's in Plymouth, despite rain and wind.



The Desert Golf Classic, founded by seminary supporter Mr. Edward Bovich, helps to fund the Desert Formation Experience Program for our seminarians. The Desert Formation Experience is an intensive six-week spiritual journey for men who have completed their first year of theological training. Through

this pilgrimage, the men grow in faith and understanding of their call to holiness and priestly service.

Because of years of political instability in the Holy Land, the pilgrimage has been shifted periodically to visit sites associated with the great figures of western Catholicism. Last May, our seminarians were able to return to the Holy Land for the first time in several years. Highlights for last year were visits to the Holy Sepulcher, Mass in Ramallah and time in the Galilee.



Sacred Heart supporters, from left, Jim Blazek Jr., Larry Blazek, Fr. David Blazek, Tom Blazek and Jim Blazek Sr.

We hope you can join us next year for our Twenty-fifth Annual Desert Golf Classic on **Monday, September 17, 2007**, for the benefit of our seminarians, for the glory of God and for fun! For information regarding next year's outing, email [DesertGolfClassic@shms.edu](mailto:DesertGolfClassic@shms.edu) or phone **313-883-8567**.

## Sacred Hearts Club Recognized

Maribel Munguia

Director of Advancement Services

On Sunday, December 3, the First Sunday of Advent, Sacred Heart Major Seminary once again welcomed its generous donors, members of the Sacred Hearts Club, to a special recognition Mass and brunch. The Mass, celebrated by Msgr. Jeffrey M. Monforton, our rector, was filled with melodious sounds performed by a string quartet and the Sacred Heart Major Seminary Choir under the direction of Dr. Ron Prowse, director of liturgical music.

A brunch immediately followed Mass in the Bishop Gallagher Room, where everyone enjoyed a day full of blessings, friendship, fellowship, delicious food and more great music.



James Arwady, a third-year theology seminarian, and Mr. John O'Neill with his daughter Katie, enjoy some good conversation during the brunch.



# Michigan Knights Celebrate Memorial Mass

Roger Hull  
Major Gifts Officer

The Michigan jurisdiction of the Knights of Columbus gathered at Sacred Heart on Sunday, November 12, to honor and remember its deceased brothers and family members with its annual Memorial Mass and brunch.

This event is a long-standing tradition and Sacred Heart has been honored to host it. Mass commenced at 10:00 AM. Its chief celebrant was Rector/President Msgr. Jeffrey M. Monforton. He was joined on the altar by his fellow priest faculty members. The Knights Color Corps escorted the state officers and their wives, led by Mr. Thomas M. Wegener, state deputy, as they processed with the plaques bearing the names of deceased Knights and family members. These plaques are displayed throughout the year at the entrance foyer of the main chapel.

Following Mass, the guests, numbering about two hundred, enjoyed a delicious buffet brunch



State Deputy Thomas M. Wegener, left, and State Secretary John R. "Bob" Moody process with memorial plaques prior to Mass.



State Deputy Thomas M. Wegener addresses the gathering at brunch.

in the gymnasium. Among those attending were nearly twenty seminarians who joined each table to interact with our honored guests.

Monsignor Monforton conveyed his appreciation for the continued and important support by the Michigan K of C. Mr. Wegener expressed his appreciation to all who attended and re-stated the Knights' commitment to support the seminary.

# Cardinal Maida Dedicates Donor Garden

Roger Hull

Before a gathering of key benefactors, seminarians, honored guests, faculty and staff, Cardinal Adam Maida conducted the formal dedication of the much anticipated Donor Recognition Garden situated in the east courtyard of the seminary. The beautifully landscaped garden has a fountain clad with Pewabic and sky-blue ceramic tiles and offers a contemplative area for gatherings. It features stone pavers recognizing donors who have demonstrated consistent and substantial financial support over the past years.

The Saturday, October 28 dedication was preceded by prayers and benediction in the main chapel of the seminary.

Making the event even more memorable was the official introduction, by Cardinal Maida, of Msgr. Daniel Flores as bishop-elect for the Archdiocese of Detroit. He was subsequently ordained an auxiliary



Cardinal Adam Maida invokes God's blessing with holy water on the new Donor Recognition Garden and on those assembled.

bishop for the Archdiocese of Detroit on November 29. Following the dedication, which was accompanied by the seminary choir, guests enjoyed a reception and an opportunity to meet then-bishop-elect Flores.

If you are interested in having a personalized commemorative paver installed in the garden, contact the Development Office at **313-883-8508** for more details.



## MAKING THE MISSION YOUR OWN

Darren Hogan

# New Law Makes IRA Giving Easy

**O**n August 17, 2006, Pres. George W. Bush signed into law new tax incentives for charitable gifts from donors who are 70 1/2 or older. The Pension Protection Act of 2006 encourages financial support of charitable organizations across the United States.

Under the law, you can make a lifetime gift using funds from your individual retirement account (IRA) without undesirable tax effects. Previously, you would have had to report any amount taken from your IRA as taxable income, then take a charitable deduction for the gift, but only up to fifty percent of your adjusted gross income.

In effect, this caused some donors to pay more in income taxes than if they didn't make a gift at all.

Fortunately, now these IRA gifts can be accomplished simply and without tax complications. Plus, you can make the gift now—while you are living and able to witness the benefits of your generosity.

### *You may contribute funds this way if:*

- You are age 70 1/2 or older
- The gift is \$100,000 or less each year
- You make the gift on or before December 31, 2007
- You transfer funds directly from an IRA or Rollover IRA
- You transfer the gift outright to one or more public charities, but not supporting organizations or donor advised funds

### **How the New Law Works**

Pat, age 80, has \$450,000 in an IRA and has pledged to give \$75,000 this year. If Pat transfers \$75,000 from the IRA, she will avoid paying income tax on that amount. She cannot, however, claim a charitable deduction—it is a pure “wash.” Pat has

found an easy way to benefit charity without tax complications.

If she desired, Pat could give more than \$100,000. The legislation allows a maximum \$100,000 gift in both the 2006 and 2007 tax years. So Pat could give \$100,000 each year. If her spouse has an IRA and is 70 1/2 or older, he can also give up to \$100,000 each year.

### **How to Make a Gift**

Prior to making a gift, contact the recipient organization to ensure that they are an eligible organization.

Once you have received this confirmation and any special instructions, contact your IRA custodian to transfer your desired amount.

### **Not 70 1/2 yet?**

IRA owners of any age may choose to make Sacred Heart Major Seminary beneficiary of all or part of their IRA. To accomplish this, simply request a “change of beneficiary” form (from your IRA's custodian) and make the desired changes. Generally IRA gifts to charity enjoy preferential tax treatment.

“IRA gifts can be accomplished simply and without tax complications.”

**For more information** on the benefits of IRA gifts, please feel free contact:

**Darren Hogan**  
Director of Planned Giving  
313-883-8748  
hogan.darren@shms.edu

To learn more about how this law may affect you individually, please consult your tax professional.

# Soup 'n Supper Feeds the Soul

## Don't miss the next Alumni Evening of Reflection

*Msgr. George Browne*  
*Sacred Heart Alumni Director*

I wish to call your attention to the upcoming "Soup 'n Supper for the Soul" Alumni Evening of Reflection on March 5. Our guest speaker for the occasion will be Fr. Joseph Krupp from the Lansing Diocese. Father Krupp comes to us highly recommended and is well known throughout his diocese for his work with young people. We are pleased that he will be able to spend the evening with us.

As has been the custom for several years, Soup 'n Supper for the Soul evenings take place twice annually, during Lent and Advent. While they are geared towards the alumni of the seminary, they are open to all men and women, lay or religious, who wish to develop a greater spiritual relationship with the Lord.

We have been blessed in recent years with some very outstanding speakers for these occasions, but the attendance has been lower than we have anticipated. At the



**Msgr. George Browne**

latest gathering on November 6, Mother Assumpta Long gave a stirring and well received address to forty people. Her message was clear, simple and very much to the point. It would have been nicer if we had twice the attendance.

All of us have some special intentions that we are able to entrust to God. As I was writing this message, I had a phone call from a friend in Minnesota asking for my prayers as she is now faced

with radiation and chemo to prepare her for surgery on a developing cancer. Of course, the list goes on . . . we are all aware of people who come asking for our prayers. And what else are we able to give to them at these special moments of their lives? We can gather our intentions collectively at the Soup 'n Supper for the Soul evenings and present our needs into the hands of our Heavenly Father.

I would urge all to look again at your calendars for **March 5, 2007**, and plan to spend a couple of hours at Sacred Heart in a spirit of Lenten observance and spiritual development.

The Alumni Office is anxious to hear from the seminary alumni. Tell us what we can do to help strengthen your relationship to the seminary. How can we develop an Alumni Association that will focus on the desires and needs of the members? Your input is requested.

May Lent be a Season of Blessings for all.

### SAVE THE DATE!

## Soup 'n Supper for the Soul

## Lenten Alumni Evening of Reflection



**Monday, March 5, 2007 • 6:30-8:30 PM**

**GUEST SPEAKER:**

**Fr. Joseph Krupp, Diocese of Lansing**

**TOPIC:**

**"Why Do We Minister?"**

Call **313-883-8533** to make your reservations

# Heart Pumping, Always Needs More Blood

Kate Bua  
Director of Marketing

Whether in a large city or a small town, have you ever heard that the Red Cross will not accept “more blood”? That they have more than enough blood to help the sick become healthy?

The same applies at Sacred Heart Major Seminary. “The Heart” is pumping, enrollment continues to increase, with ninety-two seminarians from every diocese in Michigan, other U.S. states and internationally, and over four hundred commuter students pursuing studies in lay ecclesial ministry. Yet, we continue to encourage more men to discern a call to the priesthood, and we encourage men and women to consider lay ministry.

As graduation numbers rise, so should the numbers of Sacred Heart’s Alumni Association. We can never have too many alums or too many classmates or too many friendships forged at The Heart. We always need more blood pumping through this institution

of academic and spiritual formation.

The Alumni Association provides several opportunities to continue contact with the seminary, rekindle friendships or reconnect with fellow classmates through its various programs and events. The annual Alumni Day Celebration on February 18, 2007, and the Lenten (March 5) and Fall “Soup ‘n Supper” Evenings of Reflection provide social gatherings to renew friendships and reflect upon your faith.

Another means of “keeping the blood flowing” is to organize a class reunion, whether it is 5, 10, 20 or 50 years since graduation. See the article below about how the college Class of 1956 celebrated their fifty-year reunion. As an added incentive, any class wishing to organize a reunion at Sacred Heart would have **the room hire charge of \$225 waived** if they booked the event through the Alumni and Marketing Office.

Another means of keeping in contact with fellow classmates and with The Heart would be to volunteer to be a class agent. A class agent is the representative for his or her graduation class and the person with whom the Alumni Association can communicate news of events, classmates and special projects. In turn, the class agent would be able to update names and addresses in the seminary’s database and communicate directly with classmates by phone, email or mail.

Once again, the aim is to keep the blood flowing through Sacred Heart Major Seminary. Presently we have thirty-four class agents representing their high school, college or graduate class. Anyone wishing to inquire about the role of a class agent, or volunteer to be one, should contact the Alumni and Marketing Office, **313-883-8533** or e-mail [bua.kate@shms.edu](mailto:bua.kate@shms.edu).

## Class of '56 Celebrates Its 50th

Warmed by memories stirred by photos from the 1956 graduation issue of the *Gothic* and mellowed by the wines of Chateau Chantal, members of the Sacred Heart Seminary graduation class of 1956 (and the ordination class of 1960) celebrated their fiftieth anniversary on an island between Michigan and Canada.

Twenty classmates and friends traveled from Florida, Traverse City, Jackson, Lansing and Canada to Russell Island in the middle of the St. Clair River where giant freighters appeared to pass within arms length of host Fr. Larry Jackson’s cottage, formerly known as the Ave Maria Club. They joked, laughed and reminisced as they shared a meal that

Alois Sandner

featured walleye caught within sight of their dinner table. The fish was courtesy of Father Jackson; the wine courtesy of vintner Bob Begin and his Chateau Chantal winery on Old Mission Peninsula north of Traverse City.

And on the short ferry ride back to Marine City, some wondered: could it possibly be June 26, 2006, already?



## Alumni Spotlight

Fr. Sean Sylvester



# Three Parishes, Two Languages, Many Cultures

Alois Sandner

After roaming Europe and Asia, studying in Canada and living for two years in an upstate New York Zen Buddhist monastery, Fr. Sean Sylvester finds “a sense of the universal Church” every Sunday in Pontiac. As he looks out over his flock at St. Vincent de Paul Parish, he sees “every shade of skin color imaginable.”

St. Vincent is one of a cluster of three inner-city Pontiac parishes with diverse ethnic histories and significant cultural and linguistic challenges under his care. St. Michael and St. Joseph are the others.

Born in Garden City, Michigan, reared in East Detroit and Grosse Pointe, educated at the University of Michigan and the University of Toronto, Father Sylvester worked for several years in Canada in theater design and building. Sandwiched into his early years was a three-month tour of Europe and ten months in Japan, Thailand, Malaysia, Singapore and Indonesia, as well as the two years in the Buddhist monastery.

“Then I felt a call to come back to the Church—not that I ever formally left it—and come back to Detroit,” which he did after a discernment weekend with the Maryknoll Missionary order in Ossining, New York. He came to Sacred Heart Major Seminary, “where they very wisely said to me ‘OK, you’ve done a lot of different things. Let some time pass before entering.’” He worked in the seminary’s Fr. Ward Library several years before becoming a resident student in 1993.

Father Sylvester was assigned to Detroit’s Holy Redeemer Parish after his 1999 ordination. Because he had only two seminary semesters of basic Spanish under his belt, he was immersed in the language for eight weeks in Cuernavaca, Mexico. But there was little training to prepare him for the multiple challenges of his second assignment, as an associate and then pastor for the three-parish cluster.

“For starters, their whole (historic) identity had been as rivals,” Father says. Add to that the

socio/economic issues of inner-city life, the potential for cultural clash, the language barriers, the complexities of administering three geographically separated institutions with overlapping staff, the financial difficulty of maintaining aging structures, and the task is daunting.

But the challenges do not stop there, not with:

- Differing cultural viewpoints toward the Church, family and the role of the priest;
- Differences within the Hispanic community: those who have been here for a generation, whose outlook and needs differ from the newer immigrants;
- The culture shock when an older African-American and Anglo/European congregation finds its church filled with standing room-only crowds when a Sunday Spanish-language Mass is added.

But after nearly six years at St. Vincent, with nearly three as pastor, “I see these as challenges calling on us to do things in different ways, to think outside our little territorial parishes, outside of my little kingdom as pastor.”

Father Sylvester, who finds time to serve on the AOD Presbyteral Council, finds his situation exciting.

“Every day is just so different. I feel we’re already seeing here, in effect, the future Church. We’ve seen the cluster reality; we’ve seen white flight and the shift to the new Hispanic presence.

“We are one of the first cluster communities in the archdiocese,” says Father. “So even though it creates its own tension, we’re sort of ahead of the game that other people are going to see, in one way or another, down the road.”

---

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

## Needed: Used Breviaries

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

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

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## *In Memoriam*

*Grant eternal rest and peace to the following  
Sacred Heart alumni*

**Rev. Gerald Francis Britz**  
SHS 1945  
R.I.P. October 18, 2006  
Archdiocese of Detroit

**Mr. Todd Donald Brown**  
SHS 1952  
R.I.P. June 16, 2006

**Mr. Emanuel Lotito**  
SHS 1949  
R.I.P. December 2, 2006

**Rev. John William Markham**  
SHS 1950  
R.I.P. December 5, 2006  
Archdiocese of Detroit

**Rev. Robert F. Wyzgoski**  
SHS 1955  
R.I.P. December 30, 2006  
Archdiocese of Detroit

Pass the *Mosaic* along to a friend!



# Alumni Spotlight

Kurt Godfryd



## In God He Trusts

Molly Mulqueen

**K**urt Godfryd has a head for numbers and a heart for ministry. He has worked in the business world, teaches college economics part-time and is in formation to become a permanent deacon. That is a pretty uncommon left-and-right-brained combination. He also holds an MA in Pastoral Studies from Sacred Heart (2006) and is now in his third year of the diaconate program, anticipating ordination in 2008.

Becoming a deacon was not part of the plan when Kurt graduated from college in 1984 and landed a job in finance at IBM. While working on his master's in economics, he happened in class to sit next to his state representative. They became good friends and he encouraged Kurt to run for office. In 1991, Kurt ran for city council in Warren.

"I walked to seven thousand homes," Kurt recalls. "I lost, but in a way I won. I met a gentleman from the finance department at Walsh College who hired me. That was my entry in the world of academics."

After the election, an IHM sister at St. Anne Parish in Warren where he worshipped came up to him and said, "Kurt, I want you to know that I didn't vote for you. I didn't want you involved in politics because I didn't think that was your vocation."

Says Kurt, "At first I was angry but her comments sort of haunted me. I can see the vocation in the diaconate and as a parent now. It was an insight I didn't pick up until I applied for diaconate studies."

Kurt's vocations began to take shape soon after. He married (he and his wife, Diana, are expecting their fourth child), took a job at Bishop Foley High School and in 1997 registered for a class at Sacred Heart. He became hooked.

"In 1999, the seminary landed a Lilly grant to form lay ministers. I received a letter asking if I wanted to participate and it would be fully paid.

Here was another door flapping open for me.

"I began studies and a new position at Cranbrook Schools at the same time. I was concerned, but left it in the hands of the Lord. With the flexibility granted me by Cranbrook, I was able to do it."

Kurt is in his seventh year as director of administrative services and business officer of Cranbrook Schools in Bloomfield Hills. A non-sectarian school, it prides itself on maintaining an atmosphere that respects diverse beliefs and traditions.

"I have a calendar of the Doctors of the Church in my office and a small picture of Pope Benedict. Most people at Cranbrook know I have graduated from the seminary and I am in diaconal formation. I have come to be known as kind of a pastoral minister.

"In the confines of my office," Kurt says, "parents are sharing their difficulties, mostly with payment of tuition, and we are able sometimes to bring about a faith conversation. That is very clearly an unusual conversation in a business office."

Those kinds of conversations are at the center of Kurt's ministry.

"A deacon is a member of the clergy, but he is also a member of the secular world. The deacon is always shifting between the official Church and the church out in the world. That's a very interesting place to be and I think it is much needed."

After ordination, Kurt most likely will be assigned to his vicariate but not to his home parish of St. Joseph in Lake Orion. But he is not worried.

"The key word for me is trust. The Lord is so active in our lives. My trust is in the Lord."

---

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



## MY PARISH, YOUR PARISH

Msgr. Patrick Halfpenny

# Instilling a Sense of Wonder

I have a confession to make. I've been acting subversively. As I write this, I've been hearing confessions for third through eighth graders in our school and after-school religious formation program. My subversive activity consists in helping them with their examination of conscience.

Not surprisingly, what most burdens them is the same that burdens most of us. They fail in their relationships, often with those closest to them. I often give a penance that involves them praying for the person with whom they have the difficulties. When they seem to have finished, I ask them if they pray daily. I'm pleased to report that many do, at meals, and before they go to bed.

Then I ask the one question that goes to the heart of the matter: "Do you go to Mass every weekend?" Again, many do. But too many do not. And the reasons sadden me. "We're really busy." "I play hockey, and the only ice time available is Sunday morning." (Sometime another alumnus can write about coaches who schedule practices for Sunday morning, or during religious education. But I digress.) "That's when we go to visit my grandparents."

What to say to any of that?

I picked up a copy of the bulletin when I visited St. Ambrose for a vicariate meeting. My classmate, Fr. Tim Pelc, published a series of resolutions for the new liturgical year. Number 1: "I resolve in the next year to treat each Sunday Eucharist as *the most important event of that week*. Therefore, I will not schedule other activities to compete with Mass."

When did hockey (or any other sport), shopping or visiting family shoot past Sunday worship to the top of the charts? When did hearing the Word of God

and receiving the Body and Blood of his Son become one of a list of equally valuable things from which I could choose?

I love to offer part of the parent catechesis for those whose children are making their first Holy Communion. I share a portion of an essay by Catholic novelist Ron Hansen. He begins by describing his own first Holy Communion. We're roughly contemporaries, so I recognize much of my own experience in his description.

He talks about procession, the special tie, the sense of awe tinged with fear as the moment approaches. He goes back to his place, picturing Christ sitting in his young heart, loving him, even with his failings. He ends his reflection on that event with this: "It was a grace I hadn't imagined." Wasn't it, though?

We have as one of our most critical tasks instilling that sense of wonder in the children. Parents and pastors work together on this. I want every child in the parish where I serve to be like

Brendan who comes up the aisle in his father's arms after his mother and two younger sisters (the elder of whom made her first Holy Communion last year). Every Sunday without fail, Brendan shouts at the top of his lungs, "I want one!" I pray he keeps that desire, that hunger.

In the meantime, I'll continue my subversive activity, helping children with their examination of conscience, asking about Sunday Mass. I want them to know what Ron Hansen and I know: It's a grace we could not have imagined.

"When did hockey,  
shopping or visiting  
family shoot past  
Sunday worship to the  
top of the charts?"

---

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

# Cardinal Mooney Building Accommodates Growing Student Body

Daniel Gallio  
Mosaic editor

It is a problem the seminary is happy to have, with a solution, thankfully, that is only a stone's throw away.

The student population at Sacred Heart has been expanding steadily over the past decade. Including seminarians and commuter students, enrollment this fall was over five hundred: ninety-seven seminarians and 407 commuters.

This total is forty percent higher than in the fall of 2000, and almost double the number of students enrolled ten years ago. This fall's enrollment was the largest number of seminarians Sacred Heart has had since becoming a major seminary in 1988, and the Institute for Ministry here still ranks as one of the largest lay ministry programs in the United States.

So, what is the problem? Quite simply, Sacred Heart has been running out of classroom space. This is no surprise considering the seminary is offering over two hundred courses this year on the graduate and undergraduate levels. Also, class sizes are growing.

The solution to this "happy fault" of too many students and not enough space appeared unexpectedly this past spring.

Since the early 1990s, Cornerstone Schools, a community funded, faith-based school system for urban children, had been leasing the former Cardinal Mooney Latin School located on campus. Cornerstone moved to a new location after the school year ended, which left the building empty and unused; but not for long. Over the summer, three classrooms were cleaned and painted and other cosmetic improvements were made to the building's interior. Now called the Cardinal Mooney Building (named after Edward Cardinal Mooney, Detroit's first archbishop),



The coat-of-arms of Cardinal Edward Mooney is etched above the entrance facing Linwood Avenue. He was the first Archbishop of Detroit.



Using the Cardinal Mooney Building for graduate and undergraduate classes expands Sacred Heart's campus. The building was formerly a high school seminary.

the seminary held six courses there in the fall and six this winter term.

"We are excited about the expansion," says Fr. Todd Lajiness, Sacred Heart's dean of studies. "It points to a concrete growth of our student body and a growing popularity of our programs." He also notes that utilizing the Cardinal Mooney Building creates a more campus-like feel to the grounds. Parking is no problem, either, since the building is adjacent to the main parking lot.

The Cardinal Mooney Building will continue to be expanded according to need. Plans are underway to upgrade the student lounge with multiple vending machines and create a reading room with comfortable chairs. As funds permit, the grounds around the building will be landscaped which will enhance the campus-like environment.

# Prescription for a Healthy Spiritual Life

Church Doctors are guides to closer union with God in  
Ralph Martin's new book.

Dr. Herman Peterson

“St. Anthony! St. Anthony! Please come down. Something is lost and can't be found.” This is the popular prayer to St. Anthony of Padua, patron saint of lost articles.

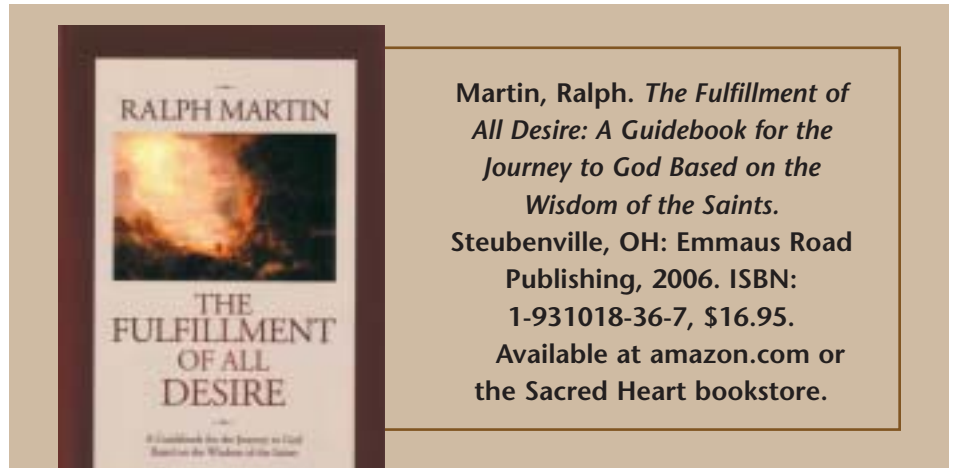
What would I say, I wonder, if a patron came into the Szoka Library and asked me if it was appropriate to pray to St. Anthony to help find the lost religious zeal of their youth?

One of my colleagues on the faculty at Sacred Heart, Mr. Ralph Martin, has been on just such a search and has written a recently published book on the topic. His answer to the hypothetical library patron would be to pray, not to St. Anthony, but to these seven saints: St. Bernard of Clairvaux, St. Catherine of Siena, St. Teresa of Avila, St. John of the Cross, St. Thérèse of Lisieux, St. Augustine of Hippo and St. Francis de Sales.

Why? Well, that is the subject matter of his book.

To recover the lost religious zeal of his youth, Mr. Martin took a journey with the seven Doctors of the Church who are known for their writings on the spiritual life (listed above). There are a total of thirty-three Doctors of the Church, who are saints that have been especially singled out for the reliability of their writings. The seven Doctors covered in this book are recognized for their contributions to the understanding of the relationship of the individual human being to God—the spiritual life.

Themes from the writings of these Doctors are examined in a particular order, one that corresponds to the recovery of lost zeal. Growth in the spiritual life is one of the exciting aspects of the religious zeal I remem-



Martin, Ralph. *The Fulfillment of All Desire: A Guidebook for the Journey to God Based on the Wisdom of the Saints*. Steubenville, OH: Emmaus Road Publishing, 2006. ISBN: 1-931018-36-7, \$16.95. Available at [amazon.com](http://amazon.com) or the Sacred Heart bookstore.

“A practical manual for the Christian life. . . . Should become a spiritual classic.”

— Fr. Robert Faricy, SJ

“Careful reading and rereading will be a source of powerful inspiration.”

— Fr. Benedict Groeschel, CFR

“A complete blueprint of the spiritual journey.”

— Fr. Kieran Kavanaugh, OCD

ber, and Mr. Martin is no different. He takes as his organizing principle the three traditional stages, or “ways,” of the spiritual life.

The *Purgative Way* is the beginning stage. It is concerned primarily with the uprooting of vices and the planting of virtues, as well as initiating a regular prayer life. The *Illuminative Way* is the intermediate stage. Its concern is contemplative prayer and continuing spiritual growth. The *Unitive Way* is the advanced stage and its goal

is an almost continual experience of the presence of God. So, the book is organized according to these three stages. Under the heading of each stage, Mr. Martin examines themes appropriate to that stage from the writings of each of the seven Doctors of the Church already mentioned.

This examination is a tall order, but then it is a long book (running to almost five hundred pages). It is also a highly useful book that is extremely well-written and compiled. Mr. Martin has just the right balance between explaining the themes of the spiritual life in his own words and then allowing each saint to illuminate the topic even further. It is laid out as a journey, a long journey and not for the faint of heart. However, the destination might just be worth the effort.

So, instead of praying to St. Anthony to recover the lost religious zeal of your youth, you may want to take a journey with seven other saints and our own Mr. Ralph Martin.

---

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



# WHAT'S NEW *With the Faculty?*

**Fr. Richard J. Cassidy**, professor of Sacred Scripture, recently published "The Models of Avery Dulles and Some References to Lonergan" in the theological journal *Lonergan Workshop*, and published an article on Luke and Acts, "St. Luke Does Not Apologize!" in the current issue of *The Bible Today*.

**Dr. Eduardo Echeverria**, associate professor of philosophy, presented "Jacque Maritain's New Christendom State," annual meeting of the Evangelical Theological and Philosophical Society, Washington, D.C., November 15-17; "Hermeneutical Reflections occasioned by J. Pelikan's *Interpreting the Bible and the Constitution*," SHMS Faculty Colloquium, November 29; and "The Meaning of Advent," Our Lady of Refuge Catholic Church, Orchard Lake, MI, December 13. He published "Restoring Faith in Reason," *Benedictine Culture: An Occasional Review of Practical Theology*, published by the Benedictine Study and Arts Centre, Ealing Abbey, August 2006; "Gadamer's Hermeneutics and the Question of Relativism," *Hermeneutics at the Crossroads*, edited by Kevin J. Vanhoozer, et al, (Indiana University Press, 2006); "Article review: M.C. Smit, *Towards a Christian Conception of History*," *Nova et Vetera*, Fall 2006.

**Dr. Robert Fastiggi**, associate professor of systematic theology, contributed five entries for the *Cambridge Dictionary of Christianity* to be

published by Cambridge University Press in 2007. He made these presentations: on "The Contribution of Antonio Rosmini (1797-1855) to Catholic Social Thought," annual conference of the Society of Catholic Social Scientists, University of Dallas, Irving, TX, October 27-28; on the document, *Dominus Iesus*, Defending the Faith Conference sponsored by the Knights of Malta, November 4, St. John's Center, Plymouth, MI; on the Eucharist for the Second Annual Men's Conference of the Diocese of Saginaw, MI; on "John Paul II and the Dignity of the Human Person" for the "Day of Faith and Culture," John Paul II Cultural Center at St. James Academy, Lenexa, KS, November 11.

**Mrs. Jane Jeffrey**, assistant dean of studies, attended the Michigan Association for Institutional Research conference, Rochester, MI, Nov. 1-2. The conference theme was "The Three R's of IR: Research, Resources, and Resilience."

**Fr. Daniel Jones**, assistant professor of theology, preached a retreat for the Missionaries of Charity Contemplative Branch in Kolkatta, India, August 6-8. He taught two compressed courses ("The Paschal Mystery" and "The Mystery of the Church") to the Missionaries of Charity, Kolkatta, India, August 9-20. He gave presentations to the theologians at SHMS, October 14, on "Celibacy and Priesthood," and on November 11 on "Celibacy and the Evangelical Counsels."

**Dr. Daniel Keating**, associate professor of theology, edited the volume *St. Thomas Aquinas: Commentary on Colossians*, trans. Fabian Larcher (Sapientia Press, 2006); published a book review of Norman Russell's, *The Doctrine of Deification in the Greek Patristic Tradition*, *The Journal of Early Christian Studies*, 14 (2006); presented a lecture "Relating as Catholics in an Ecumenical Setting" to the Work of Christ Catholic Fellowship, Lansing MI, November 4; led a series of six fall Bible studies on "The Parables of the Kingdom," University Christian Outreach, Ann Arbor, MI.

**Fr. Todd Lajiness**, dean of studies, was a member of the ATS Visitation Team to Notre Dame Seminary, New Orleans, LA, October 22-25.

**Dr. Mark Latkovic**, professor of theology, published "A Legitimate Way to Lie? The Practice Called 'Mental Reservation,'" *The Catholic Answer* Vol. 20, No. 4 (Sept/Oct 2006); "On Morally Responsible Investing: Why Catholics Must Make Every Effort Not to Fund Immoral Activity," *Catholic Social Scientists Review* 11 (2006). He was recently named to the Advisory Board of St. Michael's Media, Ferndale, MI, and recently joined the St. Frances Cabini Schools' Education Commission, Allen Park, MI. He was the featured speaker at the Diocese of Lansing's annual Rose Mass, January 20, 2007.

## Father Gallagher Departs for the Vatican

Since July 2004, Sacred Heart has been blessed to have Fr. Daniel Gallagher as part of its administration. A priest of the Diocese of Gaylord, Father Gallagher was graciously assigned to the seminary for a five-year term by his bishop, Most. Rev. Patrick R. Cooney. His duties were many—director of graduate seminarians, director of graduate pastoral formation, professor of theology and Latin instructor—and he performed them with professionalism and enthusiasm. Father also found time to write widely on philosophical and theological issues in scholarly and popular Catholic publications.

Just as his skills and devotion to the Church have been appreciated by the seminary, so have they been recognized by the Holy See. Father announced to a surprised community in early December that the Vatican had asked him to serve in the English section of the Secretariat of State in Rome. The Secretariat of State is part of the Roman Curia that supports the Holy Father in exercising his universal mission. Father Gallagher's five-year term at the dicastery began on January 7.



Fr. Daniel Gallagher

His responsibilities will include assisting with translating documents and correspondence of the Holy Father and the Holy See into English.

"From his solicitous care of the Theology House to the creative developments he initiated in the graduate program of pastoral formation, Father Gallagher has made a lasting contribution to our life at Sacred Heart," says Vice Rector Fr. Michael Byrnes. Father Gallagher calls his time on the faculty of Sacred Heart "one of the greatest blessings of my priestly service to

the Church, and indeed of my life." He joins a list of three additional priests from Sacred Heart who have been honored to serve the Secretariat of State. They are Bishop John Nienstadt (rector/president), Bishop Leonard Blair (academic dean) and Bishop Allen Vigneron (rector/president).

Fr. Gerard Battersby, pastor of St. Christopher Parish in Detroit, has been appointed by Cardinal Adam Maida to the position vacated by Father Gallagher. Sacred Heart wishes God's blessing on Father Gallagher's new ministry, as well as on Father Battersby's.

# WHAT'S NEW *With the Faculty?*

**Mr. Ralph Martin**, assistant professor of theology, gave these presentations: August 4-5, Parish Mission, Sacred Heart Parish, Riverton, NJ, four talks on "Called to Holiness, Called to Evangelization"; August 29-September 1, Annual Retreat, Companions of the Cross, Society of Apostolic Life, Ottawa, Canada, five talks on "Call of the Priest Today"; September 15-16, Theological Symposium, Franciscan University of Steubenville, on "New Ecclesial Movements and the New Evangelization"; September 26, Legatus Meeting of Catholic CEO's, "Being an Ambassador of Christ," New York, NY; October 6-8, Rogue River Renewal Conference, five talks on "Catholic Life Today," Medford, OR; October 20-22, Catholic Men's Retreat, five talks on "Men Following Christ," Columbus, OH; November 3-4, Leadership Retreat, five talks on "Called to Holiness, Called to Evangelization," Syracuse, NY; November 16, St. Mark Parish, Lenten Lecture, "Learning from the Saints," Summerfield, FL. He spoke at: September 28, Legatus Meeting, Morristown, NJ; October 28, Evangelization Rally, "The Biblical World View" Toronto, Canada; November 5-6, Institute for Priestly Formation, Mission Council, Omaha, NE; November 10-11, Our Lady of the Assumption Parish Mission, Lynnfield, MA. In September, he produced thirty new episodes of *The Choices We Face*, for EWTN.

**Dr. Michael McCallion**, Fr. William Cunningham Chair in Catholic Social Analysis and director of the Institute for Research on the New Evangelization (IRNE), gave a presentation at SHMS on April 26 entitled "Lay Ecclesial Ministry: National and AOD Data," "Let the Waters Flow Conference" sponsored by the Department of Parish Life and Services, Archdiocese of Detroit; presented a paper to the Society for Catholic Liturgy, "Penance and Anointing: A Sociological Appraisal," September 24, Northampton, PA; gave three lectures in the course Pastoral Care Across Cultures, Fall 2006. He received a \$10,000 grant for INRE from Our Sunday Visitor, and hired a part-time research assistant to do field research in an urban parish for IRNE. He was elected to the board of the Society for Catholic Liturgy, September 25.

**Fr. John M. McDermott**, sj, professor of theology, published "Science, Sexual Morality, and Church Teaching: Another Look at *Humanae Vitae*," *Irish Theological Quarterly* 70 (2005), and "Why Matter Matters," the Jesuit Philosophical Association, 2006 *Proceedings*. He attended a meeting the Jesuit Philosophical Association, Denison University,

Granville, OH, where the article was discussed, and attended the annual meeting of the American Catholic Philosophical Association, where he responded to a paper by Stephen Grimm on "String Theory and the Philosophy of Mind."

**Sr. Mary Louise Putrow**, OP, assistant professor of religious education, attended a viewing and discussion of the film on conserving natural resources, *An Inconvenient Truth*, at Dominican High School, Detroit, October 5; attended a workshop, Unpacking Outrage, presented by M.O.S.E.S., St. Edmund Parish, Warren, MI, October 16; attended at SHMS a presentation on all community catechesis program, *Generations of Faith*, October 25; attended at SHMS the semi-annual EMCF meeting of the Archdiocese of Detroit, November 2. She has had continued monthly meetings at SHMS of the Detroit Archdiocesan Committee for the Revision of the Catechetist Certification Topics; conducted a goal setting session for students in the MAPS Program at SHMS, November 18; and presented an Advent Day of Reflection for the catechetical ministers of the Archdiocese of Detroit, November 30, St. John's Center.

**Mr. Gerry Rauch**, adjunct professor of pastoral counseling, gave these presentations: a training program for seminary formation personnel, "How to Implement the Catholic Tradition of Theological and Cardinal Virtues in Training Seminarians," Ann Arbor, MI, July 25-28; a four-day conference for priests and seminarians on "Ministry of the Word and on the Theological Virtues of Faith, Hope and Love," St. John's University, Collegeville, MN, July 31-August 3; six talks on "The Cardinal Virtues of Prudence, Justice, Fortitude and Temperance" to a retreat for seminarians, Columbiere Center, Clarkston, MI, August 28-30; nine weekly presentations on "The Theological and Cardinal Virtues" to members of Christ the King Parish, Ann Arbor, MI, September 10-November 19; on vocations to the Catholic Men's Movement of Ann Arbor, November 2.

**Mrs. Patricia Rennie**, dean of the Institute for Ministry, attended the F. Gerald Martin Ministry Conference at St. John's Center in August; served on the Student Services Committee of the Association of Theological Schools at their annual October meeting; was the co-presenter in November at the ATS workshop for users of the Profiles of Ministry instrument; presented an evening of reflection in December at Sacred Heart Parish, Dearborn, MI, on "Advent Waiting with John the Baptist."

**Dr. Janet Smith**, Fr. Michael J. McGivney Chair of Life Ethics, gave talks on *Humanae Vitae*, the Culture of Life, the theology of the body, NFP and various bioethical issues at these locations: Diocese of Lansing, full-day conference, August 19; Holy Family Parish Oratory, Toronto, Canada, November 23; University of Toronto, Toronto, Canada, November 23; St. Thomas Aquinas Parish, Lansing, MI, November 7; Diocese of Owensboro, Owensboro, KY, October 22; Madonna University, Livonia, MI, October 23; Detroit Women's Conference, Detroit, MI, October 21; Diocese of Metuchen, Metuchen, NJ, October 15; St. Monica Parish, Kalamazoo, MI, October 2; Catholics United for Life, Cody, Wyoming, September 30; St. Peter Parish, Sarnia, Canada, September 26; "Contraception is Not the Answer Conference," Pro-Life Action League, Chicago, September 23; Diocese of Fargo, ND, Cardinal Muench Seminary, September 15-16; Tele-seminar on Contraception, Pro-Life Action League, August 21; Conference on the Family, Wichita, KA, August 5; "How to Preach NFP to the Reluctant" to the priests of the Diocese of Wichita, Wichita, KS August 4.

**Fr. Daniel Trapp**, assistant professor of systematic theology, liturgy and sacraments, participated in the MATS meeting in Chicago on changing patterns in seminary formation, September 27-29, and the Federation of Seminary Spiritual Directors meeting, Menlo Park, IL, October 27-29, on priestly obedience. He gave these presentations: "Discernment" to the Archdiocesan Men's Fellowship at Blessed Sacrament Cathedral, Detroit, November 4; preached retreat for Mt. St. Mary Seminary of the West, Maria Stein Retreat Center, November 14-17; on vocations to the Detroit-Oakland Serra Club, November 21. He coordinated an afternoon on SHMS's reception of the CCE's instruction on the discerning vocations of men with homosexual tendencies, October 31.

**Dr. Peter Williamson**, associate professor of Sacred Scripture, published "Biblical Scholarship with a Pastoral Purpose," *Homiletic and Pastoral Review*, November 2006; attended the annual meeting of the Catholic Biblical Association, Loyola University, Chicago, August 5-8; presented "A Response to Jaroslav Pelikan's *Interpreting the Bible and the Constitution*," SHMS Faculty Colloquium, October 18; facilitated a retreat for the Detroit Catholic Charismatic Renewal Assembly, Bay City, MI, December 1-2; gave the talk "Mary, Woman of the Spirit," Fellowship of St. Paul gathering, SHMS, December 8.

# Beyond the Coffee Table

## *Co-Workers in the Vineyard* encourages lay ministers to be formed and fed by Sacred Scripture as a “core practice”

John Lajiness and Mrs. Patricia Rennie

Are Catholic lay men and women ignorant of Scripture? Has the Catholic family Bible become a glorified journal to record marriages and deaths rather than a font of life?

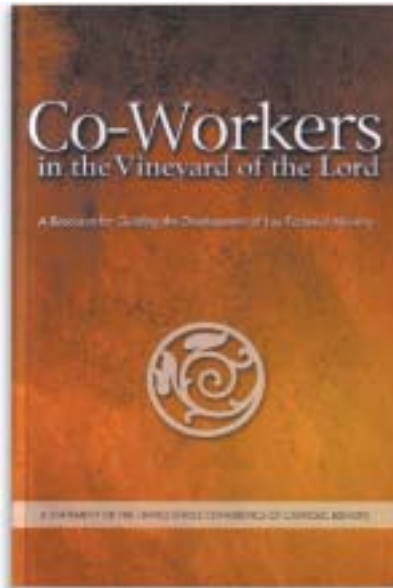
These are familiar questions in ecclesial circles. While mainline evangelical communities stress the importance being “grounded in the Word” and having instant recall of chapter and verse, many wonder if lay Catholics have lost touch with their scriptural roots.

Faced with St. Jerome’s admonition, “Ignorance of Scripture is ignorance of Christ,” the place of the Word in the call and formation of Catholic lay leadership is critical.

### Lay Ministry: A Personal Invitation

In November 2005, the United States Bishops promulgated a significant document entitled *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry*. The document was meant to guide the formation of lay ecclesial ministers in much the same way that the *Program of Priestly Formation* guides the preparation of our seminarians. Given that Sacred Heart’s Institute for Ministry is one of the largest lay ministry preparation programs in the United States, the direction given by the bishops has affirmed much of what the programs here accomplish already, and also will play a key role in guiding our mission in the future.

*Co-Workers* immediately points out the central role that Scripture plays in the lay vocation from its inception. “The possibility that lay persons undertake Church ministries can be grounded in Scripture and the teachings of the Church, from St. Paul to the Second Vatican Council and in more recent documents” (pp. 8, 9). Here, the bishops highlight



Order *Co-workers in the Vineyard of the Lord* through the Catholic Bookstore, 313-962-4490, or [www.usccbpublishing.org](http://www.usccbpublishing.org).

that the very nature of the lay call to ministry has biblical roots.

In Scripture, it is often at the personal invitation of God that any of the great prophets and ministers began their journey. Certainly, it was the voice of Jesus that thrust the Apostles into a life that they did not yet understand. Samuel was waiting for a dramatic intervention, but instead was called by the Spirit in quiet whispers in the night. Jeremiah responded to the call of God, despite his own insistence that he was “too young.”

As we meet with prospective students during admissions, we often hear this same motif of “call” as having a major influence on the decision to pursue ministry and study at the seminary. The document affirms that “lay ecclesial ministers often express a

sense of being called” (p. 12). From the very genesis of the student’s ministerial life, the Word of God is foundational in deepening their vocation.

Beyond the initial call to ministry, *Co-Workers* supports the importance of Scripture in sustaining candidates in their ministry. “Typical dispositions (for ministry) include the following: Prayer that is habitual and enriched by Scripture and the Liturgy” (p. 31). At Sacred Heart, prospective graduate students are asked during their admissions interview to reflect on what role Scripture plays in their rhythm of prayer, and are challenged to deepen that integration. Our formation sessions themselves include extensive prayer experiences centered around Scripture.

### Interpretation is a Process

Yet, even with these opportunities, many of our students say they feel inadequate in interpreting the Scripture in a way that would feed both their spiritual and ministerial lives. It is precisely this need for greater insight into the biblical text that fuels Sacred Heart’s emphasis on Scripture in all of our coursework and

intellectual formation. In a list of the necessary elements of intellectual formation, *Co-Workers* highlights Scripture and its interpretation: "This element includes the historical and social contexts of the biblical writings, recognition of their literary forms, and the Catholic exegetical tradition of the Fathers of the Church and the medieval commentaries" (p. 46).

As part of this formation, one of the goals for our students in their formation in Scripture is to look at a biblical text through a *process* of reflection, rather than attempting to give a quick interpretation. As Dr. Peter Williamson explains in his feature article, this process begins with examining the passage in its original historical setting. For every student, the first challenge is to gain insight into what the biblical author intended to express to the audience. This challenge entails understanding the community's situation at the time, the modes of literary expression and other interpretive factors. Then, the student is led to connect this "literal sense" of the text with the unfolding tradition of the Church.

Finally, standing on this foundation, the student is better equipped to reflect on the passage in light of contemporary experience as a means of discovering its possible meanings in the "here and now."

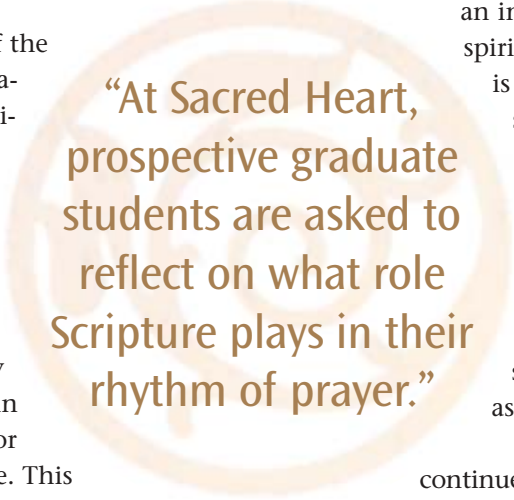
## A Passing Familiarity to Core Practice

Every lay man and woman, and especially those in leadership, is challenged to move beyond a passing familiarity of the Word into a dynamic theological and pastoral life fed by the Scriptures. In this way, *Co-Workers* supports that the study of Scripture is not merely an intellectual exercise, but is integral to one's spiritual growth as well: "Spiritual formation is built on the word of God. Reading, studying, and meditating on and praying with Scripture are core practices for Christian discipleship and are essential for lay ecclesial ministers. Deep attention to the word proclaimed at Liturgy, *lectio divina*, praying of the psalms, and participation in faith-sharing groups can strengthen one's identity and spirituality as an ecclesial minister" (p. 39).

As the faculty and staff of Sacred Heart continue to unpack the themes of *Co-Workers in the Vineyard of the Lord*, one thing is already abundantly clear. If the Bibles of Catholics past were preserved by their "coffee table" status, the Scriptures of all who aspire to lay ministry should be well worn, ripe with the signs of frequent use.

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*John Lajiness is Sacred Heart's director of admissions and enrollment management. Mrs. Patricia Rennie is dean of the Institute for Ministry.*



"At Sacred Heart, prospective graduate students are asked to reflect on what role Scripture plays in their rhythm of prayer."

## The Changing Face of the IFM

John Lajiness

Growth brings change. This simple kernel of wisdom seems obvious in theory, but is sometimes surprising when confirmed by reality.

Females over the age of forty: For many years, local and national statistics have suggested that this demographic made up a strong majority of those working in lay ministry. As such, the common expectation was that lay ministry students in Sacred Heart's Institute for Ministry would match that trend. And indeed, for many years this trend would have been confirmed by our enrollment statistics.

But, alas, growth brings change. Since 1997, enrollment at the seminary has doubled, and with this explosion of students has brought a new kind of student to the Institute for Ministry. In the fall of 2004, our records indicated that only three of

"We are encouraged to see a greater diversity among our student body."

our commuter students were under the age of twenty-five. This past fall, twenty-six of our students were younger than twenty-five. In 2004, forty-eight percent of our graduate commuter students were female, compared to thirty-seven percent this fall.

While Sacred Heart welcomes students of all ages and backgrounds, we are also encouraged to see a greater diversity among our student body and the new perspective these students bring. The greater the range of gifts and experiences people bring to formation, the more all of those who aspire to ministry benefit.



# Student Spotlight

Tom Shurtleff



## Letting the Spirit Flow

Marilyn Trumper-Samra

In today's MTV world of edgy, pop culture slang, young people greet each other with "Word up" and "Word"—hip shorthand for "What's the word?"

Fueled by faith, Tom Shurtleff is confident he has the answer, and he aims to share it with today's generation as he gears up for a second career, this time teaching high school theology.

But the Word Tom is pitching has a capital "W," and for him it's the final word in *everything*.

"There are two things that attract me to teaching high school theology," says Shurtleff, who hopes to earn a master's degree in theology from Sacred Heart by the fall of 2008 and begin teaching in a Catholic high school soon after.

"At this time in their lives—grades 9-12—you have an opportunity to be involved with kids when they are having their conversions, and I say that with an 's' intentionally," Tom says. "It's here they can get the tools they need to take with them for later in life. They are like blank slates.

"Secondly, high schoolers are always full of energy—and I like to be with people who are energetic!"

Shurtleff, 50, retired from the Farmington Hills Fire Department after twenty-eight years. He and his wife, Julie, have been married twenty-seven years, and the couple has two young adult children, one of whom is married. They call Farmington Hills home and worship at St. Fabian Parish.

About four years ago, Shurtleff found himself with the resources and time to take classes at Sacred Heart, and knew it would lead to a vocation serving the Church. He did what he thought was logical and steered toward the diaconate.

Meeting with a number of deacons, he gained some insight and decided not to pursue the diaconate. But Tom finally jumped off the fence about enrolling at the seminary when a veteran deacon challenged him to stop talking about it and "just start taking classes." The Holy Spirit would take care of the rest.

"I know now I want to teach," Shurtleff says. "If I don't teach, I feel I'm not learning at my fullest. The more I learn, the more I use the knowledge; and the more I use it, the more I see its deeper purpose."

His master's degree will have an interdiscipline in spirituality and Scripture.

"People forget about reading Scripture in a spiritual sense—letting the spirit flow over them. I think it's a Catholic thing not to do that," he says. "There are a lot of people who are richly interested in feeling the Word work in them."

Tom's advice: "Experiment, learn to trust, learn to yield."

Shurtleff sees Scripture and spirituality working like a prism in a person's relationship with God.

"You turn the prism, the light reflects and creates one color on the wall. Turn it again, and it will make another color. Scripture is so rich. You see one thing the first time you read it, and then at another time you read that same passage and it says something totally different, something not seen before.

"That," says Tom, "is the power of the Word. It's the power of the Holy Spirit."

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*Marilyn Trumper-Samra is currently in the MAPS program at Sacred Heart. She is also the coordinator of youth ministry and the adult faith formation coordinator at St. Lawrence Parish, Utica, Michigan.*



## LIVING IN THE LIGHT

Dr. Patricia Cooney-Hathaway

# “And the Word Pitched His Tent Among Us”

**R**elationships define and transform us. A spiritual life is really all about relationships, and the centerpiece of Christian spirituality is our relationship with Jesus Christ.

“The Word was made flesh, and he lived among us” (Jn 1:14). Pope John Paul II beautifully expresses the far-reaching implications of God “pitching his tent among us” (the literal translation) when he states, “Jesus is for us the human face of God and the divine face of man.”

The theological tradition reminds us that God is Incomprehensible Mystery. We cannot grasp God in a single concept, word, image, name or definition. St. Augustine reminds us of this truth when he states, “If you have understood, then what you have understood, is not God.” And yet, God entered into human history in Jesus Christ, so that through reflecting on his person and his message, we would receive insight into the hidden nature of God.

In the Gospel of John, Jesus tells Philip, “He who sees me sees the Father.” In seeing Jesus, what do we learn about the nature of God who calls us into relationship?

First and foremost, Jesus reveals God as a God of love who pours God’s self out for others and seeks union with them. Further, Jesus reveals a God who forgives seventy times seven, who is full of compassion and mercy, who created us free to choose what we will make of ourselves, who has a predilection for the poor and downtrodden, and who will judge us according to how we have loved God and served God in our neighbor.

As Jesus reveals to us the human face of God, so, too, does Jesus also reveal the divine face of man; that is, who we are called to become as women and men through our relationship with God.

All too often our humanity is described and limited by sin. After recognizing a weakness or failure in ourselves, we often rationalize our behavior by the phrase,

“After all, I’m only human!” Yet, Jesus models for us what the fullness of our humanity looks like when we are open to God’s transformative presence in our lives. Theologian, Sister Elizabeth Johnson, describes the implications of Jesus’ humanity for our own,

*With his humanity united to God in this most profound way (the hypostatic union), what are we to say about Jesus as a human person? That he is genuinely human, and in fact more human, more free, more alive, more his own person than any of us, because his union with God is more profound. . . . Rather than seeing the humanity and divinity as opposites, if one thinks of humanity flourishing the nearer one is to God, then in Jesus’ case the logic applies that since he of all our race is the most profoundly united with God, then in fact he is the most fully human and free.*

What does this understanding of Jesus mean for our spirituality? Our relationships transform us. We become like those we love. In the end, all the rest goes to the grave. The Word became flesh in human history in order to reveal the true nature of God who calls us into relationship and the true nature of our humanity, which will never be completely satisfied outside this relationship.

And so, in the words of Cardinal John D’Ercole, we have a choice as to how we live our lives. As he faced the end of his life, he commented, “When I meet God I don’t want it to be with the awkwardness of strangers, but with the familiarity of friends.”

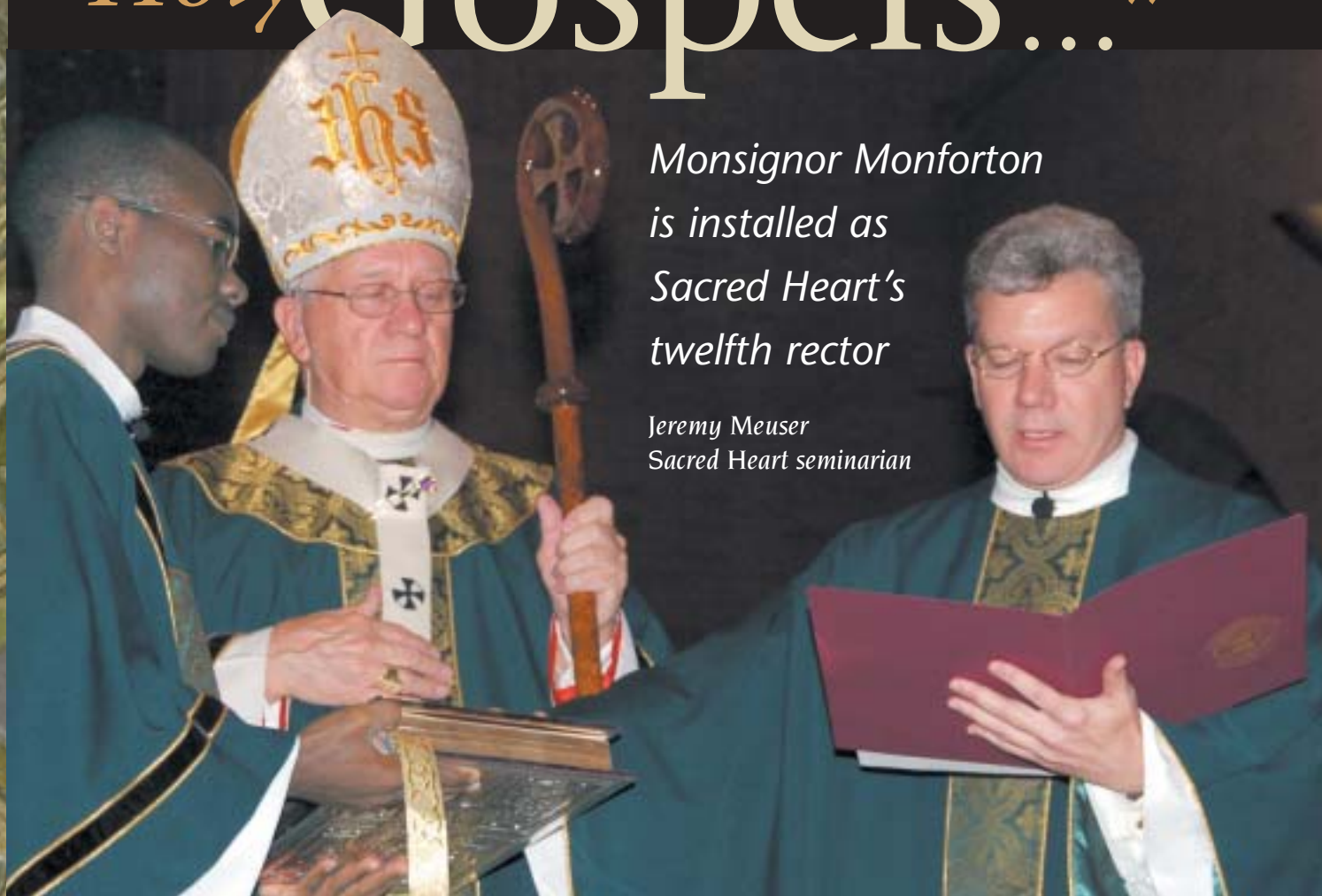
What will that meeting be like for us?

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



# “On God’s Holy Gospels...”



*Monsignor Monforton is installed as Sacred Heart’s twelfth rector*

*Jeremy Meuser  
Sacred Heart seminarian*

**Monsignor Monforton places his hand on the Gospels and makes his Oath of Fidelity, accepted by Cardinal Adam Maida.**

**S**unday, October 29, was a historic day at Sacred Heart Major Seminary. In the company of the seminary community and many priests and guests from throughout the Detroit archdiocese, and with the words, “On God’s Holy Gospels on which I place my hand,” Msgr. Jeffrey M. Monforton was formally installed as the twelfth rector/president by Adam Cardinal Maida, Archbishop of Detroit.

Monsignor Monforton has served in the position since August, when Cardinal Maida first announced the appointment. However, this event, held in the seminary main chapel that was filled to capacity, was not purely ceremonial. The Profession of Faith and the Oath of Fidelity, promising to preserve communion with the Catholic Church in word and action, are nec-

essary for any pastoral office within the Church. Both oaths were spoken aloud by the new rector during the installation Mass for all to hear. After Mass, he and



**Former rector Fr. Steven Boguslawski, or, right, joins Monsignor during the Eucharistic consecration.**

## “Complacency is not in the Catholic vocabulary.”

Cardinal Maida signed the formal documents, making Monsignor Monforton’s appointment official.

Monsignor replaces Fr. Steven Boguslawski, OP, who had served as rector since 2003. Father Boguslawski departed Sacred Heart in July to become dean of studies for his Dominican province as well as acting director of the Pope John Paul II Cultural Center in Washington, D.C. The new rector credits Father Boguslawski with “doing a tremendous job” during his three-year tenure.

### “The Finest of Priests”

During his homily, Cardinal Maida spoke highly of Monsignor, saying he was one of “the finest priests in the Archdiocese of Detroit,” and that he has “every confidence in him.” This trust is with good reason, since Monsignor Monforton has a distinguished history with the archdiocese, having served as associate pastor of the National Shrine of the Little Flower in Royal Oak and seven years as Cardinal Maida’s personal priest-secretary. Monsignor, who was ordained in 1994, was pastor most recently of St. Therese of Lisieux, a parish in Shelby Township that will, in the rector’s words, remain “always a part of my heart.” Monsignor also has impressive academic credentials: an STB, STL and STD from the Pontifical Gregorian University in Rome.

With twelve years and four assignments behind him, Monsignor Monforton is energized to embrace the challenges that await him as rector of what many call the “jewel” of the archdiocese. However, he carries each of his past ministries in his heart. Indeed, “all of them crafted me into the rector I am and will be,” said Monsignor during his installation address.



The new rector has a deep devotion to the Eucharist.



Monsignor delivers his installation address during Mass.



President of Madonna University and seminary trustee, Sr. Rose Marie Kujawa, CSSR, right, offers her congratulations.



Daniel Monforton, Monsignor’s brother, and Mrs. Virginia Monforton, his mother, celebrate with Monsignor and Cardinal Maida.

In the address, Monsignor Monforton reviewed the blessings he has received in his life’s journey of forty-three years, beginning at SS. Simon and Jude in Westland where he was baptized and grew up. It was here that his family played an important role in his discernment of God’s will.

“I give credit obviously first and foremost to God,” said Monsignor. He quickly followed with an acknowledgment of the partnership his parents—his first teachers in the Faith—played in crafting his vocation. Said the new rector, “This beloved institution has been in my blood long before I was born.”

### A Personal Rector

Turning his attention forward, Monsignor said, “As rector, it is my priority for us to remain focused on our Lord’s will for this seminary and the parishes we serve . . . Complacency is not in the Catholic vocabulary.”

Visiting each of Sacred Heart’s ninety classrooms to introduce himself to the stu-

dent body was among the rector’s first acts. He also intends to greet personally large groups that visit the seminary for seminars and meetings, to put a face to the new name.

After the Installation Mass, the seminary held a light reception in the rector’s honor in the gymnasium. There, Monsignor received the greetings and congratulations of his many guests and the seminary community.

“The name of our institution articulates our very mission: forming ministers after the heart of Christ,” explains Monsignor. We pray that God will continue to stir into a roaring flame the love of Christ at Sacred Heart Major Seminary, a love that so clearly animates the new rector’s life and ministry. ☒



## THE CULTURE OF LIFE

Dr. Janet Smith

# Scriptural Support for a Pro-life Ethic

The Bible says nothing directly about most contemporary bioethical issues. Authors of Scripture could never have imagined organ transplants or the creation of human life in a Petri dish. Thus, the Bible does not tell us directly whether we should engage in such practices.

Yet, the Bible is never without relevance for human decision-making in any area, since it helps us to understand who the human person is, what our destiny is and what we should do to achieve that destiny.

Pope John Paul II undoubtedly carefully chose the title for his encyclical on bioethics, calling it *Evangelium Vitae*, the Gospel of Life, or the Good News of life. All human beings naturally value life, we naturally know that it is wrong to deliberately kill innocent human beings and that it is good to heal the sick and relieve the suffering of those in pain. But Christians know more. We know the good news that every human being is sacred and that we are destined for eternal life. And we know that suffering has redemptive value.

Because their whole vocation is directed towards healing, health care professionals are very close to Jesus. Health care professionals are helping to bring about the kingdom. Christ said, "And preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons" (Mt 10:7, 8).

In respect to beginning of life issues, *Evangelium Vitae* cites such key scriptural passages as "Be fruitful and multiply and fill the Earth" (Gn 1:28), and "You formed my inmost being" (Ps 139:13), and "Before I formed you in the womb I knew you, and before you were born, I consecrated you" (Jer 1:5). That John the Baptist leapt in his mother's womb at the sound of

the voice of the mother of his Savior is a powerful biblical portrayal of the fullness of life of the unborn. Modern science provides the scientific proof of the humanity of the unborn but it does not "discover" the humanity of the unborn. It confirms what Scripture reveals.

In respect to end of life issues, *Evangelium Vitae* tells us that our faith will sustain us in times of great suffering. Psalm 116:10 states, "I kept my faith even when I said, 'I am greatly afflicted.'" Believers who suffer and who unite their suffering with that of their Savior on the cross and those who are dying should have confidence that Christ says to them what he said to the good thief: "Today you will be with me in Paradise" (Lk 23:43). Health care professionals are like Mary the Mother of God, Mary Magdalene and St. John who stood at the foot of the cross of Jesus. Every suffering person is close to Jesus and to be close to those who suffer is to be close to Jesus.

John Paul II in his encyclical *Salvifici Doloris* (*On Salvific Suffering*) states that "suffering unleashes love." Those who are suffering provide us with an opportunity to show our love. True Catholic bioethics attempt to guide health care professionals to ensure that their care honors the deepest truths about the human person.

While the Bible says nothing about such issues as embryonic stem cell research or assisted suicide, bioethicists steeped in the teachings of the Bible will find invaluable assistance for discerning the morality of such practices.

"But Christians know more. We know that suffering has redemptive value."

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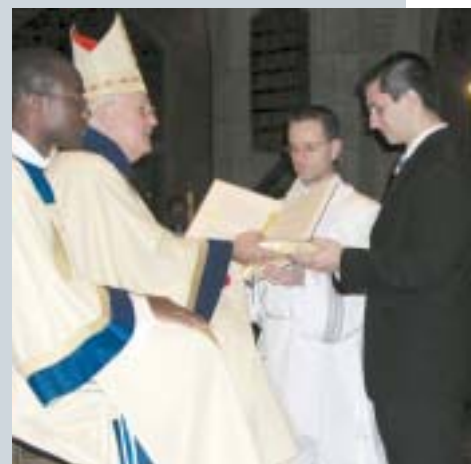
Dr. Janet Smith is the Fr. Michael McGivney Chair of Life Ethics. She is an internationally recognized writer and lecturer on bioethics.

# et cetera

## Ministry of Reader Installation

On October 6, the seminary community welcomed Auxiliary Bishop John Quinn to the seminary main chapel for the celebration of the Mass of Institution for the Ministry of Readers. Seminarians in their second year of theological studies, numbering thirteen this school year, and eleven men preparing for the permanent diaconate, received this ministry as a step in the formation process leading to ordina-

tion. The person instituted does not make a permanent commitment towards ordination at this time—there are no promises to celibacy or obedience—but he does make a permanent commitment to teach and proclaim the Faith. Bishop Quinn reminded the newly instituted of the importance of the ministry of the Word and he urged them to continue in the formation process: “The Church needs you!”



Mark Rutherford, seminarian for the Diocese of Lansing, is installed into the Ministry of Reader by Bishop John Quinn.

## More Than Just Candy

Our neighbors came out again in their Halloween's Eve best for Sacred Heart's annual Halloween celebration, October 31. Children enjoyed seminarians costumed in a variety of characters. Seminarians distributed candy from plastic tubs to over one thousand eager children, all excited to play their part in the festivities. We know that for some families, the

candy was a distant second compared to the joy of being surrounded by such a fantastic scene filled with caring faces in a secure trick-or-treating environment. Many generous hearts contributed to the event. Hundreds of families donated candy. Others offered decorations, hot chocolate or cookies. Financial donations helped with last minute needs.



Seminarian Anthony Kathawa offered his drum for pounding by children waiting patiently for their turn in the candy line.

## Discernment Weekend

Throughout a weekend stay beginning Thursday, November 16, and ending Sunday, November 19, Sacred Heart welcomed thirteen men from a variety of backgrounds, all discerning a call to the priesthood. These men were exposed to life as a seminarian through a variety of experiences, talks, social time with seminarians and faculty, and of course, prayer.

So, what did they think? “Definitely applying,” said Robert Klesko of Clinton Township. May God guide them in their discernment.

### Consider the Call

Take a pressure-free, no-cost look at serving the Church as a priest. Contact the Vocation Office, **313-237-5875**, to schedule a Discernment Weekend visit to Sacred Heart on these dates:

- March 15-18
- May 11-12

## Christmas through the Ages

It's been a tradition at Sacred Heart for at least fifty years. On Friday evening, December 1, the seminary sponsored its annual Christmas concert. Its theme was “Sacred Music of the Season through the Ages,” directed by Sacred Heart's liturgical music director, Dr. Ronald Prowse. Concert-goers were treated with an historical sampling of seasonal music spanning ten centuries. The earliest piece was a medieval liturgical drama from the 900s; the latest work, “Totus Tuus,” was composed by second-year theology seminarian Michael Wilkes. Dr. Prowse skillfully directed performances by Sacred Heart's standing liturgical choir, Schola Cantorum and Concert Chorale. Special guest was the Michigan Sinfonietta, an orchestra of musicians mainly from the Ann Arbor area coordinated by Gregg Emerson Powell.

If you missed this year's Christmas concert, consider marking your 2007 calendar early. Without fail, the concert is on the first Friday of the first week in December.



Dr. Ronald Prowse, liturgical music director, encourages the audience to sing “O Come All Ye Faithful.”

# Mark Your Calendar!

## February

17	Catechist Topic, 9 AM-1 PM	21	Ash Wednesday
	Spanish Catechist Topic, 9 am-1 PM	24	Pastoral Musician Topic, 9 AM-Noon
	Pastoral Ministry Topic, 9 AM-Noon	26	Mid-terms begin
18	Alumni Day Celebration, 6 PM		

## March

2	Mid-terms end	16	Last day to withdraw, Winter Term
3	Pastoral Ministry Topic, 9 AM-Noon		Ministry of Acolyte, 7 PM
	MAPS 2005, 2006 Formation, 9 AM-Noon	17	Catechist Topics, 9 AM-1 PM
5	Alumni Evening of Reflection	18	Rose Mass, 10 AM
5-10	Spring Break	24	Pastoral Ministry Topic, 9 AM-Noon
10	Pastoral Musician Topic, 9 AM-Noon		Undergraduate Commuter Formation, 9 AM-Noon
12	Classes resume		MAPS 2004 Formation, 9 AM-Noon
	Early registration, Spring Term	28	Jr. High Vocation Day
14	Jr. High Vocation Day		
15-18	Discernment Weekend		

## April

1	Palm Sunday	23-26	Final exams
2	Spring Term new commuter admission deadline		Board of Trustees meeting
	Regular registration, Spring Term	27	Winter Term ends
5	Holy Thursday (no classes/offices closed)		Awards Dinner, 6 PM
8	Easter	28	Baccalaureate Mass/Graduation, 11 AM
10	Classes resume/offices open	29	Cardinal's Club, 10 AM
		30	Late registration, Spring Term

## May

5	MAPS 2007 orientation	17	Office Personnel Day, 9 AM-3 PM
7	Spring Term begins	26	Presbyteral Ordination, 10 AM
9	Late registration ends, Spring Term	28	Memorial Day, no classes
11-12	Discernment Weekend		

## June

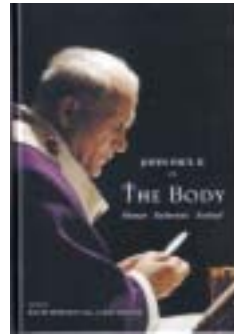
1	Early registration, Fall Term	18-22	Liturgy Topics, 9 AM-4 PM
11-15	Catechist Topics, 9 AM-1 PM	22	Spring Term ends
	RCIA Topics, 9 AM-4 PM		Early registration ends, Fall Term
13	Cardinal's Gala		MAPS Mass and celebration, 6 PM
18-22	Catechist Topics, 9 AM-1 PM	23	Summer graduation

## Latest Library Additions

### A Festschrift for Cardinal Dulles

Dr. Herman Peterson

The newest member of Sacred Heart's faculty is responsible for editing this new book. Fr. John McDermott, SJ, a member of the International



Theological Commission, wrote the twenty-six page introduction to celebrate (*festschrift* in German) the contributions to the Church by noted theologian Avery Cardinal

Dulles, SJ. The book is a compilation of twenty-five essays on Pope John Paul's visionary "theology of the body." Each essay was a presentation at one of the two most recent meetings of the Jesuit Conference on the Thought of Pope John Paul II. Father McDermott and the other Jesuit on our faculty, Fr. Earl Muller, SJ, wrote several contributions each.

Understanding Pope John Paul's theology of the body is critical to understanding his thought as a whole. As such, it is vitally important to our library to collect such materials in support of the seminary's programs in the New Evangelization.

McDermott, SJ, John M. and John Gavin, SJ, eds. *John Paul II on the Body: Human, Eucharistic, Ecclesial*. Philadelphia: Saint Joseph's University Press, 2007. ISBN: 0916101-54-1, \$35.00.



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