



A magazine for friends of Sacred Heart Major Seminary

FALL 2007

# MOSAIC



*Location  
Location  
Mission*



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## Formed for the Community



"So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27).

Last July, I had the privilege to attend a prayer service at Virginia Park Plaza in Detroit, a service that marked the fortieth anniversary of the civil unrest in Detroit. At this gathering, I was asked to share a few words and to conclude with a prayer [see page 40].

The above quote from the *Book of Genesis* was the foundation of my brief words and short prayer. In his encyclical letter, *Pacem in Terris*, Blessed John XXIII underscored the need for each and every one of us to be united, for by our very nature we "are living members of the whole human family" (AAS 55).

Sacred Heart Major Seminary is blessed to be located in the midst of an urban environment, where both our seminarians and students receive a first-

hand lesson in our Lord's instruction to spread the Gospel (cf. Mk 28:19, 20). The words of the prophet Jeremiah

(Jer 3:15), which are engraved on the cornerstone of our seminary and are the very first words of Pope

John Paul II's apostolic exhortation *Pastores Dabo Vobis* (*I Will Give You Shepherds*), is our mandate.

Our future priests should have the prophetic message engraved in their minds and hearts before ordination to the priesthood as they begin their priestly service in the person of Jesus Christ.

Chapter One of *Pastores Dabo Vobis* underscores the message from the *Letter to the Hebrews*: "Every high priest chosen from among men is appointed to act on behalf of men in relation to God" (Heb 5:1).

In other words, our seminarians are chosen by God from the human community and will be at that community's service by imitating Jesus Christ. No apology is required for our seminary to be in an urban setting. What better place for a seminarian to learn the truth behind the priestly identity and dignity than in the embrace of the Church and among the People of God?

We begin this academic year blessed with another large student body, composed of individuals desirous to learn more about their faith. Our actions must be consistent with the lessons learned in the classroom. The foundation of our common mission has been prepared through our Lord Jesus' passion, death and resurrection.

As our Holy Father, Pope Benedict XVI, states in his book, *Jesus of Nazareth*, we need to allow ourselves to be "ordered, guided, and led by Him" (pg. xxi). Jesus' own self-sacrifice, the Eucharist, mandates us all to "go out to all nations." The shrine of the Sacred Heart of Jesus, which stands at the corner of our property at Chicago and Linwood, is striking evidence of our mission.

May you and I continue to spread the Gospel message to all nations regardless where we live or who our neighbors may be. I remain,

Sincerely yours in Christ,

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



# MOSAIC

## FALL 2007

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#### Contributing Writers

Msgr. George Browne

Kate Bua

Martha Demerly

Darren Hogan

Roger Hull

John Lajiness

Fr. Todd Lajiness

Dr. Michael McCallion

Dr. Herman Peterson

Debi Piontkowski

Patricia Rennie

Hubert M. Sanders Jr.

Deacon Hubert M. Sanders

Alois Sandner

Heidi Saxton

Emily Stimpson

Jan Stuart

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#### Sacred Heart Major Seminary

2701 Chicago Boulevard

Detroit, Michigan 48206

313-883-8500

www.shms.edu

mosaic@shms.edu

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www.jcidesign.com

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*Daniel Gallio*

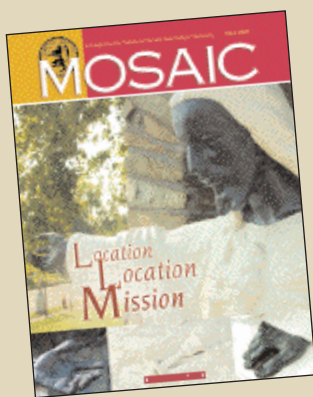
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## Theme and Cover



"I'm standing at pretty much what was the epicenter [of the riot], at the corner of Linwood and Chicago." So began a TV news reporter in a July 23 piece on the fortieth anniversary of the 1967 Detroit civil disturbance. The camera panned to the Sacred Heart of Jesus statue—the "Black Jesus" on our cover—that gazes out onto the corner from the seminary campus. He told the story of the statue's extremities being painted black during the riot, and the seminary's decision to keep it so for the past four decades as a sign of social solidarity (see page 36).

Sacred Heart was indeed at the epicenter of this calamitous event, which erupted outside an after-hours club only a few blocks east of the campus. Former faculty who were on-site at the time remember the five days of chaos, but they also recall the seminary seemed divinely protected, an oasis of calm amidst the flames, rifle fire and fear.

It is fitting that Sacred Heart, through this issue of the *Mosaic*, acknowledge the anniversary year, and the healing and hope that has come since the tragedy. Feature articles and articles interspersed throughout deal with urban and racial issues, particularly the positive fruits that have developed from Sacred Heart remaining in the city—an ideal location for training its priest-candidates to be "men of communion."



**"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

# Location and Mission



Sacred Heart's inner-city presence is a "special prism through which we experience the present and glimpse the eternal."

*Fr. Todd Lajiness*



In a sign of solidarity with the city, the archdiocese made Sacred Heart College Seminary a "major" seminary in 1988 and closed St. John Provincial Seminary in Plymouth. The seminary remains a major architectural landmark in north central Detroit and a significant contributor to the local economy.

*“Though mankind today is struck with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of his individual and collective strivings, and about the ultimate destiny of reality and of humanity.”*

**T**hese words from the preface to the Vatican Council II pastoral constitution, *The Church in the Modern World (Gaudium et Spes)*, appeared in the 1967 Sacred Heart Major Seminary *Bulletin* and shed light upon a tumultuous period, not only for the Universal Church but also for the local church in Detroit. The words are profound because they touch upon the mystery of human existence, an existence that is simultaneously immersed in the material and the immaterial. It is an existence that speaks to the present situation of our world so often scarred by violence against the dignity and sacredness of each human life, and at the same time an existence that inherently points to the final glory of the resurrection.

In that context, the human person naturally seeks answers to the fundamental questions about the meaning and mystery of life.

### **Location is Imbued with Meaning**

The recognition of the material and the immaterial, the physical and the metaphysical, and ultimately the sacramental, as uniquely present in our daily lives, reveals the point of departure for this article. The horizon of human existence is illuminated by the Incarnation. It is from that perspective that we live, that we ask questions, that we feel anxiety and that we wonder “about the place and role of man in the universe.” The place of man in the universe is a question that speaks to the more general role and meaning of human existence,

but it also reveals a more particular question about the specific place(s) where we live.

The context of the particular often reveals something distinctive because it emerges from the incarnational. In that light, then, places and locations become more than mere points on a city map or destinations to be discovered. They represent *loci* in which human activity takes shape and is given meaning.

Location is replete with meaning. From one perspective, this indicates that human activity is directed toward some higher purpose and gives meaning to the location in which the action is done. On another level, from a more material perspective, the real estate mantra thunders: “Location, location, location,” thus making the material value of something exclusively determined by what surrounds it.

And so, location speaks both to the material and the immaterial.

Location can be a silent witness standing in the midst of a frenetic world, but

**“Places and locations represent *loci* in which human activity takes shape and is given meaning.”**

not just standing in a silence that evaporates. Rather, location has the potential to be the means through which witness is proclaimed boldly.

### **Embracing the Community**

And so the question may be asked, “What is significant about the location of Sacred Heart Major Seminary, and why stay?” For more than eight decades, Sacred Heart has been the center of priestly formation in the Archdiocese of Detroit. Etched on our cornerstone are the words of the Old Testament prophet, Jeremiah: “I will give you shepherds.”

The prophetic words on the cornerstone are by no means irrelevant to the very mission of Sacred Heart for all these years. It has been, and continues to be, the location where priests are formed in the heart of Christ. It is here that they are formed to lay down their lives in imitation of the Good Shepherd.

In recent years, through innovative program-



*Fr. Todd Lajiness is dean of studies at Sacred Heart.*



Seminarians gather to participate in an interfaith march in downtown Detroit to protest police violence towards blacks in Selma, Alabama, 1965. The Sacred Heart marchers were led by the rector, Msgr. Francis X. Canfield.

ming, this mission has also extended to the formation of faithful lay collaborators. Leaders are formed in such a way that their lives imitate the statue of the Sacred Heart that stands on the corner of Linwood and Chicago, reaching out to embrace the sheep, reaching out to carry the lost home, reaching out to heal the sick, and reaching out to heal the divisions caused by racism, hatred and violence.

That statue, whose face, hands and feet have been painted black for forty years (see page 36), is symbolic of Sacred Heart's commitment to, and embrace of, the community surrounding it.

In the years after the foundation of Sacred Heart, the once rural site became more populated as the city grew and expanded. In a relatively short period of time, Sacred Heart went from being on the edge of the city to the heart of the city. Through the decades, it continued to fulfill its mission to prepare good and faithful shepherds for the sheep.

With the dramatic increase in racial tensions in the early 1960s, the seminary's administration recognized the importance of its location. In the years preceding 1967, the faculty and students of Sacred Heart already began several programs of outreach to the neighborhood and the city. The seminary would not recoil but rather open up to the needs of the community.

Still, some may have asked, "Why stay?"

## Location Changes Outlook

The first outreach was simply recognizing the importance of location and the Christian bonds that unite people of all races. In a *Detroit News* article from March 10, 1965, James Anderson wrote, "When more than 4,000 marchers here yesterday protested police bludgeoning of Negroes in Selma, they proved Detroiters are concerned about other people." He later added, "Joining in the march were 400 students at Sacred Heart Seminary, led by the Very Rev. Francis X. Canfield, the rector.

They had walked the six miles from the seminary at Chicago and Linwood to Central Methodist. The seminarians bore a large placard pledging themselves to 'Christian Justice.' They also carried the gold and white papal flag."

In addition to outreach by means of participation in marches, Sacred Heart's administration also recognized the need to develop programs through which the seminarians would have a direct experience with the neighbors. In a *Detroit Free Press* article from March 1965, the writer notes that "a student body effort that started out as an extracurricular activity at Sacred Heart Seminary has proven to be an effective educational device. Students report that their outlook on community and race relations has been radically changed as a result of a series of weekend visits in the homes of Negro families." Those experiences were also captured in the *Michigan Catholic* from 1965 to 1967.

That type of outreach continues today at Sacred Heart. It is a location

of warm welcome on a daily basis for senior citizens from the neighborhood who come here for socializing and a hot lunch. Of special pride is the Halloween party for the neighborhood children. What started as a small "open-house" for the neighborhood children in the mid-1980s has grown to an annual community event.

The first years of the Halloween party drew several

THE MICHIGAN CATHOLIC  
January 12, 1967—3

### Interracial Visits Set At Seminary

About 100 seminarians at Sacred Heart Seminary will participate in the third annual "interracial home weekend visit" program set for Feb. 18-19.

The program is sponsored by the seminary's Student Human Relations Education and Action Council (SHREAC).

The purpose of the program, according to its chairman, Paul Hartman, is to encounter people of different experiences and to discuss problems on a person-to-person basis.

"People will never overcome their prejudices if they continue to consider people belonging to a minority group as an aggregate rather than as a group of individual personalities," Hartman said.

The collegians will spend about 36 hours living with a family of another race.

Host families pick up a pair of seminarians on Saturday afternoon. A program for the after-dinner hours is left to the discretion of the host.

The seminarian guests attend Sunday services and return to the seminary in the afternoon.

Negro families interested in hosting seminarians for a weekend are asked to contact Gerald Laporte at the seminary, TO 8-2700.



Sitting at a table, engaging an incarcerated dad in conversation, having eyes to look and see up close neighbors in doorways and parking lots who have no job, no home, nor enough food for the day; waiting hours in an emergency room, praying with a stranger in the food line or neighborhood nursing home exposes the seminarians to the infected wounds in the social body of Christ.

These apostolic experiences are an occasion of daily discernment, conversion and transformation for the seminarian and the seminary in the city.

dozen children as they came to the Chicago Boulevard doors of Sacred Heart and received candy and messages of hope. Last year, the Halloween event drew fifteen hundred children from the neighborhood, along with their parents.

Sacred Heart is seen as a safe haven for so many children and their parents during Halloween, and through the interaction between seminarian and family, the outreach of Sacred Heart continues. Location is significant.

### A Sacred Relationship

“Why stay?” In the early 1980s, the city of Detroit was enduring a difficult economic time along with much of the country. In a particular way, the city of Detroit suffered with the auto industry and many businesses and individuals moved out of the city. It was by no means an easy time.

In the midst of those challenges, Detroit’s archbishop, Edmund Cardinal Szoka, made a bold decision in 1987 to keep Sacred Heart in the city of Detroit. With the closing of St. John Provincial Seminary in Plymouth, Michigan, Cardinal Szoka re-founded the archdiocesan seminary in 1988 as Sacred Heart Major Seminary, locating in one place the college and the graduate school of theology. The witness given through the location is provocative. It continues the original prophetic call of Jeremiah, “I will give you shepherds.”

“Why stay?” Sr. Mary Finn, undergraduate formation director, responds to the question through the current activity of the Apostolic Experience Program (AEP) for the college seminarians. The AEP program guide for 2007-2008 eloquently describes the significance of remaining in the city:

There is a sacred relationship between location and mission. Location forms the mind and shapes the heart of the learner. Living “under the influence” of grace and the sin of the city facilitates learning and expands exposure to the family of God.

**“Location forms the mind and shapes the heart of the learner.”**

If human beings are naturally inclined to ask questions “about the current trend of the world, about the place and role of man in the universe, about the meaning of his individual and collective strivings, and about the ultimate destiny of reality and of humanity,” then the location in which we live plays a central role in responding to the question. Location is a special prism through which we experience the present and glimpse the eternal. It is an opportunity ever new to probe the mystery of Christ and the incarnation.

“Why stay?” As each generation comes and goes, the message of the Gospel remains: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

Sacred Heart continues to be a beacon in the city of Detroit, and from this location, we prepare “Heralds for the New Evangelization.”



**Each Halloween, Sacred Heart opens its doors to more than 1500 trick-or-treaters from the local community.**

# the Best of Both

Black. Catholic. Father and son.  
Sacred Heart alumni.

Deacon Hubert M. Sanders and  
Hubert M. Sanders Jr. share their personal  
testimonies and love for the faith, and  
discuss their work as Catholic leaders in  
a church that only “looks like its white.”

Deacon Hubert M. Sanders

**M**y name is Deacon Hubert M. Sanders. I am the pastoral administrator of Presentation/Our Lady of Victory Catholic Church located in the northwest section of Detroit. I am a retired manager from the beverage industry and a retired master sergeant of the United States Army Reserves.

God has guided and protected me for as long as I can remember.

I am what you would call a cradle Catholic. My mother had me baptized as an infant. Being raised in the faith and attending Catholic school, I was somehow carried by the faith of my mother and my parochial school environment. At the age of twenty, though, my faith came into full bloom.

While searching for more meaning in life, I attended a weekend retreat at Sacred Heart Seminary presented by a group called the Cursillo. As the weekend ended, I encountered an experience with the Lord that changed my life. Standing in the Cardinal Mooney room, the Holy Spirit cleansed me and filled me with an indescribable peace. Joy filled my soul as never before. Attending Mass took on a renewed awareness of the presence of God. Listening to and reading Scripture seemed to give me a type of fresh spiritual fulfillment.

Time passed and God blessed me with a wife and two children.

*Continued on page 8*



# Worlds



Hubert M. Sanders Jr.

*I have been asked to share a brief summary of my journey thus far. The fact that you are reading this now is evidence of my acceptance of this privileged request to bring glory to God's name through my story.*

**M**y name is Hubert M. Sanders Jr. I am married to Monica Mouton and we have two beautiful daughters: Gabrielle Elise and Rhea Noelle. Currently, I work as an accountant for a local recycling company. I am also a Master of Theology student at Sacred Heart Major Seminary. My family attends Presentation/Our Lady of Victory Parish. I do part-time work at the parish on Tuesday nights by leading a faith sharing/apologetics coffeehouse entitled, "Vibes at the Coffeehouse."

In the midst of evil being unleashed into the world with the U.S. Supreme Court decision *Roe v. Wade*, which legalized abortion across the land, I became the fruit of Christian marriage. I was born on April 26, 1974.

Christianity was fed to me right alongside my formula. My parents made it a point to introduce me to Jesus very early. I cannot remember a time when I did not know about Jesus. One of the first lessons of Christianity I learned was that of sharing. The birth of my younger sister, Kimberly, was the event that fostered and encouraged this lesson. I had to share my toys now!

Our upbringing was centered in my mother and father pointing us to Jesus Christ. The Christian faith was not just verbally taught in our home. I experienced the power of Jesus in our home and the faith was able to be "caught" and not just taught.

I will never forget the first time I really called on the name of Jesus. I was about six or seven, and I decided to experiment with a penny. Pennies were small and reminded me of Jolly Ranchers. I thought they probably would taste just as good.

Sitting on the living room floor next to my mother and sister, I decide to swallow a penny. I thought it would be like swallowing gum. You are not supposed to swallow gum but when you do, it just "goes down" like any other food. Well, the penny did not just "go down." It became lodged in my throat and my air supply was immediately cut off. My dad turned me upside down by my ankles and began to shake me to remove the penny. Nothing happened. Dad was praying and shaking me and still nothing was happening. I could not breathe and I was getting weaker.

*Continued on page 9*

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## “How we deal with injustice will determine whether we draw people to the Kingdom.”

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Dealing with the everyday difficulties of life was bearable as long as I was in a relationship with Jesus. Yet, attending Mass every Sunday somehow was not as satisfying as it was in previous years. I developed a stronger appetite for wanting to know what God's will was for my life.

During my constant search for more involvement, a gospel choir developed at our parish. The gospel choir was the black choir. We had a couple of white members, but our choir director was black and the majority of the members were black. Not until I began to sing Negro spirituals during Mass did I realize what I was missing. After a decade of singing, I developed a better sense of belonging and being more a part of my church, but this also somehow was not enough to fill my thirst for God's goodness.

After Mass one Sunday, I approached our pastor, Father Livius, and asked him if I could help him clear the altar. His response was, “It is difficult to reach out to the black people of our neighborhood because I really don't share the same background. We need African American leadership in our church.

“Attend Sacred Heart Major Seminary. That is how you can help me.”

I took him up on the offer and attended the seminary for the next eight years, earning a Intermediate Diploma in Diaconal Studies. Seven people including myself were ordained as deacons in the month of October of the year 2000. Cutbacks in my job situation as a business manager in the beverage industry allowed me to retire that same year.

Fr. Don Archambault [see page 24],



the pastor of a cluster of northwest Detroit parishes, hired me full-time to conduct the RCIA program with a few other duties. A year or so passed and Msgr. John Zenz, the archdiocese's moderator of the curia, offered me the opportunity to serve as the pastoral administrator of Presentation/Our Lady of Victory.

As the administrator of a parish, I have been able to see firsthand the needs of our largely black parish.

Evangelization is one of the greater needs and goes beyond just being able to define the term. Putting together an evangelizing program is more than just recognizing the need for one.

Educating our parishioners is paramount for evangelization. When we know our faith, we begin to practice our faith more openly. Most of our parishioners stop receiving their religious education in about the eighth grade. It is no wonder, then, why retaining our youth is so difficult. Adult study of apologetics helps to revive the faith of our parishioners and builds a sense of responsibility to live out that faith. When we live out our faith before others, the Holy Spirit embraces us. We become examples as disciples of Jesus.

True humility and love is quite a draw for those seeking a relationship with Our Lord.

Our parishioners are in the process of becoming even better evangelists by sharing the faith that they live. Renewing our understanding of the sacraments is a constant means of encouragement that also helps build our faith. Using a simple grass roots approach of making sure we pay attention to the details of the faith laid out before us by Mother Church is very important. Trying to help

others develop a better relationship with our Lord has given me satisfaction beyond what I could have ever imagined.


Serving God is not something that is easy. It comes with confrontation and suffering, especially when you stand on your convictions. This world is not in proper sync with God yet, and will not be until his return. If we follow his leadership, he gives us calm in the midst of many storms.

Our society today has many different injustices. These shortcomings affect our parishioners in many different ways. Racism is an injustice that has affected our Church since the Fall of Man from the Garden of Paradise. How we choose to deal with injustice will also determine whether we draw people to the Kingdom of God or repel them from it.

We must reach out beyond the shackles of racism. Let's not sweep it under the comfort rug but let's put it in its place. Racism will become the banner that we carry in the self-pity line if we don't deal with it.

I believe we sometimes use racism as an excuse for what is wrong with everything in black society. It also becomes the excuse for what is wrong with us, personally. Taking a good look at our relationship with Jesus is the only solution to the problems in our culture and ourselves.

Jesus dealt with racism head-on. He paid the price and sacrificed his life to save us. If we simply believe him and know that he has dominion over all evil, we will begin to live in the glory of his resurrection rather than the bow of this world.

It is not the lack of leadership that determines whether our parishes stay open in the Archdiocese of Detroit, but rather how we respond to the call of discipleship. 

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## “All of the white leadership and imagery can give you the impression that black people have just been invented in Catholicism.”

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At that point, my dad said, “Mike (my middle name), you ask Jesus to help you! Say, ‘Jesus, help me.’” I began to say those saving words as best I could and the next moment I was staring at the penny on the floor. Alleluia! Thank you Jesus! Jesus saved me.

I have been enrolled in Catholic schools all of my life due to their high academic standards. There was always an implicit connection between my faith in Jesus and the Catholic Church. I went down to Xavier University in New Orleans for college and brought back a degree in accounting and my future wife, Monica. We were married in St. Edward Catholic Church in New Iberia, Louisiana, her hometown. There was a pivotal moment after the wedding reception. My father approached me and said, “Mike, take care of your wife.” It was a simple statement but one that resonated with me.

I cannot exactly remember the timing but Monica started sensing a need for Bible study. She started to attend the Union Missionary Baptist Church’s Bible study. Eventually, I joined her. At this point, I simply was tagging along. My main concern was to go so that I could get back home to watch the Detroit Pistons game.

Exposure to the Word of God had its effect on me though. I began to become more interested as time went on. One Wednesday night we were studying the Book of Daniel. The leader was reading out of his bible and I was following along with mine. I noticed that my Catholic bible had



more verses in Daniel than his version. The reason for the differences escaped both of us.

I went away from that Bible study on a mission to get the answer. To make a long story short, I discovered that Catholicism had the full Old Testament canonical text that includes the deuterocanonicals. This discovery was the stepping stone to another discovery: God’s use of the Catholic Church for recognizing what was to be considered Sacred Scripture. I became very interested in the teachings of the Church. The search for my Catholic identity surfaced.

All of my life, I have been hearing about my Dad’s special encounter with the Lord. I really wanted to meet Jesus like that and still do. Dad suggested that I start using the Sacrament of Penance again. Through this suggestion and my own study, God was showing me that I could meet him through his Church. The Church is the Mystical Body of Christ and Jesus touches me through her.

God gave me a hunger for all things Catholic. I wanted to be fed the Scriptures, Sacred Tradition and the magisterial lens through which they are protected. This desire continues to grow in me by God’s grace.

I had to leave Union’s Bible study. I started school at St. Mary’s College of Ave Maria University. I was truly blessed with my first theology teacher, Dr. Kelly Bowring. God knew I needed a teacher like him. He taught what is completely faithful to all the teachings of the Catholic Church, including the sexual teachings. Adhering to the contraception

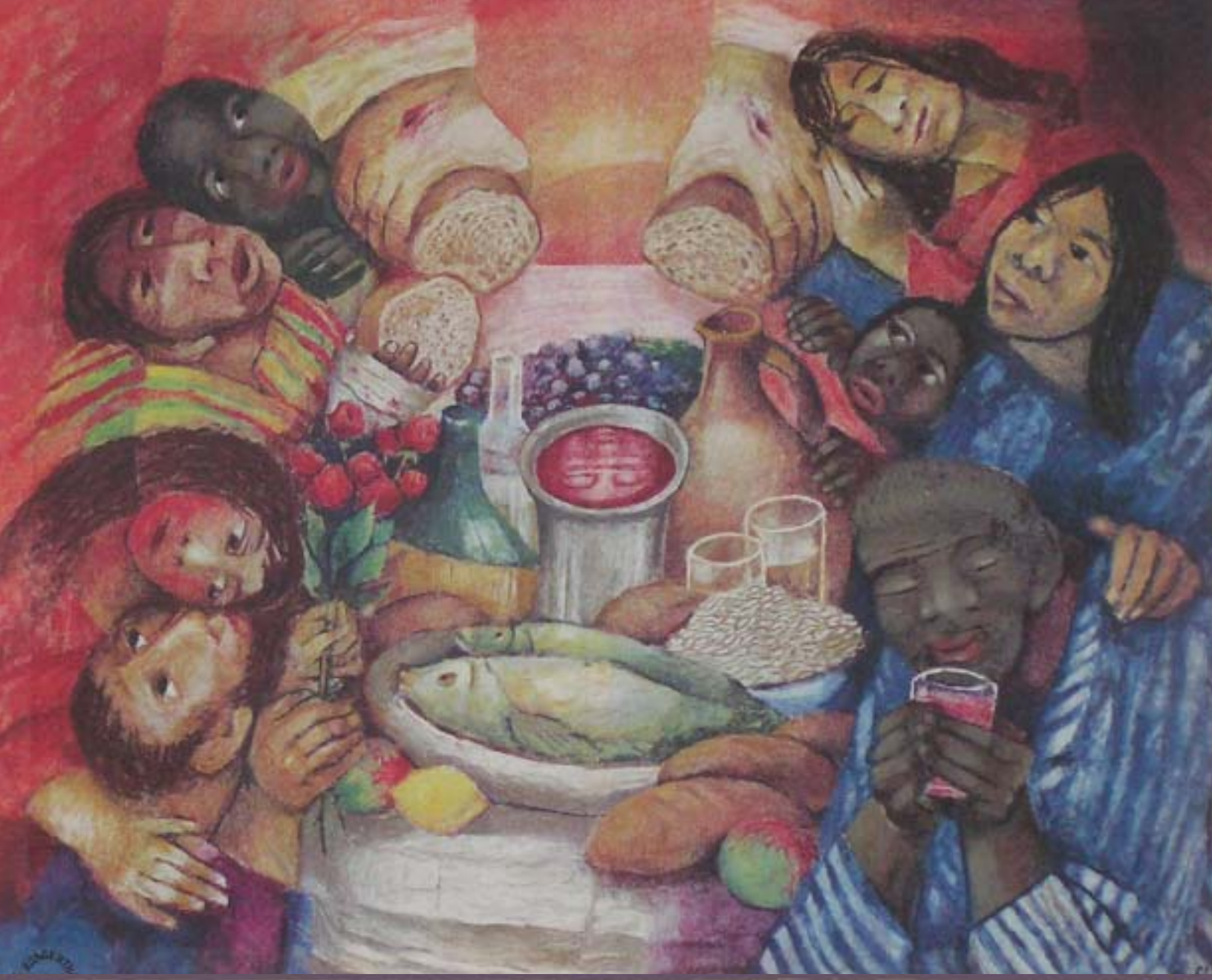
teachings was difficult initially. My wife and I can both attest to this. But full submission to Jesus and his teachings handed down through the Catholic Church is the only way to go. We have peace!

I love the Church but she is not without her problems. She is a hospital for sinners. From the outside, she looks like a “white” church, especially in America. All of the white leadership and imagery can give you the impression that black people have just been invented in Catholicism. We definitely have to expand our view beyond the United States.

As a young black man, I feel I have the best of both worlds. Sure, I do not like being a minority in most circles in the Catholic Church, aside from my home parish. With racism being alive, I have been forced to be exposed to both worlds. I choose to take the good wherever I find it and leave the bad. I go from “Fred Hammond” to Gregorian chant without blinking an eye. If you have not heard any of Fred Hammond’s music, you are missing out!

My goal is to teach the Catholic faith for a living. That is why I am at the seminary now. Through God’s grace, I am getting “hands on” experience at Presentation/Our Lady of Victory. In the coffeehouse I mentioned, we dive into apologetics and the tradition of our faith. We are truly Catholic and striving to keep the faith.

There is so much more to say but I think I am running over on words. Praise be to Jesus Christ, forever and ever. Queen of Heaven, please pray for us. ❏



## CENTER OF COMMUNITY *Catalyst of Change*

### The central role of religion in the lives of African Americans

Dr. Michael J. McCallion

Religion has long played a central role in the lives of African Americans even though some have argued in recent years that increased member complacency, alienated youth and religious privatization have diminished it—much as it has done in the lives of other Americans.

The problem with this latter assessment, however, is that social scientists have long overlooked the individual and group empowerment function of religion. This is

largely because, as the sociologist of religion Stephen Warner argues, sociologists have operated out of a paradigm that expects religion to be increasingly privatized and invisible in our modern socio-cultural marketplace. Upon closer examination, however, this paradigm of religious privatization and its corresponding complacency is unwarranted.

Religious involvement is now recognized, along with its role of enriching individual lives, as one way that

The figures in “The Meal,” by the German artist Fr. Sieger Köder, represent the world’s races being “fed” by Jesus. This reproduction hangs in the Eucharistic chapel of Corpus Christi Church, a predominately black parish in northwest Detroit.

groups in America can, and have, improved their lot, in particular black Americans. What follows then is first an analysis of the community building function of the black church in America and, secondly, its role in promoting social change.

### Building a Sense of Community

Sociologically stated, a new paradigm has emerged that views religion as more pluralistic in its functions as well as more public in its actions and consequences. Moreover, this new paradigm does not assume that religions must be demythologized and rationalized, throwing off their supposed superstitions, in order to be effective. Rather, the sacred and secular are inextricably linked, and the supernatural beliefs churches hold are actually their greatest source of courage.

Studies consistently show, however, that black congregations provide first and foremost a haven for community in a sometimes-hostile environment. Sociologists Lincoln and Mamiya note: “Both forms of protest and electoral politics are only made possible by the *prior* foundation of community building activity” that the black church makes possible (1990: 199). Other examples of this insight come from studies about the popular religious tradition of the black church, most of which show that the black church puts a unique and powerful “communal spin” on their religion.

Even though some recent studies show that African American churches do not service the wider community as one of their central purposes for existence—and, therefore, many black churches are highly localized and difficult to organize above the congregational level—it must be remembered that this inward turn of African American congregations serves first to build strong communities and institutions that are then able to survive. Only later, when the time is right, do they become of service to the large community and even

agents of social change (McRoberts, 2005).

This communal spin of black congregations is seen, as well, in the studies showing that not only does the black church play a pivotal role in the lives of its members but also in the lives of many who are not formally its members. Indeed, in my own study of the RCIA program, I found that the people being initiated into black Catholic parishes were people who really had been members of the community for twenty to thirty years but never formally initiated. Indeed, city RCIA coordinators regularly used the expression “already members” in referring to them (McCallion, 1996).

### Beyond Denomination

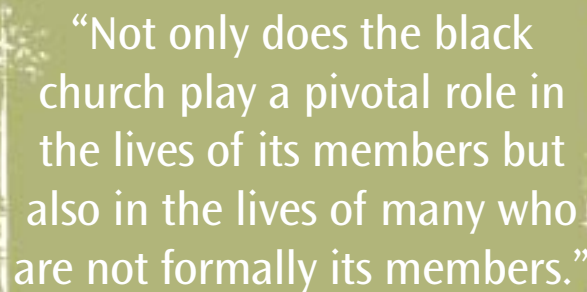
The black church’s strong sense of community also transcends denominational lines. For example, as the historian Alan Winter notes: “Generally speaking, then, a sense of community that cuts across denominational lines emerged as black religion developed in the United States” (1977: 277). Winter also argues that a religious community need

not have a firm origin or, in this case, one type of religious heritage in order to consider a given group of peoples a community. He cites the three-culture hypothesis concerning immigrant Catholics as evidence that the religious community was a new and unique social structure that emerged out of the uniqueness of the

American context. Winter

reminds us that first generation immigrants viewed themselves as members of village communities, second generation as members of ethnic communities and third generation as members of religious communities.

The same experience is true for blacks. Their religious heritage is rooted deep within an overall heritage that is based upon the experiences of being black in the United States as opposed to being black in a particular denomination (Winter, 1977: 271-273). That is, their communal identity transcends denomination.



“Not only does the black church play a pivotal role in the lives of its members but also in the lives of many who are not formally its members.”

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*Dr. Michael J. McCallion is the Rev. William Cunningham Chair of Catholic Social Analysis and the director of the Institute for Research on the New Evangelization.*

Even beyond the mainline African American churches, the sociologists Chalfant et al. claim that black sects and cults, including the Black Muslim movement, have embraced the heritage of African American oppression and advocate uniting via religion in order to help all blacks overcome such conditions. Even though there is significant disagreement over political militancy and other socio-political issues, Chalfant et al. argues:

Nevertheless, the points of agreement among African-Americans in reaction to the conditions of life in the United States and the dual role of religion as both comforter and innovator do support the view of a separate and distinct religious community among African-Americans. Religion, be it Christian or Muslim, still remains important for African-Americans in the rural South and in the inner-city areas of large metropolitan areas. (1995: 379)

They want to be clear, however, about what they are saying:

We do not imply that white Protestantism and Catholicism are permanently separated from African-American Protestantism and Catholicism. Instead, we recognize that the black churches have distinctive identities and purposes apart from the common identities and purposes shared with mainline Protestantism and the Roman Catholic Church. The continuing struggle for social and economic parity with whites remains an issue with which African-American religious leaders must deal. The historical processes that gave rise to black religion in the United States—slavery, the Civil War, emancipation, and segregation—are still influencing factors in the beliefs and practices of African-American churches. (1994: 379)

### **Black Catholicism: More Study Needed**

As for black Catholics, it should be noted, however briefly here, that very little is known from a survey research perspective. Davidson et al. (2001), sociologists who rely primarily on the General Social Survey (a nationwide survey done annually since 1972), find that compared with European Catholics, African American Catholics attend Mass less regularly, see themselves less as being strong Catholics, and have less confidence in those running organized religion. Although a few studies have been conducted specifically on African American Catholics, Davidson et al. claim the findings are inconsistent—and I paraphrase and summarize their review as follows.

Sociologists Cavendish et al. found that black Catholics

have higher levels of private religious devotions and more frequent spiritual experiences than white Catholics. Also, they found black Catholics tend to be traditional in worship or liturgical preference. In a latter study, Cavendish found that black Catholic parishes sponsor more social action and community service programs than other parishes.

Social scientists Taylor and his associates found that Black Methodists, Baptists and Catholics attend church more often than whites, and have higher levels of self-reported importance of religion in their lives. However, Feigelman and his associates discovered that black Catholics attend Mass less than white Catholics and tend to have higher rates of interfaith marriage.

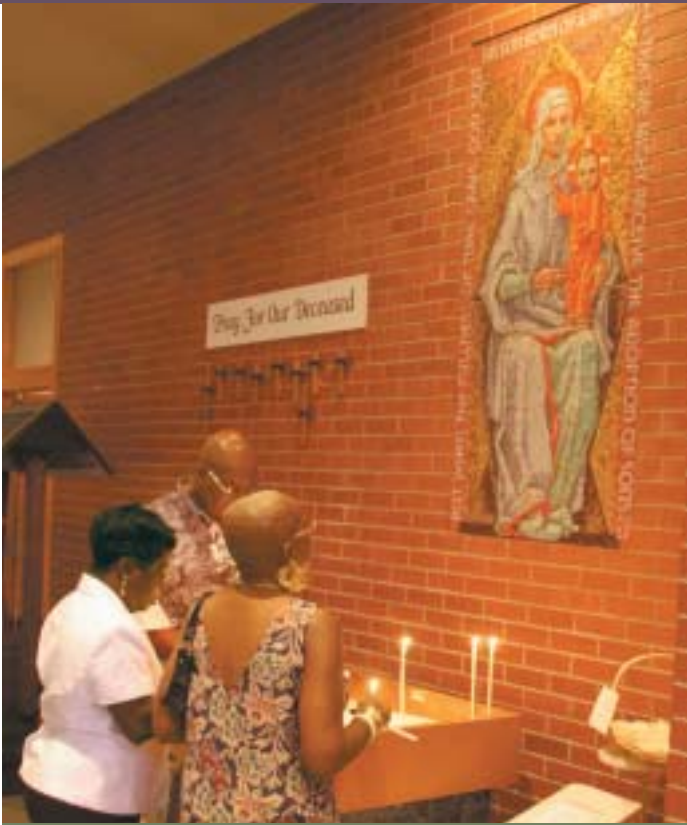
Given these studies are based on limited survey research or on reports by pastors, more careful research is needed on black Catholics and black parishes.

### **Institution of Social Change**

Although its religious and communal dimensions and functions are strong, the African American church has always been more than strictly a religious community. African American churches are the heart and soul of many black communities, touching on all aspects of their lives—religious, social, political and familial. Chalfant, Beckley and Palmer note that from the beginning, sociologists of religion who focused on the black church have documented the impact and import of it on the local community: “The validity of these studies still holds true. Even today, the black churches are more than houses of worship and places for social events. For millions of African-Americans, they are still catalysts for political and economic reform” (1995: 382).

Many others have made similar observations. For example, Obie Clayton writes: “Many scholars and students of American society have argued that, with the exception of the family, the black churches are incontestably the most important social institutions within the black community” (1995: 101). Gunnar Myrdal in the 1940s made the following observations about black churches and the black press:

They bring Negroes together for a common cause. They train them for concerted action. They provide an organized followership for Negro leaders. In these institutions, theories of accommodation and protest become formulated and spread. These institutions sometimes take action themselves in the power field, attempting to improve the Negro’s lot or voicing the Negro protest. Even more often they provide the means by which Negro leaders and



Parishioners seek the aid of the Virgin Mary at Corpus Christi Parish.

organizations, which are more directly concerned with power problems, can reach the Negro people. (1944: 858)

Myrdal saw the black churches as serving many functions aside from the spiritual. He noted that throughout the periods of slavery, Reconstruction and post-Reconstruction, the black churches sheltered members from the harshness of segregation and prejudice, filling a fundamental social void.

An even earlier observer of the black church and eminent black sociologist, W.E.B. DuBois (1903), also documented how the black churches served all the basic needs of the community from religion to art, politics and sports. The black church has been compared to the church experience of Catholic immigrants at the turn of the century (Irish, Polish, Italian, German) in which the Church was pivotal in their lives socially. It was known as “ghetto Catholicism” (Dolan, 1985).

More recently, Lincoln and Mamiya (1990: 368-370) have claimed that gospel music of African Americans is the most characteristic sacred music of the community, but they also claim “freedom songs” are equally as important. It is the freedom songs that build on a

tradition that transcends strictly religious ends but are nevertheless religiously motivated.

But the freedom songs express how the black church saturates more than just the religious dimension of its members. Many of the freedom songs’ messages are clearly political and social in nature and purpose. Regardless, the authors are clear that all activities of the church are subservient to its spiritual base:

The sermon, or more accurately, the preaching is the focal point of worship in the black church, and all other activities find their place in some subsidiary relationship. In most black churches music, or more precisely, singing is second only to preaching as the magnet of attraction and the primary vehicle of spiritual transport for the worshiping congregation. (1990: 346)


As Warner claims, worship is the center of all religions in America. Religious congregations provide the opportunity for people to worship their God and that is fundamental. All else is secondary, even initiating social change in the name of justice.

### Becoming More Mainline?

The black church, like so many other churches in America, are complex and have both change-inhibiting aspects (its emphasis on community building) and change-promoting aspects (speaking out for justice). The concern in recent years, however, is that the black church may be assimilating toward more mainline American ways.

As with white denominations, African American denominations appear to be reflecting more and more the boundaries of social class, region and race. Affluent congregations and parishes reflect a more middle-class approach to religious observances than do those congregations with a working-class membership. That is, affluent churches are more likely to have formal services, robed choir and a more distinct clerical hierarchy at worship.

In short, the middle and upper-class congregations are more instrumental and formal in their worship, whereas the lower and working-class congregations are less formal and expressive. Moreover, the middle and upper-class congregations seem to be less affected by religion in their social and political lives, it being relegated to a more private sphere.

The concern of many therefore is that the black church does not accommodate too much to the American mainstream and that it keeps its edge as an institution promoting both social change and community. 

**Bibliographical citations for this article are found on page 23.**

## Brother in Need

Kidney donation between seminarians is proof of faith in action

Emily Stimpson

**M**ay 16, 2007. Classes were completed. Finals finished. And Sacred Heart's seminarians were packing their bags, looking forward to visits home.

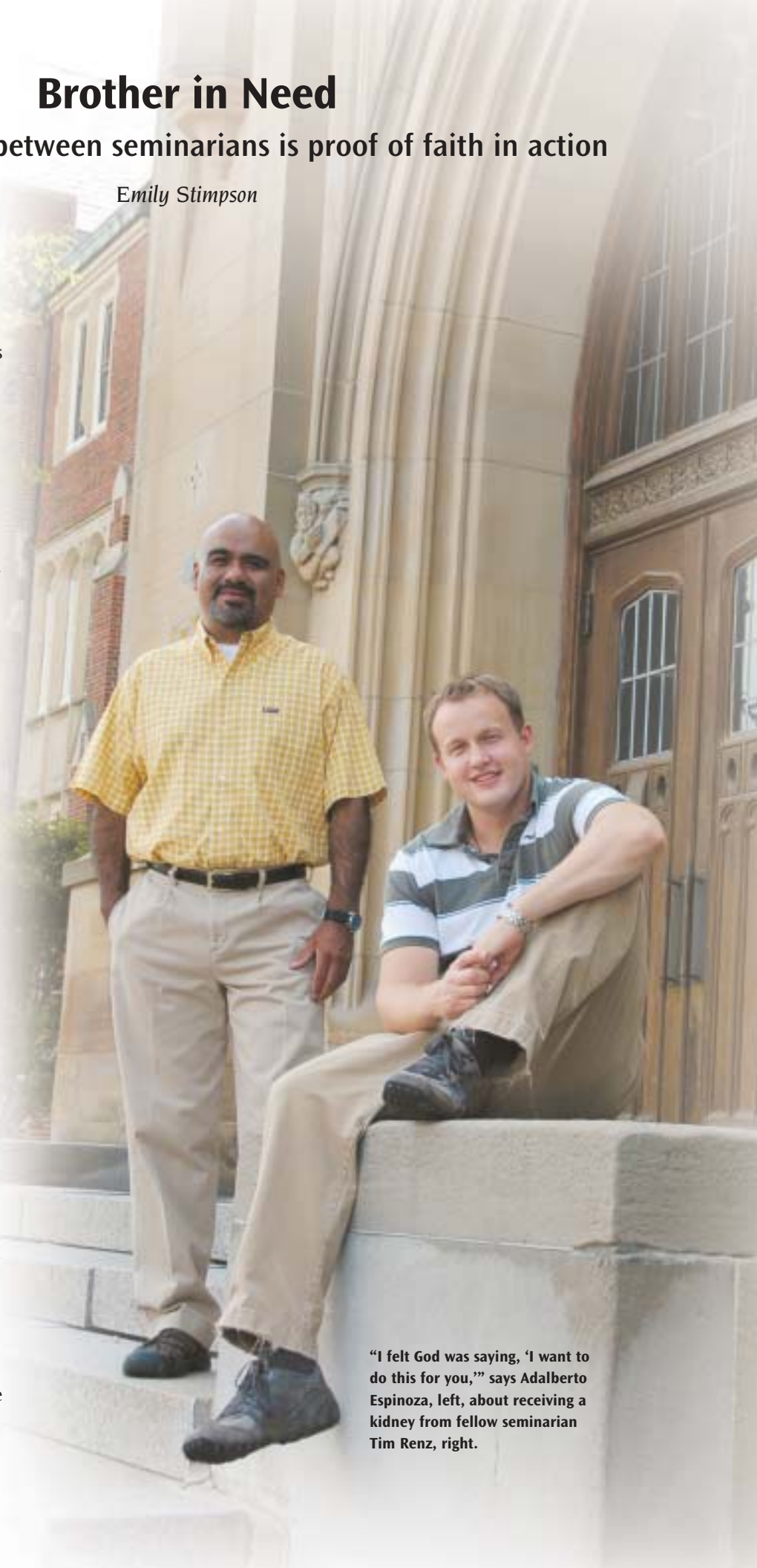
At least, most of them were. More than a few, however, had put off packing up and were instead sitting in a waiting room at William Beaumont Hospital in Royal Oak, Michigan.

While they waited, they prayed. They prayed for their fellow seminarian Adalberto Espinoza, who would receive a new kidney that day. And they prayed for another fellow seminarian, Timothy Renz, who would give Adalberto that kidney.

The journey that brought the young men to the waiting room began nine months earlier. Upon returning to Sacred Heart in August 2006, the seminarians learned that Adalberto, then a second-year theology student originally from Mexico, had battled dizziness and nausea all summer. A week before classes, he went into the hospital. The diagnosis was kidney failure.

Although seminary administrators knew Adalberto suffered from kidney disease—he told them even before applying—no one, least of all Adalberto, expected his kidneys to fail so soon. He would have to begin dialysis immediately, waiting months, possibly even years, for a kidney transplant. Suddenly, Adalberto's vocation to the priesthood seemed in jeopardy.

Aside from the practical obstacle of going through hours of dialysis each week—hours that were



**"I felt God was saying, 'I want to do this for you,'"** says Adalberto Espinoza, left, about receiving a kidney from fellow seminarian Tim Renz, right.

assigned, not chosen, and therefore likely to conflict with Adalberto's class schedule—there was also the question of his own strength. Would he have the energy to continue with the demanding academic program?

"I was very upset in the beginning," Adalberto recalls. "I kept going to God and saying 'I want to be a priest, but this kidney is not going to let me.'"

When he received his class schedule and his dialysis schedule, however, and no conflicts existed, Adalberto took it as a sign that God wanted him to keep going. Beginning in September, three days a week, for up to four hours at a time, he packed up his laptop and books, and headed off to the dialysis clinic. There, he divided his time between studying, praying and talking with the nurses, doctors and other patients.

"I felt like I was doing ministry," Adalberto says. "I'd pray and talk about theology. I came to believe very strongly that God put me in that place for a reason and that's where I was supposed to be."

Meanwhile, back at Sacred Heart, the word spread about Adalberto's condition. A number of students and faculty began asking what the requirements for donating a kidney were. Ten of those men, including one priest, eventually were tested to see if their kidneys were possible matches for Adalberto. One of those men was Tim Renz.

The idea of getting tested first occurred to Tim, then a second-year philosophy student from Jefferson, Wisconsin, one morning over breakfast with Adalberto.

"We'd gone out to eat after Mass and were talking about how he was doing," explains Tim. "I found out he needed a transplant and immediately I volunteered to get tested. I made the

decision before I thought about it."

Three weeks later, Adalberto was sitting in the seminarian's lounge when Tim came rushing in. He had just heard from the hospital. He was a match.

"I was so full of joy to tell him, 'You're going to get a kidney,'" Tim remembers. "And a little bit anxious at the thought of getting cut open."

Adalberto's feelings were also mixed. He was thrilled to hear the

**"This was a spiritual journey for me. Especially about compassion."**

news. But at the same time he was reluctant to accept the gift.

"I kept thinking, 'I don't deserve this,'" he says. "I thought I should wait for a kidney to come from the list. But then I realized God was talking to me through these people who'd been stepping forward to get tested, saying 'I want to do this for you.'"

"When Tim came up as the match, I accepted the gift, but I was more worried about him not having a kidney for the rest of his life than I was excited about getting one."

Over the next several months, Adalberto and Tim went through batteries of tests and a seemingly endless series of meetings and appointments with doctors. Tim also broke the news to his parents, who, while not exactly thrilled with their son's decision, were nonetheless proud and supportive. Then, shortly after finishing up their finals for the semester, both packed their bags and checked in to Beaumont.

On the eve of the transplant, both men prayed the same prayers they had for the past several months. They prayed for each other, they prayed for

strength, and they prayed that God would use their sufferings for the special intentions they'd made known to him, including Adalberto's mother, who was ill and couldn't make the trip, and Tim's brother, who possibly had cancer.

Before going in to surgery, Mass was celebrated and the men received the Anointing of the Sick. They also were surrounded by letters and cards from family and friends, and had certain knowledge that all those people, including their fellow seminarians, would pray for them throughout the long surgery. Right before the nurses separated the two for pre-op procedures, Adalberto

hugged Tim and thanked him.

Three days later, they saw each other again when the hospital staff brought Tim down to Adalberto's room. The operation had been successful and both were recovering much faster than expected. Within weeks, they were not only out of the hospital, but working at their summer parish assignments.

Now, as the two men begin a new semester at Sacred Heart, they're more eager than ever to respond to God's call to the priesthood, both changed by sacrifice and suffering.

"This was a spiritual journey for me," says Adalberto. "I learned so much. Especially about compassion. You see things differently when you're the one in the bed, needing care. That's helped me understand better the kind of priest I want to be."

"Becoming a priest is giving myself completely to God," adds Tim. "And I've learned that means giving myself completely to his people. This was one concrete way I could do that."

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

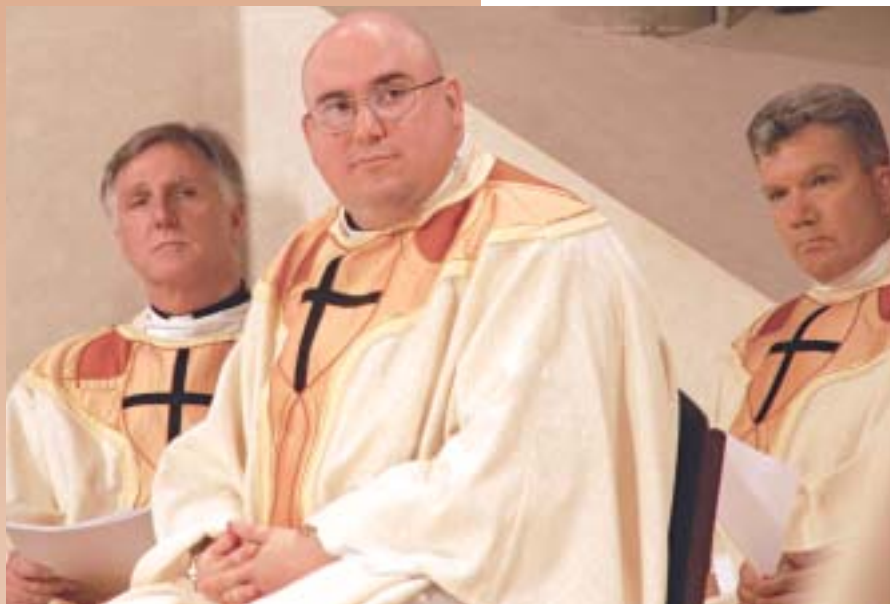


“**T**he Lord has blessed you with a beautiful and radiant humility and generosity of heart,” said Cardinal Adam Maida during the ordination homily of Fr. Anthony Camilleri. “These gifts from God, coupled with your own contemplative prayer, will help you respond each day to the needs of God’s people.”

Sacred Heart graduate (MDiv 2007) Anthony Camilleri, 30, was ordained a priest for the Archdiocese of Detroit on Saturday, May 26, at the Cathedral of the Most Blessed Sacrament. Though he is the sole priest ordained for the archdiocese this year, the enthusiasm in the cathedral was in no way diminished for this self-proclaimed “simple man,” who especially feels called to re-catechize the faithful and bring people to a deeper love for God.

Father Camilleri says his first sense of having a priestly vocation came as a student at St. Mary Preparatory School in Orchard Lake. He was challenged by his religion teacher to spend five minutes before each Mass, often before an icon of Our Lady of Czestochowa, asking what God wanted him to do with his life. After studying at Central Michigan University, Anthony followed up on this early inclination and attended a Discernment Weekend at Sacred Heart, which he calls “the coolest thing I have ever experienced.” He

## Our Newest Priest



Fr. Anthony Camilleri, center, was ordained on May 26 by Cardinal Adam Maida.



Young people receive Father Anthony’s first blessing outside the cathedral.



Fr. Robert Spezia, Sacred Heart’s undergraduate spiritual director, gives his congratulations.

decided to enter the seminary, soon after, in August 2000.

Father Camilleri is the son of Anthony E. and the late Katherine E. Camilleri. His ordination had a special poignancy as his mother, only 58, passed away on April 16, just weeks before the ordination. St. Joseph the Worker Parish in

Lake Orion is his first assignment as associate pastor.

Three 2007 graduates were ordained this year for other dioceses. They are **Fr. John Linden**, Diocese of Lansing (St. Francis of Assisi, Ann Arbor), **Fr. Janusz Romanek**, Diocese of Marquette (St. Anne, Escanaba) and **Fr. Robbie Deka**, Diocese of Gaylord (St. Ignatius of Loyola, Rogers City).



**“I WILL GIVE YOU SHEPHERDS”**

*Fr. Daniel Trapp*

## Embracing the City Around Us

Almost thirty years ago, I began my first year as a seminarian at Sacred Heart and my Apostolic Experience Program (AEP) assignment was at St. Agnes Parish. Fr. Ed Farrell, the pastor of St. Agnes and former spiritual director at Sacred Heart, took me on an afternoon's walk. He introduced me to my work, which was to knock on doors and invite people to visit St. Agnes.

So, I, nineteen years old and wearing a blue clergy shirt, spent a semester passing out copies of the “Prayer of Abandonment” and inviting people to St. Agnes. Having grown up in what was then a new subdivision in Dearborn Heights, I had little experience of the city. That semester was a wonderful introduction.

Thirty years later, seminarians from Sacred Heart continue to be introduced to city parishes and city ministry through home visiting programs and other AEP experiences. This summer, Eric Fedewa (Class of '11) and Benedict Ehinack (Class of '10), went with parishioners, Deacon Joe Iskra and alum Fr. Jean Robert Ngandjui (Class of '06) to many of the blocks

around the recently closed St. Anthony Church and around St. Augustine/St. Monica Parish in eastside Detroit. They invited people to visit our parish for Mass or to take part in some of the parish's services. Eric and Benedict visited more than twelve hundred homes during their weeks with us. In the evening, at dinner, we would talk about their experiences.

They found many devout people and many people who were happy to receive the invitation to visit a Catholic church. Recently, a woman whose home was visited registered for the parish. Many more people found out where the local Catholic church was

located and heard they were welcome.

The parish teams offered brochures that answered ten common questions about the Catholic Church. They also gave out dozens of rosaries and explanations of how to pray the rosary. They answered questions about Catholicism, gave information about the parish vacation Bible school, and talked with people about their relationship with the Lord. As, God willing, future priests, they experienced praying with people and brought their intentions back to the church, for Morning Prayer and Evening Prayer.

Prayer has to be part of the foundation of the New Evangelization and of overcoming the contempt that divides the metro Detroit area today. Our own packaging, enthusiasm and friendliness can only go so far; union with God and the prayer of supplication are needed to perk the Kingdom of God among us.

Most of our seminarians do not come from urban neighborhoods and such experiences help them to understand the mutuality of gifts that exists between urban, suburban and rural communities. In my experience as a seminary faculty member and as a

pastor in the city of Detroit, the problems of the city are obvious enough, but the breakthrough of seeing the beauty, the virtues and the joy of city life comes most easily through praying the Mass in city parishes, walking streets, climbing porches, sitting in living rooms and meeting the people of God.

That happened to me thirty years ago and it happens still today.

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

**“Seminarians continue to be introduced to city parishes and city ministry through home visiting programs and other AEP experiences.”**

# Annual Fund Contributions Help Sacred Heart Maintain Excellence

## Meet Our New Vice President

**B**efore joining Sacred Heart in June in the newly-created position of Vice President of Development and External Affairs, David Kelley spent twenty-four years in marketing management, publishing and Catholic higher education. He served in various positions for Crain Communications Inc. over a sixteen-year period, where he earned numerous awards for his marketing achievements in the publishing industry.

Immediately before coming to Sacred Heart, Dave served as director of development for Ave Maria School of Law in Ann Arbor, Michigan.

Dave is an involved member of the Association of Fundraising Professionals, the Council for the Advancement and Support of Education, and the Direct Marketing Association. He graduated with honors from Michigan State University and holds a Master's Degree in Administration from Central Michigan University.

He and his wife, Valerie, have been married for twenty-six years and make their home in Ann Arbor, where they have raised their four children. Dave serves on the parish council of Christ the King Parish in Ann Arbor, and is a member of the Board of Directors of The Pregnancy Help Center in Ann Arbor.

We asked Dave to share his views on Sacred Heart and his new role of overseeing all aspects of the seminary's fundraising, marketing and public relations functions.



Mr. David Kelley, Vice President of Development and External Affairs

**Q** *Welcome to Sacred Heart Major Seminary. What are your first impressions?*

**A** The superior quality of the program and the dedication of our faculty come to mind first. We are blessed to have assembled here a talented and enthusiastic faculty that is considered to be the finest seminary faculty in the nation, which helps make a very stimulating environment. But most of all, I'm impressed by their faithfulness to the teachings of the Church and

their commitment to the mission of Sacred Heart. They are committed to providing the very best intellectual and apostolic formation.

And this spells good news for the Church of Michigan. Remember, for most of the parishes in Michigan, their next pastor is going to be a graduate of Sacred Heart. Their next pastor—a devout, joy-filled priest—is being trained right here, right now, in a wonderful community of faith with Christ at the center.

**Q** *What do you see as your first challenges?*

**A** There is no question but that we need to get the word out about this hidden gem we have here. We need to bring the light out from under the bushel. It's ironic that bishops around the world, and leaders at Catholic colleges and universities around the country, have the highest regard for the program here, but the people in our own backyard are still somewhat unaware. I am certain when the people in our

# Fishermen's Fund Delivers

Roger Hull, Major Gifts Officer

What began three years ago as a modest idea to provide financial assistance to undergraduate seminarians has become a significant reality in helping to pave the way for increased vocations in the Archdiocese of Detroit. Through the efforts of a few dedicated lay volunteers, the Fishermen's Fund is achieving what it promised to do from its inception: advise Sacred Heart students that tuition aid is available and that money should not stand in the way of a vocation;

generate a pool of financial aid for deserving students; and inform Catholics about the financial hurdles students must overcome to pursue a Sacred Heart education and serve the archdiocese.

Through July 2007, nearly \$300,000 has been granted to worthy undergraduates, enabling them to move forward with their vocations while reducing their fear of managing large personal debt after they become priests or lay ministers.

The Fishermen's Fund Executive Committee is seeking volunteer

"disciples" to help spread word of the Fund to archdiocesan parishes. An informational "Tackle Box" binder containing facts and figures has been developed to aid disciples in their outreach to parish communities.

If you would like to join the ranks of Fishermen's Fund supporters as a donor or volunteer, kindly contact the Fishermen's Fund office at **313-883-8779**.



parishes learn more about the work being done here, they will be delighted and will want to become involved.

Many people still don't realize, for example, that we have nearly one hundred seminarians studying for the priesthood from fifteen dioceses. This includes three seminarians from China. In addition to seminarian formation, Sacred Heart has made a commitment to the training of deacons and lay leaders. We have over four hundred commuter students coming here for degrees in theology and pastoral studies along with continuing education programs for lay ministry. Priests from around the world come to Sacred Heart for our STL program in the New Evangelization.

**Q** *How can readers of the Mosaic become more involved?*

**A** Pray first of all—remember to thank the Lord for the gift he has given us in the seminary. Pray for our students and faculty. Pray that we will all continue to remain faithful to the Lord and this sacred mission.

Consider taking a class at Sacred Heart. Although most of our students are enrolled in degree programs, we

have students who take classes from time to time for personal enrichment, to strengthen their own faith.

And naturally, I would encourage readers to continue on with their generous financial support. This is a tangible way of directly participating in advancing the mission of Sacred Heart—and for this we are most grateful.

**Q** *What are some of the needs?*

**A** Tuition assistance is always a priority—contributions we can use for scholarships. And this glorious Tudor Gothic building is nearly ninety years old, so some areas of the building are in need of attention. For example, the organ in our beautiful main chapel needs to be restored. We would be most grateful for donations to support that project.

The best way for most people to participate right now is by contributing to the annual fund. This fund is a key component of the overall development program at Sacred Heart and is a vital source of unrestricted operating funds. The annual fund allows the seminary the flexibility of directing funds where needs are the greatest.

This is most important at this critical moment in our history—with enrollment surging and the introduction of new programs. We need a solid financial base to meet predictable increases in operating costs, to continue to attract the brightest faculty, to continue providing the scholarship aid so essential for deserving students, and to ensure our ability to adjust to changes that are as inevitable as they are unknown.

**Q** *Any final thoughts to share with our readers?*

**A** I would like to sincerely thank all of our generous benefactors for their ongoing support. Their gifts, no matter how large or small, make it possible for us to continue to respond to God's call to train and form the next generation of leaders. I think all of our supporters can be proud that, as a direct result of their generosity, highly trained and educated priests, deacons and lay leaders will be prepared to bring you and me, our children, and our children's children, the Good News of Jesus Christ and point the way to a happy life in the Kingdom of God.



# Cardinal's Gala Provides "Means for the Mission"

## Auction raises record donations

*Jan Stuart, Director of Annual Giving*

**C**lose to six hundred supporters of Sacred Heart Major Seminary filled the Presidential Ballroom of The Ritz-Carlton in Dearborn, Michigan, for the Tenth Annual Cardinal's Gala, Wednesday, June 13, 2007.



**Making a bid on an intriguing auction item.**

The fundraiser, held annually in support of the seminary's work and mission to form priests, deacons and lay ministers, raised more than \$660,000. The event truly was an evening full of excitement.

Serving as honorary co-chairs for the Gala were Ed Peper Jr., general manager for General Motor's Chevrolet Division, and his wife, Pam. Richard Genthe, president of Dick Genthe Chevrolet, and his wife, Kathy, gave a repeat performance as dinner co-chairs, also having chaired the Cardinal's Gala in 2005.



Title sponsor for this year's Gala was Chevrolet, while the Knights of Columbus Michigan State Council served as event sponsor. Popular Detroit morning news personality Guy Gordon of WDIV's Local 4 News Team emceed the event.

Also joining the Gala was Mr. Ryan Watson of Park West Galleries. Mr. Watson led guests in an entertaining live auction of items including a trip to the Vatican, artwork from Peter Max, along with other exciting trips and gifts. Thanks to Mr. Watson and many generous supporters of Sacred Heart, this year's auction raised a record \$106,450.

Please join us in congratulating Mr. Michael Monicatti of Shelby Township, the lucky winner of the Gala raffle,

a 2007 Corvette® Convertible Limited Edition Model of the 2007 Indy 500® Pace Car, donated by Kathy and Richard Genthe.

As a special treat for this year's Gala entertainment, the Sacred Heart Concert Chorale performed under the direction of Dr. Ronald Prowse, liturgical music director. Many of Sacred Heart's seminarians and lay students attended the event, giving our guests the opportunity to visit with these priests and lay ministers in training.

When thanking the Gala's many supporters, Rector Msgr. Jeffrey Monforton said, "Our Lord invites us to listen to his voice as we embrace the mission entrusted his first disciples. On behalf of Sacred Heart, thank you for your participation at the Cardinal's Gala, providing Sacred Heart the necessary means by which we craft our future priests and their collaborators for today and tomorrow."

We look forward to seeing you all at the Cardinal's Gala 2008 on **Wednesday, June 11, 2008.**



**Detroit Auxiliary Bishop Daniel Flores, right, visits with Fr. Francis Weingartz, left, and his cousin, Ray Weingartz.**



## MAKING THE MISSION YOUR OWN

Darren Hogan

# Did You Know that IRA Gifts are Tax-free?

Unique giving opportunity expires December 31

If you are looking for the most tax-effective gift to make to a charitable organization, your individual retirement account (IRA) may very well be the best choice.

The Pension Protection Act of 2006 presents a new giving opportunity. The law allows individuals age 70½ or older to make current gifts to qualified charitable organizations using funds transferred directly from their IRAs. Furthermore, these individuals will not have to pay taxes on the amounts transferred. Up to \$100,000 per donor may be transferred on or before December 31, 2007.

Prior to the 2006 Pension Protection Act, IRA distributions were taxed before they could be given to charity. Under the present act, a donor is able to give to Sacred Heart Major Seminary directly from an IRA without tax consequences. This is an additional benefit to eligible donors who do not itemize. These donors do not normally enjoy tax benefits from their charitable gifts.

### Pension Protection Act Benefits

- The transfer counts toward your minimum required distribution as long as you have not yet received your 2007 distribution.
- The transfer generates neither taxable income nor a tax deduction, so you will receive the benefit even if you do not itemize your tax deductions.
- You can witness the difference your philanthropic dollars make to Sacred Heart.

### How the New Law Works

Rose, age 73, has \$150,000 in an IRA. She made a pledge to give us \$15,000 this year. She had the choice of giving cash or other assets to fulfill the pledge, but now she has another option. If she transfers \$15,000 to us from her IRA on or before December 31, 2007,

she avoids paying income tax on \$15,000. She will not, however, be able to use it as a charitable deduction—it's a pure "wash." The Pension Protection Act gives her an easy and convenient way to benefit the seminary without tax complications.

Another tax-smart strategy is to name Sacred Heart as beneficiary of all or a portion of your IRA. By naming us as beneficiary of an IRA, donors can leave a gift that is free of all income and estate taxes.

### How to Make a Gift

Contact your IRA custodian to transfer your desired amount directly to the seminary. To make Sacred Heart beneficiary of all or part of an IRA, simply request a "Change of Beneficiary"

form (from your IRA's custodian) and make the desired changes.

### Special Tax Benefit to Michigan Donors

The State of Michigan encourages residents to support Michigan colleges and universities through the Public Contribution Credit. Under this program, Michigan taxpayers receive a fifty percent "refund" on their gifts, subject to limitations on their filing status—individual or joint returns. The credit is available through the income tax form filed by Michigan wage earners.

A single taxpayer can make a \$200 gift to Sacred Heart and receive a maximum \$100 credit. Married taxpayers can make a \$400 gift and receive a maximum \$200 credit.

To learn more about IRAs or other giving topics, feel free to contact me, Darren Hogan, director of planned giving, at **313-883-8748** or [hogan.darren@shms.edu](mailto:hogan.darren@shms.edu). All inquiries are strictly confidential.

(For specific tax savings, please consult your tax professional.)

**"Donors can leave a gift that is free of all income and estate taxes."**

# Renewing Deep Friendships

Don't miss Alumni Day Celebration, February 17

As this article is being written, the temperatures are soaring, the skies are blue, the sail boats are decorating the St. Clair River, and "all's well with the world"! Just around the corner is the annual Alumni Day Celebration at Sacred Heart. It will be held on **Sunday, February 17, 2008**, beginning with Evening Prayer at 5:15 PM, followed by a banquet and presentations of alumni awards.

It is a great time for classmates to get together. Our class, 1951, has been using this day as an opportunity to remember and to re-live bygone days. As the years progress, we are getting fewer in number, which can be said also of every other class. We have learned to appreciate the deep friendship that exists among us, and use Alumni Day to keep in touch with those we don't see very often.



Msgr. George Browne, Alumni Director

I would recommend such to all other alumni of the seminary. Let Alumni Day be for you an opportunity to touch base with your classmates, especially those who may have moved away. Invite them back for an evening of good

socializing with special friends, their classmates from long ago.

One of the difficulties we face as an alumni board is that our scope is limited. We know those who were at the seminary in our own days; but those who went before us and those who followed after are, for the most part, not well enough known to us. Through this invitation, we hope to reach out to every former student at the seminary to return to the Heart and reconnect with classmates and recognize the contribution made by the 2008 awardees.

We have a golden opportunity to strengthen the Alumni Association just by our presence on the evening of the seven-teenth of February next year. *Mark the date in your calendar.* Plan to join your classmates for an evening of reminiscing and renewed connection.

## ALUMNI DAY: The Biggest Alumni Event of the Year!

Bring yourself, your spouse, your friends, your classmates to Sacred Heart's Thirty-first Annual Alumni Day Celebration.

Consider reserving a table!

**Sunday, February 17, 2008**

Vespers 5:15 PM

Cocktails 6:00 PM

Dinner and Awards 7:00 PM

Look for your invitation in January.

For more information, call 313-883-8533.

# Have a “Good Evening”!

Kate Bua, Marketing Director

Sacred Heart’s Alumni Association organizes a “Soup ‘n Supper for the Soul” Evening of Reflection during Advent and Lent each year, and all have been “a good evening.” The topics have been varied, ranging from “Gratitude and Humor,” to “Hope in the New Springtime,” to reflective questions, such as, “Why Do We Minister?”

The Alumni Association has been very fortunate to have had a good cross section of speakers, from clergy to religious to lay leaders. All of the evenings are meant to enhance the faith life of our alumni while providing an opportunity to socialize or simply get out of the house for an enjoyable, inexpensive evening that includes a modest yet nutritious meal.

So, mark your calendar for the next Evening of Reflection. But don’t come alone—consider inviting a classmate, a friend, a fellow parishioner or a family member. Organize a group “spiritual fieldtrip” with your confreres from the Knights of Columbus, parish council, women’s club or Serra Club. Consider using the Soup ‘n Supper for the Soul to reflect upon meaningful issues during important times of the liturgical year.

See details on this page for the upcoming Evening of Reflection on November 12, 2007. Also, save-the-date for the Lent 2008 Evening of Reflection, May 5, when the guest speaker will be Bishop Daniel Flores.

Contact the Marketing Office, **313-883-8533**, to reserve your space for “A Good Evening.”

## SAVE THE DATE!

Feed Your Soul at the  
**Advent Evening  
of Reflection**



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



Fr. Edward Prus

Guest speaker:  
**Fr. Edward Prus, Former SHMS  
Spiritual Director**

Topic:  
**“Worship God’s Creative  
Touch: How God continues to  
shape his creatures in his image  
and likeness.”**

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

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## Alumni Spotlight

Fr. Donald Archambault



# Urban Ministry Impossible without Love

Heidi Hess Saxton

It was the summer of 1967, and he was a third-year seminarian living with an African American family on the east side of Detroit. As the city boiled with animosity and strife, the young man realized how serious the situation was one night when he came downstairs and found the father of the house sleeping in the front room, gun in hand.

“There were radicals who didn’t want whites living in the neighborhood. And yet, the family that took me in never asked me to leave.”

The young seminarian’s soul was “seared” by this intimate, positive cultural encounter.

“During that summer,” says Fr. Donald Archambault, “I was exposed to such patient endurance and compassion as well as humor. They could have responded with despair and pain.” Instead, the family’s gesture of solidarity summoned him to respond in kind.

“Urban ministry is not understood well in the rest of the [largely suburban] church here in the U.S.” says Father Archambault, pastor of Corpus Christi Parish in northwest Detroit. “A lot of people regard a pastor in the city as the male version of Mother Teresa.” In reality, Father says only two things are necessary: a positive encounter with the culture, and to “fall in love with the Lord, and know his love and forgiveness. Without this, urban ministry is not possible.”

Despite Father’s passion and zeal, the work has not been easy. In the past fifteen years, Father Archambault has closed one parish and three schools, clustered three independent parishes, and in 2006 he guided the merger of two Detroit parishes (St. Gerard and Immaculate Heart of Mary) into one—Corpus Christi, which is comprised of about seven hundred racially and socially diverse households, approximately thirty percent white and seventy percent black.

“The great challenge I’ve experienced” he says, “is not individual poverty, but institutional poverty. In fact, there are both rich and poor in the city. However, there is an absence of a strong business community, a weakened tax base and fewer governmental services.

This leads to a reduction in educational, medical and recreational opportunities. A kind of ‘structural racism’ results. Because of this weakened socio-economic base, people seek a better place to raise their families.”

And so, for the past twenty years, Father Archambault has worked with others to develop programs and non-profit service organizations within the community. Some of these include:

**Northwest Detroit Youth Coalition:** Youth-serving agencies both in and outside the city, offering summer recreational opportunities for five hundred youth each year.

**New Hope Non-Profit Housing and Community Development Corporation:** In the past sixteen years, this group has renovated twenty-nine abandoned homes and built twenty-two new homes, and sold them to first-time homebuyers.

**St. Vincent de Paul Medical Clinic:** Provides assistance to uninsured adults. The parish provides the administrative help to the clinic, which recently moved into a wing at Cooley High School. St. John Health Corporation, through Providence Hospital, has been supplying medical volunteers for twenty years.

While these endeavors have all been a source of hope for the community, Father Archambault admits there is still much that needs to be done, including training and sending those who are equipped to minister in the inner-city in the future.

“While the archdiocese has generously spent funds in urban ministry, we have not seriously analyzed what has worked and what has failed—and why. More theoretical reflection is needed between those with theological and ethical expertise and those with years of ministerial leadership experience.

“Otherwise, the response of the Church to urban concerns will remain on the margins of urban community life.”

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*Heidi Hess Saxton is an MA Theology student, editor of Canticle magazine and an adoptive parent columnist for CatholicMom.com. Visit her website at christianword.com.*

## Needed: New/Used Breviaries

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

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

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




### **Thank You**

*Sacred Heart Major Seminary gratefully acknowledges the generosity of those who donated towards new sets of The Liturgy of the Hours.*

- Mrs. Mary L. Sinnott (in memory of Maurice J. Sinnott, HS 1933)
- Rev. Salvino Briffa • Mr. Jim Gurd • Mr. Phrederick D. Tyrrell
- Mr. Stephen Cybulski • Mr. George J. McCarthy (Knights of Columbus, Council 2975)

### **Tell Us What You Think!**



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Send your comments to:

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

**E-mail: mosaic@shms.edu**

## *In Memoriam*

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

**Rev. Ronald Cyprys**  
SHS 1965  
R.I.P. July 29, 2007  
Archdiocese of Detroit

**Mr. Joseph J. McSweeney**  
SHS 1956  
R.I.P. August 24, 2007

**Rev. Msgr. William Sherzer**  
SHS 1942 and former  
vice rector of SHS  
R.I.P. May 30, 2007  
Archdiocese of Detroit

**Mr. Timothy Sullivan**  
SHS 1951  
R.I.P. July 5, 2007



## Alumni Spotlight

Linda Franklin



### A Holistic Sense of Mission

Martha Demerly

Linda Franklin embodies the vivid enthusiasm of a woman committed to the New Evangelization. While her background, education and disposition have equipped her to practice corporal and spiritual works of mercy in a seamless flow, she also finds direction in her sacramental life, prayer and reading of Scripture.

The words of Micah, “Do justice, love kindness, and walk humbly with your God,” formulate her approach toward bringing Christ to her world.

Inspired by her mother’s example of service to her community in rural Mississippi, Linda developed a keen desire to help others at an early age. This inclination was fostered further when her mother, a Protestant, sent her to Catholic school in Natchez where Linda was taught by Franciscans and was baptized a Catholic at the age of eleven. As the oldest of five children, Linda habitually assumes roles of leadership and responsibility and even today acts as her mother’s main caregiver.

Eventually, Linda became an English teacher and guidance counselor in schools in Mississippi and Michigan. Retiring after thirty-four years, Franklin responded to a call to serve the Church by enrolling in the Master of Arts in Pastoral Studies program at Sacred Heart. She graduated *summa cum laude* in 2006 and immediately began to intensify her involvement in her parish and for the Archdiocese of Detroit.

As a member of St. Gregory the Great Parish in Detroit, Linda serves as director of religious education and as a member of several committees, including the Cluster Faith Formation and Religious Education, the Area Pastoral Committee and the Worship Commission, for which she designed and implemented a program for training liturgical ministers. Linda is mindful of her African American heritage, which encourages a “holistic sense of praise,” often through choice of dress, gesture and music.

Linda’s work for the AOD includes membership on the Family Life Ministry Committee and the Connections Conference Committee for the Catholic Youth Organization. She also serves as a facilitator for the Protecting God’s Children courses and is in training for Extraordinary Minister of Catechist Formation.

In addition to committee work, Linda ministers directly to young and old. She is enthusiastic about her role as a LIFECoach mentor. Through this ministry, a project of the AOD Office of Pastoral Ministry Outreach, she visits, counsels and engages in “significant conversations” with girls who are in detention at Thea Bowman House in eastside Detroit. Her work often takes her to the East Grand Nursing Home, where as a member of St. Charles’ Friendly Visitors, Linda leads ecumenical prayer services for the residents and brings the Eucharist to Catholic patients.

Recently, Linda participated in the National Black Catholic Congress in Buffalo, New York. As a result, she is working, together with the AOD Resource Committee for Multicultural Work, on a bibliography for multicultural catechesis. Her work also includes volunteering for Right to Life of Michigan, visiting the bereaved and shut-in, and working with the Sisters, Home Visitors of Mary, Fundraising Committee for its mission in Abuja, Nigeria.

Linda credits her studies at the seminary as the source of “a tremendous amount of spiritual development.” When she struggled sometimes with the course content, she practiced a foolproof study method, simply “tucking these things away in my heart like Mary, and letting the Spirit work.” The fruit of her seminary learning is her varied and extensive ministry. Those at Sacred Heart can proudly say, “You go, girl. Amen!”

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*Martha Demerly is a student in the MA Theology program. She taught high school English for thirty-four years.*



## MY PARISH, YOUR PARISH

Fr. Joseph M. Esper

# Signals

**I**mmaculate Heart of Mary Parish in northwest Detroit was built with an unusual layout for its parish buildings: the rectory was right across the driveway from the main entrance to church, and from the kitchen window it was possible (until the church was remodeled) for someone in the rectory to see down the center aisle of church all the way to the sanctuary. It's said this allowed the housekeeper not only to observe the progress of morning Mass, so that Father's breakfast was ready the moment he returned; there was also a secret signal regarding the meal. If the priest held his hands at the 10 and 2 o'clock position for the Prayer after Communion, that meant he wanted his eggs over easy, while 9 and 3 o'clock indicated poached, and 8 and 4 o'clock meant scrambled.

Few parishes these days allow for the giving of secret messages of this sort (and rectory housekeepers available to prepare breakfast are probably just as rare), but the story does bring up an interesting point for reflection. What signals are we giving during Mass? What messages are being conveyed? Are the things we're saying—perhaps even unknowingly—truly consistent with the Gospel and with the ideals of Christian life?

Certainly, this should be an ongoing priority for presiders and other liturgical ministers. We don't want to rush through the liturgy or give the impression that what we're doing is unimportant or burdensome to us, nor do we want to appear unprepared or uninterested. Ideally, visitors to our parishes should feel our preaching at Mass was relevant, our presiding was reverent, our liturgical ministers were well-trained, our music was engaging and our community was welcoming. All these things signal that our belief in the Real Presence and in the unity of the Body of Christ (cf. 1 Cor 12:12-27) can be taken seriously.

Achieving such a goal isn't the responsibility only of the priest celebrant and the other liturgical ministers; all the members of the congregation should in some way be manifesting their gratitude for God's blessings and their desire to worship him. An important part of this message, according to Scripture, is our willingness to welcome visitors in Christ's name without passing judgment on their social status (cf. Jas 2:1-4). Even if we don't fail in such obvious ways, we must guard against subtle signs indicating a sense of insularity, superiority or complacency.

Because we can easily become set in our ways, it can be useful to look at things from a visitor's perspective. Is the church clean and attractive? Is the bulletin board kept up-to-date? Are the ushers friendly and helpful? Do most people arrive on time for Mass and stay until it's finished? Do people make a point of smiling at one another? Are children welcome? Is there a sense of both reverence and love? Above all, if Jesus were to appear incognito at our parish, would he feel welcome?

Whether we realize it or not, our worshipping community is sending out messages all the time, and so it's good for us to reflect on just what signals we're giving and on whether they can help attract people to Jesus.

As our Lord says, our light must shine before others, that they may see our good deeds and glorify our Father in heaven (cf. Mt 5:16). The proper celebration of Mass must be a key part of this process. Jesus invites all people to his heavenly banquet, and each day we're signaling whether or not we accept.

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

**“It's good for us to reflect on just what signals we're giving and on whether they can help attract people to Jesus.”**

## Our Newest Faculty Have “Synergy”

Fr. Todd Lajiness, Dean of Studies

One of the unique characteristics of the faculty at Sacred Heart Major Seminary is the synergy between highly respected academic publishing in theology and philosophy together with seasoned human, spiritual and pastoral formation advisors. Successful seminaries seek an appropriate blend of the two, because the task of preaching, counseling, teaching and administering the sacraments requires knowledge of sound doctrine as well as the human and spiritual character to apply those doctrines in pastoral practice.

Sacred Heart is blessed to be recognized as one of the finest seminaries that “hits the target” in sound intellectual formation and pastoral application. That recognition begins with a strong faculty.

The formation and development of the faculty is an ongoing project that requires carefully chosen professors for each area as well as the regular opportunities for professional growth as members of a seminary faculty. With the recent departure of certain members of the faculty, the seminary is happy to announce its newest faculty members.

### Fr. Douglas Bignall

*Graduate Pastoral Formation Director*

Father Bignall entered Sacred Heart in 1984. He completed his undergraduate degree in philosophy in 1998 and entered the graduate school of theology. In 1993, he received his MDiv and was ordained to the priesthood at Blessed Sacrament Cathedral.

Father has served the archdiocese in a number of capacities. He was the parochial vicar at Our Lady of Sorrows Parish and served as pastor at St. Catherine of Alexandria Parish (1998-2004) and at St. Angela Parish (Roseville, 2004-2007).

### Mr. John Lajiness

*Assistant Dean, Institute for Ministry*

Mr. Lajiness earned his AB in Philosophy from Sacred Heart Major Seminary in 1998. After completion of his undergraduate studies, he studied for one year at the Pontifical Gregorian University.

Mr. Lajiness completed his MA in Theology at Sacred Heart in 2006. He has held a number of positions within the Archdiocese of Detroit, including a high school teacher at St. Agatha Parish, Redford, pastoral associate, director of religious education, adult faith formation coordinator and Christian service coordinator. Since 2004, he has been at Sacred Heart as the director of admissions and enrollment management (see page 33).

### Dr. Victor Salas

*Assistant Professor of Philosophy*

Dr. Salas received his BA (Honors) from the University of Texas-Austin in Philosophy (2000). He continued with graduate studies at the St. Louis University and obtained a graduate certificate in Medieval Studies in 2005. In September 2007, he defended his doctoral dissertation (*The Analogy of Being According to Thomas Aquinas: Its Twofold Character and Judgmental Method*) and was awarded a PhD in Philosophy.

Dr. Salas received the Machette Philosophy Essay Prize in 2000, and a fellowship (Center for Medieval and Renaissance Studies, St. Louis University, 2000).



Bignall

Lajiness

Salas

He was an adjunct instructor at St. Louis University and has been a lecturer in philosophy at Benedictine College since 2005.

### **Fr. Eric Weber**

*Assistant Professor of Theology*

Father Weber comes to us from the Diocese of Lansing. He graduated in 1997 from the University of St. Thomas, St. Paul, Minnesota, with a BA in Philosophy and Catholic Studies. Father was sent to Rome to study at the Pontifical North American College and the Pontifical Gregorian University. He completed his STB in 2000 and began studies for his STL.

On June 9, 2001, Father Weber was ordained a priest and served as parochial vicar at St. Thomas the Apostle Parish in Ann Arbor until 2004. He then served as pastor of St. Catherine of Labourne Parish from 2004-2007. During that time, he completed his STL at the Pontifical University of the Holy Cross with a concentration in Church History.

### **Dr. Philip Blosser**

*Professor of Philosophy*

Dr. Blosser earned his BA in 1976 from Sophia University (Tokyo, Japan). In 1980, he completed his MA in Philosophy from Villanova University. In 1985, he was awarded a PhD in Philosophy from Duquesne University.

Dr. Blosser has taught at Duquesne, Harlaxton College (England), and most recently (since 1994)

at Lenoir-Rhyne College in North Carolina. He is the recipient of multiple academic awards and the author of four monographs. He has published extensively in the areas of moral philosophy, history of philosophy, philosophy and religion, and on Kant and Scheler.

### **Fr. Gerard Battersby**

*Director of Graduate Seminarians*

Father Battersby earned his BA in Biology from Wayne State University in 1983. After a period of work and discernment, Father entered Sacred Heart Major Seminary and completed his formation and studies (MDiv) for the priesthood in 1998. He was ordained at Blessed Sacrament Cathedral on May 30, 1998.

Father Battersby has served the Archdiocese of Detroit as parochial vicar at St. Thecla and St. Claude Parishes (1998-00), at St. Gerard and Immaculate Heart of Mary Parishes, and Presentation/Our Lady of Victory (2000-02). He served as pastor of St. Christopher Parish (Detroit, 2002-07) until his assignment to Sacred Heart in 2007.

### **Fr. Richard Mackowski, SJ** (not pictured)

*Professor of Biblical Studies*

Father Mackowski was born and raised in Detroit. In 1948, he entered the Society of Jesus at Sacred Heart Novitiate, Milford, Ohio. During his four years at Milford, Father Mackowski studied Humanities at Xavier University, Cincinnati, Ohio (1948-1952). In 1955, he earned a Licentiate in Philosophy from West Baden College, Indiana. In 1956, he earned an MA in Classical Languages and Classical Archaeology from Loyola University, Chicago.

Father Mackowski had a number of teaching assignments and was ordained a priest on June 15, 1961. In 1962, he completed his STL. After more teaching, Father completed his PhD in Biblical Philology in 1972. He has extensive knowledge of the Holy Land, leading more than one hundred pilgrimages, speaks ten languages, and is the author of numerous books. Since 1999, he has been professor emeritus at the Pontifical Oriental Institute in Rome.



Weber

Blosser

Battersby



# WHAT'S NEW *With the Faculty?*

**Fr. Richard J. Cassidy**, professor of Sacred Scripture, presented "The Portrayal of Peter in Matthew's Gospel" and "The Portrayal of Peter in John's Gospel" at the June 2007 Castelot Scripture Institute, St. John Conference Center, Plymouth, MI. These lectures were based upon chapters from his just published book, *Four Times Peter: Portrayals of Peter in the Gospels and at Philippi*. His review of *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics* by Willard M. Swartley appeared in the April 2007 issue of *The Catholic Biblical Quarterly*.



Cooney

**Dr. Patricia Cooney Hathaway**, associate professor of spirituality and systematic theology, gave a presentation "Jesus' Spirituality as the Norm and Test of Our Own Spirituality," as the keynote speaker for the

spring conference of the Catholic Lawyers Guild of the Diocese of Lansing, June 7. She was presented with "The Splendor of Truth Award" by the Guild for being an outstanding representative of the Catholic Tradition. She facilitated the Great Schools of Spirituality Conference at St. John Conference Center, June 11-14, and provided theological reflection for the presentations on the spiritualities of Dietrich Bonhoeffer, Evelyn Underhill, Thomas Merton, Francis de Sales and Jane de Chantal. She gave a presentation "Spirituality and the Practice of Psychiatry" to the doctors, interns and medical staff of the Psychiatry Department, Henry Ford Hospital, June 28.

**Dr. Eduardo Echeverria**, associate professor of philosophy, was interviewed by Al Kresta on Pope Benedict XVI's new book, *Jesus of Nazareth*, Ave Maria Radio, July 20. He presented "Karl Popper's Anti-Rationalism: On the Limits of Reason" at "Rethinking Popper," a conference sponsored by the Institute of Philosophy and the Academy of Sciences of the Czech Republic, Prague, September 10-14.



Fastiggi

**Dr. Robert Fastiggi**, professor of systematic theology, gave a guest lecture on "Christianity" for a comparative religions class at the Southfield, MI, site of the University of Phoenix, April 5. On April 13-14, he

was an instructor for the Ecclesial Ministry Institute of the Diocese of Marquette; April 28, he was a speaker for the eleventh annual Call to Holiness conference, St. René Goupil Parish, Sterling Heights, MI, and Our Lady of Mt. Carmel Parish, Wyandotte, MI; May 12 he lectured on the Catholic Church and Islam for the conference, "Faith and Reason," sponsored the Catholic Center of the University of Windsor, Ontario; May 23-24, he attended the fifty-eight annual meeting of the Mariological Society of America, Belton, TX, where he presented "Francisco Suárez, S.J. (1548-1617) on Mary's *virginitas in partu*" (which will eventually appear as an article in *Marian Studies*); July 9-13, he gave a series of lectures on Mariology for the Dominican Sisters of Mary, Mother of the Eucharist, Ann Arbor, MI.

**Fr. Marc A. Gawronski**, adjunct professor and pastor of St. Mary Parish, Monroe, MI, taught a course "Introduction to Liturgical Studies" in the MDiv program, SS. Cyril and Methodius Seminary, Orchard Lake, MI. He presented Catechist Formation topic "Como Leer la Biblia?" Church of the Most Holy Redeemer, Detroit, June 14, and helped lead a group of young adults and alumni from St. Mary Catholic Central High School on a pilgrimage of service to San Lucas-Tolimán, Guatemala, August 16-26.



Jones

**Fr. Daniel Jones**, assistant professor of theology, presented "Purification of the Heart by Faith, Hope, and Charity for the Vision of God," at the conference "Searching for God: Augustine and The Trinity: A Symposium in

honor of the 1620th anniversary of St. Augustine's Baptism," April 21, sponsored by the Saint Monica Institute for Patristic Studies, St. John the Evangelist Parish, Stamford, CT. On June 4-8, he preached an eleven-talk retreat to the priests of the Diocese of St. Cloud, MN; July 1-6, he presented a week-long seminar to the International Institute for Clergy Formation, Seton Hall University, Long Branch, NJ, entitled "Priestly Holiness in the Fathers of the Church and the Recent Magisterium"; July 23-August 4, he taught two compressed courses for the Missionaries of Charity, Kolkata, India, entitled "The Paschal Mystery" and "The Mystical Body of Christ."

**Dr. Daniel Keating**, associate professor of theology, gave these presentations: on Divine Mercy Sunday, Orchard Lake, "Mercy Triumphs Over Judgment," April 22; biblical and pastoral basis for the Church's teaching on homosexuality, Hillsdale College, MI, April 26; a six-lecture series "Sketches in Church History," University Christian Outreach at the University of Michigan, May-June; a retreat meditation to Kairos high school students at Gabriel Richard High School, "Staying Connected to the Lord," May 18; a Pentecost meditation to Christ the King Parish, Ann Arbor, MI, "God's Love Poured into our Hearts through the Holy Spirit," May 25; to Christ the King high school students on "Ventures of Faith," June 7; a five-talk series on the Book of Revelation to Kairos University Staff, June 21-23; to the Saint Paul Outreach men's leadership team, St. Paul, MN, "Why think about Celibacy?" July 2; an open men's day in Munich, Germany, "Recapturing Fatherhood and Sonship," July 28; a four-lecture series on Genesis 1-11, and a four-session workshop on Darwinism and Christian Faith, to a European student conference, Leuven, Belgium, July 30-Aug. 2. He had a book published, *Deification and Grace* (Sapientia Press, 2007).



Latkovic

**Dr. Mark Latkovic**, professor of moral theology and systematic theology, published: "Gaudium et spes' Vision of the Moral Life," in *After 40 Years: Vatican II's Diverse Legacy* (St. Augustine's Press, 2007) (*Proceedings from the 28th*

*Annual Conference of the Fellowship of Catholic Scholars*, September 23-25, 2005); "God and True Christian Love," *Ethics & Medics*, August 2007; "Morally Responsible Investing" and "Moral Theology: A Survey," *Catholic Social Thought, Social Science, and Social Policy: An Encyclopedia* (Scarecrow Press, 2007), forthcoming. He taught a new course in the spring term, "Contemporary Classic Texts in Christian Moral Philosophy," and was asked to update the article, "Sin, Theology of," in the new edition of the *New Catholic Encyclopedia* for the Catholic University of America.

**Mr. John Lajiness**, assistant dean, Institute for Ministry, received the Presentation Excellence Award at the Empower Student Information System GEMS Conference, for presentations he gave on Basic and Advanced Reporting, Mercy College, Toledo, OH, June 15.

# WHAT'S NEW *With the Faculty?*

**Mr. Ralph Martin**, assistant professor of theology, was involved in these activities: April 14, Catholic Evangelization Rally, Toronto, Canada; April 19-21, gave a retreat to the national staff of Catholic Christian Outreach, Ottawa, Canada; April 30-May 1, parish mission, Christ the King Parish, Ann Arbor; April 10-14, workshop on evangelization to leaders of evangelization movements and organizations in Ireland, Maynooth Seminary, Ireland; May 19, Catholic Men's Day, Diocese of Toledo, OH; June 1-3, Citywide Evangelization Conference, Tijuana, Mexico; June 8-10, National Conference Catholic Charismatic Renewal, Franciscan University of Steubenville, OH, talks on the contemplative and charismatic dimensions of the Spirit's work; June 15-16, Diocesan Evangelization Conference, Corpus Christi, TX; June 17-20, parish mission, Houston, TX; June 26-July 31, attended a thirty-day silent Ignatian retreat, Creighton University, Omaha, NE; July 15, published an article in *Our Sunday Visitor*, "One Body, Many Gifts: What the Church Teaches about Charisms."

**Dr. Michael J. McCallion**, Fr. William Cunningham Chair of Catholic Social Analysis and director of the Institute for Research on the New Evangelization, was interviewed by *Our Sunday Visitor* about the best-selling book and DVD *The Secret*, for an article published in the March 25 issue. On May 3, gave the keynote address at Sacred Heart, "Lay Ministry Career Night: Are There Jobs Out There?" sponsored by the Institute for Ministry and the AOD Office for Pastoral Ministries; June 5, gave a half hour interview with host Elaine Babbish from WCAR Catholic Radio, "View from the Pew," about how the Vatican II liturgical movement affected the Church and the Catholic person in the pew; June 11, appeared on the CTND cable television show "Dialogue," with Cardinal Maida and Ned McGrath, about his new book, *Transforming Catholicism: Liturgical Change in the Vatican II Church* (Lexington Books, 2007); June 13, presented at the Notre Dame Conference on Pastoral Liturgy, "Sunday in America: A Sociological Perspective." He reviewed the manuscript for *Sociology of Religion*, May/June 2006, "Pilgrimage, Religious Institutions, and the Construction of Orthodoxy," and the manuscript for *Review of Religious Research*, May/June 2006, "Exploring the Relationship of Organizational Culture with Balanced Scorecard Performance in Christian Churches."

**Fr. John McDermott**, SJ, professor of theology, published "Vatican II and the Theologians on the Church as Sacrament," *Irish Theological Quarterly*, 71 (2006), 143-178, and "After Justification: Catholic Understandings of Sanctification," *Josephinum Journal of Theology*, 14 (2007), 2-26.



**Muller**

**Fr. Earl Muller**, SJ, Bishop Kevin M. Britt Chair of Christology, attended the Catholic Theological Society of America annual meeting, Los Angeles, CA, June 7-10, and the XVth International Conference on Patristic Studies, University of Oxford, England, August 6-11. He presented a paper, "A Distinctive Feature of Early Roman Angelomorphic Christology," at the latter conference. From July 9-25, he was part of a Renewal Ministries mission team to Tanzania, and conducted a priest's retreat in the capital, Dodoma, a workshop on the Spirit in Dar es Salaam, and gave other talks at rallies and workshops.

**Dr. Edward Peters**, Edmund Cardinal Szoka Chair of Faculty Development, contributed four entries to the on-line edition of the *New Catholic Encyclopedia*; completed book reviews for the *Journal of Church and State* (Hamline University) and *Antiphon*; and in July attended a week-long intensive workshop on using American sign language in religious and liturgical settings.

**Sr. Mary Louise Putrow**, assistant professor of religious education, presented "Adult Catechesis in the RCIA" to persons in the Archdiocese of Detroit seeking certification as ministers in the RCIA, and presented "What is Faith?" to persons in the archdiocese certification as catechists. She continues to work with the committee on the revision of Catechist Formation Topics for the Archdiocese of Detroit



**Rauch**

**Mr. Gerry Rauch**, adjunct professor of pastoral counseling, gave two presentations for a day of reflection for priests and brothers of the Society of St. Paul, Dearborn, MI, February 5-6; two formation presentations for seminarians at SHMS, March 24; a four-day conference for priests and seminarians, "On Ministry of the Word and on the

Cardinal Virtues," July 29-August 2, St. John's University, Collegeville, MN. He attended a conference on commercial use of the Internet for non-profits at Central Michigan University, Mt. Pleasant, MI, March 23, and the Catholic Media Convention in Brooklyn, NY, May 23-25. He led a three-week project with twelve priests on electronic research for homily preparation in February and March, and in June inaugurated a blog on the theological and cardinal virtues, [virtueinchrist.blogspot.com](http://virtueinchrist.blogspot.com).

**Dr. Janet E. Smith**, Fr. Michael J. McGivney Chair of Life Ethics, was visiting professor, John Paul II Institute for Marriage and the Family, Melbourne, Australia, July 7-21. She published: a review of Ralph Martin's *The Fulfillment of All Desire* (Emmaus Road Publishing, 2006) in *Fellowship of Catholic Scholars Quarterly*, Summer 2007; "Pope John Paul II Considered Organ Donation an Act of 'Everyday Heroism'," *Michigan Catholic*, May 25; "Looking at the Morality and Ethics of Securing Stem Cells," *Michigan Catholic*, April 20. She gave these talks: "How Contraception Kills *Eros* and *Caritas*," and "Faith as a Preamble to Reason," Deus Caritas Est Conference, John Paul II Institute for Marriage and the Family, Melbourne, Australia, July 23, 24; "The Family as a Path to Holiness," Anima Conference, Melbourne, Australia, July 21; "Current Issues in Bioethics," St. Thomas More Center, Melbourne, Australia, July 17; "Guided Autonomy," MERN Conference, East Lansing, MI, May, 11. She spoke on *Humanae Vitae*, the Culture of Life and various bioethical issues, 2007: four talks for Family Life Office of the Diocese of Sydney, Australia, July 25 and 26, two talks at Catholic Family Conference, St. Joan of Arc Parish, Kokomo, IN, May 19, and Seton Hall University, Newark, NJ, April 11.



**Trapp**

**Fr. Daniel Trapp**, graduate spiritual director and associate professor of theology, was recently appointed associate professor of theology by the Board of Trustees. He led the spiritual part of the seminarian's annual pilgrimage to the Holy Land, May 2-June 1; preached on "God's Plan of Love" as part of revival at Our Lady of Mount Carmel Parish, Temperance, MI, June 23; and was part of team teaching "Catholic Apologetics," St. Augustine/St. Monica Parish, Detroit, June 16-July 19.

Pass the *Mosaic* along to a friend!

## More “Georges” Are Welcome

Not entirely sure why you are studying here? Join the crowd.

*John Lajiness, Assistant Dean, Institute for Ministry*

**W**ould you spend \$18,000 and five years of your life just to follow the Lord?

We generally assume the college experience is mostly glorified professional training. If you watch television on any given evening, you will see advertisements for countless colleges and universities. Almost without fail, they will highlight the jobs you might be able to find if you study there. “Our degrees prepare students for exciting careers in” (fill in the blank).

Why else would you make such a sacrifice of time, labor and money, other than to make more money?

How about for Jesus?

When I began interviewing admissions applicants a few years ago, I expected the most common reason for coming to Sacred Heart would be related to finding a job in ministry. Instead, when I ask students, “What led you to decide to study here,” the most common answer is, “I don’t know.”

I am being a bit sensationalist. The students know *who* sent them. What they’re not always clear on is *why* they are here or where it will lead.

A typical perspective: “I don’t know where this is going to lead, but I just can’t escape this feeling like I am supposed to study here.”

Indeed, there are plenty of students who enroll with a precise plan of career and educational goals. That said, it would not be an exaggeration to say that in any given admissions class almost one third of our students come just because they are convinced the Spirit has led them here, whether there is a job on the other side or not.

A case in point is George Moomaw. George was in his sixties and had never taken a college course before. He had come to the seminary to attend workshops on RCIA. At the end of the group’s first day, I made a presentation about the possibility of taking courses at the seminary.



Many lay students feel called in the spirit to enroll at Sacred Heart, and only through time does the end purpose of their studies become clear.

“For days, he couldn’t shake the urge to talk to me about enrolling.”

George says that for days he couldn’t shake the urge to talk to me about enrolling. This thought, however, seemed crazy to him—at first. He thought for certain that he was too old, had never been to college before and would not be able to make this work.

“I don’t know what I’m doing here, John,” he said as he looked across my desk, a little bewildered.

George is now in his third year as a student and is almost literally walking on the clouds.

“I was so excited the first semester I came, and I become even more excited every year. The Lord just keeps opening the doors, and I am always learning more about the faith. I’m counting the days until school starts again this year.”

George’s education at Sacred Heart might lead him to a new career path. He has already begun exciting work in the RCIA program at his own parish, and who knows what other avenues that may lead him down.

But for George and countless other Sacred Heart students, coming to the seminary to study is as much a spiritual journey as it is a professional one. “I never dreamed I would study here,” he reflects. “But the Lord opened the doors. And here I am.”

More “Georges” are welcome.

## Familiar Face, New Position

Mrs. Patricia Rennie, Dean, Institute for Ministry

While the faces that serve our commuter student population in the Institute for Ministry remain the same, the sign on one of the doors has been altered. As of July 1, John Lajiness, director of admissions and enrollment management, has been promoted to assistant dean and member of the college faculty.

John has served in his previous position since August 2004, and received his Master of Arts in Theology degree from Sacred Heart in April 2006. After receiving his degree, John demonstrated his flair for the classroom as he began teaching some of the introductory courses in addition to his other duties. As assistant dean, John has assumed responsibility for chairing the admissions meetings for all of our commuter students. He monitors our enrollment and takes the lead in recruitment efforts throughout the archdiocese and beyond.

The new position means John will be a voting member at the college faculty table. He can bring enrollment and recruitment concerns directly to the faculty and serve as an advocate for commuter students. John will also bring his expertise to curriculum planning and seminary efforts to expand distance learning.

John's promotion once again establishes the position of assistant dean in the Institute for Ministry. This position had been eliminated in 2004 due to a restructuring in both the IFM and Dean of Studies office. Re-establishing the position affirms the seminary's commitment of service for our commuter student population, those preparing for lay ecclesial ministry and those seeking to live more fully their baptismal call. These students will truly be "co-workers in the vineyard" with our ordained brothers in the priesthood.



New Assistant Dean John Lajiness also will teach theology courses as part of the college faculty.

## Special Catechesis for Special People

Debi Piontkowski, Institute for Ministry

According to the U.S. Bishop's document *Welcome and Justice for Persons with Disabilities*, the Church "must recognize and appreciate the contributions that persons with disabilities can make to the Church's spiritual life, and encourage them to do the Lord's work in the world according to their God-given talents and capacity."

In keeping with this spirit, the Institute for Ministry, along with the Archdiocese of Detroit's Office for Faith Formation/Catechetics and the Special Needs Planning Committee,

will be offering four continuing education Catechetical Topics emphasizing techniques for ministering to special needs students. Two Topics were offered on September 29, 2007, and two will be offered on **January 19, 2008**. While appropriate for all catechists, these sessions are designed for directors of religious education and catechists who work with persons with special needs such as autism, ADD, ADHD and cognitive impairment.

Everyone in the parish communities has special gifts to offer. If inter-

action of that whole community is not offered, the entire community suffers. Only thirty to forty AOD parishes (ten percent) have programs geared specifically to persons with special needs, while the reality is that, in most parishes, all children and/or adults are grouped together for catechesis regardless of any special needs.

The sessions will be facilitated by catechists who themselves minister to special needs persons. For further information, please call the Institute for Ministry, **313 883-8520**, or visit the AOD website, [www.aodonline.org](http://www.aodonline.org).

## Student Spotlight

Paul Stuligross



## Mixed Ministries

Alois Sandner

**A**s Pascal the novice guardian angel learned: you can be closer to God in a police precinct than in Paradise.

And, as the fictional Pascal's creator, Novi, Michigan, police officer Paul Stuligross has always believed—and now has proven to his own satisfaction—there is a close connection between police work and church ministry.

“The connection, the common core, is that they are both called to serve. In fact, many police officers have gone on to become ministers.”

“For my part,” says Paul, who is currently enrolled in the Master of Arts in Pastoral Studies program, “I have felt called to serve in law enforcement since I was a child. I also discerned for the priesthood at one time.”

But Paul felt he could better serve God as a married man and father, discernment bolstered by Fr. John Budde, his then-pastor. The twin flames of his desire—to be a servant of God and to serve God's people—grew through his years at Christ the King Grade School, Catholic Central High School and Central Michigan University.

With a Bachelor of Arts in Business Administration in his holster belt, he joined the Wolverine Lake Police Department in 1987 and the Novi Police Department a year later, working his way up to detective with training in behavioral and psychological profiling. Then, when his first daughter was born four-and-a-half years ago, he went back to road patrol because the more predictable hours were better for his family life.

While his accountant wife Jennifer elected to stay home with the children (daughter Josephine now has a three-year-old sister, Eleya), Paul continued to work on his novel, *Birth of an Angel*, which he completed in 2004 (check it out at [birthofanangel.org](http://birthofanangel.org)). He responded more fully to the call “to serve in a more

spiritual way” by enrolling at Sacred Heart Major Seminary, entering the MAPS program in 2005.

Like the novel's characters (God, angels, cops and “perps”), Paul continues to function on several levels: as training officer for the 72-officer department—where he earned the “Officer of the Year” citation in 2006—as liaison for the Chaplain Corps, and as a husband and father.

At the rate he's going (one class per semester), Paul figures he can earn his MAPS degree in four more years, by which time he can take an early retirement from the police force and be free to pursue the permanent diaconate. “I would also like to teach in a Catholic high school—say Ladywood, Catholic Central or Mercy,” he adds.

In his novel, heavily populated with people in trouble, Pascal is created by God specifically to help Peter Blakely, a hardened, embittered police officer who, after a traumatic childhood and nearly a decade on the streets, has lost his faith, his ability to love and his desire to forgive. The angel isn't too happy with his own assignment either: transferred from the Divine Presence to a police precinct. All the characters, on multiple levels, work out their own and each other's eternal destiny.

Except for some incidents from real life, the novel, written under the pseudonym Paul J. Stuart, is not autobiographical, the real Paul is quick to point out. Much of his own destiny is being shaped by the men and women at Sacred Heart, where “the level of support has been beyond all my expectations.”

“I look forward to all my formation sessions and classes,” says Paul with enthusiasm, “as they deepen my relationship with God and with the Church.”

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



## LIVING IN THE LIGHT

Dr. Patricia Cooney Hathaway

# Sr. Thea Bowman: Caretaker of African American Culture

It would take a woman of extraordinary character and charisma to address the bishops at a National Council of Catholic Bishops meeting on June 17, 1989, and invite them to stand, join hands and sing, “We Shall Overcome,” but such was the distinction of the person and message of Sister Thea Bowman.

Who was this woman? What was the journey that brought her to such a gathering?

### Life

In 1937, Sister Thea, the granddaughter of slaves, entered into the world as Bertha J. Bowman, the daughter of Theon E. Bowman, a medical doctor serving the community of Canton, Mississippi, and his wife Mary E. Coleman Bowman, a school teacher. Thea often referred to herself as “an old folks’ child,” having been born to older parents and growing up in an environment filled with elders, all of whom filled her life with the songs, stories and values of the African American community of the rural south.

Thea was reared as a Methodist until, at the age of nine, her parents transferred her to a Catholic school staffed by the Franciscan Sisters of Perpetual Adoration. Thea was so impressed with the dedication and hard work of the sisters that she asked her parents if she could become a Catholic. At the age of fifteen, convinced that God was calling her to religious life, Thea became the first African American member of the Franciscan community. Bertha Bowman chose the name, Sister Thea.

Gifted with a brilliant mind, beautiful voice and a dynamic personality, Sister Thea taught children at the elementary and secondary levels for many years. In 1972, she went to Washington to pursue a PhD in English Language and Literature from the Catholic University of America. Thea refers to the Washington years as a turning point in her life, for it was during this time that she rediscovered her African American roots and identity as she interacted with black clergy, sisters and laity in the struggle for civil rights.

After completing her studies, Sister was invited by the bishop of Jackson, Mississippi, to become a consultant for intercultural awareness.

### Mission

In her role as consultant, Sister Thea often spoke of her mission as spreading the Good News of her Savior, Jesus Christ, each moment of every day as fully and completely as she could. A sought-after national speaker, her message focused on breaking down racial, cultural and religious barriers. Through lively gatherings that combined singing, gospel preaching, prayer and storytelling, she encouraged people to be themselves, to celebrate their rich heritage, yet to recognize the beauty and richness of other races and cultures, as well.

As she reminded her audiences so often, “All God’s children have something to give each other. Find a word and preach it; find a song and sing it; find a love and share it.”

### Legacy

In 1984, Sister Thea was diagnosed with terminal bone cancer. She prayed to “live until I die.” She continued her gatherings seated in a wheelchair.

And so it was in 1989, a year before her death, that she addressed the question posed to her by the National Council of Catholic Bishops: “What does it mean to be black and Catholic?” Sister Thea called the bishops to an authentic integration of the Church in which the gifts of all would be respected and utilized.

She claimed that for Africans, Asians and Hispanics to assimilate or melt into the pot was to become “half grey.” It resulted in a dulling of the cultures that she thought robbed people of the richness, beauty, wholeness and harmony of what God created. Consequently, she called the bishops, as she calls all of us today, to recognize the uniqueness and giftedness of every race, and to walk together with all our brothers and sisters to form a truly authentic Christian community.

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

# An Enduring Icon

***Conceived in the traditional piety of the 1950s, transformed by the urban unrest of the 1960s, Sacred Heart's "Black Jesus" statue has evolved into a sign of unity and peace for an entire city.***

Daniel Gallio, Mosaic editor

**L**ike a lonely sentinel in a field of green, the statue of the Sacred Heart of Jesus has been gazing out from a far campus corner onto the corner of Linwood Avenue and Chicago Boulevard since 1957. A statue of Jesus at a Catholic seminary is not an unusual thing. To a driver rushing through the busy intersection, it might appear as just another religious image, although an imposing one, standing at a more-than-life-sized seven feet tall.

A closer look from the more contemplative pace of street level, however, reveals that this blazing white Jesus is a marked man, in more ways than one. His face, hands and feet are literally marked in black paint, the color of most of Sacred Heart's neighbors. His painting in 1967 during the Detroit civil disturbance is legendary among many Detroiters, although

the details of the story are not well known.

The statue is marked in a deeper, more figurative way, by those black imprints. In 1957, the symbolic value of the landmark was limited and localized: it represented a fairly narrow expression of Catholic devotional life that held special meaning primarily to those within the borders of the seminary. Since 1967, and to this day, those black swathes of paint have transformed the image to iconic stature with universal appeal for an entire city.

Using oral histories from those who were on-site during the summer of 1967, materials from the seminary archives, and articles and letters to the editor from the Michigan Catholic and other journals, here is an attempt to tell a more complete story of Sacred Heart's "Black Jesus."

## Tale of Two Memorials

"You shall draw waters of joy out of the Savior's fountain."

So begins the encyclical *Haurietis Aqua, On Devotion to the Sacred Heart*, released by Pope Pius XII in the spring of 1956. The document encourages the practice of private and public devotion to the physical heart of Jesus as a symbol of his love for humankind. The pope traces the devotion through the centuries, concluding with its formal approval for the universal Church by Pope Pius IX in 1856.

Writes Pius XII, "Its very nature is . . . an exercise of our own love by which we are related to God and to other men. . . . [It is] a source of and symbol of unity, salvation and peace."

Not surprisingly, the community of Sacred Heart College Seminary greeted the document with enthusiasm. Students gathered in the auditorium to hear speakers and hold discussions on its rich meaning. Even more, the document's

promulgation inspired the administration, led by Rector Msgr. Francis X. Canfield, to honor the merciful Heart of Jesus in a more permanent way. In 1956, two statues were either commissioned or purchased for public veneration on the seminary's grounds.

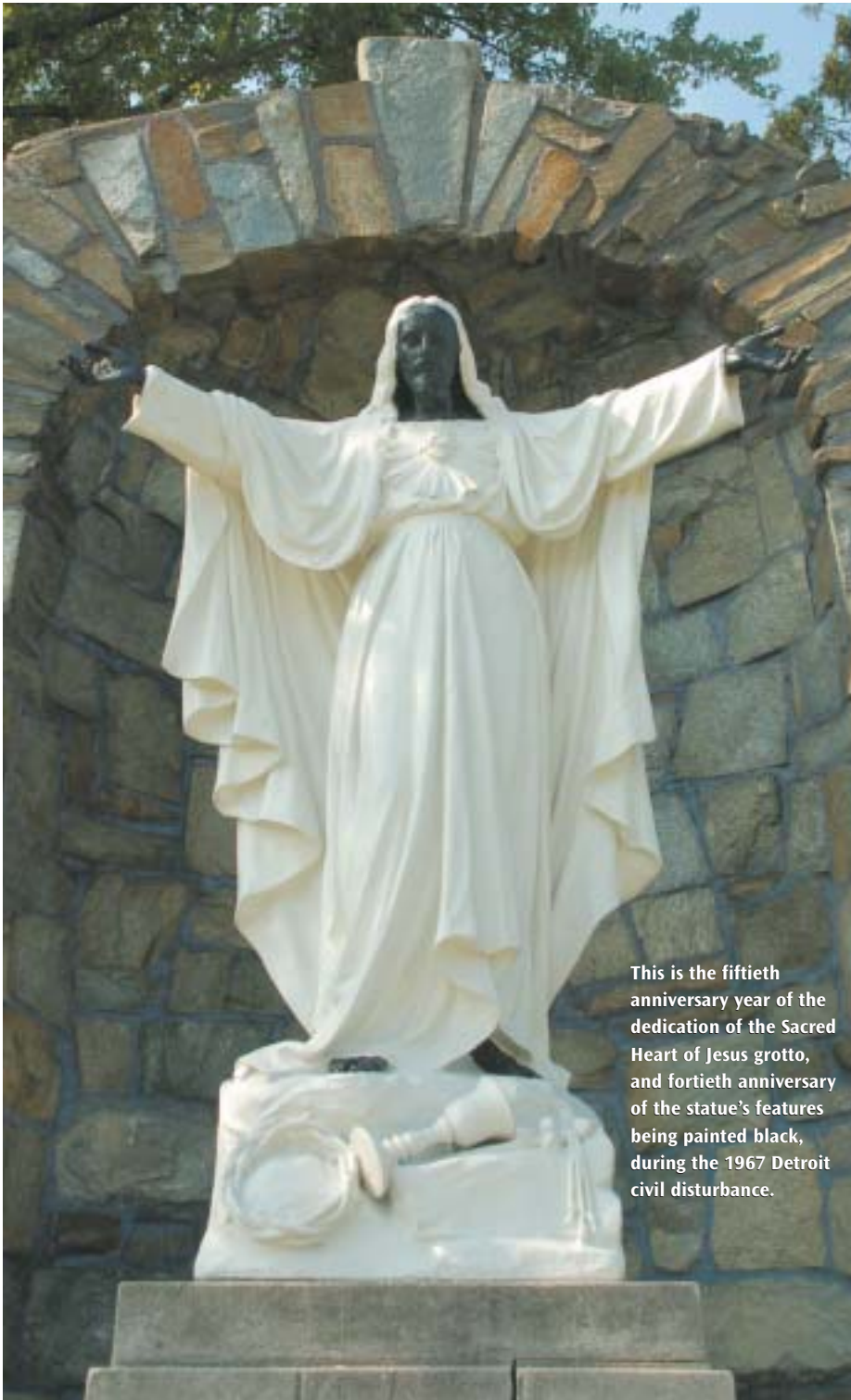
The first, an image of the Sacred Heart of Jesus about five feet tall and fashioned of white marble, was placed in a decorative niche in the retaining wall immediately before the rear entrance. A caption from the April 1956 *Gothic*, the seminary student publication, notes the statue was "new"; later issues show it was a favorite spot for group class photos. (The statue was replaced in 1989 by the more modern rendition seen today, sculpted by celebrated Detroit artist Frank Varga, in honor of the seventieth anniversary of the seminary's founding.)

Apparently, Monsignor Canfield felt a more public expression of the Sacred Heart devotion was in order, one that

would project beyond the insularity of the seminary grounds and reach out to edify the greater community.

The *Gothic* again is a guide to the development of this second memorial. A short notation in the December 1956 issue states, "A view of the front lawn shows the Shrine in honor of the Sacred Heart well underway." The June 1957 issue features on its cover the completed shrine with a new Sacred Heart statue, noting construction was begun the past October and is "open to the inspiration of all." A photo in the December 1957 issue shows a side view of the grotto. The monumental, meticulously sculpted image of Christ stands on a stone pedestal with its arms outstretched and its exposed heart ablaze, blessing the busy corner of Chicago and Linwood and beyond. At his feet is an intricate crown of thorns, nails, a whipping cord and an empty Eucharistic chalice, signifying the pouring out of Christ's infinite mercy.

“The statue is one of the few visible landmarks remaining in this neighborhood of that summer and those fateful days.”



This is the fiftieth anniversary year of the dedication of the Sacred Heart of Jesus grotto, and fortieth anniversary of the statue's features being painted black, during the 1967 Detroit civil disturbance.

The statue is framed in the rear by a grotto of rough-hewn stone; before it is lush, expansive landscaping, two wide kneelers and a semi-circular flagstone pathway whose ends extend to the street corner. Clearly, Monsignor Canfield intended the site to be more than a mere landscape embellishment but also a public statement of Catholic piety and a center of active devotion. At the time, there was no iron fence surrounding the grounds, so the public was free to pray at the shrine along with the seminarians. The caption says the shrine was dedicated in June 1957 by former rector Bishop Henry Donnelly.

Varga, who completed extensive restorations of the statue in 2006, speculates it originated in Italy and is made of cast stone, a concrete-like mixture that is poured into a mold made from a clay sculpting. This is the image of the Sacred Heart that stands at the corner of Chicago and Linwood today, and has come to be renowned nationwide as the “Black Jesus.”

### Who Painted the Statue?

The event has been called an outbreak, an insurrection or a revolution, depending upon your socio-political outlook. It is generally known as the Detroit Riot of 1967, and began as an early Sunday morning routine raid on an after-hours club above the Economy Printing Shop at Twelfth Street and Clairmount Avenue. But this was no routine party the cops crashed. More than eighty people packed the club, celebrating the return of two Vietnam War veterans, and soon a crowd gathered to protest the action. Unable to make the typical mass arrest, the police retreated. Bottles were tossed, windows broken, and soon chaos spread throughout the city that was finally subdued five days later by police, state troopers, National Guardsmen and federal troops. When the last of the fires subsided, forty-three people were



**The grotto was abundantly landscaped and included kneelers for individual prayer, as shown in these contact prints from 1957, the year of its dedication.**

dead, 1189 were injured, more than seven thousand arrested with hundreds of millions of dollars of property destruction.

The social reasons for the outbreak are many and are beyond the theme of this article. Nonetheless, on Sunday afternoon, June 23, 1967, the first full day of the disturbance, Linwood Avenue and the blocks surrounding Sacred Heart Seminary were quickly becoming a fiery battle zone. This is also the day a remarkable act happened amidst the bedlam.

Who painted the statue black? No one knows for sure. In a *Detroit News* article from July 23, 1992, Joe Nelson, a black housepainter, claims he climbed his work ladder and painted the statue the morning of Monday, July 24, out of frustration with past injustices. “Would they still pray if Christ was black?” Nelson recalls asking himself. “No one saw him as he painted,” says the article.

But a precious primary source—handwritten notes by Monsignor Canfield himself—presumably written soon after the act, are the most accurate accounting of the time sequence, and they contradict this story.

According to Canfield, on Sunday, July 23, “3 Negro men paint statue brown. Observed by seminary faculty and a lady

living nearby.” In his August 10 article in the *Michigan Catholic*, Msgr. William Sherzer elaborates: “We do know that a white woman who left her apartment across the street to protest the painting to the painter was told by the painter that the streets were dangerous as he courteously escorted her back to the door of her apartment building.” From this quotation, it seems the intention of the painter or painters was benign (although illegal): an attempt at expressing racial and religious pride.

(Remarkably, this was the only intrusion onto seminary property during the five-day disturbance. Fr. Louis Grandpre, who witnessed the riot firsthand as a resident, believes the statue became a type of marker, indicating to the rioters “to leave this building alone.” Msgr. Edward Baldwin and Fr. Paul Berg, also living on-site at the time, recall feeling little apprehension. “We were like an island isolate,” says Baldwin. “It was as if it was taking place elsewhere, on TV. We didn’t feel threatened,” says Berg.)

No doubt many people over the years have claimed to be the painter, and with four decades having passed his identity may never be known. Because it was summer, there were no students and only a few resident priests on campus who

normally might have been witnesses. But this much is known: the public reaction to the painting was highly emotional and highly polarized. For weeks afterward, letters to the editor poured into the *Michigan Catholic* commenting on a photograph of the painted statue featured on the front cover of the July 27 issue.

**Some comments were positive:**

“I believe the statue should be maintained permanently as such and rededicated as the ‘Black Jesus.’ It would be a good idea to erect a plaque on the base recalling the events of the past week.”

“God is ‘all things to all people.’ I’m sure the person who painted Christ black meant to say the same thing.”

**Some comments were less than positive:**

“What do we gain by approving and finding clumsy excuses for the painted statue? I say clean it back to what it was.”

“I pity those misguided souls who think Detroit’s problems can be solved by painting a statue of Christ black. Condoning or ignoring illegal acts such as this only perpetuates the sickness in Detroit.”

Approval or revulsion at the statue’s painting did not divide along racial lines, as would be expected. Monsignor Sherzer

in his article remarks that “A number of phone calls have been received at the seminary from Negro neighbors asking that the black paint be rubbed off.” A *Free Press* article from September 9 calls the statue “a symbol of ambivalence that still bothers the seminary’s mostly well-to-do West Side Negro neighbors.” The article quotes Monsignor Canfield, who mentions that a group of black women from Dexter-Davidson Homeowners Association offered to come to the seminary and clean it up.

After some debate among the resident priests, the attitude at the seminary settled into one of general acceptance if not endorsement. “Most of us here,” says Canfield, “interpreted it not so much as an act of vandalism as a gesture that the Negro wanted to feel Christ was for him as well as for the white man.” In his typewritten commentary about the event, Canfield explains further, “The people in the neighborhood of the Seminary apparently were saying, ‘Christ is our God too.’ If our Negro brothers in the Seminary area want Him represented in a way that makes His message of universal brotherhood more meaningful to them, it would be unChristian to deny them their desire.”

Fr. William Kienzle, who was editor of the *Michigan Catholic* and lived at the seminary, echoes Canfield’s sentiments. He writes in the July 27 edition: “The statue was not defaced, but very carefully and deliberately painted. It should have been done long ago.”

But the controversy surrounding Black Jesus was far from over once the school year began in September. Monsignor Canfield’s handwritten notes give the date of Thursday, September 14, at 9:30 PM, for this event: “Statue painted white by three white men.” The identity of the men is unknown, but the black-owned *Michigan Chronicle* speculates in a September 30 article that the white-washers were associated with Breakthrough, a militant white organization, whose rally had ended around that time of night.

The reaction by some blacks in the community was immediate and, frankly, provocative, although not surprising considering the hair-trigger racial tensions of the

time. Canfield’s remarks in the September 9 *Free Press* article, which are supported by his notations, state that the next day, September 15, a loudspeaker truck began cruising the streets of the area, claiming “the white priests have returned for school and have repainted the statue white.” The administration’s reaction was just as immediate. After consulting with the chancery, the rector personally accompanied two senior seminarians

**“It speaks less of violence and more of the internal struggle for identity and the human tension which, intentionally or not, bled into making this statue an icon.”**

to the grotto, and together they repainted the extremities black again, on September 17.

“The decision was reached to repaint it black, in order to retain the symbol that we feel Christ is for the Negro as well as the white man,” explains Canfield.

### **What Does It Mean Today?**

Father Grandpre taught history at the seminary high school and oversaw building maintenance until 1977. He tells of a ritual he directed during his tenure. The statue would take a beating from the elements, so each summer the maintenance crew would painstakingly scrape the peeling paint from the statue and repaint it, the body white, the extremities black.

“It was kind of a proud thing for us. We wanted to maintain this symbol of what happened in 1967,” says Grandpre.

This tradition of maintaining the symbolic value of the statue continues today. Under the direction of John Duncan, building administrator, and commissioned by Rector Msgr. Jeffrey Monforton, the statue recently has gone through its most extensive restora-

tion in years. In November 2006, the previously-mentioned sculptor, Frank Varga, skillfully stripped away multiple layers of paint, down to the cast stone, that had been obscuring the fine details of the statue. Fingers from the hands had fallen off, weakened by the weather, so Varga replaced both hands with pewter replicas. Using a special polymer, he repaired the delicate details of the nose, mouth, eyes and feet. The face, hands and feet he permanently dyed black and will require no future painting.

Over the years, the Black Jesus grotto and image has evolved in its symbolism. It was conceived as an expression of traditional Catholic piety, was transformed by the fires of urban unrest into an icon of racial controversy, and now it signifies Jesus’ love for all races and the equality of all humankind, particularly to Detroit’s black citizens.

The landmark has immense historical significance, as well, offers John Lajiness, assistant dean of the Institute for Ministry.

“The statue is one of the few visible landmarks remaining in this neighborhood of that summer and those fateful days. No matter how one feels about the issue, the statue stands as an emblem of that time.

“In fact, I would suggest that the city of Detroit really has no other positive visible symbol like it. It speaks less of violence and more of the internal struggle for identity and the human tension which, intentionally or not, bled into making this statue an icon.”

Sensing the potential for authentic spiritual renewal and social good that could be realized during the riot’s fortieth anniversary year, Sacred Heart’s administration is developing plans to bring the local community together around the Black Jesus grotto. Activities being considered include a Eucharistic procession, an ecumenical, multi-racial prayer service, and a formal rededication of the grotto after a complete restoration and re-landscaping of the grounds.

As Lajiness expresses, “The Sacred Heart statue is no longer just a symbol of the seminary. It is now an icon of universal appeal.”

It has become, in the words of Pope Pius XII, “A source of and symbol of unity, salvation and peace” for all people of goodwill. ☩

# A Gathering of Hope

## Rector speaks at prayer gathering to mark 1967 civil disturbance

Daniel Gallio

Sacred Heart was well represented at the “Reclaiming Our Territory” prayer gathering, the most prominent of the city-wide events that marked the fortieth anniversary of the 1967 Detroit civil disturbance. The gathering was held Monday afternoon, July 23, the anniversary date of the first day of the disturbance, on a grassy lot next to the Virginia Park Shopping Plaza.

The location of the event is significant. In the early 1980s, the plaza rose triumphant from the ashes of what was once a block of commercial buildings on Twelfth Street (now Rosa Parks Boulevard) that had been damaged during the disturbance. Only a few blocks to the north, at the corner of Rosa Parks and Clairmount, sits a small pocket park on the site where the disturbance began, while Sacred Heart is only two blocks to the west of this historic site.

### Rector is Surprise Speaker

“Reclaiming Our Territory” was organized by ecumenical and multi-racial pastors from Livonia, Dearborn and Detroit who meet regularly to pray for unity among the communities of Metro Detroit. (The title signifies reclaiming for God “territory”—geographical, spiritual and psychological—that has been despoiled by racial disharmony.) Because of Sacred Heart’s location, its tradition of outreach to the local community, and the spiritual intent of the gathering, it was more than appropriate that representatives from Sacred Heart attend.

The group was all-inclusive, consisting of administration, faculty, a seminarian and staff: Rector Msgr. Jeffrey Monforton, Emeritus Professor Paul Berg (who was living at Sacred Heart in 1967 and witnessed the disturbance firsthand), Sr. Mary Finn,



**Black and white Metro Detroiters unite in prayer at the “Reclaiming Our Territory” gathering, July 23. Seven representatives from Sacred Heart attended the event.**

undergraduate pastoral formation director, seminarian Stephen Pullis, Vice President of Development and External Affairs David Kelley, Marketing Director Kate Bua and *Mosaic* editor Daniel Gallio.

When Anglican Pastor Allen Kannapell of Livonia, one of the organizers, learned that Monsignor Monforton was in attendance, he enthusiastically invited Monsignor to offer remarks to help open the gathering. After the blowing of a ram’s horn, recalling the ancient Israelite’s method of communal gathering, and opening remarks by organizer Pastor Diane Chappelle of Ruth Chapel AME in Detroit, Monsignor said a prayer for harmony among peoples. He noted that Catholic social teaching demands that members of all races treat each other equally. About two hundred people attended the event—an equal mix of black and white—most of whom were non-Catholic.

### Leaders Call for Healing

After Monsignor’s words, attendees heard remarks by Mayors Kwame Kilpatrick (Detroit), Jack Engebretson

(Livonia), John O’Reilly (Dearborn), and Wayne County Executive Robert Ficano. The civic leaders pledged to work diligently to break down the barriers of mind and spirit that separate their communities. The selection of mayors was not accidental: Livonia and Dearborn have reputations among blacks, warranted or not, of being racially exclusive, while Detroit is perceived by many suburban whites as being unwelcoming, warranted or not.

Mayor Kilpatrick humorously referred to the psychic division between city and suburb: “When was the last time so many people from Livonia visited us down on Twelfth Street?” Laughter and not a few “Amen!” came from the crowd.

The three-hour gathering continued on with lively prayer, music and proclamations of hope and healing by other religious and secular leaders.

### TV Report on “Black Jesus”

The local Fox 2 television affiliate contacted Monsignor later that day for permission to produce a report on the significance of the “Black Jesus” Sacred Heart statue on the seminary’s campus. The piece aired during Fox’s five o’clock evening news program. (See “News” on our website homepage, [www.shms.edu](http://www.shms.edu), for a link to the video clip.)

“Burned buildings are not the only lasting symbol of the riots,” said the reporter, who recalled hearing stories about the now-iconic landmark as a child. Its hands, feet and face were painted black during the riot, and even after forty years and many restorations, he explained that “the statue of Jesus remains a symbol of social unity” and that the seminary intends for it to remain painted black forever.



## THE CULTURE OF LIFE

Dr. Janet E. Smith

# They Call it Genocide

The website [www.blackgenocide.org](http://www.blackgenocide.org) offers data about the enormous effects of abortion on the black community. It reports, "Minority women constitute only about 13% of the female population (age 15-44) in the United States, but they underwent approximately 36% of the abortions." (In Michigan in 2006, 39.9% of abortions were done on black women.) Since abortion has been legal, about ten million black babies have been aborted. Were they alive today, the black community would now number forty-one million rather than thirty-one million.

Some of the most powerful and outspoken pro-life advocates have come from the black community. Dr. Mildred Jefferson, the first African American female graduate of Harvard Medical School who served as president of the National Right to Life Committee for three years, contends, "In order to live together as an organized society, we enter into a covenant, and in that covenant there are choices that we allow and there are other choices that must be refused. And to allow one to choose what one wants to do just because one can get away with it is a means of creating social anarchy and that opens the door to the destruction of our society."

Dr. Alan Keyes, former U.S. presidential candidate who has a doctorate from Harvard, has been a committed and persuasive African American opponent of abortion on the national political scene. He has tirelessly defended the claim that abortion violates the Declaration of Independence. Says Dr. Keyes, "But as *life* is the first unalienable right, disregard for the rights and obligations that constitute respect for life involves abandoning the principle of respect for unalienable rights. Once that is gone, the whole idea that justice requires government based upon the consent of the people goes with it. The foundational premise of republican self-government crumbles to dust."

These leaders also call attention to the particular devastation of abortion for the black community. Day Gardner, who is the president of the Black Americans for Life, states that "More than 44 million children have been killed by abortion—15 million of them were black children. Abortion has become the number one killer of black people in this country—killing more African Americans than accidents, heart disease, stroke, crimes, HIV-AIDS and all other deaths . . . COMBINED!"

Dr. Alveda King, niece of Martin Luther King (and graduate of Central Michigan University), minces no words: "How can the 'Dream' survive if we murder the children? Every aborted baby is like a slave in the womb of his or her mother. The mother decides his or her fate."

The groups who claim that abortion is genocidal for the black community identify Planned Parenthood as one of their primary enemies. It is not hard to understand why. Margaret Sanger, founder of Planned Parenthood, founded the Negro Project to have blacks sterilized. Eighty percent of Planned Parenthood facilities are in minority neighborhoods.

Locally, Rev. Keith Butler of the Word of Faith Community in Detroit ran for the U.S. Senate in 2006 on a platform strongly opposed to abortion. He spoke of Sanger and Planned Parenthood as "plan[ning] to eliminate our race." He also noted the economic impact of abortion that, in reducing the number of people, reduces the need for all sorts of goods and services that would generate jobs and income.

The disproportionate effect of abortion on the black community is yet another reason to oppose this lethal act.

"How can the 'Dream' survive if we murder the children?"

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

# Mark Your Calendar!

## November

2	Mass for deceased faculty, Noon	12	Alumni Evening of Reflection 6:30 PM-8:30 PM
4	Priests-Seminarians dinner	14	Jr. High Vocation Day
6	Mass for deceased priests, 11 AM	17	Catechists Topics, 9 AM-1 PM
8-11	Discernment Weekend		Spanish Catechists Topics, 9 AM-1 PM
9	Last day to withdraw Ministry of Acolyte, 7 PM		MAPS 2005, 2006, 2007 Formation Day, 9 AM-Noon
10	Pastoral Ministry Topics, 9 AM-Noon	19	Board of Trustees meeting, 4 PM
11	Knights of Columbus Mass, 10 AM	22-25	Thanksgiving recess
		26	Regular registration begins

## December

1	Pastoral Ministry Topic, 9 AM-Noon	15	Transitional diaconate ordination, 11 AM
7	Christmas Concert, 7 PM Application deadline for 2008 graduation		Winter graduation
8	Feast of the Immaculate Conception		New commuter student admissions deadline
10-14	Final exams	21	Regular registration ends
14	End of fall term	24	Offices close for Christmas

## January 2008

2	Offices reopen	21	Martin Luther King Day, no classes
2-11	Late registration	22	March for Life, Washington, D.C.
3	New commuter student orientation, 6 PM	24-27	Discernment Weekend
7	Classes begin winter term	25	Priests-Seminarians basketball game
7-11	Add/drop period	26	Pastoral Ministry Topics, 9 AM-Noon
19	Pastoral Ministry Topics, 9 AM-Noon		MAPS 2005 & Undergrad Formation Day, 9 AM-Noon

## February

1	Josephinum basketball tournament	17	Alumni Day Celebration
6	Ash Wednesday	20	Financial aid applications due
16	Catechists Topics, 9 AM-1 PM Spanish Catechist Topics, 9 AM-1 PM MAPS 2006 & 2007 Formation Day, 9 AM-Noon	25-29	Mid-term exams

## Latest Library Additions

### *History of U.S. Riots*

Dr. Herman Peterson

*The Encyclopedia of American Race Riots* are the latest two volumes in the series Greenwood Milestones in African American History. You can find it in the reference section in the Szoka



Library at the call number listed. This reference work has a number of features you might find helpful in researching this topic.

There is an extensive foreword that gives an historical context for race rioting in the U.S. Each article has a bibliography and just before the extensive index there is a general listing of the major secondary literature. In addition, the second volume contains not just a bibliography of the primary source documents, but transcriptions of the documents themselves.

The section on Detroit includes six pages of material on the 1967 riot, which, the author is quick to point out, was not a riot based solely on race but rather on socio-economic class. The lesser known Detroit riot of 1943, which was primarily a confrontation between races, is covered in five pages. For those engaged in urban ministry, this reference resource will prove an invaluable first stop for research.

Walter Rucker and James Nathaniel Upton, eds. *Encyclopedia of American Race Riots*. Westport, CT: Greenwood Press, 2007. Ref. E184 .A1 E573 2007.



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