

MOSAIC



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*“Be merciful, just as your
Father is merciful.”*

LUKE 6:36

EMBRACING THE JUBILEE YEAR OF MERCY



Mercy and Charity Together

The Jubilee Year of Mercy is a time for each one of us to reconsider the mystery and gift of mercy. Pope Francis reflects upon this great gift in *The Face of Mercy*, the Bull of Indiction that announced the Jubilee Year. He writes,

“Jesus, seeing the crowds of people who followed him, realized that they were tired and exhausted, lost and without a guide, and he felt deep compassion for them (Mt. 9:36). On the basis of this compassionate love he healed the sick who were presented to him (Mt. 14:14), and with just a few loaves of bread and fish he satisfied the enormous crowd (Mt. 15:37).

“What moved Jesus in all of these situations was nothing other than mercy, with which he read the hearts of those he encountered and responded to their deepest need.”

Our work here at Sacred Heart Major Seminary is forming our students to be filled with mercy, to have a deep desire to feed the sheep, heal the sheep, and accompany the sheep along the journey of conversion. Sadly, in many cases, the concept of mercy has been reduced in contemporary society to mean nothing more than open permission to do anything without consideration of the truth.

That is far from the case.

Mercy is inextricably linked with the virtue of charity. In order for mercy to be authentic, it must be exercised in the context of charity and lead one to conversion. Mercy flows from a heart filled with love, a heart that wants the very best for the sheep. Thus, only when the shepherd truly loves the sheep can he exercise authentic mercy.

As you read these articles and explore the latest news about the activities here at Sacred Heart Major Seminary, be assured that we hold you in prayer. As a friend and benefactor, you are part of the great mission of Sacred Heart to form priests, deacons, and lay leaders for the dynamic and challenging work of ministry.

Thank you for your continued support.

Sincerely in Christ,

Rev. Msgr. Todd J. Lajiness
Rector/President

“Our work here at Sacred Heart Major Seminary is forming our students to be filled with mercy.”

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Our Cover

The Return of the Prodigal Son, by Pompeo Batoni (1708-1787). In this scene from Luke 15:11-32, a gracious father welcomes back his penitent son who is stripped of dignity. The Divine Father waits for us to receive his embrace of mercy, particularly through the Sacrament of Reconciliation.

Cover image courtesy of Wikimedia Commons.



Wellsprings of Divine Mercy

Each celebration of a Sacrament is an encounter with the mercy that all persons desperately need, whether they are conscious of it or not.

Fr. Pierre Ingram, CC

“**T**he Spirit and the bride say, ‘Come!’ Let each listener say, ‘Come!’” (Rv 22:17a). Although the visible, glorious coming of the Bridegroom is still in the future for us, we know that he does come in mystery, in our time and space, in

response to the joint action of the Spirit and the Church: “The Father always hears the prayer of his Son’s Church which, in the epiclesis of each Sacrament, expresses her faith in the power of the Spirit” (*Catechism of the Catholic Church*, no. 1127).



Pope Francis asks us to return to the Sacrament of Reconciliation, particularly in conjunction with fulfilling the requirements of the Year of Mercy indulgence.
Image ©AngiePhotos.

Super-abundant Grace

As Jesus said to the Samaritan woman at the well, so he says to everyone: “If you recognized the gift of God and who it is that is asking you for something to drink, you would have asked him and he would have given you living water” (Jn 4:10). But tragically, we live in a time when a majority of those dwelling in the materially developed and formerly Christian nations, including the greater portion of those who identify themselves as Catholic Christians, have recognized neither the gift nor the Giver; hence their response to the Sacraments is largely one of indifference.

As disciples of the Risen One, sent forth to baptize all nations (Mt 28:19), we Catholics are not at liberty to accept the status quo. Our own baptismal identity (not to mention the Magisterium of all the recent popes) impels us to find new ways of breaking through the haze of cultural apathy and inviting all people to a life-changing encounter with the Lord.

In the context of the New Evangelization, then, we must endeavor to change the perception that outsiders have of our Sacraments. Far from being unintelligible, archaic rituals, these are living and active channels of God’s super-abundant grace, leading to a fullness of life (see Jn 10:10). Each celebration of a Sacrament is an encounter with the mercy that all persons desperately need, whether they are conscious of it or not.

Blood and the Water

First, however, it may often be necessary in our conversations with postmodern people to overcome a false conception of mercy. When Christians affirm that the love of God toward mankind is merciful, we do not mean that love ignores or excuses sin. We mean that this love has the character of an *undeserved response* by the All-holy One to the unholiness of man.

Christ did not find his Bride spotless and unblemished; he first had to “[give] himself up for her in order to sanctify her by cleansing her with water and the word” (Eph 5:25b-26). The Father’s free gift of mercy required the Son to “[become] obedient to death, even death on a cross” (Phil

2:8b). For the love of Christ to flow freely and abundantly upon us, his heart had to be pierced (Jn 19:34).

The dual flow of blood and water that issued forth from the Savior’s side, in which the Fathers of the Church saw a prefigurement of Baptism and the Eucharist, is the only sufficient remedy for the misery of human bondage to sin.

Mercy Must Be Accepted

“Justification follows upon God’s merciful initiative of offering forgiveness. It reconciles man with God. It frees from the enslavement to sin, and it heals,” explains the Catholic catechism (no. 1990). But the merciful offer must be accepted; the gift must be received. No one can be reconciled to God, set free, and made whole without *appropriating* the grace of justification through the means that he himself established, namely, personal repentance, faith, and Baptism (Rom 3:23-24; Mk 16:16; Acts 2:38).

God “desires everyone to be saved” (1 Tim 2:4). Nevertheless, it is equally true, according to the unequivocal teaching of Jesus, that only those who recognize their need for divine forgiveness by humbly acknowledging their own sinfulness before God can actually be made righteous (Lk 18:13-14).

“If we claim that we are sinless, we are only deceiving ourselves, and the truth is not in us. However, if we confess our sins, he who is faithful and just will forgive our sins and cleanse us from all wrongdoing” (1 John 1:8-9).

Mystery Made Really Present

It was by his Paschal Mystery—his suffering, death, and resurrection—that Christ won for us the righteousness that he now pours out in the Church’s sacraments. That event is the one source of human salvation (see CCC, no. 617). Even though this saving act took place “once for all,” as the New Testament epistles repeatedly attest (Rom 6:10; Heb 7:27, 9:12, 26, 10:10; 1 Pt 3:18), nevertheless, because Christ’s death conquered death and because he, himself, shares in the divine eternity, “the event of the Cross and Resurrection

Through this “most intimate co-operation of the Holy Spirit and the Church” (CCC, no. 1108), Christ truly makes himself present to believers under the veil of perceptible signs—the Sacraments. As she celebrates these signs in fidelity to her Spouse who gave them to her, the Church is continually renewed and rejuvenated by his love (cf. Zep. 3:17). “In the *liturgy of the New Covenant* every liturgical action, especially the celebration of the Eucharist and the Sacraments, is an encounter between Christ and the Church” (CCC, no. 1097).

Again and again, until Jesus comes (1 Cor 11:26), the Bride is able to recline peacefully on the breast of her Savior, as did the beloved disciple at the Last Supper (Jn 13:23), and to drink freely from the flow of living water at its wellspring (cf. Jn 7:37; Rv 22:17b).

Call to Encounter the Sacrament

As Pope Francis reminds us in *Misericordiae Vultus* (*The Face of Mercy*), his Bull of Indiction announcing the Extraordinary Jubilee of Mercy, we have a Father “who runs out to meet his son despite the fact that he [the son] has squandered away his inheritance” (no. 17). This running of the Father toward his wayward son (Lk 15:11-32) poignantly shows how the grace of God always precedes the return of the sinner and hastens to restore the sinner to the dignity of sonship.

The Sacrament of Reconciliation was given to us by the Lord Jesus to enable each one of us to have a personal experience of the Father’s all-merciful embrace. In this Year of Mercy, the Church has launched various initiatives to make this sacramental encounter more widely available throughout the world.

How might the Lord be calling you specifically to respond to this opportunity? “Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon” (Is 55:6-7).

How Do I Obtain the Jubilee Indulgence?

An indulgence is a “remission before God of the temporal punishment due to sins whose guilt has already been forgiven” (*Catechism of the Catholic Church*, no. 1471). Catholics may obtain a plenary (complete) indulgence through the remainder of the Jubilee Year of Mercy, which ends on November 20, 2016, the Feast of Christ the King. Complete these acts within about twenty days:

- Make a pilgrimage to a local Holy Door site or to one of the four Holy Door papal basilicas in Rome.
- Go to confession.
- Receive the Holy Eucharist “with a reflection of mercy.”
- Make a profession of faith.
- Pray for the pope.

Pope Francis says the elderly, confined, or ill may obtain the indulgence in three ways:

- “Living with faith and joyful hope this moment of trial.”
- Receiving the Eucharist.
- Participating in Mass or community prayer, “even through the various means of communication.”

abides and draws everything toward life” (CCC, no. 1085).

As the Church proclaims the saving death of her Lord (1 Cor 11:26), the Holy Spirit, who is her “living memory” (CCC, no. 1099), reminds her of the Paschal Mystery in the most powerful sense of making it present, here and now. Thus, every sacramental celebration, and above all the Eucharistic liturgy, is a *re-presentation* of the Paschal Mystery. In the holy Mass, the Lamb-who-was-slain stands at the divine throne (Rv 5:6) and exercises his perpetual priesthood on our behalf (Heb 9:24). Through him, with him, and in him, we ourselves participate in the heavenly liturgy.

“It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments” (CCC, no. 1139).

Bath of Rebirth

The life of grace in the believer begins with the Sacraments of Christian initiation, whose saving efficacy is explicitly portrayed in the pages of the New Testament. We are first “saved . . . through the bath of rebirth and renewal by the Holy Spirit” (Ti 3:5), then “marked with the seal of the Holy Spirit who had been promised” (Eph 1:13), and finally we partake of “the table of the Lord” and “the cup of the Lord” (1 Cor 10:21) in order to have eternal life in us (Jn 6:53).

In the living encounter between Christ and the believer that takes place in these Sacraments, the deepest human hunger and thirst are assuaged (Jn 6:35; cf. 4:14). Everything we authentically desire is found in Christ’s merciful love, and every inauthentic desire is quelled.

Blood of Christ, Strength of Martyrs

From the very beginning of the Church’s long pilgrimage through history, the saints’ longing for God has had a sacramental focus. Already in the early second century, St. Ignatius of Antioch expressed his burning desire for union with his beloved Jesus in the words, “I want the bread of God, which is the flesh of Christ who is of the seed of David; and for drink I want his blood, which is incorruptible love” (*Letter to the Romans* 7.3).

Without a doubt, the bishop knew that when he held in his hands the chalice, he was holding nothing less than the price of his own redemption; and that when he drank from it, he was receiving strength to shed his own blood in imitation of his divine Master. “Allow me to be an imitator of the suffering of my God,” he pleaded with his fellow Christians in Rome who might be inclined to use their influence to thwart his martyrdom (*Letter to the Romans* 6.3).

St. Ignatius vividly understood that to share sacramentally in the crucified and risen flesh and blood of Christ both provides the grace needed to conform one’s life more and more to his, and obliges one to do so. We must become what we receive in the Eucharist (St. Augustine, *Sermon* 227).

“This is what love is: not that we loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, since God loved us so much, we should love one another” (1 Jn 4:10-11). By sharing in the self-sacrificing love of the Good Shepherd, the sheep of his flock receive the capacity to love him more faithfully in return, and to love their neighbor.

Uniting themselves frequently to the sacrificial offering of the Body that was given for them and of the Blood that was “shed on behalf of many for the forgiveness of sins” (Mt 26:28), the faithful receive strength to be true to the promises made in Baptism: to renounce sin, Satan, and all his deceitful works. Receiving Holy Communion with the proper disposition separates us from sin, remits venial sins, and helps to preserve us from future grave sins (CCC, no. 1393-1395).

Could We Lose God’s Mercy?

Yet, even after having received the outpouring of Divine Mercy in the Sacraments, it is still possible to fall away from grace (Gal 5:4) through serious sin—and thereby risk forfeiting eternal salvation (Mt 7:21; Gal 5:21; Eph 5:5-6; Rv 21:8,27). It is possible to “receive the grace of God in vain” (2 Cor 6:1).

The apostle St. Paul tearfully grieves for those Christians who “live as enemies of the cross of Christ” and whose “end is destruction” (Phil 3:18-19). He earnestly exhorts believers to “work out your salvation in fear and trembling” (Phil 2:12).

The Church teaches dogmatically that the Sacraments confer sanctifying grace only on those who do not place an obstacle (*obex*) in the path of that grace. But unrepented mortal sin is directly opposed to the work of grace in us, and causes us to lose

the state of friendship with God (CCC, no. 1861), which we received in Baptism.

Repent—and Return to the Father

Therefore, we must understand that although Baptism is *necessary* for salvation, it is *not sufficient*. We must sincerely repent for all grave sins committed after Baptism, and bring these again to the Divine Mercy for forgiveness, in the Sacrament of Penance that Christ entrusted to his apostles (Jn 20:23; cf. Mt 16:19; 18:18), and through them to their successors, the bishops and priests of the Catholic Church (CCC, no. 983). May eternal praise rise in our hearts that our Lord Jesus is indeed merciful enough to keep on forgiving us, no matter how many times we fall!

The Father’s arms are always open to the son who renounces his wretched life of rebellion and comes back home to beg forgiveness (Lk 15:20-24). We can once again enjoy “the glorious freedom of the children of God” (Rom 8:21) by the outpouring of the Spirit of adoption. Through sacramental reconciliation, we can re-enter the one sheepfold, the Church, in which our salvation is secure (Jn 10:7-9).

“There is no offense, however serious, that the Church cannot forgive. There is no one, however wicked and guilty, who may not confidently hope for forgiveness,

provided his repentance is honest,” the Catholic catechism teaches. “Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin” (no. 982).

We Must Proclaim His Mercy

The world had never seen any love greater than this: The love by which Christ laid down his life for his friends (Jn 15:13)—and indeed, for his enemies (Rom 5:6-11)—revealed the true nature of love itself (1 Jn 3:16). The Cross is the fullest possible revelation of the nature of God, who is Love (1 Jn 4:8-10). It is this love that the Church celebrates and receives anew in her sacramental celebrations, calling forth from the faithful a response of endless thanksgiving (*eucharistia*): “The Holy Spirit who thus awakens the memory of the Church then inspires thanksgiving and praise” (CCC, no. 1103).

The deeper our awareness of the magnitude of God’s unmerited mercy, manifested in creation but even more splendidly in the work of redemption, the greater will be our desire to rejoice in him with fellow believers and to proclaim his salvation to unbelievers. “I will sing forever of the Lord’s kindness; with my lips I will proclaim your faithfulness throughout the generations” (Ps 89:1).

The gospel of Luke and the Acts of the Apostles repeatedly highlight *joy* and *proclamation* as the appropriate responses to the gift of salvation. “The shepherds went back, glorifying and praising God for all they had heard and seen” (Lk 2:20a); “We cannot possibly refrain from speaking about what we have seen and heard” (Acts 4:20). In this way, the Sacred Liturgy makes its partici-

pants joyful witnesses of the good news of salvation. ■

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“Although Baptism is necessary for salvation, it is not sufficient.”

“Christ . . . desires that in his Church the gates of forgiveness should always be open to anyone.”



PSALMS OF MERCY

King David—and Pope Francis—teach us how to acquire
“wisdom in my secret heart.”

Dr. Peter Williamson

fatherless; but the way of the wicked he brings to ruin” (Ps 146:7-9). The concrete ways God shows mercy can guide our practice of mercy, as well.

When Pope Francis sets out to explain God’s mercy from the Bible in his 2015 bull *Misericordiae Vultus* (*The Face of Mercy*), he begins with the Psalms: “In a special way the Psalms bring to the fore the grandeur of his merciful action.” The Holy Father proceeds to highlight a few aspects of God’s mercy as they are reflected in the Psalms.

He begins with God’s *merciful nature* in Psalm 103. The Old Testament often describes God as “patient and merciful,” or as the Revised Standard Version puts it, God is “slow to anger and abounding in steadfast love” (Ps 103:8). Throughout the history of salvation, the Holy Father tells us, God makes “his goodness prevails over punishment and destruction.” In the words of the psalmist, “He forgives all your iniquity, he heals all your diseases, he redeems your life from the pit, he crowns you with steadfast love and mercy” (Ps 103:3-4).

Next, Pope Francis points out that the expression of God’s mercy in the lives of human beings is very *concrete*: “He executes justice for the oppressed; he gives food to the hungry. The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down. . . . The Lord watches over the sojourners, he upholds the widow and the

derness and compassion, indulgence and mercy.” Here the Holy Father draws upon the teaching of St. John Paul II in *Dives in Misericordia* (*Rich in Mercy*) where he explains the Bible’s rich vocabulary of mercy.

Two Hebrew words commonly translated as “mercy” are *hesed* and *rahamim*. Pope John Paul explains:

While *hesed* highlights the marks of fidelity to self and of ‘responsibility for one’s own love’ (which are in a certain sense masculine characteristics), *rahamim*, in its very root, denotes the love of a mother (*reham* = mother’s womb). From the deep and original bond—indeed the unity—that links a mother to her child there springs . . . a particular love . . .

that it is completely gratuitous, not merited, and that . . . constitutes an interior necessity: an exigency of the heart. It is, as it were, a ‘feminine’ variation of the masculine fidelity to self, expressed by *hesed*. . . . *Rahamim* [expresses] a whole range of feelings, including goodness and tenderness, patience and understanding, that is, readiness to forgive.

The Old Testament often uses *rahamim* to speak of God (e.g., Deut 30:3; Is 14:1; 30:18). The Vulgate uses the expression *viscera misericordiae* to translate the emotional depth of this visceral mercy.

“His Mercy Endures Forever”

Returning to *Misericordiae Vultus*, Pope Francis turns next to Psalm 146, which repeats the refrain, “For his mercy endures forever,” in every verse. This phrase teaches the absolute constancy of God’s mercy through all of human history and into eternity.

The psalm begins with God’s mercy manifest first in creation, then in the deliverance from Egypt, and finally in bestowing on Israel the land of Canaan. Jewish tradition refers to this psalm as the “Great Hallel,” and it is likely that this is the hymn that Jesus sang with his disciples at the conclusion of his final Passover meal (Mt 26:30).

The pope writes, “While he was instituting the Eucharist as an everlasting memorial of himself and his paschal sacrifice, he symbolically placed this supreme act of revelation in the light of his mercy. Within the very same context of mercy, Jesus entered upon his

“The words translated ‘sin’ from both Hebrew and Greek are drawn from the vocabulary of archery, where they mean to ‘miss the target.’”

This carved relief of a remorseful King David is inspired by Psalm 51 at its theme of heartfelt contrition. Image courtesy of Wiki Commons.



passion and death. . . . Knowing that Jesus himself prayed this psalm makes it even more important for us as Christians, challenging us to take up the refrain in our daily lives by praying these words of praise: “for his mercy endures forever.”

The Holy Father then goes on to discuss mercy in the life of Christ, the parables, and the teaching of the prophets.

Many other psalms focus on God’s mercy besides those mentioned by Pope Francis. The Pontifical Council for the Promotion of the New Evangelization has published a little book, *The Psalms of Mercy* (Our Sunday Visitor, 2015), that offers helpful commentary on ten “psalms of mercy” (25, 41, 42-

43, 51, 57, 92, 103, 119:81-88, 136).

I will conclude this article with comments on the most famous of those, Psalm 51, whose Latin title is “*Miserere*”—“Have mercy!” It is a psalm of repentance that is prayed in the Liturgy of the Hours every Friday morning. According to the ancient title at the beginning, this is the psalm David prayed after he was confronted by the prophet Nathan about his adultery with Bathsheba (2 Sam 11-12).

Sin = Missing the Mark

Despite the gravity of his wrongdoing, in Psalm 51 David appeals in confident hope to God’s merciful love (*hesed*) and to his

abundant mercy (*rahamim*), asking that his sin be blotted out, washed, and cleansed (Ps 51:1-2). The psalm employs three different words for sin to cover every kind and degree of wrongdoing—a fact that helps everyone apply this psalm to his or her own life. The word translated as “iniquity” is a broad term that refers to any kind of evil act. “Transgression,” which means to cross the line, refers to acts that are contrary to any of God’s commandments and is the most serious kind of sin.

Interestingly, the words translated “sin” from both Hebrew (*hata’t*) and Greek (*hamartia*) are drawn from the vocabulary of archery, where they mean to “miss the target.” Now that is a broad term!

How many ways we miss the mark, in our speech, in our thoughts, in our use of time and money, in our treatment of others, in our prayer! Learning that sin means missing the target helps us prepare to receive mercy in confession. We begin by considering any commandments we may have broken, but then we go on to ask in what ways we have missed the mark, the bullseye, that the Lord intends us to hit, for instance, in loving our neighbor as ourselves.

I discovered I had a lot more to confess!

Becoming a Missionary of Mercy

In the rest of Psalm 51, David acknowledges his sinful condition and his absolute dependence on God to teach wisdom to his inner self or “secret heart,” to cleanse him, even to create a new heart in him, and to restore his joy. He prays that God will not cast him off or take away his Holy Spirit (Ps 51:6-12).

David promises to teach transgressors God’s ways once he, himself, is restored. He asks for mercy so that he can become a messenger of mercy. He is confident he will praise and worship God again, since he knows that “the sacrifice acceptable to God is . . . a broken and contrite heart” (Ps 51:17).

What was true for David is true for us. We need God’s mercy to cleanse, heal, and restore us. Only if we receive mercy, only if we experience it, can we become missionaries of mercy. ■

Dr. Peter Williamson holds the Adam Cardinal Maida Chair of Sacred Scripture at Sacred Heart.



Two-fold gratitude: In this woodcut from the nineteenth century French artist Gustave Doré, the son begs the forgiveness of his father while the grateful father thanks the Father of Mercies for the return of his wayward son (Luke 15:11-32).

(Courtesy of the Digital Image Archive, Pitts Theology Library, Candler School of Theology, Emory University.)

Forever Grateful for MERCY

Mercy is totally unmerited but *must* lead to repentance and change of life.

— Dr. Ralph Martin —

We certainly have been hearing a lot about mercy in recent years. It began with a grassroots movement of people all over the world who have been inspired by the revelations Jesus made to

the Polish mystic St. Faustina Kowalska about the greatness of God's mercy. It is hard to find a church these days that doesn't have an image of the Divine Mercy displayed somewhere.

And, of course, this grassroots movement was given a powerful impetus when St. John Paul II canonized St. Faustina and instituted a major liturgical feast on the first Sunday after Easter, now called Divine Mercy Sunday.

When Pope Francis was elected, another great impetus was given to the emphasis on mercy. Pope Francis often talks about mercy, exhorting us to always "lead with mercy" in all our actions. He declared the time between the Feast of the Immaculate Conception in 2015 and the Feast of Christ the King just before Advent of 2016 as a Jubilee Year of Mercy.

What Does Scripture Say?

On the popular level, though, there is seldom a clear understanding of what mercy really is and what kind of response to mercy is necessary for it to be effective in our lives. For example, when the word mercy is spoken, many associations can come to mind: second chances, overlooking sins, not being legalistic, the list could go on. While all of these could be seen

as related to a proper understanding of mercy, greater clarity would be helpful if we are really to benefit from this emphasis—and not be deceived about what mercy really is.

So, where do we get our best understanding of mercy? God reveals it to us in Sacred Scripture.

There is a striking passage in the first letter of John that tells us from where we get our understanding of love. As we shall see, mercy is really a dimension of love: "In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins" (9-10).

It is from contemplating his love for us that we come to understand what true love and true mercy are.

Another scripture passage that Pope Francis and St. John Paul II have used to introduce their most important writings on mercy is Ephesians 2:1-10. There are amazing things here.

You were dead because of your sins and offenses, as you gave allegiance to the present age and to the prince of the air, that spirit who is even now at work among the rebellious. All of us were once of their company; we lived at the level of the flesh, following every whim and fancy, and so by nature deserved God's wrath like the rest. But God is rich in mercy; because of his great love for us he brought us to life with Christ when we were dead in sin. By this favor you were saved. . . . This is not your own doing, it is God's gift; neither is it a reward for anything you have accomplished, so let no one pride himself on it.

This passage gets us to the very heart of the Gospel. Here is where we discover the essential characteristic of mercy: It is totally unmerited! It is not given as a reward for anything. It is not given because we have become worthy of it. It is not given because we have earned it—just the opposite.

It is given just because God has decided

to extend mercy to us out of his love to a race that justice demands be eternally punished for our rebellion against God that originated in the first big “no” of Adam and Eve. Mercy comes to us because of our sin that we can’t get out of ourselves no matter what we do.

Reason for Death and Suffering

Do you know why we die? It is the just punishment for sin that God enacted after our representatives turned away from him and cast their lot with the devil. It was “through the envy of the devil that death came into the world” (Wis 2:24), not because of the will of God.

But, as we will see over and over, the wages of sin is death (Rom 6:23), and sin begets its own punishment, since sin is contrary to our nature and leads us further away from the happiness that we most deeply desire. But it is in Christ and through his blood that we have been redeemed and our sins forgiven, so immeasurably generous is God’s favor to us (Eph1:7-8).

Unless we understand the awful truth of our situation, it is impossible to understand what mercy really is. As someone once said, unless we understand the bad news—what we deserve by nature is death—when we hear the good news of God’s mercy it strikes us as “no news.” And this, unfortunately, is how many people understand mercy these days. They don’t understand the seriousness of the sin that required such a sacrifice for our forgiveness!

Secondly, we need to comprehend what the holy justice of God required—a deed that could fittingly “make up for” millennia of sin and injustice, not only of the past but of the future. Such an offering in the wisdom of God could only be made by God himself taking on our nature in the man Jesus, who then became the new representative of the human race. Through his obedience even to death on the cross (Phil 2:8), Jesus overcame the disobedience of Adam.

Thirdly, we need to understand how utterly precious the mode of our redemption is. That God would do this for us!

Doesn’t that loving act now lead us to praise, to gratitude, to confide our whole lives to such love? Doesn’t it make us want to “sing of his mercies, forever”?

And won’t we be forever grateful for God’s mercy?

Yes, yes, and yes.

So, this indeed is mercy—unearned pardon, gratuitous gift. How must we respond to such a gift for it to be effective in our lives?

Repentance Must Be the Response

Mercy requires a response for it to be fruitful. It requires a response by the very nature of the situation in which mercy comes to us—it comes to us in our sin, in our distance, in our indifference. And it comes to us in such a tender way that it respects our freedom.

So, when mercy is offered, we are faced with a choice: to receive mercy with gratitude or remain cold to it with indifference.

And remember: The indifference to the things of God that is so characteristic of life in this world—indifference to the many mercies and warnings that God gives today—puts us at great risk of condemnation at the hour of our death or when the Lord returns in glory to judge the living and the dead.

Everywhere in the Gospels we find Jesus expecting mercy to result in genuine repentance and a changed way of life. Remember, the Prodigal Son had to make a decision, a change of direction—“I will return to my Father”—that opened up the door of the son’s heart to the restoration that the Father was always ready to extend to him.

And remember the woman caught in adultery? Jesus mercifully didn’t condemn her but clearly told her not to sin again: “Neither do I condemn you; go and do not sin again” (Jn 8:11).

Is Merciful Living Required?

I would be remiss, though, not to mention that true conversion means not only abstaining from serious sin but also living a life of mercy. It’s absolutely true that “faith without works is dead” (Jas 2:17).

In that key text from Ephesians 2, we read in verse 10: “We are truly his handiwork, created in Christ Jesus to lead the life of good deeds which God prepared for us in advance.” God has prepared for us a life of good works. The good works of the Christian life are prayer, service, love, worship, evangelization, etc.

In his document proclaiming the Jubilee Year of Mercy (*Misericordiae Vultus*, henceforth MV), Pope Francis asks us to focus on the corporal and spiritual works of mercy as a way of making sure we are reaching out beyond ourselves to the needs of others. Sometimes, the Holy Father so strongly emphasizes being non-judgmental that people don’t notice that he is clear—and in harmony with his predecessors, the *Catechism of the Catholic Church*, and Scripture—that a response to mercy by way of conversion is necessary for mercy to be effective.

In the very first paragraphs of his apostolic exhortation *The Joy of the Gospel*, he makes this point clear.

The Joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. . . . I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ. . . . Now is the time to say to Jesus: ‘Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord, take me once more into your redeeming embrace.’ . . . God never tires of forgiving us; we are the ones who tire of seeking his mercy. (No. 1)

And in *Misericordiae Vultus*, he makes clear that accepting mercy involves faith, repentance, and a changed way of life. Pope Francis, for example, sees the central symbol of the Jubilee of Mercy, the Holy Door—specially designated doors in certain churches around the world as well as in the primary basilicas of Rome—as doors that lead those on pilgrimage to “discover a path to conversion” (MV, no. 3). The pilgrimages that are encouraged as part of the Jubilee of Mercy are seen by Pope Francis as “an impetus to conversion” (no. 14).

“So, when mercy is offered, we are faced with a choice: to receive mercy with gratitude or remain cold to it with indifference.”

Will Everyone Be Saved?

Like John Paul II, Pope Francis also singles out St. Faustina Kowalska in his Jubilee Year of Mercy document as “the great apostle of mercy” (MV, no. 24). One of the great overlooked themes of St. Faustina’s spiritual revelations is the consequences of rejecting mercy. On numerous occasions, Jesus emphasizes to her the importance of not neglecting so great a mercy as that which is offered by his sacrifice.

Some people mistakenly have gotten the impression from the helpful emphasis on mercy that sin is no big deal and that God will never allow anyone to be lost. This is not what the Scripture and the Church teach, nor is it what the Lord told St. Faustina as recorded in her mystical diary (*Divine Mercy in My Soul: The Diary of Saint Maria Faustina Kowalska*): “Oh, if sinners knew of My mercy, they would not perish in such great numbers” (1396). “I am prolonging the time of mercy for the sake of sinners. But woe to them if they do not recognize this time of My visitation” (1160).

And the sobering words of Jesus about the broad way that leads to destruction and the narrow way that leads to life (Mt 7:13-14) are reflected in a vision that Jesus gave to St. Faustina:

One day, I saw two roads. One was broad, covered with sand and flowers, full of joy, music and all sorts of pleasures. People walked along it, dancing and enjoying themselves. They reached the end without realizing it. And at the end of the road there was a horrible precipice; that is, the abyss of hell. The souls fell blindly into it; as they walked, so they fell. And their number was so great that it was impossible to count them. (153)

The Lord regularly tells St. Faustina that she is to be a messenger preparing the way for his Second Coming and Final Judgment. While he extends mercy to the whole human race now, the time of judgment is coming when he will judge people on their response—or lack of response—to mercy.

The message to St. Faustina is the same as what is revealed to us in the Sacred Scriptures: “Do you not know that God’s kindness is meant to lead you to repentance? But by your hard and impenitent heart you are storing up wrath for yourselves on the day of wrath when God’s righteous judgment will be revealed” (Rom 2:4-6). Despite the

immense mercy of God, it is apparent from the message that many are nevertheless in danger of being lost, and some will definitely be lost. Whether more will be saved or lost and the exact meaning of “many” is not revealed, but the realities revealed to St. Faustina are sobering.

What Is Hell Like?

During an eight-day retreat in 1936, an angel led St. Faustina through hell. She describes what she saw and relates that the Lord told her to write it down.

Today, I was led by an Angel to the chasms of hell. It is a place of great torture; how awesomely large and extensive it is! The kinds of tortures I saw: the first torture that constitutes hell is the loss of God; the second is perpetual remorse of conscience; the third is that one’s condition will never change; the fourth is the fire that will penetrate the soul without destroying it—a terrible suffering, since it is a purely spiritual fire, lit by God’s anger. . . . (*Diary*, 741)

Admittedly, these are difficult descriptions to read. And, indeed, the images used are referring to a reality that is hard to express in human words and the use of the particular images almost certainly imperfectly conveys this reality.

At the same time, it must be recognized that Jesus himself used images such as “outer darkness” (Mt 22:13) where there will be weeping and gnashing of teeth; the “unquenchable fire” (Mk 9:43); and the “furnace of fire” (Mt 13; 42-50).

What Should My Response Be?

Some may wish to emphasize that sinners bring this separation from God and union with the demonic on themselves by their own choices. Others may say that these images may be weak human figures that imperfectly point to the horror of separation from God and may not need to be taken literally.

Yet the shocking fact remains that St. Faustina is describing something that she believes God showed her precisely

to warn sinners and call them to not presume on the mercy of God. And further, to ward off attempts to say that hell may exist but perhaps no one is there, St. Faustina continues:

I, sister Faustina, by the order of God, have visited the abysses of hell so that I might tell souls about it and testify to its existence. I cannot speak about it now; but I have received a command from God to leave it in writing. The devils were full of hatred for me, but they had to obey me at the command of God. What I have written is but a pale shadow of the things I saw. But I noticed one thing: that most of the souls there are those who disbelieved that there is a hell. (*Diary*, 741)

St. Faustina saw her mission as a way of preparing God’s people for the return of the Lord. It took on particular urgency because of the severe consequences she knew would be the result for those who rejected mercy.

Unfortunately, without knowing these parts of her message, it is easy to absorb the Divine Mercy revelations into the practical universalism that is one of the devil’s big lies and to disregard the consequences of unrepented sin. The message of divine mercy is that no sinner should be afraid to approach the Lord, who is infinitely merciful and

eager to forgive sin. The application of mercy can’t be made to souls, however, unless there is an acknowledgement that we need mercy and we respond to the offer of mercy with humility, repentance, and faith.

And this is exactly the teaching of the *Catechism of the Catholic Church*: “There are

no limits to the mercy of God, but anyone who deliberately refuses to accept his mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit” (no. 1864). ■

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“The Lord regularly tells St. Faustina that she is to be a messenger preparing the way for his Second Coming and Final Judgment.”

HOW TO BECOME A **Merciful Parish**

What questions should I ask to ensure that my parish is a place of reverence and welcome?

Msgr. John P. Zenz

Mercy is another name for God. Mercy was most fully manifest in the Death-Resurrection of Christ, an event that unfolded within human space and time two thousand years ago. It is also a mystery that transcends the limits of space and time, for “Jesus Christ is the same, yesterday, today, and forever” (Heb 13:8).


Our parishes seek to be concrete manifestations of God’s mercy in space and time as we celebrate the Paschal Mystery anew each day in the Holy Eucharist and in all our programming.

Markers of Space and Time

I will use two “markers” of our lives—space and time—as means for describing how we can become ever more merciful parishes. Parishes necessarily face many “limitations”: size of property, age of buildings, circumstances of neighborhood, history and traditions, financial resources, the spirituality of clergy, laity, and religious who have formed and shaped the community over the decades. Yet, these very limitations can be opportunities.

A parish need not be defined by its challenges. The Paschal Mystery proclaims that human limitations, losses, and apparent failures are but the doorway for God to enter, “take charge” (in a subtle way), and transform people’s minds and hearts, making all things new.

Consider the “first parish”—the disciples in the Cenacle on the first Christian Pentecost—and the conditions they experienced: wind, fire, locked doors, and fearful hearts. Here in the Archdiocese of Detroit, at Sacred Heart Major Seminary, and in our parishes, we are waiting for a new Pentecost and a fresh outpouring of the mercy of God for us and *through* us.



This stained glass image of the crucifixion suspended before a window at Holy Name Parish is from the original church building of 1921. It reminds the author that “Christ’s mercy broke through the limits of space and time.”



Parishes as “Space for Mercy”

Mercy depends upon hospitality, a state of constant openness to receive the generous, unbelievable goodness of God, and the readiness and willingness to allow others to enjoy that goodness with us. Mercy is space to receive. There is space in the heart of God for everyone in the world. When we are at our best, we rest peacefully with all others in our common home, the merciful heart of God.

“Receiving well” means living the story of the Visitation. We put ourselves in the place of Zechariah and Elizabeth, joyfully accepting the surprises that God offers us—new beginnings and new missions just when we thought we had everything figured out.

Elizabeth and Zechariah welcomed two unexpected guests, Jesus and Mary. In some way, every parish, every day, is *Ein Karim*, the home of Zechariah and Elizabeth. Our structures and our thinking may have aged, but we remain young when we see all events and people as gifts and opportunities. We are space, empty and ready to receive.

How might this attitude of acceptance be lived out? Consider these questions:

- Is there a spirit of welcome in the way people are received on our campus and into our buildings?
- What is the attitude of the “front line” staff who greet people at the office, or Ministers of Hospitality who greet people at the doorways before worship service?
- Do *all* parishioners think of themselves as Ministers of Hospitality?
- As a priest or pastoral minister, do I carry myself in such a way that people feel free to interrupt me and enter my space?
- Do we have an eye for spotting visitors or strangers?
- Is our website inviting to visitors?
- Do we see all weddings and funerals as occasions for evangelization?

Above our two main church entrances at Holy Name Parish are signs that proclaim “Encountering Mercy.” Our Evangelization Commission chose to use a gerund—the word “encountering”—because mercy is the fruit of a relationship where there is genuine mutuality. Mercy is offered and accepted. Mercy bridges different experiences and world views. Every parish is inter-generational and diverse in race and ethnicity, and all parishes should be treated equally.

Much happens at the doorways of a church as people come and go with great speed, while others struggle through the doorways with walkers, wheelchairs, and canes—and wait with humble patience for their driver! We have learned that being a merciful parish means being sensitive to what happens at doorways; for example, having furniture that is comfortable, inviting, and convenient.

Once people have “arrived,” it is vitally important that the worship space itself truly be a space where one senses reverence yet feels free to move about. The coming and going of people in our semi-circular circumstances at Holy Name force all of us (literally) to bow to one another, asking pardon with a cheerful smile.

**“We have learned
that being a merciful
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Mercy-in-Motion

In the rhythm of every day and week, at the heart of all that happens in a parish is the celebration of the Holy Eucharist, our daily immersion into the timeless mercy of God. We make that mercy “concrete” and immediate in the liturgy.

At Holy Name, we, as a staff and in our commissions, decided to emphasize the times within the liturgy when mercy is mentioned, always singing the Penitential Act, often using the *Kyrie*; giving emphasis to the *Agnus Dei*, and stressing the word “mercy” or “reconciliation” whenever it appears in the Eucharistic Prayer. In the homily and Prayers of the Faithful, we have been attentive to God’s mercy and our need to let it flow *upon* us, *through* us, and *among* us. Our petitions end with “Remembering your mercy, we pray . . .”

Reaching out to potential new members of the parish, welcoming back the uncatechized or disenfranchised, and responding to those with needs are moments of grace for us as ministers.

Sacred times of the year call for special celebrations of mercy. At Holy Name, our communal penance services last year were organized around some aspect of mercy. The Examination of Conscience for this Lent is on how the five senses can be windows for God’s mercy and means for sharing that gift with others. (A Lenten reflection aid to prepare for the Sacrament of Penance is available through the Holy Name website, hnhchurch.org.)

Our parish and school theme for 2015-16 is “Missionaries of Mercy,” emphasizing that mercy must be put “in motion” through attitudes and actions of service. Our parish council and commissions meditated on the Good Samaritan story, pledging to remember: At every moment, we are the ones needing mercy as well as the ones capable of extending mercy.

Mercy Space/Mercy Time Converge

Fr. Henri Nouwen, the popular writer on spirituality, used to say that mercy is lifting up the other so that we are “eyeball to eyeball.” Mercy restores dignity that may have been lost along the way. A merciful parish is one where pastor, staff, and all members of the parish readily and willingly acknowledge failures and limitations yet are confident that we are beloved and capable of being ministers of that same mercy to others. After all, it is not *our* mercy but *God’s* mercy.

Suspended in front of the courtyard window of our gathering space, with trees as a backdrop, is a small stained glass window from our original church building of 1921. The cross resembles the biblical Tree of Life. From one perspective, Christ is dying, while from another he is giving new life and mercy to all of us. I walk by the stained glass window hundreds of times a day and often pray for myself and all our parishioners, “Lord, have mercy *upon* us and *through* us.”

God’s space is mercy. God’s time is mercy. On the cross, Christ’s mercy broke through the limits of space and time. Our parishes are indeed limited—as are we, the ministers and members—but God’s mercy for every time and place overcomes our limits. Amen. ■

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Love

TRIUMPHS OVER

Judgment

Pope Francis's insights on mercy answer the difficult question:
How can God be both full of mercy yet fully just?

Dr. Eduardo Echeverria

God is rich in mercy (Eph 2:4). But what is mercy? Mercy is the face of God's love turned toward sinners, searching them out, and offering them pardon and salvation.

Says Pope Francis in his newly released book on mercy, "Etymologically, 'mercy' derives from *misericordi[a]*, which means opening one's heart to wretchedness. . . . Mercy is the divine attitude which embraces, it is God's giving himself to us, accepting us, and bowing to forgive" (*The Name of God is Mercy* [NG], no. 8). He adds in his papal bull announcing the Year of Mercy, "When faced with the gravity of sin, God responds with the fullness of mercy" (*Misericordiae Vultus* [MV], no. 3).

God's mercy is the expression of his fundamental love. Yet, to understand properly the reality of God's merciful pardon and how it is that mercy triumphs over judgment (Jas 2:13), we cannot minimize the wrath of God. God's wrath is his response to the sins of men (Eph 2:4)—his holy displeasure against their sin (NG, no. 32) that entails the breaking of communion with him (MV, no. 2)—as the expression of his fundamental justice, righteousness, and holiness.

Mercy and Justice

When we reflect on mercy, the question naturally arises about the relationship of mercy to justice. God is not merciful *at the expense* of his justice. Mercy does not exclude his justice, nor is it opposed to it (MV, no. 21). How could divine mercy do either?

"God's justice is his mercy given to everyone [oppressed by slavery to sin and its consequences] as a grace that flows from the death and resurrection of Jesus Christ" (MV, no. 21), says the Holy Father. God's justice entails his taking sin seriously, indeed, "of all the injustice we have committed before God" (NG, no. 58), by virtue of taking away and atoning for our guilt in history. In the reality of the atoning work of Jesus Christ, there is a turning from real wrath to real grace. Pope Francis explains, "Thus the Cross of Christ is God's judgment on all of us and on the whole world" (MV, no. 21).

Here Pope Francis echoes St. John Paul II, who teaches that God has shown us his justice and mercy "in the cross of Christ, on which the Son, consubstantial with the Father, *renders full justice to God.*" His death on the cross, John Paul adds, "is also a radical revelation of mercy, or rather of the love that goes against what constitutes the very root of evil in the history of man: against sin and death" (*Dives in Misericordia* [DM], no. 8, emphasis added).

Jesus Christ's finished work is the full and sufficient cause of our salvation. He has undergone the cross because of our



sins, redeeming us from them, healing us from the deep wound of original sin and its effects (NG, no. 42-43; MV, no. 22), and reconciling us to the Father in the power of the Spirit (2 Cor 5:19). Christ's atoning work "constitutes even a 'superabundance' of justice, for the sins of man are 'compensated for' by the sacrifice of the man-God" (DM, no. 7).

The reference to the "superabundance" of justice is an allusion to its perfection, its excess: past, present, and future sins are fully satisfied by Christ's death on the cross. Furthermore, superabundance refers to the "excessive" character of God's reconciling act in that God gives himself in the self-sacrificial love of Jesus's death for his enemies. As St. Paul tells us,

"When we were God's enemies we were reconciled to him through the death of his Son" (Rom 5:10).

"The cross takes our sins away because it is the act of God's gracious judgment on Christ for our benefit."

The interrelationship between justice and mercy (NG, no. 77), of the wrathful and forgiving God, in the light of the cross, which is the manifestation of the fullness of God's love, is then the key, Francis says, to

understanding "God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe" (MV, no. 21). Francis adds, "Salvation comes . . . through faith in Jesus Christ, who in his death and resurrection brings salvation together with a mercy that justifies" (no. 21).

Justice and Mercy as Aspects of God's Love

So both justice and mercy have their origin in God's holy love, but how so? These two, says John Paul, "spring completely from love: from the love of the Father and of the Son, and completely bears fruit in love" (DM, no. 7). Pope Francis explains that "these [justice and mercy] are not two contradictory realities, but two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love" (MV, no. 20). God's love is the single reality that unfolds dynamically throughout salvation history in the dimensions of justice and mercy, with these two harmoniously coming together supremely in the cross.

In sum, the cross takes our sins away because it is the act of God's gracious judgment on Christ for our benefit: "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor 5:21). The basis of this act is divine love: "In this is love, not that we loved God but that he loved us and sent his Son as an atoning sacrifice for our sins" (1 Jn 4:10; Jn 3:16). "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Rom 5:8; Eph 2:4-5).

This saving act arises at once from the will of the Son and of the Father: "By his obedience unto death, Jesus accomplished

the substitution of the suffering Servant, who 'makes himself an offering for sin,' when 'he bore the sin of many,' and who 'shall make many to be accounted righteous,' for 'he shall bear their iniquities.' Jesus atoned for our faults and made satisfaction for our sins to the Father" (Catechism of the Catholic Church [CCC], no. 615). St. Paul writes, "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him. For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life" (Rom 5:9-10).

The Response Factor

The way the believer receives the grace of Christ's atoning work, his gift of infinite mercy, is by faith (Rom 3:21-25; Eph 2:8-9). Thus, Pope Francis identifies the need "to recognize our emptiness, our wretchedness" (NG, no. 43); reminds us of "our need for forgiveness and mercy"; in short, our need "to confess our miseries, our sins" in order to obtain mercy (no. 32) by faith in Jesus Christ. Sin is not only a stain upon our soul, but it is also "a wound," Francis teaches, that "needs to be treated, healed" (no. 26). Approaching the Lord of mercy with confidence, adds Francis, requires a "shattered heart," meaning thereby, having "consciousness of our sins, of the evil we have done, of our wretchedness, and of our need for forgiveness and mercy" (no. 32).

Of course, even this recognition of oneself as a sinner and the corresponding act of repentance stems from an act of grace that is the Lord's gift to us. Furthermore, we have the promise, Pope Francis tirelessly emphasizes, that "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 Jn 1:9). Of course, without repentance and God's forgiveness, the state of the impenitent sinner is such that it "causes exclusion from Christ's kingdom and the eternal death of hell" (CCC, no. 1861).

"Approaching the Lord of mercy with confidence, adds Francis, requires a 'shattered heart.'"

The Gospel of Love

Christians pray for the perfection of divine love in their lives so that they may stand by God's grace in the Day of Judgment without fear. "There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love" (1 Jn 4:17-18).

So, mercy triumphs over judgment. Mercy is the expression of God's love toward sinners, and that divine love is fully realized in the cross of Calvary. ■

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YOUR SEMINARIANS



Mind, Spirit, and Body

Extraordinary donation of exercise equipment will encourage top-notch conditioning in seminarians.

In his pastoral exhortation *I Will Give You Shepherds*, St. John Paul II says the formation of future priests should be “holistic”—encompassing the whole person. He presents as the “four pillars of formation” the careful development of a seminarian’s spiritual, intellectual, pastoral, and human qualities.

Part of human formation is caring for the body. Taking inspiration from the Holy Father, the National Conference of Catholic Bishops recommends in its document *Program for Priestly Formation* that “[s]ufficient time for physical

exercise and for leisure be built into the schedule” of seminarians (no. 307), and that “a holistic approach to physical and psychological well-being . . . will enhance the spirituality of priests” (no. 555).

A balanced approach to seminarian

development is one of the guiding principles of the Sacred Heart formation program—and that includes balancing the intellectual and spiritual life with a focus on physical well-being. In fact, encouraging seminarians to be physically active has long been a part of Sacred Heart’s formational philosophy. Archival photos from the 1920s, the seminary’s first decade, show that Sacred Heart already had football and basketball teams that competed with local schools. Photos from the 1930s and 1940s show seminarians doing jumping jack calisthenics in the athletic field and playing lively games of intramural baseball.

The seminary has made two provisions recently that continue this tradition of encouraging physical conditioning among its resident seminarians. These are the construction last year of a quarter-mile running track that is used regularly by the seminarian community and the upgrading of the seminary's exercise equipment through the outstanding generosity of donors.

Sacred Heart's four exercise rooms were already reasonably well-furnished and thoroughly utilized by seminarians and resident priests alike. Racquetball courts, free weights, weight machines, aerobic equipment, and punching bags provided plenty of exercise opportunities for the men. Yet, some of the equipment was beginning to show its age.

Recently, though, a benefactor who asked to remain anonymous has donated exercise equipment to the seminary. It is all top-flight, state-of-the-art equipment, with an estimated fair market value of over \$230,000. The list of items is so extensive that only a few items are mentioned here.

Because of this generous in-kind donation, one seminarian exercise room is now outfitted with a Life Fitness bench press, pull-down machine, bicep curl machine, and a Cybex inclined chest

press. A second room includes six state-of-the-art treadmills with touchscreen consoles, a self-powered bicycle, and a Stair Master stairclimber. In a third room, eleven Cybex selectorized weight machines have been installed.

The exercise room of the resident priests has not been short-changed, either. The priests now can work out on a Tuff Stuff row machine, pull-up/dip station, and cable cross-over machine, as well as two True treadmills and a True self-powered bicycle.

"The priests and seminarians of Sacred Heart are overwhelmed by the generosity of this gift," says Dean of Studies Fr. Timothy Laboe, who enjoys lifting weights and utilizing the aerobic equipment to keep in good physical shape. "The exercise equipment is extensive, of the highest quality, and should satisfy the fitness needs at the seminary for years to come."

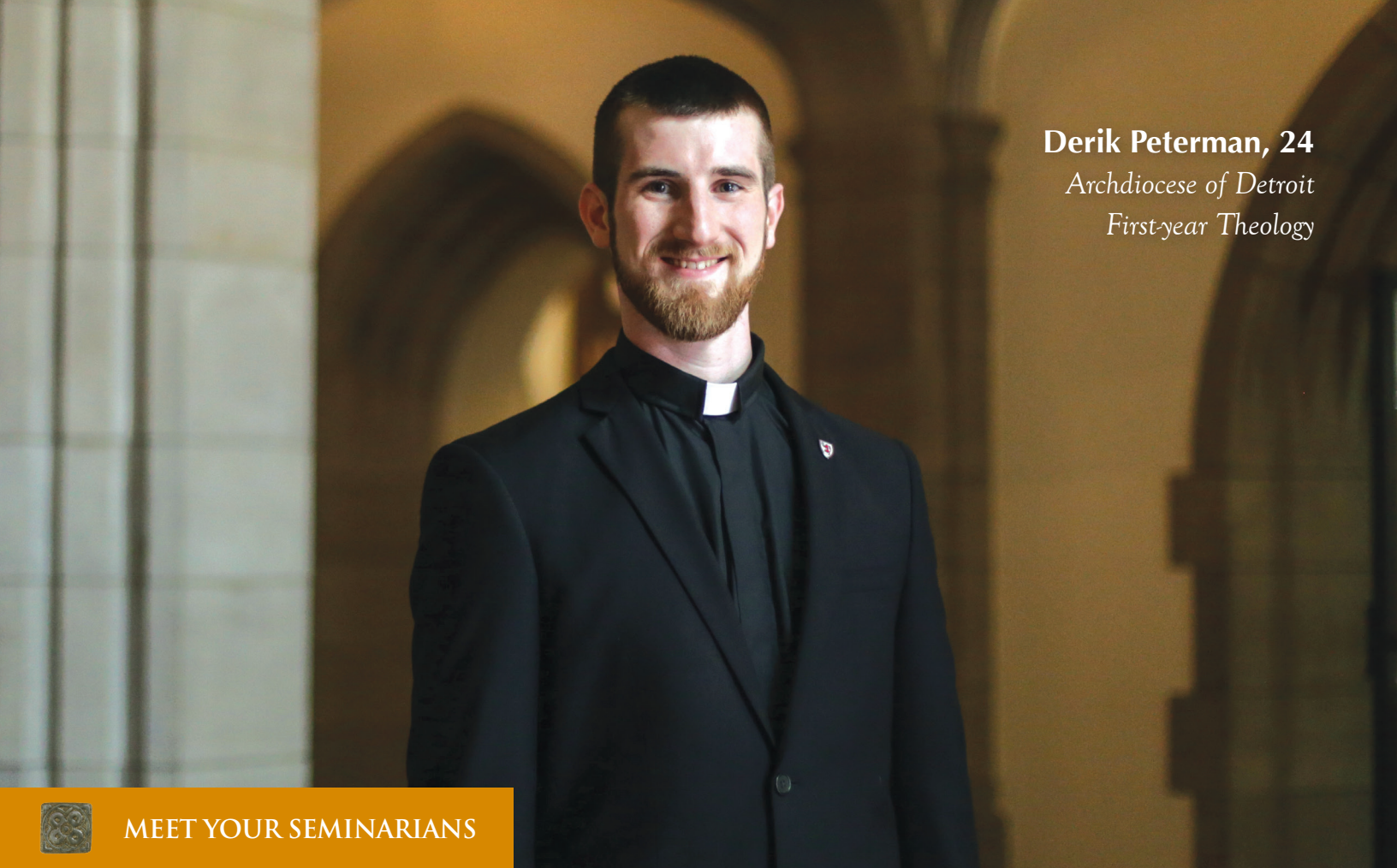
Of course, the goal of a priest-graduate of the seminary is not to look like Charles Atlas when he leaves the seminary and begins his tenure in your parish. He will, however, know that maintaining a healthy lifestyle is a sure way to improve his spirituality while also modeling an image of healthy conditioning to his parishioners. ■

Do you have ideas for donating in-kind property to the seminary? (In-kind means property other than cash, such as stocks, mutual funds, insurance policies, real estate, and the like.) Contact Darren Hogan, associate director of charitable gift planning, 313-596-7404, hogan.darren@shms.edu, to learn more.

Captions:

1. Taking a break from working out on newly-donated fitness equipment are seminarians Nathan Grant, Andrew Mabee, John Machiorlatti, Adam Maher, and Christopher Muer.
2. Adam Maher pushes his heartrate up on a new elliptical machine.
3. The formation of future priests is focused on the whole person, including physical wellbeing. Seminarians are encouraged to develop healthy habits of physical fitness that will carry over when they become parish priests.





Derik Peterman, 24
Archdiocese of Detroit
First-year Theology



MEET YOUR SEMINARIANS

Planted, Rooted, Flourishing

.....

It certainly seems like it has been a long time since I first heard the call to the priesthood. In a moment of God pouring his grace upon me at age ten, I heard him say, “Tell other people about me.” To me, it was clear that this was a call to the priesthood.

At that age, however, I did not understand what it meant to have a vocation to the priesthood. My faith was not particularly strong. I had no clue what a priest did outside of Sundays. In public school, I told my friends about this desire to be a priest, and they, too, did not understand.

Without any fertile soil to take root in, my calling withered. I set it aside and did not explore it again until high school.

In high school, I began to think more about my future. All of my classmates were preparing for college and careers, and yet this idea of the priesthood kept coming up in my mind. At

times on retreat with my parish youth group, I felt the calling strongly. But I did not have the tools or courage to answer the call. So, I went along with the flow of the other kids and entered college. I went to Michigan State University, where I studied physics and competed on the track team.

The Catholic parish at MSU had an incredible priest who really helped me to grow in my vocation. Fr. Joseph Krupp started a priesthood discernment group where other men like me could talk about our journeys and learn from him. Most of the time we just listened to him tell stories about his ministry. So this is what a priest does the other days of the week!

I noticed myself falling in love with the idea of being a priest. At this time, God put an amazing young woman in my life. We dated—and again I began to run from my true vocation. But the seed God had planted in my heart had taken root and grown. I could not ignore it any longer.

Through much prayer and the guidance of a spiritual director, I came to have a greater confidence in my vocation and took the steps necessary to enter seminary. I entered Sacred Heart in the fall of 2013 after graduating from college, and I could not be happier. Sacred Heart has helped me to deepen my prayer life and grow in confidence of where God is calling me.

Life as a seminarian is busy, but God has been teaching me to be his instrument in the midst of it all. This is my greatest desire—to be an instrument of God’s persistent love. ■



Deacon Peter Lawrence, 28

Diocese of Lansing

Fourth-year Theology

MEET YOUR SEMINARIANS

“God Had to Give Me a Nudge”

I had thoughts of the priesthood when I was young, probably around eight years old. As I got older, that thought faded from my mind. I was still involved in youth groups and from the outside I was a “good Catholic.” But looking back, my faith wasn’t the most important thing for me.

I think what was lacking for me was a real personal relationship with Christ. I would pray every now and then when I needed something, but I didn’t see faith as something that had a day-to-day impact. That was how I lived until my second year of college. That’s when things really started to change.

I was invited by two friends to go to Franciscan University of Steubenville on a young adults retreat. There were speakers emphasizing what I was going through, saying, “Your faith needs to be personal with a God who loves you instead of following a bunch of rules.” I felt like they were speaking directly to me.

I came back from the retreat and thought, “Alright, I really

need to allow Jesus into my life. I can’t keep saying *I believe* but then not letting it have an impact on my life.”

So, I committed to start praying every day. I decided to give five minutes to God when I shut up and just be quiet in his presence. I started going to daily Mass where the first thoughts of priesthood really started coming to me. And initially, I pushed those thoughts away.

But I continued to pray, and that’s when God needed to give me a little bit more of a nudge because I wasn’t moving quickly enough for him. He started sending people to ask me about the priesthood. I had random people coming up to me, saying, “Have you thought about the priesthood?” or “You would make a really good priest.”

There wasn’t a lightning bolt when I knew, “I’m supposed to be a priest.” It was kind of a slow, steady feeling that Jesus is calling me. After I graduated from Central Michigan, I was still feeling called to the priesthood. I asked our vocation director for the application, and in the fall of 2010 I started here at Sacred Heart.

One of the great things we’re blessed with here is the great faculty. Obviously, the professors are very qualified in their different areas. But more important than that is the witness of their lives.

What kind of priest do I want to be for my parishioners? Honestly, I just want to help get people to Heaven. I want to allow God’s grace to work through me to draw as many people as I can to Heaven. There’s nothing that would give me greater joy than that.

God willing, I will be ordained to the priesthood on June 10. It’s humbling that God is entrusting me with this great responsibility. I can’t even put it into words how excited I am. ■



Captions:

1. Seminarians cook the fish and fixings and serve them, too, at the annual dinner to defend the unborn.
2. The Dinner for Life filled the gymnasium once again with over four hundred hungry and generous attendees.
3. The author joins speaker Louis Brown, lawyer and former political activist. Mr. Brown now helps to provide health care options to organizations that are exempt from the Affordable Health Care Act.

Why not mark your calendar and attend the next Dinner for Life? It's always held at the seminary on the first Friday of February.



DINNER DRAWS HUNDREDS IN SUPPORT OF THE UNBORN

..... Patrick Setto

This year marked the seventh annual Dinner for Life here at Sacred Heart, where over sixty seminarians came together to plan, cook, and host a dinner to fundraise for a local pro-life organization. As every year, we asked the Lord to reveal to us the pro-life organization that was most in need of help and that he personally wanted us to sponsor.

After much prayer and research, we discovered that there were two locations of the **Imago Dei Pregnancy Center**—at Holy Redeemer and St. Cecelia parishes in Detroit—that were newer and in need of financial help. Preparation for the dinner consisted of a committee of eight seminarians who met five months in advance to plan the dinner.

The dinner took place on **Friday, February 5**, attended by around four hundred guests who have a heart for the pro-life cause. It began with a beautiful Mass with **Bishop Michael Byrnes**, auxiliary bishop of Detroit and former vice rector of the seminary, as the celebrant. The large team of seminarians who prepared a fish and pasta meal not only cooked the food but also served it.

The keynote speaker for the dinner, **Louis Brown**, director of CURO Catholic Health Care Ministry and Christ Medicus Foundation, gave a passionate witness of his journey of conversion to becoming the right-to-life advocate that he is today. He strongly reminded the attendees of the moral obligation we have as Catholics to defend the unborn.

The night ended with a raffle in which many guests walked away with great gifts such as iPads, golf bags, religious items, spiritual books, and many other items. Overall, the attendees of the Dinner for Life left deeply moved and inspired for the cause of the unborn. ■

Patrick Setto is a third-year theologian studying for the Chaldean Eparchy of St. Thomas the Apostle.

The cast members of the musical *Seussical* performed three shows in Sacred Heart's vintage 500-seat auditorium to near-capacity crowds. The seminarians use the freewill audience donations to fund future spring performances.



THE CAT IN THE HAT COMES TO THE SEMINARY

Seminarians stage *Seussical*, the seventh production since revival of theater program in 2010.

“Putting on a play is a huge endeavor,” explains Matthew Hood, third-year theologian from the Archdiocese of Detroit. “Not just because we are all full-time students, but because of all the different aspects that go into making a show successful—set design, costumes, music, acting, and many, many rehearsals.”

In spite of the time pressures, the seminarians, under the direction of Matthew, pulled off another outstanding theatrical endeavor, staging the musical *Seussical* on Friday evening, April 1, with two shows on Saturday, April 2. An estimated 1,200 people—including many delighted children—attended the colorful, whimsical production based on the much-loved stories of Theodore Seuss Geisel, a.k.a. Dr. Seuss.

Thirty-five seminarians contributed their talents to the musical about the imaginary town of Who-ville and the adventures of Horton the Elephant, the little boy Jojo, the Cat in the Hat, and other endearing characters. Seminarians performed all of the parts except Gertrude McFuzz (Grace Knoche) and Amazing Mayzie (Katie Crombe). Seminarians designed and constructed the sets, played some of the musical instruments, and worked as backstage crew and ushers.

“As the director, my job is to look at all of these dimensions and put them all together,” Matthew says. “It is really amazing watching guys who have never been on stage, never worked on a set, to do

it for the first time.” *Seussical* is Matthew’s second occasion as director, including last year’s production of *Camelot*. He had worked as assistant director going back to the seminarians’ staging of *12 Angry Men* in 2010, the year the theater program was resurrected after a twenty-year intermission. Winona theologian Matthew Wagner served for his first time this year as assistant director.

Joseph Campbell (Theology III, Lansing) believes that staging yearly plays fits well with the goals of Sacred Heart’s priestly formation program. “Most of all, with the guys being comfortable getting out in front of people, especially with the emphasis on homiletics [preaching],” says Joe, who was one of *Seussical*’s narrators. “It’s good getting used to being in a public role. That is going to be a big part of our lives from here on out.”

“In a show like *Seussical*, with so many big characters, it really pushed us to the limit,” Matthew says. “But every year we are surprised at the level of creativity and talent we have with the seminarians.

“It was a lot of fun to put it on—for everybody.” ■



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let your light shine
before others, so that
they may see your good
works and give glory to
your Father in heaven."

~Matthew 5:16

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Dear Friends in Christ,

From my first days as a seminarian, Sacred Heart Major Seminary has been close to my heart and that bond has only grown stronger through the years. As a regional seminary with an international reach, Sacred Heart

is sending out graduates of passionate faith into dioceses and ministries throughout the state of Michigan, across the United States, and across the globe.

Please consider joining me and Msgr. Todd Lajiness, the rector of Sacred Heart, and many others, at the upcoming Archbishop's Gala. Your attendance will be making a statement—that supporting the Catholic evangelists of tomorrow is close to your heart, too.

Sincerely yours in Christ,

The Most Reverend Allen H. Vigneron
Archbishop of Detroit

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There will be plenty of raffle tickets available at the Gala to win \$25,000 in cash. And, there is still time to order tickets in advance to increase your chances of winning. Suggested donation for yourself is \$10 per ticket, or help support the seminarians by selling tickets to your friends and family.

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For more information and registration, please visit: archbishopsgala.com
or contact Emily Berschback at 313-597-7424 or berschback.emily@shms.edu

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ALUMNI UPDATE



Reviving the Missionary Spirit

Fr. Mathew George Charthakuzhiyil belongs to the Syro-Malankara Catholic Church, one of the Eastern Catholic Churches from India. He earned his Licentiate in Sacred Theology from Sacred Heart in 2010. Father assists his cardinal in his home Archdiocese of Trivandrum, India, and teaches at the archdiocese's seminary.



INTO THE VINEYARD

Alumni Advancing the New Evangelization

My relationship with the Archdiocese of Detroit began in July 2000 when I was assigned to take care of the small Syro-Malankara Catholic community in Metro Detroit. Since the community was so small, Cardinal Adam Maida appointed me to St. Mary, Port Huron, where I worked as parochial vicar. After three years, I was assigned to St. Clement, Center Line, then St. Athanasius, Roseville, and finally St. Thomas a'Becket, Canton.

It was a time of intellectual as well as pastoral enrichment for me, as I was able to earn a master's degree in English at Oakland University and then a Licentiate in the New Evangelization at Sacred Heart in 2010.

At Sacred Heart, I encountered some of the celebrated minds of the Catholic Church, especially in the area of New Evangelization. The seminary was well represented when Dr. Ralph Martin, Dr. Edward Peters, Fr. Charles Canoy, and I were able to attend the historic Synod on the New Evangelization in Rome in October 2012. Ever since my studies at Sacred Heart, I have become an ambassador of this institution and always proud to say that Sacred Heart formed my mind to think with the mind of the Church. My doctoral studies

at the Angelicum in Rome were an extension of my Sacred Heart education.

At present, I am back in India in the Major Archdiocese of Trivandrum. My main assignment is to coordinate the office work of my bishop, His Beatitude Baselios Cardinal Cleemis. It is a big challenge, as he has to write messages and recommendation letters of all sorts. Also, teaching the theology students at the major seminary is rewarding, especially because of the excitement from my studies and experiences abroad.

I am involved in a few areas that might be interesting for *Mosaic* readers. In response to the New Evangelization synod, a movement called *Suvisesha Sangam*—in English, “an association to spread the Good News”—

originated in the Syro-Malankara Catholic Church. The aim of *Suvisesha Sangam* is to revive the missionary spirit of the Church from the grass-root level.

Two men and two women from each parish are selected for formation in order to take up the working of *Suvisesha Sangam* in their own parishes. After visiting each family in their respective parishes, they form a missionary group of interested people in their parish. The group's formation includes an hour's reading of the Gospel daily, frequent reception of the Sacraments of Reconciliation and Eucharist, and active participation in the activities of the local parish, as well as attending the frequent formation program offered to them.

Six thousand members are in *Suvisesha Sangam* and the final goal is to reach ten thousand such missionaries. I offer three sets of classes in the members' formation, imparting the teaching of the Church in evangelization and the New Evangelization.

Sacred Heart Major Seminary directly and indirectly influences the Universal Church in fulfilling the God-given mandate of bringing the Gospel to the ends of the earth. I am glad I was able to be part of the seminary's unique formation program and wish many more people would benefit from it. ■

Happiness and How to Find It

Mary Giroux graduated from Sacred Heart in May 2015 with a Bachelor of Arts in Pastoral Theology. She is director of campus ministry and teaches theology at Cardinal Mooney Catholic High School in Marine City, Michigan. She also is the young adult minister at Ss. Cyril & Methodius Slovak Catholic Church in Sterling Heights, Michigan.



Alumni Advancing the New Evangelization

INTO THE VINEYARD



St. John Paul II says, “Life with Christ is a wonderful adventure.” In my post-studies experience, that would be an understatement.

I am the fourth oldest of fourteen children. I was born and raised in a Catholic home, but it was not till my adult life that I claimed the Faith to be my own.

Ministry has always been a part of my life. My parents, Larry and Cassie Giroux, have always been involved in serving the needs of the poor, the marginalized, the lonely, and the needy of all sorts. My parents never hesitated to feed the hungry, clothe the naked, or visit the imprisoned. I wanted, and still want, to be just like them. It took me a while to discover exactly what a life in ministry would look like, but at the seminary I learned a lot about myself and where God was calling me.

There have been many times in my life when God made himself known and gave me a nudge in one direction over another. Looking back ten years ago, I never could have imagined living the life

I am living today. As director of campus ministry at Cardinal Mooney High School, I have an opportunity to get to know the youth of today. It is my job to challenge them to serve, encourage them to be open to Christ’s love, and inspire them to pursue truth. As a theology teacher, I get to encourage minds to think about the truths Christ has revealed and to apply the Catholic Faith to every aspect of life. As young adult minister, I get to invite young men and women to know Christ’s love through the Sacraments, prayer, the community, and service.

Each job title I hold has different responsibilities, but they all have one thing in common: the goal. All Christians are

called, in some capacity, to advance the New Evangelization. I always thought that “advancing the New Evangelization” was giving talks to hundreds of listeners, starting a new organization to serve the world’s hungry, working to end abortion, and reaching other seemingly unreachable goals. These are forms of a “new” kind of evangelization, but that is not where God wants me right now.

God wants me to be his face, voice, arms, and legs—and there is nothing I would rather be doing with my life. Relational ministry is one of the most important and rewarding ingredients of my line of work. The youth I get to meet, teach, and learn from have done so much for my faith. I have found Christ in the youth of today! They give me hope for a brighter future for the Church and strength when I need it most. As St. John Paul II says, “It is Jesus that you seek when you dream of happiness; He is waiting for you when nothing else satisfies you.”

I found Jesus in a life of ministry. I am so thankful to have found Christ in young men and women. Because of the spirit of Christ I have found in them, I have found happiness. ■



Will You Help to Ensure the Future of the Church?

The Legacy Society recognizes alumni and friends who have included a gift to Sacred Heart Major Seminary in their estate plan or other planned gifts: simple bequests by will, insurance policies, and charitable trusts. Many of these plans offer substantial financial and tax-saving benefits, often complementing an overall estate plan.

We would be grateful to include you in the Legacy Society Roll of Honor. The membership roster is published each year in the seminary's Stewardship Report. (Legacy Society members may remain anonymous if preferred.) Through your generosity, you partner with Sacred Heart to educate and form tomorrow's priests, deacons, and lay leaders according to the heart of Christ and the mind of the Church.

Contact **Darren Hogan**, 313-596-7404 or hogan.darren@shms.edu to discuss ways to include Sacred Heart in your estate plans.

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The Charity of Bread and Truth

Peter Herbeck

St. Bonaventure, in his biography of St. Francis of Assisi, tells us that Francis “became a herald of the Gospel” because “he realized that he was sent by God to win for Christ the souls which the Devil was trying to snatch away.” With single-minded dedication and tremendous energy, “he went about the towns and villages, preaching the Kingdom of God ‘not in such words as human wisdom teaches, but in words taught him by the Spirit’ (1 Corinthians 2:13).”



St. Francis was “a sharp sword all on fire, zeal for the salvation of others pierced the depths of Francis’ heart in his burning love.” According to Bonaventure, this “was the reason he was so energetic in prayer, so active in preaching.”

St. Bonaventure gives us an important insight into the heart of this great saint of mercy. St. Francis was pierced in the depths of his heart with burning love and zeal for the salvation of others. That love moved him to pray and to preach.

St. Francis is an ideal model for us in this Jubilee Year of Mercy. He is known well for the extraordinary works of mercy that characterized his life, but not recognized for the passionate way he went about preaching the Gospel. He prayed for long hours, many times in tears, for those who most needed to hear the Gospel. He extended the mercy of God in both words and deeds.

We need to recover both expressions of mercy that were so profoundly mani-

fested in the life of St. Francis. The charity of bread, exhibited in works of mercy, and the charity of truth, communicated through the preaching of the Gospel, are both essential. Francis cared for the physical and social needs of the poor and marginalized, but his deepest desire was to bring people to Christ. In the words of St. Bonaventure, “Christ gave himself up to death for the salvation of others, and Francis desired to follow in his footsteps to the last.”

Pope Francis reminds us that we, the baptized, are also sent by Jesus to preach the Gospel. As he writes in his apostolic exhortation *The Joy of the Gospel*, “Today, as the Church seeks to experience a profound missionary renewal, there is a kind of preaching which falls to

each of us as a daily responsibility. It has to do with bringing the Gospel to people we meet, whether they are our neighbors or complete strangers” (no. 127).

Pope Francis speaks as though bringing the Gospel in words to our friends, neigh-

bors, and non-believers is a normal part of the Christian life. But, in fact, speaking about Jesus to others is a rare experience for most Catholics in the United States.

To some, Pope Francis’ words may seem a bit extreme, but he is simply echoing the words of the Second Vatican Council in its *Decree on the Apostolate of the Laity*: “An apostolate of this kind [lay apostolate] does not consist only the witness of one’s way of life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to leading them to faith, or to the faithful with a view to instructing, strengthening, and encouraging them to a more fervent life” (no. 6).

My prayer in this Year of Mercy is that all of us—clergy and laity, alike—will rediscover the preaching of the Gospel as the normal means by which we extend the mercy of Jesus to the world. ■

Peter Herbeck substitutes for columnist Dr. Ralph Martin in this issue. He is vice president and director of missions for Renewal Ministries. Peter holds an MA in Theology from Sacred Heart.

“We need to recover both expressions of mercy that were so profoundly manifested in the life of St. Francis.”



FORMING MISSIONARY DISCIPLES— AND *BEING* ONE

Mary Kay McPartlin



FACULTY SPOTLIGHT: DR. DANIEL KEATING

As a professor at Sacred Heart living a consecrated life in The Servants of the Word ecumenical brotherhood, and through his work as a theological scholar, the center of Dr. Daniel Keating's world is Christ. All aspects of his life are connected with the joy and peace he has found in Jesus.

"My Christian journey began in late high school and in my early years in college," Dr. Keating says. "I wanted to know God more, know his love, and introduce people to friendship with the living God."

Participating in a Life in the Spirit seminar in which he received "baptism in the Spirit" was a key step in this search for God. Dr. Keating then spent several years discerning his calling while attending the University of Michigan, working towards a bachelor's degree in history. During that time and after his undergraduate work, he was searching for a means to become what he calls a "missionary disciple."

"I prayed to offer my life back to God. I believe my prayer was answered fully," Dr. Keating says, when he discovered the vocation of becoming a member of The Servants of the Word.

The Servants of the Word is an international lay brotherhood that is predominantly Catholic but has men from several Christian traditions. While being active members of their own churches, the brothers pursue unity in Christ together.

"We have very rich life together.

We pool our resources for the common good," Dr. Keating explains. "We are an unusual group that doesn't fit into typical categories. It's crucial for our unity together that each one of our brothers be fully active in his own church."

The brotherhood has five households in the United States, all in Michigan, and five households in other countries. Dr. Keating resides in the Lansing household along with four other community members.

"As brothers we do a lot of different things," continues Dr. Keating, "but one of the main things we do is evangelization and also mentoring students with the aim of forming missionary disciples."

From the reality of their own relationship with Christ, the brothers seek to bring Christ to those young people who hunger for their own personal relationships with the Lord. Dr. Keating and his fellow Servants of the Word support and inspire stu-



dents in high school and college to grow in faith and spread their faith to peers. At the high school level, Dr. Keating interacts with young people who already are motivated by their faith to reach out to others. With college students, he serves as a mentor and works with students at Michigan State University as well as speaking at young adult retreats across the state and region.

“The main evangelists are the students themselves,” he says. “I enjoy working with young people a great deal. I don’t find it hard to connect with them personally. They appreciate and want a relationship with older adults.”

Although working with young people strong in faith might seem an easy task, there is still a need to provide a compelling alternative to society’s spiritually shallow lifestyle. “The challenge is to help young people take hold of a more serious view of becoming adults, where

they are not just living an adolescent and entertainment-oriented life.”

Just as Dr. Keating is committed to supporting young people in their faith, his faith has grown through his relationships with his Servants of the Word brothers. They have encouraged his spiritual journey through his education and career in academia.

For Dr. Keating, this meant continuing his study of Catholic theology, which began at Sacred Heart, where he earned his master’s degree in New Testament theology in 1994. Inspired by his teachers and mentors at the seminary, Dr. Keating continued his studies at Oxford University, where he earned a Master of Studies in Christian Doctrine in the Patristic Era and his Doctorate in Theology (Christian Doctrine).

He returned to Sacred Heart in 2000, beginning as an assistant professor of theology and receiving full professor status

in 2015. His courses include teaching on the Church Fathers, ecumenism, and mission and evangelization. Each class is inspired by a different aspect of Dr. Keating’s spiritual life.

“I’m privileged to teach a variety of courses at the seminary. I continue to have the chance to speak about and write about these topics as well as teach them,” Dr. Keating says with joy. “I’m constantly ‘digging wells’ from the Christian tradition through my reading and study, being refreshed and tutored along the way.”

For Dr. Keating, each day is spent in the presence of Christ, wanting only to know the Lord and his love, and to love him and make him loved.

“The idea is to pursue this goal with all my energy,” he says. ■

Mary Kay McPartlin is a freelance writer from Maumee, Ohio (mkimagines@gmail.com).

What's New with the Faculty?

■ **Dr. Patricia Cooney Hathaway**, professor of spirituality and systematic theology, published “Seasons of Prayer,” *America*, (November 23); began work as associate editor of *Human Development* magazine, September; and presented “Learning How to Find God in the Everyday Moments of Life,” Our Lady of Good Counsel Parish, Plymouth, MI, December 4.

■ **Dr. Robert Fastiggi**, professor of systematic theology, presented “Mary as Active or Passive: An Examination of the 1999 Statement of the *Groupe des Dombes* in Light of Catholic Soteriology and Mariology,” Ecumenical Society of the Blessed Virgin Mary, Misericordia University, Dallas, PA, August 7-8; “The Mass as Sacrifice and Liturgical Asceticism,” Institute for Priestly Formation, Creighton University, Omaha, NE, September 11-12; and “The Ontological Basis for the Rightness of the Eucharistic Sacrifice according to the French Oratorian, Charles de Condren (1588-1641),” Society for Catholic Liturgy, New York, NY, October 1-3.

■ **Paco Gavrilides**, instructor of homiletics, presented the keynote address, Cleveland Catholic Charismatic Renewal Conference, along with leading a healing service, July 15-16; “Understanding the Grace of the ‘Baptism in the Holy Spirit,’” Holy Family Chaldean Parish, Windsor Canada, February 19; and “Men Dedicated to the Corporal and Spiritual Works of Mercy,” Catholic Men’s Conference, March 12.

■ **Dr. Mary Healy**, associate professor of Sacred Scripture, gave two main sessions and two workshops on the role of healing in evangelization and on deliverance ministry, all-Europe Catholic Charismatic Renewal Conference, Warsaw, Poland, October 2-3. She presented “Faith Comes from Hearing the Word of God,” Heart to Heart Apostolate, Ann Arbor, MI, October 29; and published

Healing: Bringing the Gift of God’s Mercy to the World, OSV Press, September.

■ **Dr. Daniel Keating**, professor of theology, presented “Deification in St. Leo the Great,” Oxford International Patristics Conference, Oxford, England, August 9-15; “Sonship in Scripture and Theology,” Scripture and Doctrine Seminar, Society of Biblical Literature Conference, Atlanta, GA, November 21-22; and participated in the Catholic-Evangelical National Dialogue on “Initial Justification,” University of Mary, Bismarck, ND, October 8-10.

■ **Dr. Ralph Martin**, associate professor of theology, presented “Evangelization and Holiness,” National Priests Retreat, Dublin, Ireland, August 3-7; “The Priest and the New Evangelization,” Annual Clergy Convocation, Diocese of Des Moines, October 5-7; and “The Dominican Charism,” Dominican Congress for the 800th Anniversary of the Founding Baltimore, Maryland, November 5-7.

■ **Dr. Michael McCallion**, Chair of Catholic Social Analysis, published three book reviews for *Catholic Book Reviews*: Anthony J. Gittins, *Living Mission Interculturally: Faith, Culture, and the Renewal of Praxis*, Liturgical Press; Gerardo Marti and Gladys Ganiel, *The Deconstructed Church: Understanding Emerging Christianity*, Oxford University Press; and Marc Cardinal Ouelett, *Mystery and Sacrament of Love: A Theology of Marriage and the Family for the New Evangelization*, William B. Eerdmans Publishing Co. He published *The New Evangelization in the Roman Catholic Archdiocese of Detroit, Michigan: A Sociological Report* (Edwin Mellen Press), November.

■ **Fr. John McDermott**, SJ, professor of theology, published “Is the Natural-Supernatural Distinction Still Adequate? The Problem of Freedom and Grace in Augustine, Anselm, and Beyond,” in *Divine Promise and Human Freedom in Contemporary*

Catholic Thought, (Lanham: Lexington, 2015); and “The Family: Expanded Sacrament,” *Homiletic and Pastoral Review* (on-line publication) September 14.

■ **Dr. Edward Peters**, Edmund Cardinal Szoka Chair, addressed the Michigan Provincial Canon Lawyers meeting on “Common Fear and Matrimonial Nullity,” Detroit, MI, September 2; and published “The Church grapples with the ‘governing charism’ of the episcopacy (Synod 2015),” *Inside the Vatican*, October 2015.

■ **Dr. Janet Smith**, professor of theology, was chosen one of eight Catholics of the Year by Our Sunday Visitor, December; organized the conference “Welcoming and Accompanying our Brothers and Sisters with Same-Sex Attraction,” Plymouth, MI, August 10-12; and co-edited *Living the Truth in Love: Pastoral Approaches to Same-Sex Attraction*, (Ignatius Press, 2015)

■ **Msgr. Daniel Trapp**, associate professor of systematic theology, presented “The Sacrament of Reconciliation,” St. Clare de Montefalco Parish, Grosse Pointe, MI, November 19; preached during the “Come, Encounter Christ” series, St. Matthew Parish, Detroit, MI, December 15; and preached a retreat, Christ the King Seminary, Mission, British Columbia, January 27-January 31.

■ **Dr. Peter S. Williamson**, Adam Cardinal Maida Chair in Sacred Scripture, presented “The First Resurrection: A Catholic Interpretation of the Millennium (Rev 20:4-6),” Catholic Biblical Association, Xavier University, New Orleans, LA, August 1-4; led a day of continuing education for the faculty of the Catholic Biblical School of Michigan, St. Linus Parish, Dearborn Heights, MI, October 24; and began a course on “The Spirit of St. Paul,” Dominican Sisters of Mary, Mother of the Eucharist, Ann Arbor, MI, January 14. ■

Disciples of Mercy

Dr. Patricia Cooney Hathaway

In his inauguration of a Year of Mercy, Pope Francis invites us to strike out with him on a yearlong spiritual journey to be disciples of mercy; that is, to extend the loving-kindness, compassion, and forgiveness that God has shown us to those we meet in our daily lives.

As a guide to helping us usher in what he calls “a revolution of tenderness,” Pope Francis suggests we reflect upon saints of our tradition who, through their words and actions, model what a disciple of mercy looks like.

Let’s take a look at a few.

FRANCIS OF ASSISI

Francis, who lived in the twelfth century, was the son of a textile merchant whose wealth enabled Francis to enjoy the good life. His biographer, Thomas Celano, describes Francis as “striving to outdo the rest in the pomp of vainglory, in song and soft flowing garments for he was very rich.”

After his conversion, Francis happened upon a leper. Initially repulsed, Francis struggled to show this man mercy and compassion. He gave him money but then offered him a kiss of peace.

Upon reflection, Francis realized that this was his first victory over his natural inclinations. Through this leper, he learned that *God could change one’s attitudes*.

CATHERINE OF SIENA

Catherine, one of four women Doctors of the Church, was a lay woman who lived in the fourteenth century. She wrote *The Dialogue*, which records her privileged conversations with God.

One of the passages I will never forget

is when God tells Catherine, “The one sin I cannot forgive is when someone does not believe in my mercy.” God tells Catherine how pleased he was when Peter repented for disowning Jesus and how sad he was when Judas despaired, not believing God could forgive him.

There is a lesson here for all of us. People have told me that they don’t believe God can forgive them for something they have done. I quote them the words of Catherine, reminding them that God’s mercy is available for everyone, *always*.

SR. MARIA FAUSTINA KOWALSKA

How could I write about saints who teach us about God’s mercy without mentioning St. Faustina? Though the divine mercy message that she received from Jesus is not new to us, it is clear that Jesus wanted her to remind all of us to believe in, and take courage from, his endless mercy.

Her diary, which recorded Jesus’ message to her, has sparked a great movement within the Church and has brought about an inner spiritual healing in the lives of countless people. Christ asked Sister Faustina to recite the novena starting on Good Friday and ending on Divine Mercy Sunday. While the chaplet is most often recited during those



nine days, it can be prayed at any time. Pope John Paul II described Sister Faustina as the great apostle of God’s mercy in our time.

ST. JOHN XXIII

There is one more saint of our time who must be mentioned, for he changed the world’s perception of our Church through initiating Vatican Council II. Pope John XXIII brought about a fresh perception of the Church through his own personality, which exuded warmth, loving-kindness, and compassion to everyone he met. Most important, in his inaugural address to the bishops from around the world, he stated that this council would not be one of condemnation but one that makes use of the *medicine of mercy* rather than that of severity.

Hopefully each of us will draw upon mercy rather than severity in our judgment of others.

Pope Francis has taken Pope John XXIII’s message of mercy to

heart by making it the centerpiece of his papacy. Our challenge is to heed the message of these saints by finding ways within our own lives to bring about this “revolution of tenderness” by being disciples of mercy. ■

Dr. Patricia Cooney Hathaway is professor of spirituality and systematic theology at Sacred Heart.

“Hopefully, each of us will draw upon mercy rather than severity.”



HERE AT THE HEART



When not busy with their studies, the seminarians of the Society of Our Lady of the Most Holy Trinity contribute to the vitality of Detroit's Holy Redeemer Parish. From left, Br. Jacob Wisenbaker, Br. Nicholas Hamilton, Br. David Brokke, Br. Timothy Burnham, and Br. Richard Brooks.

SOLTs for the City

Darci Swisher

Dressed in gray habits, seminarians of the Society of Our Lady of the Most Holy Trinity (SOLT) are hard to miss in the halls of Sacred Heart—and even more so on the streets of southwest Detroit.

“If you ask people in the community if they have seen people wearing ‘dresses,’ they say ‘yes!,” says Efrain Zumudio, Christian service director at Most Holy Redeemer Parish, where the SOLTs live and minister. Their presence, he says, is “impacting the whole community.”

Detroit, a Great Fit

The SOLTs arrived in Detroit in August 2011 after deciding to move their House of Studies from Rome’s Pontifical University of St. Thomas Aquinas (the Angelicum) to Detroit. At the same time, Archbishop Allen Vigneron inquired about the congregation taking stewardship of Holy Redeemer.

The nearly sixty-year-old missionary society of apostolic life decided Detroit was “a fit all the way around,” says Fr. Mark Wendling, SOLT vocation director and rector of the House of Studies. “We serve in areas of deepest apostolic need. Detroit is exactly what we do. It was a good ministry for us to take.”

The society, which is based in the Diocese of Corpus Christi, includes priests, brothers, deacons, sisters, and lay members. SOLT members currently serve at missions in twelve countries.

Serving the Underserved

All SOLT seminarians in the Americas and Europe now receive their priestly education at Sacred Heart. Father Mark notes that his religious community selected Sacred Heart specifically because of its innovative programs in the New Evangelization. One of his brother priests, Fr. Eduardo Montemayor, received his Licentiate in Sacred Theology in the New Evangelization from Sacred Heart, and Father Eduardo left so impressed with the strong academics and professors that seminarians were transferred to the seminary the following year.

Five SOLT seminarians are currently studying at Sacred Heart while living at Holy Redeemer: Bros. David Brokke, Richard Brooks, Timothy Burhan, Nicholas Hamilton, and Jacob Wisenbaker. “The SOLT community is such a singular blessing for all of us, seminarians, lay students, and faculty alike, modeling as they do the evangelical counsels [poverty, chastity, and obedience] lived out in freedom and such

obvious joy,” says Fr. Gerard Battersby, Sacred Heart’s vice rector and director of seminarian formation.

Br. Timothy Burnham, who is in his second year of theology, says that not only has his own relationship with Christ been deepened at Sacred Heart, he has learned ways to introduce Christ to those who have heard about him but do not truly know him.

“Our training in evangelization has given me a greater knowledge of the different tools that are available to spread the Gospel mes-

sage in our culture,” says Brother Tim. His education has been strengthened by living at Holy Redeemer. While studies are their primary focus, the SOLT seminarians have

apostolates at the parish.

“Living in southwest Detroit has been a blessing for us as we’ve been given the opportunity to serve the Mexican population there,” Brother Tim says. “This has been good training for us as future SOLT priests, as we often serve minority groups and those who are overlooked in society.”

“Living in southwest Detroit has been a blessing for us.”



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Revived by Revive

Besides the five seminarians, the SOLTs currently have three priests at Holy Redeemer, which is one of the largest parishes in Detroit and was once the regional base for the Redemptorist Fathers and Brothers. Most Rev. Donald Hanchon, auxiliary bishop of Detroit, began serving as pastor in 1999 after the Redemptorists' departure, and he stayed until after his episcopal ordination, when the SOLTs arrived.

Fr. Dennis Walsh, SOLT, was installed as pastor of Holy Redeemer in 2011, and has served since then, with Fr. Richard Klepac, SOLT, as his associate pastor. Father Mark rounds out the congregation's trio in residence at Holy Redeemer.

"I'm feeling well five years in," says Father Dennis. "Still, I'm always seeing a lot more that we need to do."

He points to the Revive program as one of the SOLTs' greatest successes. Revive is a Spanish version of the Alpha program, a twelve-week course on the fundamentals of Christianity, with talks on Our Lady and the saints added to give the program a Catholic perspective. Revive always has a waiting list of people wanting to participate when it is held each fall. Revive includes a three-day retreat

midway through that teaches participants more about the Catholic faith, gives them the opportunity to discuss their faith in small groups, and encourages service work.

Brother Tim was amazed at the change he saw in the members of his Revive group.

"For most members, it was their first opportunity to have real fellowship with other Catholic

men and to openly discuss issues of faith," he explains. "By the end of the eleven weeks, all the men at my table had developed a bond with each other and felt open to share their faith and their struggles. Each member of my group grew in their knowledge of the faith and came to a deeper relationship with Christ."

The retreat is especially powerful. Given the economic status of most parishioners, a weekend away is not a luxury they are often afforded—even at a rustic camp, according to Father Dennis. To ensure retreatants are focused on prayer and exploring their relationships with God, mobile phones are even taken away.

The number of parishioners who are now more active at Holy Redeemer proves the Revive program's success.

"People really are taking ownership of the

parish, which is great," Father Dennis says. "When I got here, I had to cut back on expenses because of the debt. Now, volunteer teams take care of lawn care. People volunteer to clean the church twice a week."

Reaching Out from the Heart

Brs. Jacob Wisenbaker and Nicholas Hamilton, both in their first year of undergraduate philosophy, teach religious education to the parish's fourth- through sixth-graders as their apostolates. After addressing the children's initial curiosity about what brothers are, how they cannot get married, and why they live "at church," the two men set out to translate what they have learned in the seminary to non-seminarians—and very small ones at that. This catechetical approach proved to be a challenging task at first, says Brother Jacob.

"Kids will rise to the expectations we set for them, so I try to explain the truths of the faith and then bring them up as high as they can go," he says. "Allowing the kids to stretch their minds has proven most beneficial. Give them a thought to ponder, and their wheels start turning. The lights come on in their eyes as they begin to ask questions, exploring the topic in ways that I have never thought of."

"The Holy Spirit definitely takes over during the lessons; Brother Nick and I just provide the initial push."

Brother Nicholas feels that serving in Detroit is invaluable to his future ministry.

"The Lord is preparing me to be ready for anything and to serve anywhere."



3.



4.

5.

“The Lord is preparing me to be ready for anything and to serve anywhere,” he says. “Here we encounter a variety of persons in many stages of life and faith.”

One “life-changing” instance took place one afternoon, when a woman came into the rectory crying and desperate for someone to talk to, only to learn all of the priests were out hearing confessions. Brother Nicholas was able to convince her to sit with him on the stoop, and the two engaged in deep conversation.

“I learned how to communicate God’s love with a person who was so far in the depths of distress that even the mention of God would send her into a fit of anger,” he says. “By living here, I am learning something similar to St. Paul, that all of Creation yearns for the coming of Christ; that each person desires to love and be loved, completely, heart, mind, and soul.”

Bustling Ministries

Bishop Hanchon is pleased that the SOLT seminarians are so involved in the life of the parish. The positive comments he hears about the SOLTs from Holy Redeemer parishioners reinforce what first he thought when finding out about the community: On that day, “God smiled on me,” he says.

“Father Dennis has continued the progressive renovation of the church and grounds, has stabilized the grade school, and given the parish a path forward.”

Indeed, the parish seems to always be bustling with activity. Each Tuesday night, 160 parishioners attend Bible study—a parishioner studied The Great Adventure Bible study course and is now guiding others through it in Spanish. Men’s and women’s intercession groups meet weekly to pray for the parish, as well as each time Revive is in session.

Two years ago, parishioners requested Eucharistic adoration. In addition to morning adoration in the church, an adoration chapel was set up in a front room in the office. On Mondays, Wednesdays, and Thursdays, “people are in and out” constantly, Father Dennis says.

An extension of the Image of God crisis pregnancy center was established in the church basement a year ago. Father Dennis says that women of the parish had already asked him about pro-life activities when Deacon Joe Iskra called from the primary location at Detroit’s St. Augustine and St. Monica Parish to see if Holy Redeemer had interest and space.

“Right away, we probably had twelve ladies who wanted to be involved in this crisis pregnancy center,” he notes. Today, he adds, the women receive help from people outside the parish, and even outside the southwest Detroit community.

Changing for the Better

Seeing such quick and amazing results has given Efrain Zumudio and those who

Captions:

1. Fr. Dennis Walsh, SOLT, pastors the 3,174 registered parishioners of Holy Redeemer Parish.

2. Grade school religious education students learn a lesson about God’s love from Br. Jacob Wisenbaker, SOLT.

3. Fr. Mark Wendling, SOLT, is responsible for the spiritual formation of the SOLT seminarians.

4. Br. Nicholas Hamilton, SOLT, catechizes candidates for the Sacrament of Confirmation.

5. Holy Redeemer’s directors of religious education Marcella Solis and Martín Solis chat with Br. Richard Brooks, SOLT, in the parish’s grade school.

help him both incentive and energy for Christian service work at Holy Redeemer, which includes a weekly food pantry and assistance with utility bills and prescriptions. His only criticism of the SOLT community is that they “work too much.”

“The SOLTs haven’t had any breaks since they came in,” he says. “They are very active. The parish is changing. You can see the difference, in the community and in the people who attend Sunday Mass.” ■

Darci Swisher is a freelance writer who lives in Chicago, Illinois (darciswisher.com). Photos by TimFullerPhotography.com.



Mascot Rory the Lion joins the Sacred Heart Lions as the team prays before a basketball game. Coach Fr. Ryan Ford leads the prayer as he does before each game.

Seven Wins and Lessons for Life

Fr. Ryan Ford, first-time coach, led the eighteen men of the 2015-16 Sacred Heart Lions basketball team to a more-than-commendable 7-6 record. The record includes competitive runs at the tournaments at Mundelein Seminary in January and the Pontifical College Josephinum in February.

Msgr. Todd Lajiness asked Father Ford, Sacred Heart alumnus (2011) and priest of the Diocese of Marquette, if he would coach the team after former coach Fr. Charles Fox was assigned to Rome last summer to study for a doctorate in theology. Father Ford had just returned to Sacred Heart to earn his Licentiate in Sacred Theology and serve as a seminarian spiritual director. "I was happy to do it," Father says of the short-notice invitation.

Father Ford credits the Lions' winning record to the seminarians' "teamwork and hard work."

"Basketball is great for learning how to be unified as a team," Father believes, while the virtue of teamwork learned on the hardwood translates into the virtues required of priestly ministry. "In the heat of battle, the men gain something even in failure. There's always another 'game' down the road; another spiritual battle to wage."

Bardeleon "Bardy" Jaddou says one of the great blessings of playing on the basketball team is the "fraternity with my brother

seminarians." Basketball, says the third-year theologian from the Chaldean Eparchy of St. Thomas, provides a great opportunity for team-building.

"Basketball is by no means incidental to our seminary formation," Jared Holzhuter maintains (Theology III, Madison). "Few things push a man to be his best—or discover his own weaknesses—than striving together with your brothers."

Cory Baumgartner, a second-year collegian from the Diocese of Madison, respects Father Ford's emphasis on collaboration. "We leaned on him and he leaned on us throughout the season. He was always open to suggestions as well as making the calls as coach."

"We grew as brothers through healthy competition," Father Ford says. "We had to work together—which we did." ■

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Grant Eternal Rest to These Sacred Heart Alumni

Kenneth Reigner

SHHS 1967

R.I.P. August 8, 2015

Joseph Oullette

SHHS 1964, SHS 1968

R.I.P. September 21, 2015

Alexander Morrison

SHHS 1964, SHS 1968

R.I.P. October 10, 2015

Fr. Loren O'Dea

SHHS 1946, SHS 1950

R.I.P. October 14, 2015

Bishop Joseph Imesch

SHHS 1949, SHS 1953

R.I.P. December 22, 2015

Msgr. Edward Baldwin

SHHS 1947, SHS 1951

R.I.P. January 8, 2016

Fr. John Canavan

SHS 1951

R.I.P. January 19, 2016

Theodore Zerwin

SHS 1959

R.I.P. February 2, 2016

Joseph Janes

SHS 1959

R.I.P. February 10, 2016

Fr. Louis Grandpre

SHHS 1953, SHS 1957

R.I.P. February 20, 2016

Fr. Edward Konopka

SHHS 1938, SHS 1942

R.I.P. February 27, 2016

Msgr. Russell Kohler

SHS 1967

R.I.P. March 25, 2016

The Living Mercy Seat

Dr. Mary Healy

Is the God of the Old Testament a harsh and vengeful God, in contrast to the God of the New? On the contrary, in the Old Testament God first reveals the depths of his mercy. It was after Israel committed its most egregious sin, the idolatry of the golden calf, that the Lord passed before Moses and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness, continuing his steadfast love for a thousand generations” (Ex 34:6-7).

Even more, God provided a visible way that his people could continually receive his mercy. He instructed Moses to build the wilderness tabernacle, a movable tent-sanctuary in which God would dwell in the midst of his people as they journeyed toward the Promised Land. Inside the tabernacle was an inner room, the Holy of Holies, and inside the Holy of Holies was the Ark of the Covenant, the most sacred vessel on earth. The Ark held three holy objects: a jar of manna, the rod of the high priest Aaron that had miraculously blossomed, and the tablets of the Ten Commandments. These reminded the people of the covenant God made with them and his gracious provision for all their needs.

But the most significant part of the Ark was its cover, a slab of pure gold on which were two golden cherubim, awesome creatures with their wings outspread, overshadowing the Ark. This cover was called the Mercy Seat, because it was here that God manifested his mercy. (Some translations call it the Propitiatory, or “place of the wiping

away of sins.”) Each year, on the Day of Atonement, the high priest would enter the Holy of Holies and sprinkle the blood of a sacrificed bull and goat on the Mercy Seat, making atonement for Israel’s sins (Lev 16:14-16) so the Israelites could continue in fellowship with the living God.

Cherubim had special significance because they are first seen in the Garden of Eden after the Fall, barring the way to the Tree of Life (Gen 3:24). These creatures that represented God’s just judgment on sin, on paradise lost, are now a sign of God’s merciful forgiveness of sin. They gaze down on the Mercy Seat in humble amazement. They testify that God’s plan for humanity is a return to paradise!

As wonderful as it was, the Mercy Seat of the Old Covenant was only a foreshadowing of what was to come, “For it is impossible

that the blood of bulls and goats take away sins” (Heb 10:4). God’s people were still captive to sin. Access to the all-holy God was still barred, except for the high priest, and even he could enter the Holy of Holies



only once a year. The Mercy Seat prepared God’s people to understand the infinitely greater mercy that was to come.

The Greek word for the Mercy Seat is *hilastērion*. In Romans 3:25, Paul reveals the mystery: Jesus himself is the *hilastērion*, the expiation for our sins. At the moment of his death on the cross, the veil of the Temple—the veil that closed off access to the Holy of Holies—was torn in two from top to bottom (Mk 15:38). Christ, torn and crushed by the sins of humanity, has opened the way into the very heart of God. He was raised from the dead, ascended into heaven, and entered the true, heavenly tabernacle with his own blood, making atonement for all the unfaithfulness, rebellion, and corruption of fallen human beings.

God’s people now are invited to confidently enter into God’s presence and draw from the inexhaustible fountain of divine mercy (cf. Heb 4:16). The Mercy Seat is Jesus! “In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins” (1 Jn 4:10). ■

Dr. Mary Healy is professor of Sacred Scripture at Sacred Heart.

“Paul reveals the mystery: Jesus himself is the *hilastērion*, the expiation for our sins.”



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MARK YOUR CALENDAR

MAY

- 1-11** Late registration, spring/summer terms
- 9** Classes begin, spring term
- 14** Detroit presbyteral ordination, 10 AM
- 20-22** Discernment Weekend
- 21** MAPS Day of Reflection, 9 AM
Day of Discernment with Archbishop
- 24** Priests' Barbecue, 5 PM
- 30** Memorial Day, offices closed/
no classes

JUNE

- 3** Last day to withdraw, spring term
- 13-16** Catechist Topics
- 17** Archbishop's Gala
- 20-24** Catechist Topics
- 22-23** Final exams, spring term
- 25** Graduation, spring term

JULY

- 4** Independence Day, offices closed
- 11** Classes begin, summer term I
- 19** Last day to withdraw, summer term
- 26** Final exams, summer term I
- 28** Classes begin, summer term II
- 31** Early registration ends, fall term

AUGUST

- 1-3** Regular registration, fall term
- 12** Final exams, summer term II
- 13** Graduation, summer term
- 15** Commuter student registration deadline, fall term
Feast of the Assumption
- 24** Rector address/faculty and staff luncheon
- 26** Seminarian barbecue dinner, 6 PM

SEPTEMBER

- 1-13** Late registration, fall term
- 5** Labor Day, offices closed
- 6** Classes begin, fall term
- 6-8** IFM Welcome Socials, 5:30 PM
- 12** Desert Golf Classic
IFM Welcome Social, 5:30 PM
- 19-20** Jr. High Vocation Days

OCTOBER

- 2** Donor Mass and Brunch, 10 AM
- 7** Ministry of Acolyte installation, 7 PM
- 9** Parents of Priests Mass and brunch
- 11-12** Jr. High Vocation Days
- 15** IFM Undergraduate Formation Day, 9 AM
- 19** Mass for Commerce, 8 AM
- 21-22** Discernment Overnight
- 24-28** Midterm exams, fall term
- 31** Halloween Community Event

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