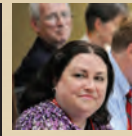




SHSST ESL enrollment grows with program's reputation. **PAGE 5**



Summer archeology expedition in Holy Land is profound learning experience. **PAGE 3**



New Cor Unum path in MA Program aims to heal fractured world. **PAGE 7**

Sacred Heart TODAY

VOLUME 1 ■ NO. 1 ■ SPRING, 2018



Nuncio praises SHSST in historic visit

Sacred Heart Seminary and School of Theology (SHSST) was honored to have His Excellency Christophe Pierre, apostolic nuncio to the United States, deliver the fall, 2017, Dehon Lecture on Nov. 8. He also presided at Mass for the Rite of Admission to Candidacy for Holy Orders.

Archbishop Pierre encouraged all gathered at SHSST to share their joy with others during his Nov. 8 Dehon Lecture, entitled "The Heart of the Priest."

"Today, the church needs joyful, missionary disciples — heralds of the Good News, formed after the Sacred Heart of Jesus," the archbishop said. "This was also the desire of the Venerable

Leo John Dehon, the founder of the Priests of the Sacred Heart." (The full text of his presentation begins on page 11 of this newsletter, and his homily begins on page 19.)

Milwaukee Auxiliary Bishop James Schuerman, Dr. Patrick Russell, and Fr. Zbigniew "Ziggy" Morawiec, SCJ, gave responses during an afternoon follow-up session.

In addition to being the keynote speaker for the Dehon Lecture, the apostolic nuncio presided at Mass with the Rite of Admission to Candidacy for Holy Orders for 11 seminarians. In his homily, he spoke "about the heart of the priest — a heart detached from the things of this

world and attached to the Lord and His people."

Remarking on his time at Sacred Heart, Archbishop Pierre commented at length about how pleased he was with his visit. He was impressed by the spirit of the seminary, pointing out in particular the way everyone — faculty, staff, seminarians, as well as administration — pitched in to help make the day a success. He mentioned that in many other places he visits, this is not the case. People there often do not care what other people in the seminary are doing.

"I was happy to say that has never been the case here at Sacred Heart. We all care deeply

about the mission and success of the seminary," said the Very Rev. Thomas Knoebel, Ph.D., SHSST's president-rector.

The Nuncio also remarked how impressed he was with the faculty. He mentioned how greatly they care about preparing good priestly ministers for God's church. He saw that the faculty were engaged in the topic, no matter what their field of specialization, actively seeking to learn more about the subject matter, invested in the *Ratio Fundamentalis Institutionis Sacerdotalis* (the Vatican's guidance on priestly vocations), in the kind of priests God is calling, and how He is forming us all for ministry. ■



\$6.5 mil. expansion underway

SHSST is in the midst of a \$6.5 million building upgrade designed to improve housing facilities.

The first step in the current project is to install a new elevator, just off the main lobby. This was expected to be completed around the end of January.

Once the elevator is completed, work will begin to create some larger residential rooms in the existing dormitory space on the upper floors of the seminary. When completed, there will be 32 larger rooms, each having toilet and shower facilities shared between two sleeping rooms.

This phase of the project is expected to be completed in the summer of 2018.

"This is overdue investment in our future, and reflects the increased presence of faculty and seminarians from the Priests of the Sacred Heart expected during the 2018-2019 academic year," said Fr. Thomas Knoebel, president-rector.

The work comes on the heels of a major project that involved renovation of the main lobby, reconfiguration of parking areas, and new signage, as well as a significant upgrade of the student recreation room. ■

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RECTOR'S CORNER

Preparing tomorrow's leaders for today's Church



Dear Friends,

So much has happened, and is happening at Sacred Heart Seminary and School of Theology since the start of the school year! It's my pleasure to share this newsletter with you to provide some details on several key areas of progress.

The highlight of the semester occurred on Nov. 8 when his Excellency Archbishop Christophe Pierre, apostolic nuncio to the United States, presented the fall 2017 Dehon Lecture at Sacred Heart. The lecture was entitled "The Heart of the Priest." (Complete text of presentation begins on page 11.)

The Archbishop also presided at Mass with the Rite of Admission to Candidacy for Holy Orders for 11 seminarians. (See page 19.) A celebratory reception and dinner concluded the day.

The Nuncio expressed his gratitude to the seminary and praised the quality of the faculty and the commitment of the entire seminary community to its mission.

Allow me to share some additional highlights:

Our enrollment for the fall 2017 semester continued

strong. There are 96 seminarians.

In August, I wrote a **statement condemning racial, ethnic and religious hatred and violence.** I was pleased to see it was well-received and extensively cited by bishops and other religious leaders. (See page 10.)

I also delivered a **new Vision Statement** to faculty and staff in late August, outlining the values, programs and future prospects I see for Sacred Heart Seminary and School of Theology. A segment of that is included below.

We have initiated a new master of arts degree pathway, entitled Cor Unum: Healing a

of science in seminary courses.

Another grant was received by Dr. Patrick Russell, academic dean, from the United States Conference of Catholic Bishops' Confraternity of Christian Doctrine. It was one of only four grants awarded this year by the organization. (See page 8.)

Dr. Russell is working with Deacon Steve Kramer, SHSST director of homiletics, on a **research project that will focus on effective preaching of the parables.**

The Nuncio expressed his gratitude to the seminary and praised the quality of the faculty and the commitment of the entire seminary community to its mission.

Fractured World, (see page 7) as well as a new course, entitled "Science of Forgiveness," (see page 6) which is the result of a grant from the Templeton Foundation exploring the use

Many more good things are in store at Sacred Heart Seminary and School of Theology as we look forward to the New Year.

(Continued on page 6.)

Complete Dehon Lecture and homily from the Nuncio





Summer archeology expedition in Holy Land is profound learning experience

Seminarians, other students and faculty conducted an archeological dig at Magdala, the birthplace of Mary Magdalene, in the summer of 2017. It was the fifth consecutive Holy Land dig for SHSST seminarians.

Participants also visited Bethlehem, Nazareth, Capernaum, Jericho, the Mount of Beatitudes, the Dead Sea, Jerusalem, and other sites.

Dr. Patrick Russell, Sacred Heart's vice president for academic affairs, said, "Students experienced the thrill of seeing new knowledge about the biblical times literally uncovered before their eyes. The opportunity to be at these sites and place our hands on the soil trod 2,000 years ago is as spiritually inspiring as it is academically satisfying. The dirt under our fingernails may be the very dirt that clung to Jesus' sandals." Russell has participated in the dig each summer since the program's inception.

Magdala and Bethsaida, the other site explored thus far in the program, are key sites in Jesus' ministry. Bethsaida was the hometown of the apostles Peter, Andrew, and Philip, according to the Gospel of John, and is the most frequently mentioned city in the Gospels after Jerusalem and Capernaum.

Among the many striking finds at Bethsaida from the time of Jesus are two private houses, a Roman road leading into the city, and numerous small artifacts from daily life such as coins, pottery and fishhooks. Russell himself uncovered an iron nail from the Roman period.

"As I was holding that nail that had been buried for 2000 years, it linked me back into Jesus' life in such a tangible way. Jesus in his profession as a carpenter would have held a nail just like this one. And the Romans would have pierced those same hands of Jesus with a nail that looked similar to this one. I felt such a strong connection to the cross," he said.

The impact of seeing and experiencing the biblical sites upon a person's faith life can be profound, said SHSST Scripture professor Rev. Charles Brown, SCJ, Ph.D., who has helped plan Holy Land trips. "The Holy Land itself is the Fifth Gospel. This opportunity to 'read' that Gospel by touching that land will be a blessing and grace for all involved."

Building on five years of successful expeditions, Sacred Heart Seminary and School of Theology is preparing for its summer, 2018 Holy Land Archeology Project. ■



Fr. Thomas Knoebel installed as rector

The Very Rev. Thomas Knoebel was installed as president-rector of SHSST on Aug. 30 by the Very Rev. Ed Kilianski, SCJ, provincial superior of the U.S. Province of the Priests of the Sacred Heart.

Fr. Knoebel, a priest of the Archdiocese of Milwaukee, is an SHSST emeritus professor of systematic theology and a member of its Board of Directors. He served for many years as vice rector, and was interim president-rector in 1992-1993, and in the fall of 2007. Fr. Knoebel served with SHSST from 1981 to 2013.

He holds a Ph.D. in theology from Fordham University, and has published *Isidore of Seville, De Ecclesiasticis Officiis* (Paulist Press), the first complete English translation of this important Seventh Century Latin text. He has translated a second work of *Isidore, Sententiae*, to be published by Paulist in 2018.

"The Priests of the Sacred Heart, both in our province and globally, envision a vibrant future for SHSST in service to the Church, and we are committed to moving forward in a way that will ensure that our seminary's many strengths are positioned to serve God's plan," Kilianski said. "We are very grateful to Fr. Knoebel for accepting this responsibility," he added.

"Bishops and religious superiors across the United States and Canada rely on SHSST for the formation of their priests, and for English language instruction for priests and seminarians. These are relationships built on trust, and we feel that the best way to honor that trust is to place the seminary in the hands of a well-known leader with a pastoral heart who is very familiar with SHSST's many strengths," Kilianski said. ■

Preaching conference featured Greg Kandra

SHSST hosted a Preaching Conference Jan. 8 and 9 that featured a strong line-up of dynamic presenters, including the Emmy-winning Deacon Greg Kandra, author of the blog *The Deacon's Bench*.

He, along with other experts in various areas of preaching, covered a wide range of critical topics for priests and deacons preaching in today's Church. Approximately 60 people attended including deacons, priests of the Milwaukee Archdiocese, religious priests, alumni, seminarians, and others. Deacon Steve Kramer, D.Min,

SHSST assistant professor and director of homiletics, organized the conference.

The event began with a Monday evening session entitled, "Conversation on Important Elements of an Effective Homily." Tuesday's sessions included Deacon Kandra's keynote entitled "Preaching the Good News in Times of Bad News and Fake News," followed by several breakouts throughout the day covering topics including:

- *Insights on Preaching in a mixed Anglo/Hispanic Parish*, by Fr. Michael Wolfe;
- *Avoiding Accidental Racism/Anti-Semitism from the Pulpit*, by Fr. David Cooper and Dr. Richard Lux;
- *Preaching and Technology (utilizing digital and multimedia communication in homiletics)*, by Deacon Sandy Sites;
- *Preaching Hope through the Funeral Rites*, by Deacon Steve Kramer; and
- *Preaching Amid Controversy*, by Fr. Joe Juknialis.



Deacon Kandra is the Multimedia Editor for the Catholic Near East Welfare Association (CNEWA). He oversees the agency's blog "One-to-One" and edits its award-winning magazine, *ONE*. He is also the creator of the popular blog, "The Deacon's Bench," now carried on the spiritual website, *Aleteia*. Before joining CNEWA, Deacon Kandra spent nearly three decades in broadcast journalism. He served as a writer and producer of many well-known network programs, including "48 Hours," "60 Minutes II," "Sunday Morning" and "The CBS Evening News with Katie Couric," and won an Emmy. Deacon Kandra graduated from the University of Maryland with a B.A. in English. He serves as deacon at Our Lady Queen of Martyrs parish in Queens. ■

SHSST ESL enrollment grows with program's reputation

Enrollment in SHSST's English-as-a-Second-Language (ESL) Program has been on an upward trend and reached an all-time high this year, as more and more international religious communities and dioceses become aware of the program's strength.

Sacred Heart's ESL program gives an opportunity to become proficient in English and familiar with American customs and culture to those studying for the priesthood, those already ordained, and lay ministers.

Students learn English in the classroom and through daily contact with others in a variety of settings. Classes are small and personal, and students receive consistent individual attention.

No prior knowledge of English is necessary.

Liturgies, social activities and personal interactions provide additional opportunities for speaking and hearing English.

As an accredited institution, SHSST meets the U.S. federal government requirements necessary for international students seeking a study visa.

ESL Emphasizes:

- Appropriate grammar usage
- Effective writing and reading skills
- Effective speaking in preaching, presiding and counseling situations
- Accurate pronunciation in daily conversation
- Strong listening and speaking skills

Seminarians enrolled in the ESL program fully participate in Sacred Heart's spiritual and human formation activities. Spanish-speaking formation directors are members of the faculty.

ESL Offers:

- Participation in the daily liturgical life of the seminary
- Opportunities to attend weekend parish liturgies within the Milwaukee area
- Cultural field trips
- Informal interaction with other seminarians



Seminary Bridge Program

When candidates for priesthood achieve an acceptable proficiency in English, they may enroll in the seminary's academic program. Many courses focus on pastoral and interpersonal practices in the United States.

Cultural Orientation

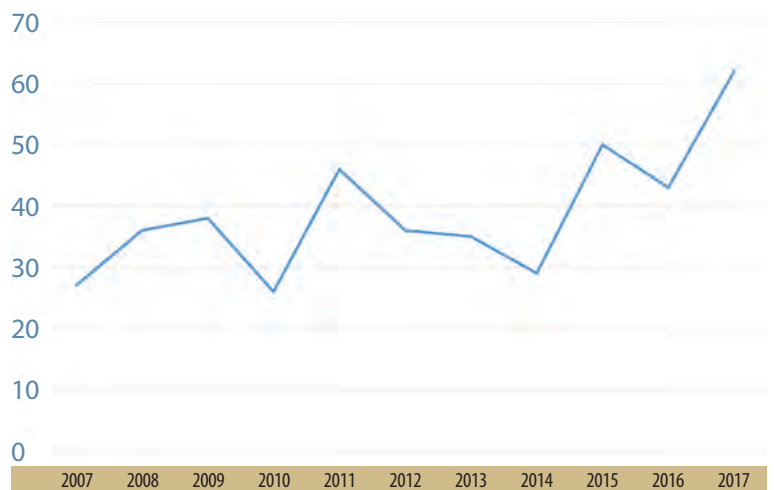
As a member of the seminary community, students become enculturated into the American Church and American society.

They develop an awareness of American customs and social behaviors. Learning the culture as well as the language prepares students to move into a parish setting ready to minister effectively.

Accent Modification

Sacred Heart also offers a proven Accent Modification Program to non-U.S. priests, religious, seminarians and lay church workers, taught by an instructor certified in the Compton P-ESL method. ■

ESL enrollment



Cultural fair showcases students' homelands



Sacred Heart's many international students, including those in the English-as-a-Second-Language Program, showcased their home countries at the seminary's annual Cultural Fair on Oct. 6.

SHSST hosted ESL students from Angola, Argentina, Brazil, Cameroon, Chile, China, Colombia, the Democratic Republic of the Congo, El Salvador, Guatemala, India, Indonesia, Madagascar, Mexico, Peru, Poland, Portugal, Rwanda, Togo, Venezuela, and Vietnam. ■

Templeton grant brings new elective, Science of Forgiveness



Sacred Heart offered a new class in the fall, 2017 semester entitled, "The Science of Forgiveness," in conjunction with a grant from the Templeton Foundation.

A highlight of the class was a visit by Dr. Andrea Bartoli, who is dean of the Seton Hall University School of Diplomacy and International Relations, and an internationally known expert on conflict resolution. He spoke to the class about the role of forgiveness in peacemaking.

Invoking the story of Cain and Abel, he said a key obstacle to peace is that the person on the other side of a conflict becomes an embodiment of the hurt they have caused. Christ's message, conversely,

is that people should not be defined by their sins because we are all capable of redemption at any time.

Bartoli has served as the Permanent Representative of the Community of Sant'Egidio to the United Nations and the United States since 1992. He has been involved in many successful diplomatic peacemaking activities, including in Mozambique, Guatemala, Algeria, Kosovo, Burundi, the Democratic Republic of the Congo, and Senegal. ■

RECTOR'S CORNER *continued from page 2*

January 8-9, 2018 SHSST hosted a **Preaching Conference** **keynoted by Deacon Greg Kandra, Emmy-winner and author of the popular blog "The Deacon's Bench."** His talk was entitled "Preaching the Good News in Times of Bad News and Fake News." (See page 4.)

In June and July 2018, we will again organize an **archeological expedition to the Holy Land**, offered to seminarians and faculty, with trips to key Biblical sites, including Jerusalem. (See page 3.)

Additionally, a **future symposium with Apostolic Nuncio Archbishop Christophe Pierre and noted theologians, exploring Pope Francis as a theologian**, is being planned for October 8-11, 2018.

As I hope you can see, **strong priestly formation** continues at Sacred Heart Seminary and School of Theology, preparing priests for the 21st century in full accord with the Church's tradition, yet open to the continuing work of the Holy Spirit.

While the year is off to a very strong start, it's critical at this

point in our institution's life that we look to the future, and as mentioned above, we have taken time to reflect on our fundamental values.

In my experience, there are at least five large value areas incarnated at Sacred Heart. Upon this foundation, we are setting exciting, concrete plans to build our future:

1. Hospitality: So often I see and hear visitors comment on the welcome they have received here. They experience the sense that they are important and are treated with respect and warmth. Almost always they say that the very first person they met took responsibility to make sure they knew where to go. They were greeted with warmth and a sense of pride in Sacred Heart. This has never been a matter of training staff how to act in a hospitable manner during some kind of orientation. No, it comes from the heart, it is genuine, and every visitor experiences it as such. It is a hallmark of Sacred Heart. I experienced it in

1981 when I first arrived, and again this past summer when I returned as president-rector.

2. Innovation: Over the many years that I have served at Sacred Heart, I have been amazed at how open the Priests of the Sacred Heart, the seminary administration and members here have been to finding new ways to serve the Church. I will comment more on this in a few minutes, but from the very beginning of this building in 1968, innovation has been valued and contributed to our success. The decision to open the seminary to older, second career seminarians, first only religious and then diocesan candidates, was momentous in the early 1970s. Soon there came the development of the BA/MDiv degree program and our collaboration, first with Holy Redeemer, the Redemptorist seminary in Waterford and now, for 25 years, with Cardinal Stritch University. The MA Program and the Hispanic Studies Program followed in the 1980s, long before most

seminaries were even aware of these possibilities. The 1990s saw the development of the English as a Second Language (ESL) Program and the 2000s saw the establishment of the Lux Center for Catholic-Jewish Studies as a response to the growing need for inter-cultural and inter-religious dialogue and training. Now, this past year, there is the Cor Unum MA Program pathway, as well as whatever new programs and directions our collective discernment might bring about beginning this year, including the establishment of an MA program for SCJ seminarians in India.

3. Communal Owning of the Mission: The sense that each one of us embraces and feels responsible for the success of the collective mission of Sacred Heart cannot be underestimated. Every management study of successful businesses and schools emphasizes the crucial importance of the sense of commit-

(Continued on page 8.)



New Cor Unum path in MA Program aims to heal fractured world

SHSST has launched an ambitious new master of arts degree pathway, Cor Unum, to equip the laity with the theological knowledge and discernment abilities to make a meaningful difference in the world.

“The seminary created this program because we as a Church and society today need, more than ever, the restoring presence of Christ in our world. That means that all Catholics are called to be ever more dedicated in our discipleship, and, in particular,

to do our best to help heal our fractured world,” said Patrick Russell, SHSST’s chief academic officer and vice president for intellectual formation.

“But dedication alone is not enough,” he added. “Cor Unum is meant to cooperate with God’s grace, acting through a

small, hand-selected cohort of men and women who are committed to building the Kingdom of God.” Sacred Heart is inviting “bold, courageous people of faith” from the Milwaukee area, willing to commit their effort and energy to receiving the gifts

instilled by Cor Unum,” said John Olesnavage, SHSST’s vice president for pastoral formation and one of the creators of the program.

He notes, “The Cor Unum program is designed around the question: Where is God’s love most desperately needed in today’s fractured world, and how is God calling me to be an instrument of God’s heart and hands?”

To answer this question, the Cor Unum initiative “dynamically engages the wisdom in the Christian faith and Church teaching so that the active work of God can be discerned within modern culture, and the Word of God can continually transform it,” Olesnavage says, noting that the program is an expression of the New Evangelization. Cor Unum is designed to fit into the lives of busy people with work, family, and other demanding responsibilities. Journeying through the program as part of a cohort of 10 to 12 students, participants progress through a structured sequence of academic courses, mentored internships, and immersion experiences. These components are organized to foster the integration of Catholic theological concepts with real world and pastoral contexts. Employing dynamic adult learning methodologies, Cor Unum is a 33-credit M.A. Program pathway that is completed in 22 months. ■

Bishop Anthony Taylor gives reflection on the Blessed Stanley Rother

Bishop Anthony Taylor of Little Rock, visited SHSST on Oct. 10 and delivered a lunchtime talk on the life and ministry of Fr. Stanley Rother, the Oklahoma-born martyr who served as a priest in Guatemala, and who was beatified in Oklahoma City on Sept. 23.

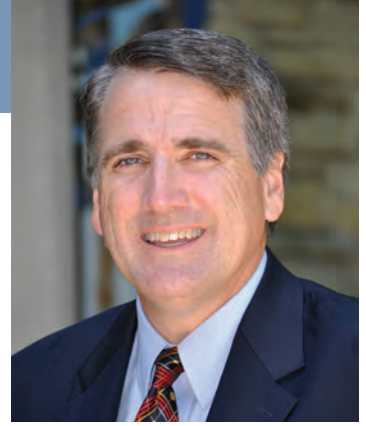
Bishop Taylor was ordained a priest for the Diocese of Oklahoma City in 1980, at which time the diocese staffed and sponsored Fr. Rother’s parish, the parish of Santiago Atitlán, Guatemala. He knew Fr. Rother and worked with many of the

people who were with him at the time of his martyrdom in 1981.

The day following his luncheon talk, Bishop Taylor participated in the Ministry of Acolyte, with Bishop Edward Rice of Springfield-Cape Girardeau. ■

Dr. Russell receives USCCB grant

Dr. Patrick Russell has received one of only four grants made this year by the U.S. Conference of Catholic Bishops' (USCCB) Confraternity of Christian Doctrine. The \$17,350 grant is for a project to ascertain the most effective preaching strategies employed by priests that lead parishioners to more profound encounters, focusing on the Gospel parables in the Sunday Lectionary for Mass.



This fall 2017, for the first time, the Confraternity of Christian Doctrine (CCD) awarded grants in the amount of \$85,900 for four projects that support the goals of the CCD to promote Catholic biblical literacy and Catholic biblical interpretation.

Funding for these grants comes from the royalties received from the publication of the New American Bible and its derivative works which the CCD develops, publishes, promotes, and distributes.

The CCD works with the Catholic Biblical Association (CBA) to offer these grants, accepting applications only from the CBA, including the organization itself, its designees, and its active and associate members. In fidelity to *Dei Verbum*, the CBA's purpose is to promote scholarly study in Scripture and related fields by meetings of the association, publications, and support to those engaged in such studies. ■

RECTOR'S CORNER *continued from page 6*

ment to the mission by every employee and member of the institution. In my mind, this too has been a value and hallmark of Sacred Heart. Often taken for granted over the years, it is a value that cannot be ignored and that must remain a part of us as we move forward. Almost always we commit to something that we have helped shape and develop. Thus, a successful administration solicits and appreciates the contribution each member makes to the mission.

4. The Community of Sacred Heart Seminary: In my experience, Sacred Heart has never been just an institution. It is always, and perhaps foremost, a community. On the faculty level we are a community of scholars and formators, and on every level, we are a community eating together, talking together, and praying together. Every member of the workforce, if

you will, is invited to and expected to participate in days of recollection, Eucharist, planning sessions, staff days, and all the big and little ways this seminary strives to make every member feel important and valued. It's reflected in the way we celebrate birthdays, births of our children and grand-children, anniversaries of marriage, ordination and religious profession, and all the additional ways we strive to make this seminary an inclusive circle.

5. Relationship with the Priests of the Sacred Heart: The grace-filled nature and importance of this relationship cannot be underestimated. Responding to the charisma of Leo John Dehon, the SCJ community has remained faithful, and contributed generously, to Sacred Heart over all these many years. While there are always stresses and strains in every successful relationship, over the years

the SCJs have supported the development of Sacred Heart's mission. Now, with the renovation construction project this year, and the commitment to once again bring their domestic candidates, as well as international SCJs, to this seminary, that relationship is being strengthened and enhanced. This relationship, never to be taken for granted, is a major value and reason for the success of Sacred Heart.

Now, as we bring our values with us into the future, this year there are several concrete processes and realities that point to the development of what lies ahead. Certainly, our work on the upcoming **Self-Study for our re-accreditation**, and the **renewal of this seminary's Strategic Plan**, as well as the **new construction** that began this year, all point toward the beginning of new things. All signs point toward a **new beginning for Sacred Heart**, a future with hope.

For those friends who know us well, we thank you for your continued trust and support. Know that we work very hard to fulfill your high expectations of us.

For those who may not know us well, I hope that by perusing this newsletter you will begin to get a better sense of our seminary, and may consider Sacred Heart for the formation of your seminarians. **You are most welcome to visit any time and see first hand how we prepare leaders for today's Church.**

Sincerely yours in Christ,
Very Rev. Thomas L. Knoebel, Ph.D.
 Very Rev. Thomas L. Knoebel, Ph.D.
 President-Rector

Bishop Ricken receives 2017 Archbishop Cousins Award; Fr. Strand honored as distinguished alum

Bishop David Ricken of Green Bay received the 2017 Archbishop Cousins Award Oct. 19 for his years of support of Sacred Heart Seminary and School of Theology (SHSST). Fr. Luke Strand of Milwaukee, a 2009 SHSST graduate, received the 2017 Dehon Distinguished Ministry Award.

The Archbishop Cousins Vocations Award honors an organization or individual who has demonstrated distinguished effort, involvement, and promotion of vocations among men over 30 to the Roman Catholic priesthood. The award was established by Sacred Heart Seminary and School of Theology to commemorate Milwaukee Archbishop Cousins' 60th anniversary of priesthood and to recognize his leadership role in promoting vocations.

In presenting the award, SHSST Board Vice Chair Dr. Marna Boyle said, "Bishop Ricken has been a steadfast supporter of SHSST. Dating to his time as coadjutor bishop of the Diocese of Cheyenne in 2000, he has sent or overseen eight SHSST seminarians.

"He has continued to support us in his episcopacy in Green Bay, sending seminarians to Sacred Heart by way of St. Francis de Sales Seminary (SFdSS).

"In fact, he opened the door for a series of relationships with the other Wisconsin bishops outside the Archdiocese of Milwaukee: He was the first among them to send seminarians to SHSST through SFdSS, starting a trend that saw the other Wisconsin dioceses follow suit, ultimately accounting for more than 20 SHSST seminarians," she noted.

Furthermore, Bishop Ricken provided invaluable support in his role as a member of the SHSST Board of Directors. He served on the board from 2009 to 2012.

When in Cheyenne, he worked in close collaboration with an SHSST alum (and

former distinguished Dehon Ministry Award winner, Fr. Robert Cook) to found a Catholic college in Wyoming.

Through this time he has been present with SHSST as a celebrant for various important rites.

The Dehon Distinguished Ministry Award is presented annually in honor of Fr. Leo John Dehon, founder of the Priests of the Sacred Heart. The award recognizes an alumnus of Sacred Heart who has given distinguished service to the Church and humankind in professional or volunteer endeavors, in leadership in civic or social work, or in the promotion of intellectual or cultural pursuits.

Fr. Strand received his master of divinity degree from Sacred Heart Seminary and School of Theology in May of 2009, and was ordained a priest for the Archdiocese of Milwaukee later that year. Fr. Strand spent his first three years of priesthood at Holy Family Parish in Fond du Lac, the largest parish in the state.

In 2012 he became vocation director for the archdiocese. At that time Fr. Strand established the John Paul II House of

Discernment at St. Robert Parish in Shorewood. He has also served as the director of college seminarians and has been very involved in many youth and young adult apostolates, often as a conference speaker and chaplain.

SHSST President-Rector Fr. Thomas Knoebel, who presented the award, noted, "Through his work with the John Paul II House and other efforts, he has been instrumental in increasing the number of seminarians in formation for the archdiocese from 17 to 40 during his time as vocation director. More than half of Milwaukee's seminarians have lived at the John Paul II House."

In 2016 he was asked to serve as vice-rector and director of human formation at St. Francis de Sales Seminary while retaining his responsibilities as vocation director.

Fr. Strand accomplished much of this while fighting stage 3 colorectal cancer, which he refers to as a time of personal growth. He has been in remission for two years.

Prior to entering the seminary, he received a bachelor's degree from the University of Wisconsin-Oshkosh, where he double majored in marketing and human resources.

"Fr. Luke has built an outstanding team in the Vocation Office and is passionate about the work of priestly formation at St. Francis de Sales Seminary and beyond," Fr. Knoebel added. ■



FR. THOMAS KNOEBEL'S

Letter regarding Charlottesville violence

August 16, 2017

To my brothers and sisters in Christ,

Over the many years of our existence, Sacred Heart Seminary and School of Theology has prided itself on the ethnic and racial diversity of our staff, seminarians and student body, faculty and Board of Directors. In recent years, as several of our programs have grown, including English-as-a-Second-Language, Hispanic Studies and the Lux Center for Catholic-Jewish Studies,

I believe that we must recommit ourselves to our shared faith convictions to assist in the healing of our fractured society and root out any remaining racial, ethnic or religious prejudice in our own hearts.

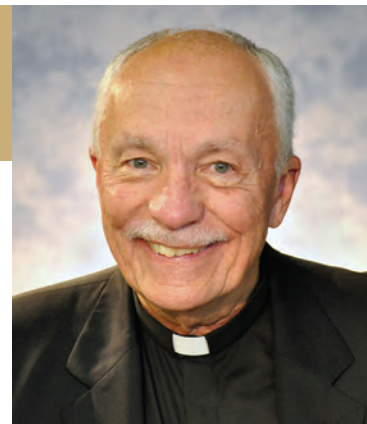
we have been blessed with greater opportunities than ever to live out the universal love of our Creator God. We are all God's children and every one of us is precious in God's eyes. To love God "with all your heart" (Dt 6:5), therefore, demands that we love all his children regardless of race or ethnicity. We commit ourselves to a faith in which there is "neither Jew nor Greek." (Gal 3:28)

The most recent events of this past weekend in Charlottesville, Virginia, as well as the growing number of incidents

of racial, ethnic and religious hatred and violence in recent years, remind us that we have a long way to go before the vision of God the Father and his Son Jesus is fully realized in our midst. As one of the most ethnically and racially diverse seminaries in the United States, Sacred Heart has a privileged opportunity, as well as the ethical and moral responsibility, to live out the universality of our common Christian faith here in our own community.

I believe that we must recommit ourselves to our shared faith convictions to assist in the healing of our fractured society and root out any remaining racial, ethnic or religious prejudice in our own hearts. I believe we must make the following statements our own:

1. "Racism is a poison of the soul. It's the ugly, original sin of our country, an illness that has never fully healed." (Archbishop Chaput, August 13, 2017)
2. "We need to start today with a conver-



sion in our own hearts, and an insistence on the same in others." (Archbishop Chaput, August 13, 2017)

3. "We stand ready to work with all people of goodwill for an end to racial violence and for the building of peace in our communities." (Cardinal DiNardo, August 13, 2017)
4. "We stand against the evil of racism, white supremacy and neo-Nazism." (Cardinal DiNardo, August 13, 2017)
5. "We have zero tolerance for any racist words or actions. They are rooted in a hate that is diametrically opposed to the love and light of Jesus Christ." (Fr. Tim Kitzke, Vicar General for Urban Ministry, Archdiocese of Milwaukee, August 14, 2017)
6. "Racism is a radical evil that divides the human family and denies the new creation of a redeemed world." (US Bishops, Pastoral Letter on Racism, 1979)

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Bishops help celebrate Institution of Acolyte

Bishop Edward Rice of the Diocese of Springfield-Cape Girardeau celebrated the Institution of Acolyte at an Oct. 11 Mass, along with Bishop Anthony Taylor and Vocation Director Msgr. Scott Friend, of Little Rock.



Pictured are: Joel Seipp, a seminarian from the Diocese of Belleville; Nadin Williams Ospino, Pueblo; Michael Kowalewski, Marquette; José Carlos Miguel Lopez, Glenmary Home Missioners; Bishop Taylor; David Beagles, Diocese of Springfield, Ill.; Bishop Rice; Carl Schrage, Belleville; SHSST President-Rector Fr. Tom Knoebel; Wilbert Colas, El Paso; and Oscar Alexander Sutachan Benavides, Springfield-Cape Girardeau. ■



Remarks of the

Most Reverend Christophe Pierre, Apostolic Nuncio to the United States

The Dehon Lecture: “The Heart Of The Priest”

Delivered Nov. 8, 2017 at Sacred Heart Seminary and School of Theology, Hales Corners, Wisconsin

I am very pleased to be with you here at Sacred Heart Seminary and School of Theology. I wish to thank Father Thomas Knoebel for inviting me to give this Fall Dehon Lecture in Hales Corners here in the Archdiocese of Milwaukee. I also thank the Board of Trustees, Seminary Faculty, and Staff for their important work in the continuing formation of ministers of the Church. Certainly, this venerable

institution is responsible for nurturing and guiding for many years those who aspired and aspire to the priesthood, as well as for forming deacons and lay ecclesial ministers.

As the Apostolic Nuncio, the Holy Father’s personal representative in this country, I wish to assure you of his spiritual closeness and affection for each of you.

We know that the recent Popes have spoken of the

need for a New Evangelization. This requires a profound reconsideration of how we communicate the Christian experience; this is the core of the new missionary spirit that must take hold of the Church. To that end and to fulfill the desire of the Holy Father that each episcopal conference reflect on the best way to implement *Evangelii Gaudium* in its own country, the American bishops organized a conference,

which was held in Orlando at the beginning of July.

Central to this theme of Evangelization is a lived-faith that must be learned and deepened constantly amid a changing landscape, marked not only by a change in demographics but also by a noticeable increase in the number of baptized Catholics, especially those under age thirty, who identify as having no religion. The need for this missionary spirit is becoming more urgent as challenges in transmitting the faith grow in an increasingly secularized world.

In his Apostolic Exhortation *Evangelii Gaudium*, Pope Francis invites “the Christian faithful to embark upon a new chapter of evangelization,” marked by the “joy of the Gospel.” (cf. Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, 24 November 2013, 1)

Today, the Church needs joyful, missionary disciples — heralds of the Good News, formed after the Sacred Heart of Jesus. This was also the desire of the Venerable Leo John Dehon, the founder of the Priests of the Sacred Heart. It might seem strange to think of priests as disciples rather than as leaders, but the new *Ratio Fundamentalis*, issued in December 2016, emphasizes just that: It is particularly necessary for the priests today to understand themselves as missionary disciples.

The *Ratio Fundamentalis* is a document written to help those engaged in priestly formation meet the demands of this new era — an era of which Pope Francis has said, “Today we are not living in an age of change so much as a change of age.” (Pope Francis, Address At The Meeting With Participants In

(Continued on page 12.)



The Fifth Convention Of The Italian Church," Firenze, 10 November 2015).

Today, I would like to outline the main elements of the *Ratio Fundamentalis* which provide us with an image of

the priest capable of meeting the challenges of our day. After developing this priestly profile, I will examine the homilies of Pope Francis on the Solemnity of the Sacred Heart of Jesus which deepen the profile.

Finally, I will offer the example of an Italian priest, whose tomb was recently visited by Pope Francis, who illustrates how the priesthood can be lived, with a heart formed by the love of the Heart of Jesus, in a way adapted to the pastoral needs of our day.

The New *Ratio Fundamentalis*

On December 8, 2016, the Congregation for the Clergy issued a new *Ratio Fundamentalis*, entitled, "The Gift of the Priestly Vocation." In 1970, following the Second Vatican Council, a *Ratio Fundamentalis* was published; this was later updated in 1985, following the promulgation of the new Code of Canon Law. Subsequently, the Pontificates of Pope John Paul II and Benedict XVI made significant contributions to the understanding of the approach to Priestly Formation.

In *Pastores Dabo Vobis*, Saint John Paul II offered an integrated vision of the dimensions of priestly formation: the human, spiritual, intellectual, and

pastoral. With his Apostolic Letter *Ministorum Institutio*, Benedict XVI highlighted how seminary formation naturally continues in the priesthood through ongoing formation. As such, the Office of Seminaries was transferred to the Congregation for Clergy, which began preparing the new *Ratio Fundamentalis* in 2014, in response to Pope Francis.

In speaking of priestly vocations, the Holy Father noted that "They are uncut diamonds, to be formed both patiently and carefully, respecting the conscience of the individual, so that they may shine among the People of God." (Pope Francis, Address to the Plenary of the Congregation For The Clergy, 3 October 2014)

What should these "uncut diamonds" look like? The new *Ratio* says:

"The fundamental idea is that Seminaries should form missionary disciples who are 'in love' with the Master, shepherds 'with the smell of the sheep', who live in their midst to bring the mercy of God to them. Hence, every priest

CHARLOTTESVILLE *continued from page 10*

I am confident that, working together, this coming year will be a time of renewed commitment to cooperating with God's grace and vision in creating a Sacred Heart community of unity and love.

In addition to any personal conversion of mind and heart to which each of us may need to commit ourselves, may I ask that we each consider some practical suggestions to strengthen the inclusive community that Sacred Heart is, and always strives to become.

1. Pray daily for all those who suffer from racial, ethnic or religious prejudice or violence in our community, country and world.

2. Continue to foster, in every way possible, the positive inter-religious, interracial and inter-ethnic spirit that characterizes Sacred Heart.
3. Take advantage of the marvelous opportunity Sacred Heart affords to build a friendship across racial or ethnic boundaries, not only for your sake, but for theirs.
4. Share your own experiences of racism, religious intolerance or ethnic preju-

dice, whether on your part or others, with persons of a different race or ethnicity. Listen to their own experiences.

5. Faculty can make sure that they include academic and formational authors, speakers or sources that are racially and ethnically diverse, and make sure that these moral issues are addressed when appropriate in their courses.

There may be additional, valuable suggestions that occur to you. I welcome them. I am confident that, working together, this coming year will be a time of renewed commitment to cooperating with God's grace and vision in creating a Sacred Heart community of unity and love.

Sincerely,
Very Rev. Thomas Knoebel
President-Rector

should always feel that he is a disciple on a journey, constantly needing an integrated formation, understood as a continuous configuration to Christ." (Congregation For Clergy, "The Gift Of The Priestly Vocation," 8 December 2016, Introduction, 3).

The model of formation proposed in the new *Ratio Fundamentalis* presupposes the integration of the four dimensions of formation offered in *Pastores Dabo Vobis*. This integrated formation

"The fundamental idea is that Seminaries should form missionary disciples who are 'in love' with the Master, shepherds 'with the smell of the sheep,' who live in their midst to bring the mercy of God to them."

prepares the seminarian and priest to make a gift of himself to the Church — to go out of himself, to not be self-referential but to look to the essential needs of the flock. Indeed, the Holy Father wishes priests not to be managers or mere functionaries of the sacred, but rather to be priests with inclusive and compassionate hearts, who show forth the tenderness of God.

A recent joint letter from the Congregation for Clergy and the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life states:

"To form priests with this profile — as the Holy Father often has recommended — it is necessary that the initial formation ensure a balanced human maturity, a solid spirituality, and an attentive vigilance toward that worldly spirit which would be fatal for a fruitful exercise of the ministry. This worldly spirit is

expressed, for example, under the form of vainglory, of the search for money and power or in legalistic rigidity." (Joint Letter Of The Congregation For The Clergy And The Congregation For The Institutes Of Consecrated Life And The Societies Of Apostolic Life, 13 May 2017)

The *Ratio* sees this formation taking place in stages: the propaedeutic stage; the discipleship stage; the configuration stage; and the "pastoral stage" or "stage of

vocational synthesis."

The propaedeutic or preparatory stage is necessary in an increasing secularized world, in an era in which the transmission of the Faith has been difficult or uneven, and in era marked by the reconfiguration of the family

and clear cultural shifts which are not always supportive of the priestly vocation. The propaedeutic period is to provide a solid foundation for the spiritual life, familiarizing seminarians with the different forms of prayer within the Church and educating them in the fundamentals of the faith.

The discipleship stage corresponds to the period of philosophical studies in a college seminary or pre-theology program. Here the emphasis is on increasing one's awareness of being a disciple, who "is the one whom the Lord has called to 'stay with Him,' to follow Him, and to become a missionary of the Gospel." (cf. *Ratio Fundamentalis*, 61). In the discipleship stage, the seminarian is rooted in the *sequela Christi* — the following of Christ. Authentic human formation at this stage is essential, as grace will build upon nature and perfect it. Character formation, which involves "sincerity of mind, a constant concern for justice, fidelity to one's promises, refinement in manners, modesty in speech coupled with charity", should be a focus

of formation programs.

The seminarian gradually journeys toward an inner freedom and maturity permitting him to begin the configuration stage, which corresponds to the period of theological studies and concentrates on the "configuration of the seminarian to Christ, Shepherd and Servant, so that, united to Him, he can make his life a gift of self to others." (cf. *Ratio*, 68)

During this period of formation, the sentiments and attitudes of Christ should arise within the seminarian both in his relationship with God and in his relationship to the People of God who will be entrusted to his care. The configuration stage demands commitment to the life of the Good Shepherd in one's willingness to give one's life for his flock and to seek out the lost sheep.

This Pastoral Stage includes immediate preparation for diaconate and priesthood. Pastoral activity helps the candidate to discover that place of interior freedom from which he can freely, consciously, and

(Continued on page 14.)





definitively state his intention and desire for priesthood of Jesus Christ, whose heart burned with pastoral charity.

The Heart of Christ and the Heart of the Priest

Having described the stages of formation in the *Ratio*, we can now ask: What does it mean to have a priestly heart, configured to the heart of Christ? The homilies offered by the Holy Father on the Solemnity of the Sacred Heart of Jesus in each year of his Pontificate are instructive in answering this question.

The 2013 homily of Pope Francis, given at *Domus Sanctae Martae*, focused on two dimensions of love. First, love is expressed more clearly in actions than in words, and second, there is greater love in giving than receiving. God expresses His love by being close to His people, and the image of the shepherd who knows each member of the flock by name, conveys this closeness, but along with this closeness comes tenderness. The challenge, especially for the priest is to allow ourselves to be loved by God. It is what the Holy Father calls a “difficult”

science, the difficult habit of letting myself be loved” by God. (Homily, Solemnity Of The Sacred Heart, June 8, 2013).

The closeness of the priest as shepherd who accompanies the people is a consistent mantra of Pope Francis. The Pope stated:

“I repeat it often: walking with our people, sometimes in front, sometimes in the middle, and sometimes behind: in front in order to guide the community, in the middle in order to encourage and support; and at the back in order to keep it united and so that no one lags too far behind, to keep them united.” (Meeting With Clergy, Consecrated People, And Members Of Diocesan Pastoral Councils, Cathedral Of San Ruffino, Assisi, 4 October 2013)

In the text of his 2014 homily, Pope Francis emphasizes the need to have a steadfast and humble heart. Here he focused on the steadfastness of God’s love and fidelity. God was not afraid to bind Himself to humanity; the steadfastness of God’s love finds its fulfillment in Jesus, who remains faithful, showing forth the face of the Merciful Father. The Holy Father wrote:

“God’s steadfast love for His people is manifest and wholly fulfilled in Jesus Christ, who, in order to honor God’s bond with His people, He made himself our slave, stripped himself of His glory and assumed the form of

The emerging image of the priestly heart configured to the heart of Christ is one of fidelity, humility, closeness, and gentleness.

a servant. Out of love He did not surrender to our ingratitude, not even in the face of rejection. ... Jesus remains faithful, He never betrays us: even when we were wrong, He always waits for us to forgive us: He is the face of the merciful Father.” (Homily Of The Holy Father, Read By Cardinal Angelo Scola, 27 June 2014)

The steadfastness of his love shows the humility of His Heart. He came to offer love with gentleness and humility, which in turn, allows the priest to be a witness to His love in humble, gentle service. The Holy Father continued:

“And the significance of the Feast of the Sacred Heart of Jesus is ... (that) God’s faithfulness teaches us to

accept life as a circumstance of His love and He allows us to witness this love to our brothers and sisters in humble and gentle service.” (Ibid.)

The emerging image of the priestly heart configured to the heart of Christ is one of fidelity, humility, closeness, and gentleness. On the Solemnity of the Sacred Heart in 2015, Pope Francis, addressing those gathered for the Worldwide Retreat for Priests, spoke again of God’s closeness to us. God holds us, much like when a parent holds the hands of a child; He binds us with His love. This love binds us “but it binds in freedom; it binds while leaving you the space to respond with love.” Moreover, this closeness of God teaches priests how to “walk in the spirit”.

This walking in the Spirit speaks to the need of the

priest to be not only prophetic but also discerning. On another occasion, addressing seminarians at the Spanish college, he said:

“At this point it is important to grow in the habit of discernment, which allows them to value every motion and moment, even that which seems in opposition and contradictory, and to sift out what comes from the Spirit, a grace that we should ask for on our knees. Only from this foundation ... will they be able to train others in that discernment that leads to Resurrection and Life.” (Pope Francis, Audience with the Community of the Pontifical Spanish College Of San José, 1 April 2017)

Often as priests, we must discern the presence of God, even amid persecution. The Feast of the Sacred Heart in 2015 occurred around the time of the martyrdom of 23 Coptic Christians. The Holy Father reminded priests that God did not abandon these martyrs and remained in their midst. Using the image of the Good Shepherd who does not abandon the lost sheep, the Holy Father asked:

“What does Jesus say to us in Luke at Chapter 15 about that shepherd who noticed that he had 99 sheep for one was missing? He left them well safeguarded, locked away, and went to search for the other, who was ensnared in thorns.... And he didn't beat it, didn't scold it: he took it tightly in his arms and cared for it, for it was injured. Do you do the same with your faithful? When you realize that one of your flock is missing? Or are we accustomed to being a Church which has a single sheep in her flock and we let the other 99 get lost on the hill? Are you moved by all this compassion?” (Homily for the Solemnity Of The Sacred Heart of Jesus, 12 June 2015)

The heart of the priest must be both open to walking in the Spirit and full of compassion. In 2016, the Jubilee for Priests during the Year of Mercy coincided with the Solemnity of the Sacred Heart. The Holy Father examined the Merciful Heart of Christ, which welcomes and understands sinners, renewing the memory of the call and the first love of the priest. The love of the Sacred Heart is persevering and relentless, going out to those most distant — to the peripheries. Already in *Evangelii Gaudium*, Pope Francis had written:

“Each Christian and every community must discern the

path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the ‘peripheries’ in need of the light of the Gospel.” (Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, 20)

Pope Francis invited priests to contemplate the Heart of Christ and posed a fundamental question:

Contemplating the Heart of Christ, we are faced with the fundamental question of our priestly life: Where is my heart directed? It is a question we need to keep asking, daily, weekly... Where is my heart directed? Our ministry is often full of plans, projects and activities: from catechesis to liturgy, to works of charity, to pastoral and administrative commitments. Amid all these, we must still ask ourselves: What is my heart set on? (Homily, Solemnity Of The Sacred Heart, Jubilee For Priests, 3 June 2016)

In contemplating the treasures of the Sacred Heart, the Holy Father stated that the two greatest riches were His Heavenly Father and us. It is a reminder for the priest to encounter the Father in prayer and to be “open and available to others,” no longer looking to himself.

Two years earlier, Pope Francis had said that prayer was essential to priestly life if one was to be available to others:

“A priest who does not pray has closed the door, has closed the path of creativity. It is precisely in prayer, when the Spirit makes you feel something, the devil comes and makes you feel another, but prayer is the condition for moving forward. ... Prayer is the first step, because one must open oneself to the Lord to be able to open to others.” (Meeting with the Priests of

the Diocese of Caserta, July 26, 2014)

This availability to others characterizes the priestly heart of Jesus. In that same homily, the Holy Father said that the priest is one who seeks out the lost, who includes others, and who is filled with joy.

A priestly heart is free to set aside its own concerns in favor of the flock, including the lost members. He said:

“Such is a heart that seeks out. A heart that does not set aside times and spaces as private. Woe to those shepherds to privatize their ministry! It is not jealous of its legitimate quiet time, even that, and never demands that it be left alone. A shepherd after the heart of God does not protect his own comfort zone. He is not worried about protecting his good name, but will be slandered as Jesus was. Unafraid of criticism, he is disposed to take risks in seeking to imitate his Lord.”

(Homily, Solemnity Of The Sacred Heart, Jubilee For Priests, 3 June 2016)

The priestly heart is inclusive in the sense that it seeks out the lost and is missionary, recognizing that the priestly anointing received is for the people:

He (the priest of Christ) is anointed for his people, not to choose his own projects but to be close to the real men and women whom God has entrusted to him. No one is excluded from his heart, his prayers or his smile. With a father's loving gaze and heart, he welcomes and includes everyone, and if at times he has to correct, it is to draw people closer. He stands apart from no one, but is always ready to dirty his hands.” (Ibid.)

In concluding, Pope Francis said that the heart of the priest must be filled with a joy born

(Continued on page 16.)





of forgiveness, a joy of a heart changed by mercy. Indeed, the heart of the priest, like the Heart of Christ, must be a large one, filled with missionary zeal, compassion, and joy.

In this year's homily for the Solemnity of the Sacred Heart, the Holy Father selected two words to celebrate the feast: to choose and littleness. He reminds priests that it was not they who chose God; rather, it was God who chose them. The true generosity is God's. He pointed out that Moses reminded the people, after entering a covenant with God, that it was the Lord who bound Himself to the people. God chooses. The Holy Father reminds us that "We are chosen for love, and this is our identity." (Homily, Solemnity Of The Sacred Heart Of Jesus, 23 June 2017)

The vocation of the priest, rooted in the call to love, shows its true strength in that God chose us because of our smallness, not our might. Some might object, asking, "Does not God call the great ones of the earth too?" The Holy Father answered the objection, responding: "His Heart is open, but the great ones are not able

to hear his voice because they are full of themselves. To hear the voice of the Lord, you have to make yourself little." (Ibid.)

The Holy Father suggests that the priestly heart is not self-referential; rather, through formation, the heart of the individual comes to encounter a central mystery of faith in the Heart of Christ:

"The heart of Christ, the pierced heart of Christ, the heart of Revelation, the heart of our faith — because He made Himself small, He chose this path. Paul uses some of these expressions: He abased Himself; humbled Himself; emptied Himself unto death, death on a cross." (Ibid.)

Christ makes a "choice for littleness, so that the glory of God might be manifest." The Pope concluded by saying that the problem of the faith is the "core of our life"; that is, one can be virtuous but have little or no faith. Thus, the starting point

for the disciple (and the priest who is always a disciple) is the mystery of Jesus who saved us with His faithfulness.

To summarize, a priestly heart, modeled after the heart of Christ, should be one that conveys the closeness and tenderness of God. It is a heart that is faithful in its steadfast love — a heart bound in love to the Father and to the flock. As such, the priest will have a missionary heart that seeks out the lost and joyfully draw others, humbly and gently, to the merciful love of God. The priest of today must be humble enough to receive love from God, who chose and called him, so that, recognizing his own littleness, he may share the love he has received with his people, even getting "his hands dirty" to manifest God's glory.

The Love of the Heart of Christ in Action: The Example of Father Primo Mazzolari

As Pope Francis said in his

2013 Homily on the Sacred Heart, the love of God is sometimes expressed more clearly in action than in words. There are many saints and priests who have lived a spirituality enriched [life] by devotion to the Heart of Jesus. In a powerful and symbolic way, this year, very close to the feast of the Sacred Heart (June 20, 2017), Pope Francis visited the tombs of two such priests, who were misunderstood and somewhat marginalized by the institutional church, but who manifest many of the characteristics just described: the Servant of God, don Primo Mazzolari (1890-1959) and don Lorenzo Milani (1923-1967). For reasons of time, I have chosen to focus on Father Mazzolari, who is called the "parish priest of Italy" and whom John XXIII called "the bugle of the Holy Spirit in the lower Po Valley."

Father Mazzolari was pressed into service at the time of the First World War and eventually became a military chaplain. During the 1920s, he opposed the rise of fascism in Italy and became a strong advocate for the poor. For his criticisms, he was exiled to a small parish in Bozzolo in 1932, where he gave himself entirely to his flock until his death. Of him Paul VI said, "His was a step too far, and we tried to hold him back. So he suffered and so did we. This is the destiny of prophets."

In visiting the tomb of don Primo, the Holy Father used three images to speak about the priestly heart in action: the river, the farmhouse, and the plain. Father Mazzolari exercised

Pope Francis said that the heart of the priest must be filled with a joy born of forgiveness, a joy of a heart changed by mercy. Indeed, the heart of the priest, like the Heart of Christ, must be a large one, filled with missionary zeal, compassion, and joy.

his priesthood along the rivers, “symbols of the primacy and power of God’s grace flowing incessantly toward the world.” Here, he preached the Word of God and did not shelter himself from “the river of life.” He realized that people needed to hear the Truth of the Gospel, and this required faithful priests to repeat eternal truths. He wrote:

“The priest is a repeater, but his repetition must not be soulless, passive, without cordiality. Along with the truth that I repeat, there must be, I must put something of my own to show that I believe what I say; it must be done in such a way that the brother hears an invitation to the truth.” (*Primo Mazzolari, Preti Così*, 125-126)

The priest cannot be a functionary. He must be sincere in his proclamation and in his love. In this regard, the Pope warned of three temptations of priests that undermine the Gospel:

1. The temptation to look out the window without getting one’s hands dirty; seeing a problem, being critical of it but not doing anything to solve the problem, leading to bitterness;
2. The temptation to “separatist activism” which seeks to address problems by creating “Catholic” institutions but which loses sight of the mission, rallying around the word “Catholic”, creating a type of elitism and excluding others, affirming what divides rather than seeking unity;
3. The temptation to take “refuge in the religious to circumvent the difficulties and disappointments” encountered in the ministry; that is, fleeing into the spiritual, disconnecting faith from concrete life and contemplation from action.

The Holy Father expects priests to have a courageous heart that engages the real problems of men and women; this requires being close to the Lord and the people. The second image used by Pope Francis was a farmhouse. Today, there are many who do not know Christ or who have left the Church; they are “homeless”. The Pope wants a Church that goes forth to meet them. Don Primo had foresight in this regard, writing:

“To walk, we must go out of the house and of the Church, if the people of God are no longer there; and to take care of and worry about those needs that, while not spiritual, are human needs and, just as they can cause man to be lost, they can also save him. The Christian has detached himself from man; our way of talking cannot be understood if we do not first introduce him to this road, which seems to lead farthest and is the safest. [...] To do a lot, one has to love a lot”. (P. Mazzolari, *Coscienza Sociale Del Clero* (Icas: Milano, 1947), 32.)

The priest, rooted in reality, has a heart that recognizes

that wounded individuals are only gradually brought to faith. Wisely, this pastor said, “The priest is not one who requires perfection, but who helps each person give their best.” In some ways, he echoes the sentiments of the American football coach, whom I am sure you love in this part of the country, Vince Lombardi, who said: “We will chase perfection, and we will

secularization, relativism, the crisis of refugees and migrants, and great poverty — material and spiritual. It is Pope Francis’ belief that authentic witness starts with the simplicity of life of the priest, offering credibility to his witness. Certainly, this was the case for Father Mazzolari who encouraged his brother priests “to listen to the world, to those who live

The priest, rooted in reality, has a heart that recognizes that wounded individuals are only gradually brought to faith.

chase it relentlessly, knowing all the while we can never attain it. But along the way, we shall catch excellence.” The priest cannot overburden the people, but he gently guides them toward excellence rather than mediocrity.

The third image used is that of the great plain, one which opens without reassuring boundaries. This is the landscape of missionary territory. In don Primo’s lifetime, it was world war, fascism, and the extreme poverty of the people. Today, it is

and work in it, to take on every question of meaning and hope, without fear of passing through deserts and areas of darkness. In this way, we can become a poor Church for and with the poor, the Church of Jesus.”

To this he added: “The poor want to be loved as poor people, that is, without calculating their poverty;” foreshadowing the words of Pope Francis in *Evangelii Gaudium* who encourages us “to find Christ in the poor, to

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lend our voices to their causes, but also to be their friends, to listen to them, to speak for them, and to embrace the mysterious wisdom that God wishes to share with us through them." (Apostolic Exhortation *Evangelii Gaudium*, 24 November 2013, 198)

In a very personal way, Pope Francis writes:

"I want to say, with regret, that the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them his friendship. ..." (EG, 200)

In the end, the priest must have a heart like Christ, a heart that is a burning furnace of charity. Father Primo Mazzolari, practiced what he preached,

writing in his *Via Crucis*: "He who knows the poor knows his brother; whoever sees the brother sees Christ; and, whoever sees Christ sees life and its true poetry, because charity is the poem of heaven brought to earth." (P. Mazzolari, *Via Crucis del Povero*)

Conclusion

Today, the Church needs priests to be engaged in the new evangelization, using "new ardor, new methods, and new expressions." (Pope John Paul II, Santo Domingo, *Conclusiones*, IV Celam, 253) The increasing secularization of American society and the growing number of unchurched people are making this country and culture "missionary territory" once again — like the open plain of don Primo Mazzolari's day.

This learning lasts a lifetime and involves allowing oneself to experience the gifts of God's mercy and love so as to go forth joyfully to share those gifts with the People, communicating the tenderness and closeness of God.

The model of the priest proposed by the new *Ratio Fundamentalis* is one in which formation in its human, intellectual, pastoral, and spiritual dimensions is integrated. Such a priest is first and foremost a disciple of Jesus who learns to be "meek and humble of heart" like the Divine Master. This learning lasts a lifetime and involves allowing oneself to experience the gifts of God's mercy and love so as to go forth joyfully to share those gifts with the People, communicating the tenderness and closeness of God. The Heart of the Redeemer was filled with warmth and compassion for his flock.

The *Ratio Fundamentalis* wants priests who are not just disciples but who are missionary disciples, that is, those who are willing to be "stubborn in doing good" and willing to seek out, even in unknown territory, the lost, forgotten, and wounded.

This involves being with the people, even in remote regions, what we would call today the "geographic and existential peripheries." It means having a desire not to be the one who looks out the office window or who always escapes to the chapel, but who is willing to labor in the vineyard of the Lord.

Today, the Church needs priests who are close not only to the people but to the Lord. Like the beloved disciple, we too must contemplate again and again the riches of the Heart of Christ, giving the mercy and love of God primacy in our hearts. This is the Church's expectation for its clergy today. The task is daunting, but it is not impossible. Saint John Vianney is reported to have said, "The priesthood is the love of the Heart of Jesus." This is certainly true, and His love will never abandon you.

Thank you. ■





Homily of the Most Reverend Christophe Pierre, Apostolic Nuncio to the United States

Rite of Candidacy

Wednesday, 31st Week In Ordinary Time,
November 8, 2017

Sacred Heart Seminary and School of
Theology, Hales Corners, Wisconsin

My Dear Friends in Christ,

How fitting it is that we have this Gospel from Saint Luke, which addresses the demands of discipleship, particularly as some of you today receive the Rite of Candidacy. This morning I spoke about the new *Ratio Fundamentalis*, with its emphasis on discipleship and configuration, and about the heart of the priest — a heart detached from the things of this world and attached to the Lord and His people.

In the Gospel passage, Jesus states three conditions necessary to be His disciple: to love Him more than anyone else and more than life itself; to carry one's cross and to follow Him; and, to renounce all one's possessions. Jesus sees a great crowd following along with His disciples. He wants to make it quite clear to everyone that following Him is demanding and cannot depend on enthusiasm or opportunism.

Reflecting on this passage and the radical demands of discipleship, Pope Francis said:

(Continued on page 20.)

Nuncio confers candidacy

Archbishop Christophe Pierre presided at Mass for the Rite of Admission to Candidacy for Holy Orders.

SHSST congratulates all the seminarians admitted to candidacy.



Pictured are (l-r): William Sellers, Archdiocese of Louisville; Terrill Ball, Davenport; Joel Seipp, Belleville; Wilbert Colas, El Paso; President-Rector Fr. Thomas Knoebel, Wesley Beal, Lubbock; Archbishop Pierre; Angel Valdez, El Paso; David Beagles (front), Springfield, Ill.; Priests of the Sacred Heart Provincial Superior Fr. Ed Kilianski, SCJ (back); Carlisle Beggerly, Jackson; Nadin Williams Ospino (back), Pueblo; Carl Schrage (front), also of Belleville; and Oscar Alexander Sutachan Benavides, Springfield-Cape Girardeau. ■



The disciple of Jesus renounces all his possessions because in Jesus he has found the greatest Good in which every other good receives its full value and meaning: family ties, other relationships, work, cultural and economic goods, and so forth. The Christian detaches himself from all things and rediscovers all things in the logic of the Gospel, the logic of love and service. (Pope Francis, Angelus Address, September 8, 2013)

To be a disciple and, further, to be a priest requires careful consideration and discernment of some questions: Who is Jesus for me? Is He my true God? Is He truly "Lord"; does He take first place in my life? Is Jesus like the sun around which the planets (all those persons, places, and things in life) rotate?

Overcoming the obstacle of being self-referential is no easy challenge, but you who are here today are willing to follow Jesus as Lord and to deepen your commitment daily to Him. Some of you will today receive candidacy, publicly manifesting this commitment. The rite of candidacy was developed by Pope Paul

VI with his *motu proprio Ad pascendum* to replace the minor order of tonsure. But what is candidacy?

First, it is an offering on the part of the candidate — a manifestation of his will. *Ad pascendum* describes candidacy as the ritual whereby one "who aspires to

ordination ...publicly manifests his will to offer himself to God and the Church ... so that he may exercise a sacred order."

In Genesis 22, Abraham accepts God's challenge and is ready to offer his son Isaac in sacrifice. Abraham makes his offering freely and unconditionally. Today, candidates say: "Adsum," - Present. In candidacy, the bishop calls the candidate by name, inviting to come forward. He invites but does not command. The response — "Present" — is left to the candidate's generosity. Therefore, each person here, especially the candidates, might ask: How generous am I? Do I offer myself without conditions?

While candidacy is not yet an assent to Orders, it is a way of publicly saying, "Here I am Lord, send me." (Is 6:8) This "Present" can only be said in humility, conscious of one's own weaknesses and waywardness, knowing that the difficulties and responsibilities of the priesthood lie ahead. One should expect challenges. In today's Gospel, when Jesus speaks of following Him, He knows very well that He is headed up to Jerusalem, where he will undergo His Passion. Each day, even in the face of difficulties, we need to renew our "Adsum" — I am present and ready to carry my cross.

Second, the rite of candidacy represents an acceptance by the Church of this offering. The Church selects and calls the candidate. The Church enrolls him among the candidates for diaconate and priesthood. In the candidate, this should stir up appreciation of the gift of one's





vocation, recalling on Jesus' words, "It was not you who chose me but I who chose you" (John 15:16) or the words of the Lord to Jeremiah, "I claimed you for my own before I fashioned you in your mother's womb." (Jer 1:5)

Third, candidacy imposes duties upon the candidate to care for his vocation and to foster it in a special way; at the same time, the Church provides spiritual assistance for him to do this and to submit to God. The rite of candidacy is the first commitment, helping the candidate to discern his vocation. It establishes a "spiritual bond" between the Ordinary and the candidate and the local Church.

In this commitment, there is a renunciation of the spirit of the world. Candidacy doesn't change one's baptismal status, but it invites the person to reflect more deeply upon baptism and discipleship. It is an invitation to a more profound commitment by submitting to God. This means renouncing the spirit of

Now, they seek to deepen their commitment to Christ, first as disciples and, God willing, later as priests, configured to Christ.

this world as in baptism, when each person was asked: Do you renounce Satan? And all his evil works? And all his pomp?

Relying on God's grace to heal and save, candidates should reflect on their weaknesses and attachments and should ask: What presently keeps me from being

a good candidate or the priest that Christ wants and the Church needs? Have I tried to practice this renunciation freely and lovingly to the best of my ability?

Searching for the answers to these questions, even if they are difficult, is a sign of growth and maturity. In a way, candidacy marks the transition to the configuration stage. As the *Ratio* states, it "is an invitation for him to continue with his formation, in configuring himself to Christ the Shepherd, through a formal recognition on the part of the Church." (Congregation For Clergy, *Ratio Fundamentalis*, December 8, 2016, 67)

Already, the men who will receive candidacy this evening have demonstrated an inner freedom and maturity, in behavior, thinking, and sincerity of intention. Now, they seek to deepen their commitment to Christ, first as disciples and, God willing, later as priests, configured to Christ. We give thanks to God for them, offer them our sincere congratulations, and promise them the support of our prayers as they continue to respond to the voice of Christ, who says, "Follow me." ■



Faculty publications, networking reflect engagement

Maintaining faculty engagement with ongoing research and writing projects is essential, as contributing to the ongoing search for truth and the dissemination of knowledge is a constitutive element of the scholarly vocation.

SHSST faculty have recently contributed the following publications, presentations and conference participation, and received the following grants.

Publications since the fall of 2016:

Jeremy Blackwood, Ph.D.

And Hope Does Not Disappoint: Love, Grace, and Subjectivity in the Work of Bernard J. F. Lonergan, S. J. Milwaukee: Marquette University, 2017.

"The Heart of the Mystical Body of Christ: Subjectivity and Solidarity with Poor Women of Color," *Theological Studies* 77:3 (2016) 652-677.

"A Systematic Understanding of Seminary Formation as a Contribution to the New Evangelization" *Method: Journal of Lonergan Studies* (forthcoming).

Rev. Thomas Knoebel, Ph.D.

The Sententiae of Isidore of Seville (564-636). Trans.; Mahwah NJ: Paulist Press, 2018 (forthcoming).

Brian Lee, Ph.D.

"Members of Christ: Re-evaluating the Significance of Stoic Language and the Unity of Paul's Argument in 1 Corinthians." Diss. Notre Dame, IN: University of Notre Dame, 2017.

Paul Monson, Ph.D.

"Status or Loci? How the Question of Stability Altered the Course of American Benedictine Monasticism," *American Benedictine Review* 67:3 (2016) 309-335.

"Abbot Martin Marty and the Pursuit of a Monastic Family for the American Church," *U.S. Catholic Historian* 35:2 (2017) 55-77.

Book review of Rose Marie Beebe and Robert M. Senkewicz, *Junipero Serra: California, Indians, and the Transformation of a Missionary* (Norman, OK: University of Oklahoma Press, 2015). In *Journal of Church and State* 58:3 (2016) 588-590.

Book review of Angela Alaimo O'Donnell, *Flannery O'Connor: Fiction Fired by Faith* (Collegeville, MN: Liturgical Press, 2015). In *Theological Studies* 77:2 (2016) 537.

Book Review of Thomas Charter, *Building Zion: The Material World of Mormon Settlement* (Minneapolis: University of Minnesota Press, 2015). In *Mormon Studies Review* 4 (2017) 180-184.

Book Review of *Refuge in the Lord: Catholics, Presidents and the Politics of Immigration, 1981-2013*. By Lawrence J. McAndrews (Washington, D.C.: The Catholic University of America Press, 2015). In *Journal of Ecclesiastical History* 38, no. 3 (July 2017): 674-675.

"A Roman View of American Catholicism: Thinking Hemispherically." In *Renewal of Catholic Higher Education: Essays on Catholic Studies in Honor of Don J. Briel*, edited by Matthew T. Gerlach, 200-212. Bismarck, ND: University of Mary Press, 2017.

Patrick J. Russell, Ph.D.

"Diving Deep to Lift Up Your Heart." Review of Fr. John Burns, *Lift Up Your Heart: A 10-Day Personal Retreat with St. Francis de Sales* (Notre Dame, IN: Ave Maria Press, 2017). In *Catholic Herald* 149:17 (May 4, 2017) 6.

Rev. Michael Ufok Udoekpo, S.T.D.

Rethinking the Prophetic Critique of Worship in Amos 5 for Contemporary Nigeria and the USA. Eugene, OR: Pickwick Publications, 2017.

Book Review of Joseph Blenkinsopp, *Abraham: The Story of a Life* (Grand Rapids: Eerdmans, 2015). In the *Catholic Biblical Quarterly* 78:3 (2016): 526-528.

Book Review of Uzukwu, Gesila Nneka, *The Unity of Male and Female in Jesus Christ: An Exegetical Study of Galatians 3.28c in Light of Paul's Theology of Promise* (London; New York: Bloomsbury T&T Clark, 2015). In *Theological Book Review* 27:1 (2016) 42-43.

Book Review of John Paul Heil, *1-3 John: Worship by Loving God and One Another to Live Eternally* (Cambridge: James Clarke & Co., 2015). In *Theological Book Review* 27:1 (2016) 44-45.

Book Review of Angeline M. G. Song, *A Postcolonial Woman's Encounter with Moses and Miriam* (Postcolonialism and Religions; New York: Palgrave Macmillan, 2015). In *Catholic Biblical Quarterly* 79:1 (2017) 129-131.

Book Review of Chael S. Moore, *What Is This Babbling Trying to Say? Essays on Biblical Interpretation* (Eugene, OR: Pickwick, 2016). In *Catholic Biblical Quarterly* 79:4 (October 2017) 732-735.



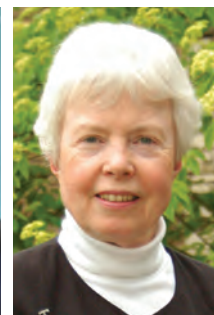
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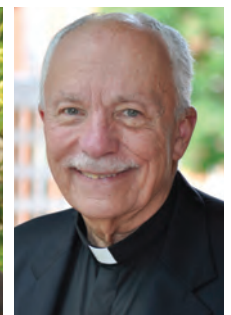
Blackwood



Brown



Carroll



Knoebel

Faculty Conference Presentations (Summer 2017 - Present)

On June 1-4, 2017, **Dr. Paul Monson** attended the annual convention of the College Theology Society, where he presented a paper entitled "What is 'America' Anyway? Teaching American Catholicism to Millennials, From Freshmen in Flip Flops to Seminarians in Surplices."

On May 20, 2017, **Sr. Mary Carroll, SSSF**, presented the work of Teilhard de Chardin as part of a conference on Spirituality and Science at the St. Joseph Center in Milwaukee.

On June 12-17, 2017, **Ms. Jennifer Bartholomew** and Kathy Harty attended the national American Theological Library Association (ATLA) in Atlanta, GA, where Ms. Bartholomew presented on Statewide California Electronic Library Consortium licensing, and was elected vice president of the Executive Board.

On July 3-7, 2017, **Fr. Charles Brown, SCJ**, presented "St. Paul and the Vows of Religious Life" at the Dehon Formation

Community in Pietermaritzburg, KwaZulu-Natal, South Africa.

On July 22, 2017, **Fr. Charles Brown, SCJ**, and **Fr. Zbigniew Morawiec, SCJ**, presented a paper entitled "Charism and Devotion: The Surplus of Charity, a North American Response" at the International Theological Seminar on Charism and Devotion in Yogyakarta, Indonesia.

On August 7, 2017, **Rev. Michael Ufok Udoekpo, S.T.D.** presented a paper entitled "Israel's Prophets and the Prophetic Effect of Pope Francis" at the Catholic Biblical Association's national meeting.

On October 1, 2017, **Sr. Mary Carroll, SSSF**, performed a one-act play on the life of Teresa of Avila at Mother of Good Counsel church in Milwaukee.

On October 4, 2017, **Ms. Bonnie Shafrin**, Director of the Lux Center for Catholic-Jewish Studies, gave an all-seminarian presentation entitled "Seeking Forgiveness:

A 'Peace' of my Mind: Challenges and Responses," which examined similarities and differences between the Jewish and Christian understandings of forgiveness.

On October 25, 2017, **Fr. Michael Udoekpo** presented a paper entitled "Ruach Adonai (the Spirit of the Lord) in the Old Testament" at the Catholic Biblical Association of Nigeria conference in Calabar, Nigeria.

On November 14, 2017, **Dr. Jeremy Blackwood** presented an invited lecture at the Lonergan Research Institute at Regis College in Toronto, Canada entitled "Love and Subjectivity in Lonergan".

On January 8-10, 2018, **Deacon Steve Kramer** organized a Preaching Conference at SHSST, where he gave a presentation entitled "Preaching Hope Through the Funeral Rites."

Factoid:

SHSST faculty and administrators have garnered a total of \$119,550 in grant funding since January 2017.

SHSST secured the following grants since January 2017:

\$48,500 — Association of Theological Schools (ATS) innovation grant to support startup costs related to launching the Cor Unum Master of Arts initiative during the 2017-2018 academic year.

\$17,350 — United States Conference of Catholic Bishop's (USCCB) Confraternity of Christian Doctrine and the Catholic Biblical Association (CBA) grant to fund research into effectively preaching the parables.

\$15,000 — Priests of the Sacred Heart matching grant to support the work of the Lux Center for Catholic-Jewish Studies.

\$14,700 — Association of Theological Schools (ATS) faculty development grant to support developing faculty pedagogical skills in addressing the particular educational needs of students in diversity contexts.

\$10,000 — Templeton Foundation Faith and Science grant for the development of a course entitled Science of Forgiveness, which was offered in fall 2017.

\$10,000 — Catholic Community Foundation grant to defray the costs related to the January 2017 delivery of the Pastor's Toolbox, a week-long workshop

geared toward developing the parish administrative skills of seminarians.

\$2,500 — CT Charitable Fund of the Milwaukee Jewish Federation to defray costs related to the March 2017 Symposium for Interreligious Dialogue sponsored by the Lux Center for Catholic-Jewish Studies. \$1,500 — Office of Ecumenism and Interfaith Concerns, Archdiocese of Milwaukee for support of the Lux Center Symposium for Interreligious Dialogue held in March 2017. ■



Kramer



Lee



Monson



Morawiec



Russell



Shafrin



Udoekpo



Help us build up the Church!

The Church and her people benefit from the ministry of well-formed SHSST alumni in many ways. Will you support our work?

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- Help us in our continuous effort to improve the formation of priests who go on to serve across North America and around the world.
- Create opportunities for seminarians to travel to the Holy Land, thus making their experience of Christ richer and closer to their hearts.
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- Support our efforts to teach English to non-U.S. priests, preparing them for new challenges and opportunities in their home countries.

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