

SCJ NEWS

a newsletter of the U.S. Province of the Priests of the Sacred Heart

December 2012

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It was beyond standing-room-only for the last of the nine Masses celebrating the patron saint of Our Lady of Guadalupe parish in Houston. The faithful overflowed into the street, standing outside for the feast-day celebration. At right is a photo from the outdoor midnight Mass, and below, students from OLG school reenact the story of Juan Diego.

On to the next 100 years!

The date 12-12-12 (December 12, 2012) got a lot of play in the media. People planned weddings, fund-raisers and even the birth of babies on the easy-to-remember date.

However, at Our Lady of Guadalupe parish in Houston, Texas, the date had significance long before anyone noticed the uniqueness of the threesome of 12. It was the feast of the parish's patron saint and the close of a year-long celebration of the faith

community's 100th anniversary.

"¡Viva la Virgen de Guadalupe!
¡Viva Cristo Rey!"

Over and over during the day-and-a-half celebration the words were shouted by the faithful, primarily people with roots to Mexico.

"Long live the Virgin of Guadalupe! Long live Christ the King!"

Generally associated with the Mexican culture, Our Lady of Guadalupe is actually the patron saint of all the Americas. However,





Las Mañanitas sung to honor Our Lady of Guadalupe at 5 a.m.

the traditions of Mexico, begun hundreds of years ago, define the celebration of her feast, a celebration that is a mix of theater, religion and festival, grounded in a deep faith.

“For many Mexican Americans this might be the only day they come to church all year,” said Fr. Ed Kilianski, SCJ, pastor of OLG, Houston. “But they always come.”

That’s not to say that it is just those who call themselves Catholic in name only who fill the pews of the nine liturgies during the two-day celebration. It takes six Masses each weekend to make room for all of the regular church-goers. The parish school has a waiting list to attend. Among its students are descendants from the parish’s first members, refugees from the 1910 Mexican Revolution, who continue to be active in the church of their ancestors.

“Our regular parishioners are



Fr. Zbigniew Morawiec preaches.

here, of course,” said another SCJ. “But the participation of so many people, people who might not go to church on Christmas or Easter... it shows the significance of the day.”

This year the celebration started quietly with a 5 p.m. Mass on the eve of the feast. Attendance was small; music was limited.

And then the calm ended. At 7:30 p.m. the church was filled beyond its limits for the second Mass. Two hours later even more people tried to find their way inside. Members of the Knights of Columbus stood by the doors, stopping people from entering when there literally wasn’t room for another body. One person stepped out of church before the 9:30 Mass ended. In her place, one person — no more — was allowed to squeeze in and take her place.

Outside, drums accompanied dancers and others dressed in costume. The costume themes can be traced to Aztec and other early Latin American cultures. Booths were set up selling everything from Christmas decorations to religious goods. Across the street, private vendors sold pictures of Our Lady of Guadalupe in a variety of sizes. Many of them found their way inside the church so that they could be blessed. For the children there were toys and candy.

The church hall was filled with visitors buying Mexican food made by parishioners. “Our sales during the feast generally bring in \$10,000 to the parish,” said Fr. Ed.

The high point of the celebration is midnight Mass at a makeshift altar in the plaza. Visible behind the altar is a shrine to Our Lady of Guadalupe. By the time of the Mass the patroness of the Americas is drowning in flowers. It is another tradition of the celebration: bringing flowers, generally roses, to Our Lady. It echoes back to the roses that Juan Diego carried in his tilma at the Virgin’s request. According to the story, the Virgin of Guadalupe directed Juan Diego to collect roses growing on a desolate hilltop, wrap them in his tilma and take



Fr. Joseph Dinh blesses a young girl at the first of the nine Masses for the feast of OLG.

them to the bishop. When Diego delivered the roses, the bishop and other witnesses were astounded to find the image of the Virgin of Guadalupe imprinted on Diego’s cloak. It is this miracle that sparked the devotion to Our Lady of Guadalupe.

By the time of the last feast-day Mass the flowers seemed to occupy just about every inch of space in the church not already held by one of the faithful.

Hundreds, sometimes thousands of worshippers, squeezed together for the liturgies. People of every age from the newly born to those well into their 90s. Tightly packed crowds are often tinder for short tempers but at Our Lady of Guadalupe there was a sense of togetherness, a sense of joy mixed with deep devotion.

At midnight Mass there was room for only the most minimal of movement once the faithful crowded, standing room only, in front of the altar. Even raising an arm to get a camera in the air to take a photo required a serpentine route through an intricate maze of arms, shoulders and heads. But many made the effort; often it looked like a rock concert with dozens of phones in the air, digitally capturing a memory of the event.

A few hours later, some of the same people who were at the midnight celebration were back again, packing the church at 5 a.m. for Las Mañanitas, an hour of songs of praise to Our Lady. This was followed by Mass at 6 a.m. to another capacity crowd. Three hours later

there was a children's liturgy for OLG students. In place of the homily, students acted out the story of Juan Diego.

The noon Mass wasn't quite as crowded; there was almost enough room for everyone to sit. However, by the final Mass at 7 p.m. worshippers overflowed the church from the front and side doors. Many stood on the sidewalk for the entire liturgy, unable to find a spot inside.

And then, the crowds slowly faded. The vendors packed up. The dancers went home. The parish family — including its pastoral staff — took a needed break before preparing for the everyday busyness of the active parish.

"It's constant," said Fr. Ed. "The activity here is constant."

After the feast, Our Lady of Guadalupe parish calms, but never stands still for long.

100 years of ministry

For over 100 years, Our Lady of Guadalupe parish in Houston has been a "home base" for Hispanic Catholics in the city.

Founded in 1912, OLG was established to serve Mexican immigrants



Dancers in a variety of costumes performed during the two days of the OLG celebration.

fleeing their country in the wake of the Mexican Revolution. Built with a grant from the Catholic Church Extension Society, worship space was on the second floor of a small frame building. Below was what was to become the first Catholic school in Houston. First Mass was celebrated on August 18, 1912.

Until 1921, OLG was a mission of Immaculate Conception parish. Both the parish and mission were served by the Oblate Fathers of Mary Immaculate. The Sisters of Divine Providence operated the school.

The Priests of the Sacred Heart took responsibility for the parish in 1973. Currently, Fr. Ed Kilianski, SCJ, is pastor. Fr. Zbigniew Morawiec, SCJ, is associate.

The parish serves more than 3,500 families from across the Houston area along with many more unregistered families. As noted earlier, the parish school continues to operate at capacity.

Our Lady of Guadalupe is still thought of as a "mother church" to Houston Hispanics, including newly arriving immigrants as well as the fourth and fifth generation of OLG's first parishioners.

"This is truly a full, vibrant community. For generations, families have worshiped, celebrated baptisms and weddings, said goodbye to loved ones and much more here," said Fr. Ed.

"We are a national parish, there are no boundaries," he continued. "People come from all over because of the tie in with their ancestors, because of their Mexican culture... We have families that have been here since the beginning. They are still involved in every level of our community."

In 1991 a State Historical Marker was dedicated outside the church, attesting to the role the parish has played in the development of the Mexican American community in Houston. It notes that the spirit of the community has always been one of welcoming.

"Our motto is 'Nuestra Casa es Su Casa,'" said Fr. Ed.



Fr. Ed Kilianski visits with the youngest member of a parish family.

There is really no need to put the motto in writing. The spirit of "Our home is your home" is obvious.

For the past year the parish has been celebrating its 100th anniversary with a special event each month. In August, exactly 100 years after the first Mass was held on the property, Daniel Cardinal DiNardo was the main celebrant at an anniversary Mass.

And now that the clean-up is done from this year's feast-day celebrations, the parish looks forward to its next 100 years.

See more photos of OLG at:
www.scjusa.smugmug.com

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Priests of the Sacred Heart



Fr. Charles Brown celebrating Mass alongside the Sea of Galilee.

SHST literally breaking ground in the study of Biblical history

Much can be learned about a place through books, class work and the shared impressions of others. This is how most people come to know of the Holy Land, about the life of Jesus and his first disciples.

"But to actually get the same dirt on your shoes that Jesus or King David may have walked in; there is something powerful in that," said Fr. Charles Brown, SCJ, an assistant professor of Scripture Studies at SHST. "It is a visceral connection that roots you to the Holy Land in a significant way."

Last June, Dr. Patrick Russell, Sacred Heart School of Theology's vice

president for academic affairs, had the opportunity to make that connection for the first time. "We read about Biblical history, but this was a way to actually touch it," he said.

Dr. Russell took part in the Bethsaida Archeology Project, just north of the Sea of Galilee. Operated by an international consortium of colleges and universities, the project gives participants the opportunity to take part in and learn the skills of an archaeological excavation.

"He came back incredibly energized by the experience," said Fr. Brown. "His enthusiasm grabbed me."

During the past year SHST faculty

informally discussed ways of giving their seminarians a hands-on experience of Israel.

"Initially, we thought of a pilgrimage," said Fr. Brown.

But for some time Dr. Russell had wanted to take part in an archeological dig. "It was a hole in my academic training," he said.

The Bethsaida project is located in what is called the "Gospel Triangle," in the heart of where Jesus' life and much of Biblical history took place. Established in the 10th century, BCE, the area underwent several conquests and occupations.

Herod the Great is said to have settled the area and the main business of the village was fishing ("Bethsaida" means "House of Fishermen"). Hundreds of fishing implements have been found at the site.

Tradition has it that this is the village where many of the early disciples of Jesus were born and raised, including Peter, Andrew, Philip and perhaps the Zebedee brothers. It is a place where Jesus spent time, and with the backdrop of the fishing industry it is easy to relate to his call that his disciples be "fishers of men."

"Bethsaida is the third most frequently mentioned city in the Gospels," said Fr. Brown.

When it was established, Bethsaida was on the banks of the Sea of Galilee, yet the current location is over a mile inland. Researchers believe that earthquakes and resulting landslides reshaped the shoreline, moving it away from the village. Dependent on fishing, Bethsaida's population is thought to have relocated to the shore in about the 4th century.

"The fact that it was abandoned in the 4th century means that much has been preserved and is accessible," said Fr. Brown. Archeologists do not have to sift through centuries of development to find artifacts from the time of Jesus.

One of Dr. Russell's most profound moments during his time with the dig was "when I found a Roman nail that was of the same type, made at the same time, as the ones

that were used to nail Jesus to the cross," he said. "To hold that in my hand and have such a tangible link to Jesus' life... I felt such a strong connection to the cross."

"It is the experience of the 'Fifth Gospel,'" said Fr. Brown, referring to a concept developed by a Benedictine priest, Fr. Bargil Pixner.

"Five gospels record the life of Jesus," wrote Fr. Pixner in his book *With Jesus Through Galilee: According to the Fifth Gospel*. "Four you will find in books and one you will find in the land they call holy. Read the fifth gospel and the world of the four will open to you."

"That's what we want to offer to our students," said Fr. Brown, "a hands-on experience of the Holy Land."

With a substantial financial gift from a benefactor, Sacred Heart School of Theology recently made a three-year commitment to be a part of the consortium of nine schools that operates the dig. In doing so, Sacred Heart becomes the only Roman Catholic seminary in North America to sponsor an archeological dig in the Holy Land. It is also the "franchise operator" of the dig for the upper Midwest. Students from other universities can take part in the program, but they will have to go through SHST to apply for and to earn credit hours.

Students can earn six credits in Scripture through their participation in the ten-day program at the dig, or audit the session. Besides the dig itself, students will also have the opportunity to visit other Holy Land sites such as Megiddo, Jericho, Masada, Capernaum, Nazareth, Arbel and Tiberias. Locations differ with each session.

Sacred Heart School of Theology is starting small in its first year with several students from the seminary, as well as two SCJs in formation. Joining them will be Fr. Brown and Dr. Russell. They will take part in the June 16 – July 4, 2013 session joining students from other member institutions.

In November, the last of the spots for 2013 were filled. However, starting

in 2014, SHST would like to open the program to SCJs throughout the world and perhaps expand its participation to several of the summer sessions.

"We are very excited," Fr. Brown said, "this new project is a marvelous fulfillment of our goals as a seminary. It also fulfills the desire of Fr. Leo Dehon, our founder, to train men in the theological and other human sciences for effective priestly ministry in the heart of modern societies."

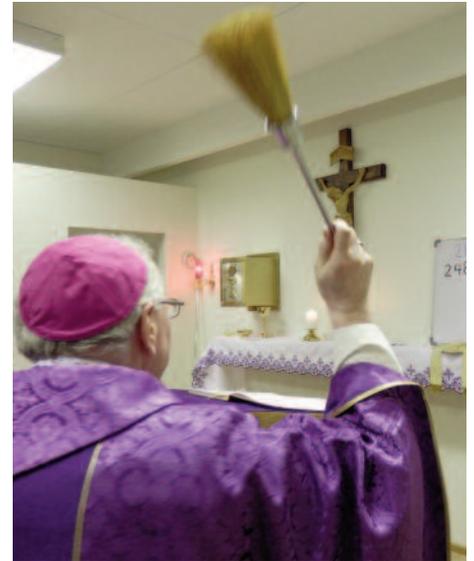
"Our students are so energized about the project," said Br. Duane Lemke, SCJ, formation director. "They realize that they get to walk the road and sift through their hands the actual soil walked on by the Savior. Their Dehonian vocation is to seek and announce the presence of Jesus by our lives. Finding Christ on the streets of the world, even an ancient street, is the SCJ Rule of Life."

As noted, the Bethsaida Archaeology Project belongs to a consortium of schools, all with equal voice, but it is administered by the University of Nebraska, Omaha. Dr. Rami Arav, a faculty member in the Department of History and the Department of Philosophy and Religion at UNO, is director of excavations. He is credited with discovering, during a 1987 probe, evidence that lead to the widespread assertion that the site is indeed that of the Biblical Bethsaida.

"This is an on-going exploration," said Fr. Brown. Students are not just visiting an archeology site, they are a part of "real" historical research. Members of the consortium have the first option to research artifacts found at the site. Each year leads to more discovery about the people of the area, people who were a part of the life of Jesus.

"It's an incredible opportunity," added Fr. Brown, who is chairperson of the SHST Bethsaida Archeology Project.

For information about the summer program contact Fr. Brown at cbrown@shst.edu. SHST's session for 2013 is now filled, but the seminary will soon accept applicants for the 2014 session.



Bishop Teemo Sippo blesses a new chapel in Finland.

Parish territory the size of Belgium

On December 2 Bishop Teemu Sippo, SCJ, blessed a new chapel in Vaasa, a small town on Finland's Baltic seashore. It is the second chapel, or mission station, attached to Holy Cross parish in Tampere.

Finland might not be what first comes to mind when one hears about "mission stations." But in a country where a single parish, such as Holy Cross, covers a territory the size of Belgium, such missions are vital.

"There are only seven Catholic parishes in this country," said Fr. Zenon Strykowski, SCJ, regional superior of Finland. "In terms of territory, Holy Cross is a midsize parish. Also in terms of numbers."

"Midsize" officially means 1,200 parishioners, but Fr. Zenon said that there are many more Catholics who are not registered.

He and Fr. Zdzislaw Huber, SCJ, serve Holy Cross and its missions. Besides the new chapel of the Sacred Heart in Vaasa and the chapel of St. Michael in Pietarsaari, there are also five missions attached to Holy Cross that meet in Lutheran or Orthodox



Bishop Teemo Sippo and Fr. Zenon Strykowski during the blessing

chapels, or in private homes.

"We take turns going almost every weekend to the distant locations of our parish," said Fr. Zenon. These visits generally last one to three days. A priest gets to each location generally once a month.

A religious sister and lay woman are also a part of the parish team, doing youth ministry at many of the locations.

Because of the extreme distances, each small faith community has its own life and program. "No one expects that people would travel to Tampere from distant places in our parish 200 or 300 kilometers away," said Fr. Zenon. [About 120 - 180 miles]

However, the communities do try to come together for things such as confirmation retreats.

Finland has a population of approximately 5.4 million people. Of these, less than 12,000 are Catholic. And half of these Catholics are immigrants, representing approximately 100 countries. In Helsinki, where two of the diocese's parishes are located, over 80 languages are spoken.

Swedish is one of the most frequently spoken languages in Vaasa, the area where the new chapel is located. "We can read Swedish, and celebrate Mass and the sacraments in this language," said Fr. Zenon of him and Fr. Huber. Each of the Polish SCJs speaks several languages.

Ministry in Finland is done amidst a multitude of cultures and languages. However, it is also done in a spirit of ecumenism. Most native-born Finns are Lutheran. As noted

above, several Catholic faith communities meet in Lutheran churches.

"Quite often, not only during the Week of Prayer for the Unity of the Church, we participate in ecumenical meetings and events," said Fr. Zenon. "We Catholic priests in Finland know many Lutheran ministers and Orthodox priests."

There is generally a good relationship among the Catholic and Protestant faiths. Even the ordination of the current Catholic bishop, Bishop Sippo (the first Finn to serve as bishop of Helsinki since the Reformation), took place in the Lutheran cathedral. Among those in attendance were bishops and other clergy of the Lutheran and Orthodox churches.

The Diocese of Helsinki encompasses the entire country of Finland but as Fr. Zenon noted, there are only seven parishes. The Priests of the Sacred Heart have responsibility for four of those seven. Close to half of the priests in the country are SCJs. The congregation is a vital part of the Catholic faith in Finland.

Reflecting on that Fr. Zenon says that "It is really very exciting and challenging to serve here. After a long period of more than three centuries of non-existence in this country, our Church is growing. There is always new inspiration for us to serve here with joy."

He says that he and other SCJs are inspired by the many people whom they have had the opportunity to instruct in the Catholic faith. "It takes time and requires a lot of effort as we are all people from many backgrounds," he said. "But it inspires us."

And in a country where there are few priests and religious, there is also a strong effort by SCJs to "to guide and inspire lay Dehonians to be community builders, welcoming and caring for people in constantly growing parish communities," said Fr. Zenon.

To learn more about the Diocese of Helsinki, visit its website at www.katolinen.net. Of course, reflecting its mix of many cultures, the site is available in four languages.



Indonesian ESL students and alumni sing a traditional song at Mass.

ESL program hosts the world at SHST

There is hardly a community in the congregation that is more international than the ESL community at Sacred Heart School of Theology in Hales Corners, Wis. Approximately 25 percent of the members of the Priests of the Sacred have studied in the program, including members of the General Curia and SCJ bishops.

"The ESL program is the perfect place to learn about the congregation and about living in another culture," said Frater Jonathan Schneiders, SCJ. He, and fellow Brazilian Frater Sergio Matumoto, SCJ, were a part of the ESL community in preparation for their current studies and ministry in the Philippines.

"It was the best preparation I could have had for being a part of an international congregation," he continued. "It was like a 'little picture' of the congregation. In the morning I would have breakfast with someone from Indonesia and at lunch I would sit at a table with SCJs from Poland."

The ESL (English as a Second Language) program began informally in 1986 when a teacher from a Milwaukee university was asked to help prepare an Indonesian SCJ for graduate studies in Chicago. "I worked with him through the summer," said Allegra Troiano, who now works for the U.S. Peace Corps.

"However, I didn't think of it as the start of a long-term program."

But soon she received another call and this time it was to help two Polish SCJs learn English in preparation for ministry in South Africa. One of those students went on to become the bishop of De Aar: Bishop Adam Musialek, SCJ. Twenty-five years ago the then newly-ordained priest said something that has been echoed many times since then:

"We are far from home, but still at home. We are among our community. We have the same spirituality, same history of the congregation."

Program established full-time

In 1990 the U.S. Province made a full-time commitment to the ESL program. Sacred Heart Monastery/School of Theology has been welcoming SCJs from around the world ever since.

For some who come to the ESL program it is their first time living within an international community. For others, like Fr. Francois "Kiko" Muway, SCJ, of Congo, internationality is all that he has known of religious life. It was this sense of the international Church that he brought to the ESL community.

"In my province, there are people from Italy, Brazil, Poland — many cultures," said Fr. Kiko. "Our formation experience in Congo helps us to be international, to realize that we are a part of an international congregation. I can go to an SCJ house anywhere in the world and feel at home because we share the same spirituality; that is our shared culture."

Fr. Kiko is now provincial secretary of the Congolese Province after spending several years living in yet another international community: the International College in Rome.

"Living in the international ESL community was challenging," said Br. Roberto García, vice-secretary general. A member of the Spanish Province, he was a student in the 2012 summer program. "However, it brought many good opportunities. It helps a person to see different ways of viewing life,



Members of the 2012 summer ESL class. The two summer sessions are the largest classes of the year. Often alumni come back for a quick tune-up course in-between studies elsewhere.

ways different than what a person knows in his own culture.

"For me, one of the most significant parts of living in the ESL community was that I could feel at home on the other side of the world. It wasn't my country, it wasn't my culture, it wasn't even my house, but being with other SCJ confreres made me feel like I was with my own family. It is amazing to go across the world and be received into open arms."

Students in the ESL community are a mix of SCJs and those who are not a part of the congregation but who often have ties to it. Since the program focuses on ESL instruction for those in Church ministry, it is the perfect setting for seminarians, religious and diocesan priests, as well as religious sisters, and lay people in ministry. The 2012 summer program had 31 students representing 13 countries. The ESL community is smaller during the fall and winter semesters

but the international mix is a constant.

"The ESL program is a way for the U.S. Province to support the worldwide congregation through education, but it is also a gift to us," said Fr. Tom Cassidy, SCJ, provincial superior.

"The world literally comes to our doorstep bringing the international reality of the congregation to life for members of our province," he said. Seminarians from a variety of dioceses and religious communities also experience the international Church through the ESL program. "They [SHST seminarians] live and pray with our international ESL community. Through them, many windows to the universal Church are opened. Because of this, the ESL program is a vital part not only of our SCJ community experience but the Sacred Heart seminary experience as well."

To learn more about the ESL program go to its SHST webpage at: www.shst.edu/programs/esl.htm

SCJ NEWS

Remembering Sr. Martine

Sr. Martine Hundelt, SSSF, who taught at Sacred Heart School of Theology from 1968 until her retirement in 1990, died of heart failure on November 26 in suburban Milwaukee.

When hired by SHST in 1968 to teach church history part-time, Sr. Martine became only the second female to serve on the faculty of a seminary in the United States.

"When I remember her I think of what it must have been like for her to be on this group of all-male faculty but she just fit in wonderfully, she was just a gracious person," said Fr. John Czyzynski in a Milwaukee *Journal Sentinel* article. Fr. John was dean of faculty at SHST (then, simply Sacred Heart Monastery), when Sr. Martine was hired. He gave the homily at her funeral.

Have you visited SHSM (website) lately?

Several months ago Sacred Heart Southern Missions updated its website. The following story about the work of the SHSM Thrift Store is one of several recent posts:

"Sacred Heart Southern Missions Thrift Store has been an important part of the ministries offered from the earliest days of our work in northern Mississippi. Besides serving the poor with low cost clothing, shoes and household items our Thrift Store extends free services, especially to families affected by disasters: floods, fire and tornadoes. Free service is also extended to shoppers who demonstrate an inability to pay even the small prices for needed goods.

"We care deeply about our customers," says Thrift Store manager Debra, "and treat each one with dignity and respect." The Thrift Store, like our food pantries, is a vital service for individuals and families whose meager incomes can sometimes leave little for food, clothing and household items after rent, utilities and transportation expenses are met.

"Some customers come to the store with little to spend. Some come with nothing but their need. All are thankful that this crucial service is staffed and stocked. As frequent cus-

tomers Shirley says, "They don't do this for profit. They only want to help everyone. We all need help from time to time. We all need to help each other as much as we can because the Lord visits here."

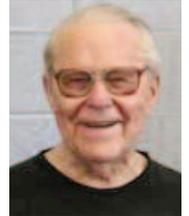
Visit the site at: www.shsm.org

SCJ takes part in Stars and Stripes Honor Flight

Fr. Don Barnd, SCJ, a WWII military veteran, was one of 250 vets who took part in an "Honor Flight" in November. The flights, which carry veterans from around the country to see the WWII memorial in Washington, D.C., have been taking place since 2005. All costs are covered by donations. Volunteers assist the vets, many of whom are confined to wheelchairs or have other mobility issues.

The visit to the WWII memorial and other D.C. sites lasts a day. The vets leave in the morning and are back home by evening.

Also among those at the November event was former Senator Bob Dole, himself a WWII vet.



Fr. Don Barnd

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