



The Sulpicians, Province of the U.S.

WINTER 2012



# Celebrating the Gift of Mission: An Invitation to China

Daniel F. Moore, S.S.

## Provincial's message

### The Public Image of the Priesthood

Thomas R. Ulshafer, S.S.

On October 5, 2011, there was an important one-day Symposium on the Priesthood held at The Catholic University of America. This event was sponsored jointly by the University's Department of Theology and Religious Studies, St. Luke's Institute, Theological College, and the U.S. Province of the Sulpicians. The focus of the symposium was a new book by Monsignor Stephen Rosetti, an alumnus of Theological College. The book is entitled *Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priests* (Ave Maria Press, 2011). Approximately 250 people attended the symposium, most of them priests and seminarians.

Msgr. Rosetti's book contains the results of empirical studies from

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Last winter an invitation was extended to a number of seminarians and priests of those Catholic seminaries that participate in Maryknoll's China Project. Since 1991, Maryknoll has brought 152 Chinese priests, sisters and seminarians to the United States for religious training. I was fortunate to be invited to China along with Theological College deacons, Rev. Messrs. Daniel Carson and Sean Prince, as Maryknoll celebrated its centennial.

As guests of Maryknoll, our group of twelve arrived in Hong Kong on July 22nd. Father Brian Barrons, M.M., Provincial, China Province, met and escorted us to the Maryknoll House in Stanley. After a two-day orientation and tour of Hong Kong, we travelled to Beijing. For four



*L-R: Rev. Mr. Prince, Fr. Moore, and Rev. Mr. Carson visiting the Forbidden City*

days we were tourists, taking in both religious and cultural sites. We saw the Great Wall, the Forbidden City, Olympic Square, both North and South Roman Catholic Cathedrals and the Roman Catholic Seminary. We were overwhelmed by the size of Beijing. The curiosity and the generosity of the Chinese people equaled the enormity of Beijing.

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Archbishop Wilton Gregory with other presenters and sponsors at the opening of the Symposium.



Fr. Phillip Brown addresses Symposium attendees.

## Provincial's message Continued from p. 1.

the past decade that challenge a widespread misperception concerning priests, namely that many of them are unfulfilled, perhaps even miserable or depressed.

priests are lonely. Celibacy does not entail loneliness.

At the symposium there were several responses to Msgr. Rossetti's presentation. One of these calls for special mention. Monsignor Robert Panke, current president of the National Conference of Vocation Directors, suggested that in recent decades some Catholic parents probably have accepted these stereotypes about priests. This may be the reason that these parents are not encouraging their sons to pursue a vocation to the priesthood. Therefore, he argued, it is important that the results of this study be communicated widely to the laity.

This Symposium on Priesthood was a wonderful opportunity for the Sulpicians to honor an alumnus of one of our seminaries while at the same time providing an opportunity for many priests to get some helpful continuing formation. We Sulpicians hope that in the future we can continue to sponsor other similar programs.

*Thomas R. Ulshafer, S.S., is Provincial Superior of the Society of St. Sulpice, Province of the United States.*

The trials that the priesthood has undergone during recent decades, especially the sexual abuse crisis, may seem to lend credence to this perception. It also connects with the worldview of those who tend to see religion as inimical to human health and wellbeing. After all, how can someone be happy who has to give up such basic satisfactions as sex and family? So perhaps many priests are not only unhappy, but emotionally stunted as well.

Msgr. Rossetti, a psychologist and the former president of St. Luke's Institute, tested thousands of priests and found that they were slightly healthier psychologically than their lay counterparts. The vast majority of priests reported that they were happy overall.

One of the factors most closely associated with the high happiness level among priests was the fact that they have many friends and strong social networks. This finding seems to challenge the misperception that many

## Update

is a publication that seeks to inform its readership of the state and current activities of the U.S. Province of the Society of St. Sulpice and its membership and institutions. For more information please visit our website at [www.sulpicians.org](http://www.sulpicians.org)

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## The First Sulpicians in Texas

Richard MacDonough, S.S.

One tends to think of Sulpician activity in the U.S. as beginning in 1791, for it was in that year that four French Sulpicians set sail for our shores to establish the first seminary in Baltimore. The fact is, though, that Sulpicians who were doing missionary work in Canada long before that were engaged in missionary endeavors within our present U. S. boundaries as early as the 1680's.

It was in 1684 that three members of the Society accompanied the famous French explorer Robert Cavelier de La Salle on his final expedition intended to set up a fort at the mouth of the Mississippi. They were Fathers D'Esmanville, Jean Cavelier and François Chefdeville. They presumed that their function on this trip was to serve as missionaries to the natives, and it was so approved by Father Louis Tronson, the Superior General.

The political goals of the expedition met with disaster. As far as the missionary goals went, they too were mostly unsuccessful, and Frs. D'Esmanville and Cavelier returned to France: the former on the first ship back and the latter after the expedition had met almost total disaster. The third Sulpician, Fr. Chefdeville, and two Franciscan Recollects attempted to set up a mission among the Ceniz Indians (Hasanai); however, they met with a martyr's end in 1687 when they were killed by the local natives. These events took place within the confines of the current Diocese of Victoria.

Frs. D'Esmanville and Cavelier achieved a certain notoriety. Fr. D'Esmanville did this by objecting to the hostile attitude of LaSalle toward Spaniards already settled

in the territory. He declared that Fr. Tronson had sent him "to make war on demons, not Christians." The Spaniards were obviously also not happy to see a French incursion into "their" territory; and France and Spain were supposedly at war at this time. Fr. Cavelier, La Salle's older brother, achieved a less-than-enviable reputation as one overly concerned with the family estate and little concerned about the desperate settlers, including women, children and a confrère, all left to the mercy of the elements and the natives.

A Spanish expedition led by Alonso de León discovered what was left of this settlement ("Fort St. Louis") in the spring of 1689. Indians had killed everyone except five children who were taken as captives. In this tragic undertaking Fr. Chefdeville stands out as a faithful son of Fr. Olier in his evangelizing efforts and merits a special place by his martyrdom.

The Sulpicians returned to ministry in Texas in 1996, and there are still two Sulpicians engaged in priestly formation in that state today. The more recent Sulpician efforts there have been much more fruitful than those of their seventeenth century predecessors.

*Richard MacDonough, S.S., is a retired Sulpician. He continues to serve as a spiritual director at St. John's Seminary, Camarillo, CA.*

*Image courtesy of Texas Beyond History.net, University of Texas at Austin, and the Texas Historical Commission. [www.texasbeyonhistory.net/stlouis/](http://www.texasbeyonhistory.net/stlouis/)*



# Meet Our Newest Sulpician Candidates

Below you will find profiles of two of the five new Sulpician candidates. Keep an eye out for profiles on the remaining three new candidates in the next issue of UPDATE.

## Father Martin A. Burnham

By Daniel F. Moore, S.S.



Father Martin Burnham was born and raised in Baltimore just blocks from St. Mary's Seminary. He graduated from Thomas More College in Kentucky with a B.A. in psy-

chology and A.A. degrees in Theology and Philosophy. He received an M.A. in Counseling Psychology from Loyola University Maryland in 1991. For six years he worked as a child and family therapist at Johns Hopkins Bayview Medical Center in Baltimore.

A priest of the Archdiocese of Baltimore, Fr. Burnham completed his formation at St. Mary's Seminary & University and was ordained in 2002. He spent the past nine years in pastoral ministry serving at three different parishes in the Archdiocese: St. Louis Church in Clarksville, St. Margaret

Church in Bel Air and St. Andrew by the Bay in Annapolis where he served as pastor.

Deeply saddened by the sudden death of Father Tony Perez, S.S., whom he admired greatly, Fr. Burnham entered into a period of prayerful reflection. Conversations with his spiritual director and priest confidants encouraged him to pursue discernment with the Sulpicians. He became a Sulpician Candidate on July 1, 2011 and took part in this summer's *Mois Sulpicien* (see related article, page 8).

Currently, Fr. Burnham serves at Theological College as both a formation advisor and a spiritual director. He teaches one of the Basic Supervised Ministry classes at Catholic University.

Fr. Burnham brings very solid pastoral experience and psychological training to his new Sulpician apostolate. His hobbies include golf, biking, musical theatre, photography, basketball, swimming and all things Irish.

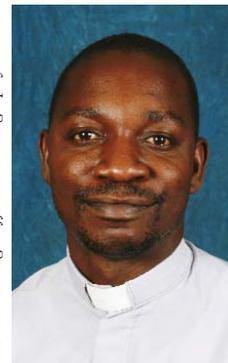
Of his first months as a Sulpician Candidate Fr. Burnham says, "So far, I have felt at home in my role on a Sulpician

formation faculty. I have been enjoying my one-on-one work with the seminarians. The *Mois* was an amazing experience—just being in Paris for a month was itself a treat. The *Mois* exposed me to the international flavor of our Sulpician Community; I was able to share time with some great guys from all parts of the world. Our rich tradition gives me hope that we are forming the kind of priests needed in our church today."

*Daniel F. Moore, S.S., is Provincial Secretary and Director of Discernment and Admissions for the Society of St. Sulpice, Province of the United States. He is a member of the Provincial Council.*

## Father Eugene Mwanza

By Victor Shikaputo, S.S.



CE Something Different Photography

The Society of St. Sulpice in Zambia has a new candidate named Father Eugene Hampande Mwanza. He comes from the Diocese of Livingstone, site of the mighty Victoria Falls, considered one of the

"Seven Natural Wonders of the World."

Fr. Mwanza was born on March 25, 1976 in the Sesheke District of the Western Province of Zambia. He is third in a family of 8 boys. He is Tonga by tribe.

For his primary education Fr. Mwanza went to schools in Sesheke and Choma (Southern Province). In one of these areas where there was no Catholic presence, Fr. Mwanza, having been an ar-



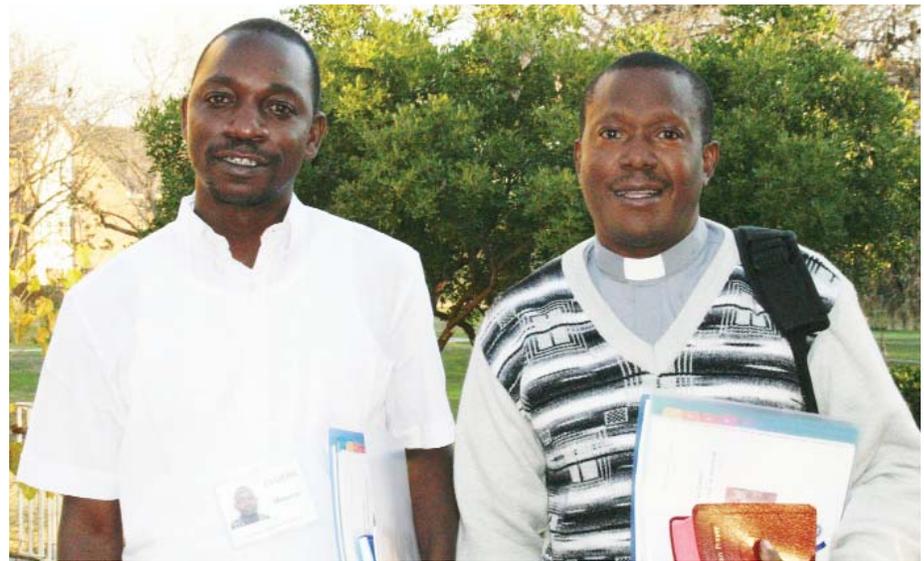
Fr. Burnham greeting seminarians at TC's beginning of the year picnic.

dent Sunday churchgoer, decided to go the Church of the Brethren in Christ while still maintaining his Catholic identity.

Fr. Mwanza went to Sichili High School before shifting to St. John's Minor Seminary, a diocesan seminary in Mongu, the provincial capital of Western Province. While at St. John's Fr. Mwanza met Father Victor Mwanamwambwa, another Sulpician candidate, who became his close colleague. He attributes his inspiration in his vocation to the two rectors he met, the late Father Francis Wakumelo and Father Paul Samasumo, who is now the Zambia Episcopal Conference Communications Director.

Fr. Mwanza was admitted to Emmaus Spirituality Centre in 1996 to begin his priestly formation program as a student for the Diocese of Livingstone. Here he met Sulpician Fathers Cale Crowley, John Bitterman and Gerry Lardner and was inspired by their commitment to teaching and formation work. A year later Fr. Mwanza started his philosophical formation at St. Augustine's in Mpima where he met another Sulpician, Father Mike Strange.

Between 1999 and 2004, Fr. Mwanza pursued his theological studies at St. Dominic's Major Seminary. There he once again encountered Sulpicians, including Father Tom Hurst and Father Cornelius Hankomoone; Fr. Bitterman



CE Something Different Photography

L-R: Fr. Eugene Mwanza and Fr. Cornelius Hankomoone, Zambian Sulpician Regional Superior.

and Fr. Lardner who continued to teach Fr. Mwanza as visiting staff from Emmaus; and Fr. Strange who was transferred from Mpima to St. Dominic's.

Fr. Mwanza was ordained to the priesthood in 2004 for the Diocese of Livingstone. His first assignment was to St. Anthony's Parish in Sioma where he remained for seven years. He worked as assistant pastor until 2006 when he was appointed pastor for a nearby parish. Eventually Fr. Mwanza became pastor for both parishes, which were situated in typical rural areas where transport and communication are very difficult. Running two parishes was a challenging but educating experience.

Fr. Mwanza served as Chaplain of Sioma Rural Health Centre, board member of Sioma High School, Secretary of the deanery (Sesheke) and Vice Secretary for Livingstone Presbyteral Council. He held these responsibilities until he became a Sulpician Candidate in August 2011. Fr. Mwanza is now assigned to Emmaus Spirituality Centre in Lusaka.

Fr. Mwanza has had a passion for formation for many years. He feels he can contribute at another level of formation by being actively involved with the seminary atmosphere. He also believes that coming to the seminary to do formation work is a way of paying back what he himself gained as a seminarian. He is proud that he can be part of a team that shares common objectives about the church and particularly about forming diocesan priests.

*Victor Shikaputo. S.S. is the Academic Dean of St. Dominic's Major Seminary in Lusaka, Zambia and the Regional Director for Discernment and Admissions in Zambia.*



CE Something Different Photography

L-R: Fr. Eugene Mwanza with Fr. Victor Shikaputo and Fr. Michael Strange at the 2012 Sulpician Convocation in San Antonio.



Visiting Mausoleum of 1st Emperor, Shenyang, NE China (L-R): Fr. Moore and Fr. Joseph Qinghai Xia, Rector of the seminary in Shenyang.



At Stanley, Hong Kong-Luncheon with Cardinal Zen (L-R): Fr. Moore, Rev. Mr. Prince, Cardinal Zen and Rev. Mr. Carson.

## Celebrating the Gift of Mission Continued from p. 1.

On the fourth day, divided into pairs, we traveled to disparate areas of China. Mister Christopher Heanue, a Brooklyn seminarian, and I boarded a high speed train to Shenyang, 800 kilometers NE of Beijing. Neither of us knew quite what to expect.



St. Anne Parish Mass, Stanley, HK (L-R): Fr. Moore and Rev. Messrs. Prince and Carson with Fr. Ed Dougherty, M.M., Superior General of the Maryknoll Fathers and Brothers, presiding.

The others travelled to rural villages, modern cities or university campuses. Mr. Heanue and I were met at the train station by Father Joseph Qinghai Xia, rector of the seminary at Shenyang. We visited cultural and religious venues, including the “original” Forbidden City, the Mausoleum of the First Emperor of China, the Convent of the Sisters of The Sacred Heart of Jesus, an urban parish church and the archdiocesan Cathedral.

The Archbishop of Shenyang, Paul Pei Junmin, had elected not to participate in the illicit ordination of the bishop of Shantou last July, even though Chinese authorities had instructed him to do so. He was under significant scrutiny. We were fortunate to be present at a convent Mass where he addressed 150 Chinese nuns. With Fr. Xia at my ear translating the

homily, I marveled at the archbishop’s humility and candor. I was deeply impressed by his insight into the lives of the nuns, many of whom ministered alone in difficult circumstances, and by his solidarity with them and his brother priests who suf-



Entry into Mainland China (L-R): Fr. Moore and Rev. Mr. Carson.

fer intimidation as well. After the Mass, the Archbishop and I had a moment alone together. As I expressed to him my admiration and a promise of prayer, he confided to me the terrible strain that he and others were experiencing and asked that we continue to pray for the Church in China. That singular moment was the most significant and the most inspirational of all those precious moments with faith-filled

*Continued on p. 12.*

## There and back again: Sulpicians in China

Did you know that Sulpicians were in China in the first half of the twentieth century (1900-1950) until their expulsion during the Communist takeover at the end of the 1940s? Did you also know we are back again? After many years of absence, there is a new member for the French Province, a young Chinese priest named Joseph Zhao, p.s.s., who he is currently stationed in Shanghai. He earned his license in theology from the *Institut Catholique* in Paris last year and returned to China for ministry. Fr. Zhao is doing formation work in Shanghai.

# Ongoing Formation of Sulpicians

Richard M. Gula, S.S.



The audience listens intently during a 2011 Sulpician Conference.

Ever since the Second Vatican Council inspired theological, pastoral and spiritual development, the Sulpicians have been engaged in providing resources for the ongoing formation and education of priests and other ministers in the church. To serve others well, we must take opportunities to foster our own ongoing formation and education. The Provincial Council has recently approved an integrated plan of ongoing formation and education for the U.S. Province which will enhance our corporate sense of identity and our mission of participating in God's work of transforming priestly life in the church.

Following the mandate of our own *Constitutions* and inspired by the U.S. Bishops' document, *The Basic Plan for the Ongoing Formation of Priests*, we have developed a plan with a threefold goal: (1) to stimulate each Sulpician to seek opportunities for personal growth and professional development and to be accountable for doing so; (2) to forge a collective sense of prayer, study, and fraternity for the sake of cultivating a common mind and heart about our mission; and (3) to make the province more effective in our special ministry of priestly formation and to become a clearer sign and instrument of sharing in the mission of the Church.



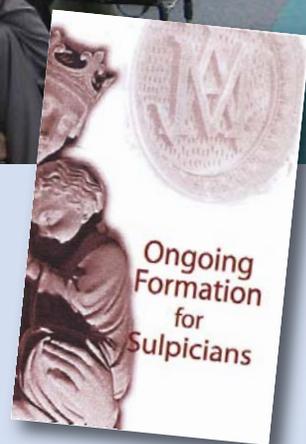
Frs. Thayer, Kemper, and McBrearity with Province Candidates.

We have organized our plan according to the four pillars of formation—human, spiritual, intellectual and pastoral—as outlined in the apostolic exhortation of Blessed Pope John Paul II, *Pastores Dabo Vobis*, and according to the five stages of development in our Sulpician life, from first assignment through retirement. Each section identifies

both challenges and strategies we can use to respond to those challenges. The strategies are organized according to the three levels of accountability—the provincial level, the institutional level, and the personal level.

We recognize that the process of ongoing formation and education begins with God's grace and continues with our response of taking charge of our own formation and education. Through the collective and individual practices of prayer, study, and self-care, we hope to nurture our individual gifts and strengthen our corporate identity and unity so that we can provide an effective ministry to seminarians and priests.

*After teaching moral theology for many years, Richard M. Gula, S.S. has recently become Director of Personnel and Supervisor of Properties for the the Society of St. Sulpice, Province of the United States.*



# The Mois Sulpicien

Gerald D. McBrearity, S.S.



The Closing Mass of the Mois with Frs. Witherup and Terrien in the center of the picture



Fr. Ulshafer presiding at a Mass during the Mois.

The *Mois Sulpicien* is one of the great contributions of Father Constant Bouchaud, S.S., former Superior General of the Society of St. Sulpice. He set four goals for this interprovincial month-long program: developing a greater unity among the three provinces; educating the membership of the three provinces about their differing histories and present circumstances; cre-

ating a deeper appreciation of the spiritual heritage of the Society of Sulpice; and providing an opportunity for confreres from the three provinces to form fraternal bonds rooted in prayerful support and mutual understanding. The first *Mois Sulpicien* was held in 1981, and since then almost every candidate for the Society has benefited from this remarkable program.

The most recent *Mois Sulpicien* took place in July, 2011, when 31 Sulpician candidates gathered at the Sulpician Seminary in Issy-les-Moulineaux outside Paris. There are three elements that animate this program: people, pedagogy and pilgrimage. During the most recent *Mois* these elements functioned in such a way as to provide for an exceptionally

successful experience for all participants. The candidates and presenters represented cultures and language groups from every corner of the world: Vietnam, China, Colombia, Brazil, Canada, Japan, the United States, France, the Philippines, Zambia, the Republic of the Congo, the Democratic Republic of the Congo and Togo. The participants evidenced enthusiasm for the program and made every effort to bridge cultural and language differences.

A major focus of the program was to acquaint the candidates with how each province seeks to implement the Sulpician Pedagogy especially in light of *Pastores Dabo Vobis*. There were large group presentations and small interprovincial group discussions that evoked lively and informative debate. Everyone came away more informed and inspired by the extraordinary commitment so many have made to the ministry of priestly formation. There were pilgrimages to places in Paris and Lyons that recall the life of Father Jean Jacques Olier, the



*Dominicans Sisters —Blessed Agnes of Langeac*

founder of the Sulpicians, and the history of the Society. A particularly powerful encounter took place at the Dominican Sisters' Monastery in the village of Langeac. The sisters, inspired by the example of their foundress, Blessed Agnes of Langeac, commit themselves to pray for the Society and its mission every day.

The Superior General and the members of the General Council, along with the three provincials, made presentations and were present for much of the summer program along with other presenters from each of the provinces. The rhythm of daily prayer, Eucharist, wonderful food and wine, plenty of laughter and the sharing of ideas and experiences

brought about a spirit of great hopefulness about the future of the Society. None of this would have happened without the energy and dedication of Father Ron Witherup whose efforts enabled the vision of Fr. Bouchaud to be given new life.

The participants returned to their places of ministry renewed in spirit and renewed in their dedication to the mission and ministry of St. Sulpice.

*Gerald D. McBrearity, S.S.  
is Vice Rector of Theological College.  
He is Director of Formation  
for the Society of St. Sulpice,  
Province of the United States.*



*Father Rene Lopez*



*Mois Attendees and Leaders*

# 200th Anniversary of the Death of Fr. Emery

Thomas R. Ulshafer, S.S.

As a revered historical figure, Father Jacques-André Emery (1732-1811) holds second place only to Father Olier in the hearts of the Sulpicians of the U.S. Province. As Superior General of the Society, Father Emery sent the first Sulpicians to minister in this country in 1791.

In the Associated Archives in Baltimore, there is a remarkable document that contains his original handwritten instructions to them, including the following culturally sensitive remark:

Although the Directors [Sulpician faculty members] must be very careful to avoid mixing in the world and seeking to please it, nevertheless, they will strive. . . to be friendly to the people of the city [of Baltimore], by rendering service to their children, by giving them, for example, lessons in mathematics, the French language, etc. They must not hesitate to render the same services to the children of Protestants, avoiding any talk of religion, in order not to offend their parents.

Father Emery is important not just because of his influence on the church in the U.S. He is also called the “second founder” of the Society of St. Sulpice and is considered an important figure in the history of the Church in France. His extraordinary leadership during the French Revolution saved the Society and also prevented serious harm to the church in France.

As the French Revolution became radical, it turned not only against the monarchy and nobility but also against the church. Most bishops were exiled or fled the country, including the Archbishop of Paris. Father Emery was a vicar general of the Archdiocese, and he became deeply involved in its administration. One historian has written, “His priestly reputation made him the guide and living conscience of the French clergy deprived of leaders.” Another author called him “a man who was rarely endowed in breadth of learning, in knowledge of his time, in the clearness of his views, in the calmness and energy of his decisions; the oracle of the clergy, consulted on all sides less by reason of his high position than of his superior wisdom.”

Throughout the revolution, he managed to steer a delicate course. In 1790, the government ordered all members of the clergy to accept the Civil Constitution of the Clergy. This re-

quired them to swear allegiance to the revolution on both civil and ecclesiastical matters. Under Father Emery’s leadership, all the Sulpicians and many other priests refused. This earned Father Emery enemies among the revolutionaries and the followers of Gallicanism who sought an independent French Church. As a result, the Sulpicians were forbidden to practice their ministry, and their property was seized. Some priests, including Father Emery, were imprisoned, and others, including some Sulpicians, were martyred.

After Napoleon came to power, Father Emery continued to defend the rights of the church. One historian has written that Father Emery was “the only one among the clergy from whom

*... consulted on all sides less by reason of his high position than of his superior wisdom.*

Napoleon would take the truth.” He also had a major role in the implementation of the Concordat between the Holy See and Napoleon that led to a lessening of tension between the church and the French government.

One of the reasons for Father Emery’s relative success with Napoleon may have been his close relationship with Father Joseph Fesch, Napoleon’s uncle. Father Emery was instrumental in restoring Father Fesch to public ministry as a priest—in 1789 he had left the ministry and joined the French army. Father Fesch joined Father Emery in promoting the Concordat between Napoleon and the Holy See. Not long afterwards, Father Fesch was named Archbishop of Lyons and a Cardinal. An avid art connoisseur, Cardinal Fesch later purchased paintings for his friend Ambrose Maréchal, S.S., the third Archbishop of Baltimore. The Restout painting in Laubacher Hall at St. Mary’s Seminary in Baltimore was originally a gift from Cardinal Fesch to Archbishop Maréchal.

Father Emery died in Paris on April 28, 1811.





## Maryknoll Celebrates 100 Years

Philip S. Keane, S.S.

The just-completed year of 2011 marked the 100th anniversary of the foundation of Maryknoll, the Catholic Foreign Mission Society of America. The Sulpicians in the United States have always felt a close kinship with the men and women of Maryknoll, so it is a special honor to congratulate them on their centennial.

Both of the founders of Maryknoll, Fathers James Anthony Walsh and Thomas F. Price, were alumni of Sulpician seminaries. Fr. James A. Walsh was ordained to the priesthood in 1892 for the Archdiocese of Boston, after having studied at St. John's Seminary in Brighton, MA, which in those years was a Sulpician institution. He and Fr. Price first met in 1905. They met again at the Eucharistic Congress in Montreal in 1910. This meeting in Montreal led directly to the founding of Maryknoll in 1911. Fr. James A. Walsh was ordained as a bishop in 1933, three years before his death in 1936. Bishop James A. Walsh is depicted in one of the stained glass windows in the Chapel of St. Mary's Seminary in Roland Park

Throughout his life, Bishop Walsh stayed in close contact with the Sulpician Father Joseph Bruneau. In Boston, before the foundation of Maryknoll, the two of them worked together on various mission projects including the establishment of the mission magazine, *The Field Afar*. In later years, after the Sulpicians had left Boston, Fr. Bruneau was assigned to St. Mary's in Baltimore where he helped Maryknoll draft its Constitutions which are, in many respects, very similar to the Constitutions of the Society of St. Sulpice. The Sulpician Consti-

tutions stress the importance of forming priests with an apostolic and missionary spirit (Art. 35). Over the past century, Frs. James A. Walsh and Price and so many other Maryknollers have embodied that spirit.

Fr. Thomas Price was ordained in 1886 for the Apostolic Vicariate of Raleigh after having studied at both St. Charles College in Ellicott City, MD, and at St. Mary's Seminary, Paca Street. In 1918, Fr. Price led the first group of four Maryknoll missionaries to China where he died the following year. One of the young priests in Fr. Price's group was Father James Edward Walsh who was a native of Cumberland, MD. In 1927 Fr. James E. Walsh was ordained as Bishop of Kongmoon. Later he was held prisoner by the Chinese Communists for many years before finally being released in 1970.

Again, congratulations to all Maryknollers and may God's blessings be with them as they begin a second century of service to the church.

*Philip S. Keane, S.S. is a retired Sulpician who serves as a special assistant to Fr. Ulshafer.*

*About the photo: The stained glass window in the Roland Park Chapel depicts Bishop James A. Walsh on the right. The other priest is Fr. Howard Bishop, the founder of the Glenmary Home Missioners who is a St. Mary's Alumnus.*



**Love Letters:**  
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*This collection of Corita's works is  
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## Update

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## An Invitation to China

Continued from p. 6.

Chinese priests, vowed religious and Catholic lay people.

After a whirlwind week, we returned by plane to Hong Kong, where the others were gathering. For the final three days of our pilgrimage/tour, we shared our experiences—ennobled and humbled by the witness of our Chinese Catholic brothers and sisters, and inspired and emboldened by the presence of Maryknoll in China. The Maryknoll Superior General, Father Edward Dougherty, and Cardinal Joseph Zen Ze-kium joined us for a farewell luncheon.

On August 9th we returned to the U.S. When I pause and reflect, I experience anew the charm and prosperity of Hong Kong; the discordant notes of progress in Beijing; and the laughter and joy among new friends in Shenyang. I recall the hospitality wherever we went. I remember being surprised at the public presence

of so many large Catholic churches and convents. I hear the passion of the priests and nuns discussing the challenges of evangelization in China. I reflect on the efforts of clergy, religious and lay people to more fully engage their Catholic youth and I remember their concerns about undue government interventions. I recall Archbishop Pei's courage and resolve—and I pray for the Church in China.



Cardinal Zen and Fr. Moore

### Planned Giving: "Seeing into the future with the eyes of the heart"

Please remember the Society of St. Sulpice in your estate plans. Your thoughtful legacy gift can help us care for our retired members, educate new members and support our mission seminary in Zambia.

For more information, please contact Fr. John Kemper, S.S. at 410 728 6464 or [jkemper@sulpicians.org](mailto:jkemper@sulpicians.org).

