

SOCIETY OF ST. SULPICE  
U.S. PROVINCE

The Blessed Michael J. McGivney  
Propaedeutic House of Formation

*Program Summary*

2024–2025

St. Mary's Historic Site  
600 North Paca Street  
Baltimore, Maryland

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## AIM OF THE HOUSE: TO LIVE SUPREME FOR GOD IN CHRIST JESUS

### 1. JEAN-JACQUES OLIER AND THE SÉMINAIRE SAINT-SULPICE.

In his *Pietas Seminarii*, Fr. Jean-Jacques Olier described his intention in founding the Séminaire Saint-Sulpice, one of the most fruitful instruments of the renewal of the Catholic faith in France following the turmoil of the Reformation. He stated that:

The first and last goal of this Institute will be to live supremely for God in Christ Jesus our Lord, in such a way that the interior of His Son penetrates to the inmost of our heart and permits each to say that which Saint Paul affirmed on his part with confidence: It is no longer I who live; it is Christ who lives in me. (Gal. 2:20). (*Pietas Seminarii* I)

Through devotion to the Lord in the Blessed Sacrament as well as in all of the mysteries of His life, death, and resurrection, together with devotion to the Blessed Virgin, the apostles, and the other saints of the Church, Olier believed the seminarian could, by grace, be so formed that he could have, as a priest, the same interior freedom and virtue that Christ has Himself.

Since Olier's founding of the Seminary and the Sulpician Fathers in Paris in 1641, the Society of St. Sulpice has been dedicated to the formation of diocesan priests. Invited to the United States by Bishop Carroll, the Society founded St. Mary's Seminary in 1791, the first Roman Catholic seminary in the United States. The McGivney House is the initiative of the U.S. Province seeking to apply Olier's Christological aim of the seminary and the spiritual life to the propaedeutic stage of priestly formation.

### 2. THE PROGRAM OF PRIESTLY FORMATION (PPF).

The primary purpose of the propaedeutic stage is to assist men in forming the relationship with Christ in the Church and acquiring the virtues, community life and social skills, and the receptivity to formation necessary to engage fruitfully with the later stages of priestly formation. The PPF recognizes that many candidates for the priesthood have matured in cultural and familial environments that could have promoted lifestyles inconsistent with priestly life. The propaedeutic stage helps men to become more aware of such obstacles and assists them, in the context of the community of formators and fellow seminarians, to acquire the self-possession and commitment to Christ in the Church that is necessary for an effective discernment of their vocation and personal engagement with the whole of priestly formation. (PPF 119-122)

## FORMATION TEAM

### **Rev. Shawn D. Gould, P.S.S.**

Director

B.A. (1998), University of Notre Dame

J.D. (2001), University of California at Berkeley School of Law

M.Div., S.T.B. (2010), S.T.L. (2014), University of St. Mary of the Lake, Mundelein, IL

S.T.D. (cand.), Pontifical University of St. Thomas Aquinas (Angelicum), Rome

Fr. Shawn Gould, P.S.S., is a priest of the Archdiocese of Chicago and a member of the Priests of the Society of St. Sulpice. Raised as a Presbyterian in Grand Haven, Michigan, Fr. Gould entered the Catholic Church while practicing law in Milwaukee. After moving to a large firm in Chicago, Fr. Gould discerned a call to the diocesan priesthood and entered Mundelein Seminary in 2005.

After ordination in 2010, Fr. Gould first served as Associate Pastor and Temporary Administrator of St. Alphonsus Parish in Chicago, particularly working with its large young adult population. He then served as Pastor of St. Bede Parish, Ingleside, strengthening the parish school's finances, and shepherding the parish through a capital campaign and the Archdiocese's "Renew My Church" re-organization of parishes. Released to the Society of St. Sulpice as a candidate in 2018, Fr. Gould served on the faculty of St. Mary's Seminary and University, Baltimore, where he taught courses in the systematics and pre-theology departments, provided spiritual direction, and was a formator. After becoming a member of the Society in 2021, he was assigned to doctoral studies at the Angelicum and is presently completing a dissertation under the direction of Fr. Thomas Joseph White, O.P., comparing a dimension of St. Thomas Aquinas's Christology to that of Fr. Jean-Jacques Olier, the founder of the Sulpicians.

### **Rev. James R. Yeakel, O.S.F.S.**

Coordinator

B.A (1975), De Sales University

M.A. (1978), De Sales School of Theology, Washington, D.C.

M.S.W. (1980), Catholic University of America

Ph.D. (1997), Virginia Commonwealth University

Fr. James Yeakel, O.S.F.S., Ph.D. is a priest, an Oblate of St. Francis de Sales, and a licensed clinical social worker. After professing final vows in 1977, he was ordained a priest in 1979. He completed his formal education at Virginia Commonwealth University, Richmond, Virginia, earning a Ph.D. in clinical social work.

Fr. Yeakel has ministered in a variety of pastoral settings. He was the Director of Pastoral Studies at the De Sales School of Theology and taught as an adjunct professor at the Washington Theological Union and at Catholic University of America. As a licensed clinical

social worker, he ministered on the staff of Catholic Charities in Allentown, Pennsylvania, and in Washington, D.C. He later served as an inpatient and outpatient therapist at St. Luke Institute. He was Director of Pastoral Care at St. Mary's Hospital, Richmond, Virginia, and later, at St. Vincent's Hospital, a psychiatric facility in Harrison, New York. He served as a certified supervisor, member, and past chair of The National Association of Catholic Chaplains Certification Commission. He has served as the Director of Formation for the Wilmington/ Philadelphia Province of the Oblates, as an Associate Pastor in Vienna, Virginia, and Philadelphia, and most recently, as Pastor of Immaculate Conception/ St. Jude parish in Elkton, Maryland.

## THE DIMENSIONS OF FORMATION

### 1. HUMAN FORMATION

#### 1.1 *Aim of the Human Dimension of Formation*

While The McGivney House program addresses all four dimensions of priestly formation, it places particular emphasis on human and spiritual formation (PPF § 120). In its human formation dimension, the McGivney program seeks to help the seminarians move from “self-knowledge” to “self-possession” to “self-gift.” (PPF § 188) Their “human personality” becomes “a bridge and not an obstacle for others in their meeting with Jesus Christ.” (PPF § 182) “Following St. Thomas Aquinas,” the program is designed to be an “education in the human virtues perfected by charity.” (PPF § 204)

#### 1.2 *Benchmarks for the Seminarian in the Propaedeutic Stage*

Upon completion of the propaedeutic stage, the PPF indicates that the seminarian should:

- Have grown in self-knowledge, particularly recognizing his areas for growth.
- Be able to form friendships, maintain appropriate boundaries, and have good social skills and a capacity for empathy and adaptability.
- Grow in self-discipline in all areas of his life, i.e., chastity, time management, the use of technology and other goods, obedience.
- Have well-developed habits of self-care.

#### 1.3 *Programmatic Means for Achieving the Benchmarks*

##### **Human Formation Sessions**

Throughout the propaedeutic year, the seminarians will participate in sessions designed to assist them in understanding their personal background, awareness of their strengths and virtues as well as their areas for growth. Topics covered include:

<b>Interior Affectivity</b>	<b>Relational Affectivity</b>	<b>Personal and Cultural Background; Other Issues</b>
Anger Management	Friendship and Boundaries	Influence of Family of Origin
Mindfulness	Empathy	Time Management & Culture
Grief Work	Sexuality: Personal Affective	Personality Types
Trust/Assertiveness	Sexuality: Cultural Issues	Alcohol/Stimulant Use
Self-Esteem/Confidence	Sexuality and Celibacy	Technology and Media Dependency
	Conflict Resolution Strategies	
	Hospitality	

	Giving and Receiving Feedback	
	The Good Use of Humor	
	Relation to Authority	
	Truthfulness	

In the **Introductory Period**, the human formation sessions will focus on assisting the seminarian to understand his family of origin and other past influences, as well as helping the new community understand and relate well with each other. It will culminate with the seminarian formulating his personal goals for the year, in consultation with his formator. In the **Fall and Spring Periods**, the seminarians will participate in weekly sessions and exercises to help them attain greater interior freedom for virtue and improved social-relational skills. In the **Concluding Period**, the seminarians will have sessions intended to help them (a) synthesize what they have gained from the year, (b) make a resolution to continue in formation or pursue a different state of life, and (c) identify the remaining areas for growth.

The sessions will include presentations by McGivney formators as well as external experts, active discussion, case studies, action-reflection assignments, and individual and group exercises. The seminarians will also be introduced to methods of theological reflection.

### **Technology and Media Dependence**

In order to promote greater self-knowledge of his degree of attachment to, as well as to begin to acquire greater temperance with respect to, the use of technology and media, the McGivney House will practice periodic, communal technology and media fasting. In the **Introductory Period** seminarians will forego use of their cellphones and computers. In consultation with their formator, they will then formulate and work on achieving personal goals with respect to their use of technology. During retreats and days of reflection, the House will also fast from technology together. The aim of the McGivney House technology and media practice is to promote personal knowledge and commitment to temperate and virtuous use of technology and media.

### **Life, Community Living, and Church Service Skills**

Seminarians in the McGivney House program will also benefit from training and feedback designed to help them gain or perfect certain basic skills pertaining to healthy living, good social interaction in the context of the United States, community living—particularly in view of living with other priests in a rectory, and skills relevant to service in the Church. Sessions will cover the following topics, among others:

<b>Life Skills</b>	<b>Community Living</b>	<b>Church Service</b>
Personal Hygiene	Kitchen Safety & Proper Maintenance	Sacristan: Preparing a Liturgy
Dining Etiquette	Basic First Aid	Sacristan: Care of linens and Sacred Objects
Care for the Living Space	Neighborhood Safety	Basic English and Latin Chants
Personal Budgeting	Keeping Confidences	
Care of Clothes		
Developing an appropriate exercise/health regime		
Etiquette and Social Strategies for Formal Events		

## **Counseling**

The McGivney House program can accommodate and assist seminarians in obtaining any counseling or therapy that they may desire or require.

## **2. SPIRITUAL FORMATION**

### *2.1 Aim of the Spiritual Dimension of Formation*

As grace perfects nature, so “human formation leads to and finds its completion in spiritual formation.” (PPF § 225) The aim of the Christian spiritual life is “to live in intimate and unceasing union with God the Father through His Son Jesus Christ, in the Holy Spirit.” (PPF § 226; PDV 45) In a statement that could have been taken from Olier’s own works, the PPF specifies that spiritual formation in a seminary promotes this union by helping the seminarian to “interiorize the sentiments and ways of acting of Jesus Christ.” (PPF § 228; cf. *Catéchisme Chrétien* 1) This formation is grounded in participation in the liturgy, particularly the Eucharist, which “is itself a participation in the heavenly Liturgy offered by Christ, our great High Priest.” (PPF § 229; Sac. Conc. § 8)

### *2.2 Benchmarks for the Seminarian in the Propaedeutic Stage*

By the end of the propaedeutic stage, the PPF (§ 235) indicates that the seminarian should:

- Be familiar and disciplined with respect to public and private prayer.
- Be able to make good use of spiritual direction.
- Understand and incorporate silence in his life.
- Have grown in understanding the spiritual dimension of consecrated celibacy.
- Have grown in understanding the priestly vocation in a diocesan context.
- Have a capacity to read and meditate with Sacred Scripture.
- Have grown in his capacity to speak about his relationship with Christ in the Church.



### 2.3 Programmatic Means for Achieving the Benchmarks

#### **The Divine Liturgy and the Blessed Sacrament**

The foundation of the spiritual life in the House is the daily celebration of Mass and the Liturgy of the Hours. In addition to receiving training regarding preparation for mass, both logistical and spiritual, the seminarians will learn how to pray Morning Prayer, Evening Prayer, and Night Prayer together. On Sundays, Solemnities, and certain other days the principal Hours will be chanted. The seminarians will also learn the basic Latin and English chants for mass and adoration. An extraordinary confessor will be available at least once per week, and during retreats, in the House. The Blessed Sacrament will be reserved both in the main Chapel of the Presentation of the Blessed Virgin as well as in the House's oratory, and there will be regular communal adoration of the Blessed Sacrament with Benediction.

#### **Devotions and Private Prayer**

The House will pray the Rosary together regularly. Other devotions will be celebrated on a seasonal basis. The seminarians will be encouraged to develop their devotion to the Blessed Virgin and to other saints influential in their lives. The seminarians will receive instruction in various methods of meditation, with a special emphasis on understanding and practicing *lectio divina*. The schedule of the House ensures ample time for private prayer and for practicing solitude.

#### **Retreats and Days of Reflections**

To promote greater docility to the action of the Holy Spirit, the House will participate in three one-week long retreats throughout the year. The opening retreat, which will follow the initial orientation, will be a preached retreat that introduces the new seminarians to the practice of intentional solitude and meditation that mark retreats. It will include a graduated discipline of silence. The second retreat will start the Spring Period. It will be a silent, directed, Ignatian retreat. The final retreat will occur after the Marian pilgrimage during the Concluding Period. It will be a preached, silent retreat focused on the Virgin's example of receiving the Lord's call, her unconditional response, and her ongoing intercession for the Church.

The three retreats will be complemented by days of reflection and conferences on particular topics as delineated in the House calendar.

#### **Pilgrimages**

Though pilgrimages are not a required dimension of Christian life as they are in certain other religions, nonetheless the practice of undertaking a journey to visit a site associated with the Lord's life, or with the Virgin, a martyr, or another saint, has a long history in, and has been repeatedly approved by, the Church. (Cf. The Council of Trent, *Decree on Relics and Sacred Images*, DS 1822; CCC 1674) The lady Egeria wrote of her pilgrimage to the Holy Land in fourth century. Chaucer's *The Canterbury Tales* are set in the context of a group of pilgrims

traveling from London to Canterbury out of devotion to St. Thomas à Becket. The military orders in the period of the Crusades started as a means of protecting pilgrims traveling to the Holy Sepulchre in Jerusalem. In the seventeenth century, Fr. Olier made frequent pilgrimages to sites associated with the Blessed Virgin, such as Chartres. Most importantly, he experienced a profound conversion as a pilgrim to the Holy House in Loretto.

The McGivney House will embrace this dimension of Christian spirituality, which is rooted in the conviction of the reality and importance of particular times and spaces in God's action in the world. The House will prayerfully visit local and regional sites associated with Catholic life in the United States and with the saints who have lived and served here. The year will conclude with a Marian pilgrimage to France, the "Eldest Daughter of the Church" and a land blessed with numerous important shrines dedicated to Our Lady. In Paris, the House will pray at the Cathedral of Notre Dame and visit Notre-Dame-des-Vertus in Aubervilliers, a local shrine important to Fr. Olier. The pilgrimage will also include Notre Dame de Chartres and the sanctuary of Lourdes. Additionally, the pilgrimage will include visits to the shrines of St. Jean Vianney, as the patron saint of diocesan priests, St Thérèse of Lisieux, and St. Thomas Aquinas, as well as Mont Saint-Michel

### **Instruction and Spiritual Direction**

The seminarians will take two courses in the Catholic spiritual life, described below, and will have regular bi-weekly spiritual direction with approved priest-directors.

### **Small Group Faith Sharing**

Every seminarian will be a member of small group that will meet regularly to share with each other the experiences, fruits, and challenges of their spiritual lives. Initially, the priest-formators will attend and prompt the group discussions. As the year progresses, the seminarians will meet separately and rotate discussion leadership. The small groups give the seminarian the chance to share the good that God has done in and for him, to have peer support in challenges, to practice articulating the practice of the faith, and to practice attentive and supportive listening.

## **3. INTELLECTUAL FORMATION**

### *3.1 Aim of the Intellectual Dimension of Formation*

As we cannot love that which we do not know, and we seek to know more about those we love, so "there is a reciprocal relationship between spiritual and intellectual formation." (PPF 261) The seminarian's study is aimed at enabling the seminarian both to have "personal knowledge of the Lord Jesus Christ" and to aim to use that knowledge for the good of the Church, particularly in "the teaching office of the priesthood." (PPF §§ 263, 265)

### 3.2 *Benchmarks for the Seminarian in the Propaedeutic Stage*

During the propaedeutic stage, the seminarian is expected to acquire and demonstrate:

- A basic understanding of Catholic doctrine as taught in the *Catechism of the Catholic Church* (PPF § 268), and as found in the Fathers, the Councils, and as expressed in the lives of the saints (PPF § 269).
- A basic knowledge of Sacred Scripture. (PPF § 271)
- Good habits of study, intellectual curiosity, and a love of learning. (PPF § 271)
- An understanding of the Catholic priesthood, especially as an aid to vocational discernment. (PPF § 296)

### 3.3 *Programmatic Means for Achieving the Benchmarks*

The primary means by which the seminarians will be formed intellectually is through a series of courses and conferences that introduce them to Catholic doctrine, to the Scriptures, and to Catholic spiritual life. During the Fall and Spring Periods the courses each meet once per week for two hours. Rather than being primarily lectures, the courses emphasize the active participation of the seminarians. The classes are graded pass/fail and conclude with the seminarian writing a reflective essay incorporating his insights from the course.

#### **Introduction to the Scriptures: Old and New Testaments**

The propaedeutic Scripture courses focus on gaining familiarity with the major figures and events of salvation history. The seminarians will read the entirety of the Old and New Testaments over the course of the year and will participate in seminar style discussions of the material.

#### **Introduction to Catholic Doctrine: The *Catechism of the Catholic Church* I & II**

After reading and discussing Part IV of the *Catechism* in the Introductory Period, the seminarians will read through and discuss Parts I-III over the span of the Fall and Spring Periods. The doctrine courses complement the Scripture courses, providing a structured understanding of the dogmatic and moral doctrine rooted in God's self-revelation through the Incarnation, the prophets, and the apostles.

#### **Introduction to Catholic Spiritual Life I & II**

*Introduction to Catholic Spiritual Life I* is organized thematically around various ways in which God mediates His presence to the seminarian through the Church and in the world. The seminarian will gain awareness of and confidence in the instrumental means through which God communicates Himself to the seminarian and to the world. The topics covered will include:

- Liturgical Prayer: Praying with and Through the Mass.
- Praying with the Blessed Sacrament.
- Praying with the Sacred Scriptures: Revisited.

- Praying with the Blessed Virgin.
- Praying with the Angels.
- Praying with the Saints.
- Praying with the Church on Earth.
- Praying with the Sacraments: Baptism and Confirmation.
- Praying with the Sacraments: Penance.
- Praying with Time: The Liturgy of the Hours.
- Praying in View of Heaven: Eschatological Spirituality.
- Introduction to the Discernment of Spirits.
- Introduction to the Prayer of Faith/the Dark Night.
- Praying with Challenges to Faith from Modernity.
- Grace and the Spiritual Life.
- Consecrated Celibacy and the Spiritual Life.

*Introduction to Catholic Spiritual Life II* is organized historically, considering foundational Catholic spiritual writers and schools. This approach complements the first course, giving the seminarian confidence that he has been put into contact with the range of men and women whom God has blessed with particular insight into what is good and necessary to be a fruitful disciple of the Lord. Figures and schools discussed include:

- The Apostolic Age and the Early Martyrs.
- Eastern Monasticism.
- St. Augustine.
- Western Monasticism: John Cassian & St. Benedict.
- St. Gregory the Great.
- The Carthusians; St. Bernard.
- St. Norbert & the Canons Regular.
- Franciscan and Dominican Spirituality.
- The Mystics.
- Devotio Moderna & Thomas à Kempis.
- The Carmelites.
- Ignatian Spirituality.
- St. Francis de Sales.
- The French School.
- The Twentieth Century: St. Thérèse of Lisieux.
- Priestly and Lay Spirituality: A Reprise.

In addition to the courses, the seminarians will have access to a small House library of Christian classics, as well as the potential to obtain resources from the Knott Library of St. Mary's Seminary and University.

## 4. PASTORAL FORMATION

### 4.1 *Aim of the Pastoral Dimension of Formation*

From among the many feasts honoring the Blessed Virgin Mary, Fr. Olier chose the feast of her Presentation in the Temple (Nov. 21) as the patronal feast of the Society of St. Sulpice and the Seminary. He saw in the Virgin's willing offering of herself to the service of God in the temple a most fitting image of that self-gift that he sought to imitate himself and foster in those preparing to serve as priests. Pastoral formation offers seminarians opportunities to practice this self-gift, particularly in charitable works (PPF § 373), together with guidance as to how to integrate those experiences theologically. Enabled by grace to give of themselves to the service of God and the Church, they can become more prepared for the later stages that will form them to be "true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest, and shepherd." (PPF § 369, PDV 57)

### 4.2 *Benchmarks for the Seminarian in the Propaedeutic Stage*

The PPF (§ 373) indicates that seminarians in the propaedeutic stage should:

- Have contact with, and service to, the poor and the less fortunate.
- Develop a habit of self-donation and spirit of generosity.
- Demonstrate a capacity to work with people with different cultural backgrounds.
- Grow in awareness of the pastoral situation in the local, national, and global Church.
- Demonstrate an awareness of and capacity to comply with relevant professional and ethical standards. (§ 370n)

### 4.3 *Programmatic Means for Achieving the Benchmarks*

There are five principal activities in which the seminarians will engage as part of the pastoral dimension of formation in the McGivney House.

#### **Weekly Supervised Apostolate**

During the Fall and Spring Periods, the seminarians will participate in Baltimore-area service to the poor and other people on the margins. The particular assignments will vary based on the needs of the organizations and the number and background of the seminarians. The Baltimore Basilica, McGivney House's local parish, runs Source of All Hope, a mission to those who are homeless. The Basilica is also planning a new missionary endeavor to the inner-city students of Mother Mary Lange School. Near the Basilica and McGivney House is also Our Daily Bread, which offers food to those in need. The seminarians may also assist with services to the elderly residing in the Charlestown retirement community outside of Baltimore.

#### **House Jobs**

In addition to being responsible for the cleanliness of his room, all of the seminarians will work together to support life in the House. Each seminarian will be assigned a role as "capo"

of a particular service in the House, requiring him to plan, organize, and execute the service with the help of the formators and the other seminarians. House jobs include: sacristan, liturgical music, infirmarian, kitchen facilities, common spaces, House excursions and entertainment, grounds, and others as needed.

### **Local Community Service**

McGivney House is part of the Seton Hill neighborhood in Baltimore, which has an organized neighborhood association. The McGivney House will periodically assist with neighborhood service, such as cleaning St. Mary's Park and other community events.

### **Awareness of the Culture and the Pastoral Situation of the Church**

An aim of the pastoral dimension of the propaedeutic stage is to increase the awareness of the seminarian of the pastoral situation of his local diocese, of the Church in the United States, and of the Church in the world. McGivney House seminarians will perform a "diocesan ecology" project, involving cooperatively researching the background and present situation of their dioceses and presenting what they have learned to the House. If feasible, they will also organize House visits to parishes or other Catholic sites in their dioceses. The House will make use of the diversity of pastoral contexts afforded in the Baltimore and Washington, D. C. Archdioceses to broaden our awareness of contemporary life in the Catholic Church.

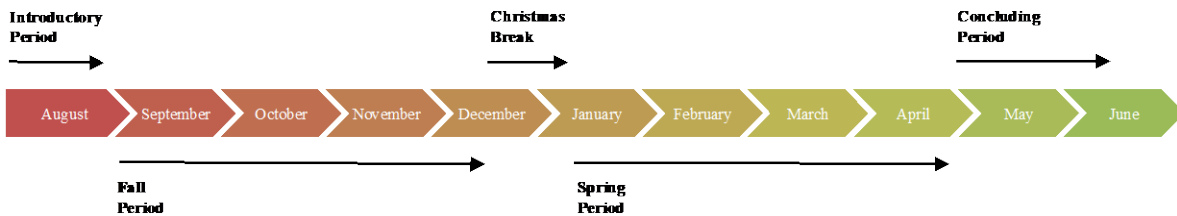
### **Familiarity with the Sacred Patrimony of the Church**

The McGivney House program intends to help the seminarians grow in their conviction that the Catholic Church is the custodian of the most beautiful works of art, architecture, music, and literature in the world. Using experts and institutional resources in the Baltimore and Washington, D.C. areas, seminarians will be introduced to the range of sacred art and music inspired by the Faith. This will include receiving basic training in understanding the grammar of sacred music, art, and architecture. The aim is to strengthen the seminarian's confidence in the universal truth, goodness, and beauty of the Church and the Faith.

## TIME IN MCGIVNEY HOUSE

### 1. THE YEAR AT A GLANCE: 2024–2025.

The propaedeutic year at McGivney House is divided into four periods. In the **Introductory Period**, the men are introduced to life in the House, become familiar with each other and the formators, are prepared for and experience their first retreat, and engage in a process to become more familiar with the influences that have previously formed them and the virtues they would like to acquire and strengthen. The Introductory Period concludes with the seminarians preparing their personal goals for the year, in dialogue with their formators. In the **Fall and Spring Periods**, the seminarians live and work according to the ordinary horaria of the House, preparing for and participating in their principal courses, serving in their apostolates, and engaging in the common life and work of the House. The year ends with a **Concluding Period**, which offers the seminarian the chance to integrate his experiences in the House through a Marian pilgrimage in France and a final retreat, together with final formation sessions geared to illuminating and strengthening the seminarians’ resolution to continue in priestly formation or to pursue a different state of life.



SIGNIFICANT DATES 2024		SIGNIFICANT DATES 2025	
August 1	<b>McGivney House Program Starts</b>	January 12	<b>Spring Period Begins</b> The Baptism of the Lord
August 5-9	Opening Retreat	January 13-17	Ignatian Retreat
August 13	Bl. Michael J. McGivney	January 19	The Interior Life of the Savior
August 15	Solemnity of the Assumption	January 24	St. Francis de Sales
September 2	Bl. Sulpician Martyrs of Paris	February 2	The Presentation of the Lord
August 26	<b>Fall Period Begins</b>	March 5	Ash Wednesday
October 22	The Interior Life of Mary	March 19	Solemnity of St. Joseph
November 1	Solemnity of All Saints	March 25	Solemnity of the Annunciation
November 2	Commemoration of All Souls	April 13-20	Holy Week, the Triduum, Easter Sunday (In-House)
November 21	Patronal Solemnity: the Presentation of the B.V.M.	May 17	<b>Concluding Period Begins</b>
November 25-29	Thanksgiving Holiday (In-House)	May 17-26	Marian Pilgrimage in France
December 9	Solemnity of the Immaculate Conception	May 27-31	Concluding Marian Retreat
December 21	<b>Christmas Break Begins</b>	June 3	Bl. Sulpician Martyrs, Rochefort
		June 13	<b>McGivney House Program Concludes</b>

## 2. THE WEEKLY HORARIA.

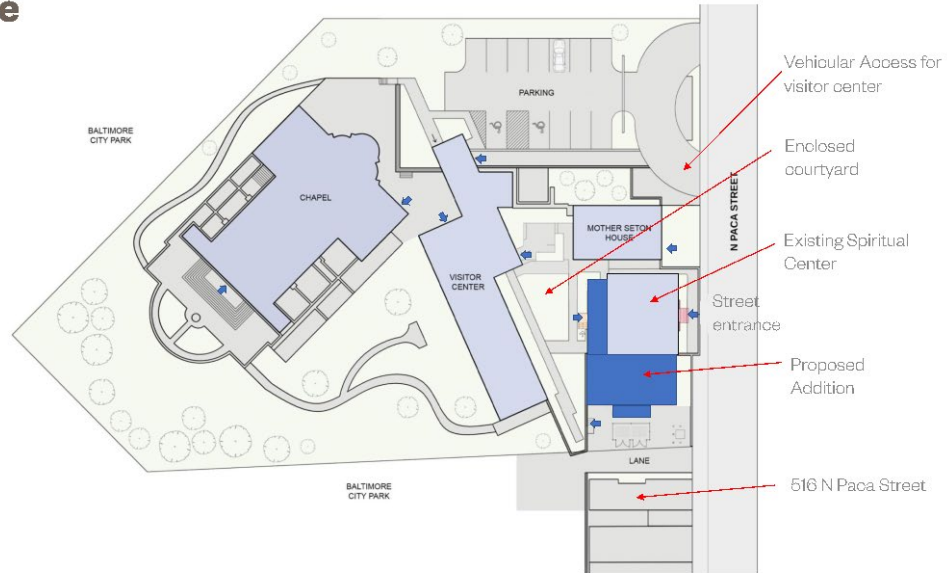
<b>Monday, Tuesday, Thursday</b>		<b>Wednesday</b>	
7:00 AM	Chapel, Meditation	7:00 AM	Chapel, Meditation
7:30 AM	Morning Prayer	7:30 AM	Morning Prayer & Mass
7:45 AM:	Breakfast	8:15 AM	Breakfast
8:45 AM – 11:15 AM	Course/Formation	9:00 AM	Apostolate
11:30 AM	Mass	12:30 PM	Lunch
12:15 PM	Lunch	1:15 PM – 4:45 PM	Spiritual Direction Formation Advising Study Counseling Recreation
1:15 PM – 4:45PM	Spiritual Direction Formation Advising Study Counseling Recreation	5:00 PM	Chapel, Adoration
5:00 PM	Chapel, Adoration	5:30 PM	Evening Prayer
5:30 PM	Evening Prayer	6:00 PM	Dinner
6:00 PM	Dinner	7:30 – 9:00 PM	Study, Prayer
7:30 – 9:00 PM	Study, Prayer	9:00 PM	Night Prayer
9:00 PM	Night Prayer		
9:30 PM – 5:30 AM	Grand Silence		

<b>Friday</b>		<b>Sunday</b>	
7:00 AM	Chapel, Meditation	9:00 AM	Chanted Morning Prayer
7:30 AM	Morning Prayer	9:30 AM	Mass
7:45 AM:	Breakfast	10:30 AM	Brunch
8:45 AM – 11:15 AM	Course/Formation	11:30 AM – 5:30 PM	Free
11:30 AM	Mass	5:30 PM	Solemn Evening Prayer
12:15 PM	Lunch	6:00 PM	Dinner
1:15 PM – 10:00PM	Group Excursion or Free	9:00 PM	Night Prayer
<b>Saturday</b>			
8:30 AM	Mass		
Free or Group Excursion			



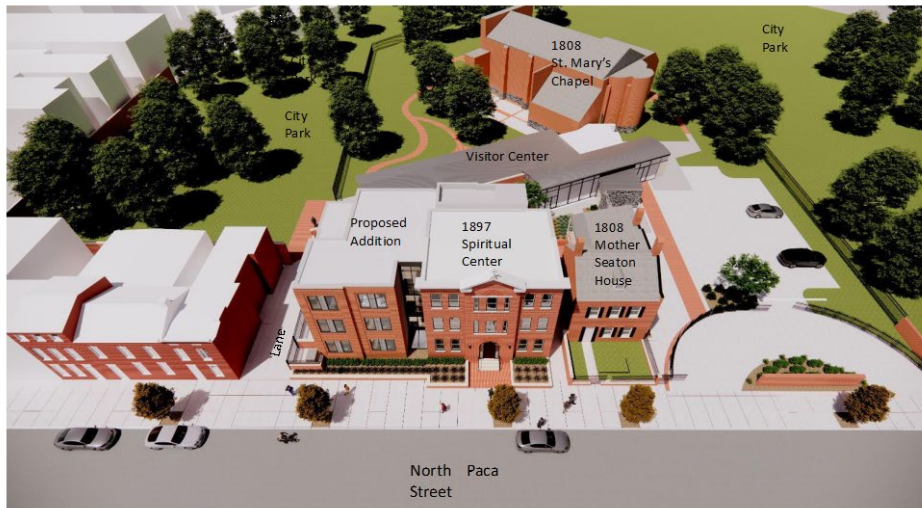
# THE MCGIVNEY HOUSE SITE PLAN

## Site



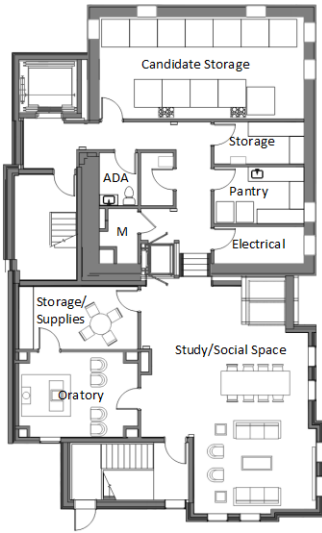
Society of St. Sulpice | Spiritual Center Addition | EwingCole 3

## 3d views



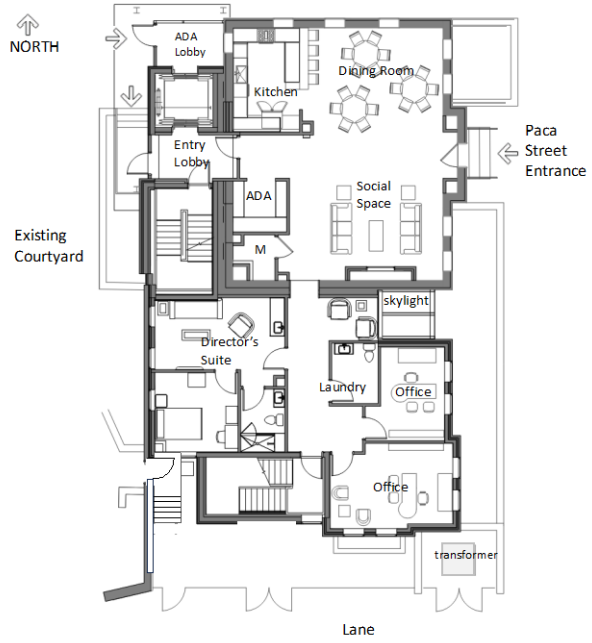
Society of St. Sulpice | Spiritual Center Addition | EwingCole 16

### LOWER LEVEL



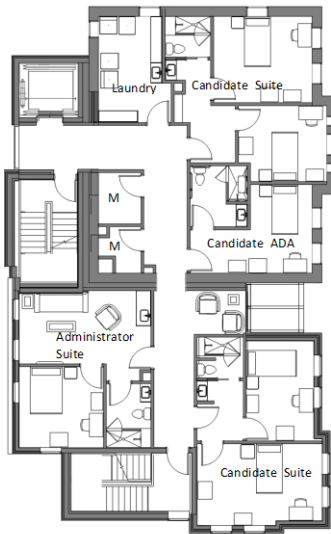
NORTH PACA STREET

### GROUND FLOOR



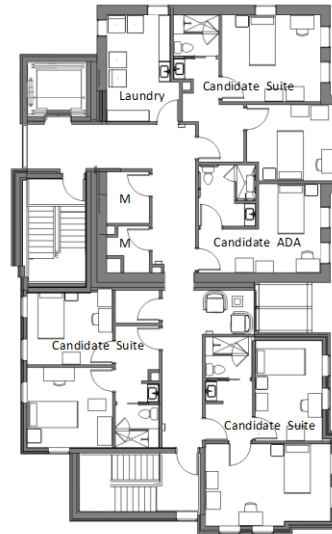
NORTH PACA STREET

### SECOND FLOOR



NORTH PACA STREET

### THIRD FLOOR



NORTH PACA STREET

## RELATIONSHIP WITH ST. MARY'S SEMINARY AND THEOLOGICAL COLLEGE

### **1. SEMINARY COOPERATION**

The McGivney House is a program of the U.S. Province of the Society of St. Sulpice intended principally to support the formation programs of dioceses sending seminarians to St. Mary's Seminary and University in Baltimore (St. Mary's) and Theological College of the Catholic University of America in Washington, D.C. (TC) Although McGivney House is not a formation program of either seminary, the House will work closely with the administration of both to organize occasions for the McGivney House seminarians to participate in events at St. Mary's and TC. This will help the McGivney House seminarians to become familiar with both seminaries and foster a sense of common mission with them.

### **2. FOREIGN STUDENT VISAS**

To accommodate the need of seminarians who are not U.S. citizens to obtain a student visa, the McGivney House will partner with St. Mary's so that the course of instruction in intellectual dimension of the McGivney House will qualify as part of St. Mary's pre-M.Div. academic program.