



Update

The Sulpicians, Province of the US

Fall 2019



Provincial's Message

Sulpician Necrology

John C. Kemper, PSS

We often think that what a priest does is what makes him distinctive. But the real understanding of the priest is rooted in something deeper. In his book, *The Road to Character*, David Brooks distinguishes between résumé virtues (those skills found in your CV that forecast success in the job market) and eulogy virtues (those traits spoken over your casket and found in your obituary to describe your deeper identity and what gave meaning to how you lived your life). This issue of *Update* features a reflection on the

(Continued on back cover)

Lessons from the Dead

by Richard M. Gula, PSS

Community Man

The hallmark of the seminary in the Sulpician tradition is *communauté éducatrice*. This expression captures Fr. Olier's vision of priestly formation whereby the seminary community is to share one Rule of life. The Rule of the seminary is that it be a single community of formators and seminarians in which the seminarians are invited into the life of the priests, to live with them and to live like them. Formators and seminarians respond together to the same demands of the Christian life and of the priestly life. What matters most in the Sulpician seminary is communicated in the formative relationship of life lived in common.

The most outstanding feature of our predecessors was their untiring commitment to this vision. These men were models of fidelity to community and to the Rule. Fr. W. Stephen Reilly (d. 1950), once a leader in biblical studies and one of the founders of the Catholic Biblical Society in America, was particularly poignant about this tradition: "We do not have vows, but we are obliged to be loyal to the same life as our students and to observe the same Rule, aren't we?"

What a seminarian said of Fr. Pierre Chapon (d. 1915) could be said of many: "What an inspiration for us, seeing him at his age always the first to respond to the sound of the bell and careful to do all that the Rule required." As affirmed in the life of Fr. Edward Gilgan (d. 1944), the Sulpicians bound themselves to everything that the students were expected to do: "The [seminarians] were witnesses of his dealings, and they gave him the credit of asking nothing of others that he did not ask of himself."

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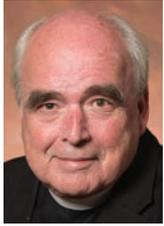


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Meditations on the French School: Traces and Tradition

by David D. Thayer, PSS



Exploring a tradition is never an easy task. Like the air we breathe, tradition is just there, an intuitive aspect of our lives that we follow without much attention or thought. Taking the time to contemplate that tradition, therefore, demands that we take a step back in order to enter more deeply within it. Failing to do either of these actions results in a distortion from which it is nearly impossible to recover. We must never succumb to either attempting to master the tradition or to ignoring it, believing that because we live within its flow, we understand it. Only contemplation will allow us to do this. As Pierre Cardinal de Bérulle, the great master of the French School of

Spirituality, invites us, we need to “approach the truth through love.”

There is a further complication, however, when we attempt to contemplate our tradition. We cannot grasp its flow directly. Rather, we recover traces that question us even as we question them. In that dialogue of questioning we begin to discover a continuity that points to the flow of tradition and deepens our understanding and appreciation of it. Concomitantly, that dialogue deepens our understanding and appreciation of who we are and of whom we can be as members of that tradition.

Future columns will attempt to present traces that invite the reader to contemplate our past as they express aspects of our tradition. Persons, events, and ideas are all parts and parcels of those traces. At times, we will offer paths that the traces illuminate for your consideration. At other times, we will simply present the trace. In both cases we invite you, the reader, to engage in the process of questioning and being questioned that will enable you to best profit from it.

Update

is a publication that seeks to inform its readership of the state and current activities of the US Province of the Society of St. Sulpice, its membership and institutions. For more information, please visit our website at www.sulpicians.org.

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Sulpicians and Slavery: An Intertwined History

In 1791, at the invitation of Bishop John Carroll, members of the Priests of St. Sulpice (known as the Sulpicians) arrived in Baltimore from Paris, France, to establish the first Roman Catholic Seminary in the young United States. They were also fleeing the turmoil and persecution of their Society brought about by the French Revolution. They



began ministering to the black Catholic community (principally Haitian refugees), and made the seminary's *Chapelle Basse* (Lower Chapel) a space for these refugees to gather for worship. At the same time, the Sulpicians were part of the post-colonial culture and used enslaved labor within the seminary, both as domestic workers and field hands.

Fr. Thomas Ulshafer, PSS, has extensively researched the Sulpicians' historical connection to slavery. He presented the implications of this connection for the Sulpicians' early survival and success in the United States.

“The Sulpicians & Slavery,” A Lecture by Thomas R. Ulshafer, PSS

Fr. Thomas R. Ulshafer, PSS, shared the results of his research into the intertwined history of the Sulpicians and slavery in the early United States at an afternoon of lecture and discussion held Saturday, October 12, 2019.

The presentation took place in the St. Mary’s Seminary Chapel, built in 1808 on the site of the first Roman Catholic Seminary founded in the United States. Fr. Ulshafer, a former Provincial Superior of the U.S. Province, provided a thorough, academic examination of the Sulpicians’ use of enslaved labor in the early years in both Baltimore and in Emmitsburg. He presented his research before the largest public audience in many years at the historic Upper Chapel on Paca Street in Baltimore.

St. Mary’s on Paca Street, which encompasses both the 1808 Chapel and the 1808 Mother Seton House, was an appropriate forum to bring forth the dichotomy of thinking regarding people of color. The Chapelle Basse, or Lower Chapel, of the Seminary Chapel was a gathering place for the local community—which in the late 1700s included many Haitian



refugees. Because it was against the law for people of color to congregate in the slave state of Maryland, this chapel became a unique space of freedom and progressive thinking on education in Baltimore. It was also into the Chapelle Basse that Mary Elizabeth Lange, an educated woman of color from the Caribbean, was welcomed in the 1820s. This was where she professed her vows, and where she founded the Oblate Sisters of Providence in 1829, thus creating the first religious order for women of color in the world.

Fr. Ulshafer brought the audience into the early days of the French Sulpicians—themselves fleeing the turmoil and slaughter of the French Revolution. He relied on sources, including the meticulously kept journal of Fr. Jean-Marie Tessier. (Fr. Tessier was the second Sulpician Provincial Superior, serving from 1810 to 1829). Fr. Ulshafer also cited the use of enslaved labor by Fr. Ambrose Maréchal, another Sulpician who later became the third Archbishop of Baltimore.

“It may seem odd or even hypocritical, the fact that these early Sulpicians took a leadership role in ministering to and educating blacks, including the enslaved, while accepting or tolerating the seemingly incompatible view of domestic slavery,” Fr. Ulshafer summarized.

“Slavery and the Early Sulpician Community in Maryland,” published this year in the *U.S. Catholic Historian*, by Thomas R. Ulshafer, PSS, set out to “investigate the Sulpicians’ historical connections to slavery and reflect on its implications for the community, arguing that the Sulpicians’ early survival and success in the U.S. depended significantly on the labor of enslaved men, women, and children.”

Ulshafer, T.R., P.S.S. (2019). Slavery and the Early Sulpician Community in Maryland. *U.S. Catholic Historian* 37(2), 1-21. doi:10.1353/cht.2019.0013.

Mois Sulpicien 2019

The *Mois Sulpicien*, an international Formation Program for Sulpician candidates, was held at the Seminary Issy-les-Moulineaux from July 4 to 30, 2019. The seminary, just outside of Paris, is where our founder, Jean-Jacques Olier, lived and ministered. The program included conferences on Sulpician topics, daily celebrations of the liturgy, as well as times for personal prayer. There were also opportunities for adoration of the Blessed Sacrament, recitation of the rosary, and Sulpician meditations. Participants also shared social time and meals.

In Paris, among the places participants visited were St. Sulpice and Notre Dame des Vertus, important places of pilgrimage for Fr. Olier. There was a week of pilgrimage outside Paris to sites dear to Fr. Olier. One U.S. participant reflected: "It was excellent to be able to visit sites important to Fr. Olier and the other early Sulpicians. Our pilgrimages put some real flesh on our history. It was particularly moving to meet the Dominican Sisters at Langeac, who pray for us daily."

Participants from the Province of the United States included Fathers Simon Cheba and Neal Mulyata from Zambia, and Fathers Shawn Gould of St. Mary's Seminary & University and Carlos Piedrahita of Theological College. Fr. John Kemper, PSS, Provincial, Fr. David Thayer, PSS, General Consultor, Fr. Larry Terrien, PSS, Superior General Emeritus, and Fr. Tony Pogorelc, PSS, Director of Initial Formation, also assisted



Mois Sulpician attendants and the Dominican Sisters at Langeac



U.S. Province participants in the Mois (from left) Fr. Tony Pogorelc, PSS, Director of Initial Formation; Sulpician Candidates: Frs. Neal Mulyata, Simon Cheba, Shawn Gould, Carlos Piedrahita; Fr. John Kemper, PSS, Provincial Superior.

in the Mois. From the provinces of France and Canada there were priests from Argentina, Benin, Brazil, Cameroon, Columbia, Congo, and Togo. The Sulpicians are indeed an international community. One U.S. participant noted: "For me, the most critical point of the Mois was the fraternity among the Sulpicians from the different provinces. The

time together was important and edifying."

One participant summed up the meaning of the Mois: "My take away is that every day we need to uphold and preserve our rich Sulpician history, tradition, identity, and charism so we assist the spirit of our founder, Jean-Jacques Olier, to live on."

Anthony J. Pogorelc, PSS

Sulpicians Gather

Last spring, the members of the U.S. Province gathered for a week of spiritual renewal, ongoing education, and provincial business at the Archbishop Brunett Center along Puget Sound in Federal Way, Washington, from May 25 to 30.

On Memorial Day we had a special prayer service to remember three of our members who recently died—Frs. Jim Tucker, Cale Crowley, and Joe Ky. We also had a rite of welcome during our closing Mass to receive three new candidates (Frs. Shawn Gould, Neil Mulyata, and Carlos Piedrahita), to recognize four members advancing to temporary membership (Frs. Brian Carpenter, PSS, Dominic Ciriaco, PSS, Joseph Chamwaza, PSS, and Emmanuel Ichidi, PSS), and three who became definitive members (Frs. Martin Burnham, PSS, Eugene Mwanza, PSS, and Jaime Robledo, PSS).

During the rite of welcome, Fr. Anthony Pogorelc, PSS, the Director of Initial Formation, preached a homily addressing the question, “To what are we welcoming them?” He went on to say that we are welcoming them: to “work together for the mission of Christ Jesus,” to a small group of diocesan priests who “are like disciples in a small boat and must coordinate with one another lest the boat be overturned,” to a mission that “opens us to great joy and great suffering [and] even when we have done our very best we may be dismissed, scoffed at and put off,” and, to a “striving Society” seeking to be “collaborators in both word and deed” to make the synodality of which Pope Francis speaks and which is found in our tradition “part of our ongoing practice.”

The spiritual renewal took us back to the dynamics of the early Church as seen through the characters of Peter and Paul as portrayed in the Easter readings from the Acts of the Apostles. Reflecting on their courage, their capacity to challenge one another, and their creative spirit to solidify the beginnings of the Church were sources of new inspiration for our own mission.

For our ongoing education, we moved from the first century church to the twenty-first with its pervasive influence of the internet. Fr. Ray Carey, a clinical psychologist well known among religious communities for his work on assessment and evaluation of candidates, presented the research on the effects that regular use of the internet has on the way our minds work. By referencing studies on the regular viewing of online pornography and video gaming, he described the phenomenon of neural plasticity, the modifications in the way the brain functions as a result of frequent exposure to a virtual world.

For a community like ours that is very interested in the new generation of seminarians, Fr. Carey’s presentation of the research was very timely and



New definitive members (from left) Frs. Eugene Mwanza, PSS, Jaime Robledo, PSS, and Martin Burnham, PSS

informative, if not shocking. No longer are we drawing candidates from a world where neighbors knew each other’s names and families ate dinner together.

The digital age is marked by anonymity that creates social isolation. Growing up in the digital age makes it convenient to immerse ourselves in a stimulating virtual world that can be psychologically and socially damaging. Fr. Carey underscored the potential that regular internet exposure can have on developing one’s emotional intelligence and social skills. Research shows that too much exposure to gaming and pornography is associated with increased aggression, desensitization to violence, and an overall decrease in motivation and an ability to relate to others empathically. These aspects of our digital world should make anyone in formation take notice.

So what to do with these insights? As Fr. Carey reminded us, insights do not change behavior. Only behavior changes behavior. So we need to change our internet use, its frequency, intensity, and the conditions that surround our going online.

Such a heavy agenda for the week was offset by the serenity of being along Puget Sound, and enjoying its quiet in the fellowship of our confreres. For us Sulpicians who share a common vision, mission, and ministry but live so far apart, this week is precious. It gives us an opportunity to strengthen bonds of fraternity among confreres gathered from across the country, as well as from our African Mission a half a world away.

Theological College Providence Hall Renovation and Blessing



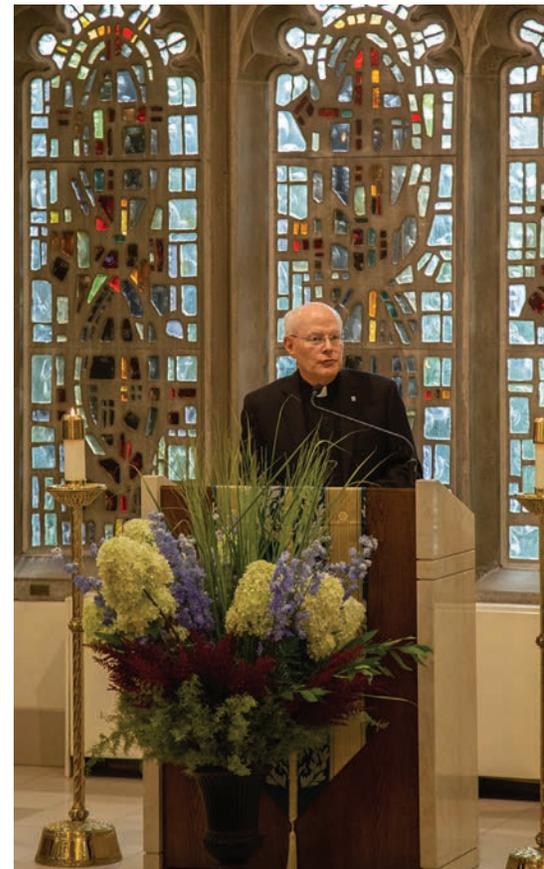
Fr. John C. Kemper, Provincial Superior, blessing the newly renovated Providence Hall. Assisting are Deacons Mak Garrett (left) and Ryan Hiaeshutter (right), both from the Diocese of Dallas, Texas

Theological College now offers separate accommodations in its Providence Hall annex for eight student priests, who will enjoy the support and privileges of the seminary community while living in the renovated residence.

Previously, Theological College extended hospitality to priests striving to complete JCL, STL, and other degrees at The Catholic University of America. More recently, the School of Theology and Religious Studies (STRS) crafted a five-year STL program with degree specializations in biblical, historical, systematic, liturgical, sacramental, and moral theology. Participants in this program will return after ordination for their final year to earn an STL. As the fifth-year program was coming together in 2017 and 2018 under the direction of STRS's Rev. Msgr. Michael

Clay, Associate Dean for Graduate Ministerial Studies, Theological College's Sulpician leaders faced space and comfort concerns for the expected increase in ordained program candidates. Very Rev. John Kemper, Provincial Superior, and Rev. Gerald McBrearity, TC Rector, were helped by Tim Murphy, TC Facilities Manager, to consider the Providence Hall annex.

For many years, Apple Tree Institute for Education Innovation had been renting the third and fourth floors of Providence Hall. In September 2018, it found a bigger, more cohesive space elsewhere in D.C. With the expertise of Suzanne Giguere of Corkill Cush Reeves Architects, plans were drafted for the vacated space: eight rooms with private baths, plus a communal kitchenette and an extra





the TC population witnessed a milestone event: the dedication of Providence Hall by Fr. Kemper. This year, the rooms will be occupied by three newly ordained TC alumni (from the Diocese of Rockville Centre and Archdioceses of New York and Washington) and one graduate of the North American College (Diocese of Rockville Centre), all of whom will be studying at Catholic University for a final year to complete their S.T.L. degrees. They will be joined in Providence Hall by three JCL candidates—two from the TC classes of 2015 (Diocese of Fort Worth) and 2017 (Archdiocese of Louisville) and one from the Diocese of Raleigh—as well as one Maryknoll-sponsored priest from China.

While the resident priests of Providence Hall accompanied Fr. Kemper through the house to a room with a balcony, the seminarians participated by gathering below the balcony where the dedication was taking place. The unique parallel between the former and current occupants of Providence Hall, including the Sisters' mission in service of the formation of future priests and the mission of the priests' being further educated to serve the people of God, highlights a providential historical continuum worthy of the profound blessings offered by Fr. Kemper for the house and the *Sedes Sapientiae* statues placed in the rooms.

bathroom. Ms. Giguere spent several days analyzing, measuring, and floating ideas for the most efficient use of this century-old space. Providence Hall was formerly the convent for the Sisters of the Congregation of Divine Providence, who served the domestic needs of the Sulpician Fathers and TC seminarians for almost 70 years, from 1918 to 1986.

Buch Construction, which had handled several McCormick Pavilion office space renovations, was the general contractor. According to Tim Murphy, "The biggest hurdle was to get the drawings approved by the D.C. government; we were happy to clear this hurdle with the city to begin work in November." Other challenges included issues with asbestos removal, meticulously accomplished by Buch workers. Some of the old flooring and floor joists also had to be replaced. The contractors were able to finish the project in five months, leaving plenty of time before August for final details, such as furniture selection.

At the end of Theological College's Orientation Week on August 24, the first full day that all students were in house to begin the 2019-2020 school year,

Suzanne Tanzi

TC's Media & Promotions Manager

Lessons from the Dead

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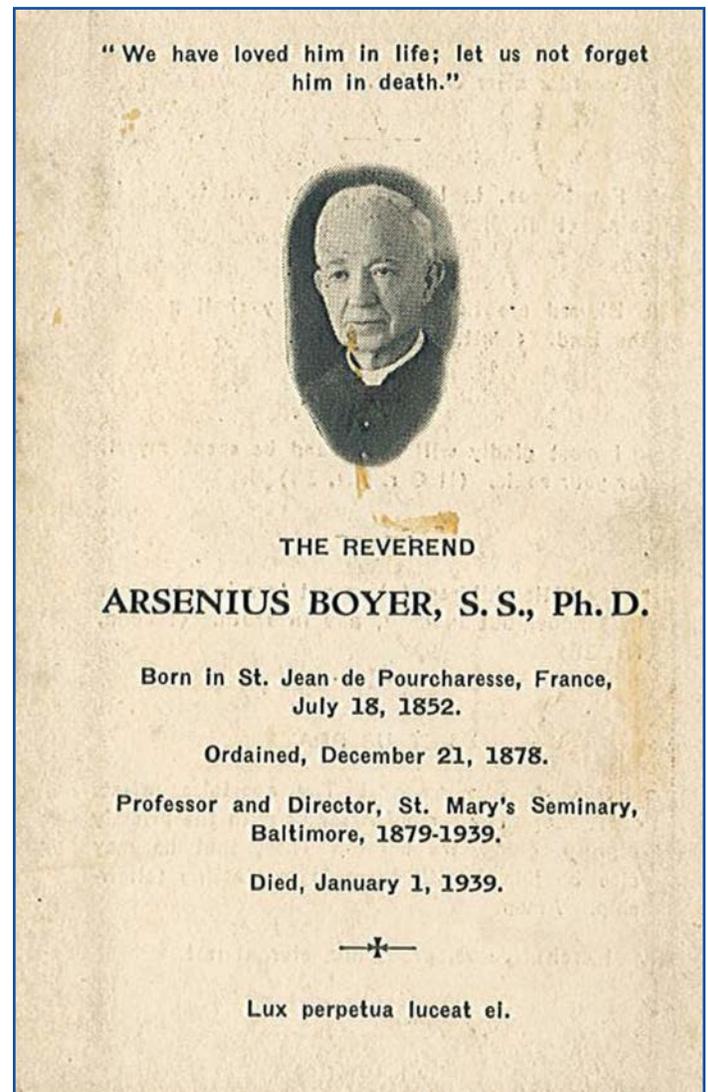


As community men, the Sulpicians were present at all the seminary exercises, taking their place amid the students, devoted to the life of the community in all its forms. In effect, they taught by example. Fr. Eugene Harrigan (d. 1936) captured this aspect of the Sulpician ethos well in his eulogy for his successor at St. Charles: “Anyone who takes up the ministry of St. Sulpice takes on himself a heavy responsibility. He is a priest who teaches those who aspire to become priests; and the teaching he does in class is the least important part of his task. . . . The presence of a stout heart, noble and generous, in an institution such as ours is a beacon and a force. It elicits gratitude and obedience without having to speak or command; and those who have known it never lose faith in the worth of virtue.” Of Fr. Gilgan it is said that “his example acted more powerfully and deeply on the students than his exhortations and

classroom instructions.” Archbishop Curley summed up the secret of being a community man in the sanctifying influence of **Fr. Arsenius Boyer** (d. 1939), a distinguished biologist: “Although he has been an expert and a teacher with an extraordinary pedagogical talent, his labors in the field of science were overshadowed by the good which his example did and which his life exhibited.” Therein lies the secret of the very deep influence the Sulpicians had as community men and why they were held in such high esteem.

Piety

As significant as the experience of Christian community is in the formation of priests, no community can ever take the place of each member having a vibrant relationship with God. These



Sulpicians reflected the capacity to cultivate a balanced rhythm of community and solitude. This rhythm is expressed in the frequent references to their “piety.”

Virtually every obituary written by the French Superior General, or his associate, identifies “piety” as one of the most outstanding characteristics of the member. As it was said of Fr. Pierre Roux (d. 1930): “He lived as a model Sulpician very much wrapped up in his life of personal piety, always ready to help out the clergy and the faithful.” And of Fr. Charles Schrantz (d. 1934): “[He lived as] the model Sulpician with a deep religious spirit, very faithful to his Rule of life, completely devoted to the ministry of prayer and example.”

“Piety” is an old-fashioned word. It is hardly ever used today. Bruised by mishandling, piety has come to connote a holier-than-thou attitude and naive notions about God and the spiritual life. Perhaps that is why the American authors of the obituaries do not use it, even though this religious virtue is there. In its truer sense as the virtue of religion, piety (or devotion) is how we witness to our relationship to God as the most important one in our life. We celebrate and deepen this relationship through a whole array of spiritual practices done regularly and intentionally in a heartfelt way. The ones typically named in these obituaries as the basic ingredients of the Sulpician spiritual life are: the sacraments, especially Eucharist and Penance, reading and meditating on the Bible (*lectio divina*), spiritual reading, Eucharistic adoration, praying the Divine Office, Marian devotions, especially the rosary, and Stations of the Cross. These practices were carried out at their designated time or at the first opportunity thereafter.

Spiritual practices provide a space for God’s spirit to act on our soul. When done intentionally and with a heartfelt commitment, they carry a rich potential for the moral formation that supports other virtues. As it was said of Fr. Paul LeBlanc (d. 1932): “His influence for good is explained by the fact that he had reached a high degree of prayer and intimate union with Christ.”

No wonder so many obituaries point to being faithful to spiritual practices as the basis for the success and the tremendous influence the Sulpicians had on seminarians and the local clergy. Many accounts of the way the Sulpicians were experienced maintaining a heroic faithfulness to the community’s schedule of prayer gave proof that, even up to their last breath, they edified everyone with their piety and patient suffering which had been underpinning their actions during their whole life.



Very Rev. Henry A. Ayrinhac, S. S.

Born at Lavernhe, diocese of Rodez, France,
March 22, 1867

Ordained Priest in Rome, April 3, 1891

President of St. Patrick’s Seminary,
Menlo Park, 1904-1930

Died, September 3, 1930

Requiescat in pace

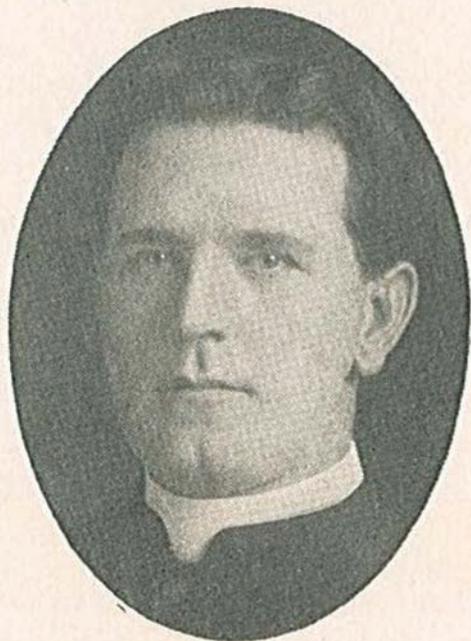


Humility

Pietty opens one to the deeper awareness of being limited and dependent – limited by being a creature, and dependent by being linked to one another and ultimately to God. Accepting one’s limitations and dependence takes humility, another virtue frequently identified as what made the Sulpician ethos so attractive.

Humility shows itself not by putting oneself down in a debasing way, but by opening oneself to what is possible when we share our gifts for the well-being of others without the expectation that we will be recognized for it. **Fr. Henry Ayrinhac** (d. 1930) is an example. The aim of his obituary was to “delicately unwrap the veil of humility and effacement in which he deliberately hid himself.” Similarly, there was Fr. Michael Dinneen (d. 1941): “His whole being breathed the simplest humility and the most complete self-forgetfulness.”

Humility is a quiet virtue, often hard to find in today’s narcissistic culture of the “Big Me.” The humble are more interested in good being done than in getting credit for it. In this way, humility brings freedom from the need to find acceptance through



THE VERY REVEREND
EDWARD A. GILGAN, S.S., D.D.

*Rector of Divinity Hall,
Catholic University of America*



May he rest in peace.

achievements and accolades. The humble allow their actions of service to speak for them. They do not need to be the center of attention.

The piety and humble, unassuming conduct of so many Sulpicians was a source of edification to the clergy. A few examples stand out: Fr. Francois Lhomme's (d. 1860) "unceasing example of piety, humility, and self-denial made a deep impression for rousing emulation in the clergy of the growing [American] church." Fr. John Hickey (d. 1869) "received regard and respect by reason of his humility, his charity, and his unselfish attitude."

Fr. Edward Gilgan's (d. 1944) "simplicity was such that self-seeking was never detectable in it the least." Fr. George Hoey (d. 1947) "seemed to be, and was, simple, humble, detached, unselfish, zealous in work, brave in the face of difficulties, good, and liked by all. In short, he was a true Sulpician whom but to see was to esteem and love."

And Fr. Charles Schrantz (d. 1934): "In the daily performance of his duties, in him one virtue seemed to overshadow all the others—humility . . . which gleamed in his actions and reached the hearts of all

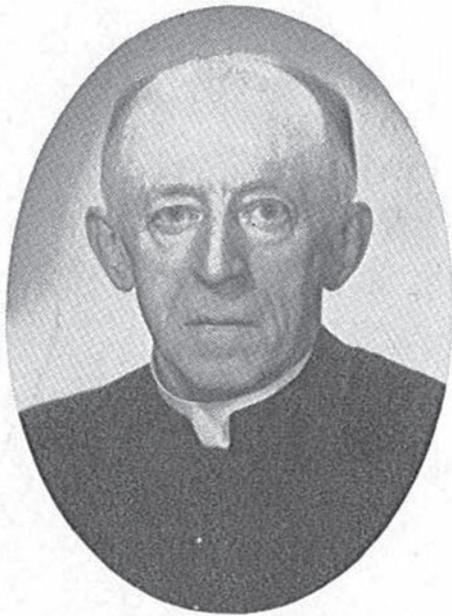
who came across him." Of Fr. John Thirkel (d. 1989) it was said: "His humility was his greatest charm, though he had much which he could be proud of." Fr. John Cronin (d. 1994) had an influence that stretched far beyond the seminary through his work on social and economic justice. Yet, his life and work exhibited an unconscious, unpretentious, genuine humility.

Generosity

Generosity is the virtue of giving, and most frequently associated with giving money. This is especially seen in Fr. Oliver Jenkins (d. 1869) who, together with his family, gave a small fortune to build Our Lady of the Angels Chapel at St. Charles College: "Readily acknowledged was his generosity, his love for the Society, his devotion to the work to which he was assigned—this apart from his acts of charity, known only to God and those who were his beneficiaries." The generosity of Fr. Charles Boone (d. 1929) founded Camp St. Mary, a vacation house for priests and seminarians in the Adirondacks (ca. 1919). Fr. Stephen Reilly (d. 1950) sacrificed the biggest part of his vacation to direct this summer camp.

Of Fr. Daniel Duffy (d. 1929) it was said: "Generous to others of his own possessions, he deprived himself in every way: clothes, journeys, little things involving his well-being and comfort." Upon his assignment to St. Charles, Fr. Charles Schrantz (d. 1934), without hesitation, "was going to spend there his time, his talents, his fortune, and his life." Fr. Arbez (d. 1967) gave over 6000 volumes of his own library to St. Mary's Seminary and Fr. Raymond E. Brown (d. 1998) followed in like manner. Fr. James Kortendick (d. 1986) was generous in helping fund various aspects of the Sulpician mission and the library school of CUA without ever seeking recognition. Fr. Carleton Sage (d. 1991) donated generously to the missions in Guatemala. Fr. John Cronin (d. 1994) donated generously to the education of Sulpician candidates and Sulpician missionary endeavors, and Fr. Walter Schmitz (d. 1994) left funds to establish a Professorship of Liturgy at The Catholic University of America.

While many of the Sulpicians were financially generous in supporting the mission of the Society, they were also generous in a much broader way. Many served beyond the seminary by giving retreats, assisting in parishes, and assisting the local bishop. Generosity for them was a kind of detachment that freed them to be available to whatever needed to be done. About Fr. Victor Bast (d. 1937) it was said: "Fr. Bast was a real Sulpician. Without counting the cost he gave himself to the Society. Never, in whole or in part, did he take anything of himself back."



The Reverend
Thomas Francis Power, S. S.

*Professor at St. Patrick's Seminary
Menlo Park, California*



May he rest in peace

Fr. George Hoey (d. 1947): “In fact, beloved was this always smiling priest, excellent teacher, cherished director; a confrere open, forthcoming, and always ready—while sometimes hiding his virtue under the veil of a pleasant word—to help anyone who came to him asking succor, comforting, or assistance.”

Fr. Mulligan, speaking on behalf of the St. Patrick’s Seminary community, said of **Fr. Thomas Power** (d. 1954): “All recognized in Father Power an outstanding priest and a true Sulpician. He was regular in the exercises of the seminary life and faithful in all his duties. He practiced the spirit of poverty; and while he hesitated to incur the slightest unnecessary expense, he gave generously to poor seminarians and worthy charities.” Fr. John Canfield (d. 1993) contributed generously to St. Mary’s Seminary by reading over a hundred newspapers a week to keep track of 10,000 priest alumni.

Generosity was also evident in the form of obedience to superiors by taking an assignment that meant a sacrifice to do work where he would be most useful, even though it would not be his first preference. What was said of Fr. Victor Marre

(d. 1900) could be said of many: “He accepted with his habitual generosity, docility, and readiness.” When **Fr. Adolph Tanqueray** (d. 1932) was assigned to Baltimore, “he accepted his new destination joyfully and in the spirit of obedience,” as was his customary attitude in such eventualities. Fr. Andrew Levatois (d. 1948): “Behind his always smiling face, he had an indomitable will—that of serving wherever Providence might seem to call him.” And when **Fr. Anthony Viéban** (image on next page) was asked to leave as Superior of the Solitude to become Rector of Theological College: “For our confrere it was a real sacrifice to leave the Catonsville Solitude. But he made this sacrifice, as he did all things, in a supernatural and happy spirit.”

Generosity was second nature to Fr. Louis Arand (d. 1995). Not only did he accept every assignment with grace, but he also donated to many causes, his favorite being the Retirement Fund, and raised millions of dollars for the Province. He was highly regarded for the way he always used his financial acumen to benefit the American Province and not to

SOUVENEZ-VOUS DANS VOS PRIÈRES



DE

Monsieur Adolphe-Alfred TANQUERAY

Prêtre de Saint-Sulpice

Né à Blainville, diocèse de Coutances le 1^{er} Mai 1854

Ordonné prêtre à Saint-Jean de Latran le 20 Avril 1878

PROFESSEUR

AU GRAND SÉMINAIRE DE RODEZ 1879—1887

AU GRAND SÉMINAIRE DE BALTIMORE 1887—1903

AU SÉMINAIRE DE SAINT-SULPICE (PARIS) 1903—1907

DIRECTEUR DU SÉMINAIRE NORMAL 1907—1913

DIRECTEUR DU SÉMINAIRE DE SAINT-SULPICE (ISSY) 1913—1915

Supérieur de la Solitude 1915—1927

Supérieur honoraire

ENDORMI DANS LA PAIX DU SEIGNEUR

AU GRAND SÉMINAIRE D'AIX

LE DIMANCHE 21 FÉVRIER 1932

R. I. P.



THE VERY REVEREND
ANTHONY VIEBAN, S.S., J.C.D.

*Rector of the Theological College,
Catholic University of America*



May he rest in peace.

promote himself. These men were recognized as generous because they were not puny with their pennies, their presence, or their persistent service.

Kindness

Another outstanding virtue that accompanied humility and generosity was the quality of heart called loving-kindness, also expressed in these obituaries as benevolence and goodness. Those who are kind are selfless. Of Fr. Jean Menu (d. 1888) it was said: “He showed himself a perfect Sulpician—a man of rule, duty, and selflessness, always available to everything.” They went out of their way to be helpful, often quietly and humbly without drawing attention to themselves for recognition and without expecting a reciprocal favor. Of Joseph Bruneau (d. 1933) it was said: “He gave himself to everyone . . . This accounts for so many memories left in its clergy, so many loyalties on the part of former penitents and students.” Fr. George Gleason’s (d. 1955) genuine kindness and great spirit of charity created feelings

of loyalty to St. Charles College that lasted for years afterward in the alumni who remained enthusiastic for its welfare.

Kindness grows out of the awareness that we don’t live alone. We are members of one body, linked together, responsible for one another. Commitment to community is the key that unlocked the spirit of loving kindness. As it was said of Fr. Jean Tessier (d. 1840) and Fr. Bishop Jean David (d. 1841), their piety, kindness, simplicity, and humility made them models of the spirit animating the Society. Fr. John Cawley (d. 1957): “Those who lived at St. Charles with Father Cawley, in unceasing and ever-growing admiration, are in agreement about his limitless kindness, a kindness all the more remarkable in that he exercised it in strict community life, in a setting in which everything is experienced in a particularly acute manner. . . He was regarded as so good that any remark opposed to this virtue was avoided in his presence.” The simple kindness of Fr. Carroll McHugh (d. 1988) was well known through his personal greetings that accompanied each member’s salary check, a gesture that forged unusual bonds with the membership and elicited a great amount of trust. For Fr. Jimmy Brennan (d. 2006), “Be kind” was his signature imperative. Fr. Peter Chirico’s (d. 2016) kindness reflected his deep respect for persons.

Icons of Priesthood

One of the most striking features in virtually every obituary written by the Superior General in France, and in many written by Americans, was the comment on the large number of priests, bishops, religious, and laity who would show up to the funeral of a Sulpician. Of Gabriel Richard (d. 1832) it was said: “A great number of people of every class and every denomination attended his funeral and mourned his loss.” And of Fr. Tessier (d. 1840), his funeral was “attended by a throng of people who venerated him as a saint and watered his casket with their tears.” Of Fr. Ayrinhac (d. 1930), more than two hundred priests attended, and four archbishops and twelve bishops wired their regrets for not being able to be present. For Fr. Harrigan (d. 1936), although it was vacation time, there were sixty Sulpicians and nearly two hundred priests. Fr. John Lardner’s (d. 1948) death brought letters of condolence from most of the American dioceses. His funeral was attended by eight bishops and four hundred priests, and several high officials represented the State of Maryland. Fr. Tony Lobo (d. 2001) had more than two hundred forty people,

forty-five priests, and three bishops. Fr. Tony Perez (d. 2009) had three bishops and over seventy priests.

Such large numbers constituted a magnificent tribute to the esteem that their former students held for their teachers of an earlier day. These numbers also showed how much the work of the Society in forming the American church was appreciated by those who owe their priestly training to it.

Beyond the large turnout to honor these men upon their death, many of them had reputations that spread across the country, even though the man himself may never have lived other than in the East. Fr. Viéban (d. 1944) is a typical example: “The many penitents and students whom he had at Baltimore made him known a bit in all the dioceses. So, his reputation as theologian, canonist, director of souls, and teacher was widespread. Some people wrote to him, some came to see him from quite a distance to benefit from his insights. The number of priests who consulted him for spiritual guidance was considerable.” Many letters followed the death of Fr. Leo Ruskowski (d. 1988) to show his impact, though he was hardly known outside the seminary. By contrast stand Frs. Eugene Walsh (d. 1989) and Ray Brown (d. 1998)—both had an international reputation for their theological contributions and their deaths were mourned far beyond the seminary.

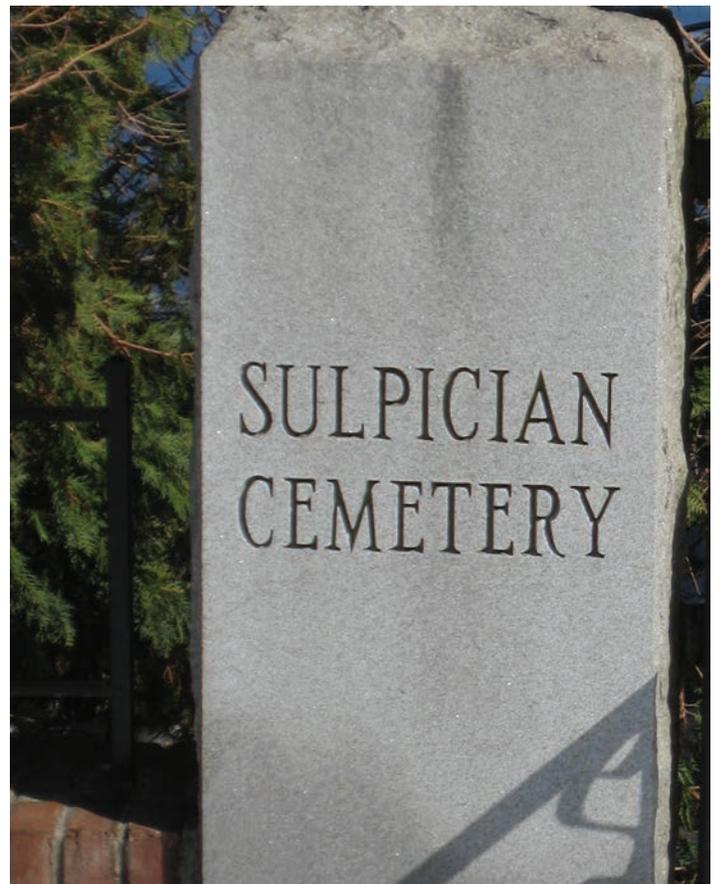
Conclusion

The most edifying memento that our beloved confreres leave us is the memory of those qualities of heart that make up the legacy of the Sulpician ethos where certain values are prioritized and certain ways of being are expected. These men not only showed their seminarians the road to holiness, but they also walked it themselves. Our confreres were a steady group of characters, models of faultless regularity, punctuality, reliability, and predictability, sanctifying themselves through their fidelity to the spirit of the common Rule of life. They shaped the priesthood in America without ever seeking to be recognized or appreciated as great. When we read about the lives of such people of character, we are inspired to bend our lives to mimic theirs.

The tribute of Bishop Robert Dwyer of Reno at the funeral of Fr. Jean Radon (d. 1955) is a fitting epitaph for the whole necrology: “So ends the life of one of the last of that noble company, the French Sulpicians, who since the time of Archbishop Carroll down to the first decades of this century have come to our shores to work for the training of our clergy.

They were animated with a devotion containing no self-interest, and with an ardent zeal. They have been a precious tie between the very tumultuous present and that past which was the golden age of the Counter-Reformation. They have brought to the young American clergy a sense of tradition and stability. They have left us as heritage something of their own interior peace in the midst of upheavals and tempests.”

We are grateful for the virtue and example of the lives of these men, both of which teach us that living the Sulpician mission is important and that its ethos is possible. There are many reasons to account for our falling short today. But not having adequate models is not one of them. Their spirit lives on not only in our memory, but even more in our lives. These men are not stuck in the past. Sulpicians today are part of a long procession, stretching back through time. We process “standing on the shoulders of giants,” as Fr. Gene Konkel (d. 2012) was so fond of saying. The memory of their virtue inspires us to be as virtuous in our day as they were in theirs. Our hope today is that we, too, will be genuine models for the clergy by living as community men whose devotional life roots us in humility, kindness, and generosity. These icons of the priesthood for generations of seminarians are still creating our future and will do so all the way to eternity.



Fourteenth Institute for Seminary Formators

The Fourteenth Institute for Seminary Formators was held June 5 to 12, 2019, at Theological College. Twenty-four participated: a lay person, a religious brother, and twenty-two priests. The basic curriculum used in the Institute for the past several sessions once again evoked an enthusiastic response. The first conference provided a context for the rest of the conferences. Drawing from church documents, Ronald Witherup, PSS, emphasized that the priesthood is a vocation rooted in the Trinity. As men of communion, priests exercise a collaborative ministry in Jesus Christ, prophet, priest, and shepherd. In view of this vision, candidates are to be formed so that the human, spiritual, and intellectual dimensions find their integration in pastoral practice.

Mary Gautier of CARA and Martin Burnham, PSS, presented data on today's seminarians from sociological and psychological research, respectively. The number of seminarians is diminished but steady. They are both younger and culturally diverse. In working with them, it is important to address family of origin issues, Catholic identity rooted in the interior life, psychosexual maturity, and use of social media.

Quinn Conners, O.Carm., expounded on psychosexual maturity as the basis of chaste

celibacy. Priests should possess a positive self-image nurtured by warm and loving relationships. Hence, psychological assessment and testing are important instruments in admissions and formation.

Hy Nguyen, PSS, discussed how formators might respond to the gifts and limitations of international students and form a culturally sensitive community. In another conference, Fr. Hy spoke about the need to prepare seminarians to be inspiring preachers and teachers amidst the public social, moral, and religious debates of our time.

Gerry McBrearity, PSS, discussed the two helping relationships in which seminarians enter in the course of their formation: spiritual direction and formation advising. While the first falls into the internal and the second into the external forum, both rely on the trust that the formator inspires in the seminarian. The formator, therefore, should possess certain qualities that project safety and trust, essential keys to both discernment and assessment of suitability and readiness for ordination.

Luke Ballman's presentation of the priorities and concerns of the Bishops' Committee on Clergy, Vocations and Consecrated Life gave the participants a clear and concrete ecclesial dimension to the seminary formators' tasks.

Provincial House staff visit site of Mother Seton and the early Sulpicians

On Monday, August 26, the Provincial House staff took to the road to visit Emmitsburg, Maryland. The purpose of this road trip was to connect the history of the Daughters of Charity and Mount St. Mary's University with the early foundation of the Society of St. Sulpice in the United States. Our first stop was the National Shrine of St. Elizabeth Ann Seton followed by a tour of the Daughters of Charity archives also located at the Shrine in Emmitsburg. Elizabeth Ann Seton, with the encouragement of the Sulpician fathers and the financial resources from Samuel Cooper, was able to purchase the property in Emmitsburg which she later called St. Joseph's Valley. The attraction to this area undoubtedly came from her familiarity with the Sulpician priests from the seminary

at Paca Street, Fathers Dubourg, Dubois, Nagot, Flaget, and Brute who were instrumental in her transition to Emmitsburg and the establishment of her fledgling community.

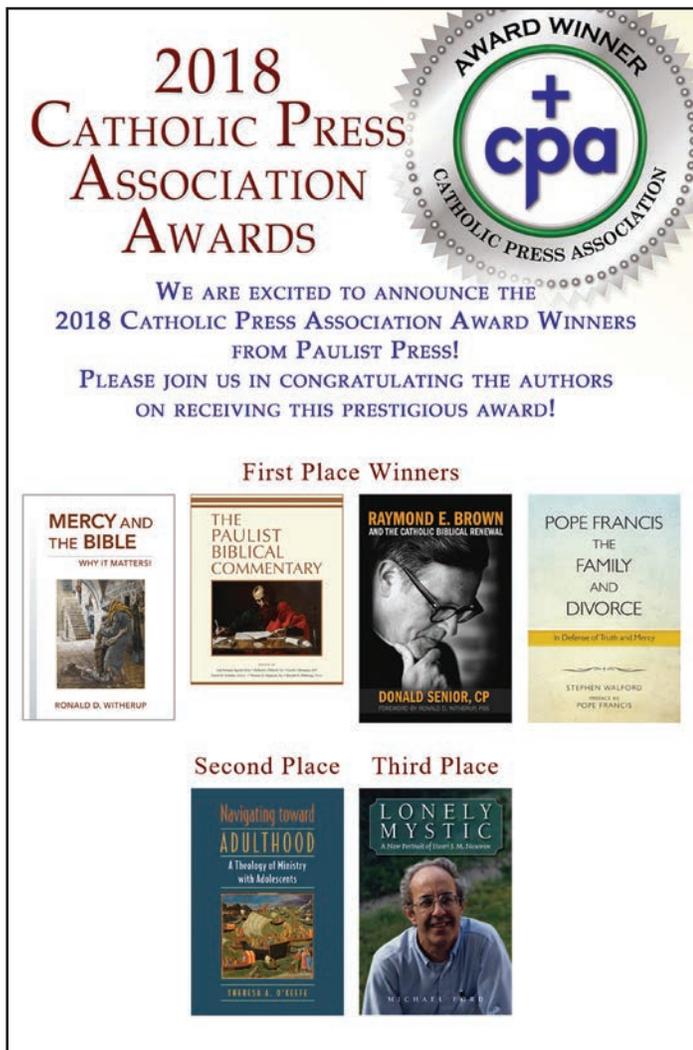
Following lunch, we traveled to Mount St. Mary's University where we were met by President Timothy Trainor. The group stopped at the recently constructed monument to the Founder of Mount St. Mary's, Fr. John Dubois, PSS (1764-1842), and placed a wreath of flowers at the statue commemorating the 255th anniversary of his birth.

We ended our time in Emmitsburg with a prayerful visit to the grotto—a deeply spiritual site of prayer and contemplation for St. Elizabeth Ann Seton and the early Sulpicians of Mount St. Mary's Seminary.



Mount St. Mary's University president Timothy Trainor (left) and Fr. John C. Kemper, PSS, at the Fr. John DuBois, PSS, monument on the Mount campus.

Sulpicians Recognized in 2018 Catholic Press Association Awards



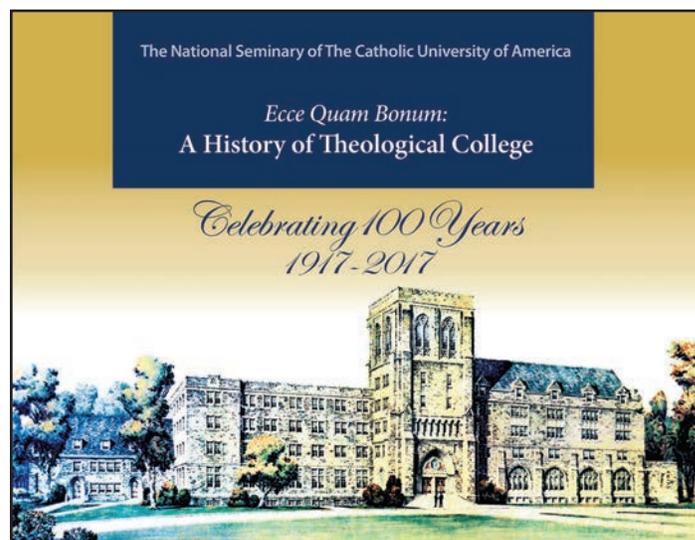
Witherup wrote the commentary for *Galatians*, one of Paul’s undisputed letters, and offers insights into the literary characteristics of the letter as well as Paul’s theology. He also wrote the essay “Bible in the Life of the Church,” which reviews magisterial teaching on scripture with a foundational focus on Dei Verbum, explores the meaning of inspiration and truth in scripture, and gives an overview of the role of scripture in liturgy and the prayer lives of the faithful.

First Place – History

Donald Senior, CP, took on the commission of writing an intellectual biography on renowned Sulpician scripture scholar, Raymond E. Brown, in his book *Raymond E. Brown and the Catholic Biblical Renewal*, with a foreword by Ronald D. Witherup, PSS. According to Fr. Witherup, Fr. Senior captured the life and work of this unsurpassed twentieth century biblical scholar that revealed his desire to remain a servant to the church as a Roman Catholic, as a priest, and as a Sulpician.

Second Place – Best Special Supplement or Special Issue with Advertising Emphasis

Theological College: Celebrating the Century. Theological College produced this booklet in honor of its 100th Anniversary Celebration. The booklet called to mind the history of Sulpician priestly formation at Catholic University in the heart of our nation’s capital.



The Catholic Press Association recently announced its book award winners for 2018. The following books were named for awards.

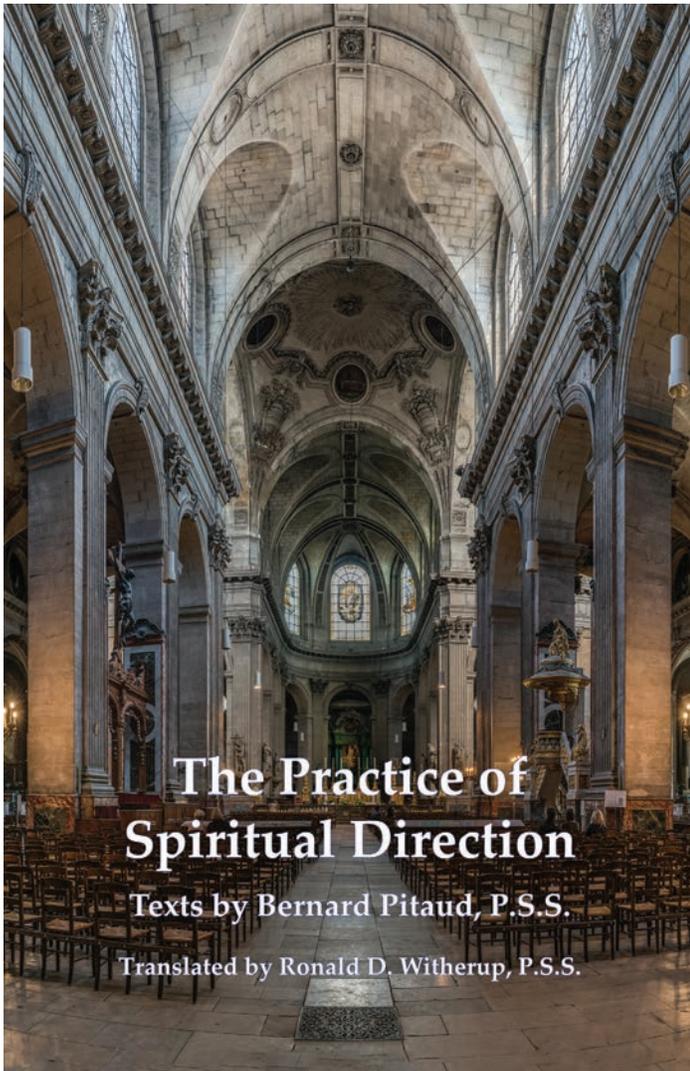
First Place – Scripture: Popular Studies

Mercy and the Bible: Why It Matters! by Sulpician Superior General and biblical scholar Ronald D. Witherup, PSS, received first place in the “Scripture: Popular Studies” category. The book has been described as a book that can provide ongoing Catholic and Christian reflection on the theme of God’s mercy.

First Place – Scripture: Academic Studies

The Paulist Biblical Commentary, edited by Fr. Witherup, was awarded first place in the “Scripture: Academic Studies” category. This one-volume commentary provides insights on each of the seventy-three books of the Catholic bible. Fr.

The Practice of Spiritual Direction



The Practice of Spiritual Direction

Texts by Bernard Pitaud, P.S.S.

Translated by Ronald D. Witherup, P.S.S.

One of the most frequent requests on the part of new seminary formators, and especially among new members of the Society of the Priests of Saint Sulpice, is for more concrete information on the ministry of spiritual direction. Priests do not suddenly receive the charism of spiritual direction by virtue of their ordination. It is a skill that needs to be acquired, preferably with the aid of a qualified expert in this highly specialized ministry.

Fr. Bernard Pitaud, PSS, is just such a noted expert. In 2015, the new Provincial Council of the French Province asked Fr. Pitaud, who had written

and spoken extensively around France on the ministry of spiritual direction, to collect a number of his articles and conferences into a small book that could be given to new Sulpicians to aid their preparation for spiritual direction in the context of seminary formation. The original title is *La Pratique de la Direction Spirituelle, Textes de Bernard Pitaud*. It has been extremely well received. Quickly, other seminaries and persons interested in the topic asked to use this resource, which is still available in the original French edition.

The General Council of the Sulpicians thought it useful to make this same booklet available to a wider audience by means of an English translation. Although Fr. Pitaud has made no attempt to update or coordinate these articles that have been published over a twenty-year span, nonetheless they provide timeless advice on the ministry of spiritual direction, its history, its spiritual foundations, and its main principles. This information is still useful in seminaries and many other pastoral settings. The General Council thanks both Fr. Pitaud and the French Provincial Council for making this useful resource available. They are also grateful to Fr. Pitaud for granting permission to publish this translation.

In order to adapt the book to a North American audience, the chapters have been, with the author's approval, reordered and redacted to reflect an English-speaking context. I also thank Frs. Lawrence B. Terrien, PSS, Richard M. Gula, PSS, and Thomas R. Ulshafer, PSS, for assistance in refining the translation. I express my gratitude also to Fr. John Kemper, PSS, Provincial of the U.S. Province, for undertaking the publication of this project, and to Marguerite Plank of the Provincial House staff for her expertise in formatting the text for publication.

Ronald D. Witherup, PSS

Lora Mae Abraham July 24, 2017–August 23, 2019

Mae met Fr. Joseph Martin, PSS, by chance. Together they founded Ashley, a nationally renowned facility to further the treatment of alcoholics and addicts. The two first met at one of his award-winning “Chalk Talks” at Johns Hopkins University in 1964. As people who suffered from the disease of alcoholism, they were inspired to make a change and help other addicts get well. In an interview with the Baltimore Sun in 2008, Mae said: “Father Martin removed the stigma and shame from me about my alcoholism and I vowed that never again would I allow anyone or even myself to make me feel ashamed of what happened to me.”

Today, Ashley Addiction Treatment’s expert team is



Lora Mae Abraham and Fr. Joseph Martin, PSS

committed to preserving the spirit of its founders by helping more people get the treatment they need to heal.

Mae died quietly at her home on Friday, August 23, 2019, at the age of 92.

Legacy Gift

Mary, who lives in the Northwest and is a faithful monthly donor to our Sulpician sponsored seminary in Zambia and Malawi, Central Africa, just informed us that she will be remembering the Associated Sulpicians of the United States in her Last Will & Testament.

Legacy gifts enable us to financially respond to items of need not addressed in our operating budget. Recently, we replaced a leaking roof and expanded the library at the seminary in Zambia and installed solar panels at the seminary in Malawi, both accomplished through generous legacy gifts to the Sulpicians.

I ask you to please consider a Legacy Gift by including the work of the Sulpicians in your Last Will & Testament. Collaborate with us in the important work of initial and ongoing priestly formation in the United States and Central Africa, “Look into the Future with the eyes of Faith.”



Edward Frazer, PSS

February 20, 1935 – August 4, 2019

Edward Joseph Frazer was born on February 20, 1935, in Butte, Montana, to Edward and Catherine (Walsh) Frazer. He is survived by his sister, Patricia Ann.

Fr. Frazer was ordained for the Diocese of Great Falls, Montana on May 27, 1961. He earned his undergraduate degree in philosophy from St. Edward's Seminary, Kenmore, Washington in 1957. He completed his theological studies in 1961 at St. Thomas Seminary, the Sulpician Seminary of the Northwest, and then went on to earn an M.A. in education at Seattle University in 1962. He completed the STL degree at St. Mary's Seminary & University in 1964.

As a Sulpician candidate, he served for two years (1961-1963) on the high school faculty of St. Stephen's Seminary, Hawaii, where he taught religion, Greek, Latin, civics, history, and drama. He was admitted to the Society of St. Sulpice in 1964.

As a definitive member of the Society, he continued graduate studies while serving on the faculty of Theological College (1964-1967). He then took another year of graduate studies while residing at the Solitude house in Baltimore (1967-1968). He joined the faculty of St. Mary's Seminary on Paca Street in Baltimore (1968-1969) to serve as vice-rector and to teach a course in theology and film.

Upon the closure of the Paca Street campus, Fr. Frazer continued teaching at St. Mary's Seminary College in Catonsville (the former St. Charles College) and served as Dean of Students



there (1969-1971). He then returned to Theological College as rector from 1971-1976. From there he entered the DMin program at The Catholic University of America (1976-1977) but had to cut his studies short in 1977 when he became Provincial of the U.S. Province at the time of Paul Purta's resignation. Subsequently he was elected Provincial and served until 1985.

After leaving provincial administration, Fr. Frazer became the Associate Director of the Vatican II Institute at St. Patrick's Seminary in Menlo Park, California. He served there as the associate to Fr. Gene Konkell, PSS, for three years (1985-1988). He then took a sabbatical with residence in the Sulpician community at Vaugirard in Berkeley, California (1988).

During this sabbatical year, he traveled to Africa to investigate for the province the possibility of Sulpician involvement in priestly formation there. In May 1989, the Provincial Council assigned him,

along with Fr. Michael Strange, PSS, to Emmaus Spirituality Centre in Lusaka, Zambia. Fr. Frazer served as the first Regional Superior of the Zambian Region from 1989 to 1999. He served for three years on the faculty of Emmaus Spirituality Centre (1989-1992) and for seven years (1992-1997) on the theological faculty of St. Dominic's Major Seminary. Not only did he serve these seminaries well, but he also ministered to several communities of religious women in the Lusaka area.

In 1999, he returned to the States to join the faculty of Theological College for the next five years (1999-2004). After a sabbatical (2004-2005), he retired to the Sulpician retirement community of St. Charles Villa (now Villa Olier). He remained there for the next seven years (2005-2012).

The deterioration of his mind and body was gradual but relentless. When his sister and brother-in-law saw that assisted living was now necessary for him, they took him to their home in Belton, Texas, in 2012. He stayed there until he needed even more attention that only a facility like Luvida Memory Care in Belton, Texas, could provide.

Fr. Frazer died on August 4, 2019. Since he wished to be buried with his confreres in the Sulpician Cemetery in Catonsville, Maryland, his body was brought back to Our Lady of the Angels Chapel for the Mass of Resurrection with the Provincial, John C. Kemper, PSS, as celebrant and Fr. Thomas R. Hurst, PSS, as homilist.

James W. Lothamer, PSS

November 9, 1942 – November 1, 2019

Like the utility fielder who plays multiple positions on the baseball field, Fr. Jim Lothamer, PSS was our “utility Sulpician.” His ministry with the Province has had him play teacher, administrator, recruiter, editor, treasurer, and pastor.

James William Lothamer was the oldest son of fifteen children born in Coldwater, Michigan on November 9, 1942, to John and Helen (nee Cox) Lothamer.

He earned the B.A. degree from St. Charles College in Columbus, Ohio (1964), and then the S.T.B. from St. John’s Provincial Seminary, Plymouth, Michigan (1968). He later earned the M.A. degree in theology (1972) and also the Ph.D. (1980) from the University of St. Michael’s College, Toronto, Ontario.

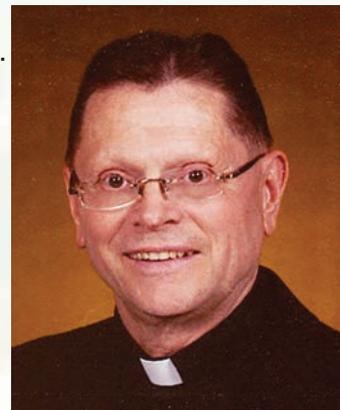
After ordination to the priesthood for the Diocese of Lansing, Michigan, June 1, 1968, Fr. Lothamer was assigned as a Sulpician candidate to St. Charles College, Catonsville, Maryland. He taught there from 1968 to 1970 and again from 1975 to 1977. These years of teaching at the college level were his only teaching experience for the Province. While finishing his doctoral dissertation, he served as the Director of Recruitment for St. Mary’s Seminary and University, Roland Park, from 1978-1980. After completing his doctorate, he served St. Mary’s again as its Vice-President for Resource/Development (1981-1987) and again as its recruitment director (1986-1988).

After a sabbatical (1988), Fr. Lothamer served the Province as the Director of Discernment and Admissions (1989-1994) along with being editor of the provincial publication *Update*. He then left Baltimore to become pastor in his home diocese at St. Joseph’s Church, Adrian, Michigan (1994-2000), but continued his connection to the Province through his editorial work for *Update* and the Generalate publication, *Bulletin de St. Sulpice*. After another sabbatical, he returned to serve the Province as the Associate Director of the sabbatical program, The Vatican II Institute for Continuing Education of the Clergy, on the campus of St. Patrick’s Seminary in Menlo Park, California (2001-2003).

He then returned to his diocese to serve as pastor of St. Agnes Church, Fowlerville, Michigan (2003-2010). After another sabbatical (2010-2011), he continued his pastoral service in his home diocese for the Catholic community of East Lansing. In that ministry he was well-loved for his preaching and was able to work closely with the campus ministry program of Michigan State University. He officially retired in January 2013.

He was then appointed as Provincial Treasurer in 2015.

Not long after officially retiring, Fr. Lothamer was diagnosed with urothelial cancer. In August 2016, he underwent surgery to remove his bladder. He recovered well from this surgery and was able to provide pastoral service for St. Mary’s Church, Charlotte, Michigan (2015-2016), St. Mary’s Church Pinckney, Michigan (2017), and St. Mary’s Church, Morrice, Michigan (2017-2018).



While giving many years of pastoral service to his home diocese, Fr. Lothamer remained closely tied to the Sulpician community. He was a faithful participant in community gatherings for retreat and convocation. He was a lifelong learner, as he used his sabbatical opportunities to develop language skills in French, German, and Italian, which he used well to connect his American family with their European counterparts. He loved to travel, to keep abreast of current events, and to read widely. Together these interests made him a spirited conversationalist on all matters ecclesial and political.

In July 2018, Fr. Lothamer moved back to Baltimore to retire in the Sulpician retirement community of Villa Olier. In October 2019, a CT scan and biopsy revealed aggressive cancer moving through his liver. One of Fr. Lothamer’s firmest and final requests was that he return to Michigan to live his final days under the hospice care of Sparrow Hospital in Lansing, Michigan, where he would be close to his family and surrounded by the community he so loved from his service to them in his pastoral ministry. Fr. Lothamer died on November 1, 2019, after a short stay in hospice.

His wake service and funeral were in his home parish, St. Agnes Church, in Fowlerville. The celebrant of the Mass was his close friend, Fr. Jim Eisele; Fr. Richard Gula, PSS, was the homilist. Interment was in his family plot at Riverside Cemetery in Bellevue, Michigan.

The large congregation that assembled for both the Vigil Service and the Funeral Mass served as testimony to the impact that Fr. Lothamer had upon so many lives and to his remarkable capacity to establish and maintain friendships across a lifetime.

Richard M. Gula, PSS
Director of Personnel

Provincial's Message

(Continued from p. 1)

recently completed edition of the Sulpician Necrology, a collection of the obituaries of all Sulpicians who have served in the United States. In it, eulogy virtues abound.

An obituary typically remembers the recently deceased by summarizing that person's attempt to make life meaningful. The genre of the obituary is to present one's life as full of good character and holiness. It sets aside those flaring tempers or annoying quirks of everyday behavior to focus on the fruitfulness of one's life—those qualities of character, commitment, and achievements that have shaped a legacy.

For the past two years, Janine Vary, our administrative assistant at the Provincial House, has been creating the digital edition of the obituaries for the Necrology of the U.S. Province. Fr. Richard Gula, PSS, our Provincial Secretary, edited the final copy. As he was working through the obituaries, he would share with me during our social hour some of his reflections on the lives of the men whose obituaries he had recently reviewed. We were both struck by the diversity of personalities, for sure. But, what stood out even more was how often common virtues emerged across this diversity. I asked Fr. Gula to

Update

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write up his reflections on reading the Necrology for this issue of *Update*. I hope you will see, as I did, that he has captured what we regard as the “traits” or “virtues” of the Sulpician spirit or ethos. You

will soon be able to access the whole Necrology on our website (www.sulpicians.org/necrology).

For now, enjoy Fr. Gula's “Lessons from the Dead.”



Planning a Legacy Gift

More alumni and friends are remembering the Sulpicians in a personal and enduring way by naming the Society as a beneficiary in their wills.

With any type of bequest, the key is planning ahead.

Consider this sample language:

I give and devise to the Associated Sulpicians of the U.S., located in Baltimore, Maryland, all (or state a percentage) of the rest, residue, and remainder of my estate, both real and personal, to be used for its general support
(or for the support of a specific fund or program).

Your thoughtful legacy gift honors the past, serves the present and invests in the future of the Church.

