



Update

The Sulpicians, Province of the US

Volume 1, 2020



Acting Provincial's Message

Consulting Our Better Angels

Daniel F. Moore, PSS

Recently, while visiting one of our retired confrères, I was presented with a gift. The occasion was my new status as Acting Provincial Superior. The gift was handcrafted artwork entitled, "The Den" by Karla Gudeon. I was surprised and grateful to Tom, a former Provincial, for his generous gift. However, the grin on his face as he presented me the memento suggested some *mischief afoot*. "The Den," as I was to discover, was a whimsical depiction of "Daniel—in the lions' den!" It was *tongue-in-cheek*, given

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COVID-19 The Great Equalizer?

A worldwide coronavirus pandemic has been the experience of our world and of our "small company" during these early months of 2020. This pandemic is the great equalizer because of its indiscriminate global reach. Countries around the world were forced to radically alter movements of people, business production, and most daily activities that were previously taken for granted. Gatherings of people have been banned while "social distancing" became a new word enshrined in our shared vocabulary. Empty airports, severely limited public transportation, empty city streets, and citizens confined to their homes have become our new normal. Health systems have buckled under the strain of those infected with this virus, with many nearing the point of collapse. The 1918 Spanish flu has become the reference point of this latest human adversity. Doctors, nurses, care givers, store clerks, and emergency responders have all been named heroes as they work on what is seen as the front lines of this crisis.

However, this global health crisis has been experienced as much more than a health pandemic. Viewed more broadly, it is a human, economic, and social crisis. Lives have been lost, economies have come to a grinding halt, and social engagement has been forced into virtual reality. Those most affected in this crisis are those who perpetually bear the brunt of social disorder: people in poverty, older persons, persons with disabilities, youth, and indigenous peoples. So far in this unfolding crisis, the health and economic impacts have been shared globally by all, but these effects have been borne disproportionately by the world's poor.

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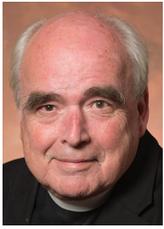


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Cultivating a Proper Devotion to Mary: Advice for Priests

By David D. Thayer, PSS



Very much in the mainstream of the French School of Spirituality, the Sulpician tradition honors the Blessed Virgin Mary through a high devotion to her. The foundational feast of the Society, *The Presentation of the Blessed Virgin Mary*, is a particular sign of this, with its call to honor the Mother of God as the Lord's perfect disciple. But we do not often think of reasons for such a devotion. In a letter to a newly ordained priest, Father Olier outlines four reasons for doing so, encouraging him to deepen the devotion he has already begun.

First, he encourages the young priest to honor Mary because the Lord Jesus loves her. We, as Christians, are called to be one in Him, so we honor Mary whom

Jesus loves above all things, after the love He bears for the Father.

Second, Mary loves her Son excessively. So, when we honor Mary, we are immediately transported with her into her identity with the Lord Jesus, who is the heart of our Christian identity.

Third, Mary's charm and attractiveness gives priests what they need to draw others to Jesus Christ. By being devoted to her, we attract others to the one to whom she is devoted.

Fourth, as the Mother of God, Mary has the fecundity to produce the Lord Jesus in others. Such generativity is central to the life of the priest. By cultivating a deeper union with Mary, he is empowered to complete his ministry faithfully and profligately.

Thoroughgoingly Christocentric, such devotion to Mary properly draws not only priests, but all believers, into the proper hierarchy of Marian devotion. Perhaps we can deepen our own devotion to her by praying Father Olier's prayer, the prayer that Saint John Paul II has called a perfect summation of Marian Theology:

O Jesus, living in Mary,
Come and live in Your
servants,
In the spirit of Your holiness,
In the fullness of Your power,
In the perfection of Your ways
In the communion of Your
mysteries,
Overcome every oppressing
force
In Your Spirit,
To the glory of the Father.
Amen.

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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Angelus prayer, Our Lady Seat of Wisdom statue at St. Mary's Seminary.

Memories of Old St. Mary's Seminary on Paca Street



Old St. Mary's Seminary, A. A. Bodine photograph.

The year 2019 marked the 50th anniversary of the closing of St. Mary's Seminary on Paca Street. The Sulpician Province recognized this anniversary with a special prayer service of remembrance on October 16, 2019, during the alumni celebrations at St. Mary's Seminary & University. Fr. Martin Burnham, PSS, as chaplain of the Paca Street chapel, presided; Fr. Daniel Moore, PSS, as First Consultor, welcomed everyone in the name of the

Provincial, Fr. John Kemper, PSS, who was visiting the Sulpician African Mission; Sr. Suzanne Delaney, IHM, and Sr. Marcia Hall, OSP, representing the two communities of religious women who had their beginnings at Paca Street, shared in leading prayers. Reflections of their experience of Paca Street were given by Mr. Fritz Gollery (1959), Fr. Richard Gula, PSS, (1969), and Fr. Robert Leavitt, PSS (1964).

I was just nineteen when I left home in Hartford, Connecticut, on a Trailways bus bound for Baltimore, Maryland. It was September 12, 1962. What I first remember seeing in the city was the big sign on Gordon's Seafood House—"The crabs you eat today slept last night in the Chesapeake Bay." I had never seen a hard crab in my life, much less tasted "Old Bay." So, what would Paca Street be like?

Our rector in the early 1960s was J. Carroll McHugh. Beloved, respected, and wise like a grandfather, McHugh was affectionately nicknamed "Smiley McHugh." Funny as he could be, rarely did Smiley ever laugh or crack a smile! Taking my assigned seat in the Prayer Hall that first day, Smiley McHugh was presiding from a small lectern on a raised dais. My attention focused first on the oil portraits hanging on the wall of deceased

Sulpician superiors of Paca Street. There were the solemn faces of Francois Nagot, Jean-Marie Tessier, Louis Deluol, and the severe gaze of Francois Lhomme. Who were these men, I wondered, these "Gentlemen of St. Sulpice," as they referred to themselves, these "Gents," as we called them? Before being assigned to Paca Street by my archbishop in Hartford, I had never heard of the Society of St. Sulpice or the Sulpicians.

In those days, the spiritual wheelhouse of Old St. Mary's was the Prayer Hall at the end of the main corridor. That was where the Sulpician Rule of Life was read and interpreted to form our minds and hearts as future priests. The community mustered in the Prayer Hall four times every day.

The five-story brick building with the mansard roof where I lived for two years in the early 1960s is



Left to right: Rev Daniel F. Moore, PSS, Mr. Fritz Gollery, Rev. Richard Gula, PSS, Sr. Suzanne Dulaney, IHM, Sr. Marcia Hall, OSP, Rev. Robert F. Leavitt, PSS, and Rev. Martin J. Burnham, PSS.

gone. Its doors closed for the last time in 1969. The Paca Street Chapel of Old St. Mary's Seminary, its face as always turned away from the street which gives it its name, alongside the Mother Seton House, is all that remains of the world I once knew.

The tiny Gothic chapel, after all these years and despite the renovations, still retains the scent of times past. It seemed so small to me when I opened its doors in 1962 to visit and say a prayer. The main aisle seemed irreverently tiled in a black and white checkerboard pattern. The pews faced each other, choir style. The high marble altar was raised up three steps in the sanctuary. Behind it, in an elevated niche, was a painted Baroque Madonna and Child (itself long gone), as different from the Sedes Sapientiae which stands in the atrium at Roland Park as the two seminary worlds were from each other.

What precisely did our experience at Paca Street plant in us so many years ago? Thinking back on it now, for me at least, it was a deep respect for our Catholic faith and for the arts and sciences and philosophical reflection of a high order. The vocation of a diocesan priest, as the Sulpicians saw it, had to grow in a soil nourished by a daily spiritual rhythm of prayer and study and strong community life and public service. It was at Paca Street that I got my first taste of modern philosophy. At Paca Street, I

first encountered Sulpicians who modelled for me those priestly qualities of mind I came to admire later at Roland Park and have never forgotten.

Most of the Faculty Gents at Paca Street who taught me almost sixty years ago were deeply religious and very well-educated men. There was William "Lugger" Lee, Eugene "Gino" Walsh, Thomas "Butch" Leigh, and Daniel "Danny" Fives. Who can forget James "Jimmy" Linehan and "the Old Dad," Aloysius Bernhardt?

This chapel where we gather today is our American Sulpician birthplace. It is a crypt, a monument, a memory, a dream. When I was president-rector at Roland Park in the early 1980s, I instituted an annual visit of new seminarians to this chapel and these grounds to sense for themselves what that memory and dream are all about.

As for me, from the day I first arrived at North Paca Street in September 1962 until the day I left in June 1964, and for all the intervening years, whenever I have visited and closed my eyes after driving up and imagined again my younger self getting from the cab and hauling a suitcase up the front steps which are no more into an interior world lost in time, the memory and dream are as fresh as ever.

Robert F. Leavitt, PSS
Paca Street Alumnus
1962–1964

Paca Street Memories on 50th Anniversary

Paca Street! Upon simply hearing this name, Paca Street, memories of the most formative years of my seminary life flood my imagination. I love looking back on my Paca Street experience from 1967 to 1969. For here, 50 years ago, I heard my call to the Sulpician vocation. I heard my call the way vocational calls are generally heard—through fascination. We follow fascination when we see someone acting in a way which we wish we were capable of. We desire to do what we see fascinating in another.

I come from the Diocese of Erie, Pennsylvania. Our diocese has an intense commitment to Catholic schools. In my time, most priests, especially those who showed an academic ability, were assigned to be a teacher. I came to Paca Street anticipating a ministry in Erie that would have a substantial academic component to it. So, my antennae were up to find role models. When I met the Sulpicians at Paca Street, I felt like I made contact. They showed me that ministry as a teacher is a true pastoral ministry. I experienced in them, as a community of priests, enthusiastic about what they were doing, and, by all appearances, they also seemed to like one another. I found that fascinating. I apprenticed myself to them and began taking clues from how they lived as the next step for myself.

Education and formation at Paca Street were old school. That is to say, character was the objective. To form character, one of the jobs of the educator is to hold up examples—not only by being a good example yourself, but by putting students in contact with the best things humans have thought and done. In this remembrance, I want to pay tribute to the formation faculty at Paca Street for doing just that.

These men took their place as community men living in our midst, as Sulpicians do, not separated from us by living in a faculty house. They devoted themselves to the life of the community in all its forms. They were as present to the community schedule as we were expected to be.

Bill Lee was Rector then, and Bob Evers was Dean. They led as administrators in the very turbulent times of the late '60s. They were willing to take the risk to transform seminary life to bring it in step with the times and with the renewal going on in the Church. Their courage fascinated me.

Philosophy studies brought us in touch with the great minds— Thomas “Butch” Leigh introduced us to phenomenology, Ed Connolly to Heidegger, and Joe Gallagher mined the mind of Aquinas—an excavation that uncovered the riches underlying the post-Vatican II reforms in theology. We were taught the great minds by great people.

They showed me that ministry as a teacher is a true pastoral ministry.

Then there was Gene Walsh, John Greenalch, and Ed Frazer bringing to life the renewal going on in theology after the Council. Their enthusiasm whet my appetite to study it more deeply. The two youngest Sulpicians at that time, Pat Browne and Jim Gorman, were social scientists who tried to teach us the importance of knowing the assumptions of the culture that is shaping us and in which we would be called to minister.

And then there was Bob Gavin. Bob was not a classroom teacher. His teaching was done through the example of his Sulpician presence and pastoral charity. The power of his presence in the community was without parallel. He had an impact on everyone.

There is an old saying, “If you catch on fire with enthusiasm, people will come from miles to watch you burn.” There was something immensely impressive about the enthusiasm of the Paca people, and the Sulpician spirit there. I came from Erie to watch them burn! As I got closer to the fire, I was fascinated by the heat they generated. I wanted to catch on fire, too, and be one of them. Now, five decades later, I realize more than I realized when I graduated in 1969 just how much I was formed by the Paca people.

My years as a Sulpician have been indelibly marked by my Paca Street experience. My fascination with the Sulpicians at Paca Street gave me an initial enthusiasm to pursue a Sulpician vocation. That fascination has sustained me for these 50 years and fascinates me still.

Richard M. Gula, PSS
Director of Personnel



Above: Opening Mass, Assumption Seminary.

Below: (Left) Assumption seminarians enjoying socially distanced meals. (Right) Rev. Dominic Ciriaco, PSS, Acting Rector, welcomes new seminarians at Opening Mass at Theological College.



(Continued from Page 1)

Deborah Tannen, professor of linguistics at Georgetown University, reflecting on the impact of COVID-19 wrote: “A loss of innocence, or complacency, is a new way of being-in-the-world that can expect to change our doing-in-the-world.” Dr. Tannen argued that our memory of being on edge around the physical proximity of others will never completely vacate from the minds of those who have lived through this pandemic experience. She wonders whether the comfort of being with others will be overshadowed by a comfort with absence from others, especially those with whom we are less familiar. Will we carry forward with us from this experience the propensity of suspicion of the stranger?

How does our faith respond to such a future? Perhaps this query is enlightened by how faith is responding to the present. The devastating effects of this virus were noted as our Lenten season began, and, by the time of Holy Week, most countries were in a period of lockdown and isolation. Faith under quarantine has challenged what it means to minister and worship together. The great equalizer forced all the Abrahamic traditions into the same boat as their holiest days of celebration were significantly transformed. Christians were forced to forgo gathering as the body of Christ to mark Holy Week and Easter celebrations. Jews experienced the Passover event gathered through video conference. Muslims creatively gathered for *iftār*, the meal that breaks the daily fast of Ramadan. The common element in all these traditions is perseverance: the celebrations continued, certainly altered, but were celebrated nonetheless.

Religion provided the connection people craved as feelings of helplessness crept into the experience of pandemic. As psychology tells us, when personal agency is in decline (like in times of old age or illness) our dependence on others becomes more prominent. Our social relationships grow in significance; our need for human connection intensifies. Social media filled a gap in a way few could have imagined, providing communal prayer and shared space for those in isolation. Memories of God’s action in the lives of His people were celebrated. People of Catholic faith found a way to connect and worship together online as they celebrated Masses, attended prayer groups, and joined parish gatherings to help fill the gap

heightened by our social distancing. Priests and parish communities around the U.S. quickly learned the workings of apps like Zoom, Facetime, WebEx, and WhatsApp to bring the Word of God into the homes of their parishioners and beyond.

Our Sulpician seminaries and institutions, similarly impacted by the COVID-19 pandemic, learned the value of social media and video conferencing for continuing the work of forming future priests for the Catholic Church. We “virtually” visited with each of our Sulpician missions in the U.S. Province to speak with our members about how they have successfully and creatively navigated the pandemic. It was edifying to see how challenges were handled with creativity and with faith.

The Effect on Our Seminaries

Our seminaries in the U.S. experienced the effects of the virus almost simultaneously. At Theological College, our U.S. Bishops’ national seminary, students were sent home from the seminary on March 20. At Assumption Seminary in San Antonio, students vacated the seminary on March 17. For St. Mary’s Seminary and University in Baltimore, March 16 was the date that the end of in-person classes at the seminary was announced. These institutions all responded to mandated state orders for sheltering in place. Empty seminary halls in the middle of March created a radically different mood than the one usually felt just before the Easter break.

Fr. Gerry McBrearity, PSS, rector of Theological College, found a much different mood after seminarians were sent home to their dioceses. The cancelled end-of-year celebration with Mass did not allow the community to mark the accomplishments of those students graduating from the program to begin their ministry of priesthood in their home dioceses. The staff continued to provide formation through videoconference calls, and students completed their academic requirements for the semester online. All seminarian evaluations for this year were completed and forwarded to respective bishops. Fr. McBrearity was quick to praise all the staff of the seminary who pitched in to make the transition of students as smooth as possible. He saw an increase in communication on all levels of the university, integration of technology, and solidarity among the faculty as unforeseen blessings in this crisis.

Assumption Seminary rector, Fr. Hy Nguyen, PSS, found a unique situation in San Antonio. Despite most of the seminarians being sent home on March 17, there were 17 seminarians who remained in residence. Most were from the Archdiocese of San Antonio, plus a few from other dioceses who were in process of organizing living arrangements in their dioceses. Seminarians at Assumption seminary completed their classes online; most appreciated the convenience of this method of instruction.

Sulpician faculty member, Fr. Vincent Bui, PSS, was infected by the virus while visiting in California! (See his obituary on page 19.) However, no other seminary staff or students had been affected. Fr. Nguyen highlighted the test of endurance, patience, and understanding as the silver lining in this pandemic.

St. Mary's Navigates Two Fronts

At St. Mary's Seminary and University in Baltimore, the president-rector, Fr. Phil Brown, PSS, navigated the pandemic on two fronts. After the seminary community began vacation just before the Easter break, the faculty moved to distance learning as well as distance formation meetings via videoconferencing. The seminary Easter holiday provided a natural two-week break in the seminary calendar, allowing the seminarians to settle into their diocesan living situations and the faculty to move their instruction to a digital format. Fr. Brown noted that all formation advising meetings continued with the same regularity. Students were encouraged to check in with their spiritual director for support during this challenging time. Despite the transition to online learning, students completed all academic requirements. The faculty who remained quarantined in the seminary building celebrated the Easter Triduum together. The faculty scheduled a virtual Mass and end-of-year celebration to honor those completing formation and to say goodbye to two retiring faculty members, Fr. Edward J. Griswold and Fr. David I. Fulton. Fr. Brown also navigated the continuing renovation project at the seminary, a multimillion-dollar project to improve student residences and infrastructure. The project is slated for completion in June 2021. Fr. Brown appreciated the greater cohesion and shared community life that the experience of this pandemic has provided for the faculty.

African Mission Effects Delayed

In the African Mission, the effects of the pandemic were delayed compared to the U.S. experience. Regional Superior Fr. Shoba Nyambe,

PSS, stated that recorded cases of the virus did not reach Zambia until the last week of March. When Emmaus Spirituality Center sent their students home in the first week of April, there were only two weeks remaining on the seminary calendar. Evaluations for all seminarians had been completed and submitted to the bishops prior to this interruption. St. Anthony's Seminary in Malawi sent their students home three weeks after Emmaus, with about one month left on their formation calendar. The concern in the African Mission remains how to complete this academic semester. Seminary students and faculty in the African Mission do not have the same ready access to digital learning as do their U.S. counterparts. Fr. Nyambe was awaiting word from the Bishops' conferences in Zambia and Malawi regarding their recommendations for moving forward to complete semester instruction and examinations. The timing of reopening seminaries in the fall remains a question. Fr. Nyambe was grateful that faculty and seminarians remained free from the virus infection.

How Villa Olier and Charlestown Cope

At Villa Olier, the Sulpician retirement community, the priests in residence have been most affected by the inability to have visitors and guest presiders for Mass. Director of the Villa Fr. Daniel J. Doherty, PSS, reported that during the pandemic, the men have been confined to the facility except for those walking the property for exercise. At daily Mass, they have been intentionally praying for all those affected by the virus, especially the sick, the hospitalized, and the dead.

Their neighbor on the Charlestown campus, Our Lady of The Angels Parish, has completely ceased their public worship schedule. Fr. Leo J. Larrivee, PSS, pastor of the parish, has been offering Mass for the residents of the retirement community following their regular liturgical schedule. Fr. Larrivee noted that residents can tune into the Mass which is broadcast on the televisions in resident apartments. The chapel programming for concerts and lectures has been canceled. Fr. Larrivee has presided over several graveside services for those who have died. Because of the limitations to public worship, he worries that residents have not experienced closure with the deaths of their neighbors and friends. Given the advanced age of many of the residents, health safety is the number-one priority that is driving both program planning and parish reopening.

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Above: Rev. Phillip Brown, PSS, addressing seminarians at St. Mary's Seminary orientation. Below: Rev. Dominic Ciriaco, PSS, in a Zoom advising session with a seminarian.



Link by Link¹

Sulpicians Influence Elizabeth Seton

When Elizabeth Bayley Seton resolved to embrace the Catholic faith, she was of the mind: “I ... trust all to God—it is his affair NOW.”² Sailing toward Baltimore aboard *The Grand Sachem*, Mrs. Seton wrote: “Tomorrow—do I go among Strangers? No.”³ God had entrusted her destiny to the Reverend Gentlemen of the Seminary.⁴

Mrs. Seton providentially met Rev. William Dubourg, PSS, in New York. He invited her to begin a boarding school at Paca Street in Baltimore, Maryland. His “plan of life” for the young, devout widow and mother included forming a sisterhood. Dubourg asked his confreres to recruit candidates.⁵ Rev. Pierre Babade, PSS, recommended the first, Cecilia O’Conway of Philadelphia.

The émigré Sulpicians knew of the Filles de la Charité service of impoverished persons throughout France. The priests sought to replicate the apostolic community, founded by Saints Louise de Marillac and Vincent de Paul. A wealthy seminarian at St. Mary’s financed the purchase of property for the sisters but specified its location—Emmitsburg, not Baltimore.⁶ When Mrs. Seton made private, annual vows at St. Mary’s, Archbishop Carroll gave her the title “Mother Seton.”

Rev. John Dubois, PSS, graciously provided accommodations at The Mountain for the first group to



Mother Seton statue at St. Mary’s Spiritual Center & Historic Site.

arrive, since their old farmhouse was not yet ready for occupancy. Although organized at Paca Street, the Sisters of Charity of St. Joseph’s, was founded July 31, 1809, in St. Joseph’s Valley. Their ecclesiastical superior would be a Sulpician priest. Rev. François Nagot, PSS, superior in the United States, appointed Dubourg the first Sulpician superior.

Dubourg gave the Sisters provisional rules, their first retreat, initial spiritual formation, but immediately began, “acting like a tyrant,” and resigned abruptly. The issue involved his longstanding tension with Rev. Pierre Babade, PSS, whom the Sisters esteemed.⁷ Despite Elizabeth’s protest, Nagot appointed a new Sulpician superior for the sisterhood, Rev. John B. David, PSS.

David knew that the Bishop-elect, Benedict Flaget, PSS, was about to depart for Paris. He immediately requested Flaget to obtain the *Common Rules of the Daughters of Charity*. Flaget did so, but also requested Filles de la Charité to come to America, either as mentors, or to facilitate a union. Elizabeth Seton opposed the latter. Providentially, Napoleon refused them passports. David’s authoritative manner and disdain for female competency triggered personality clashes with most of the sisters. He resigned and departed for Kentucky at Flaget’s invitation.

Rev. John M. Tessier, PSS, superior of the Sulpicians in the United States in 1810, then appointed Dubois, Sulpician superior. Dubois and Mother Seton discussed the Daughters

of Charity rules and recommended adaptations for the United States. Dubois translated the Rules into English and discussed them with the Sisters before sending the manuscript to Tessier and the Archbishop for approval in January 1812.

Dubois's congenial style characterized his ten years of collaboration with Mother Seton. Together they established the school at St. Joseph's. A hard-working man of integrity, he was a practical businessman with pastoral sensitivity, and became a trusted mentor for William and Richard Seton. Tireless as a sacramental priest, even in freezing weather Dubois galloped on horseback to celebrate Mass. Mother Seton referred to him as a "superexcellent Priest."⁸

Mother Seton befriended numerous seminarians. Her respect for the priesthood and sacred liturgy caused her to scold Rev. John Hickey, PSS, for a poorly prepared sermon, telling him: "If you will not study and prepare while young, what when you are old?"⁹

Mother Seton forged a deep spiritual friendship with Rev. Simon G. Bruté, an erudite bibliophile, whom she helped to improve his English pronunciation. She even wrote some of his sermons. Bruté and Dubois formed the Sisters of Charity in the Vincentian tradition, planting the charism in American soil. Both ministered to Mother Seton at her death, January 4, 1821.

Mother Seton would have described her links to the Sulpicians as fifteen years of blessings which led her to Divine Love: "Link by link the blessed chain...one Body in Christ... who could escape this bond of unity, peace, and love—O my Soul be fastened link by link."¹⁰ Saint Paul VI canonized Saint Elizabeth Ann Seton 14 September 1975.

Betty Ann McNeil, DC
Vincentian Scholar-in-Residence
and noted Elizabeth Ann Seton scholar

SAVE THE DATE!



*A Celebratory
Mass
Marking the
200th
Anniversary
of the
Death of*

*St. Elizabeth Ann Seton
January 4, 1821*

Monday, January 4, 2021, at 5:00 PM
*Special Mass for
Sulpician Provincial Assembly*



Saturday, January 9, 2021, at 2:00 PM
*The 1808 Historic
St. Mary's Seminary Chapel,
the same Chapel in which
Mother Seton took her vows
and discerned her vocation,
welcomes the public for
a special Mass marking
her 200th Anniversary of Death.*



Reception to follow.

Endnotes

- 1 Title derived from "Link by link the blessed chain." See 11.57, Prayer Book Inscription, Regina Bechtle, S.C., and Judith Metz, S.C., eds., Ellin M. Kelly, mss. ed., Elizabeth Bayley Seton Collected Writings, 3 vols. (New City Press: New York, 2000-2006), 3b:108. Hereinafter cited as CW.
- 2 3.31, Journal to Amabilia Filicchi, [February-March 1805], CW, 1:374-5.
- 3 5.1, to Cecilia Seton, 9 June 1808, CW, 2:5.
- 4 5.3, To Julia Scott, 4 July 1808, CW, 2:14.
- 5 5.4, To Antonio Filicchi, Baltimore 8 July 1808, CW, 2:18.
- 6 Samuel Sutherland Cooper, retired sea captain and recent convert of Philadelphia.
- 7 6.4 To Archbishop John Carroll, [August 6, 1809], CW, 2:78.
- 8 6.39, To Antonio Filicchi, 20 May 1810, CW, 2:126-30.
- 9 6.195, To Simon Bruté, 8 May 1815, CW, 2:323.
- 10 11.57 Prayer Book Inscription, CW, 3b:108.

Alick George Ngosa



Fr. Alick George Ngosa is a priest of the diocese of Mpika, which is situated in the northern region of Zambia. He is the fifth child from a family of ten. In 2003 he was accepted to Emmaus Spirituality Centre to start his journey to the priesthood. This was the year in which Fr. Cornelius Hankomoone, PSS, the first Zambian Sulpician for

the U.S. Province, had been named the rector of Emmaus. From 2004 to 2006, he studied at St. Augustine's Major Seminary, where he obtained a Diploma in Philosophy, religious studies, and languages. He studied theology at St. Dominic's Major seminary where he obtained a bachelor of divinity degree. He was ordained to the priesthood on June 4, 2011.

Though Fr. Ngosa has only been a priest for a period of nine years, it is amazing to see how, within this period, he has been exposed to a variety of pastoral and administrative duties. He was an associate pastor in two parishes (St. Mary Magdalene and St. John the Apostle). He worked as a chaplain at a nursing school in Chilonga Mission. In 2014 he became the pastor of St. John the Apostle parish and then later in 2018 he was appointed dean of the cathedral of St. Joseph the Worker. In July 2019, he was released by the late bishop Justin Mulenga to join the Society of St. Sulpice.

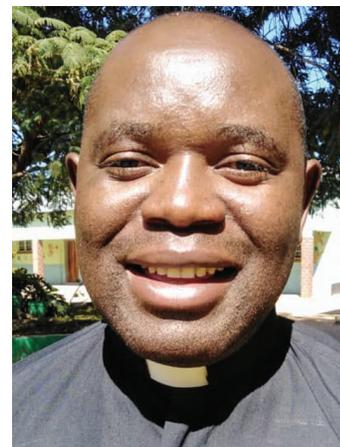
In addition to his pastoral assignments, he had other administrative duties: He served as a secretary for the Association of Zambian Diocesan Catholic Clergy for the diocese of Mpika as well as at the national office. He was a member of the diocesan finance and administrative board and a member of the board of consultors. He was a secretary for the diocesan presbytery council. He also served as a diocesan vocations' director and diocesan pastoral coordinator. He comes to the Society of St. Sulpice with a wide range of experiences that will be extremely helpful in the formation of future clergy.

During his free time, he loves to read, garden, and study languages. In terms of future academic studies, he is focusing on Canon and Civil Law, although he is open to other needs of the local church.

Cornelius Hankomoone, PSS

Fr. Victor Simutonga

Born and bred in Choma town in the Southern Province of Zambia, Fr. Victor Simutonga is the eighth child born in a family of ten: six girls and four boys. He was born on January 4, 1981, and has had a strong Catholic background stemming from his parents who would teach catechism to all his siblings at



home. Thus, Fr. Simutonga brings with him to the Society a strong sense of family life as a person who loves to be with others.

Fr. Simutonga is a product of Sulpician seminary formation with his spiritual director having been the late Fr. Smart Himuyandi Chinyanwa, PSS. He was ordained to the priesthood on June 28, 2014, for the Catholic Diocese of Monze, in the Southern Province of Zambia. In the diocese, he served as associate pastor, Director of Youth programs, and Diocesan Vocation Director.

Through the youth ministry, he coordinated deaneries specifically to encourage parish youth to respond to the challenge brought by the church fathers in the first and second Synod on Africa. These synods encouraged the involvement of the youth in the life of the Zambian Church. Specifically, these future leaders of tomorrow were invited to take up church leadership roles at the level of Small Christian Community (SCC).

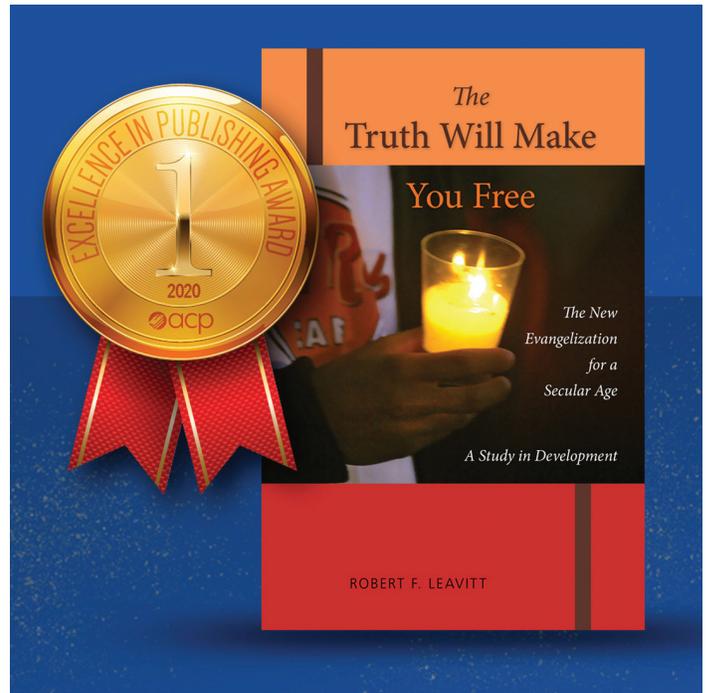
As Vocation Director, he had a memorable opportunity to see youth in his diocese respond to the call to the priesthood. He found his journey with them as Vocation Director particularly humbling whenever he received the question from the youth: "Is the priesthood relevant in the twenty-first century?" At this stage in his ministry as a candidate for the Society of St. Sulpice, Fr. Simutonga is assigned to the formation faculty at St. Anthony's Kachebere Major Seminary in Malawi. This is a responsibility he has taken up with love and happiness. He interacts with seminarians in different settings: class, liturgical celebrations, SCC, sports, manual work, and spiritual direction. He teaches the Introduction to the Bible, Communication Skills, and African Philosophy. His hobbies include an interest in reading John Mbiti's African Philosophy and listening to stories, especially from society's elders.

Peter Kwaleyela, PSS

Resources

Leavitt Book Earns Award

Rev. Robert F. Leavitt, France-Merrick University Professor of Systematic Theology at St. Mary's Seminary & University, received first place in the theology category of the 2020 Excellence in Publishing Awards from The Association of Catholic Publishers (ACP) for his book *The Truth Will Make You Free: The New Evangelization for a Secular Age*. This book is described as follows: "Few popular works bother to examine in such depth and scope, as this book does, what the history, nature, and implications of the secular age are for revitalizing ministry in an age of optional belief. Written for the interested layperson, seminarian, theology student, and pastor, *The Truth Will Make You Free* is an indispensable catechism for rethinking our understanding of the secular world in proclaiming the Gospel of Christ."



Witherup Contributes to Series

What Does the Bible Say About Old Age by Sulpician Superior General and biblical scholar, Ronald W. Witherup, PSS, is a 130-page book that is part of a new series *What Does the Bible Say About . . . ?* published by New City Press.

The nine chapters discuss aspects of aging with insights from Scripture, both Old Testament and New. The chapters cover such topics as wisdom of the aged, how one grows old, intergenerational conflict and living forever. Each chapter sets the scene for aspects of aging and then draws upon texts and insights from the Bible to deepen our understanding of what God is calling us to be and to do at an older stage of life.

The style of the book is positive and upbeat with many stories drawn not only from the Bible but also from life in general and from experiences that the author had with older family members and friends, including some Sulpicians who do go unnamed.

Questions at the end of each chapter assist the reader's reflections and provide a stimulus for group discussion. While this is a small book, it opens up insights into a biblical teaching for so many people in our contemporary world.

On a personal note, I would like to mention that I wrote this brief review on the day that Ron entered into a new decade of his life that made him even more qualified to reflect on aging and God's continued call to discipleship.



Thomas R. Hurst, PSS

John C. Kemper, PSS

July 29, 1957–May 21, 2020



John Charles Kemper was born in Kulpmont, Pennsylvania, on July 29, 1957, to John and Lois (nee McCabe) Kemper. He is survived his three sisters: Georgiann Hyduk, Marsha Williams, and Marion Zakrzewski.

Fr. Kemper earned his bachelor's degree at St. Pius X College Seminary in Erlanger, Kentucky (1979), and then moved on for theological studies at Mount St. Mary's Seminary, Emmitsburg, Maryland, where he earned the M.Div. and M.A. in 1983. Ten years later, as a Sulpician, he earned the D.Min. from the Pacific School of Religion of the Graduate Theological Union, Berkeley, California (1993).

After ordination to the priesthood for the Diocese of Harrisburg, Pennsylvania, on April 9, 1983, Fr. Kemper was an associate pastor at the Church of the Good Shepherd, Camp Hill, Pennsylvania (1983-1986). After three years in parish ministry, Fr. Kemper was accepted as a Sulpician candidate. After completing his formation year (1986-1987), he was assigned to the faculty of St. Joseph's College, Mountain View, California (1987-1990). He became a

member of the Society of St. Sulpice (PSS) in 1989.

After completing his Doctor of Ministry degree in 1993, he was vice rector and director of formation for three years (1994-1997) at SS. Cyril and Methodius Seminary in Orchard Lake, Michigan. From there he went to Texas to become the director of the D.Min. and the pastoral internship programs for the Oblate School of Theology in San Antonio, Texas. He served there in various administrative roles from 2001 to 2006. In 2007, Fr. Kemper came back east to Baltimore to serve the Province in various administrative capacities. As Director of St. Mary's Spiritual Center and Historic Site, he oversaw the building of the visitor's center and the restoration of the historic chapel. He was on the Provincial Council for two terms and was elected Provincial Superior in 2015. As Provincial he oversaw the major renovation of Villa Olier, home of the retirement community of the Province, and the renovation of Providence Hall at Theological College. He also continued to make a major contribution to the office of Advancement for Theological College, such as in spearheading the fundraising for the Endowed Selner Chair in Liturgy and Sacred Music.

During his time as Provincial, Fr. Kemper presided over the "Adieu" event that celebrated our withdrawal from St. Patrick's Seminary, Menlo Park, California, after 118 years of service. A year later in 2017, Fr. Kemper signed an agreement with Archbishop Gustavo Garcia-Siller, MSpS, of San Antonio for the U.S. Province

to assume the administration and staffing of Assumption Seminary beginning July 1, 2018. Also, in 2018, he oversaw the Sulpicians assuming responsibility for St. Anthony's Seminary, Kachebere, Malawi, to expand the Sulpician mission in Africa.

Despite myriad administrative duties, he continued to be engaged in pastoral ministry. He frequently served as a confessor for the Oblate Sisters of Providence, a community with deep historical roots with the Sulpicians. He served as spiritual director for seminarians and would include himself in the mission co-op to preach appeals for money to support our mission in Africa. He also maintained an active relationship with his home diocese through his frequent visits, keeping in touch with his close friends and classmates from the seminary, and serving on the diocesan seminary board.

In the summer of 2018, he received the diagnosis of stage four esophageal cancer with metastasis to the liver. He continued to work until he couldn't. On April 24, 2020, he submitted his letter of resignation to the General Council. It was accepted, effective May 1, 2020. In the letter of acceptance, Fr. Witherup expressed a sentiment shared by the whole Society when he wrote, "I believe you have been richly blessed by the Lord, though this latest illness is surely a hardship and a suffering. But you have blessed the Province with your talents, your dedication, and your tireless devotion to our Sulpician ministry. Many thanks!"

Fr. Kemper died on May 21, 2020. He asked that he be

cremated and later buried in the Kemper family plot in Shamokin, Pennsylvania. Since the restrictions on public gathering related to the COVID-19 virus do not permit us to gather for a funeral Mass, Fr. Kemper asked that we celebrate his Mass of transferal in St. Mary's chapel at the historic site on Paca Street at a time when we are free again to gather as a community without the social distancing restrictions. After that Mass, his cremains will be brought to Pennsylvania where there will be a funeral Mass in his home parish in Kulpmont followed by interment in the family plot at St. Edward's Cemetery, Shamokin, Pennsylvania.

A dedicated administrator with a warm heart, a good sense of humor, and a gift for building was God's gift to us in Fr. Kemper.

Richard M. Gula, PSS
Director of Personnel



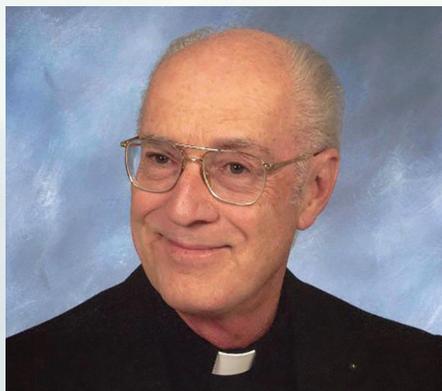
Rev. John C. Kemper, PSS (left) with Rev. Daniel F. Moore, PSS



Fr. Kemper blessing the new Villia Olier entrance.

Richard Brian MacDonough, PSS

February 26, 1935–March 10, 2020



Born February 26, 1935 and raised in Brewer, ME, Fr. MacDonough was one of three children of John and Flavilla (nee Goody) MacDonough. He is survived by his brother, John, and sister, Jane.

Fr. MacDonough was educated in Brewer parochial schools. He earned his B.A. at Assumption College, Worcester, Massachusetts, (1956) and then entered St. Mary's Seminary & University where he earned the S.T.B in 1958 and the S.T.L. in 1960. He was ordained for the Diocese of Portland, Maine on May 12, 1960. He immediately joined the Society of St. Sulpice and was admitted as a member in 1963.

As a Sulpician candidate (1960-1962), Fr. MacDonough's first assignment was to teach French and to direct the choir at St. Edward's High School, Kenmore, Washington. After teaching at St. Edward's for two years, Fr. MacDonough attended the Sulpician Solitude program in Baltimore from 1962 to 1963. He then began teaching at the college level at St. Thomas Seminary, Louisville, Kentucky. He prepared himself to teach at the college level by studying English and French as his specialty. He earned the M.A. in French from Laval University in Quebec, Canada, in 1962. After continuing his studies through the summers,

he earned his Ph.D. in French from the University of Kentucky in Lexington, Kentucky, in 1971.

At St. Thomas Seminary, he taught French, English, speech, and art appreciation. He remained at St. Thomas Seminary until it closed in 1970. He came back to Baltimore to St. Mary's Seminary & University, Liberal Arts College in Catonsville, Maryland, from 1971-1978. There he served as Academic Dean and taught French, speech, and art appreciation. He then went west to St. Patrick's College (1978-1982), subsequently called St. Joseph's College, Mountain View, California (1982-1990). Again, he served as Academic Dean and taught speech, history, English, theology, art appreciation, and general humanities.

As Academic Dean in both Catonsville and Mountain View, Fr. MacDonough acquired the reputation of being a strong advocate for keeping high academic standards. In his characteristic conscientious manner, he followed through on this goal by the way he showed a special interest in the academic growth of each student.

After St. Joseph's College was damaged by the 1989 earthquake, and the Sulpicians had no other colleges to which he could be assigned, Fr. MacDonough's love for seminary formation enabled him to take a position on the faculty of a non-Sulpician seminary, St. John's Seminary College, Camarillo, California. He found a new home in the community of St. John's Seminary where he lived out his teaching and Sulpician ministry as a full-time faculty member from 1991 to 2004.

While teaching at St. John's, he was able to complete two articles on his relative, the early Sulpician missionary to Maine, later

incorporated into a book, *The "Apostolic Missionary": François Ciquard, His Life and Memoirs* (2005). His research and writing combined his three loves: the history of St. Sulpice, French, and the history of Maine.

Fr. MacDonough so loved southern California that he decided to retire there in 2005, but he continued to serve in a part-time position for St. John's College Seminary as an adjunct spiritual director until 2015, when he brought his ministry as a seminary formator to a close. A serious setback from prostate cancer in the summer of 2018 brought him back to Catonsville, Maryland, to the Sulpician retirement community, Villa Olier, in September 2018.

For as long as he could, he enjoyed contributing to the community life by playing the organ for Mass on occasion and by joining his confreres for the evening socials and a glass of wine. Eventually he became wheelchair-bound and admitted to home hospice at the Villa on September 11, 2019.

Fr. MacDonough died on March 10, 2020, and was buried on March 14, 2020, in the Sulpician cemetery in Catonsville, Maryland, following the funeral liturgy in the Chapel of Villa Olier. Teaching was his first love. He regretted that he could never use his advanced degrees to teach upper level courses in the college, but he remained deeply committed to the ministry of seminary formation. Those who knew him as a demanding teacher and wise counselor in those formative years of college hold a special place for Fr. MacDonough in their hearts.

Richard M. Gula, PSS
Director of Personnel

John F. Mattingly, PSS

January 19, 1923–June 8, 2020



Fr. Mattingly enjoyed the benefits of God's grace for seventy-two years as a priest and ninety-seven years of life. Living got to be such a habit for him that it was hard to imagine him any other way. When he died, he was the oldest Sulpician in the U.S. Province.

Born January 19, 1923, and raised in Cumberland, Maryland, Fr. Mattingly was one of four children of John and Teresa (nee Winters) Mattingly.

Fr. Mattingly was educated in Cumberland parochial schools and then entered the high school division of St. Charles College in 1936. After completing high school and the first two years of college there, he went to Theological College, Washington, DC, as a Basselin Scholar in philosophy at The Catholic University of America, Washington, DC. He completed his B.A. in 1944 and his M.A. in 1945. He began his theological studies there in 1944 and completed his S.T.L. in 1948. He was ordained for the Archdiocese of Baltimore, Maryland, on May 22, 1948. He immediately joined the Sulpicians

and was admitted to the Society in 1949.

Fr. Mattingly remained at The Catholic University of America to further his studies in theology with a concentration in Scripture. He then went to study at the Pontifical Biblical Institute in Rome to receive the S.S.L. in 1952. After twenty-four years of non-stop education, he took his first teaching assignment as a Sulpician at St. Patrick's Seminary, Menlo Park, California, where he was professor of biblical studies from 1952 to 1968. During those years, biblical courses were taught on a rotating basis. After a decade and a half at St. Patrick's, Fr. Mattingly was then assigned to be professor of biblical studies at the theology division of St. Thomas Seminary, Kenmore, Washington (1968-1972).

Accepting the reality that he had become outdated in his teaching methods and biblical scholarship after the Vatican Council, he brought his teaching career to a close but continued to contribute to seminary education and priestly formation in other ways.

In 1972, he returned to Baltimore to assume various roles as a support person in administration at St. Mary's Seminary & University. In 1976 he went back to The Catholic University of America to earn a degree in library science, which he was able to complete in a summer and one full school year. He was awarded the M.S.L.S. in 1977. Fresh with this degree, he went back to St. Patrick's Seminary, Menlo Park, in 1977 to serve in the library for the next twenty years, first as Director

(1977-1990) and then assisting the new Director until his retirement in 1997 to the Sulpician retirement community of what was then St. Charles Villa in Catonsville, Maryland, now named Villa Olier.

Fr. Mattingly was a lifelong learner. His interests were broad. He read widely. Even in his later years, he could be found pushing his walker through the Villa while listening to CDs of the Great Lecture series. His energy seemed as boundless as his interests. As his world grew smaller from having to give up driving, he nonetheless tried to keep his mind alive through conversation, reading, and listening to those CDs. Throughout his Sulpician career, he was a faithful community man, always present for community events and mixing well with everyone. As his hearing began to fail him, he found conversation with the confreres more frustrating, and his life more confusing. Yet, in his intrepid way, he continued to be faithful to every community gathering.

Fr. Mattingly died on June 8, 2020, at Villa Olier in Catonsville, Maryland. The family has requested that he be cremated and that a funeral Mass with the cremains be set at a later date at the chapel of Our Lady of the Angels in the Charlestown Retirement Community, Catonsville, with the burial to follow in the Sulpician cemetery.

Richard M. Gula, PSS
Director of Personnel

Vincent D. Bui, PSS

June 25, 1961–June 9, 2020

After graduating from high school in 1979, Fr. Bui attempted to escape from Vietnam but was captured in his thirteen attempts. His brother arranged another attempt and was successful on this fourteenth try. He escaped Vietnam on Easter Sunday of 1981, an experience that gave the mystery of Easter an ever-deeper meaning of suffering, freedom, and new life for him ever since. After spending about eight months in refugee camps in Bangkok and elsewhere in Thailand, he arrived in the US on February 4, 1982.

Fr. Bui was born on June 25, 1961, in Bien Hoa, North Vietnam, to Trinh Q. and Yen T. (Duong) Bui. He is the sixth of eight children and is survived by two brothers (one also a priest) and four sisters (one a Dominican Sister).

After getting settled at his father's cousin's house in Illinois in 1982, Fr. Bui spent two years studying English at Divine Word College in Iowa and then moved to Quincy, Illinois to join the Franciscans. He remained with them for only one year. For the next four years he lived in Champaign-Urbana, Illinois, while he worked as a bilingual social worker with refugees through the East Central Illinois Refugee Mutual Assistance Center. In addition to working with refugees, he also worked in a variety of other positions for the local community and the local church. In 1989 he took a position with the Resettlement Program of the Catholic Social Service of the Diocese of Peoria, Illinois. Out of this work, he gave himself another chance at official ministry by applying to the Diocese of

Lansing, Michigan, in 1990. He began his theological studies and formation at St Mary's Seminary & University in Baltimore, Maryland, in 1990 under the auspices of the Diocese of Lansing.

Fr. Bui was ordained for the Diocese of Lansing on June 10, 1995, while harboring an interest in perhaps joining the Sulpicians. He spent two years as an associate pastor at St. Robert Bellarmine, Flushing, Michigan, from 1995 to 1997. His trajectory with the Sulpicians began in an unusual way for his time in that his candidacy and years of Sulpician formation took place at the Emmaus Spirituality Centre (Lusaka, Zambia), a mission seminary providing a propaedeutic program for young men interested in going to the major seminary. While in Africa, he contracted malaria, a disease which had negative ramifications for his health from then on. After his two years of candidacy in Zambia, he returned to the States and was admitted as a definitive member of the Society in 2000. He then spent a year at The Catholic University of America completing the licentiate degree in Canon Law (2001).

After completing the JCL, he was assigned to the faculty of St. Patrick's Seminary, Menlo Park, CA from 2001-2006. From there, he went off to do further studies in Canon Law at St. Paul University in Ottawa, Canada, but never completed the degree. He returned to St. Patrick's Seminary in 2009 and remained there until the Sulpicians withdrew from there in 2017. After a sabbatical year, Fr. Bui was assigned to Assumption Seminary in San



Antonio, Texas, in 2018, where, in addition to regular formation duties, he served as the Director of Liturgy and Director of the College and Pre-theology programs.

When the coronavirus (COVID-19) pandemic forced the closure of Assumption Seminary in late March this year, Fr. Bui went to San Jose, California. Unfortunately, he brought with him a compromised immune system from his past illnesses and so was an easy victim to the virus. He had to be hospitalized on May 13 in the San Jose Regional Medical Center, owing to complications from the virus. After nearly a month in the ICU and on a ventilator, Fr. Bui died on June 9, 2020, one day shy of his twenty-fifth anniversary of ordination.

The family has asked that Fr. Bui be cremated and that the cremains be returned to Vietnam so that he can be buried in the family plot. A funeral Mass was held at St. Francis Assisi Church in San Jose and a memorial service will be held at Assumption Seminary at a time when it can be arranged for the whole seminary community to be present.

Richard M. Gula, PSS
Director of Personnel

Acting Provincial's Message

(Continued from p. 1)

the occasion of the gift, that I, Daniel, as Acting Provincial may at times find my situation not unlike this Daniel, portrayed. As we both laughed, Tom quickly pointed out that Daniel, in Gudeon's depiction, was surrounded by both menacing lions—and vigilant angels. He then quipped, "even though, at times, it may be difficult to tell which."

Surrounded by menacing lions and vigilant angels—amidst crisis. This juxtaposition within a matrix of peril, or the threat thereof, brought to mind a familiar Scripture passage, 1 Peter 5:8-11. In 1 Peter, "a fellow presbyter" offers encouragement to Gentile converts in Asia Minor, who were either experiencing persecution or the threat thereof. Peter describes their presence as "aliens and sojourners," i.e., Christians in a hostile world. Given that, he urges fidelity, restraint, and charity (2:11-4:11). He then offers encouragement to the presbyters of the fledging Christian community. Peter advises them to be humble, sober and vigilant as *the devil* is prowling amongst them "roaring like a lion looking for [someone] to devour" (5:8).

The life-threatening crisis in that early Petrine community, and indeed, Daniel's peril in the proverbial lions' den (Daniel 6:11-24), parallel our contemporary situation, given the matrix in which we, the global community, find ourselves immersed. A perfect storm of a menacing Covid-19 pandemic, the tragic death of George Floyd—the catalyst of a global outcry for racial equality and justice, and the diverse responses to both—heroic or craven, confront us individually and collectively with *angels and demons*, i.e., a contrast of our better angels and base demons.

The exhortation to listen, to attend to *our better angels*—a clarion call of late—is an appeal to humanity's better tendencies, i.e., our innate capacity for solidarity and empathy; generosity and kindness; tolerance and perseverance; humility and courage, etc., vis-à-vis the crises of the pandemic, the aggregate demands for racial equality and justice in the aftermath of blatant, murderous disregard for human lives, and the discordant responses thereto, evinced as courage or fear; respect or insolence; solidarity or discord.

Daniel, in spite of peril, exhibited fidelity to and confidence in "the living God". Peter urged fellow presbyters, imbued with the Spirit, to display



"The Den," Karla Gudeon (from <https://www.rmichelson.com/artists/karla-gudeon/judaica/theden-2/>)

solidarity, fidelity and courage despite hardship so as to inspire the faithful who, too, suffered rather than succumb to tyranny or despair. We, twenty-first century Christians, are admonished and inspired by the witness of Scripture and *significantly by the example of everyday people*, parishioners and neighbors, friends and strangers, whose better angels give rise to heroism in simple acts of kindness or dedicated service and fidelity to their professions, whether as first responders, essential workers or committed citizens—moms, dads, and siblings; teachers, coaches and chefs.

Though fear plagues us, and confusion pervades, human creativity and ingenuity abound amid a crucible of peril. The counterintuitive realities, distance, lack of human touch, scrupulous sanitizing, masks, isolation, mark our daily lives. And yet, many of us are inspired. Amazing kindness bubbles up, *pops up*, e.g., youth assisting seniors with shopping and home delivery of essentials, restaurants providing meals for those on the front line of the crisis, viz., health care professionals and other essential personnel. Clever ingenuity is ubiquitous, e.g., choirs singing “together” in harmony though isolated singularly at home, grandparents, covid-bound, “visiting with” grandchildren, or parents and siblings chatting with each other *via video conference*. Patience, kindness, deference, empathy, concern, gentleness, good humor, and generosity, *the whispering, prompting, of our better angels*, abound where what once was thought astonishing now is commonplace and welcome. Fear succumbs to our better selves in the midst of peril where menacing lions roar and our better angels soar.

†

Consult not your fears, but your hopes and your dreams!

—Saint John XXIII

Update

Society of St. Sulpice
Province of the U.S.
5408 Roland Ave.
Baltimore, MD 21210-1998



(Continued from Page 8)

Life at Paca Street

Finally, as a spiritual center, pilgrimage site, and a museum, St. Mary's Spiritual Center & Historic Site on Paca Street has been hit hard by the Maryland response to the coronavirus pandemic. They stopped all public visits to the site on March 17, following Maryland museum procedures. They had twelve groups affected by the shutdown of the site, translating into a loss of more than 420 people to learn about the history of the site and our Sulpician tradition. Deacon Vito Piazza, director of the Spiritual Center & Historic Site, reopened the site for tours on June 22, when it was deemed safe to continue presenting to visitors the inspirational stories of the people who have graced this holy place throughout its 229-year history.

No one knows what the immediate future holds for any of our Sulpician missions. Planning is now underway in many of them for the new reality of post-COVID life. It will require heightened awareness of social spacing, public use of masks, regular cleaning of public spaces, and alterations in the experience of liturgy as we have known it, ultimately a new being-in-the-world. What will not change is our doing-in-the-world, the Sulpician ethos to continue to be a source of quality initial and ongoing formation for the present and future priests of our Church.

Martin J. Burnham, PSS
Director of Discernment & Admissions

