



Update

The Sulpicians, Province of the US

Volume 1, 2021



Acting Provincial's Message

Ti ricordi di me?

Daniel F. Moore, PSS

Do you remember me?

I asked the young man at the porter's desk at the Casa Santa Maria, a Roma, in early fall of 2002. He was one of the *personale* who had been at the Casa as a younger man in the late 1980s. He smiled, "Sì, mi ricordo di te. I also remembered him. Enzo. Now, no longer using the diminutive, Vincenzo was happily married with a lovely wife and two children—and still gainfully employed by PNAC, working alternately at the Seminary on *the Gianicolo* and the Casa *in Centro*.

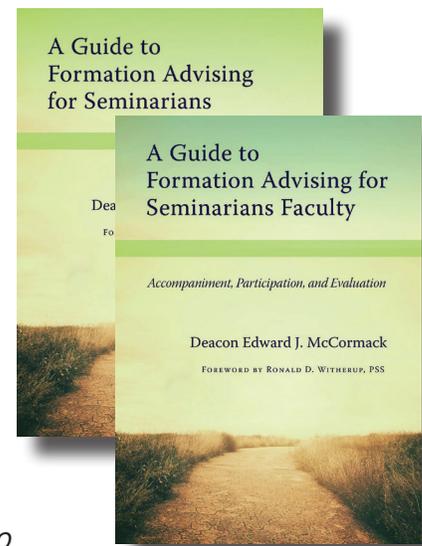
Ti ricordi di me? In early April 2005, the same week that Pope John Paul II

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A Guide to Seminary Formation

Update recently spoke with Permanent Deacon Ed McCormack (Archdiocese of Washington), formation faculty member and Coordinator of Intellectual Formation at Theological College, The National Seminary of The Catholic University of America, Washington, DC, to learn more about the publication of his recent two-volume work: *A Guide to Formation Advising for Seminary Faculty* and *A Guide to Formation Advising for Seminarians*.

We wanted to get behind "The Introduction" to better appreciate Deacon McCormack's musings and motivation as he constructed this essential guide for seminary formators in the Catholic Church. This conversation occurred on the campus of Theological College (TC).



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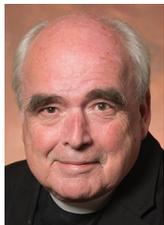
Deacon Ed McCormack, Ph.D. has served for the past 8 years on the formation faculty of Theological College and served 4 years on the formation faculty of St. Mary's Seminary and University. He holds a Ph.D. in Theology from The Catholic University of America.



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Bearing the Word



By David D. Thayer, PSS
In his *Mémoires*, Father Olier writes the following which I offer for your meditation:

Look at what I am beginning to learn in prayer. Our Lord has been placed in the most blessed sacrament of the altar to continue his mission until the end of the world and to go by this means everywhere in the universe to preach the glory of His Father. Thus, all apostolic individuals and all the apostles are bearers of Jesus Christ. They bear Our Lord everywhere. They are like sacraments that bear Him so that, in them and through them, He Himself proclaims the glory of his Father.

Behold, what a wonderful contrivance of love! Whereas formerly Jesus was only present in a single place, when He was living in our flesh for God's glory, He is now present in a

hundred thousand. Whereas He could only preach to one group of people at a time, now that He dwells in the hearts of His preachers, He preaches throughout the entire world at the same time. As He alone can provide thoughts for a thousand mouths to speak, because of the greatness and extent of His wisdom, He provides words to a hundred thousand at once in order to honor God. If anyone speaks, let that one speak the words of God, the very God who Himself speaks in Jesus Christ. "He has spoken to us in his Son," as Saint Paul says.

Our Lord does not speak except through the Spirit of God, and this Spirit of God in Our Lord is called the Spirit of Jesus Christ. Likewise, when we proclaim those words that find their origin in God, we carry on the discourse of Our Lord, who Himself speaks in us by the Spirit of his Father. Only this Spirit is capable of honoring God his Father.

May that very Spirit dwell within us as we fulfill our mission of evangelization and carry out the Lord's call to proclaim the Gospel to the ends of the earth!

Update

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Mass of Thanksgiving for Fr. McGivney

Archbishop William Lori celebrates the Mass of Thanksgiving on November 24, 2020.

Venerable Fr. Michael J. McGivney—an alumnus of St. Mary’s Seminary class of 1877 who in 1888 founded the Knights of Columbus—was formally elevated to “Blessed” on October 31, 2020, following a decree by Pope Francis recognizing a miracle attributed to his intercession. The Beatification Mass, the final step before sainthood, took place in Fr. McGivney’s home state of Connecticut.

Fr. McGivney enrolled at St. Mary’s Seminary and University on September 14, 1873, to prepare for Holy Orders. During his four years at St. Mary’s, Fr. McGivney excelled in academics while acquiring a keen desire to commit his life to parish ministry. It was during his formation in the Sulpician tradition at St. Mary’s that Fr. McGivney first discovered that he had the heart of a pastor.

Following ordination in 1877 by James Cardinal Gibbons at Baltimore’s Basilica of the Assumption, Fr. McGivney served a largely Irish-American immigrant community in New Haven, Connecticut, at St. Mary’s parish. Undeterred by the anti-Catholic sentiment of the day, Fr. McGivney founded the Knights of Columbus in his parish basement as a way to support families who had lost husbands and fathers and faced destitution, a threat Fr. McGivney and his family knew only too well when his own father died in 1873. The fledgling membership group of Catholic men eventually grew to an international membership organization of nearly 2 million today.

“The deeply charitable spirit and zealous commitment to pastoral ministry shown by Fr. McGivney is what has always been at the core of formation at St. Mary’s Seminary and University,” said President-Rector Fr. Phillip Brown, PSS. “We take great pride in Fr. McGivney’s acknowledgement that his years of formation at St. Mary’s in the Sulpician tradition served as a defining influence on his vocation and life-long commitment to serve others as a parish priest. Providing the people of God with the kind of pastors they deserve, pastors like Fr. Michael McGivney, is the defining mission of St. Mary’s.”

The case for Fr. McGivney’s sainthood was officially opened in 1997 in the Archdiocese of Hartford, Connecticut. Pope Benedict XVI declared Fr. McGivney a “Venerable Servant of God” in recognition of his life of heroic virtue in 2008. It has now been advanced by the Vatican’s recognition of a first miracle. It is especially poignant that the miracle attributed to Fr. McGivney’s intercession involved the healing in utero and subsequent healthy birth of a child. A second verified miracle is required by the Vatican’s Congregation for the Causes of Saints prior to a recommendation for sainthood and canonization by the Pope.

St. Mary’s Seminary and University community held a Mass of Thanksgiving for the beatification of Blessed Michael McGivney on November 24, 2020. Archbishop William Lori celebrated the live-streamed Mass.

Years of Excellence in Pastoral Formation: 1971-2021



Fr. Mark Knestout (center), the 2019-2020 Recipient of the Rev. Gerald L. Brown, P.S.S., Award for Excellence in Pastoral Ministry Supervision. Left: Fr. Chris Arockiaraj, PSS, Vice-Rector. Right: Fr. Dominic Ciriaco, PSS, Rector.

Following the teachings of the Second Vatican Council, Sulpician seminaries throughout the world were the first to integrate pastoral formation into their formation programs. For the past 50 years, Theological College has seriously invested in pastoral formation as an integral part of preparing future diocesan priests. Successful theological and pastoral integration takes place both in classroom learning and in pastoral settings.

The roots of the pastoral program at Theological College go back to 1971 when Rev. Gerald Brown, PSS, a Sulpician and formation faculty member at TC, was asked by the provost of The Catholic University of America to implement the new directives of Vatican II. In collaboration with the Catholic University School of Theology, Fr. Brown introduced the “intentional learning model,” which was one of the first in the country. TC created the pastoral formation program and the University developed a six-credit course, “Basic Supervised Ministry,” and later a three-credit course, “Advanced Supervised Ministry” with “Clinical Pastoral Education” for students in second theology. In the 1980s, many bishops started considering a pastoral year for their seminarians in the middle of their theology program. The U.S. Conference of Catholic Bishops already insisted on the importance of pastoral formation in the program for priestly formation in the first edition of *Program for Priestly Formation (PPF)*. The current fifth edition of the *PPF* highlights that the training of seminarians should focus on forming them to be true shepherds of souls: “*The aim of pastoral formation—the formation of a ‘true*

shepherd’ who teaches, sanctifies, and governs or leads ... after the example of our Lord Jesus Christ, teacher, priest and shepherd” (238-239).

Over the past half-century, Theological College has trained hundreds of priests for ministry in the American Church across the nation. Its excellent pastoral formation program evolved under the auspices of the creativity and dedication of the program’s many talented directors. Today, Theological College has developed a cordial pastoral collaboration with about 30 parishes, eight hospitals, four university campus ministry centers, one correctional center, and sixteen diverse placements for the direct service with the poor, spread all over the Archdiocese of Washington, DC, the Archdiocese of Baltimore, Maryland, and the Diocese of Arlington, Virginia.

According to the different stages of formation, seminarians participate in ministry opportunities at diverse pastoral settings such as parishes, schools, hospitals, correctional centers, campus ministries, soup kitchens, homeless shelters, retirement communities, homes for the mentally and physically challenged, Catholic Charities, hospices, special needs outreach, mental health centers, and more. Besides the pastoral placements themselves, reflection on pastoral formation takes place in small group formation, rector’s conferences, homilies, classroom learning, individual supervision, formal theological reflections (in small groups), pastoral evaluations, advising sessions, spiritual direction, Jesu Caritas support groups, pastoral year experiences, and summer pastoral ministry.

The fiftieth anniversary of pastoral formation at TC was officially inaugurated on October 19, 2020, with the feast of Blessed Agnes of Langeac who inspired and mentored Fr. Jean-Jacques Olier to establish the first seminaries in France and to found the Society of Saint Sulpice. Rev. Mark Knestout, the pastor of St. Bartholomew parish in Bethesda, Maryland, celebrated the inaugural Mass. Following on this theme, Fr. Knestout gave the rector’s conference on the importance of pastoral formation and readiness to serve as priests in a post-COVID era. Fr. Knestout is and has been the pastoral supervisor of many TC seminarians and was the recipient of the Rev. Gerald L. Brown, P.S.S., Award for Excellence in Pastoral Ministry Supervision for the 2019-2020 academic year.

Chris Arockiaraj, PSS, PhD
Vice-Rector and Coordinator of Pastoral Formation Program

Fr. Dominic Ciriaco Installed as Rector at Theological College

The installation of Fr. Dominic Ciriaco, PSS, as the seventeenth rector of Theological College occurred on October 29, 2020, at Mass in The Basilica of the National Shrine of the Immaculate Conception with then-Cardinal-Elect Archbishop Wilton Gregory of Washington presiding. Concelebrants of the mass included Fr. Daniel Moore, PSS, acting provincial of the American Society of St. Sulpice; Fr. Gerald McBrearity, PSS, and Fr. Phillip Brown, PSS, the sixteenth and fifteenth rectors respectively; Theological College formation faculty; priest faculty of The Catholic University of America; several of Fr. Ciriaco's Sulpician confreres; and diocesan priests. President John Garvey of Catholic University of America, seminarians, and friends were also in attendance. Due to COVID-19 concerns, Fr. Ciriaco's family were not able to travel from New Jersey to be at Mass. However, the service was live-streamed so that his family could participate in the celebration remotely.

After Fr. Ciriaco proclaimed the gospel for the Mass, then Cardinal-elect Gregory preached a homily that focused on Mary, Seat of Wisdom, a Marian title that holds pride of place among the Sulpicians. Mary's wisdom, Cardinal-elect Gregory reasoned, came from her maturity, her experience of life's challenges and her ability to overcome them, leading her to a greater perspective on life. Mary's wisdom is sourced in her initial "yes" to God and in her ability to remain faithful to that "yes" despite what life brought her way. According to Cardinal-elect Gregory, wisdom comes with experience.

Before Fr. Ciriaco led all present in the profession of faith, Cardinal-elect Gregory instructed him with these words: "Remember Dominic, my dear brother, you must always be a loving father, a gentle shepherd, and a wise teacher so that you may lead others to Christ, who will strengthen all that you do."



Fr. Ciriaco comes to his position of Rector of Theological College with many years of lived experience as a diocesan priest. Fr. Ciriaco has had extensive parish and archdiocesan experience as a parochial vicar, as the pastor of St. Mary's Church in Dumont, New Jersey, for three years, and as the Dean of Bergen County, New Jersey. He served in parish and high school ministries for a total of fourteen years. Fr. Ciriaco holds an MDiv and a Master's degree in Systematic Theology from Seton Hall University in South Orange, New Jersey (where he attended seminary at Immaculate Conception Seminary at SHU). He is currently completing a Doctor of Ministry in Preaching at Aquinas Institute of Theology.

Fr. Ciriaco also comes to this position as no stranger to Theological College. As a Sulpician Candidate, he received his first Sulpician assignment to Theological College in 2015. He joined the formation faculty as both spiritual director and advisor. He served as the Director of the Basselins and Associate Director of Intellectual Formation from 2017 to 2019 before being appointed Vice-Rector in 2019.

Fr. Ciriaco's installation at the Shrine was followed by a joyful, socially distanced reception and banquet at Theological College.

Martin J. Burnham, PSS
Director of Discernment & Admission

Phase 2 renovations at St. Mary's



In mid-March, St. Mary's Seminary & University celebrated the completion of Phase 2 of its extensive 21st century renovation project with a prayer service and blessing of the new residences by its rector, Fr. Phillip J. Brown, PSS. Completion of Phase 2 included enlarged rooms, ensuite, for seminarians, as well as new faculty suites (modernizing the historic 1929 building). This strategic renovation is a tangible sign of the Seminary's continued commitment to the formation of strong, healthy, and holy seminarians and priests. Each seminarian room provides ample space for sleeping, studying, relaxation, and personal privacy. Phase 1 included a state-of-the-art Fitness Center to promote healthy living. The entire renovation project is due to be finished by mid-August 2021.



(Continued from Page 1)

Update (UD): Deacon Ed, it is a pleasure to meet you. Thank you for agreeing to meet in person to discuss your recent books. Please describe for us why you wrote this two-volume guide?

Deacon McCormack (DMc): Thank you for this opportunity. I wrote them for two reasons: 1) I wanted to provide a resource for seminary formators from the documents that I had been creating and collecting to help me serve better as a formation advisor. 2) I was frustrated by some seminarians coming to formation advising without fully understanding the relationship and how they should prepare for it. When seminarians do not prepare for formation advising, the conversation can be a dull check list of tasks accomplished and tasks to be completed. But so much more is going on within these formative events, experiences to be reflected upon and integrated. So, I designed a document that better prepared my advisees for advising sessions. These early documents were the forerunner of my two-volume guide.

(UD): So, your project served a dual purpose: both to benefit you as a new formator and to benefit new seminarians by orienting them to the process of formation and the purpose and content of your sessions.

(DMc): Exactly. As I began to use these documents in working with the seminarians, our conversations became very fruitful. I then began gathering material for other parts of the formation advising process. When new formators joined the faculty, I found them to have some of the same initial questions about formation that I had. So, I began sharing these documents with them, and they found them very helpful. One May, as the semester ended, I thought: "This summer I'll write up more of this information for new faculty coming in." Then I proposed to Fr. Gerry McBrearity, P.S.S. (Rector of Theological College) that I put this material together as a small pamphlet. Initially, this project was to be in-house, for new formation faculty at TC.

(UD): Sounds like Fr. Gerry was very supportive of that idea.

(DMc): Yes, he was very supportive of my project especially as it emanated within a Sulpician context. Later, when speaking to Suzanne Tanzi (Current Media and Promotions Manager at TC), she mentioned that she knew the publisher at

CUA Press and suggested that I discuss the project with him. I realized that this could turn into a book instead of an in-house pamphlet. With a book in mind, I began to examine more closely things I had taken for granted in formation for the past several years, especially my assumptions about formation advising.

(UD): You mentioned that there was a lot of reading that you were doing from many different sources that would have an influence on formation advising.

(DMc): Exactly. I read in the areas of executive coaching, neuroscience, leadership, cognitive psychology, emotional intelligence, diet, nutrition, and pastoral counseling. I entertained the idea of producing an annotated bibliography on the topic of formation advising.

(UD): As you sifted through the many resources that you were engaging in your reading, were there any surprises for you?

(DMc): Yes. Previously, I was invited to participate in a Sulpician Biennial Institute for Seminary Formators sponsored by the U.S. Province for new and current formators. The sessions on Formation Advising & Spiritual Direction were presented by Fr. McBrearity. His approach was very good – he used a several appropriate, anonymous case studies and formation examples to demonstrate his point. Most of his material was similar to that found in a pastoral counseling course. His bibliography was predominantly literature on spiritual direction. I asked him if there were any books on formation advising. Off hand, he didn't know of any. I did a literature search and couldn't find any either.

(UD): At this stage you knew that there was a need for someone to produce a contemporary resource on seminary formation advising. Were you surprised by a lack of current literature on this topic?

(DMc): Yes. I started the writing project around the time the Vatican published *The Gift of the Priestly Vocation-Ratio Fundamentalis Institutionis Sacerdotalis* (2016). As I read through the *Ratio*, I found a lot of very helpful information. I found the *Ratio* to provide not only useful theoretical material but also a practical structure for my project. So, that's how it all came together.

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Assumption Celebrates Year of St. Joseph

To celebrate the 150th year of the declaration of St. Joseph as Patron of the Universal Church, Pope Francis issued the Apostolic Letter *With a Father's Heart* and proclaimed a Year of St. Joseph. Both acts of the Holy Father were happily received at Assumption Seminary in the Archdiocese of San Antonio. The Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary, (March 19) was observed with special festivity. *Himno a San José* animated all the liturgical celebrations: *Hoy a tus pies, ponemos nuestra vida; hoy a tus pies, ¡Glorioso San José! Escucha nuestra oración, y por tu intercession, obtendremos la paz de corazón!*

First Solemn Vespers set the tone. The *Himno*, the *Magnificat* in Gregorian Chant, and the use of incense added a touch of splendor worthy of St. Joseph's greatness—*"being the spouse of Mary and the father of Jesus, he placed himself, in the words of Saint John Chrysostom, 'at the service of the entire plan of salvation.'*"

With Archbishop Gustavo Garcia-Siller, MSpS, as president, Auxiliary Bishop Michael Boulette, Bishop-elect Gary Wayne Janak, and seminary priest faculty concelebrated the Mass of the

Solemnity. These are the "fathers" of those being formed at Assumption to serve in the person of Christ. St. Joseph who expressed his fatherhood in *"a love placed at the service of the Messiah who was growing to maturity in his home"* is an inspiration to them.

After Mass, Fr. Anthony Pogorelc, PSS, gave a conference on leadership. His references to the leadership qualities of St. Joseph were taken up by the seminarians in small reflection groups. Every leader can learn from him who *"never made himself the center of things. He did not think of himself but focused instead on the lives of Mary and Jesus."*

In the afternoon, the Seminary's Life, Peace, and Justice Committee led the community in praying the Stations of the Cross. The reflections recalled Pope Francis' words, *"Every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is 'the child' whom Joseph continues to protect."* After the Stations, a statue of St. Joseph borne on shoulders of four seminarians was brought in procession from the Chapel to the Atrium of Flores Hall. There, Second



Solemn Vespers was celebrated. A good number of seminarians who had undertaken personal preparation collectively pronounced an Act of Consecration to Saint Joseph.

The day ended with an outdoor social, a veritable *fiesta*. ¡Viva San José!

Fr. Rene Lopez, PSS, STL
Vice Rector, Assumption Seminary

(All quotations are taken from *With a Father's Heart*.)



Kachebere Continues Improvements



In February 2018, the Sulpician Fathers arrived at St. Anthony's Kachebere Major Seminary, Mchinji, central Malawi to assume responsibility for the administration of the seminary, the priestly formation program of its seminarians and the philosophy curricula of Kachebere's historic seminary. They were later joined by Ms. Mary Furlong, a lay woman from the United States, and Sulpician Fr. Julien Zossou from Benin. Already in residence at St. Anthony's were five other staff members—three Malawians and two Tanzanians—with a seminarian population of 152.

It was a joyful but difficult undertaking. Joyful because the experience of missionary work in a poor country was full of potential. The enthusiasm and exuberance on the faces of the seminarians at the reopening of the seminary that had been closed for almost six months was very encouraging and uplifting. It was tough, though, because of the many challenges that seminaries face.

These challenges included an insufficient number of formation and teaching staff compared to the large number of seminarians, and a poor communication system, e.g., no integrated wireless internet system throughout the large campus. There were also the familiar challenges of inadequate finances, and an aging infrastructure. Apart from formation of future priests, the seminary also was like a small industry employing many workers in the farm, the garden, the carpentry, the motor vehicle garage, the tailoring shop, as well as numerous domestic workers (e.g., cooks, guards, maintenance workers).

While the number of formation and teaching staff remains challenging, it has significantly improved with the collaboration of the Malawi Conference of Bishops (ECM) and the Sulpician Fathers. Communication has also improved with the installation of modern wireless internet facilities. Strategic funding was acquired for the



Dip tank under construction

necessary roof repair and select maintenance of major seminary buildings. These projects are ongoing. With the help of the ECM, the Sulpicians, the Pontifical Mission Society (POSPA) and the Church in Need—among other donors—these and other improvements followed.

A diocese from Germany funded the renovation of resident toilets and showers, while the Pontifical Mission Society of St. Peter the Apostle (POSPA) granted the seminary an extraordinary subsidy for the renovation of part of the roof. Seminary transports improved with the acquisition a 15-seat bus from Sulpician donor, a vehicle supplied by The Church In Need, and a 30-seat bus from the Superior General's donation.

Massive productivity was reported from the seminary's farm in terms of crops (with 1000 x 50 kg bags of maize/corn projected) and animals. A plunge dip tank for the cattle was designed to accommodate the need to protect the animals from diseases. A plunge dip was constructed that allowed the complete immersion of livestock in a liquid that contains a parasiticide. Note: Plunge dips are either fix and made of concrete (typical for cattle and sheep) or portable (usually metallic, mainly for sheep and seldom for pigs).

Another major challenge, though, is the continued use of wood for cooking. While



Cow going through the dip tank

Kachebere has vast land with a large forest, it is slowly being depleted. Every day a cohort of workers is assigned to get firewood. They cut many trees and transport the wood on the tractor to the kitchen before it is chopped into smaller pieces for use in the wooden stoves. With so much concern to save the environment, a different system needs to be implemented to preserve the forests and contribute to caring for Mother Earth. Even though there is an inconsistent supply of electric power from the government, electric stoves may be used whenever there is hydroelectricity. However, a more user-friendly system such as biogas technology may be a good alternative.

There have been several of improvements at Kachebere in the past three years, despite Covid-19. New partnerships emerged, e.g., the ECM and the US Sulpician Province, as well as new stewardship initiatives, cultural, academic, and practical. Building on the seminary's firm foundation, stability has been attained, and strategic plans developed. Though priority projects remain, the heartening aspect is that this historic and venerable seminary retains its enormous potential and capacity for self-sustainability—preserving its mission.

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(UD): Apart from the Sulpician collegial and proactive approach to adult priestly formation, there was no clear, practical blueprint for the formation advising sessions.

(DMc): Correct. The *Ratio* confirmed for me the necessity of the project. I had to reconsider what transpires in formation advising and then use those experiences for the content of my chapters. For example, I needed a chapter on evaluations, one on listening skills, and another on benchmarks for formation, etc. I wanted to demonstrate how one moves the formation conversation beyond simply focusing on the tasks the seminarian must complete to the level where significant human formation occurs, i.e., internally.

(UD): Were there any specific disciplines or traditions that informed your approach in these books?

(DMc): I have a good friend who has a doctorate in Pastoral Counseling. We meet regularly to talk about related topics in psychology and theology. He has often shared resources for me to read in neuroscience, cognitive science, and executive coaching. In addition to those disciplines, I have many years of experience directing people in the Spiritual Exercises of St. Ignatius, not to mention benefiting from eight years of experience and formation within a Sulpician context at TC.

(UD): How does the experience of directing others in the Exercises inform your books?

(DMc): In two fundamental ways. First, the posture of the advisor is one of listening. By listening, we give priority to the seminarian's experience. Second, the Exercises tell me that the Spirit who guides, in this case, formation, is the real formator. As one adapts the Exercises to the advisement process, a greater depth of reflection may emerge. I am convinced that through these conversations one can connect appropriately with a seminarian earnestly engaged in advisement.

(UD): Was there anything that stands out in formulating chapter topics that was off your radar screen?

(DMc): [laughing] Almost everything was off my radar screen! The constant surprising element was me hitting my head and saying, "Duh, how could you not have thought to put this in?" For instance, after reading the *Ratio*, I realized that I

needed a chapter that simply describes what formation advising is, that lays out the overall human formation process, and that situates formation advising within a much larger context. In addition, there is a set of basic listening skills that a formator must develop. So, I realized I needed a chapter on that. As I teased out basic skills, I had to add a section on how to apply those skills in formation advising.

(UD): Would these skills be implemented the same way in all advising relationships?

(DMc): Yes and no. The basic skills would be the same, but the content that you are addressing would vary depending on the seminarian and his context or experience. In every seminary, you have a convergence of different calendars. As trusted formation advisors, we are accompanying individuals, and each seminarian is unique. I'm mapping those basic skills against the complicated set of varying calendars while considering the uniqueness of each seminarian.

(UD): How did this project not just become a reflection of TC's formation process?

(DMc): Initially this was just going to be a pamphlet for the TC formation faculty. So, when I expanded my project from a pamphlet to a book for seminary formators in general, I broadened its scope. I also made two decisions in terms of the writing: 1) My assumption is that formators are busy people. Therefore, I wanted to make this book as readable as possible with limited seminary jargon. 2) I also wanted this information to be applicable to any seminary, so I pulled out specific TC references in the material.

(UD): Do you have any sense what impact your books have made?

(DMc): I have received a few nice confirmations. I got a note from CUA Press that said many reviewers for the press are using their stipend for reviewing the book to buy my book. I also received an encouraging note from a priest in Australia who is the rector of a seminary for a religious order. He wrote CUA Press a nice letter saying that "even though he is in a religious order, its content applies. There's no book just like it; it's readable, applicable, etc." That's what I was aiming for when I wrote this work, and it was a bonus that a formator in a religious order found it applicable, too.

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St. Kizito House of Formation

St. Kizito is a house of formation for philosophy students belonging to the diocese of Gaborone in Botswana, but situated in Lusaka, Zambia. It is solely owned by the diocese of Gaborone. Though Botswana is a relatively wealthy country, the Catholic Church has not had the privilege of establishing its own seminary. All its local clergy were trained outside the country. Initially, seminarians were sent to Lesotho in Southern Africa. Afterward the diocese moved its seminarians to Chishawasha in Zimbabwe. However, with the deterioration of the economic and political situation in Zimbabwe, they moved their seminarians to Namibia. At the completion of their philosophical studies, students would move from Namibia to St. Dominic's seminary in Lusaka for theology. The diocese was happy with the formation that its seminarians received from Zambia and contemplated moving its philosophy students to St. Augustine's in Zambia. However, the diocese opted to send their seminarians to St. Bonaventure college which offered a degree.

In 2016, the diocese of Gaborone bought a house next to St. Bonaventure college and named it St. Kizito house of formation. Fr. Aubrey, a

priest of the diocese of Gaborone, was appointed as its first rector. The house remained open until 2019 when it was temporarily closed due to a reduced number of vocations. The diocese contemplated closing this house all together. However, the diocese of Gaborone decided to invite the Society of St. Sulpice to take charge of St. Kizito house of formation. It is the hope of the diocese that the Society of St. Sulpice with its long tradition of formation will help the diocese stabilize the formation of its future priests.

Currently, St. Kizito has five seminarians: three in the first year and two in the third year. At the end of the year two students will move to St. Dominic's seminary for theology. The house anticipates five new students who are currently doing their propaedeutic year in Gaborone.

St. Kizito operates more like a family than an institution. The house was designed for a family and we have allowed that design to shape the formation style of our house. Staff and students do everything in common: they live, share responsibilities, eat, and pray together.

Cornelius Hankomoone, PSS
Formation Faculty

Joseph J. Bonadio, PSS

June 10, 1937–Jan. 21, 2021



Born June 10, 1937, and raised in Baltimore, Maryland, Fr. Bonadio was one of three boys of Frank and Carmela (nee Doccolo) Bonadio. He is survived by his brother, Frank.

Fr. Bonadio was educated in Baltimore public schools and entered the seminary in 1955 at St. Charles College in Catonsville and completed his A.B. at St. Mary's Seminary on Paca Street in 1960. He completed his theological studies at St. Mary's Seminary and University in Roland Park, where he earned the S.T.B. (1962) and S.T.L. (1964). He was ordained to the priesthood on May 16, 1964, for the Archdiocese of Baltimore.

Inspired by his rector and mentor, Fr. James Laubaucher, Fr. Bonadio immediately joined the Society of St. Sulpice and was assigned to the faculty of St. Thomas Seminary, Louisville, Kentucky (1964-1966). He completed his M.R.Ed. degree through a series of five summers at Loyola University in Chicago (1966-1970). He was admitted to the Society of St. Sulpice in 1970. While studying for his master's degree in the summer, he was on

the faculty of St. Mary's Seminary and University from 1966-1973 where he taught liturgy and preaching and was Master of Ceremonies for the seminary. During those years at Roland Park, he prepared seminarians on how to say Mass. And, along with his Sulpician confrere Robert Waznak, he made innovative strides in the teaching and practice of preaching. They introduced the use of audiovisual aids and taping of homilies to review with the seminarians to improve their preaching.

In 1973, Fr. Bonadio went west to become the rector of St. Patrick's Seminary. In 1978, he moved back east to Theological College to be the director of worship and homiletics (1978-1983).

In 1983, he returned to St. Mary's for one more year. In 1984, he was made director of St. Mary's Spiritual Center on Paca Street and, in the same year, also completed the D.Min. degree at Wesley Theological Seminary, Washington, DC. He remained director of the Spiritual Center until 1989 when he took a sabbatical (1989-1990). After his sabbatical, he immersed himself fulltime in various forms of pastoral ministry: he was assistant pastor at his home parish, St. Francis of Assisi Church (1990-2001), and continued to serve there as their faithful weekend associate until his death. He was chaplain to Notre Dame University of Maryland in Baltimore (1990-1995); he was chaplain of the Oak Crest Retirement Community, Baltimore (1995-2012); and he served as Superior of what was then named St. Charles Villa, now Villa Olier, the Sulpician retirement community, in

Catonsville, Maryland (2001-2007). He officially retired in 2012 and remained in residence at the Villa.

Fr. Bonadio is well remembered as a charitable, friendly priest with a gentle soul. In the seminary, he mixed well with both students and faculty and was a strong community presence. There was an approachable warmth about him. He was always congenial, kind, gregarious, and happy to serve. He was also devoted to his family and proud of his Italian heritage.

Over the Christmas holiday, Fr. Bonadio contracted the COVID-19 virus. He was hospitalized on January 14 in Northwest Hospital in Randallstown, Maryland, owing to complications from the virus. After a short period on oxygen support, Fr. Bonadio died on January 20, 2021.

At his request, the funeral Mass on January 25 was held at his home parish, St. Francis of Assisi Church in Baltimore. The acting provincial, Fr. Daniel Moore, PSS, presided, and the pastor, Msgr. William Burke, was the homilist. The parish livestreamed the funeral Mass to accommodate the pandemic restrictions on indoor gatherings. Burial followed in the Sulpician cemetery in Catonsville.

For his 56 years as a priest, Fr. Bonadio was a good and faithful servant of the Gospel who modeled pastoral care for nearly three generations of seminarians and for the faithful whom he served in a variety of settings. He was well-loved by so many who saw in him a living witness of God's loving kindness.

Richard M. Gula, PSS
Director of Personnel

(Continued from Page 12)

(UD): Great to know that what you set out to do is being accomplished.

(DMc): It does say what I wanted to convey. My overall hope was to elevate the role of the formation advisor to a place where formative conversations with some depth could occur with a seminarian. I also wanted to contribute towards making the evaluations more accurately convey the substance of the seminarian—who he is, demonstrating his growth, and where he’s growing.

(UD): Are you aware of any adverse critique of your work?

(DMc): Yes. There was one critique from a pre-publishing reviewer who thought there was a little too much psychology in it.

(UD): What was your reaction to that?

(DMc): I thought there was an appropriate amount of psychological material, especially since the *Ratio* privileges human formation. I drew on psychology, on neuroscience, and on the executive coaching literature. I stand by my use of that material. However, I did agree with the reviewer who pointed out a need for a larger section on celibacy. I deliberately didn’t have a large section on celibacy because, in my mind, spiritual direction was the more suitable forum. But, after talking with the publisher, I expanded the material on celibacy as a topic in advisement making the book more pragmatic. One of the first things an advisor, having established a relationship of trust, must do is review, appropriately, the seminarian’s life story. This includes his experience of his family of origin, his life story, and his vocation story. The expanded section on celibacy fit nicely in this context.

(UD): What happens in the case of a seminarian who has different advisors through the course of his time in the seminary? Is this seminarian rehashing his story every time he changes

Editor’s Note: Having sent the two-volume set as a gift to the Bishops of the United States in late November 2020, the Acting Provincial of the US Province received many positive, affirming replies from numerous bishops expressing their interest in and appreciation of these essential guides.



formators or is there a role for reviewing past evaluations?

(DMc): In fact, that’s one of the points I emphasize—getting to know appropriately each seminarian you accompany. When you are assigned an advisee, you are given his file. It’s all under the umbrella of the homework you need to do to appreciate the uniqueness of the individual. To help with that, you review his past evaluations. I remember learning about an advisee’s family relationships that gave me insight into his current behavior. That was when I began to appreciate better the importance of being aware of a person’s history. The book for formators lays out the formation process, the skills you need, and what should be standard in formation advising.

(UD): Deacon Ed, thank you sharing with us the backstory on your two-volume guide, rooted as it is in your experience of our Sulpician tradition. May you continue to find your ministry in seminary formation a blessing and *a call within the call*.

(DMc): You’re welcome. Thank you for providing me the opportunity.

succumbed to failing health, Vincenzo lost his life riding his motorcycle to work at the Casa that early morning. The sky was overcast; a spring rain had fallen. A car missed a traffic light and clipped Enzo's cycle. Tragic! The whole cadre of priest students at the Casa was present for the funeral Mass to comfort the widow and her children with condolences and prayers—while honoring the life and memory of Vincenzo Mastroianni.

Do you remember me?

More recently, though less abruptly, yet in measured ways equally tragic, a cadre of Sulpician priests gathered in our historic seminary chapel on Paca Street in Baltimore on a brilliant May morning, in Easter's waning season, to accompany with solemn ceremony and solidarity the family and friends of John Kemper, PSS—who succumbed to cancer a year previously—to bid him *adieu*, a fond farewell.

In the winter that preceded Fr. John's death, he often quoted a French proverb—we know it well: *Gratitude is the memory of the heart*. Gratitude, the heart's memory. We remember—I remember our former provincial's smirk, the wink & the nod, the mischievous grin. I remember his encouragements, and yes,

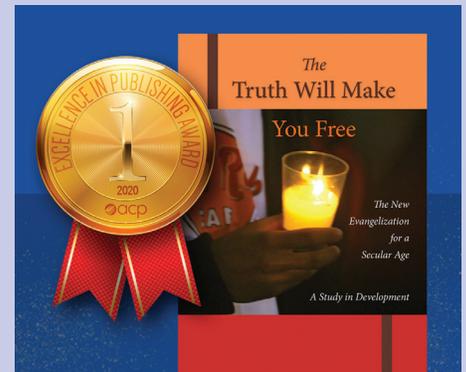
Update

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his witness—*his strength in weakness*. We marvel; we remember—as gratitude fills our hearts. And with grateful hearts, we bid them *adieu*. John—and Enzo... and...

Ecce quam bonum.



Correction

In the last edition of *Update*, we noted that Fr. Robert Leavitt, PSS, received an award from Liturgical Press for his latest book. However, the award was given by The Association of Catholic Publishers (ACP) which includes all the Catholic publishing houses in the United States (Paulist, Orbis, Ignatius, Doubleday, Liturgical Press, among others).

