As a prelude to his Ascension to the Father, Jesus prepared his disciples for his impending absence with the promise, paradoxically, of an abiding presence, viz., an Advocate—who will come upon them as the breath of Pentecost’s fiery Spirit. The cornerstone rejected by the builder will become, in effect, the cornerstone of a majestic temple, viz., the mystical body of Christ.

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his past October 6, at the Alumni Day address at Theological College, The National Seminary of the Catholic University of America, Washington, D.C., Msgr. Stephen Rossetti presented some of the results of his recent survey of over 1,500 priests from across the USA on their health and happiness in the wake of the child abuse crisis and the pandemic.

Msgr. Rossetti is a priest of the Diocese of Syracuse, NY, and holds a doctorate in counseling psychology from Boston College. He is the past president and CEO of Saint Luke Institute, a treatment center in Maryland for priests and religious with addictions or psychological problems. He is now an adjunct professor at The Catholic University of America in Washington, DC. He is also the founder and President of the St. Michael Center for Spiritual Renewal, a non-profit Catholic organization that conducts spiritual education workshops for clergy, religious, and laity in fulfilling its mission to support healthy and holy lives.

Msgr. Rossetti’s 2011 book, Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priests, reported on a 2009 study of 2,482 priests. The survey for that book and the results of his present one allow us to take the psychological and spiritual temperature of priests while also allowing us to investigate the likely factors that promote or

(Continued on Page 2)
Priestly Wellness and Happiness

MSGR: One finding was that the rate of depressive affect among priests in the USA in 2009 was about 7 percent. This climbed to 14 percent in the midst of COVID-19. While this is a significant rise and should be a concern for Catholic leaders, it is still much less than the rise in the general population. In the midst of COVID-19, initial studies suggest that the rise in depression and anxiety among the general population is very high. For example: See https://www.nature.com/articles/d41586-021-00175-z. Rates of US adults reporting symptoms of anxiety or depression rose from 11 percent pre-Covid to 42 percent in December 2020. Rates of UK adults reporting symptoms of depression rose from 10 percent pre-Covid to 19 percent in June 2020.

UD: Your study was done to see how the pandemic was affecting priests. Given how much was shut down during that period, I would suspect loneliness would increase. Has it?

MSGR: I compared loneliness rates from our COVID times to 10 years earlier with no significant change.... It appears that priests as a group are not suffering any more from loneliness than they were before COVID, although anecdotally we know that there are some who are feeling the lack of connection with parishioners and are anxious to get back to more normal parish life. I think that the strength of most priests' personal relationships is sustaining them. Ninety-one percent of priests in the sample report having good priest friends and 96 percent report having good lay friends. So, the notion that priesthood is a lonely life is not supported by the data. In fact, it is just the opposite ... loneliness rates and isolation among Americans in the USA is very high and much higher than that for priests. The 2018 CIGNA study suggested that about 40 percent of Americans in general feel detra...
Indwelling: Creative Writing Serving Pastors

Being a minister of God’s Word requires more than an academic knowledge of theology. A minister of the Word must be able to recognize and communicate the many ways in which God reveals himself. This wider perspective on God’s revelation has led the seminarians at St. Mary’s to engage the arts as a way of broadening their perspective on God. The fruit of this engagement with the arts is now being shared with wider audiences through two seminarian-founded initiatives.

The first of these initiatives is a journal of seminarian poetry entitled *Indwelling: Creative Writing Serving Pastors*. This journal represents the fruits of several seminarians who, inspired by the words of Pope St. John Paul II, recognized that encounters with the transcendent God needed (Continued on Page 4)
Indwelling Initiatives

(Continued From Page 3)
to be expressed in more than just academic language and research papers. Wishing to express their relationship with the Lord in more creative means, they approached the President-Rector, Rev. Phillip Brown, PSS, with the idea of publishing poetry written by seminarians.

Fr. Brown immediately and enthusiastically supported the idea, and *Indwelling* was born. *Indwelling* is more than simply a creative outlet for seminarians. It helps to form seminarians by providing them with additional tools for bringing people into contact with God. Dr. Bill Scalia, the faculty advisor to *Indwelling*, observes that the creative writing process has changed the way seminarians think about language. Through the use of poetry, language is not only used to describe but also to invoke the transcendental as well. He reminds the seminarians that, “a lot of what you will be doing in ministry involves finding ways to use language to bring people into contact with the Spirit.” He sees the fruits of *Indwelling* as one that provides the seminarians with means of sharing their experience of God in ways that allow them to use words to make God incarnate to all who hear their words.

The second issue of *Indwelling* was dedicated to another seminarian-led initiative: *For the Glory of*...
The Transfiguration Window (detail). This project began when the Covid-19 pandemic restricted the seminarians’ usual means of engaging in public ministry. Undeterred in their desire to spread the Gospel, and inspired by the prayer of Fr. Jean-Jacques Olier, founder of the Society of St. Sulpice, the seminarians put their technological skills to work in order to bring the seminary to people through technology.

This project began when a few seminarians recognized that St. Mary’s Chapel had beautiful stained-glass windows that were rarely seen by anyone other than the seminary community. They decided that these windows needed to be shared with a wider audience. The result was For the Glory of the Father, a series of videos that use the windows of St. Mary’s chapel as a means for reflecting upon the life of Christ and the life of a priest. Each video in the series features a seminarian’s reflection on a particular window and the scriptural passage upon which it is based, followed by commentary from a faculty member on the relationship between the window and the life of a priest. The series was made available to the public through YouTube. It also inspired further seminarian reflections on the windows, which became the theme for the second issue of Indwelling.

Both of these initiatives have found wide support from both seminarians and faculty. Nearly 40 seminarians have provided submissions for Indwelling and over 40 seminarians, faculty and staff volunteered their time to produce and promote For the Glory of the Father. Both projects can be accessed through the Saint Mary’s Seminary & University video collection at https://vimeo.com/seminary1791.

Brian Carpenter, PSS
Formation Faculty
Theological College Celebrates Sulpician Heritage

In the “new seminarian” introduction to the Sulpician tradition, we learned about the great figures of Jean-Jacques Olier, St. Vincent de Paul, Charles de Condren, and others. I had already heard of Blessed Agnes of Jesus, OP (also known as Blessed Agnes of Langeac), in connection to these venerable priests, but I did not know much about who she was or the vital role she played in the formation of the Society of St. Sulpice. My interest in her was sparked by the homily Fr. Dominic Ciriaco, PSS, Rector, gave on the feast day of Blessed Agnes when he said, “Without Blessed Agnes, the Sulpicians would not even be here today!”

As a French Dominican nun in 1631, Mother Agnes had a vision of the Blessed Virgin Mary requesting that she pray for a young priest yet unknown to her. She did. That priest, Abbé Olier, likewise had a similar dream that a Dominican nun, whom he had never met, was praying for him. Two years later, after hearing about the reputation Mother Agnes had for her holiness, Fr. Olier arranged to meet her. Upon meeting, each immediately recognized the other. The message that Blessed Agnes related to Olier was that he would establish the first seminaries in France. The rest is history. The vision of Mother Agnes and the obedience of Fr. Olier gave rise to the Sulpician tradition which has shaped countless seminarians in the various Sulpician provinces and seminaries across the world. Blessed Agnes has come to be known as the “Spiritual Mother of Seminaries.”

On October 19, Theological College hosted the celebration of her feast by inviting Dominican priests, brothers, and sisters from the Washington, DC, area. The seminarians very much appreciated the Eucharistic celebration and ensuing reception, which provided an opportunity to become further acquainted with her impact on Fr. Olier and on the Church. We look forward to making this celebration an annual event to commemorate her life and to advance her cause for canonization. Blessed Agnes of Jesus, pray for us!

Justin Motes
Second Theology, Diocese of St. Augustine
isolated; the researchers called it an epidemic of loneliness in the USA.

**UD:** What does your study show about how priests are managing the shortage of clergy? How are priests avoiding burnout?

**MSGR:** I gave priests the Maslach Burnout Inventory and then the ProQOL5, which are standardized tests with burnout scales. The rate of burnout among our priests is surprisingly low. Despite the stressors and challenges of priesthood today, the large majority of priests are not burned out. Why?

The results of my study suggest that those priests who are happy with their ministry, have good friends, and a strong spiritual life are not likely to burn out. And the vast majority of priests, over 90 percent, fall into that happy, connected, and fulfilled group.

**UD:** In the ’60s and ’70s, celibacy was a hot issue. How are priests responding to the obligation of celibacy today?

**MSGR:** Support for celibacy among priests in the USA has statistically risen in the last few decades, which will likely be surprising to many. It is certainly countercultural. When I was a seminarian in the early 1980s, mandatory celibacy was a hot button issue. It is no longer such in today’s seminary. The large majority of seminarians and young priests support it—more than my generation.

**UD:** What are some of your major “take aways” from your study?

**MSGR:** The priesthood in the USA is strong both psychologically and spiritually. This does not mean that there are no priests with problems. About 10 percent of priests, much like the general population, are likely suffering from some sort of psychological disorder and need assistance. But what is very remarkable is the high rate of happiness among priests. Consistently over 90 percent of priests report being happy in their lives as priests and happy with their ministries. Actually, the happiness level among priests in the USA is among the highest of any group in the country, and this finding is replicated by several studies both inside and outside the Church. The sense of peace and satisfaction of our priests is a witness to the grace of the Good News.
Life at St. Mary’s Seminary & University was dictated by the tolling of the seminary’s bell. Originally, the seminary was located at 600 N. Paca Street in downtown Baltimore, where it was established as the first Roman Catholic Seminary in the United States in 1791. The bell rang to begin the day and for all forms of a seminarian’s sustenance—spiritual sustenance as it called him to Mass, prayers, and vespers; intellectual growth as it defined his daily class schedule; and physical nourishment as it called him to his meals.

The bell fell silent upon the closure of the Paca Street campus in 1969, when all seminary classes and administration transferred to the Roland Park campus. Within six years of the move, the Grand Seminary Building itself was no more, razed by Baltimore City. In 1974, the grounds had been given to the city by the U.S. Sulpician Fathers to create today’s St. Mary’s Park, which was dedicated in 1977. It sits around the historic core site kept by the Sulpicians.

This silence, however, was joyously broken in June 2021, when the bell, which had been stored at the top of the vestments’ closet in the preserved 1808 Seminary Chapel sacristy, was taken down, removed from its temporary wooden cradle, and placed upon the remnant of the original seminary’s foundation wall—symbolically above the Auspice Maria logo of the Sulpicians—where it rang out to the Seton Hill neighborhood of Baltimore City this summer for the first time in more than half a century.

A new wrought-iron cradle was fabricated in the form of chapel arches by G. Krug & Sons Ironworks. The ironworks itself was in operation at the same location down the street from the historic Paca Street site at 415 W. Saratoga Street since 1810, making their company only two years younger than the seminary chapel and the Federal-style Mother Seton House.

The bell now calls the groups who visit the historic site to Mass and lunch, echoing its original function to the many thousands of seminarians who fulfilled their spiritual vocations during their time at St. Mary’s on Paca Street.

Blaine Carvalho
Administration, St. Mary’s Spiritual Center & Historic Site
Although Jean-Jacques Olier and the French school of spirituality have often remained in the shadows, the last fifteen years have seen a burgeoning of publications that help overcome this liability. This development is largely due to the work of Sulpician confreres in France, and some in the US. Most of these works are in French, but some English translations have been done or are in process. Here are just a few highlights.

Two short volumes in English translation include *A Brief Biography of Jean-Jacques Olier* by Bernard Pitaud (2013, tr. L. B. Terrien), and Pitaud’s book on spiritual direction in history and the Sulpician tradition, *The Practice of Spiritual Direction* (2019, tr. R. D. Witherup). Fr. Pitaud is the reigning expert on Olier and the Sulpician tradition, and he has already produced five major volumes on Sulpician history, tracing it from 1642 to 1901. Two of these volumes will soon be published in English, including the first critical biography of Fr. Olier (Lessius, 2017), and the first critical biography of Jacques-André Émery, ninth superior general, who saved the Society of Saint Sulpice during the French Revolution and the era of Napoleon (Salvator, 2021).

Fr. Pitaud also co-edited the first critical edition of Fr. Olier’s complete correspondence (Honoré Champion, 2014), a nearly 1000-page tome of letters and short treatises.

Two American resources worth mentioning are Melvin C. Blanchette’s *A Primer on Sulpician Spirituality* (2017) and Thomas R. Ulshafer’s *The Life and Times of Charles-François Nagot* (2016), who was the first Sulpician superior in the United States.

In short, we are fortunate to live in times of expanding studies of Sulpician history and spirituality to help draw Olier and the French school out of the shadows. More information can be obtained by contacting the Sulpician Provincial House.

Ronald D. Witherup, PSS
Superior General
Assumption Seminary Celebrates Diversity

Assumption Seminary in San Antonio, Texas, kicked off the month of February with its yearly Multicultural Celebration. The seminary community came together around a meal and other festive activities to celebrate the beauty of diversity found in the seminary. In a community of over sixty members coming from different parts of the world, differences could be a cause of aggravation or joy. We choose the latter. Sharing the Eucharist, a culturally diverse banquet, musical entertainment, and fellowship all contributed to the night’s festivities. Such a celebration deepened everyone’s understanding of what it means to be a minister of the gospel for all.

Many of the seminarians noted that being able to share a cultural dish with their brothers demonstrated how this part of their heritage contributes to making them who they are. Cultural celebrations like this one allow us to express who we are and where we come from with those around us. Over ten different cultures were represented that night by our seminary community.

This year’s celebration took on a new dimension with the inclusion of the festivities of Têt, the beginning of the Lunar New Year. Our Vietnamese community members helped the rest of us learn the beautiful symbols associated with the New Year. Têt is more than just marking the start of another year. It calls for all of creation to give thanks to God for blessings received in the past year and for those yet to be received, by God’s grace, in the new. This Year of the Tiger cultivates bravery, courage, and strength in time of trial. The New Year celebration was made even more festive by everyone participating in Bingo games, Vietnamese dishes, boba tea, Vietnamese coffee and lì xi, or lucky money.

Assumption Seminary instills culture in its men while in formation. We are proud of our multicultural and bi-lingual character.

Jordan Milligan
Archdiocese of San Antonio, Texas
Theology III
“This year’s celebration took on a new dimension with the inclusion of the festivities of Têt, the beginning of the Lunar New Year.”

“Sharing the Eucharist, a culturally diverse banquet, musical entertainment, and fellowship all contributed to the night’s festivities.”
Beauty and the Priest

Preaching with the Art and Creative Techniques of Corita Kent

Over the last few years, I have been working on a Doctorate in Ministry in Preaching with the Aquinas Institute of Theology in St. Louis, Missouri. My interest is in how the preacher can turn to art for inspiration when preparing and preaching a homily. How does art help us to see the world around us and interpret what we see to bring color and vibrancy to the message of the gospels?

Hans Urs von Balthasar, a theologian well-known for his work on beauty, writes that “Visual art shows forth the transcendent beauty of Christ. Every beautiful form possesses an openness to the infinite, but some beautiful forms possess this more than others.” Jacques Maritain states that “The artist learns from God how to make beautiful works.” God’s creation continues through art. Corita Kent, whose works are featured in my study, approaches beauty through the creative experience. She moves away from traditional images and understanding of beauty and dives deeper into the ordinary, everyday images to discover beauty. I want to use her artwork and creative techniques to demonstrate the connectedness of art to preaching.

Corita Kent (1918-1986) was an artist, educator, social activist, and once a member of the Los Angeles community of the Immaculate Heart of Mary. While the head of the art department of Immaculate Heart College in Hollywood, she evolved from figurative and religious art to incorporating advertising images and slogans, popular song lyrics, and biblical verses into her art. Her serigraphs reflect the social unrest and injustices of the 1960s as well as Vatican II’s call to modernize the Church. Through her art, she spoke out against war, poverty, and racism. Her serigraphs became her pulpit as her artwork preached the gospel.
and challenged people to put their faith into practice. Kent once said, “Words are not worn out by use, but by careless use,” and “Words have life and must be cared for.” Is this not what the preacher is also called to do when preaching?

Corita was influenced by Andy Warhol and the Pop Art movement that looks for inspiration in the images we see every day in popular culture, such as supermarket ads and advertising slogans. From this perspective, she makes Wonder Bread packaging become an image for the Eucharist to heighten our consciousness of poverty and hunger in the world. She transforms the Exxon slogan “tame the tiger” into “catch the Spirit” to express the Holy Spirit. Taking inspiration from Warhol’s Tomato Soup can, she creates the serigraph, “Mary is the Juiciest of All Tomatoes” to describe the Blessed Virgin Mary. The serigraph has the word “tomato” with a poem by one of her colleagues that uses a ’60s slang term that states if you are a “real peach” or a “juicy tomato” you are the best. Thus, for Corita, Mary is the best of all.

Corita’s fame reached its heights in the late 1960s. In 1966 she was named Person of the Year by Newsweek. By 1968 she was exhausted. She took a sabbatical and never returned to the level of productivity she had known. She spent the last eighteen years of her life in Boston with friends doing minimal but important works of art. The famous “Love” stamp of the early 1980s and the art for an oil tank in Boston are her enduring work post her Pop Art phase. Corita died of cancer in 1986.

“Beauty and the Priest” is a title that invokes questions and curiosity calling all of us to discover the beauty of God in the common, everyday things in life and to connect them with color and vibrancy to the gospel we preach and live.

Dominic Ciriaco, PSS
Rector, Theological College
St. Kizito House of Formation Expands

St. Kizito House of Formation for philosophy students belongs to the diocese of Gaborone in Botswana. It is situated in Lusaka, Zambia, adjacent to the campus of St. Bonaventure College. In 2019, the diocese invited the Sulpicians to take charge of it.

The house was originally a family residence. Its operational style reflected its architectural design as the house operated more like a family than an institution. The staff and students would do everything in common: they live, share responsibilities, eat, and pray together.

However, the natural intimacies of family life do not translate well to a formation program that is to model life for diocesan priests. Changes had to be made to the interior design of the house to make it serve the needs of a growing formation program.

The original design of the house had eight bedrooms, a kitchen, a large sitting room, and a dining room. To make it a house of formation, the dining room was turned into a chapel, one bedroom became a storage room, and part of the sitting room was turned into a dining room. Another open space next to the sitting room was turned into a computer room and library.

The enrollment kept growing each year. When the Sulpicians took charge of the House in 2019 there were six students and two staff members. All the rooms were occupied, and two students shared a room. We had no room for a visitor, no room for a rector’s office, and no library. For this academic year (2021–2022), the diocese of Gaborone accepted four new students, which brings the total number in residence to ten students and two staff members. Given our present capacity, these four new students share a room.

Faced with such a situation, the St. Kizito community decided to be proactive. We began to prepare for another increase in the number of students in the 2022–2023 academic year. With the permission of Archbishop Frank Nubuasah of the diocese of Gaborone, we had a new wing constructed. The addition consists of six single rooms for students and two rooms for visiting formators. It has two ablution blocks and a laundry room. Attached to this new wing is a common bathroom for visitors and workers. This new construction gives us sixteen rooms: four rooms for staff members and visitors, and twelve rooms for students.

Even though the new wing gives us more rooms for students and visitors, the situation still does not make it easy to establish clear personal and professional boundaries that would be a good model for the diocesan priest. Neither the staff nor the students have private social space to gather, and staff and students are always crossing paths with each other. Looking ahead, we will need to create some space that could be strictly for members of staff to allow students to enjoy their own freedom and privacy.

We are grateful to Archbishop Frank for giving us the permission to make an extension to this house.

Cornelius Hankomoone, PSS
Formation Faculty
Family Background
Fr. Enoch was born on August 27, 1971, in Chiradzulu District, a southern district of Malawi. He was the fourth child in a family of six (three boys and three girls) of Eric Lewis Kanjira and Maria Tambala. He grew up in Nkanda, a small village in Traditional Authority (T.A.) Likoswe in the central part of Chiradzulu District.

Fr. Enoch reflects in his aspiration and character what is captured in an old saying, “The apple doesn’t fall far from the tree.” His father was a teacher and his mother, though unschooled, was graced with natural wisdom, foresight, long suffering, cheerfulness, and the gift of diplomacy. All the children except one are teachers. Among them there is a priest and a religious sister.

Education Experience
Fr. Enoch did his secondary education in the Minor Seminary. He then went to St. Anthony’s Major Seminary for philosophy and to St. Peter’s Major Seminary for theology. He holds a Licentiate in Sacred Liturgy from St. Anselm Institute of Liturgy in Rome, and a certificate from the Gregorian University in the Formation of Priests and Religious. Shortly after his ordination in 1997, he was assigned to be a formator in the diocesan minor seminary where he later became rector after his studies in Rome. Subsequently, he became the Acting Rector of St. Anthony’s Major Seminary in Malawi. While in that role, the Sulpicians were invited to help staff the seminary, and he has worked together with them for the past three years.

Diocesan Connection
Fr. Enoch was ordained for the Archdiocese of Blantyre. After serving in a parish for only four months, he was assigned to be a formator in the seminary and has remained such ever since. At the same time, he has also served in various administrative capacities: Secretary to the Archbishop and Financial Administrator of the Archdiocese of Blantyre; Secretary to the National Taskforce on the formulation of the Episcopal Conference of Malawi Seminary Charter; Chairperson of the Archdiocesan Liturgical Commission and Secretary of the National Liturgical Commission; the Spiritual Director of the Archdiocesan Marian Shrine, and the Spiritual Director of the Catholic Charismatic Renewal.

In addition to these various administrative responsibilities, Fr. Enoch’s priestly ministry also included teaching in the seminary and giving retreats and lectures on spirituality, sexuality, vocational discernment, and the liturgy to seminarians, priests, consecrated religious, and the laity.

Interests
Fr. Enoch also has an interest in music. He likes to listen to classical and spiritual music, as well as to sing and dance. In addition, he also likes to work with his hands to keep his surroundings looking green and beautiful. While not a competitive athlete, he still follows a regimen of physical exercise.

Vocation within a Vocation
Fr. Enoch’s life has been a journey of formation, from his years as a student in the seminary to becoming a seminary formator himself. With his joining the Sulpicians, Fr. Enoch is making his vocation as a formator of priests his permanent ministry. He looks back on his life now to see that God was at work preparing him for this vocation within his vocation all along. After participating in the Sulpician formation program for a month at Theological College in Washington, Fr. Enoch felt at home with the Sulpicians and at peace with his desire to make the Sulpician ministry his life’s commitment. Given the way he has lived his priestly ministry, joining a community committed to priestly formation seemed to be a natural thing to do.

As a Sulpician candidate, Fr. Enoch is looking forward to completing the other segments of the Sulpician formation program and to continuing his service in the seminaries in the Malawi/Zambia Region. His special interest is to sharpen his administrative skills by studying financial and human resource management. In this way he wants to contribute to the smooth and effective running of our institutions in the African Region.

Shoba Nyambe, PSS
Regional Superior, Zambia
Even more than Cardinal Bérulle, Monsieur Olier emphasized the practical consequences of this inner dimension of the spiritual life. This Olierian/Sulpician spirituality is inherently Christocentric—centered on union with Jesus Christ, on communion with His Divine mysteries, on His dispositions, on His interior attitudes, and especially on His filial love towards God, His Father. Nothing less than living wholly for God in Christ Jesus is proposed by Father Olier.

To live—totally—the life of Christ, according to Father Olier, meant taking on the inner dispositions of Jesus Christ in their entirety, and not merely imitating some of his virtues. As Father Louis Tronson, the third superior of our little company, would later put it, “our soul is not a canvas upon which one applies this or that color, this or that trait of Jesus, as a painter might do with a model in front of him; rather the soul is like a piece of cloth that must be plunged into a vat of dye until it becomes completely and thoroughly saturated with a new color.”

This, then, is our challenge, animated by the Spirit, to probe docilely the inner dispositions of Jesus the Christ so as to become more like him, transformed in and through His Grace.

This hallmark of Sulpician spirituality, this invitation to meditation, metanoia, and metamorphosis, is expressed in contemporary language as conformity or configuration: conforming one’s heart to the heart of Jesus the Good Shepherd. Our hearts subsisting in his great heart, most sacred.

We, Sulpicians, are invited to ponder and probe the Mystery who is Christ—and draw spiritual energy from Him. This awareness—the experience—of Jesus’ Spirit-filled wisdom, his docility before the Father, his ardent prayer, his fiery confidence and serene compassion, his empathy and charity, his justice and challenge, his mercy and dialogue, his forgiveness and love—this probing of the inner dispositions of Our Savior, pondered in meditative silence, is the anvil upon which the Spirit forges our hearts — often steally hearts — anew.

This metamorphosis is the work of diligent grace and persistent beckoning—this work of the Spirit. It is a cooperative venture. The Johannine Jesus invites us to probe and ponder the depth of his intimacy with the Father. We follow, in prayer and study, in active ministry and quiet recollection, in bold proclamation and gentle encouragement—and in this way, we are also transformed/configured. And when it is so; not yet, but soon, then, perhaps—with St. Paul—we, too, may humbly proclaim: It is no longer I who lives, but Christ who lives within me. (Gal.2:20) The metamorphosis, then, is complete.

The challenge is ours: Vivere summe Deo in Christo Jesu.

The path forward, confidence. Se laisser à l’esprit! Let us abandon ourselves to the Spirit! … As did Monsieur Olier!