

THEOLOGICAL COLLEGE | THE NATIONAL SEMINARY OF THE CATHOLIC UNIVERSITY OF AMERICA

the **Crossroads**

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JANUARY RETREATS

BENEFIT CONCERT

ALUMNI GIVING



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Theological College participates in the mission and responsibility of the bishops to provide for the people of God wise and holy priests close to the heart of Christ and consumed in his work of salvation. In affiliation with The Catholic University of America, Theological College assists seminarians in the task of vocational discernment and in the preparation for priestly life and ministry at the diocesan level, particularly as experienced in the United States.



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Father Carlos Piedrahita meets with families he serves through Cross Catholic Outreach in Guatemala.

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STUDENT GOVERNMENT

The 2020 Iron Seminarian competition's overall winner for the combined best score in darts, pool, and table tennis was Andrew Heidelbaugh (1-B, Harrisburg), shown here accepting his trophy from TC's vice-rector, Father Dominic Ciriaco, P.S.S. For more on Student Government Association initiatives, see this article.



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Cover: Internationally acclaimed jazz musician Justin Kauflin performs with seminarian Gabe Bouck (3-T, Memphis) at the "Out to the World" concert to benefit the seminarian mission trip to Honduras. See p. 12 for the story.



Grace in Navigating White Water

Rev. Gerald D. McBrearity, P.S.S. ('73)
Rector

“If grace is so wonderful, why do we have such difficulty recognizing and accepting it? Maybe it is because grace is not gentle or made-to-order. It often comes disguised as loss, or failure, or unwelcome change.”

Kathleen Norris

In the spring 2019 issue of *The Crossroads*, I introduced Mary Oliver’s poem, “The Journey,” and now I would like to further unpack that reflection.

One day you finally knew
What you had to do, and began,
Though the voices around you
Kept shouting
Their bad advice.
But you didn’t stop.
You knew what you had to do.

For over 46 years as a Sulpician, I have observed generations of seminarians evidence the determination and dedication suggested in Mary Oliver’s poem. Despite the voices that shouted their bad advice, they did not stop, because they knew what they had to do. Generations of seminarians have shown extraordinary courage and at the same time welcomed the needed accompaniment of spiritual directors,

formation advisors, pastoral supervisors, parishioners, and classmates to assist them in their efforts to grapple with the voices within them and in the world around them that could undermine their deeply felt call to diocesan priesthood. At Theological College, every dimension of the formation program supports priesthood candidates in their discernment, enabling seminarians to test their vocational intuition, to become free of any interior or exterior “bad advice,” and, therefore, to witness to a readiness for ordination.

At the same time, it is important to acknowledge that the journey toward ordination is a journey that inevitably leads to change, changes that can throw a life into turmoil. There is a spiritual writer who used three images to describe the spiritual life. The spiritual life can be likened to sitting beside a still, placid pond, an experience of peace and tranquility. The spiritual life can be likened to nav-



igating a gently flowing stream, moving with little difficulty with the deepest current of the stream leading with ease to the destination. The spiritual life can also be likened to an experience of white water: confusion, unexpected obstacles, and powerful forces seeming to war against one another, requiring preparation and practice if the white water is to be successfully traversed. I do not know any seminarian who would use the image of a placid pond to describe their experience of formation. Some have used the image of a gently flowing stream, but most find white water more accurately describes their experience: turmoil, being tossed about, finding it difficult at times to see where they are going.

My own experience of being in spiritual direction and serving as a spiritual director and formation advisor has taught me that turmoil is often a sign that the consequences of a call to conversion are

beginning to be experienced in one’s life. This can be like an experience of white water in which there is little peace and tranquility and little that is gentle or easy. The writer Kathleen Norris has written: “If grace is so wonderful, why do we have such difficulty recognizing and accepting it? Maybe it is because grace is not gentle or made-to-order. It often comes disguised as loss, or failure, or unwelcome change.” Theological College is committed to accompanying each seminarian as he engages those aspects of priestly formation that evoke turmoil or unwelcome change, recognizing that grace is not always gentle or made-to-order. At TC, seminarians are guided as they engage those inevitable white-water moments in their formation and discernment, knowing that by facing these unsettling moments they will grow in self-knowledge, clarity about their vocation, and the wisdom needed to enter into the life of a parish priest — which can

also be, at times, a white-water experience when there is little peace and tranquility and there is little that is gentle or easy.

Theological College gives thanks to God for the generations of seminarians who have shown integrity and courage in engaging the process of formation for the priesthood, especially at this challenging moment in our Church’s history, and in the history of the world so gravely affected by the coronavirus epidemic. Whether it was six years ago or just this past fall, TC’s committed seminarians “finally knew what they had to do and began,” and now they continue to open their hearts to God’s will in evolving circumstances. Join us in praying for them as they follow their bishops’ guidance during this dramatic semester of home study and prayerful discernment, as together we also pray for all afflicted with illness in the world. ■

COMMUNITY NEWS

THE CATHOLIC PROJECT: Focus on Renewal

Peter Bui
*First Theology,
Diocese of Worcester*

The clergy sexual abuse scandals have shocked or destroyed the faith of many Catholics. In response to the crisis, The Catholic University of America launched an initiative called “The Catholic Project” in order “to renew and build up the Church through robust and faithful collaboration between the clergy and the laity.” Last semester, The Catholic Project held its first event, titled, “Shepherds to a Wounded Flock: How Our Priests See the Crisis,” to foster community discussions surrounding the effects that the crisis has had on parish life and seminary formation, through the lens of practicing priests. The four panelists were Rev. Paul Scalia, Vicar for Clergy and a pastor in the Diocese of Arlington, author of *That Nothing May Be Lost*, and editor of *Sermons in Times of Crisis*; Rev. Carter Griffin, priest of the Archdiocese of Washington and rector of St. John Paul II Seminary; and two Archdiocese of Washington priests who had completed their pre-theology studies at Theological College, Rev. Robert Boxie III (2012), and Rev. Matthew Fish (2011).

The theme of trust was recurrent throughout the discussion. On the one hand, the vile acts of some priests have corrupted and exploited the trust of many people. For these victims, the Church is no longer a beacon of hope. This breach of trust affects not only the direct victims of abuse but also leaves scars among lay



Event panelists, from left: moderator Stephen White, Executive Director of The Catholic Project, and Fathers Robert Boxie, Matthew Fish, Carter Griffin, and Paul Scalia. (Photo courtesy of Deidre McQuade/D McQuade Studios)

people, religious, deacons, and priests. The four panelists are among those who, in many respects, have been dealt the responsibility of restoring the trust that has been lost among the people of God.

Each of the panelists had much to say regarding the impact of the crisis on their ministry and their own identity as Catholic priests. As a young man discerning a vocation to the Catholic priesthood, I felt the heaviness of their words. One of the panelists asserted that the aftermath of the scandals appropriately calls for a renewal of one’s own faith, if one is to remain Catholic. We all recognize that anger within ourselves and among the people of God is justified; yet, in each of our situations, the fact remains that the Lord is in charge. Thus, if the Lord is still in charge, then we must continue to place our trust in the Lord.

I was reminded by the panelists that all members of the Church — especially existing and future priests — must become “instruments of God’s love.” For many priests, the response has been a renewed and deeper sense of commitment toward their priestly identity. In other words, if the priest demands holiness of his parish-

ioners, he must be modeling and living a life of holiness himself. Therefore, the greatest response that can be given to the current situation of the Church is holding ourselves accountable to God’s demand for holiness.

The panelists were not defending the actions of the men who committed such heinous acts. Instead, through their panel discussion, they sought to orient themselves and help orient others toward the true mission of the Church — that is, rejecting a maintenance mentality and adopting an apostolic mode that engages the world in fullness as a Christian. Thereby, people will be helped to encounter Jesus Christ at a deeper level. When asked, “How does the Church go forward without dismissing the gravity of the crisis?” there was agreement among the panelists that it is not simply about moving forward, but growing from the disasters that have occurred and not committing those sins again. I got the sense from the discussion that there is no easy solution; rather, the solution exists in living and praying about how we ought to live if we truly desire sainthood for ourselves and for all in the Church. ■

THE BUSCH SCHOOL: The Dignity of Work

Suzanne Tanzi

The Catholic University of America’s Busch School of Business is unique in that it is the only business school built from the ground up to integrate faith and business. Its lecture series and presentations provide Theological College seminarians frequent opportunities to learn more about the working world in which those to whom they minister will be fully immersed, so that they might better understand the social doctrine of the Church and its implications for all.

For example, toward the end of the fall semester, TC seminarians and resident priests joined over 500 others at the Busch School of Business for a presentation by Senator Marco Rubio on “Human Dignity and the Purpose of Capitalism.” Rubio’s focal premise came from Pope Leo XIII’s *Rerum Novarum*: “Work and working people have a fundamental dignity that all societies are bound to respect and serve.” Rubio explained how the teachings of the Catholic Church on the dignity of work

[Marco Rubio] got to the heart of how Catholics should look at the market and big business by putting people and family first.

Father Matthew Browne,
'19, Rockville Centre



Senator Marco Rubio (center) with Busch School of Business Dean Andrew Abela (right) and University Provost Aaron Dominguez.

and workers can rebuild the American economy. He reminded students filling the auditorium that while they are part of the most educated and ethnically diverse generation, they are the first American generation ever to be financially “worse off” than their parents — in terms of student debt and further inevitable borrowing, and especially in the face of real estate and other costly needs they will have going forward. He traced the history of this evolution, pointing out that it was U.S. industry that made the World War II victory possible, an industry that also made it possible for returning veterans to find dignified work, to buy houses, and to start a baby boom.

Now, instead, as Pope Francis emphasized, “finance overwhelms the real economy” and profits are no longer shared with or reinvested in the workers responsible for these profits. The senator explained that “common good capitalism,” a version of capitalism that takes into account tenants of Catholic social teaching, is certainly about vibrant growth, but that

growth must be harnessed for the good of all people. The creation of and investment in dignified work will support family and community life, which is where 99% of life happens. He continued, “It’s not about laws but about a public policy” that ensures that no one is left behind or discriminated against, in full respect for their God-given human dignity. In attendance was resident priest Father Matthew Browne (’19, Rockville Centre), who appreciated the presentation, commenting, “He got to the heart of how Catholics should look at the market and big business by putting people and family first.”

Rubio’s speech was part of the Busch School’s CEO Lecture series, following upon the 2018 Dignity of Work Conference, which offered the University community presentations from accomplished business leaders and prominent faculty from around the country, focusing on “work as a way of participating in God’s creation,” as President John Garvey put it. ■

Living Christian Unity in Prayer

Prayer for Christian Unity

The Week of Prayer for Christian Unity has a history of over 100 years, in which Christians around the world have taken part in an octave of prayer for visible Christian unity. By annually observing the WPCU, Christians move toward the fulfillment of Jesus' prayer at the Last Supper "that they all may be one" (cf. *John* 17:21). On January 22, Rev. Stefanos Alexopoulos, Ph.D., Associate Professor of Liturgical Studies/Sacramental Theology at Catholic University, was guest celebrant at the annual Prayer for Christian Unity service at TC. This year's theme for the week dedicated to prayer for unity was, "They Showed Us Unusual Kindness" (cf. *Acts* 28:2). The event was open to the entire Catholic University community, including other local seminaries.



Rev. Stefanos Alexopoulos, of the Greek Orthodox rite, offered the reflection during the Prayer for Christian Unity at TC in January.

Maronite Celebration of Divine Mysteries

On February 10 in Theological College's Our Lady Seat of Wisdom Chapel, TC seminarians and faculty joined the rector, Monsignor Peter Azar, and seminarians of Our Lady of Lebanon Seminary for the celebration of Divine Mysteries according to the Antiochene Syriac Maronite Church. This celebration took place on the day after the Feast of Saint Maron (+ 410), priest and hermit, the spiritual father of the Maronite Church. The Liturgy was celebrated in Syriac, a dialect of the Aramaic that Jesus spoke, and English. Seminarians were provided with a Maronite liturgy worship aid (with translations) to prepare for and participate in the celebration. Six seminarians from Our Lady of Lebanon at Catholic University have a unique fraternal relationship with those at TC, as they study together at the University, take part in TC's Monday night Rector's Conferences, and participate in group class formation meetings with those in the same class levels at TC. During the week, they sometimes enjoy meals and conversation together at TC, which they consider their "second home," located about five miles from their own seminary on Alaska Ave. in northwest D.C.



Maronite seminarians, who study with TC seminarians and participate in aspects of formation at TC, led the community in Antiochene Syriac hymns.



In January, the new Providence Hall chapel was blessed by Father McBrearity, assisted by Father Gajardo, TC director of liturgy.

New Chapel and Lounge for Providence Hall

The renovation of Providence Hall has continued during the school year, with the transformative outfitting of one of the third-floor rooms to provide a simple chapel for the convenience of the eight resident priests studying at The Catholic University of America. The chapel, used by the priests for private masses, is named Our Lady of Divine Providence Chapel, and was blessed by Father McBrearity at the outset of the second semester (above). Another room, on the first floor, has been reappointed as a TV lounge and gathering space (right). Resident Father Casey Sanders (Class of 2017), a J.C.L. candidate for the Archdiocese of Louisville, commented, "We're grateful to Father McBrearity, in particular, for these recent additions.



Priests residing in Providence Hall at Theological College can be found in their new lounge listening to the evening news, watching movies on weekends, and relaxing and catching up with each other after their classes.

Having a chapel with our Lord reserved in the Blessed Sacrament is critical for us to live out our priestly spirituality. And, a

lounge is a great place to relax together. Providence Hall is a better place and more like a home with these new spaces."



Bishop Wilton Gregory prepares to convene a recent University Seminary Committee meeting in TC's Viéban Hall with a prayer. The bishop meets Father McBrearity and other USC members three times a year to pray for and discuss seminary and University collaboration and news.



View from the chapel in Enders Mansion at the St. Edmund's Retreat Center.

JANUARY RETREATS:

A Window on God's Generosity

Every year, before the start of the spring semester, Theological College offers men the option to participate in either a weeklong preached retreat or a weeklong silent retreat. This year the preached retreat was led by Bishop Frank Caggiano (Diocese of Bridgeport) at Bon Secours Retreat Center in Marriottsville, Md., who spoke on the theme of hope. Those who attended the silent retreat met at Loyola Retreat House in Faulkner, Md. In addition, our Basselin scholars attended a retreat led by Rev. Larry Christian, a pastor and vicar general for the Archdiocese of San Antonio, at the Priestfield Pastoral Center in Kearneysville, W. Va. The individualized deacon-class canonical retreats began in January and will continue up to ordinations.

Seminarian participants offer their thoughts and perspectives on these retreat experiences, below.



Bon Secours Retreat Center

Cole McDowell
Second Pre-Theology,
Archdiocese of Louisville

Our preached retreat was a welcome period of relaxation, reflection, and prayer before the start of the spring semester. Bishop Frank Caggiano, who gave a series of conferences and celebrated Mass each day of the retreat, made clear on the first day that he was not our retreat master; Jesus Christ

was our retreat master. The bishop's cogent, direct statements of this kind helped us to challenge ourselves in our prayer. One of the overarching questions of the retreat — "Who (or what) sits at the center of your heart?" — compelled me to reexamine my own life, especially the time I have spent in the seminary thus far. I was inspired to ask myself, "Is Jesus Christ the ultimate desire of my life? Does my desire for him guide all my other desires?" It is my prayer both for myself and my brother seminarians that we may answer this question honestly before our Lord, and that we may not be embarrassed by our response.



Michael Golla
First Theology,
Diocese of Corpus Christi

This retreat was one of the best retreats I have been on in my life. Bishop Caggiano discussed with us the fact that we have been called to the priesthood in a difficult time because people have lost much of their faith in the Church and in its leaders. Despite this, Bishop Caggiano taught us that hope has two daughters: anger and courage. Anger is what we use to recognize sin and courage is how we can react justly toward that sin. He reminded us that God knows our struggles, but when things get difficult and hope seems to fade, we should remember that there is nothing so comforting as following a leader who has no fear in him, and such a leader is in every tabernacle in every chapel in the world. If we know that, hope will never fail.

For more on this retreat led by Bishop Caggiano, listen to the "Beloved Sinners on Retreat" episode of The Big Tree podcast series, an apostolate of the seminarian-run Alberione Project.



Loyola Retreat House

David Birkdale
First Theology,
Archdiocese of New York

At the beginning of the silent retreat at Loyola Retreat House, one of the Jesuit spiritual directors exhorted us: "Be generous in your silent prayer, and God will not fail to be generous in return." This was not the first time I had received such advice at the beginning of a silent retreat; however, this time those words seemed to reverberate throughout the week. In the first days of the retreat, this exhortation seemed more like a moral challenge — be quiet and pray, because that's what one ought to do on a silent retreat. As the week went on, I realized more and more that these words were really a promise, as I began to feel God's generosity. Having this time set aside for prayer and silence allowed me to quiet down interiorly, setting aside the day-to-day anxieties of seminary and university life. I was able to appreciate simple things, like the beauty of a winter walk along the Potomac and the quiet fraternity of sitting around the fireplace in contented silence. As the last days of the retreat came, I could see Christ's presence in the events of the last semester in ways I had not recognized before. With a renewed consciousness

of how the Holy Spirit had been working in my life, I could continue to generously acknowledge the graces and challenges, big and small, of seminary life in the coming semester.



Vincent Castaldi
First Theology,
Archdiocese of New York

Spending five days at Loyola on the Potomac was a rewarding experience for me. This retreat heightened my awareness of God speaking directly to me through my prayer sessions and "the movements of my spirit," in Ignatian terms. It made explicit what is implicit, namely, that the Lord is calling me to respond magnanimously to him. Each day I met with my retreat director for about 45 minutes to discuss how God was engaging with me through my four or five prayer sessions each day. He helped me to realize once again and with more fervor what it means for me to "serve, praise, and reverence God," a truth posited at the beginning of the Spiritual Exercises of Saint Ignatius of Loyola. Throughout the retreat, I received graces from God in a very palpable way, and I expect that these graces will continue to manifest over time and lead me closer to Christ.



Priestfield Pastoral Center

Nick Waldron
Second Basselin,
Diocese of Rockville Centre

The theme of this year's retreat held at Priestfield Pastoral Center was the relationship between sin and grace. Father Christian encouraged *kerygma*, which is the act of giving personal testimony of our experiences of sin and grace in order to further reveal the power of the Gospel to the people of God. He inspired us to personally identify with the dying and rising of Christ. He expounded on this theme throughout the conferences each day, as a way to aid us during this week of reflection. Halfway through the retreat, we were gifted with a blanket of snow, which added to the atmosphere of silent reflection and prayer. Toward the end of the week, we organized a 24-hour period of exposition of the Blessed Sacrament, which was a great way to conclude our time there. At the close of the retreat, we returned to Theological College with renewed energy and commitment at the outset of our new semester.



The Priestfield Pastoral Center in Kearneysville, W. Va., is known for its trails, chapels, and other peaceful settings that inspire prayer and reflection.



Canonical Retreat

Jaime Maldonado-Avilés
Fourth Theology,
Archdiocese of Hartford

The destination for my canonical retreat, in preparation for my priestly ordination, was Enders Island, located southeast of Mason's Island in Mystic, Conn. The 11-acre island is shared by the Bishop of Norwich, the Bishop of Providence, and the Society of St. Edmund. Enders Island is the home of three central ministries: Sacred Art Institute; Recovery Ministry, which includes a Recovery Residence for college-aged men; and the Saint Edmund's Retreat Center, home of my week-long retreat.

The beauty of the ocean-surrounded island and the permeating silence combined to create a peaceful environment, conducive to prayer and spiritual "work." My spiritual director, who listened tirelessly to me as I shared with him my spiritual journey, would affirm that work had been done in me. And that work is still taking place. The retreat provided time for me to recognize God's constant presence in my life. It created opportunities to see how God is calling me to trust in him and to let him heal me. It caught me by surprise; I was feeling edified yet also somewhat tired at the end of the weeklong retreat.

One opportunity where God invited me to trust in him came through prayer and reflection inspired by Rev. Mark O'Keefe's book *Priestly Virtues: Reflection on the Moral Virtues in the Life of the Priest*, provided by the retreat's spiritual director. The cardinal virtues (prudence, temperance, justice, and courage), as Father O'Keefe notes, take on a distinct shape in the life of the priest and, to live these virtues with fidelity, a priest must embrace the fundamental habit of priestly gratitude. As Father O'Keefe indicates, a priest is to thank God each day for the gift of his priestly vocation. Any work accomplished through the one who has received this gift is the work of our Almighty God. I learned that the more grateful I am in giving God daily praise and thanksgiving for his call and his gift to me, the more empowered I will be to cooperate with his grace so that I can exhibit the virtues of prudence, temperance, justice, and courage as the High Priest Jesus Christ exhibited for his people.

Now, at the end of all my years in seminary, I recognize that all of it was worth it. The time and resources invested were worth it. If there is anything for me to reconsider, it would be making more time to visit and fully embrace Enders Island. My retreat took place in the middle of winter, and for a guy who grew up in the Caribbean, the Connecticut coast was a little too cold to thoroughly savor the beauty of the surroundings. God willing, however, I'll be back soon. ■

PART II

Pastoral Year Reflections

Alexandre Jiménez de Alcântara
Pastoral Year,
Diocese of Richmond

I can say with certainty that my pastoral year has taken me by surprise. Now midway through it, I feel very blessed to have experienced so much already in parish ministry. Richmond Diocese's Saint Ann's Church has offered me many ways to jump into ministry, by being a part of all the celebrations of the liturgical calendar with the parish thus far, bringing Communion to the homebound, helping at the daily food pantry and the elementary-level Sunday school, getting together with parishioners to watch the Super Bowl, and traveling with over a dozen high schoolers to the National Catholic Youth Conference in Indianapolis, among other opportunities. It has been humbling and powerful to accompany so many parishioners along their unique faith journeys with and toward the Lord.

One ministry in particular has proven to be very moving. I have been graced with the responsibility of bringing Communion to a homebound elderly couple every week. The husband has multiple sclerosis and his wife is his primary caregiver. Often, the wife tells me stories about the family, what has been happening with them over the past week, and other ordinary, but not unimportant, aspects of their lives.



Alex Jiménez blesses throats at St. Anne's on the feast day of Saint Blaise.

As much as I love hearing their family stories and everyday experiences, what I have most come to cherish is just the time spent with this faithful couple.

Another incredible experience has been working with the elementary school children in Sunday faith formation classes. I have taught them about going to confession, the saints, what Jesus' life was like in Galilee, and other tenets of our faith. Once again, however, what has had the greatest impact on me has been simply being with them, especially as they begin to learn and discover the faith for themselves. It is beautiful to behold that and be a part of it.

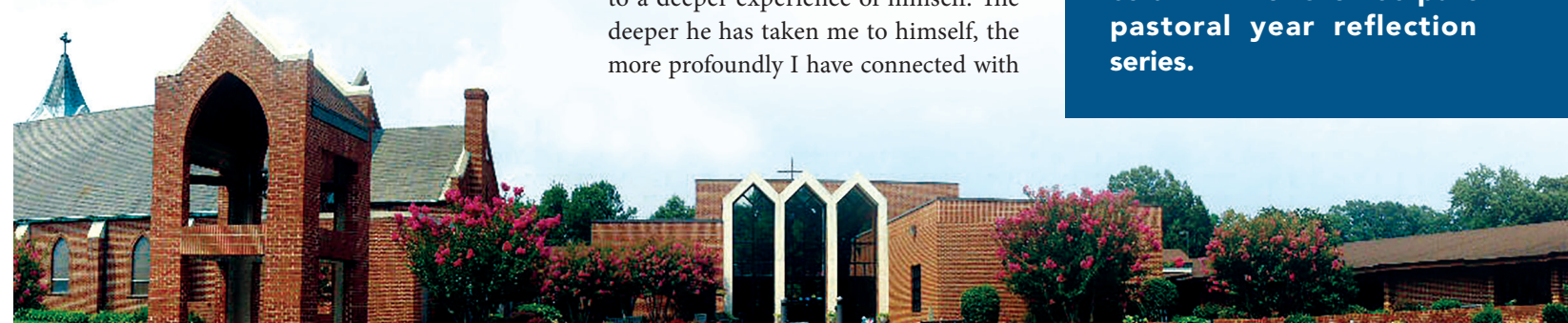
Through these and other encounters, I have come to the realization that this is what it means to be "pastoral" — to love being with people where they are, whatever the circumstance, especially as it relates to each one's own personal relationship with the Lord.

I have also discovered that the way to truly be in communion with people is to first be in communion with God. Although the Lord has gifted me with so many different experiences among parishioners over the past few months, he has also taken me on a journey within to a deeper experience of himself. The deeper he has taken me to himself, the more profoundly I have connected with

others. This is because he who is in me is also in every person, continually living out his Passion, Death, and Resurrection in them as he is in me.

In the remaining months of my time here, I look forward to offering myself more in service to the people in my parish. Through the Lord's intimacy with me, not only have I felt a closer bond and joy in being with people, but I have also felt a greater desire to offer myself for them, like Jesus does for us. Whether it is to Anna whom I talk to in the commons before Mass, to Sandy whom I greet after Mass, to the terrific parish staff when we are together in the office, or to my pastor when carrying out the agenda he has set for me, I feel a growing desire to offer myself to all of them. I know that I am where the Lord wants me to be, and this brings me great peace and happiness. I look forward to taking it day by day and following the plans the he has in store for me. ■

Upcoming in the summer issue of *The Crossroads*, look for seminarian Alexandre Jiménez de Alcântara's final column in this three-part pastoral year reflection series.



LATINO MISSIONS: Seminararian Preparations

In addition to the annual Appalachia service trip (this year to Nazareth Farm in Doddridge County, W. Va.), several seminarians traveled over spring break to Honduras and Guatemala. Preparations for these trips began in January with fundraisers and collections, as well as cultural education and prayers for the work ahead.

Honduran Mission Benefit Concert

William Buckley
*Second Theology,
Diocese of Richmond*

Over spring break, several TC seminarians and priests embarked upon a weeklong mission trip to Honduras. Seminarians from TC began traveling to Honduras on mission during their spring break a few years ago, led by the initiative of Joe Kauflin. Joe is a seminarian (now on pastoral year, see p. 20) from the Diocese of Richmond, who served as a full-time missionary in Honduras for three years before entering the seminary. His experience working there with the Missioners of Christ has inspired the entire TC community.

To raise money for this year's trip, Joe's brother, Justin Kauflin, offered to perform a benefit concert. Justin is a professional pianist who has recorded several albums and has toured internationally. He is featured in the Quincy Jones documentary, *Keep on Keepin' On*, which focuses on Justin's relationship with his mentor, jazz legend Clark Terry. It was a great privilege to have him generously offer this concert as a way to help fund the mission trip.

During the "Out to the World" concert on January 31 at Saint Luke's Catholic Church in McLean, Va., Justin played several solo pieces, some of which were his own compositions. He also collaborated with seminarian Gabe Bouck (3-T, Memphis), who sang three songs accompanied by Justin. Half of the selections were overtly Christian, and all of them were profoundly moving. The unanimous audience reaction was one of amazement: his playing was intricate and energetic yet seemed nearly effortless. Moreover, the concert was a great success financially, as there was enough money raised to cover the mission trip's expenses

and possibly even contribute to another trip next year. Overall, one could not have hoped for a better outcome.

Another significant piece of the story of Justin Kauflin is that he lost his sight during childhood. While introducing his brother, Joe highlighted the "toughness and resilience" that Justin demonstrated growing up and that he has maintained throughout his whole life, as evidenced by his remarkable accomplishments even while living with blindness. He shared with the audience the pivotal role that the Holy Spirit had played in guiding his way forward on this challenging journey. His humble gratitude for his family, the seminarians, the public audience present, and his ability to offer his talent could only come from his spiritual grounding in Christ. This young man's impressive and beautiful performance bore witness to all these personal gifts. His playing exhibited a oneness with the instrument that can come only with years of immense dedication and spiritual depth.

For the seminarians in attendance, the financial support for the mission trip and the two hours of fantastic music were not the only benefits of this performance. Perhaps they may be able to recognize in this pianist an example of the toughness, resilience, and faith-based grounding they will need, God willing, as priests who are eager to go to the ends of the earth — even within the darkest of situations — to share the light of Christ. ■



Justin Kauflin introduces himself to the audience, explaining the personal stories behind each of his musical selections for the evening.

"Boxes of Joy" Traveling to Guatemala

At the end of the first semester, Deacon Elmer Herrera-Guzmán, Rev. Carlos Piedrahita, and the Hispanic Affairs Committee catalyzed a collection for the needs of children and families in Guatemala, in anticipation of the upcoming mission trip there. Volunteer seminarians and faculty packed 75 "Boxes of Joy" from the proceeds of their fundraiser, which far exceeded their initial goal of 50. The boxes contain things such as water bottles, toys, school and art supplies, socks, sunglasses, and toothbrushes. All the leftover materials and funds were donated to Cross



The "Boxes of Joy" team compiled necessities and toys to distribute to needy children in Guatemala.

Catholic Outreach. Seminarians were able to distribute the boxes to children ages 2 to 14 during their Guatemala spring mission trip, sponsored by Cross Catholic Outreach — which is also the founder of the "Boxes of Joy" ministry. (To learn more about Cross Catholic Outreach, see p. 22.) ■

47th Annual March for Life

Almost a hundred guests were welcomed to TC for the 47th March for Life on the Washington Mall by gracious seminarians, faculty, and cooking and facilities staff. Priests, bishops, seminarians, and others from around the country enjoyed a light dinner before the Vigil Mass at the Basilica of the National Shrine of the Immaculate Conception on Thursday, January 23, and later occupied all available rooms and halls that night. Many took part in segments

of the all-night adoration in the Basilica's Crypt Church, with TC leading the 3–4 a.m. Holy Hour of song and prayer for the pro-life cause. A continental breakfast was provided in the early hours to send off those who were heading to the Mass and rally at Capital One Arena and other meeting points of worship and inspiration. Many seminarians met up with marchers from their home dioceses, while others accompanied the faculty and seminarians carrying the TC banner for the duration of the March.

Organizers of the March for Life chose "Life Empowers: Pro-Life Is Pro-Woman" for the theme of the 2020 rally and march.

In embracing the theme, Jeanne Mancini, president of the March for Life Education Fund, cited the coming centennial of the 19th Amendment, which gave women the right to vote, and the views of early suffragists, including the best-known figure of the movement, Susan B. Anthony. "The present moment is marked by a profound confusion of what it means to be pro-woman," Mancini said at a U.S. Capitol panel discussion October 15.

Addresses from two congresswomen, one congressman, two abortion survivors, and President Donald Trump were heard by those who were able to make it through the 14th Street security checkpoint, before the area was filled to capacity. This year's march was said to have drawn hundreds of thousands of participants.

TC's rector, Father McBrearity, expressed deep appreciation to those who made this opportunity possible to so many out-of-town guests: "I want to thank Luke Kirk (Second Basselin, Lafayette) and the entire team of volunteers who shared their gifts to make TC's March for Life hospitality such a success. I have received feedback from bishops, vocation directors, and others expressing their gratitude for their stay here and for the Holy Hour led by TC at the Basilica." ■



From left, TC seminarians William Buckley (2-T, Richmond), Seth Seaman (1-T, Richmond), and William Mobley (1-T, Dallas) joined pro-life advocates from around the country as they marched along Constitution Ave. to the Supreme Court building.

Student Government Association

Hispanic Affairs

David Birkdale
First Theology,
Archdiocese of New York

The Hispanic Affairs Committee continues to inspire and educate the Theological College community in myriad ways. In addition to supporting the Honduras mission benefit concert and the Guatemala "Boxes of Joy" initiative (see pp. 12–13), the HAC hosts Tuesday Spanish night prayer, followed by a snack with food from the particular country that is being "spotlighted" that week. This evening presents an opportunity to practice speaking Spanish and to learn about different Latin American cultures, including the music from the focus country. On Wednesday nights at dinner, another chance to practice Spanish occurs at the designated Spanish table. Also, the annual November *Día de los Muertos* altar outside the chapel has grown in popularity, as the TC community participates in this Christian-Mexican celebration by inviting all to honor the saints in heaven and the souls in purgatory at a table laden with photos of loved ones, statues of saints, candles, and flowers. In addition, seminarians have found the monthly Spanish Mass particularly helpful.

For the third year in a row, members of the HAC have offered free Spanish-language instruction. Deacon Elmer Herrera-Guzmán, whose efforts helped to make the Hispanic Affairs Committee a part of the Student Government Association three years ago, explains, "Our dioceses are making an investment every time they pay for Spanish immersion programs abroad or for Spanish classes. We feel that, in order to be good stewards, members of the HAC should offer a tutoring program in Spanish at any level. The tutoring program is a response to the needs of our brothers. Years ago, before the Hispanic Affairs Committee was formed and approved, the effort to start a tutoring program was already taking hold. The initiative began when seminarians made themselves available to those who wanted help. We had very few participants at the outset. This year, however, we are helping eight men who meet weekly to practice Spanish, and a few faculty members. It is really an act of charity by those who are fluent in Spanish, and an act of love by those who are participating

because they are forming themselves to save and guide souls. We are also committed to tutoring faculty members who would like to practice saying Spanish Masses or to do missionary work in Latin America. The tutoring program strengthens the seminarians in their resolve to learn a new language. It also supports their commitment to achieving their personal goals. The ultimate goal is to provide the tools necessary so that our brothers can be attuned to the Hispanic community's needs and struggles in an effort to evangelize anywhere they go. At TC, we want to tear down any barriers that could prevent us from preaching Christ in our various ministries."

Community Life Committee

For the second year, the Community Life Committee joined with the Hispanic Affairs Committee to offer a Latino-themed Fall House Party. Since Mexico was the nation being celebrated, a traditional mariachi band provided the greatest surprise of the evening. The CLC pairs with and catalyzes other initiatives that enhance the community life of fraternal cooperation, support, and friendship, such as movie nights, the Super Bowl party, Iron Seminarian competitions, and many other events, including a trip to Illinois to Mundelein Seminary this year by a team supporting Theological College in a 16-seminary basketball tournament. Funds from the Sedes Cup Golf tournament helped to finance this trip. CLC chairman Scott Bahrke (2-T, Memphis) commented, "My philosophy regarding CLC events is that since we do not gather that often as a House (outside of liturgical events, of course), each event that we do should be as special as possible. When done properly, these events play a pivotal role in the human formation component of the four-dimensional focus in priestly formation."

Prayer and Worship Committee

William Buckley
Second Theology,
Diocese of Richmond

The Prayer and Worship Committee has been active in various ways this year. The committee sponsors different weekly gatherings including praying the rosary, attending Eucharistic exposition and Night Prayer, and participating in a new praise and worship group. In the fall semester, the committee brought Father Michael Weston of the Basilica of the National Shrine of the Immaculate Conception to TC to give a presentation on the liturgical role of

the Master of Ceremonies. The committee made prayer cards to distribute at Alumni Day and also sent some of the prayer cards to various religious communities across the country. The committee helped organize one hour of the National Prayer Vigil for Life in January (see p.13 on the March for Life). In February, the committee led a pilgrimage to Emmitsburg, Md., to see the National Shrine of Saint Elizabeth Ann Seton and Mount St. Mary's Seminary.

Social Justice Committee

The Social Justice Committee continues to offer volunteers to work with Lighthouse DC, which provides furniture to needy families who have recently acquired housing. Seminarians drive trucks to pick up used furniture and deliver it to storage units, and they may also engage in house staging (to set up the furniture in houses for those who were previously homeless). In addition, SJC sponsors the spring break service trip to Appalachia, as well as the annual "Diaper Drive," with classes competing this year to collect baby wipes for the DC Diaper Bank. As is customary at the Fall House Party, the SJC collected for a chosen recipient, which was a family with a child in need of costly medical treatment. Lastly, the SJC's "Feast in the Streets" initiative, described below, has taken hold in the seminary community, with seminarians voluntarily fasting to provide food for the homeless two or three times per year.

"Feast in the Streets"

James Buttner
Second Theology,
Diocese of Syracuse

As we drove along New York Avenue, I looked out the window, trying to spot our destination. This section of the street was built up recently, and we turned onto a side street between an upscale, trendy restaurant and a glamorous Nike store. In less than a block, though, the setting changed dramatically, and we turned into the alley that ran behind the restaurant. The decadence of the main street was contrasted by the flat brick walls, loading bays, and dumpsters lining the alley. Yet the alley was quiet and unassuming — an oasis from the city's hustle and bustle which constantly proclaims a particular message about who and what is important. We passed a tent with a group of men gathered inside around a space heater. Here and there small clusters of individuals sat on the curb or walked along the side of the alley, which opened up



Deacon Jaime Maldonado-Avilés helps Father McBrearity brush up on his language skills as he prepares to celebrate the monthly Spanish Mass for the TC community.

into a set of five parking spaces and a wooden pavilion. The roof would have provided nice shelter if it were raining, but it didn't do a lot against the chill of the early December air.

This was the setting of our latest "Feast in the Streets," in which a group of seminarians visited and brought food and clothing to the men gathered outside a local Catholic Charities shelter at the end of the alley. The shelter didn't open until 5 p.m., but by 2 p.m. many had already gathered in the alley to sit and talk or wait quietly.

Our preparation had begun the previous day, when over 50 of the seminarians had voluntarily fasted from lunch to create a supply for the bagged lunches that we were going to distribute. Sunder Michael, head of food services at TC, had generously donated an additional 30 lunches from his own kitchen budget, and some seminarians had gathered that afternoon to pack the lunches. We also had a bin of clothing donated by the seminarians and collected in the "Put & Take Room" in the seminary, which gives coats, shoes, and other clothing a second life.

As the eight of us exited our cars, some of the men came over to greet us and to find out what we were bringing. For the next two hours, we scattered throughout the area singly or in small groups to offer food and to converse with the men. I was struck by the diversity of people we met and conversations that we had. There were folks who had been there for years as well as a gentleman who was ready to seek employment in a month, when his visa status would be resolved with the help of a local legal clinic.

Our experience resonated with the sobering but hopeful words of Saint Teresa of Calcutta in her book *A Simple Path*: "There are many in the world who are dying for a piece of bread but there are many more dying for a little love. The poverty in the West is a different kind of poverty — it is not only a poverty of loneliness but also of spirituality. There's a hunger for love, as there is a hunger for God." ■

Alumni Day 2020

SAVE the DATE 10.07.20

Monsignor Stephen Rossetti
Alumni Lecture Presenter

Bishop Robert Barron
Alumni Mass Celebrant and
Alumnus Lifetime Service Award Recipient

Register at theologicalcollege.org
under the "Alumni" tab.



Basselin Trip to Croghan, N.Y.

Jonathan Pham
Third Basselin,
Diocese of Rockville Centre

As previously reported in other issues of *The Crossroads*, it is a tradition of those in the Basselin Scholars Program to visit the gravesite of Theodore Basselin, a wealthy New York businessman who established an endowment to fund a program "for highly trained men aspiring to the priesthood to obtain further study and education in scholastic philosophy and oratory." Last semester, once again, the third-year Basselin scholars embarked on a trip to the home of Theodore Basselin in Croghan, N.Y.

The Basselins were given a unique opportunity to tour the interior of Theodore Basselin's former house with its real estate agent, as it is on the market for sale. They also made a stop at Saint Stephen's Roman Catholic Church, Mr. Basselin's parish



Third-year Basselins enjoy the unique privilege of touring the interior of the former home of their patron, Theodore Basselin.

church, among other places. It was moving to visit the town that raised and fostered such generosity in a devout and benevolent man whose endowment funds a program that allows candidates for the priesthood to pursue advanced philosophical studies.

The Basselins offered a prayer of thanksgiving at the gravesite of this model Catholic gentleman, in gratitude for his philanthropy of a century ago which still benefits the academic formation of seminarians in the American Church. The Basselins were also grateful for the hospitality of TC alumnus Rev. Christopher Seibt of the Diocese of Syracuse (B '08, TC '13) and the guidance of Rev. Donald Manfred of the Diocese of Ogdensburg (pastor of St. Stephen's Church). ■

Community Workshop

"Celibacy: Dispelling the Myths" with
Monsignor Stephen Rossetti



John Kist
First Theology
Diocese of Pittsburgh

Priests are unhappy, priests are lonely, priests are isolated ... These are myths that we seminarians have heard before, myths that the world often pressures us to believe. However, through the witness of Catholic University's Monsignor Stephen Rossetti, D. Min., Ph.D., Research Associate Professor of Practice, we seminarians were able to hear the refreshing truth: priests are among the happiest people in the country and have lives bursting with fulfilling relationships.

Three themes were at the center of the two-day community workshop that Monsignor Rossetti gave in February at Theological College: celibacy, prayer, and community. These are tools which give priests the opportunity to be truly holy and truly happy. Healthy,

positive celibacy frees the priest to be a gift to others and to enter into deep Christ-like relationships with those he encounters. Celibacy, if considered a burden, can weigh a priest down and lead to isolation and loneliness. Instead, celibacy should be viewed and lived as a gift that helps a priest truly live out his holy vocation. Prayer and community provide the proper context for healthy celibacy. Prayer becomes the bedrock for celibacy as it allows a priest to experience intimacy with Christ the Bridegroom. This intimacy is then supplemented and reinforced by community — priests, family members, and parishioners. Monsignor Rossetti stressed how essential it is for men to become active members of priest support groups and to regularly attend diocesan-sponsored events. He challenged each one of us to "opt in" to our diocesan communities and to support and be supported by brother priests.

Lastly, Monsignor encouraged us to not let our expectations of priesthood be unrealistic. "Be careful of a secular idea of success," he said, "and remember that Christ's success was his Crucifixion." This is truly the marker of success that Theological College guides its seminarians toward during formation, challenging them to pursue holiness with a renewed enthusiasm for a celibate life rooted in prayer and community. ■

Basselin Theses

Each year, Theological College's class of third-year Basselin scholars are feverishly working to complete theses for approval to earn their Ph.L. degrees. Traditionally, the degree award ceremony — for the Basselins and the entire School of Philosophy graduating class — takes place in the Mary Seat of Wisdom Chapel at the seminary, followed by a celebratory reception that includes TC and CUA faculty and family and friends of the students. The remarkable academic talents of TC scholars can be glimpsed in their completed theses, which are archived in the third-floor Basselin library at TC, as well as in the archives of The Catholic University of America's John K. Mullen of Denver Memorial Library.

Herewith, a few graduating Basselins shed light on the breadth and depth of their research and insights as they offer synopses of their master's level theses.



Special Guidance
from our Newest Saint

Nicholas Shiver
Third Basselin,
Diocese of Charleston

History has shown us that God intentionally sends specific saints for specific missions at specific times. John Henry Newman, one of the Church's newest saints, lived a saintly life in a time and place similar to ours today. Confronting key issues in the English-speaking modern era, Newman was given the mission to respond to the threats of modernism against Christianity. As we continue to face the same kinds of threats today, we can look to Newman as an example for how we ought to respond. Yet, Newman and all of the other saints are capable of being more than just examples; they can work as active intercessors. Through their intercessory assistance in the heavenly Communion of Saints, these holy men and women continue to actively guide us toward living a greater Christian life. As a newly canonized saint, John Henry Newman is now looked upon by the Church to carry out such needed intercession.

During my time at Theological College, I have become convinced that Saint Newman has been my close personal intercessor. In my first semester of classes at Catholic University in 2017, I had space for one elective course. After much prayer and deliberation, I finally found myself in a course titled, “The Life and Writings of John Henry Newman.” I had heard a little about this man and his story, and I had been familiar with university Catholic centers that were named after him, but I did not know much more about him beyond that. Little did I know that he would become a close friend of mine and our Church’s latest saint.

As I began to learn more about his life and read through his many works, I became increasingly intrigued by Newman. In the man, I saw an earnest desire to arrive at the truth, no matter the cost. I saw a man unafraid to engage the challenging issues of his time, even if it led to unpopularity or uncomfortable confrontations. Beyond that, I saw a man who lived humbly before God with an eagerness to serve him. John Henry Newman lived a life that I believed was worthy of my imitation as a seminarian and future priest.

Not only did I find that Newman exhibited bravery and holiness, but I also discovered that he was brilliant. As a voracious reader and a gifted thinker, Newman proved to be a fantastic student and an impressive academic. What I found most noteworthy in his writings was his ability to successfully bring forth beautiful concepts from of old into contemporary schools of thought. He understood good classical thinking while still having a grasp of the language of thought during his time. In an artistic fashion, John Henry engaged the old with the new in an effective manner to discuss the issues that our modern era faces.

Being so moved by Newman as a man and as an academic, I decided to write on his most famous philosophical work (*The Grammar of Assent*) for my Basselin licentiate thesis, titled, “Obtaining Knowledge through Reliable Sources of Authority: A Look into the Epistemology of John Henry Newman” (directed by Jeffrey Dirk Wilson, Ph.D.). In this extensive treatise, Newman explores what it truly means for people to believe in something and to arrive at knowledge. In my thesis, I argue that Newman presents a beautiful and convincing system of belief and knowledge, particularly with an insightful approach for how sources of authority play an appropriate and legitimate role in learning. I think that Newman’s approach to life — as a philosopher, theologian, and holy man — can greatly benefit the Church today. Through the whole process, I believe St. John Henry has personally been guiding me and challenging me to grow in holiness. His intercession has certainly been helpful in completing my work!

As Catholics, we are blessed to be given the saints as both examples and intercessors. Throughout history, these men and women have delivered timeless messages of holiness. However, sometimes we are especially blessed to have a saint who can speak so directly to the specific challenges of our times. I thank God for St. John Henry Newman’s personal influence in my life, and I pray that his influence may reverberate throughout the universal Church today and for years to come.



Recapturing the Lost Sense of Wonder

Jonathan Pham
Third Basselin,
Diocese of Rockville Centre

Wonder is a uniquely human capacity that arises from an encounter with the world. We do not make wonder, but wonder is rather an experience that we stumble into. Wonder captivates the mind and opens us up to encounter the incredible world. The human capacity to wonder begins in childhood. Children have a yearning desire to know more about themselves and the world around them. Children wonder at experiences like seeing a shooting star, saying their first words, or watching a beautiful sunrise. At a certain point in our lives, we, however, lose sight of the unique capacity to wonder. We no longer have that wonder that we had once cherished in our childhood.

The loss of wonder in our adulthood is the reason why I chose wonder as my thesis topic for the licentiate in philosophy. The thought came to me in December of 2018. As I was doing something mundane in my home during winter break, I was thinking about Christmas and the excitement that comes during that time of year. Eventually, after reflecting on the Christmas lights, gifts, time with family and friends, and the birth of Christ, the idea about wonder emerged and caught my immediate interest as a topic for my thesis. I thought about why wonder was only mentioned during the season of Christmas. I pondered whether wonder can be cultivated and fostered as a virtue, as something that can be habituated in everyday life. Upon having inspiration for the thesis, I sought a director, and I did my research in spring 2019, mainly focusing on Aristotle’s *Nicomachean Ethics* (which discusses the virtues), the writings of Rev. James Schall, and the works of the German philosopher Josef Pieper. After doing the research, I spent the summer of 2019 writing and eventually completing the thesis at the wonderful parish of St. Mary of the

Isle in Long Beach, N.Y. It was a blessed summer assignment that presented an opportunity for me to work on the thesis and also gaze in wonder at the world.

My thesis is titled, “Cultivating Wonder as a Virtue” (directed by Ignacio De Ribera-Martín, Ph.D.) The goal of my work was to recapture the lost sense of wonder that was once experienced in childhood. The modern mentality dominated by total work has overwhelmed human activity and human life. Work is seen as a priority over the essential values of faith, family, and friends. This workaholic society undermines the ability to wonder. In order to heal this wound in modern society, I believe that wonder is integral to restoring understanding of the purpose of the human person. People are not made solely to work, but we rather have an innate desire to know. There is always more to be discovered, known, and admired.

In the thesis, I argued that education and leisure are essential to cultivating wonder in people’s lives. The pursuit of truth in education allows both the teacher and the student to exercise the ability to wonder. Wonder dwells in and desires the study of the truth of things. Teachers teach truths that they have themselves contemplated so that they can foster future wonderers. Further, wonder is perfected through a student’s active engagement with the world. Engaging in leisurely activities like going to parks and museums allows students to exercise and perfect their ability to wonder. Leisure is an activity of the soul and attitude of the mind that enhances the ability to wonder. In order to recapture that childlike wonder, modern society must be intentional in cultivating places where wonder can be fostered, engaging the world in the activities of contemplation and exploration. Moments of leisure should be placed as a priority in a workaholic society so that we can once again gaze in wonder.



On Beauty

Liam Gallagher
Third Basselin,
Diocese of Portland (Maine)

Etienne Gilson and Jacques Maritain are seen as two of the great pillars of Thomistic thought from the 20th century, connecting the existentialist problems of French philosophy with the enduring truths of Christian understanding. One might expect these two men — from the same era and place, with the same educational background and philosophical system, and bound by a deep friendship founded on a mutual love of truth — to agree on the issue of art, which was so close to both

of their hearts. However, they have rather disparate philosophies of art, which my thesis explores.

Researching for and writing this thesis, titled, “Execution or Creative Intuition: The Fine Arts in the Philosophy of Jacques Maritain and Etienne Gilson” (directed by Antón Barba-Kay, Ph.D.) has taught me three particular lessons. First and foremost is the importance and place of art in a culture and for the human person. We are struck by art, moved by art, but most importantly we are moved through art. Together, Maritain and Gilson teach that beauty is the motivation and end of the fine arts. Though beauty is found in all the productions of man, the fine arts are created only for beauty. Maritain believes that the artist dwells in his mind on the natural beauty he encounters and is inspired by this beauty to create something new in the world. Gilson adds that the artist must create an instance of beauty that does not already exist in the natural world. God has given us artists who create beautiful things in order to better encounter him. The human person reaches God through his transcendent attributes experienced by the senses and understood by the intellect. Because beauty is a transcendental, the human mind is struck by it and led up a ladder to its source, God. Art can function like a clear window, intentionally made by another human intellect, which allows the true light of beauty to shine through sense perceptions to the intellect.

The second major lesson is how our broken humanity is able to disrupt this process of creation. Gilson is adamant that artistic production must be a free act. The artist must be free to create as seminal notion in his mind directs. Maritain further points out that periods of time when artists did not claim to know what beauty was and rather let themselves be moved by it produced better and more beautiful art, like the stained glass made by humble artisans of the Middle Ages. This is because as the artist who claims to know beauty creates, he will encounter moments when what he wants and what is beautiful diverge. When the artist is ruled by his own pride, he will always choose against beauty.

The last lesson is the importance of friendship. One difficulty I have encountered in writing this thesis is that Gilson and Maritain never openly contradicted each other. It is clear that they disagreed on many points on this subject, but they valued their friendship over anything else. They would not let philosophical disagreements spoil their Christian love for each other. While I cannot claim to have learned everything there is to know about the philosophy of art, at least I have learned to look for beauty and be moved by it, to never let my pride prevent me from choosing God, and to always place my friendships ahead of my intellectual ego. ■

HEALTHY LIVING FOR PRIESTS

Building Resilience through Positive Emotion

Rev. Chris Arockiaraj, P.S.S., Ph.D.,
Director of Pastoral Formation

The word “resilience” has continued to draw attention over the past couple of decades as our society and individuals are in greater need of building inner strength than ever. There are numerous studies on financial resilience, relational resilience, marital resilience, national resilience, and so on. However, this article will focus on the state of resilience in priests and seminarians in the pastoral context.

Resilience is the emotional, cognitive, and spiritual ability to bounce back from the impact of daily adversities, challenges, and stress. Lack of resilience in a pastoral setting may lead to relational issues, dysfunctional management, poor communication skills, decrease in sense of self-worth, and increase in feelings of vulnerability. One of the key factors in building resilience is stimulating, maximizing, and maintaining positive emotions. Peterson and Seligman^[1] argue that positive emotions such as joy, gratitude, hope, love, serenity, awe, appreciation of beauty, and optimism can reduce negative emotions that might cause susceptibility to burnout and depression, such as jealousy, hatred, fear, anger, guilt, pessimism, anxiety, mindlessness, and sadness. This article will focus just on two positive emotions — gratitude and hope.

Gratitude vs. Narcissism

Narcissism is a state of false selfhood developed around extreme self-centeredness, entitlement, and grandiosity. Narcissistic behavior in a pastoral setting can negatively affect priests and their communities in different ways and deplete their positive energy. On the other hand, a sense of gratitude increases human and institutional flourishing and well-being to build resilience. Gratitude is considered an emotional disposition and a moral



Father Chris Arockiaraj, Director of Pastoral Formation, visiting TC seminarian Joe Kauflin at his pastoral year assignment with St. Andrew's Church in Roanoke, Va. (For more news on Joe, see p.12.)

virtue. It could exist as an affective trait, a mood, or an emotion enabling strong resilience. In an empirical study, McCullough et al.^[2] found that gratitude negatively correlates with depression and stress and positively correlates with life satisfaction, vitality, and optimism. A sense of gratitude produces emotions that positively affect physical health — cardiovascular and immune functioning, in particular.^[3] Thus the positive emotion of gratitude plays an important role in building higher levels of enthusiasm, vitality, alertness, and strengthens resilience.

Tips

- Keep a gratitude journal.
- Celebrate Mass (Eucharist = thanksgiving) as a conscious act of gratitude.
- Admire God's creation at every moment and be grateful to the Creator for all blessings, both small and great.
- Be mindful of Divine Providence during the day.
- End the day by recollecting specific reasons/moments for which to thank God.

Hope vs. Negativity

People who are highly critical, pessimistic, grumpy, and frustrated tend to generate negative emotions. Such people are susceptible to weakness and vulnerability in difficult situations. On the other hand, hope is one of the theological virtues. It is an action-oriented and motivational force, as it carries the sense of possibility and goal-driven inspiration. It helps one bounce back and even bounce forward in facing pastoral challenges. The broaden-and-build theory of positive emotions suggests that negativity and pessimism constrict one's mentality and reduce accessibility to one's own resources. This causes a tendency toward depression, whereas hope broadens creative cognitive capacity to recognize new possibilities and develop fruitful ideas. Hope and optimism also help build the physical, intellectual, and social resources and relationships needed to alleviate stress and burnout.^[4] Thus, people with a robust sense of hope are better able to transcend obstacles and find alternative paths to attain their goals.

There are number of empirical studies on the psychological and physiological benefits of hope and optimism. Hope and optimism

are correlated with “all manner of desirable outcomes: positive mood and good morale; perseverance and effective problem solving; academic, athletic, military, occupational, and political success; popularity; good health; and even long life and freedom from trauma.”^[5] Thus, building resilience in a pastoral minister depends on nurturing and sustaining positive emotions, especially those of gratitude and hope.

Tips

- In times of adversity, trust in God, for whom nothing is impossible.
- Love yourself and focus on your positive abilities, talents, and accomplishments and use positive self-affirmation (“Yes, I can”; “This too shall pass”...).
- Be optimistic by practicing mindfulness and acts of kindness.
- Find clarity in life through spiritual direction and genuine friends.
- Be inspired by the lives of the saints and other role models.
- Practice the broaden-and-build theory.



Father Chris on a recent pastoral visit with seminarian Armando Herrera DosReis and his supervising pastor, Father John David Ramsey (TC Class of 2008) of St. Benedict Church in Richmond, Va.

^[1] Christopher Peterson and Martin Seligman, *Character Strengths and Virtues: A Handbook and Classification* (Washington, D.C.: American Psychological Association, 2004).

^[2] E.M. McCullough, A.R. Emmons, and J.A. Tsang, “The Grateful Disposition: A Conceptual and Empirical

Topography,” *Journal of Personality and Social Psychology*, 82, no.1 (2002): 112-127.

^[3] R. McCraty, et al., “The effects of emotions on short-term power spectrum analysis of heart rate variability,” *American Journal of Cardiology*, 76,1995, 1089-1093.

^[4] Barbara Fredrickson, *Positivity* (New York: Three Rivers Press, 2009).

^[5] C. Peterson, C. and M.E.P. Seligman, *Character Strengths and Virtues: A Handbook and Classification* (Washington, D.C.: American Psychological Association, 2004): 572.

Missionary Preachers for the Poorest of the Poor

Rev. Carlos A. Piedrahita, S.T.L.
 Director of Intellectual Formation
 Director of Basselin Scholars

In 2018, some members of the faculty of Theological College started the adventure of helping the poorest of the poor, preaching the good news of Jesus Christ through a wonderful Catholic ministry that supports our brothers and sisters in need in Latin America, the Caribbean, Asia, and Africa: Cross Catholic Outreach.

Cross Catholic Outreach was founded in 2002 to help the poor, and it was recognized by the Holy See in 2015 as an international Catholic charitable organization. It partners with the Dicastery for Promoting Integral Human Development, as well as with parishes and Catholic ministries in developing countries, where priests, sisters, and lay leaders have committed their lives to help families in need. Their service to impoverished communities provides much needed assistance to obtain food, clean water, medical care, new homes, education, and other programs that help them to lift themselves out of poverty. As reported in the most recent Annual Report, 285 projects in 29 countries were supported with the help of generous Catholics, amounting to \$297,821,428 in total aid provided to the poor.



Father Carlos Piedrahita met with families and workers during a trip to Guatemala last year, to bless the first houses of the New Jerusalem housing project for the victims of the Fuego Volcano eruption. Cross Catholic Outreach responded to the June 3, 2018, tragedy, which wiped out an entire village, by providing immediate shipments of food and medication before funding the construction of these new homes.

Members of the faculty who preach as missionaries on some weekends for Cross Catholic Outreach, Revs. Leonardo Gajardo, P.S.S., Chris Arockiaraj, P.S.S., and Carlos Piedrahita visit different parishes around the country, preaching the message of charity and mercy of Jesus Christ. They help communities develop a sensibility for the needs of the poor. One way they do this is by sharing the stories of brothers and sisters who experience many difficulties in remote locations. They help mobilize the global Catholic Church to materially and spiritually transform the poorest communities for the glory of Our Lord. In addition to their missionary preaching, TC faculty members also cover the ministerial concerns of churches when parish priests are called away on other business or have other needs.

We are grateful for the opportunity to serve the poor and the needy through our priestly ministry and missionary zeal. As diocesan priests, we keep in frequent contact with parish communities when we hear confessions, celebrate the Holy Eucharist and other sacraments, and when we exercise charity in assisting our brother priests when they need help. It is beautiful and transformative to share the gifts given to us by God, out of love for those who are most vulnerable in our societies.



“Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.”

Matt 25: 34-36

Alumni Giving

Alumni gifts to Theological College’s annual Vieban Fund, the Selner Endowment for Sacred Music and Liturgy, AlmsGiving Tuesday, or any other campaign make a pivotal difference in the daily lives of our seminarians — days filled with prayer, reflection, fraternity, study, and growth. TC’s commitment to the four dimensions of formation ensures an intense and well-rounded human, spiritual, academic, and pastoral program whose vitality depends on the support of our patrons. At this critical moment in the history of the Church and the world, cultivating a robust development plan is essential in forming seminarians who are preparing for ministry in today’s cultural climate. Collaborators in this mission are investing in the fruitful service of dozens of priests, formed after the heart of Christ Jesus, as they begin their diocesan work across the country. *In prayerful gratitude the Theological College community offers sincerest thanks to all supporters, including the recent alumni who share their testimonials below.*



Rev. Matthew Browne
 Class of 2019,
 Diocese of Rockville Centre

The great founder of the Society of Saint Sulpice, Rev. Jean Jacques Olier, wrote, “The Heart of the Priest must be as large as the Church.” These words strike to the core of my experience of formation at Theological College. I am grateful to the Sulpicians, especially Father David Thayer and Father Melvin Blanchette, who enlarged my heart by witnessing to me in their daily charity, patience, and holiness, and forming me to become more the man and beloved son that the Lord created me to be. The ever challenging and rigorous theological studies at The Catholic University of America enlarged my heart in coming to a deeper knowledge of and relationship with the Truth. The diverse, life-giving pastoral opportunities given to me enlarged my heart in such a way that I left TC with the pastoral confidence and zeal that I needed as a parish priest. This process of enlarging my heart has not ended since I left Theological College. To this point, Pope Francis recently said that “generosity enlarges the heart.” As a priest, I continue



The Rev. John C. Selner, P.S.S., Endowed Chair for Sacred Music and Liturgy will cover the costs associated with providing superior formation in sacred music and liturgy at Theological College for generations to come.

to enlarge my heart to be the size of the Church by giving back to Theological College. In gratitude for the incredible formation that I received there, I hope that my contributions will benefit the future of the presbyterate of the Church in the United States by enlarging their hearts to be the size of the Church for which they will lay down their lives.



Rev. William Wuenschel
 Class of 2015,
 Diocese of Pittsburgh

I am so grateful for my time at Theological College. TC was for me a healthy environment in which I could clearly and fully discern the Lord’s call to the priesthood. The faculty provided a thorough formation program focusing on the four pillars of human, intellectual, spiritual, and pastoral formation. TC provided an environment for me to grow personally and be well formed for the priesthood. I am pleased to support TC both financially and spiritually. I encourage all TC alumni to consider an annual financial donation to the Vieban Fund.



Rev. Kenneth Marlovits
Class of 2014,
Diocese of Pittsburgh

I have great pride in being an alumnus of Theological College due to the respect I was shown and formation I received from the faculty and staff. Although there is no way any seminary can prepare someone for what the daily life of priesthood entails, TC provided me with the base knowledge, confidence, and humility that allows me to face the challenges of ministry. For this reason, I believe it is important to do what I can to ensure that the current students have quality programs and facilities that maximize their discernment, formation, and learning. I want TC to have the resources it needs to continue preparing seminarians for servant leadership and that is why I give and why I encourage others to do the same.



Rev. Christopher Seibt
Class of 2013,
Basselin Class of 2008,
Diocese of Syracuse

In my priestly ministry as the administrator of Divine Mercy Parish and the Mission of Saint Bernadette in upstate New York and the director of the Office of Liturgy for the Diocese of Syracuse, finances play a significant role. Thanks to the generosity of my parishioners and the people of the diocese, it is possible to offer various ministries: worship, catechesis, evangelization, and pastoral care, to name a few. The same is true at Theological College. A gift to the Viéban Fund makes the ministry of priestly formation possible. I give because I want to take part in this important mission and because I want to acknowledge, with gratitude, the many ways that Theological College has formed me into the priest I am today. Consider joining me in taking part in this important ministry and also in recognizing your formation at Theological College by making a gift to this year's Viéban Fund.



Rev. Andrew Wakefield
Class of 2017,
Archdiocese of Washington

Giving to TC is a small way I can say thank you for the formation I received from my alma mater. As I give to TC, I think about the Sulpicians who supported me through my vocational service and who continue to serve as holy, humble witnesses of priestly service. I am grateful for their wisdom, guidance, and example of faithful service to the Church. Participating in alumni giving allows me to help ensure future generations of seminarians are supported and encouraged in their vocational discernment.

I give to the Selner Endowment for Sacred Music and Liturgy because I want to help future generations of seminarians to have the same extraordinary musical opportunities that TC provided me, under the care of our beloved music director at the time, Dr. Gerry Muller. Participating in TC's Schola Cantorum was such a formative part of my time in the seminary, I am happy to be given this opportunity to support it!



Rev. Keith Burney
Class of 2016,
Archdiocese of Washington

I deeply appreciate the formation that the faculty at Theological College gave me, and which has made me into the priest that I am today. Consequently, I want to contribute to the work they are doing to form the next generation of priests. Donating to the Viéban Fund is a small way that I can participate in that work, as well as show my gratitude for all the Sulpicians have given me.

Class Notes

40s



Rev. John Mattingly, P.S.S., '48 (B '44), turned 96 on January 19. Father Mattingly, the oldest living Sulpician, retired in

1997 to St. Charles Villa in Catonsville, Md. He recalls many "happy memories" from his time at TC, beginning with his first meeting with rector and Canon Law professor, Rev. Anthony Viéban, upon his entry to the seminary as a Basselin scholar in 1942. Over the years, Father Mattingly enjoyed many and varied ministry assignments, and is most proud of teaching Scripture at the seminaries in Seattle and San Francisco and serving as the director of the library at St. Patrick's Seminary in Menlo Park, Calif. What captivated his interest the most during retirement was serving as the director of the library and Vice Superior of St. Charles Villa.



Alumni from TC's Pre-Theology program, Rev. Robert Boxie (left, 2012) and Rev. Matthew Fish (2011) at a Catholic University panel discussion. See p. 4 for the story. (Photo courtesy of Deidre McQuade/D McQuade Studios)

70s

Congratulations to all alumni from the Class of 1970 who are celebrating their 50th anniversary!

Rev. D. Bruce Miller, J.C.L., '77, of the Diocese of Alexandria, was presented with the papal diploma bestowing the title of "Monsignor" by New Orleans Archbishop Gregory Aymond in June, after recommendations made to the Holy See by former Alexandria Bishop David Talley. He becomes the first monsignor for the Diocese of Alexandria in more than 30 years. He served as judicial vicar for the diocese from 1986 until 2018.

Rev. Walter Lewis, '79, of the Diocese of Richmond, celebrated 40 years of priesthood on December 15, and shared in an interview with *The Catholic Virginian* the following: "I cannot imagine what I would be doing that I would not be able to celebrate the Eucharist daily. That has been the anchor and the center of my daily life as a diocesan priest. Every day of my priesthood has been a gift."

80s

Very Rev. Martin Linebach, V.G., '87, of the Archdiocese of Louisville, has been appointed Vicar General of his archdiocese, while continuing to serve as pastor of Saint James Parish in Elizabethtown.

Rev. Philip Tracy, S.T.B., '88, of the Diocese of Portland (Maine), was transferred from his ministry as pastor of St. Thérèse of Lisieux Parish in Sanford to serve as pastor of the Parish of the Holy Eucharist (Holy Martyrs Church, Falmouth; Sacred Heart Church, Yarmouth; St. Gregory Church, Gray; St. Jude Church, Freeport).



Father Chris Masla (Class of 2019, Diocese of Richmond) presiding at a TC daily Mass.

Very Rev. Anthony Chandler, K.H.S., '89, of the Archdiocese of Louisville, has been appointed Vocation Director for the Archdiocese of Louisville, while continuing to serve as pastor of Immaculate Conception in La Grange, and as president of the Priest Council.

90s

Congratulations to all alumni from the Class of 1995 who are celebrating their 25th anniversary!

Rev. James Starbuck, '90, of the Diocese of Oakland, a retired Airforce chaplain, recently shared with *The Crossroads* the news of his investiture as a Knight of the Holy Sepulcher, also recalling "the wonderful memories of TC" he experienced in his priestly studies here in the late 1980s. Since his retirement from active duty, Father Starbuck has been conducting retreats and parish missions, including leading many pilgrimages to Europe and the Holy Land. In 2014, he founded The Institute of the Holy Name of Jesus, a group comprised of 280 lay members and 3 priests, which meets monthly, dedicated to training its members to become apologists for the Church. Father Starbuck continues to

ALUMNI

conduct numerous retreats and to offer spiritual direction and pastoral counseling, especially for those mourning the loss of a loved one.

Rev. Paul Passamonti, '95, of the Archdiocese of Military Services, recently shared with *The Crossroads*: "I was awarded the bronze star in Iraq in 2008. In 2011, I was made a Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. I retired from the US Army on November 2014 with the rank of major."

00s

Rev. Gregory Lowchy, '01, of the Diocese of Raleigh, shared with *The Crossroads* that after serving as pastor of St. Therese Church in Wilson, N.C., for the past 13 years, he has been appointed to serve as pastor of St. Patrick Church in Fayetteville.

10s

Rev. Sam Fontana, B '10, of the Diocese of Lafayette, has been a professor of philosophy and assistant dean of students at St. Joseph Seminary College in Covington, La., since 2017, after a three-year assignment as associate pastor at St. Joseph Church in Rayne, La.

Rev. Daniel J. Ulishney, J.C.L., '13, of the Diocese of Greensburg, completed his licentiate in Canon Law from The Catholic University of America in June. In July, he was appointed to his first pastorate at St. Mary, Our Lady of Lourdes Parish, in Export, Pa., and St. John the Baptist de La Salle Parish in Delmont.

Rev. William Wuenschel, '15, of the Diocese of Pittsburgh, has been transferred from his ministry as parish chaplain for the Butler, Center, Lyndora, and Meridian parish grouping to serve as senior parochial vicar for the Catholic community of Wexford, comprised of St.

Alphonsus Parish and St. Alexis Parish, both in Wexford, effective January 27, 2020.

Rev. Matthew Gworek, '16, of the Archdiocese of Hartford, has been appointed Assistant Chancellor, effective December 13, 2019, as well as Director of Communications for the Archdiocese of Hartford on December 18, in addition to his responsibilities of serving as secretary to Archbishop Blair and Roman Catholic Priest Associate in the campus ministry program at Trinity College, Hartford.

Rev. Benjamin Garcia, '17, of the Archdiocese of Washington, has been transferred from his ministry as parochial vicar at Mother Seton Parish in Germantown, Md., to serve as parochial vicar at Our Lady Help of Christians Parish in Waldorf, Md.



In Memoriam



Monsignor Francis J. Houghton,* '51, died on October 31, 2018, at the age of 93. Monsignor Houghton was ordained to the priesthood for the Archdiocese of Newark in 1951 after earning his licentiate in Sacred Theology from The Catholic University of America while attending Theological College. His dedicated priestly ministry, spanning over six decades, included service at several parishes as well as the archdiocese. Additionally, he was greatly instrumental in facilitating Marriage Encounter weekends for parishes for many years. His first assignment was at Holy Trinity Parish in Westfield where he served for 10 years until 1961, when he was transferred to the Archdiocesan Chancery Office to serve as an assistant chancellor. This post, lasting 15 years, allowed him to continue to serve Holy Trinity as a weekend assistant. In 1976, he was appointed pastor of Our Lady of Mt. Carmel Parish in Ridgewood where he served faithfully until 1989, when he returned to Holy Trinity to serve once again for six years until his retirement from active ministry in 1995. During his retirement, Monsignor Houghton continued to minister to parishioners at two other parishes, Sacred Heart in Haworth, and St. Catherine in Spring Lake, as well as to the community

at Seabrook. He was remembered fondly at his passing by many former parishioners, especially noted as a "long-time and devoted priest presenter in the Marriage Encounter community of the Newark Archdiocese." Most Reverend Manuel A. Cruz, Auxiliary Bishop of the Archdiocese of Newark, presided at the Mass of Christian burial for Monsignor Houghton on November 7, 2018, at Holy Trinity Catholic Church, Westfield, with interment at Holy Cross Cemetery, North Arlington. Memorial donations may be made to the Priest Care & Retirement Endowment Fund, Office of Ministry to Retired Priests, 171 Clifton Ave., P.O. Box 9500, Newark, NJ 07104-0500.



Rev. Edward F. Kasten,* '54, died on January 1, 2019, at the age of 94. Father Kasten was ordained to the priesthood for the Archdiocese of Milwaukee by the Most Reverend Roman R. Atkielski on May 29, 1954, in the Cathedral of St. John the Evangelist in Milwaukee. Prior to his studies for the priesthood, Father Kasten served as 1st Lieutenant in the United States Army during World War II from 1943 to 1946. He then graduated from Marquette University with a B.A. in



Left: Father Michael Bissex (Basselin Class of 2013, Diocese of Rockville Centre) celebrated Mass for the TC staff in the Chapel of the Three Teresas on a recent visit to the seminary.



Right: Fathers Nick Redmond (left, Class of 2018, Diocese of Richmond) and Louis Masi (Basselin Class of 2014, Archdiocese of New York) had a joyful reunion at this year's March for Life.

Education before entering Saint Francis de Sales Major Seminary in 1950. Soon he was sent to Theological College to continue his formation and studies at The Catholic University of America from 1950 until his ordination in 1954. His first assignment that October was to serve as assistant pastor at St. Frederick Parish, Cudahy. On June 26, 1956, almost two years later, he was appointed as a professor and faculty member to St. Francis Minor Seminary, where he served faithfully for the next 23 years until his appointment in 1979 to the faculty of St. Joan Antida High School, Milwaukee. Father Kasten retired from active ministry in May of 1990. Father Kasten, fondly known as Father Ed, was remembered for his cheerful wit and faithful dedication to the mission of educating young women and men in the Archdiocese of Milwaukee. Mass of Christian burial was offered on January 11, 2019, at Holy Spirit Chapel, at Alexian Village, Milwaukee, with interment at Holy Cross Cemetery, Kaukauna. Memorial donations may be made to St. Joan Antida High School, 1341 N. Cass St., Milwaukee, WI 53202 or to St. Francis de Sales Seminary, 3257 South Lake Dr., St. Francis, WI 53235.



Dr. Charles A. Frazee, '55, died on May 14, 2019, at the age of 89. As a scholar on Church and Byzantine history, Dr. Frazee taught at Marian College, Cal State Fullerton, USAF Academy, and the Episcopal Theological Seminary. He wrote several books and many

articles on ecumenism. A devoted family man, Dr. Frazee also served his community through volunteer work with the Fullerton Arboretum, Placentia Founders Society, and H.I.S. House, also in Placentia. Mass of Christian burial was offered on May 23, 2019, at St. Joseph Catholic Church, Placentia. Memorial donations may be made to Catholic Relief Services, Fullerton Arboretum, or H.I.S. House, 907 Bradford Ave., Placentia, CA 92870.



Rev. Alex J. Hazzouri, '57, died on November 15, 2018, at the age of 87. Father Hazzouri was ordained to the priesthood for the Diocese of Scranton by the Most Reverend Jerome D. Hanna, late bishop of Scranton, on June 15, 1957, in St. Peter's Cathedral in Scranton. After a summer

assignment at St. Jude's Church, Mountain Top, Father Hazzouri pursued graduate studies in Sacred Scripture at The Catholic University of America and The Pontifical Biblical Institute in

Rome, receiving the licentiate degree in 1960. Upon his return to the United States in October of 1961, he was appointed assistant pastor of Our Lady of the Snows Church in Clarks Summit. From 1962 to 1966, he served on the first faculty of St. Pius X Seminary, Dalton, as a professor of Sacred Scripture. Later he was assigned as assistant pastor of St. Vincent de Paul Church, Plymouth, and St. Thomas Aquinas Church, Archbald. Father Hazzouri's dedicated priestly ministry, spanning more than five decades, also included service as chaplain at four hospitals: Mercy Heights Hospital and St. Joseph's Children and Maternity Hospital (now St. Joseph's Center), both in Scranton; St. Mary's Villa in Elmhurst; and St. Joseph's Hospital in Carbondale. Additionally, he did pastoral work while in residence at St. Mary of the Immaculate Conception Church in Wilkes-Barre and, for nine years, from 1987 to 1996, while in residence at St. Mary of Mt. Carmel Church and St. Casimir's in Dunmore. Father Hazzouri retired from active ministry in 1996 when he took up residence at Villa St. Joseph in Dunmore. Most Reverend Joseph Bambera, Bishop of Scranton, presided at the Mass of Christian burial for Father Hazzouri on November 19, 2018, at St. Ann Maronite Catholic Church, West Scranton, with interment at Cathedral Cemetery, Scranton. Memorial contributions may be made to the Scranton Diocesan Annual Appeal, 300 Wyoming Ave., Scranton, PA 18503 or St. Ann's Maronite Church Annual Fund, 1320 Price St., Scranton, PA 18504.

Mr. Gerald A. Vedra, '60 (B'56), died on October 14, 2018, at the age of 86. Mr. Vedra, best known as Jerry, worked as a clinical social worker for Marathon County at Northcentral Health Care Facility and headed the Community Living program in Wausau, Wisc. Upon retirement, he became an active member in the Williard Historical Society and was instrumental in planning, organizing, and building Settler's Park in Williard. Married to his wife Carol (Euclide) for 38 years until her death in 2015, he is survived by his two beloved stepchildren and seven grandchildren along with several nieces and nephews. A memorial Mass was offered for Mr. Vedra on November 5, 2018, at St. Mary Church in Newmarket, N.H. Memorial donations may be made to the Williard Historical Society, c/o Williard Settler's Park, N9799 Gorman Ave., Willard, WI 54493, or The Good News Project, 1106 5th St., Wausau, WI 54403.



Most Rev. Paul A. Zipfel, '61, died on July 14, 2019. After Bishop Zipfel was ordained to the priesthood by Cardinal Joseph Ritter at the Cathedral Basilica of Saint Louis on March 18, 1961, he pursued graduate studies at St. Louis University and received his Master of Arts in Education in 1965. He then served in various assignments in parishes and schools throughout the Archdiocese of St. Louis, including joining the faculty of Aquinas High School in 1965. He served as administrator there from 1968 to 1971. At the time Bishop Zipfel was named an auxiliary bishop, he was serving as pastor of St. Charles Borromeo Parish in St. Charles. Saint Louis Catholics knew him for his dedicated pastoral work and as an avid educator. On December 31, 1996, Bishop Zipfel was appointed as Bishop of the Diocese of Bismarck by the future St. John Paul II. He was installed as Bishop of Bismarck on February 20, 1997, by the Most Reverend Harry J. Flynn, Archbishop of Saint Paul and Minneapolis. A noted storyteller and speaker, he was awarded the Great Preacher Award in 1999 by the Aquinas Institute of Theology. In recognition and appreciation of Bishop Zipfel's dedication to young people and their formation as Christian servant leaders, the University of Mary named the Catholic Studies Program in his honor. He retired from the Diocese of Bismarck in 2011 after serving faithfully for 14 years. Upon his retirement, Bishop Zipfel noted, regarding his service, "I have tried to make the words spoken by Pope Benedict XVI my own: 'The richest gift you can give is to bring joy to others.' Lord, make me ready to spend and be spent for the lives of others you have entrusted to my care." Most Reverend David D. Kagan, bishop of the Diocese of Bismarck, presided at the Mass of Christian burial for Bishop Zipfel on July 22, 2019, at the Cathedral of the Holy Spirit in Bismarck, with interment at St. Mary's Cemetery, Bismarck. Memorial donations may be made to the Bishop Paul A. Zipfel Endowment Fund, Diocese of Bismarck, P.O. Box 1137, Bismarck, ND, 58502 or online at <https://1catholicfoundationdob.weshareonline.org/>.



Rev. Edward J. Frazer, P.S.S., former rector of Theological College, died at the age of 84 on August 4, 2019. Father Frazier was ordained to the priesthood for the Diocese of Great Falls, Mont., on May 27, 1961. After earning his philosophy degree

from St. Edward's Seminary in 1957, he completed his theological studies in 1961 at St. Thomas Seminary, the Sulpician Seminary of the Northwest. Later he earned an M.A. in education at Seattle University in 1962 and completed his S.T.L. degree at St. Mary's Seminary & University in 1964. As a Sulpician candidate, Father Frazer served from 1961 to 1963 on the high school faculty of St. Stephen's Seminary in Hawaii. He was admitted to the Society of St. Sulpice in 1964. He continued graduate studies as a definitive member of the Society while serving on the faculty of Theological College from 1964 to 1967. After completing another year of graduate studies, he then joined the faculty of St. Mary's Seminary on Paca Street in Baltimore where he also served as vice-rector. Upon the closure of the Paca Street campus, Father Frazer continued teaching at St. Mary's Seminary College in Catonsville and served as dean of students there from 1969 to 1971. He then returned to Theological College to serve as rector from 1971 to 1976. Among his many accomplishments, including serving as provincial of the U.S. Province from 1977 to 1985, Father Frazer served as the first regional superior of the Zambian region for 10 years, from 1989 to 1999. He returned to Theological College in 1999 where he joined the faculty for the next five years until 2004. He retired from active ministry in 2005 to the Sulpician retirement community of St. Charles Villa (now Villa Olier) where he remained until 2012. When he required assisted living accommodations, Father Frazer moved into the home of his sister and brother-in-law in Belton, Texas, where he remained until he entered Luvida Memory Care, until his death. Very Rev. John C. Kemper, P.S.S., provincial, presided at the Mass of Christian burial for Father Frazer with Father Thomas R. Hurst, P.S.S., as homilist, at Our Lady of the Angels Chapel in Catonsville, with interment at the Sulpician Cemetery, Catonsville.

***The Theological College community prayerfully recognizes with gratitude the generous bequests of Monsignor Francis Houghton, '51, and Rev. Edward Kasten, '54, who acknowledged the lifelong impact of TC's formation program on their ministries as priests formed after the heart of Christ.**



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Remember your Viéban Fund contribution to support Theological College's mission of forming priests after the heart of Jesus!

Eight acolytes and sixteen lectors were instituted by Bishop Roy Campbell during the Institution of Ministries Mass at Theological College on February 3, 2020.