

# The Crossroads

The Alumni Magazine for Theological College • Spring 2018



*Celebrating 100 Years*

Centennial Speakers • March for Life • Healthy Living for Priests

Theological College | The National Seminary of The Catholic University of America

*The Crossroads* is published three times a year by the Office of Institutional Advancement of Theological College. It is distributed via nonprofit mail to alumni, bishops, vocation directors, and friends of TC.

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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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#### **Cover Image:**

Theological College musicians assemble late on the eve of December 12 to honor the **Feast Day of Our Lady of Guadalupe**. A modern practice made popular by the Mexican Catholic community, Deacon Carlos Limongi (New York) introduced the custom to Theological College two years ago, with a serenade for Our Lady of the song "Las Mañanitas." This traditional song is typically sung when a family gathers around the bed of someone on the morning of his or her birthday, to welcome and celebrate the beginning of this special day. At TC, prayers are incorporated, and the songs to Our Lady are sung in both English and Spanish.

# A Culture of Conversation

This past fall semester was filled with opportunities to celebrate the 100th anniversary of the founding of Theological College. Cardinal Donald Wuerl, a Basselin alumnus, presided at the Alumni Day Eucharist at the Basilica of the National Shrine of the Immaculate Conception surrounded by a record number of seminary alumni. Later in the semester, Archbishop Christophe Pierre, the Apostolic Nuncio to the United States, offered a Rector's Conference as did Father Ronald Witherup, P.S.S., the superior general of the Society of Saint Sulpice. These events were joyful celebrations of Theological College's legacy of forming generations of priests after the mind and heart of Christ, celebrations of the seminary's legacy of service to the universal Church, and celebrations of the heritage of the French School of Spirituality.

At the same time, as Theological College begins its second century, it commits itself to forming priests who will be men of communion. Saint John Paul II asserted, "The great task before us is to make the Church a home base and school for communion. We need a spirituality of communion. Among other things, that means recognizing others as my own concern by sharing their joy and their sorrow, sensing their wants, embracing their needs, and, finally, offering a deep and genuine friendship." Every dimension of the seminary's formation program challenges a future generation of priests to be skilled at "connecting" with those under their care. The writer Brené Brown offers this insight: "I define connection as the energy that exists between people when they feel seen, heard, and valued; when they can give and receive without judgment; and when they derive sustenance and strength from the relationship." This challenge is especially significant given the times in which we live, times that are afflicted by patterns of polarization and the demonization of those with whom we disagree; times that seek to grapple with the consequences of those social media sites that remain unaccountable even as they seek to divide rather than unite. Fundamentally, Theological College strives to send forth a generation of priests who recognize that, at this moment in the life of the Church, genuine conversation must be at the heart of their ministry.

Many years ago, I came across an article titled, "Conversation in Christian Life and Ministry" by Rev. Peter Schineller, S.J. It

highlights seven virtues required for successful conversation. In my own ministry as a priest and as a Sulpician, I have found these virtues to be a continuing challenge to incarnate in my own life, especially given my desire for clarity and control in times where there is ambiguity and confusion. First, he highlights the virtue of sympathy, a virtue that communicates that one is deeply interested in the person one dialogues with, trying to understand and find bridges between different and deeply held viewpoints. Second, he highlights attentiveness, a virtue that requires deep and watchful listening and questioning that clarifies what the other person means and why he or she holds such an opinion. Third, he highlights the virtue of broadmindedness, a virtue that allows one to be tolerant of ideas other than one's own, with a willingness to be open-minded in the search for truth. Fourth, he highlights the virtue of charity, a virtue that enables one to see the good in another's views and to be able to lead others to see the possible inadequacy of their position, if, indeed, it is inadequate. Fifth, he highlights the virtue of unselfishness, a virtue that enables one to move beyond a natural desire to win an argument but rather to seek the truth, which in many instances might be larger than one's original perception or stance. Sixth, he highlights the virtue of enthusiasm, a virtue that brings positive energy to every conversation. Seventh, he highlights the virtue of vulnerability, a virtue that enables one to be open to being wrong and a willingness to, in certain instances, acknowledge one's ignorance, bias, or uncertainty.

Theological College believes that genuine conversation is at the heart of an effective priestly ministry. The seminary faculty seeks to evidence these virtues in their own lives and encourages seminarians to do the same in the context of the seminary community as well as in their pastoral placements. The times in which we live require that these virtues of conversation be cultivated so that the Church of today and tomorrow might be experienced as a "home base and school for communion" where priests recognize others as their own concern by sharing their joy and sorrow, sensing their wants, embracing their needs, and, finally, offering a deep and genuine friendship.

Sincerely yours in Christ,



Reverend Gerald McBrearity, P.S.S. '73  
Rector



## New S.T.L. Degree Track at TC

By Michael Russo

Third Theology, Diocese of Washington



Father Dyer (left) with Cardinal Gibbons of Baltimore.

The founding of Theological College (as the Sulpician Seminary) in 1917 was driven by the desire to take advantage of the academic opportunities of The Catholic University of America. Father Edward Dyer, S.S., the Sulpician provincial and a Washington native, was not content to have the national Catholic university not be used for training future clergy. This vision was shared by Bishop Thomas Shahan, President of Catholic University, who helped Dyer make it a reality, as well as by Cardinal James Gibbons, archbishop of Baltimore (which, at the time, included Washington, D.C.).

Some of the first men to study at TC went on for higher degrees in theology, but most studied education or sociology. The U.S. bishops had decided to establish schools in each parish and the newly minted Sulpician Seminary alumni were able to help implement this vision. These priests left seminary qualified to staff and administer schools and to serve on seminary faculties across the country. In addition, TC was most likely the first American seminary to award its men a degree for their basic theology studies.

An emphasis on intellectual pursuit was also present in philosophy studies. The Basselin Scholars Program was established in 1923 through the bequest of Theodore Basselin, who died in 1914. He was particularly concerned with the quality of preaching by priests. Those in the program have the chance to study speech and rhetoric while delving deep into philosophical studies (earning a Ph.B. and a Ph.L.).

The academic focus was and is a hallmark of formation at TC. This was even true when the number of seminarians declined. The seminary, working with Catholic University's School of Philosophy, established a pre-theology program to help men attain a competence in philosophy before beginning theology.

Today, Theological College continues this commitment to the intellectual training of priests that is rooted in the needs of the Church. The faculty of TC and Catholic University's School of Theology and Religious Studies are now able to offer a new academic option for seminarians: a five-year, S.T.B./S.T.L. academic program. This coming academic year will be the first time seminarians will complete the S.T.B. with the purpose of beginning licentiate studies as part of this new degree track.

In this new program, a seminarian will be able to complete an S.T.B. and ordination requirements and half of the license requirements in four years. He would then return for one more year after ordination to complete the S.T.L. The unique advantage to this option is the ability to complete the degree at the bishops' University, while working and living in an American pastoral context. This is only the latest initiative in a century of intellectual formation that has seen thousands of priests enter parish ministry prepared to meet their people's needs.

## Holy See's Secretary of State Discusses the Legacy of Vatican II

By Walter Genito

Third Theology, Archdiocese of New York



Cardinal Pietro Parolin is congratulated by Cardinal Donald Wuerl after being awarded a doctorate in theology, *honoris causa*, by President John Garvey, left, and Provost Andrew Abela, right.

On November 14, 2017, His Eminence, Cardinal Pietro Parolin, was given a doctorate in theology, *honoris causa*, by President John Garvey on behalf of The Catholic University of America. Cardinal Donald Wuerl led the invocation and Father Mark Morozowich gave the benediction. There were around 200 people in attendance, including about a dozen men from Theological College. Archbishop Christophe Pierre, the apostolic nuncio to the United States, was among those present. It was particularly special seeing him since this event took place several days after he had visited Theological College and offered a rector's conference to the house (see page 10).

Following the conferral of the degree, Cardinal Parolin gave an in-depth talk titled, "The Council: A Prophecy that Continues with Pope Francis." While the speech was given in Italian — a translation was provided — his warm personality and enthusiasm enabled him to transcend this linguistic barrier. His foundational point was that the multifaceted vision of the Second Vatican Council is definitive and irreversible. In this event, the Spirit was using the Church to prophetically hand on the Gospel anew and Pope Francis, as the bearer of the Petrine Office, is trying to cultivate the fruits of this council and integrate them more fully into the life of the Church.

Building upon this foundation, he spoke about several of the jewels of the Council which are being lived out by Francis. According to Cardinal Parolin, the Council taught that conciliarity is integral to the life of the Church. As a result, forms of collaboration can be found at every level of ministry (i.e., it is rare for a parish to not have a parish council to advise the

pastor). In this context, the synodal nature of the Church has become a theme in Francis's homilies and writings.

In addition to this, Cardinal Parolin spoke of how the Council focused on the entirety of the people of God. It paid particular attention to the laity, saying that they have to actively participate in the mission of Christ's Body instead of taking a passive role and allowing the clergy to subsume their ministry. In this vein, Francis has denounced clericalism and has asked the laity to boldly bring the Gospel into the public square, including politics.

His Eminence also said that the freshness of *ressourcement* and *aggiornamento* at the Council enabled the Church to reinvigorate itself and delve deeper into her teaching. He said Francis has taught that the Council was a moment of interpreting and applying the Gospel in light of a new cultural situation. This mission, however, is not confined to the Council. Francis's first apostolic exhortation, *Evangelii Gaudium*, emphasizes how the Church must be a body of missionary disciples that seeks fresh ways to present and integrate the Gospel in the here and now, amid our complex and changing society.

These were but a few of the many valuable insights that Cardinal Parolin offered that day. It was a pleasure to be present and listen to him.

For more information, go to [www.catholic.edu](http://www.catholic.edu) to view the recording of this event with Cardinal Parolin.

## The Trinity Dome at the Basilica

By Matthew Browne

Third Theology, Diocese of Rockville Centre

Having the opportunity to live in such close proximity to the Basilica of the National Shrine of the Immaculate Conception has exposed all of us studying here at Theological College to the beauty of Catholic mosaic artwork. Those who have visited the Basilica know that most of it is adorned with beautiful mosaics, all of which lift up the heart and the mind to the mystery of God's marvelous love for his people.

Over the past year, it has been a privilege to witness and see to completion the construction and dedication of the Trinity Dome mosaic, which fills the center and largest dome in the Upper Church, thus completing the construction of the Shrine begun nearly a century ago. The Trinity Dome depicts an image of the Most Holy Trinity, the Blessed Mother, and an assortment of saints associated with America or the National Shrine in some way. Around the base of the Trinity Dome is the entire Nicene Creed. The four Evangelists are also represented in the four pendentives surrounding its base.

The work on the Trinity Dome was completed by the early fall of 2017. As the scaffolding was taken down piece by piece, the beauty of the Trinity Dome began to be revealed more and more each day. On the Solemnity of the Immaculate Conception, the entire Theological College community gathered with thousands of other people at the Shrine for the Mass of Dedication for the Trinity Dome, which was celebrated by Cardinal Donald Wuerl (B '63). Pope Francis also sent a papal enclave, Cardinal Kevin Farrell, prefect of the Dicastery for Laity, Family and Life, for the celebration. More than 10 seminarians from Theological College had the honor of assisting as servers and masters of ceremonies for this historic liturgy.

The experience of seeing the Trinity Dome come to completion was a blessing in many ways, and there is one reality that stands out to me above them all. Any mosaic, let alone one as large as the Trinity Dome, requires such artful skill. The artists work with many sheets of glass of varying colors. They take the time to cut each piece in such a way that every piece is unique. The artists then place the many unique pieces of glass — different in size, shape, and color — in a specific way so that they create one marvelous image. This struck me deeply as a beautiful paradigm for the reality of the Church. Saint Paul, in his first letter to the Corinthians, says, "As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ"



The Trinity Dome after its unveiling on the Feast of the Immaculate Conception in December.

(1 Cor. 12:12). There is a clear parallel here between the mosaic and our lives as Catholics. The Catholic Church is precisely like the mosaic. Though we are all unique in our own way, we form the One Body of Christ. Here, God is the artist. He is the one who knows and loves each and every one of us in a uniquely personal and particular way. Like a good artist, he has placed us where we are in time, place, and history with the gifts, the talents, the struggles, and the wounds that we have to serve and to build up his living Body here on earth.

It is precisely because of its role as a reminder of this reality that the Trinity Dome is such a great gift for the Church in the United States. The Trinity Dome will continue to serve as a transcendent gateway for us to plumb the depths and beauty of our Catholic faith and to recognize that the Church, through our communion with God and with one another, brings forth the very life of the Holy Trinity in the world.



## Sharing our History: *Ecce Quam Bonum*

Communication is a means of expressing the missionary vocation of the entire Church; today the social networks are one way to experience this call to discover the beauty of faith, the beauty of encountering Christ. In the area of communications too, we need a Church capable of bringing warmth and of stirring hearts.

— Pope Francis

A History and Classical Studies graduate from The George Washington University, with work experience at the National Archives and Records Administration, seminarian Michael Russo (3-T, Washington) was the first overall draft pick as author for a proposed TC centennial history volume, *Ecce Quam Bonum: A History of Theological College*. An avid history buff and disciplined researcher, he readily accepted the challenge from TC's Office of Institutional Advancement for a spring and summer work-study project. Michael explains his motivation: "I enjoyed researching for and writing this book. It was a chance for me to put my skills to use for a seminary and formation for which I am deeply grateful. The Sulpicians and TC have a rich and fine-tuned tradition of forming men for priesthood. I am now much more appreciative of being a recipient of this tradition."

Michael began research in earnest in March 2017, as the goal was to have the writing component finished for the TC staff and others to edit, design, and print the volume in time for the Alumni Days 2017 celebration in early October. The fact that the bulk of TC archival material was accidentally lost during major renovations in the 1990s necessitated long visits to the archives at The Catholic University of America, the Archdiocese of Washington, and the Associated Sulpicians in Baltimore. Other archives referenced were those of the

Basilica of the National Shrine of the Immaculate Conception and those of the Sisters of the Congregation of Divine Providence of Kentucky, who handled food service and other ministries at TC until the 1980s.

Six months before this research began, master videographer John Minnich (2-T, Richmond) with Matthew Browne (3-T, Rockville Centre) were already hard at work on a centennial video, also to be released at Alumni Days (see page 6). Russo was able to use transcripts of their interviews as a lively resource for the volume.

Seminarian artist Elmer Herrera-Guzmán (now on pastoral year in Dallas) assisted by culling photos to provide pertinent graphic resources, and Patrick Judd (2-B, Charleston) did supplementary interviews, while others supported in invaluable ways throughout the process. The last stage was Michael's drafting of an abbreviated script for the five-minute video, which was narrated by Gabe Bouck (1-T, Memphis). While these interlocutors had to balance this ambitious work with the demands of formation and academics, they were thankful for the opportunity and the knowledge it imparted. The following video team interventions witness to their gratitude for 100 years of history that is very much a part of their formation experience of today.

## TC Centennial Video: An Educative and Grace-Filled Adventure

John Minnich  
Second Theology, Diocese of Richmond

The first stage of the Theological College centennial video production was planning and filming, which began in November of 2016. It took many outings around the seminary and the city of Washington to get the necessary footage to achieve the vision of a high-quality feature of the seminary's history. Matt Browne and I packed up cameras, tripods, lighting, and sound equipment countless times to film many interviews together. We spoke to bishops, priests, seminarians, and other alumni to hear about their experiences at TC, trying to get a sense of what the seminary has been like and what it has gone through in the past century.

The second stage was editing the footage shot and bringing the vision to life. Sifting through several hours of material, trying to tell the story of the seminary's past 100 years, was a formidable challenge. Creating a powerful experience for the viewer requires careful attention to minute details that make a big difference: selecting each and every clip from all our material, adjusting the timing and length of the clips and their transitions, choosing the music and typeface for captions, and getting the right sound on the voiceover, among many other things. Everything seen in the final product was carefully chosen and crafted, the result of much fine-tuning and adjusting over nearly a year.

In spending so much time with the historical material, I appreciate much more not only the seminary's history, but that of the Church in America that I am preparing to give my life to in service. Creating something for others to enjoy on such a momentous occasion as the centennial anniversary was very rewarding, and all the hard work was worth it, seeing how much it touched those who cherish their time spent at TC.

Matthew Browne  
Third Theology, Diocese of Rockville Centre

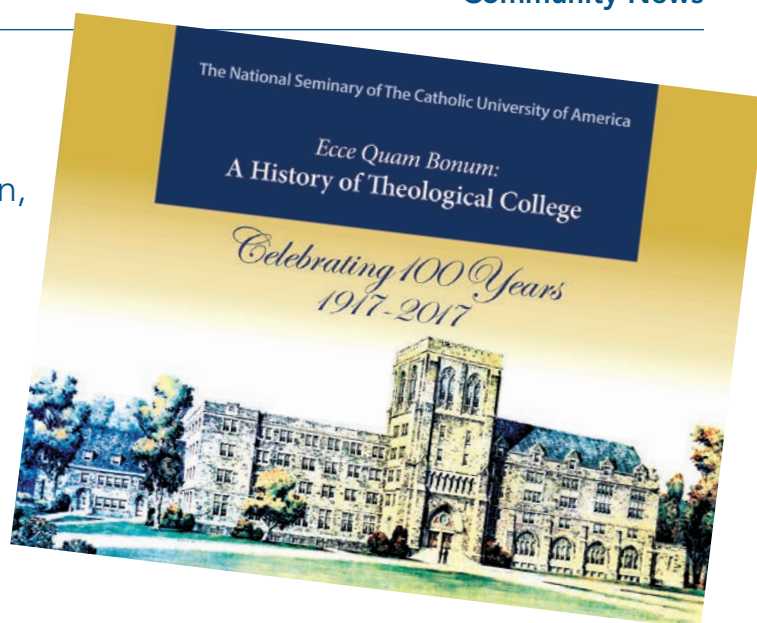
It was a blessing for me to be able to assist with the production of the centennial-year video for Theological College. At its very beginnings in the fall of 2016, John Minnich and I really didn't have much of an idea of how this video would look in its final form. Throughout the entire process, though, we consistently collaborated with one another, truly making the project a team effort all around. We were also assisted greatly by Suzanne Tanzi (TC's media & promotions manager), who spearheaded the project, and by Michael Russo, who was the historian/researcher for the project, and who wrote the narration script used in the final form of the video, which essentially served as the skeleton for the video.

Over the course of the year, the focus that John and I had was clear: to make a professional quality video that highlighted and celebrated the rich history of Theological College. In order to do this, research was essential. Thanks to Michael, this was not a challenge for us. Secondly, to make a professional quality video, we needed a professional video editor. This also was no issue for us as John Minnich has a very strong background in video editing and production. Fulfilling the focus of the video also entailed some key interviews from Sulpician faculty: Father McBrearity (alumnus '73 and rector of TC), Father Thayer (director of intellectual formation, director of liturgy, and first consultor for the general administration of the Society of St. Sulpice), and Father Melvin Blanchette (rector emeritus of TC and adjunct spiritual director), along with distinguished alumni of Theological College such as Cardinal Donald Wuerl (archbishop of Washington) and Bishop Robert Barron (auxiliary bishop of Los Angeles) and many more. My role entailed working closely with Suzanne





The most dramatic moment came when, with a century's worth of history to present, we had to make difficult editing decisions to condense it into a six- to eight-minute video that would be a fitting — and concise — centennial tribute.



Michael Russo



John Minnich



Matthew Browne

Tanzi in scheduling the interviews, developing questions, and conducting the interviews (while John Minnich filmed), and piecing it all together with John while keeping our vision for the final version in focus.

One of the challenges we faced was balancing the ordinary responsibilities of formation and academics with the demands of the project. The most dramatic moment came when, with a century's worth of history to present, we had to make difficult editing decisions to condense it into a six- to eight-minute video that would be a fitting — and concise — centennial tribute.

One of the greatest benefits was learning about the incredible impact the Society of Saint Sulpice has had on Theological College over the century. Alumni from classes spanning five decades discussed with us how their formation at TC has served them in their priestly ministry throughout the years. I was also fortunate to be given a chance to hone my ability to be immersed in a meaningful work while not losing sight of the key importance of my ongoing formation. The experience

of balancing priorities, communicating, and working as a team with varying gifts will certainly inform my future ministry as a parish priest one day.

In conclusion, I am very grateful to the faculty of Theological College and to Suzanne Tanzi, whose encouragement and support brought this project to fruition. Lastly, I am extremely grateful to my brother seminarians, John Minnich and Michael Russo, whom I was blessed to work with on this project while we grew in friendship at the service of an ideal. This work has catalyzed the three of us, along with some of our brothers, to branch out into other communications projects, such as doing a TC interview series for Facebook during National Vocations Week (see photo at left), among many other ideas whose goal is to let others know about the beautiful adventure of seminary life and work.

To receive a copy of the centennial volume, contact [TCCentennialBook@gmail.com](mailto:TCCentennialBook@gmail.com). To view the historical video, go to [theologicalcollege.org](http://theologicalcollege.org).

## Prayer for Christian Unity

Father Benyameen Salem is an Egyptian Coptic Orthodox priest studying theology at The Catholic University of America while working to establish St. Philopateer Coptic Orthodox Church in Fairfax, Va. TC seminarians first met Father Salem in November when he gave a homily for Catholic University's Byzantine Student Union's Candelight Vigil for persecuted Christians in the Middle East. Participants in the Vigil prayed for an end to the violence and suffering in the Middle East, and remembered the souls of those who have died, aided by Father Salem's reflection on martyrdom. Father David Thayer, TC director of intellectual formation and director of liturgy, invited him in January as guest speaker for the 2018 Week of Prayer for Christian Unity, whose theme this year was: "Your Right Hand, O Lord, Glorious in Power," from *Exodus* 15:6. The event, held in TC's main chapel, was open to the Catholic University community and the public at large.

Father Salem began his reflection about the centrality that unity has in God's plan for salvation, under one head in one body. "It is very important to know that salvation is not just about forgiveness of sins nor is it mental acceptance of Christ together with his teachings. Salvation is the work of God to gather together in one his children who were scattered abroad. ... Our salvation will never come to its completion except through our unity under one head." Such a unity, he insisted, can only come through abandonment of heart, mind, and soul to God. This challenge is one that God takes up on our behalf, since we are incapable of complete abandonment, which is an "ascent." He explained, "It is a magnetic pull rather than an effort, to encounter each other in the presence of God and not just of one another: 'No man can come to me, unless the Father who sent me draws him.'" Once in union with God, we will be united with all.

Father Salem then detailed some reasons that unity has not been realized at the present time, such as a lack of personal, internal surrender of one's entire self, or a desire for unity based on a sense of nostalgia for the past or on a hope to face the imminent danger with greater numbers. With this latter position, "It becomes extremely difficult for that church to distinguish between the divine unity demanded by God, and the unity of many demanded by the instinct of self-preservation."

Unity is only possible when "all are in God," with Christ in our hearts, because he will then immediately draw us toward unity. "We become a church when we all are in Christ and not by any other means. Ecumenical dialogue and mutual visits between churches definitely are good efforts, but unity can only be achieved in the presence of God, because outside Him there is nothing but division and scattering. The Lord alone can 'make both one, and break down the middle wall of separation.'"



Rev. Benyameen Salem, a Coptic priest (left), was invited by TC's Rev. David Thayer (right) to be the homilist for this year's Prayer for Christian Unity on January 24, 2018.

## Rector's Lenten Reflection at the Basilica

During Lent, TC's rector, Father McBrearity, was invited to speak at the Basilica of the National Shrine of the Immaculate Conception. The theme of the Basilica's 2018 Lenten Reflection Series was "The Seven Last Words of Christ," and Father McBrearity spoke on the second of these after celebrating Mass in the Crypt Church, where he was ordained to the diaconate 45 years ago. Below is the concluding excerpt from his reflection on February 27.

One of the criminals who were hanged there kept deriding Jesus and saying, "Are you not the Messiah? Save yourself!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise." (*Luke 23:39-43*)

As I reflected on the second of the Seven Last Words of Christ, I became deeply aware of the significance of the encounter between Jesus and the Good Thief and what it can teach me and perhaps all of us about the spiritual life and our own obligation to live as Jesus lived, to love as Jesus loved, to be merciful as Jesus was merciful. For me, there are four lessons or challenges presented.

First, this encounter teaches us that the only path, the only door to God, the only door to grace is by way of honesty about ourselves, by way of an acknowledgment of our sinfulness, by way of humility. The Good Thief chose this path and it led him through that door and into salvation and everlasting life with God.

Second, this encounter teaches us about the transforming power of Jesus' look of love, a look of mercy that enabled the Good Thief to hope rather than despair, to look at himself and his future in a dramatically new way. We are reminded of the importance of securing those moments of solitude and silence so that we can experience what the Good Thief experienced, to discover that we are one of God's "beloved." And we are also taught that we must be ministers of love as Jesus was, day in and day out, for the rest of our lives.

Third, this encounter teaches us about the importance of our priorities. Jesus hung between two criminals. He did not



Father McBrearity offers a Lenten reflection on the Passion quote, "Truly I tell you, today you will be with me in Paradise."

sit on a throne. He was laughed at and spit upon. He never sought to be powerful or esteemed but rather to be a humble servant, a missionary disciple, a sign of God's mercy to the powerless and discarded by society. Christ's priorities must become our own, that we recognize the temptation toward money and power and titles — public recognition in no way corresponds to the way of life our Savior chose.

Lastly, this encounter teaches us about the reality of human suffering, that suffering is a part of life. Jesus embraced suffering and through that suffering gained salvation for all of us. In many ways, this is the most difficult teaching. We are asked to enter into those moments of human suffering, those moments when things seem to fall apart, those moments of fear and profound grief, and discover that God accompanies us in these moments, providing meaning and hope.



# Centennial Speakers at TC

## God's Moving Tabernacles

By Peter Bui

First Pre-Theology, Diocese of Worcester

In celebration of the centennial of Theological College, our rector, Father McBrearity, invited a series of distinguished speakers to offer reflections to the seminarians over the course of this year. I had the privilege of attending a conference lead by Archbishop Christophe Pierre, the Apostolic Nuncio to the United States. His Excellency shared with our community his experiences as a priest and as a diplomat for the Holy See. He spoke passionately about the importance of bringing Christ into the lives of others and of defending the interests and teachings of the Church in today's society. In particular, he had a special message for us men who are to be the Church's future priests, a message that resounds the need for us to "be present in the world to prepare for tomorrow."

I recognize that his message is similar to the one shared by Jesus in *John* 12:24: "Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit." As seminarians, our time here in the seminary is preparation for our future priestly presence in the world — which ultimately means a total sacrifice of self for Christ. In the words of Saint Paul, the priest should recognize that it is no longer I who live, but Christ living in me. However, the cross that a priest carries is much more than sacrificing his own personal identity and desires; this cross also constitutes a full awareness of the challenges that await him within the walls of today's society.

As future priests, we can anticipate the challenges that we will face upon ordination given the nature of modern culture, including the breakdown of communication in families and the rejection of moral realities. His Excellency reminded us that the world is in need of experiential encounters with Christ and that perhaps we, as a Church, have not been doing enough for God's children. However, the uphill battle does not deter the good priest; rather, it provides him with an opportunity to demonstrate his love, willingness, and courage to serve Jesus Christ and the holy Catholic Church.

How can future priests expect to succeed in a battle that appears futile? The answer for Archbishop Pierre resides in our own personal encounters with Christ through the Church. For many of us, such encounters have helped us to experience more intimately the realness of Christ and his love. And as we grow in our priestly vocation, this gift of grace will be the driving force in our mission of bringing Christ into the lives of



Apostolic Nuncio for the United States, Archbishop Christophe Pierre, giving a homily at the Mass he celebrated at TC on October 23, 2017.

others. For if we are to be God's moving tabernacles, then we can expect that our love for and relationship with Christ will illuminate the world through our prayer, service, and respect for God and his holy Catholic Church. Thus, the tomorrow that we all are preparing for is a tomorrow that preaches and practices the love that exists in and through Christ.

We all appreciated the archbishop's priestly humility as he honored us with his companionship and these formative words of wisdom and encouragement for our future life of ministry to the people of God. We hope this new fraternal friendship with him will continue over the time he remains at the nunciature in Washington, D.C.!

## Becoming a Priest for God and Others

By David LaPointe  
Diocese of Fort Worth



Very Rev. Ronald Witherup, P.S.S., superior general of the Society of Saint Sulpice.

The life of a seminarian can sometimes seem rather mundane. There is a steady schedule of common prayer, academic work, and pastoral work. Occasionally, due to the rigors of the academic schedule, it can be easy to forget what is going on outside of the walls of 401 Michigan Avenue. Thankfully, every so often, God sends us a blessing that snaps us out of the mundane, and reminds us why and for whom we are studying, praying, and working. On a Monday night in October, that blessing came in the form of a conference given by Very Rev. Ronald Witherup, P.S.S., as one of the centennial speakers specially chosen by TC's rector to offer a reflection.

Father Witherup is the superior general of the Society of Saint Sulpice, and in that capacity has authority over every

Sulpician community in the world. He has an obligation to visit each particular community at least once during his term to check on the status of these communities and report back to the Holy See. Under his purview are seminaries, retirement facilities, and parishes — 30 communities in 16 countries. During his term visit to Theological College, Father Witherup was invited by Father McBrearity to give a “rector's conference.” He graciously agreed to be one of the distinguished speakers who, during the course of this celebration year, would share their wisdom and experience with seminarians.

In his talk, Father Witherup discussed the importance of the mission of Theological College over the last century, which includes the opportunity for seminarians from all over the United States to come together in our nation's capital to receive a strong liberal arts education from The Catholic University of America. Father Witherup highlighted the importance of the formation program at Theological College, which guides the men to become integrated and well-rounded in the pastoral, human, intellectual, and spiritual dimensions of formation.

This formation is important because a priest is not a priest for himself, but rather for God and for God's people. Therefore, every man must keep in mind the unique challenges that a priest will face in the world he is a part of and called to evangelize. In the face of a new wave of immigration, a drop in vocations, and a rise of relativistic thought whereby people can, as Father Witherup put it, “make up any kind of fiction they want and call it the truth,” the United States seems to be losing its Christian identity. This world, Father Witherup reminded us, is the world in which we will minister, bearing the face of Christ. The question is, how will we respond?

Interestingly enough, the response of seminarians to this question is similar to the response of any people of faith: we will continue to learn about the truth Christ has communicated to us in Scriptures and in the Church, we will learn how to communicate that truth to those to whom we are called to minister, and, most importantly, we will continue to foster our spiritual growth so as to conform our lives completely to Christ and his mission. One hundred years ago, Theological College opened its doors and began to serve as a beacon of hope in our nation's capital, as part of the living Catholic Church taking root and growing in this country. On a Monday night in October, Father Witherup reminded me of the immense blessing I have received to be studying here at Theological College, on the path to becoming not a priest for myself but rather a priest for God and his people, in the real world in which we live.

## Student Government Speakers

By Jonathan Barahona

First Theology, Archdiocese of Washington

### “Why Priests are Happy”

Every semester, the Prayer and Worship Committee invites a lunchtime speaker, usually an alumnus, to share his experience and wisdom and participate in the comradery of life at Theological College. This past fall, Monsignor Stephen Rossetti ('84), a priest psychologist and author of *Why Priests are Happy: A Study of the Psychological and Spiritual Health of Priests*, stopped by the Theological College to give a talk on why priests are among the happiest people in the general population.

Monsignor Rossetti went through some of the myths regarding priests and the reality he found through his years of working with them as a psychologist. The first myth he mentioned was that priests are “isolated and psychologically dysfunctional,” leading to a life of unhappiness. Rossetti said that though this might be a popular belief, the statistical data does not support the claim, as priests generally tend to describe their lives as being joyful precisely because they are not isolated. In fact, Rossetti explained that priests are among the least lonely people and have some of the highest levels of intimacy because of the amount of time they spend with parishioners in sensitive situations, such as when they are counseling a person through a death, or preparing a couple for marriage. In fact, parishioners are more likely to feel isolated than priests, and it is becoming increasingly the case that the job of the priest is to “build community with people accustomed to isolation.”

The second myth he mentioned was that “priests are burned out,” leading to a life of unhappiness. To combat this myth, Rossetti offered a helpful distinction when it came to priests and the amount of work they do. He revealed the results of his interviews with priests and said that though most priests feel overwhelmed with work and tend to be fatigued from dealing with other people's suffering, priests also have a high sense of personal accomplishment. In other words, priests do in fact feel overwhelmed, but they do not necessarily feel “burned out” as some might suggest. Monsignor Rossetti went on to explain the feeling of “burnout” as a sort of loneliness or lack of peace, which is not evident in the majority of the lives of priests.

The final myth Rossetti tackled was the myth that “priests are unhappy.” Quoting a study done by CARA (Center for Applied Research in the Apostolate), he said the majority of priests are happy with their lives, and are becoming happier as seminary systems continue to look at and address the psychological well-being of men preparing to enter the priesthood. He also explained that when interviewed on whether or not they are happy, priests tend to respond, “Yes, I'm happy, but

the priests around me are miserable.” The misconception that priests have about other priests' unhappiness, Rossetti said, could explain the reason why the myth that priests are unhappy has been perpetuated among the clergy. He urged us, as men studying to be priests, to seek out fraternity where we can share in each other's happiness.

Monsignor Rossetti received a warm applause after his presentation and invited the seminarians in the room to ask themselves, “Am I a happy person?” I began to wonder about my own happiness and realized that, as a seminarian in my first year of theology, the reasons why priests are happy are the same reasons I find myself to be happy as a seminarian. At Theological College, rarely do I find myself in isolation, burned out, or unhappy, and the reason this is the case is very much the same as the reasons why priests do not find themselves in isolation, burned out, or unhappy. As a seminarian, I am able



Monsignor Stephen Rossetti giving his talk in Viéban Hall.

to enter into a deep and privileged relationship with God that then allows me to enter into deep and meaningful relationships with those around me, whether they are seminarians in the house or the people I serve in my apostolic work. It is in these relationships that I find myself to be a happy seminarian with the hope and desire of becoming a happy priest.





Father Anthony Chandler offered the homily during Mass prior to his talk at TC.

## “The Ministry of Presence”

The Social Justice Committee (SJC) also invites a speaker every semester to help seminarians better address the social justice challenges faced by the Church of today. On February 10, 2018, the SJC at Theological College invited guest speaker Rev. Anthony Chandler, alumnus of the Class of 1989 and pastor of Immaculate Conception Catholic Church in La Grange, Kentucky, to Theological College. The committee’s chairman, Deacon Maurice Moon (4-T, Fort Worth), explains the impetus behind the invitation: “I invited Father Chandler to speak because I thought his background and education in the history of African-American Catholics would be very helpful to men studying for the priesthood. African-American Catholics have a rich and unique story that can only benefit those who discover it. I knew that Father Chandler could offer us new ways to understand the African-American community and how we might do a better job engaging and evangelizing this community, as many have left or are leaving the Catholic Church.”

Father Chandler began, “Black History Month is not only a chance to remember the struggles faced by the African-American community throughout the centuries, it is also an opportunity to learn from the witness of one of the oldest communities of Catholics in the United States.” He pointed out that the witness of black Catholics, in the face of discrimination and hatred, is a “gift” all Catholics can learn from.

It is commonly believed that African-Americans are newcomers to the Church, when, in reality, they have been part of the Church since its beginning in the U.S., in the earliest days of the colonies. In the 16th and 17th centuries, Spanish law freed slaves who converted to Catholicism or those who had been baptized and catechized by their owners. Some of these freed slaves and their descendants formed their own settlement in the region that would become Florida. (Records give evidence of this in 1565 in Saint Augustine.) Father Chandler pointed to the irony in the fact that, even while American priests were sent as missionaries to Africa, blacks in the U.S. were treated as second-class citizens.

Parishes were segregated with separate Mass times, or even separate physical parishes for white and black parishioners. For example, in Lebanon, Kentucky, Saint Augustine Church was on one side of the street for white people and Saint Monica Church was on the opposite side of the street for black people, but both were served by the same priests. Even in parishes where black attendees were welcomed, they would have to sit in the back of the church and receive Communion after the rest of the congregation.

Father Chandler gave this overview of the history of African-American Catholics because, he said, “I think that it is important for Catholics to grapple with the history of discrimination within the Church. Although much has changed, there is still much that needs to change. Just this November, the USCCB established a new committee on racism.” Going forward, he urged the seminarians to continue to inform themselves about this history, and he recommended a reading of *The History of Black Catholics in the United States* by Cyprian Davis. He emphasized the importance of getting to know the people we will minister to, as to evangelize our contemporary culture, we need to serve the people and gain their trust before we begin teaching them about Jesus Christ. He concluded with the inspiration that we should take people as individuals and practice the “ministry of presence.”

## March for Life 2018: A Witness of Love

By Joseph Moreshead

Second Theology, Diocese of Portland (Maine)

There are days that living in Washington, D.C., is a luxury, and the March for Life is one of those days. Having once been one of those college students travelling over six hours on a bus full of young adults to get to the March, it was nice on Thursday morning to be able to watch the pilgrims arrive from the comfort of my bedroom window. Since Washington is home to us, Theological College seminarians are in the unique position of hosting some of those thousands of people who come to the March. Moving tables in Olier Hall to make space for visiting seminarians to sleep, I recalled being the wandering pilgrim reliant on the charity of others for a small space on the floor on which to sleep. It was good to be able to repay that hospitality.

Outside the walls of TC, the Basilica of the National Shrine of the Immaculate Conception was already swarming with people as bus after bus descended on the Shrine. Soon we would have the Mass for Life (the largest Mass of the year at the Shrine, as Father Weston pointed out during the server training). Every square inch of the giant church would be covered by faithful pilgrims offering prayers for the lives of the unborn. Again, having been one of the pilgrims sitting in the aisles trying to find a spot on the floor to sit, the seats reserved for seminarians on the altar were quite a privilege.

Within the walls of TC, the building was full of energy as 75 seminarians from Saint Vincent Seminary in Latrobe (Pa.), Saint Paul's Seminary in Pittsburgh, and Our Lady of Providence Seminary in Providence all arrived. Even though we do not share the novelty of the trip the way those coming from afar do, the excitement certainly did rub off on us. Thousands of Catholics were gathered in "Little Rome," united by a common faith in pursuit of a common cause. Before such a powerful witness, who could help but get caught up in the enthusiasm?

When we came to the Mass for Life, dozens and dozens of TC seminarians processed to their respective places behind the altar, followed by bishops, alumni, and faculty of TC, in the midst of a sea of priests and bishops gathered on the altar. For those of us with a specific role in the Mass, we were able to look out over the crowd and appreciate the vast numbers of the faithful gathered. When Cardinal Dolan got up to the pulpit and said that the power of evil in the world was "stronger than any in creation, save one, Our Lord and Savior, Jesus Christ," I couldn't help but reflect that the giant crowd

in the church was a witness to that. Despite all the cultural setbacks, despite the fact that the law was against us, and that by worldly standards abortion advocates had won, thousands and thousands of prayers that would not go unanswered were storming heaven at that very moment and being brought before God. As I looked out on the crowd, it struck me that all these people came to fight against one of the darkest realities in our time with faith and that meant they brought an unexpected joy in the face of this opposition because they were fighting darkness with the light of Christ.

And so the vigil for life commenced after Mass and went all through the night with various seminaries taking different shifts, keeping vigil before Our Lord in the Blessed Sacrament. Since we live across the street, Theological College had the 3 a.m. shift along with Saint Vincent Seminary, whose seminarians were staying with us. This gave us the freedom to visit with our diocesan brothers from other seminaries before going to bed and waking up in the wee hours for our holy hour.

As the half-asleep seminarians stumbled their way across the street into the Crypt Church, Saint Vincent's men took their places and began playing praise and worship music for the first half hour. What drowsiness remained in us disappeared when a man in the front pew began offering incense to Our Lord by lighting up a cigarette. But the Knights of Columbus were on it and with the "thurifer" removed, Saint Vincent's finished their part of the holy hour with a beautiful version of "Be Thou My Vision." Following Saint Vincent's, TC's Deacon Maurice Moon (Fort Worth) led the office of readings and for once our [Benedictine Brother Matthias \(2-T, Subiaco Abbey\)](#) had company in saying Matins. [William Buckley \(1-PT, Richmond\)](#) accompanied the opening hymn on the organ and [Vincent DeGeorge \(2-PT, Wheeling-Charleston\)](#) and [Alex Jiménez \(1-T, Richmond\)](#) served as lectors.

On the morning of the March, seminarians from TC attended different Masses. Some had tickets to the Verizon Center and joined their diocesan groups for Mass there. Others got up in time for the 7:30 a.m. Mass at the Basilica. Others (like myself) relied on the charity of various dioceses to be able to sleep in and attend a later Mass with them. Once we had all attended Mass, we gathered in the lobby of TC at 11 a.m. and, in the company of Father McBrearity and Father Begg, we set off for the National Mall to take our places at the March.



Theological College seminarians with TC and Catholic University faculty at the March for Life on January 19, 2018.

As always, the crowd was huge. Colored scarves, identifying various groups, were to be found everywhere and every once in a while you would see a group you recognized or a friend you never expected to see there. Waiting for the March, we took a spot next to the Dominican Friars (as is only appropriate since they are our next-door neighbors!). Around 1:30 p.m., the crowd began to move and the March began.

Just as at the Mass for Life, the joy and faith of the crowd were palpable. The group with the Servants of the Divine Word was dancing, people in the crowd were singing, and TC spontaneously joined in with one group in a rousing chorus of the "Salve Regina." There was joy even in responding to the protests of one of our Protestant brothers on the side of the road, as one seminarian stood next to him and played Christian music over his angry words. In the face of such darkness, the light shone brightly.

Finally, we reached the steps of the Supreme Court building. To me, this has always been the most powerful part of the March: the testimony of women who have been hurt by abortion. As each of these women came forward to describe the heart-wrenching circumstances that led them to the abortion clinic and the painful sense of loss that followed it, the full tragedy of *Roe vs. Wade* became apparent. This culture of death has left thousands of victims in its wake, and many of those victims are still carrying the scars.

So now, the real work begins. Many of these women were left alone, feeling like they had no other option. With our annual diaper drive (see story at [theologicalcollege.org](http://theologicalcollege.org)) and our continued prayerful presence on the sidewalks outside Planned Parenthood, TC seminarians recommit themselves to making sure that no woman is left alone and helpless — we witness to love even in the darkest of places.



### Reflection: Presence, not Politics

By Patrick Judd

Second Basselin, Diocese of Charleston

It is fitting that Theological College begins each March for Life with a Holy Hour in the Shrine of the Immaculate Conception. What makes the March so powerful and what I think essentially distinguishes it from other political demonstrations is that in its nature the March for Life is focused on the presence of Christ, the ultimate source of truth and life. Theological College has a privileged position as the National Seminary of the Catholic University of America, at the forefront of the fight for life. This fight models the Christian pilgrimage to heaven in that it is first rooted in prayer, and that prayer is put to action.

There is no better place to see true diversity in America than at the March for Life. This is not just diversity in race, but also in ideas and beliefs. There is so much talk these days about a need for bipartisanship and dialogue, and this very ideal has been put into practice for the past four decades. Knocking on the Capitol's door year in and year out for over 40 years has been the resounding multiplicity of voices joining in unison, saying "Yes" to life. This is not an "us" versus "them" scenario. The March would not have continued with such growing strength and longevity if that were the case. No, the March for Life is so much bigger than a mere



TC seminarian Aaron Ledgerwood (1-T, Pittsburgh), left, runs into his diocesan brother, Rev. Anthony Sciarappa ('16) at the March for Life.

human ideology. It represents the deeper element of the natural law written on each man's heart, one that seeks and preserves what is true. The March for Life reflects the universal nature of the Church as a diversity of people who gather to protect that truth which is indeed written on our hearts: that each human life has dignity.

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## Super Bowl Sunday



TC rector, Father McBrearity, blesses the festive meal and offers best wishes to both teams as seminarian fans gather in Viéban Hall on Super Bowl Sunday 2018, for the historic win of the Philadelphia Eagles over the New England Patriots.

# The Evolution of the TC Library

By Jason Allan

Second Theology, Diocese of Fort Worth

The Theological College seminary library was born in 1931, when Monsignor Edward Hurley, an alumnus of Saint-Sulpice Seminary in Montreal, donated 6,000 volumes. By the end of the decade, the library, which at some point was moved to the basement, contained approximately 25,000 volumes. By 1965, this library had more than 50,000 volumes. But the basement location of the library was not ideal for storage and its upkeep became too much of a burden on the seminary. In 1975, the entire library was sold or divided up among local libraries (including those of The Catholic University of America, the Dominican House of Studies, and St. Mary's Seminary & University in Baltimore). A special collection of books was selected to become what is today the core of the "Basselin library" at TC.

Between the two libraries,  
there are about 2,500 books,  
and the number is growing.

Though there has not been an official in-house library since 1975, when I came to TC in the fall of 2016, the informal Basselin and fourth-floor libraries contained a haphazard collection of hundreds of books, most donated by students. Since I had served as the librarian at my first seminary and was hoping for a work study placement at Theological College, I offered my services. Incorporating improvements to the libraries seemed to be a fitting project in preparation for celebrating the centennial of the seminary.

With the approval of the faculty, I began working in the Basselin library, after which I moved on to the fourth-floor library. I started by removing any books that were falling apart or had mold, and by organizing all of the books according to subjects. I did this using the Library of Congress's website to find the call numbers for all the books so that our libraries would be organized in the same manner as the Mullen Library on campus. After labeling the spines with their call numbers, I added the information to an Excel spreadsheet. This list, made available on the TC database, enables students to look up and easily locate books in the libraries. Once all the books

were labeled, I determined their destination libraries: all of the philosophy books went to the Basselin library and all of the theology books to the fourth-floor library.

This process took almost the entire 2016–2017 school year to finish in time for the centennial of the seminary. Now I am able to process new books as they are donated and make small improvements to enhance the usability of the libraries, including a tracking method for "self check-out" and returns. Between the two libraries, there are about 2,500 books, and the number is growing. Theological College itself has also been contributing to the reference section of the libraries by purchasing many liturgical texts, such as the *Roman Missal* and other ritual manuals, as well as a series of biblical commentaries. Also, the Student Government Association, with its own funds, has catalyzed the purchase of theological and philosophical reference materials frequently required for class work, particularly in the category of biblical commentary.

For this reason, the libraries are close to outgrowing their shelf capacity. The seminary is in the process of expanding that capacity by replacing the shelves in the Basselin library. The new bookcases will not only add new shelf space, but will improve the aesthetic appeal of the library. Looking to the future, other underutilized areas in the seminary may be renovated to accommodate these greatly appreciated resources.



Jason Allan in the newly organized Basselin library.

## Christ, Exemplar of Healthy Self-Care

By Rev. David Songy, O.F.M. Cap., S.T.D., Psy.D.



Rev. David Songy, O.F.M. Cap., S.T.D., Psy.D.,  
President of the Saint Luke Institute.

Jesus Christ himself set a standard for self-care that a priest endeavoring to follow his lead should consider. Taking sufficient time to rest and pray is essential for us to minister to others.

Many priests today might consider a serious reflection on self-care to be overly indulgent, a luxury they can't afford in the face of ever increasing ministry demands and a steadily decreasing clergy-parishioner ratio. Most find it difficult to meet the many needs of their people without sacrificing time, personal interests, and even prayer. Attention to duty is admirable, but ignoring basic human needs eventually takes a toll. More importantly, Jesus Christ himself set a standard for self-care that a priest endeavoring to follow his lead should consider. Taking sufficient time to rest and pray is essential for us to minister to others.

### Jesus as a Model for Self-Care

Jesus Christ, the exemplar *par excellence* of self-denial, dedication, humility, and Christian virtue, also taught by example the importance of healthy self-care. In every Gospel, we read accounts of Jesus leaving his disciples in order to pray. He regularly went to a deserted place and took time to be by himself. Consider *Mark* 1:32-37: "When it was evening, after sunset, they brought to him all who were ill or possessed by demons. The whole town was gathered at the door. He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him. Rising very early before dawn, he left and went off to a deserted place, where he prayed. Simon and those who were with him pursued him and on finding him said, 'Everyone is looking for you.'"

In addition to teaching the disciples the importance of prayer, Jesus also told them to rest after they had returned from a journey of announcing the Gospel: "The Apostles gathered around Jesus, and told him all that they had done and taught. He said to them, 'Come away by yourselves to a deserted place and rest a while.' People were coming and going in great numbers, and they had no opportunity even to eat" (*Mk* 6:30-31). In the story of the miracle of the loaves, just before Jesus announced that he was the Bread of Life, John writes of Jesus taking time to be by himself: "Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone" (*Jn* 6:15).

Finally, all of the Evangelists speak of the Garden of Gethsemane as a crucial moment before the crucifixion of Christ. As Luke writes, "Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, 'Pray that you may not undergo the test'" (22:39-40). The disciples knew that Jesus regularly took time to pray in this garden, where he found the strength to do the will of the Father.

### How Stressors Affect Us

Stressors impact our physical, emotional, and spiritual health. Many people mistakenly think of psychosomatic illness as a false sickness that is "all in a person's mind." However, the term refers to the health effects of stress and worry. Common psychosomatic illnesses include high blood pressure, headaches, and peptic ulcers, but research shows that stress can contribute to even more serious illnesses, such as cancer.

We cannot eliminate all stressors, but we can learn to manage them as much as possible. Part of self-care involves learning to recognize and cope with stressors to minimize their impact on our lives. Stressors appear in two forms: internal and external. External stressors are those that come from situations outside of us that are rarely under our control but that we need to cope with anyway. These include



weather, health of family members, local and world crises, the economy, one's living environment, and a host of other influences.

For a priest, a transfer from one parish to another causes one of the biggest fluctuations in external stressors. Imagine being moved as pastor of a medium-size parish without a school and good financial support to a large parish with a struggling school and located in a poor economic area of the diocese. The workload changes. The schedule demands increase exponentially.

Even a pastor who seeks a move to a smaller parish may experience stress, as he feels less useful in his more sedate life. He may miss the routines, longtime friendships and the energy of the larger parish. This emotional stress is an internal stressor — it comes from within. Internal stressors affect how we cope with external stressors. Common examples are historical events that continue to influence us emotionally: the death of loved ones, trauma, family issues, and past struggles and sins.

Managing external stressors involves doing what we can to adjust to our environment, to change it, or to accept it — often easier said than done. Internal stressors require thoughtfulness, prayer, and possibly turning to friends and peers for help, or even consulting a spiritual director or counselor.

### Self-Care Analysis & Goal-Setting

A thorough self-care inventory examines six areas: physical health, emotional health, social support, ministerial environment, spiritual health, and leisure. For each area, it is important to evaluate with a perspective that is both objective and balanced. Rarely is the news all good or all bad. In reflecting on both strengths and weaknesses, a priest needs to weigh the effect of his behaviors on his overall level of stress and answer the basic question: Am I managing the stress, or is stress managing me?

If stress has the upper hand, then it is important to consider the various resources available. The solution may be as simple as changing certain routines and setting a few simple goals. Talking with a trusted, objective friend or adviser about this self-assessment may be helpful to obtain objective feedback and a different perspective. The next step is coming up with specific long-term and short-term goals for improving self-care. To be effective, the list of goals should be short, and each item should be attainable and measurable.

### Self-Care Accountability

Going through this process can be quite eye-opening, but to sustain the effect, a priest needs to be accountable to someone in addition to himself. It is vital to include in long-term goals a time to speak about self-care with a spiritual director, counselor, or mentor. Close friends also can be helpful resources as long as they are honest and challenging in their feedback. Taking sufficient time to rest and pray is essential for ministry, as modeled by Jesus Christ. The priest is fortunate who has the wisdom to be held accountable for this particular act of fidelity to Christ.

We cannot eliminate all stressors, but we can learn to manage them as much as possible.

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Adapted from an article that first appeared in *The Priest* magazine, this column was provided by SLIconnect, the continuing formation resource of Saint Luke Institute, offering online and print resources for Catholic clergy, religious, and lay leadership designed by experts in psychological and spiritual health.

## Alumni Profile: Monsignor James D. Habiger †



Monsignor Habiger with his mother, Edith, in 1982 when she received a lifetime achievement award from the College of Saint Teresa in Winona.

Theological College recently acquired some archival artifacts from the estate of Monsignor James D. Habiger (1927-2012), a graduate of the class of 1951. The donation of a Class of 1951 photo, diploma in Latin from The Catholic University of America, and other items arrived during TC's 100th-year celebration. The class photo has been included in a small centennial exhibit on display until Alumni Day 2018. Monsignor Habiger's niece, Ann Mathews-Lingen, shared that "Father Jim" was very thankful for his time at TC and Catholic University. She was happy to participate on his behalf in the anniversary celebration by providing the following biography along with the memorabilia.

Monsignor James Habiger was born in Harvey, N.D. His father, Joseph Habiger, an attorney and civic leader, died suddenly when Jim was only two years old. His mother, Edith Habiger, moved her family of three young children back to her hometown of Owatonna, Minn., where she and her mother raised the children in a loving, faith-filled home, rich in books and ideas. Edith taught Latin and History in the local public and parochial secondary schools. After high school, Jim Habiger attended Saint John's University, where he received his vocational call and transferred to Saint Mary's Seminary & University in Baltimore, from which he received his Bachelor's degree in Philosophy. He then moved to Theological College and, in 1951, he graduated from The

Catholic University of America with a Master's in Education and was ordained to the priesthood on May 19, 1951.

Monsignor Habiger was a much-loved priest and pastor in the southern Minn. communities of Austin, Winona, and Rochester. He served as principal at Saint Augustine High School in Austin and Cotter School in Winona, before serving as the superintendent of education for the Diocese of Winona (1960-1976). Monsignor Habiger also served as the executive director of the Minn. Catholic Conference (1980-1995). In that position, he represented Catholic bishops of Minnesota on social, legal, and political issues, lobbying the state legislature on their behalf. He was an advocate for social justice and had deep compassion for the poor and unrepresented. He was proud to be the chaplain to the Minn. House of Representatives for several years. Monsignor Habiger was a respected leader, serving on dozens of national and state educational and civic boards throughout his career, including as president of Minn. Foodshare, vice-president of both the board of directors of the National Conference of Christians and Jews and the Joint Religious Legislative Coalition of Minn., and moderator to the Archdiocesan Council of Catholic Women.

Upon his retirement in 1995, the University of Saint Thomas honored him with the John A. Ryan Award "for outstanding contributions in social justice," acknowledging his decades of "working zealously to improve the quality of life for people of all ages and to bring fundamental change in how the world treats the less fortunate." Saint John's Preparatory School gave him the Lumen Gentium Award in 2005 for his enlightened leadership in serving "God's people as a light in their midst in multiple settings and multiple ways." He received many other accolades over the years but the award that he was most proud of was from The National Conference of Christians and Jews in 1992 "for outstanding leadership promoting the cause of good will and understanding among all the people of our nation ... thereby fostering amity, justice and cooperation among Americans of every faith ... helping to eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations. ..."

In retirement, he was a part-time chaplain at the University of Saint Thomas (UST) in Saint Paul, Minn. In 2000, through a substantial gift from some of his former students, Monsignor Habiger established the Joseph and Edith Habiger Lectureship in Catholic Studies at UST and Saint John's University in honor of his parents. This program brought noted Catholic social justice scholars to both campuses for lectures and discussions. The Lectureship evolved into the Joseph and

Edith Habiger Institute for Catholic Leadership within the Center for Catholic Studies at the University of Saint Thomas. The Institute assists in the formation of Catholic leaders, promoting collaboration and common vision. Aspects of the program include internships, living/learning communities, retreats, and service opportunities. To date, the Institute has helped more than 300 Catholic Studies students discover

their own vision and purpose in the world.

Monsignor Habiger was a man of faith who passionately loved people and saw God's presence in everyone. He died in 2012 at the age of 85 and lies at rest in a small country cemetery in Litomysl, Minn., next to his mother, Edith. His legacy lives on in the hearts and actions of those he served and loved during his 61 years as a Catholic priest.



## Save the Date

### 2018 Sedes Cup Golf Tournament

### Friday, October 12, 2018

Registration with breakfast begins at 7:30 a.m.; shotgun start at 9 a.m. Turf Valley Resort, Ellicott City, Md. Watch for registration details or contact coordinator [Mary Nauman: \(202\) 756-4905; nauman@cua.edu](mailto:nauman@cua.edu).



## Class Notes

### 40s

**Monsignor Robert J. Walker, '45**, of the Diocese of Davenport, a faithful and generous supporter of Theological College through the years, who resides at Kahl Home in Davenport, shared that after several years of severe illness and surgeries, he is now mobile with the use of a cane at the age of 96. In his note, Monsignor Walker also recalled with great fondness his years at the seminary: "Loved it at TC. *Oremus pro invicem.*"

**Monsignor Francis A. Galles, B '49**, a retired priest of the Diocese of Winona, whose dedicated priestly ministry spans over 60 years, compiled his many years of service to the Church in an autobiography titled, *The Last of Many Friendships*, published in 2016. In an interview with a local paper, Monsignor Galles cited that "being so blessed, living such a full life, getting to know so many wonderful people" and his relationship with Jesus were all the reasons he felt called to fulfill this "lifelong dream" of publishing his autobiography.

### 50s

**Bishop Frank J. Rodimer, '51**, bishop emeritus of the Diocese of Paterson, celebrated his 90th birthday on October 25, 2017, a date he shares with St. Jeanne Jugan, foundress of the Little Sisters of the Poor, who was born on this day in 1791. Bishop Rodimer, a faithful and generous supporter of Theological College, resides in Totowa, N.J., at St. Joseph's Home for the Elderly, staffed by the Little Sisters of the Poor.

### 70s

**Monsignor Robert J. Vitillo, '71**, of the Diocese of Paterson, was appointed secretary general of the International Catholic

Migration Commission (ICMC) on June 1, 2016. From 2005 until this appointment in 2016, Monsignor Vitillo had served as head of the Delegation of Caritas Internationalis in Geneva and as special advisor on HIV and AIDS.

**Monsignor Paul F. Stefanko, '76**, was named the new vicar for priests for the Diocese of Portland (Maine) on January 1, 2018. In addition to this new appointment, Monsignor Stefanko will continue serving in his current assignment as pastor of Saint Maximilian Kolbe Parish in Scarborough, Saint Bartholomew Parish in Cape Elizabeth, and Saint John and Holy Cross Parish in South Portland.

### 80s

**Rev. Frank S. Salmani, '81**, of the Diocese of Providence, has been transferred from his ministry as pastor at Saint William Parish in Warwick to serve as pastor at Saint Agnes Parish in Providence, and is administrator *pro tem* at Saint William Parish in Warwick.

**Rev. Martin A. Lineback, '87**, of the Archdiocese of Louisville, pastor of Saint James Catholic Church in Elizabethtown, Ky., was appointed as vicar general for the archdiocese on February 1, 2018.

**Rev. William F. Platt, '88**, of the Diocese of Bridgeport, was invested as a magistral chaplain of the Order of Malta on November 3, 2017, at St. Patrick's Cathedral in New York. Father Platt also serves as the director of hospital chaplains of the Diocese of Bridgeport, and as parochial vicar at Saint Catherine of Siena, Greenwich.



Dallas's Rev. Michael Baynham (Class of 2017) was among several newly ordained alumni who returned to celebrate Mass at Theological College over the course of the school year. He stands here with confreres Deacon Wade Bass (left) and Deacon Stephen Ingram.

## 90s

**Rev. Christopher J. Pollard, '95**, of the Diocese of Arlington, concelebrated the annual Respect Life Mass with Arlington Bishop Michael F. Burbidge on October 8, 2017, at Saint John the Beloved Church in McLean where Father Pollard is pastor. This annual Mass recognizes October as Respect Life Month.

## 00s

**Rev. Philip M. Tighe, '00**, of the Diocese of Raleigh, was appointed vocation director for the diocese on June 24, 2016, the feast of the birth of John the Baptist and the anniversary of his ordination to the priesthood. Father Tighe had served as pastor of Saint Catherine of Siena in Wake Forest, N.C., for nine years before being named to this new position. In a recent note, Father Tighe shared that he has fond memories of Theological College, recalling "the dedicated priests committed to the formation of men to the priesthood, the fraternity of men in formation, and the kindness of the administrative staff. The entire team knew the mission, from the kitchen staff to the administrative staff, and they worked together to help each of us become the servant God was calling us to be."

## 10s

**Rev. Justin B. Blanc, Pre-T '10**, of the Diocese of Wheeling-Charleston, continued his theological studies at The Pontifical North American College in Rome after his pre-theology requirements were fulfilled at TC, and was ordained to the priesthood on June 28, 2014, by Bishop Michael J. Bransfield. He recently shared with *The Crossroads*, "My time at TC was a very blessed period of my life." Since then, he has completed an S.T.L. degree in biblical theology at The Pontifical Gregorian University in Rome, served as secretary to Bishop Bransfield, and is currently serving as associate pastor at Saint John University Parish, Morgantown, and is assistant director of campus ministry at West Virginia University.

**Rev. Jared Brogan, '11**, of the Diocese of Paterson, who was serving as the diocese's assistant vocation director and administrator of Saint Catherine of Siena Parish in Mountain Lakes, recently became pastor of Saint Catherine's. Father Brogan was officially installed as pastor on October 14, 2017, by Bishop Arthur Serratelli during the parish's observation of its 60th anniversary.

**Rev. John D. Dickinson, '11**, was appointed as the new judicial vicar for the Diocese of Portland (Maine), on January 1, 2018. Father Dickinson will continue serving in his current assignment as parochial vicar of Saint Therese of Lisieux Parish (Holy Family Church, Sanford; Notre Dame Church, Springvale) and Saint Matthew Parish in Limerick.

# In Memoriam

**Rev. Joseph P. D'Agostino, '43 (B '39)**, died on August 1, 2017, at the age of 100 at the Teresian House in Albany. Father D'Agostino entered Saint Charles College Seminary in Catonsville, Md., and continued his priestly formation at Theological College at The Catholic University of America in Washington, D.C. He was ordained for the Diocese of Albany on June 19, 1943, by Bishop Edmund F. Gibbons. Father D'Agostino's dedicated priestly ministry included service at parishes in Gloversville, Athens, and Germantown, N.Y. He also served as chaplain for Coxsackie Correctional facility and for persons in the diocese with hearing impairments since he was fluent in American Sign Language. After his retirement in 1988 from active priestly ministry at Resurrection Parish, where he had served as pastor for 13 years, Father D'Agostino continued serving God's people as an associate priest at the Church of the Holy Trinity in Arlington. At the celebration of his 70th year of ordination, Father D'Agostino remarked, "I enjoyed all my years as a priest. I would recommend this vocation because it's a great life and has so many opportunities to serve and help others." Most Reverend Howard Hubbard, Bishop Emeritus of Albany, presided at the Mass of Christian burial for Father D'Agostino at Holy Trinity Church, Poughkeepsie. He is interred at Saint Peter's Cemetery in Poughkeepsie.

**Monsignor James A. McCloskey, '46**, died on November 25, 2017, at the age of 96. Monsignor McCloskey's interest in the priesthood began at an early age, as he was often known to say, "When I was maybe 7 or 8, I wanted to be pope, but then I lowered my expectations." He began his studies for the priesthood at Saint Bernard's Seminary in Rochester in 1939 and completed his priestly formation at TC. He was ordained for the Diocese of Syracuse in 1946 by Bishop Walter A. Foery at The Cathedral of the Immaculate Conception in Syracuse. Monsignor McCloskey's dedicated priestly ministry included service as parochial vicar of Our Lady of Pompeii, Saint Peter, Saint Daniel, and Saint Therese, all parishes in Syracuse; and as pastor of Christ the King in Liverpool, Holy Family in Syracuse, and Saint Brigid and Saint Joseph in Syracuse. Throughout those many years, he "touched the hearts and souls of thousands in the Syracuse area through his kindness, generosity, spiritual inspiration, and abundant good humor." Monsignor McCloskey retired from active ministry in 1995 and resided at Immaculate Conception Parish in Fayetteville, where he continued to minister to the parishioners for 22 years, often visiting the school children of Immaculate Conception School or greeting parishioners after Mass. During an interview marking his 70th jubilee, Monsignor McCloskey remarked that he wanted to spend his final years "cramming for the final exam before a fair and merciful judge." During his

lengthy career, he held many roles of service in the diocese, including director of the Confraternity of Christian Doctrine, theology instructor, member of the Priests' Senate, spiritual director for the Legion of Mary, member of the diocesan regional cabinet and the bishop's board of consultors. He also served several nonprofit organizations. Most Reverend Robert J. Cunningham, bishop of Syracuse, presided at the Mass of Christian burial for Monsignor McCloskey at Immaculate Conception Church, Fayetteville. Memorial donations may be sent to the Msgr. James A. McCloskey Scholarship Fund for Immaculate Conception School, 400 Salt Springs St., Fayetteville, NY 13066; or to Francis House, 108 Michaels Ave., Syracuse, NY 13208. He is interred at St. Mary's Cemetery in Dewitt.

**Dr. John H. Landrum, B '50**, died on December 14, 2017, at the age of 90. A faithful supporter of Theological College through the years, he is survived by his loving wife of 61 years, Ida Mae; five children; 14 grandchildren; and six great grandchildren. A Mass of Christian burial was offered at Holy Family Church in Denver, Colo., with internment at Mount Olivet Cemetery and Mortuary, Wheat Ridge. Memorial donations may be sent to Little Sisters of the Poor, 3629 W. 29th Ave., Denver, CO 80211.

**Rev. Bernard Head, '53 (B '49)**, died on May 10, 2017, at the age of 89. Father Head was ordained to the priesthood on June 7, 1953, at St. Ambrose Church in Seymour, Ind., for the Archdiocese of Indianapolis. His dedicated priestly ministry included much work as a committed educator. After serving as assistant pastor for one year at Holy Trinity Parish in Indianapolis in his first assignment, Father Head began his lengthy career in education. He initially taught high school at Ladywood School in Indianapolis and continued at the Latin School of Indianapolis, during which time he obtained a master's degree in educational administration at Butler University and in English at the University of Notre Dame. After teaching high school for 10 years, Father Head became associate professor of theology and philosophy at Marian College in Indianapolis, later becoming chairperson of the department. He also served as chairperson of the College Council for three terms. Additionally, during his 15 years at Marian College, Father Head began serving as pastor at Saint Thomas More Parish in Mooresville, and later as chaplain for Our Lady of Grace Monastery in Beech Grove. He was elected first president of the Priests' Senate for the Archdiocese of Indianapolis, now the Council of Priests, and was re-elected for two more terms. In 1982, Father Head resumed full-time parish work at Saint Luke's in Indianapolis and later became chaplain at the Motherhouse of the Sisters of Providence at Saint Mary of the Woods where he remained until his retirement 16 years later in 1998. During ten of those years, he also served as contract chaplain at the United States Penitentiary in Terre Haute and

for several years as administrator of St. Mary's Village Church in Saint Mary of the Woods. Following his retirement, he became sacramental minister and priest moderator at Saint Mary's Village Church and Saint Leonard's Church in West Terre Haute. He also was privileged to attend the beatification and canonization of Saint Mother Theodore Guerin in Rome on October 15, 2006. Monsignor William Stumpf presided at the Mass of Christian burial for Father Head at the Church of the Immaculate Conception, Saint Mary of the Woods, with interment at the Sisters of Providence Cemetery, Saint Mary of the Woods.

**Monsignor Vincent S. Gatto, '55**, died on October 24, 2017, at the age of 90. Monsignor Gatto was ordained a priest on June 4, 1955, by Cardinal Patrick A. O'Boyle at the Cathedral of St. Matthew the Apostle for the Archdiocese of Washington. His active priestly ministry consisted of dedicated service at three parish assignments: the Shrine of the Sacred Heart, Washington; Our Lady of Mercy, Potomac; and Holy Cross Church in Garrett Park. Monsignor Gatto was a beloved teacher and pastor, and former parishioners and friends remembered him with great fondness at his passing: "I remember Father Gatto from Sacred Heart in D.C. He was a kind, loving person who taught us religion with passion and helped me understand so much." "He was truly God's blessing for the Church and for all the people whose lives he spiritually touched." In an article from a local paper regarding Monsignor Gatto's 50th anniversary of ordination, Monsignor remarked that his vocation was "time well spent" and that he was a "happy priest." Cardinal Donald Wuerl presided at the Mass of Christian burial for Monsignor Gatto with Father James Meyers ('70) as homilist at Saint Raphael Catholic Church in Rockville. Memorial donations may be made to St. Raphael Catholic Church, 1513 Dunster Rd., Rockville, MD 20854. He is interred at Gate of Heaven Cemetery in Silver Spring.

**Monsignor Richard von Phul Mouton, '55**, died on June 21, 2017, at the age of 86. Monsignor Mouton entered minor seminary at Saint Joseph's in Covington, La., in 1944, and was ordained to the priesthood on June 4, 1955, at the Cathedral of St. John the Evangelist for the Diocese of Lafayette. In his first assignment, he served as associate pastor of Saint Mary Magdalene Church in Abbeville before pursuing his doctoral degree in Rome. After successfully defending his thesis, Monsignor Mouton returned to Louisiana and was assigned as associate pastor of Immaculate Conception Parish in Lake Charles. In 1962, he attended the Second Vatican Council, accompanying Bishop Maurice Schexnayder, eventually attending three of the four sessions of the Council. He received the honorary title of Monsignor in June of 1966, and a year later was appointed superintendent of Catholic schools for the Lafayette diocese. He served in this position until receiving his first assignment as pastor in 1973 of Saint Mary



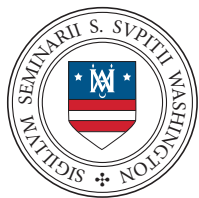
Magdalene Church in Abbeville. After 14 years of dedicated service there, Monsignor Mouton was reassigned as pastor of Saint Pius X in Lafayette where he served faithfully for 30 years until his retirement in 2007. Monsignor then resided at The Cathedral of St. John the Evangelist as a senior priest until the end of his life. Known as a great confessor who inspired many men to seek the priesthood, he remarked once, regarding his vocation, "I value the priesthood I have been graced to share in. ... I have happily done what I was asked to do by my bishop, ministering to his flock, hopefully, with zeal and charity. God knows, and I praise him for the graces I believe he gave me in doing so. All the good I have done I have truly done by the grace of God." On the evening of June 20, 2017, a Mass of the Dead was offered for Monsignor Mouton by Father Chris Cambre (B '13). Most Reverend J. Douglas Deshotel, Bishop of Lafayette, presided at the Mass of Christian burial for Monsignor Mouton the following day on June 21 at The Cathedral of Saint John the Evangelist, with interment at the Cathedral's cemetery.

**Rev. Jeremiah Lowney, '88**, died on May 14, 2017, at the age of 77. After pursuing a possible vocation with the Franciscans, attending Mount Saint Francis High School Seminary in Indiana and graduating in 1957, Father Lowney became active in the Young Democrats in the 1960s and served as deputy clerk of the Montana Supreme Court from 1961 to 1963. He earned his B.A. degree from San Diego State University in 1972. He then attended the University of Kentucky where he earned an M.A. degree in 1973 and a Ph.D. degree in 1976. From 1976 to 1979, he served on the faculty of the University of Richmond in Virginia, and later on the faculty of Spring Hill College in Mobile, Ala., from 1979 to 1985. Father Lowney entered the seminary at Theological College in 1985 and earned his master's of divinity degree from The Catholic University of America. He was ordained a priest for the Diocese of Helena on June 3, 1988. He served as associate pastor for the Cathedral of St. Helena from 1988 until 1992, when he was appointed to the faculty at Carroll College. He served on the faculty for 17 years until accepting senior status in August of 2009. For several summers, Father Lowney also served as the chaplain of Legendary Lodge, the diocesan summer camp and retreat facility of the Diocese of Helena, and of the Montana State senate. His close friend, Father Thomas O'Donnell ('61), remarked that Father Lowney, who did sociological research on youth culture, "was a passionate advocate of Catholic social justice." Most Reverend George Leo Thomas, Bishop of Helena, presided at the Mass of Christian burial for Father Lowney at Holy Spirit Church in Butte. Memorial donations may be made to The Fr. Jerry Lowney Social Justice Scholarship Fund at Carroll College, 1601 N. Benton Ave., Helena, MT 59625. He is interred at the Priest Plot at Holy Cross Cemetery in Butte.



Sister Lucy Malarkey, S.H.C.J.

**Sister Lucy Malarkey, S.H.C.J.**, a Sister of the Holy Child Jesus for 57 years, died peacefully on December 1, 2017, at the age of 80. Sister Lucy's dedicated service to the Church consisted primarily of two ministries: teaching and counseling. After she served as an educator in California from 1960 to 1978, she moved to Washington, D.C., where she began her second ministry working in the counseling center and in campus ministry at The Catholic University of America and later at Theological College. In 1993, Sister Lucy returned to California where she continued her work, sharing her talents with Holy Child ministries and schools there. In her free time, she became an amateur photographer, exploring the wonders of nature in southern California with her beloved dog, Spirit. A Mass of Christian burial was offered for Sister Lucy at Holy Child Chapel, Rosemont, Pa., on Wednesday, December 6, 2017, with interment at Calvary Cemetery in West Conshohocken. Memorial contributions to Sister Lucy's memory may be made to Holy Child Center, 1341 Montgomery Ave., Rosemont, PA 19010.



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**Mass, Reception, and Dinner**

*Look for the invitation and details in the coming weeks.*