

# The Crossroads

The Alumni Magazine for Theological College • Summer 2018



*Celebrating 100 Years*

A Word from Our Parents • Graduation • Distinguished Alumnus Profile

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

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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.



# Contents

**A Letter from the Rector** ..... 1

**Community News**

The Seal of Theological College ..... 2

TC Improvements ..... 3

Centennial Celebration and Alumni Day 2018 ..... 4

A Word from Our Parents ..... 6

**Feature: Graduates of 2018** ..... 8

**Seminarian Life**

Basselins in Rome ..... 16

President Garvey on *Humanae Vitae* ..... 17

Jesu Caritas at TC ..... 18

Fraternity through Football ..... 19

**Healthy Living for Priests** ..... 21

**Faculty and Staff**

Tribute to TC's Director of Pastoral Formation ..... 22

**Alumni**

Distinguished Alumnus Profile:  
 Rev. Hugo Londoño-Gallego ..... 23

Class Notes ..... 26

*In Memoriam* ..... 28

**Cover Image:**

Graduation — May 12, 2018: Deacon Rhett Williams, center, who received his Ph.L. last year and S.T.B. and M.Div. this year, joins Basselin scholars who received their Ph.L. degrees, from left, Jeison Cortes, Nick Hebert, Aaron Kelley, and Jon Hawkins. See their graduate reflections, starting on p. 8.

# Carrying Christ

*Into the hillside country Mary went  
Carrying Christ, and all along the road  
The Christ she carried generously bestowed  
His grace on those she met. She had not meant  
To tell she carried Christ. She was content  
To hide His love for her. But about her glowed  
Such joy that into stony hearts love flowed,  
And even to the unborn John Christ's grace was sent.*

*Christ in His Sacrament of love each day  
Dwells in my soul a little space and then  
I walk life's crowded highway, jostling men  
Who seldom think of God. To these I pray  
That I might carry Christ, for it may be  
Some would not know of Him except through me.*

By Ruth Mary Fox

This poem reminded me of the fact that in the Sulpician tradition, Mary, under the title Our Lady, Seat of Wisdom, has a privileged place in the spirituality of a diocesan priest. Mary is the guide, the teacher, the role model for diocesan priests. The writer Joseph Campbell expresses that “the hero is someone who has given his or her life to something bigger than oneself.” Mary becomes for each seminarian and priest the preeminent example of heroic virtue. In 1974, Blessed Paul VI wrote, “The Blessed Virgin does not disillusion any of the profound expectations of the men and women of our time. She offers us a perfect model of a disciple of the Lord.” Her contemplative awareness displayed at the moment of the Annunciation, her courage in following her Son even as he carried his cross, her commitment to his message through Pentecost and beyond inspires seminarians to cultivate that same contemplative awareness, courage, and commitment.

The formation program at Theological College challenges each seminarian to develop the pastoral skills needed to walk life's crowded highway as Mary did, jostling those who seldom think of God, carrying Christ knowing that some would not know of him except through them. This challenge begins the moment a seminarian arrives at Theological College, and facing it requires self-knowledge, an intentional spiritual practice, an openness to feedback, and every possible opportunity to exercise the ministry of a disciple. Spiritual direction, formation advising, seminary friendships, and pastoral supervision are those relationships that can invite a seminarian to ask himself two fundamental questions: who are the people who carry Christ to him and to whom can he carry Christ each day?

As Theological College enters into its second century of service to the Church, the example of Mary continues to be a source of inspiration and challenge. When a seminarian arrives at Theological College for the first time, the statue of Our Lady, Seat of Wisdom greets him; upon entering his room, the same statue awaits him. In the forward to his book, *How the Irish Saved Civilization*, Thomas Cahill wrote: “We normally think of history as one catastrophe after another, war followed by war, outrage by outrage — almost as if history were nothing more than all the narratives of human pain, assembled in sequence. But history is also the narratives of grace, the recounting of those blessed and inexplicable moments when someone did something for someone else, saved a life, bestowed a gift, gave something beyond what was required by circumstance.” With the person of Mary, we are provided with an extraordinary narrative of grace, one that can teach each seminarian to become for everyone he encounters a similar figure of grace, creating a narrative desperately needed in a world that seems nothing more than a narrative of human pain. Our Lady, Seat of Wisdom, pray for us.

Sincerely yours in Christ,



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

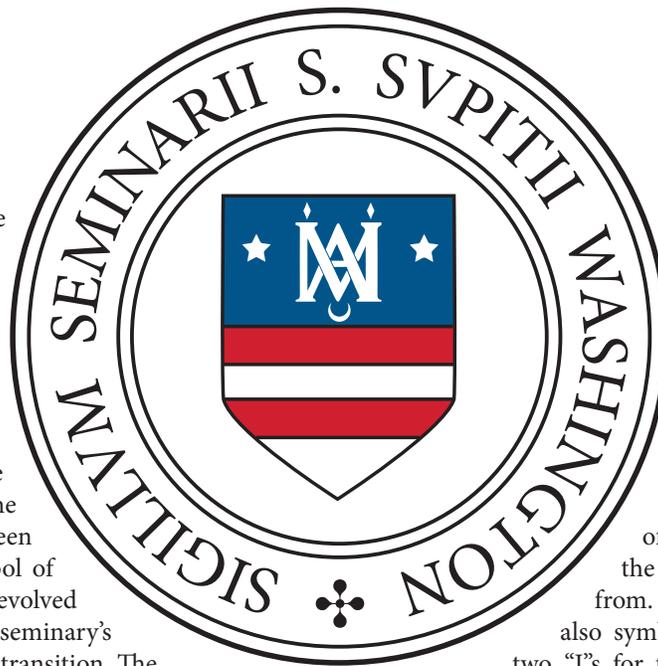
## The Seal of Theological College

By Michael Russo

Third Theologian, Archdiocese of Washington

The phrase surrounding the seal of Theological College, “*Sigillum Seminarii S. Sulpitii Washington*,” translates as “Seal of the Seminary of Saint Sulpice Washington” — the original name of the seminary whose formation faculty is still comprised of priests from the Society of Saint Sulpice. Over the past century, this phrase has been a constant in the public symbol of TC, while the image itself has evolved over time. The changes to the seminary’s seal have come at moments of transition. The first seal remained in place until the 1960s when the new wing and tower were constructed. The new seal looked slightly more modern but kept all the original features.

The most dramatic change occurred in the 1990s as the building was completely renovated. The seal was simplified to two stars, the *Auspice Maria* symbol of superimposed letters (AM), and the two horizontal stripes. The colors were also simplified, and it was often depicted in either black or blue. In 2014, the Society of Saint Sulpice General Assembly voted to reintroduce two diamond-shaped dots over the two vertical bars of the M. These had been part of the Society’s insignia since the 17th century. In 2017, as the seminary’s centennial celebration got underway, its shield was again slightly modified to recuperate some other historical elements in its design. One of these elements was the Marian crescent moon. Research for *Ecce Quam Bonum: A History of Theological College* (2017) and an old embosser used for official TC documents confirmed the presence of the moon in the original design, which also had been part of the Sulpician insignia for over three centuries. The celebration of Theological College’s 100th anniversary was a timely occasion to reincorporate this element, as well as the original red color used in the seal.



The AM is the classic Sulpician motto “*Auspice Maria*” (under the protection or guidance of Mary). With the dots above, it is the symbol of the Society of Saint Sulpice today. The two flanking stars evoke Mary as queen (she is often portrayed with a crown of stars). They are also connected to the District of Columbia flag, which is where the two bands or stripes come from. The two dots mentioned above also symbolize stars (Mary) and suggest two “J”s for the names of Jesus and Joseph, together symbolizing the Holy Family. The dots can also represent flames — pointing to Mary as the Queen of Apostles and expressing the apostolic spirit that Rev. Jean-Jacques Olier, S.S., founder of the Society of Saint Sulpice (in 1641) considered central and essential to the spirituality of the diocesan priest. The moon evokes Mary under her title, the Immaculate Conception, Patroness of the United States. Just as the moon derives all its light from the sun, Mary derives all her light from the Light of the World. The fact that it is a crescent moon recalls the claim of Saint John the Baptist — “He must increase but I must decrease” (*Jn 3:30*) — that lies at the heart of all discipleship.

The colors are multi-purposed; the blue is a traditional Marian color, the red is the color of the Washington family coat-of-arms and of the D.C. flag. Red, white, and blue are also obvious patriotic colors, fitting for the national seminary in the capital city. The changes to the seal reflect Theological College’s rich tradition, while the new design retains the more modern shape of the shield (rather than the original elongated one). It is a design that captures the full history and patrimony of this great institution as it enters its second century of service to the American Church.

## TC Improvements

The entire seminary community appreciated the great successes of the Annual Sedes Cup golf tournaments in 2016 and 2017 when funds were employed to implement changes spearheaded by seminarian tech guru Tom Lawrence (2-T, Richmond). The refectory received an audio makeover with the permanent installation of a sound support system that includes three six-inch community speakers (two in the main dining room and one in the “overflow” hallway seating area), controls for input volume and speaker configuration, inputs for two microphones or sound board sources, and input for computer or phone sources (for music). In addition, the upgrade included output for sound recording or output to another room and a feedback suppression system.

Viéban Hall received similar attention, with the installation of three six-inch community speakers (two at the front of the room, used in two different orientations), controls for input volume and speaker configuration (depending upon which room orientation is used), inputs for two microphone or sound board sources, input for computer multimedia (HDMI — video and audio), output for sound recording or output to another room, and a feedback suppression system. The room

is also now outfitted with two 65-inch 4K “smart” televisions on swivel mounts, useful for both room orientations.

According to Tom Lawrence, these improvements offer myriad benefits, including: less time spent by seminarians in setup or breakdown time of equipment; less chance of injury to seminarians or guests in heavy equipment dropping, falling, tipping over, or being tripped upon; less chance of error in setup or equipment failure due to less jostling and fewer configuration changes; no need for special seminarian knowledge for proper equipment setup; removal of unsightly wires and bulky speakers and tripods; more space available for guests; presentation ease; and more versatility in room use, with no setup time necessary.

These timely changes will facilitate a smoother operation for TC’s October 3rd Alumni Day events, commemorating the end of the year’s centennial celebration while heralding the movement forward into a second millennium in the vibrant life of the seminary. The main festivities will take place in the refectory, with the sound improvements being visually complimented by the new fountain garden area just outside the refectory windows on 4th Street.



TC’s original front door opens out to the 4th Street garden area, which is now being enjoyed by all, including as reception space during celebratory events. The project was made possible by a generous donation from Rev. Melvin Blanchette, P.S.S., former TC rector and formator.

# Centennial Celebration and Alumni Day 2018

## Wednesday, October 3, 2018

The 2018 Alumni Day celebration promises to be the largest ever, as Theological College welcomes alumni, bishops, friends, and sponsors of the seminary to conclude the 100-year anniversary recognition and to usher in the new millennium. The special day begins at 8:30 a.m. in Viéban Hall with continental breakfast, welcome remarks from the rector, and the annual alumni lecture, this year by award-winning speaker Robert Wicks, Psy.D. After this event, lunch will be served and attendees will have the opportunity to meet faculty and staff. At 5:15 p.m., the centennial celebration Mass will take place in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception, with principal celebrant and homilist Bishop John O. Barres ('89) of Rockville Centre. The reception after the Mass will take place in the Shrine, followed by the alumni award dinner at 7 p.m. at Theological College. Rev. Frank J. Murray ('81), of the Diocese of Portland, Maine, will receive the Alumnus Lifetime Service Award. **To register for this landmark celebration, to buy an ad in the centennial booklet, or to sponsor a seminarian or a table, go to [www.tcalumniday.org](http://www.tcalumniday.org).**

### Annual Alumni Lecture

#### "Strengthening the Inner Life of the Priest"

Theological College, Viéban Hall, **9:30 a.m.**  
Robert J. Wicks, Psy.D., Presenter



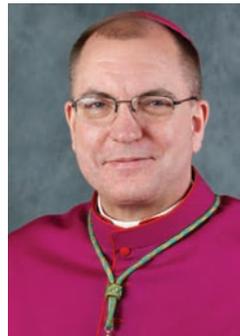
Dr. Robert Wicks has helped people take measure of their lives for more than 30 years. Together, he and his clients have taken the perspective that "difficult times can offer graced moments in a more striking way than the good times can." As a faculty member at Loyola University Maryland, as well as a speaker and teacher at other universities and professional schools of psychology,

medicine, nursing, theology, and social work throughout the world, he has guided students and professionals in discovering how to value their strengths, develop a practice of mindfulness, and take charge of their self-care. He received his doctorate in Psychology from Hahnemann Medical College and Hospital.

Dr. Wick's major area of expertise is the prevention of secondary stress, which encompasses the pressures encountered in reaching out to others. He integrates sound psychology and basic spiritual truths to set the stage for profound personal transformation. He is the recipient of numerous awards, including the *Pro Ecclesia et Pontifice* award from Pope John Paul II.

### Centennial Celebration Mass

Crypt Church of the Basilica of the National Shrine of the Immaculate Conception, **5:15 p.m.**  
Bishop John O. Barres, Principal Celebrant



The Most Reverend John O. Barres, Class of 1989, S.T.D., J.C.L., D.D., TC Class of 1989, is a native of Larchmont, New York, where he was baptized by Bishop Fulton Sheen in 1960 while his father was working for the bishop at the Society for the Propagation of the Faith in New York. He is a graduate of Princeton University (B.A. in English Literature), and the New

York University Graduate School of Business Administration (M.B.A. in Management). His theological education includes an S.T.B. and an S.T.L. in Systematic Theology from The Catholic University of America while in formation at Theological College, and a J.C.L. in Canon Law and an S.T.D. in Spiritual Theology from the Pontifical University of the Holy Cross.

Bishop Barres was ordained a priest of the Diocese of Wilmington in 1989. He served several parishes as an associate pastor and, after further studies, he served as vice-chancellor and then chancellor of the Wilmington Diocese. He was ordained and installed as the fourth bishop of Allentown in July 2009. Bishop Barres serves on the USCCB

Committee on Evangelization and Catechesis. Since 2013, he has been the USCCB's Episcopal Liaison to the Pontifical Mission Societies.

In January 2017, he was installed as the fifth bishop of Rockville Centre, New York.

## Alumnus Lifetime Service Award Dinner

Theological College, Refectory, 7 p.m.

Rev. Frank J. Murray, M.Div., Award Recipient



The Alumnus Lifetime Service Award was instituted in 1991 to honor those alumni of Theological College who have served with distinction and humility throughout their priestly ministry according to the Sulpician ideal “to live supremely for God in Christ Jesus.” Father Frank J. Murray, TC Class of 1981, accepted this year’s invitation to be honored with this award at the

Alumni Day dinner.

Father Murray is pastor of St. Paul the Apostle Parish in Bangor, Maine — a cluster parish of six churches. A native of Bangor, he earned a B.A. in secondary education from the University of Maine at Orono. Prior to beginning his clerical studies in 1977, he served as a member of the Maine House of Representatives for two terms and also taught and coached

at John Bapst High School in Bangor for four years. He went on to complete his seminary studies at Theological College at The Catholic University of America, earning a master of divinity degree, and was ordained to the priesthood in 1981.

Father Murray has served as a hospital chaplain, a campus minister, and a university chaplain. He has served in over six parish assignments, almost all of which included a parish school. Father Murray has also worked on the development committee for Catholic Charities, and has served the diocese on the presbyteral council and the personnel board and as the director of vocations and the director of seminarians.

He shares that the four predominant pastoral themes present throughout his seven assignments over the past 37 years of ordained priesthood have been the following:

- Finding the best pastoral approach to provide high quality ministry with declining numbers of priests and religious and increased lay involvement at the same time as the reconfiguration of the diocese (with the advent of clusters) was happening.
- Empowering lay leaders to lead and to own decisions regarding the new directions and the new priorities (e.g., evangelization) of the diocese.
- Keeping campus ministry alive throughout the diocese with more parish involvement in this ministry because of the decline of full-time campus ministers.
- Finding ways to keep the ministry of Catholic education (parochial schools) a high priority in new cluster parishes.

## 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).



## 2018: Year of the Youth and the Family

### A Word from Our Parents

Cardinal Pietro Parolin, the Vatican's Secretary of State, described 2018 as being characterized by "the Church's special attention on young people, that is, on their hopes, goals, and the challenges facing them." The World Meeting of Families takes place in Dublin, Ireland, August 21-26, just ahead of the Ordinary Assembly of the Synod of Bishops in Rome, whose focus will be: "Young People, the Faith, and Vocational Discernment." In tribute to the Church's special focus for 2018, we offer a few reflections from parents who have nurtured, educated, and supported their young sons who are now discerning the path of priesthood while here at Theological College for seminary formation.

#### Ramsey and Kristin Sessions

Parents of Daniel Sessions  
Second Basselin, Diocese of Birmingham

I think we have always sensed that Daniel might discern priesthood in a seminary setting at some point — we just didn't know it would be so soon. As a toddler, he would sit in his great-grandmother's lap while she prayed the rosary, and he would pretend to bring her "communion" in the form of crackers and juice. In kindergarten, Daniel first mentioned that he thought God might want him to be a priest. In some ways, his is an "ideal vocation story." There is nothing extraordinary about our family, but Daniel has always been blessed and influenced by the presence of joyful priests and religious sisters throughout his life.

The surprise for us came during his junior year of high school, when Daniel announced he felt called to enter seminary after graduation. He had a scholarship to college, and we had discussed his entering *after* the completion of his degree. This was a departure from his (our) original plan. We negotiated over the next few months — two years of college, then seminary; one year, then seminary. My husband was fully supportive, but I asked every possible question a parent could ask, and Daniel always had an answer. Finally, one morning, in a very gentle way, he said, "Mom, I love you, but if I must choose between what you want and what I believe God is calling me to do, I have to choose God." He entered seminary after high school with our full support.

We certainly could not have imagined the fulfillment, joy, and peace that Daniel has experienced in seminary, nor could we have known the blessings, specifically his acceptance to the Basselin Scholars Program at Theological College. These years of study and formation have taught us to trust God's plan and timing — it is always perfect. Our Lady, Seat of Wisdom, pray for us!

#### Carolyn Hawkins

Mother of Jon Hawkins  
Third Basselin, Diocese of Cleveland

Speaking as a parent, it was a bit of a shock when my son, Jon, told me midway through his senior year of high school that he wanted to enter seminary. It definitely was not my choice, as well it should not have been. It has always been between God and him. But I supported him as best I could, just the same. It has given me great peace to see the wonderful priests that have mentored him, both at TC and at St. Charles Borromeo, our diocesan seminary. It has also been wonderful to see the strong friendships that he has developed along the way with his fellow seminarians. They offer an incredible witness of hope for the future of our Church. I could not have picked better friends to walk this journey with Jon, and I am eternally grateful to God for sending them to him. As Jon prepares to return to Cleveland to enter St. Mary's Seminary, I want to thank the rector of TC, Father McBrearity, for being such a joy-filled man of God!

#### Phyllis Kauflin

Mother of Joseph Kauflin  
First Theologian, Diocese of Richmond

When Joe first told us of his intentions to enter seminary, it really came as no surprise. Priesthood was always on his back burner. Back in high school, he asked guidance from a Carmelite priest (introduced by his grandmother, who is a Third Order Carmelite). He joined the Missioners of Christ in high school and served short- and long-term missions in central Virginia, Honduras, and South Sudan throughout his years in high school and while attending Old Dominion University. After graduation, he spent three more years in Honduras, doing missionary work for two years and becoming

a resident and first-grade teacher in his last year. His decision to enter seminary just seemed a natural progression!

Nothing in life can bring more joy, or peace, to a parent than when a child (and we have five of them!) turns his or her life over to God, while discovering peace and strength through God's amazing love. Praying ensures that we, ourselves, remain steadfast and faith-filled to face whatever battles life has to throw at us, with grace. That's the plan, anyway!

### Greg Kieler

Father of Michael Kieler  
First Theologian, Diocese of St. Augustine

I saw a transformation in Michael while he was an undergraduate at the University of Florida; he was becoming more self-assured and taking more chances, socially. I had long considered Michael a model of Christ and a great inspiration for my own spiritual growth but had never imagined him a priest — seeing as he was relatively introverted and was in a long-term relationship with a young lady. I was, nevertheless, thrilled when he informed us of his decision to enter the seminary for the diocese of St. Augustine.

While Michael was at home, prior to his departure for St. John Vianney Seminary in Miami, it was clear that his prayer, contemplation, and personal study had dramatically intensified. He became involved in the daily activities of our parish and we didn't see as much of him as we were used to. The fact that our home was no longer the center of his life was an adjustment for me, but it was clear that he was now his own man, and it had been Christ who led him there. As our oldest, Michael is showing me what a joy it is to come to know your children as adults. His personal and spiritual growth that began at UF flourished at St. John Vianney and now at Theological College. I am so appreciative of the guidance he receives from TC, his diocese, and his peers, even as I cherish the time that we have with him. His witness continues to amaze and inspire me.

### Tom Ferguson

Father of Anthony Ferguson  
Second Theologian, Diocese of Richmond

If I would tell you Anthony was shy and quiet when he was growing up, those who have only come to know him recently would say, "No way." Well, he was. What is it like being the parent of a seminarian? It has its positives and negatives. I

have been an eyewitness to his phenomenal growth as a person. He is outgoing. He exudes confidence, but is humble. He has a spark in his eyes when he is with people. It has been wonderful seeing this come out in him, because I know it is his love of God that is in him now. One of the negatives to his new life as a seminarian and, God-willing, a priest, is our holidays will never be the same. This is because our family life will never be the same. Anthony's "family" is not just his "real family" anymore. His "family" will include his parish family, too. Sometimes it feels like we have to take a backseat to that bigger family. I'm not sure we will ever get used to that, but it is something we will have to accept.

### Tanya Stinson

Mother of Cassidy Stinson  
Third Theologian, Diocese of Richmond

Our son Cassidy did not have his own car the first few years he attended Theological College. Happily, that gave me the chance to drive him up to the seminary and visit with him and his friends for a little while. The first time I dropped him off seemed to be a rather special Marian-like experience for me. I felt like I was offering him up to the Lord, saying, "I have done the best I can with him; now I offer him up to you to be a priest (according to your will)."



Joe and Phyllis Kauflin after the Institution of Ministries ceremony in January.

# Reflections of a Theologian

## Deacon Wade Bass

Diocese of Dallas

In the fall of 2012, I was nearing the end of pre-theology studies at Holy Trinity Seminary in my home diocese of Dallas, Texas. As I anxiously waited to learn where I was going for theology, I hoped that I would be sent to Theological College. To be honest, a primary factor in this desire was the fact that TC seminarians wore clerics to class ... which perhaps reveals a little bit about my maturity at that time. When I received the news that my bishop was going to send me to Theological College, I was thrilled. By the time the first day of classes rolled around, I was ready to change the world—and I was dressed like it, too!

Fast forward five years, and my understanding of the priesthood fortunately has grown deeper since those earlier days of seminary. Though I certainly still hold to the importance of wearing clerical attire, my time at TC (and my pastoral year spent in a parish back home in Dallas) has shaped me into a man more interiorly prepared to don the apparel of the Catholic priest. This change occurred in part because Sulpician seminaries seek to encourage men to be agents of their own formation. This approach enabled me to form a discipline of daily prayer. It enabled me to view my classes — formerly identified as the source of my GPA — as opportunities to connect the beautiful truths about our God to the varied experiences of the People of God. It enabled me to learn how to be precise in my speech, to make good decisions, and to see the importance of living a virtuous life.

In addition to life in the seminary, my numerous pastoral assignments — L'Arche, Georgetown Medical Center, a pastoral year at Mary Immaculate Catholic Church in Dallas, parish ministry at St. John Neumann Catholic Church in Gaithersburg, Md., and serving as the president of the Student Government Association — taught me what it is to serve, to lead, to worship, to preach, and to witness publicly the joy of the Gospel.

In short, my time at this seminary has helped me interiorly start to become what I exteriorly wanted to look like. Though I have much to learn about the joys and crosses of priestly ministry, I leave Theological College eager to serve Jesus Christ and his Catholic Church as a priest.

## Deacon Joseph Boykow

Diocese of Paterson

My four years at Theological College certainly flew by! As I look back on this time, I see myself having grown not only as a seminarian on my way toward the priesthood, but also as a Christian gentleman. I believe that this has come about through the help and support of our seminary faculty, as well as through my friendships with the seminarians here at Theological College. These friends have helped me in many ways to grow and discern God's will for my life. I have also come to learn what it means to be a good and holy priest through the example given by our faculty. Their wisdom and care for each one of us have been inspirations for my own vocation and have helped me to truly know what it means to be a priest of Jesus Christ.

## Deacon Jeffrey Chichester

Diocese of Rochester

A priest is not formed in a vacuum. And as essential and time consuming as they are, classroom lectures, ministry assignments, and formation conferences are not the only factors that contribute to a complete formation. Aside from the systematic program of formation, a priest is shaped by his brother seminarians — and by all members of the seminary community — during those unplanned moments of ordinary life. The Sulpicians call this phenomenon “*communauté educatrice*.”

As I reflect upon the four years that I spent at Theological College, foremost in my thoughts are the examples of mutual support, courage, prayer, dedication, self-sacrifice, and compassion that I have witnessed in my fellow community members that occurred outside of the classroom setting. Not only did these random, often unexpected moments inspire me and help carry me through some of the more rigorous stretches of seminary, but they will also continue to offer me a model to guide the various and many personal interactions that will comprise my future ministry. As I eagerly look forward to that future priestly ministry, I do so with a great sense of gratitude for my time at Theological College, especially for all of those unrehearsed grace-filled moments that formed me most profoundly.

## Deacon Andrew Clyne

Archdiocese of Washington

Saint Irenaeus famously wrote that “the glory of God is man fully alive.” The purpose of the Church is to give glory to God in the world. The task of the Church’s ministers — through their preaching, the celebration of the sacraments, and their governance — is to build up the members of Christ’s Body so that they will become what God has created them to be and, thereby, to glorify God who is the source of their life and joy.

There is another famous adage that “one cannot pass on what one does not have.” This is as true with the spiritual life as it is with the mundane. If Christ’s ministers are to help others glorify God in their lives by first becoming truly themselves (in the fullness of their humanity), the minister himself must first embrace the fullness of his God-given personality. This is all to say that in the journey toward holiness and the joyful living of the Gospel, there is no shortcut offered by a stale performance of a timeworn pious persona. One cannot escape oneself. The task is to recognize who one is before God — to learn who God has created you to be, and to live that well, with honesty and with gratitude.

I will be forever grateful to Theological College for teaching me this lesson and for the encouragement it has given me. I will be forever grateful for the ways in which its faculty, staff, and seminarians have supported me on this path toward priestly ministry and for the opportunities it afforded me to grow humanly, intellectually, spiritually, and pastorally. Most of all, I will be forever grateful to Theological College for allowing me to be me — to not settle with acting out a role scripted by human authors, but rather to strive to embody the part written for me by the Divine Author, in this his great drama of salvation history, and so, to experience the kind of life that properly glorifies God.

## Deacon Jonathan Demma

Diocese of Fort Worth

Theological College has prepared me for diocesan priesthood in all dimensions of formation. I really enjoyed the academic environment at The Catholic University of America. Our professors challenged us with contemporary issues and often brought our studies into a pastoral discussion of the subject. The seminary faculty took the time to get know me well. They encouraged and developed my strengths while helping me to recognize my weaknesses, make progress with some of them, and learn to live with the others. Most importantly, they helped me to go deeper as a man of prayer in the midst of a busy life. And finally, I am grateful for my brother seminarians and for the community life at Theological College. I leave the

seminary full of memories of good times with great friends.

How do I know that the formation worked? Because my favorite part of the week was when I was at my parish assignment and serving in ministry. I always looked forward to attending the weekly Scripture prayer group, or serving the Mass as an acolyte and then as a deacon. I particularly enjoyed the opportunity to preach the homily or to preside at a Holy Hour. In between academic years, I wanted to stay at my summer assignments in the diocese, and my pastoral year was over too fast. I know the formation worked because I know that I have a call to be a diocesan priest, and I can’t wait to get started.

## Deacon Stephen Ingram

Diocese of Dallas

When I look back on my time at Theological College, I realize what a blessing it has been for me. The formation model that Theological College follows has greatly changed my approach to my life as a minister in the Church. My formators have given me the opportunity to come to know myself — who I am and what I am capable of — and have helped me to open myself to the Spirit working in me and through me. My friends and classmates here have taught me what real fraternity, real communion, looks like, sharing good times and bad, challenging each other to grow in holiness before God and men.

Most of all, I am grateful to Theological College for instilling in me a desire and a means to continue my formation through the rest of my life. I know, now more than ever, that I am always capable of growth, of learning, of drawing closer to the Lord and to his people, the Church. As such, I will always be in need of formation, and Theological College has built up in me the habits so that I may continue that formation throughout the rest of my life. I look back on my five years as a part of the Theological College community with joy, a joy rooted in the knowledge that, as is engraved above the entrance to the building, “*Providentia Dei Nos Providebit*,” the providence of God will provide for us.

## Deacon Carlos Limongi

Archdiocese of New York

A priest friend once told me that seminary was designed to tear you down in order to build you back up again. In many ways, I view my four years at Theological College that way. It was never just a seminary where I studied theology, but it was the place for the personal and spiritual growth I needed to prepare for the priesthood of Jesus Christ. Thomas Merton wrote, “In all the situations of life the ‘will of God’ comes to

I look back on my five years as a part of the Theological College community with joy, a joy rooted in the knowledge that, as is engraved above the entrance to the building, “*Providentia Dei Nos Providebit*,” the providence of God will provide for us. — **Stephen Ingram**

us not merely as an external dictate of impersonal law but above all as an interior invitation of personal love.” TC has been a tremendous help in internalizing that invitation of personal love. The trust and sense of accountability given to seminarians by the faculty contributed immensely to the fostering of a sense of responsibility and maturity in my spiritual journey. I appreciated that opportunity, as it is conducive to finding oneself and to developing an internal and personal life of prayer that will be the driving force in future ministry.

From year one, the diverse options for apostolates offered by TC were something that challenged me to step out of my comfort zone and dive into a ministry that might not have been available for me in my home diocese. One of these options gave me the great pleasure of helping out in a L’Arche home for a semester. Sharing my week in the L’Arche community was an incredible blessing and a source of many graces that helped shape the way I regard and value people. Similarly, one of the biggest challenges for me was going to Children’s Hospital for four hours every week. It was a powerful ministry in which I shared in the pains and struggles of patients. Being invited to suffer with them in their time of sorrow was a very humbling experience that always pointed me back to the Cross, and once again the sacrifice of Christ made sense all the more. During my two final years, I got to serve at St. Peter’s Church on Capitol Hill, first as a seminarian and later as a deacon. As a small foretaste of parish life, St. Peter’s showed me the great joy of bringing Christ to people, and to come to know how easily one can fall in love with the people of God.

The in-house committees and activities were always welcomed opportunities to stay in connection with those around me, building relationships and friendships that I know will last for a lifetime. From morning coffee gatherings to movie nights; from friendly pranks to weekend Chinese dinners; from floor parties to late-night McDonald runs, the incredible men I’ve lived with during my time at TC have given me so much hope for the Church. These are guys whom I’ve learned from, prayed with, and prayed for — that the Holy Spirit continue to guide them as they change the world for Christ. It has been an honor to be a part of their journey.

Now for me, it is time to say, like John the Baptist, “He must increase, I must decrease” (*Jn* 3:30). But not without offering a few words of gratitude to the formation faculty and

staff for their support, prayers, and confidence in this poor sinner. Especially to Father McBrearity, P.S.S., Father Thayer, P.S.S., and Father Jim Froehlich, O.F.M. Cap., thank you for challenging me and for offering me a light when I could not see. Thank you, Theological College, for four great years, and for everything that you do for the Church in preparing men for the priesthood!

### **Deacon Maurice Moon**

Diocese of Fort Worth

TC has been a great place to grow, study, and pray. The relationships I have developed with the faculty, staff, and my peers will be the most memorable aspects of being at TC for they have helped me grow into a better Christian: “Iron is sharpened by iron, so one person sharpens another” (*Pro* 27:17). My friendships here taught me a lot and they will help sustain me in my future priesthood; the faculty and staff showed me how to collaborate and work effectively in a parish setting in the future. Study at TC has also given me a better foundation in scripture, tradition, and magisterial teaching. Instead of forming Christ into my image and likeness, the academic rigors at The Catholic University of America have helped form me into Christ. Saint Paul says, “I have been crucified with Christ; yet, it is no longer I who live but Christ living in me” (*Gal* 2:19-20). Lastly, my life of prayer at TC has given me the opportunity to discover the face of Jesus Christ. Because of this encounter with God, I can apply the wisdom and knowledge I have received at TC in future ministry, helping the People of God to know, love, and serve him in eternity. “See what love the Father has bestowed on us that we may be called the children of God. Yet that is what we are!” (*1 Jn* 3:1)

### **Deacon Nicholas Redmond**

Diocese of Richmond

What a blessing these past six years have been! Truly, my years here at Theological College have been the best years of my life — and that means a little more coming from me, one of the “old guys,” now 40 years old. It’s amazing; I was

always happy before, but in my time here, the Lord has added a previously unimaginable depth to so many facets of my life.

First and foremost, through seminary he has blessed me with a discipline of prayer that I know will be critical during my priesthood. The freedom that TC gives us has allowed this life of prayer to take root in me authentically. The formators, in their great wisdom, know that a forced prayer life is so much more likely to wither when times get tough. We are given all the tools we need to make our relationship with Christ a true, deep, life-long friendship.

Flowing from that relationship with Christ, TC has afforded me the best friendships I have ever had or could imagine. The seminarians here are great people! They are funny, smart, prayerful, and wise beyond belief. I have learned so much from my friends here at TC — from Church history and architecture to sports to philosophy and theology ... to the best YouTube videos! The friendships here are abiding, and I know that as I grow older, it will be through the friendships forged here that I will find the support I need as I enter a life of ministry.

Regarding ministry, it has been here, under the guidance of excellent pastoral supervisors and formators, that I have begun to learn how to minister to God's people – whether in the hospital, in service to the poor, or in the most challenging issues found in the life of a parish. TC has afforded me the opportunity to grow so much in these pastoral encounters.

The last thing I wish to mention is how Theological College, as an institution, is so much greater than the sum of these parts – the wonderful faculty and staff, seminarians, friendships, lives of prayer, human and pastoral formation, and academics. TC is immeasurably more than all of that. Theological College, I have come to see, is a place enlivened and elevated by the Holy Spirit. Guided by that Spirit, I pray that this great institution will continue to form excellent priests conformed to the Heart of Jesus, under the loving care of our blessed Mother, Mary, the Seat of All Wisdom.

## Deacon Rhett Williams

Diocese of Charleston

“This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends” (*Jn* 15:12-13). A seminarian's life and training

really are intensive explorations of this commandment from Jesus to his disciples. Every Christian is called to live out this commandment, but the Catholic priest (in training) is called to do this in a particular way. My time at Theological College has allowed me the opportunity to deepen my sense of love for the other, a love in service to those around me. Living in a community of 100 men for six years has allowed for many opportunities to love (or not!), but that is all part of the formation process: learning who we are, looking at our past to see how we became who we are in the present, and allowing grace to make us more like Christ so we can witness to those around us. TC has blessed me with opportunities to do all that while working with our different committees over the years in service to my seminarian brothers, at my pastoral ministry assignments in service to our local community, in my studies in service to Mother Church and her teachings, and all in service to God through developing a closer relationship with him.

I am especially grateful to Father McBrearity and Father Blanchette for their support over these years and to Father Thayer and Father Nguyen for their guidance in advising and spiritual direction. In a special way, I am extremely thankful to all of the office staff at TC who work to meet the needs of the seminarians day in and day out. Also, I am grateful for the support and guidance of the Basilica of the National Shrine of the Immaculate Conception priests, especially Monsignor Rossi and Father Weston, for being great teachers of how I can serve all people that I encounter while still being true to myself.

I will miss my brothers at Theological College who will continue their preparation for the priesthood as my own class is ordained. The TC men are competitive, capable, intelligent, God-fearing people placed in an environment where they come to value the virtues needed to bring the Gospel to their local parishes, acknowledging the reality “on the ground,” in each of their respective dioceses. The time of the priest waiting at the parish for people to come to him is giving way to the time of the priest putting himself out there to be seen, to be heard, and to serve all those around him in a complete laying down of his life for his friends. That is what my time at TC has taught me. We live for the Lord and now we have been formed to lay down our lives in love and service for his people.

Thank you TC, thank you Archdiocese of Washington, thank you Basilica! I now take these lessons and experiences to serve the people of South Carolina!

The friendships here are abiding, and I know that as I grow older, it will be through the friendships forged here that I will find the support I need as I enter a life of ministry. — Nick Redmond

## Graduates of 2018

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The TC Class of 2018, top row, from left: Andrew Clyne, Jeffrey Chichester, Carlos Limongi, Nicholas Redmond, Joseph Boykow, and Rhett Williams; bottom row, from left: Jonathan Demma, Wade Bass, Maurice Moon, and Stephen Ingram.



The first of what the rector plans to make an annual visit, Father McBrearity and the deacon class of 2018 joined the Apostolic Nuncio to the U.S., Archbishop Christophe Pierre, at his residence in January. Right, the Archbishop congratulates the rector on TC's centennial as he receives the historic volume, *Ecce Quam Bonum: A History of Theological College*.

# Memoirs of a Basselin

## Jeison Cortes

Archdiocese of Galveston-Houston

Thesis: "Aristotle and Karl Marx on the Role of Labor in Human Fulfillment"

Director: Antón Barba-Kay, Ph.D.

It is hard to believe that it has already been three years since I first inquired into the Basselin Scholars Program. It was not an easy decision to come to D.C. I was to leave Saint Joseph Seminary College in Louisiana, where I was quite comfortable, to face the unknown: new expectations at an entirely new seminary 1,400 miles away from my home in Houston. Thanks to the guidance I received from prayer, the formation faculty, and my vocation director, Father T.J. Dolce, I am convinced that it was one of the best decisions I have ever made. The Theological College community proved to be quite welcoming and full of unique personalities with whom I would have the privilege to become acquainted.

Through the Basselin Scholars Program, I have had the pleasure of meeting and working with very passionate philosophers who have given their lives to the arduous endeavor of seeking truth. My favorite part of the academic program, by far, has been entering into graduate studies. At this level, students are no longer focused on fighting for good grades but, rather, they honestly engage philosophy for its own sake. The teachers' and fellow graduate students' love for learning was utterly contagious – it was the main force that dragged me out of the cave whose darkness was holding my intellect hostage. Without a doubt, The Catholic University of America has indelibly marked my mind such that I cannot envision myself not studying philosophy, even after ordination, as a priest. It is no secret that the thirst for truth is an essential element of the human condition. Theology will certainly serve me well in regard to that which is to come but, as long as we remain in the world, philosophy stands as that irreplaceable spring which refreshes us with its clarity and disciplines our minds to further reap what theology may have to offer. As Saint John Paul II famously stated, "Faith and reason are like two wings on which the human spirit rises to the contemplation of truth." How unfortunate it would have been for me never to have discovered the beauties of philosophy. Forever will I be grateful to Catholic University and to TC. Peace!

## James (Jon) Hawkins

Diocese of Cleveland

Thesis: "Thomas Aquinas on the Reality of the Creature's Relation to God"

Director: Gregory Doolan, Ph.D.

A nostalgia for old friends was the greatest cause for reluctance when I first traveled to D.C. for the Basselin Scholars Program in the Fall of 2015. I did not want to leave Cleveland, my seminary community, my Cleveland people, my Akron people, my family — these people were my friends. Who would I be without them? I didn't know.

Now, three years later, my old reluctance has been replaced by an overwhelming gratitude. I am thrilled to have had the opportunity to learn from great philosophers at The Catholic University of America, especially for the work I have done with Dr. Gregory Doolan, my thesis director. I am grateful for the guidance of Father Eric de la Pena, my supervisor, as I attempted to lead the Renew ministry program at Catholic University. I am grateful for the formation I have received at Theological College, especially from Fathers Gerald McBrearity, Jim Froehlich, and Ralph O'Donnell.

Three years later, my old reluctance has also returned, this time as I prepare to leave the Basselin Program. I thank God for the great number of friends I have made at the University, in the Brookland neighborhood, and in our Theological College community. I thank God because "without friends, no one would want to live, even if he had all other goods." And I thank God, because he has said, "I have called you friends."

## Nicholas Hebert

Diocese of Lafayette

Thesis: "Aquinas on the Name 'God'"

Director: Michael Gorman, Ph.D.

It is hard to believe that three years have passed since I first arrived at Theological College. This arrival was accompanied by thoughts of transition, excitement, and mystery. I did not know what to expect from this new community and a new (and more rigorous) academic program. Coming now to the end of my time at Theological College, I can look back and see what became of these unknown expectations.

It is a good sign when it is hard to say goodbye to a certain place and to different people, because it means that you have been somewhere important and have come to know people who were valuable to you. I definitely find this to be the case

now as I prepare to leave Theological College and enter the Order of Preachers. While the future is very exciting, there is also sadness for having to leave the past behind. But there is gratitude in this moment, especially as I am able to say with the psalmist, “He has put into my heart a marvelous love for the faithful ones who dwell in his land” (Psalm 16). During my time at Theological College, God has placed in my life such wonderful priests — especially the Sulpicians — and young men for whose friendship and influence I will be eternally grateful. I am especially thankful to my brother Basselins, whose fraternity and spiritedness have been a great source of joy and strength. It was truly an honor and a privilege to be the President of the Basselin College, and I have appreciated the patience and support of my brothers in pursuit of truth.

I am also in awe at the beautiful community that is found in the School of Philosophy at The Catholic University of America. The professors are not only brilliant, but they are also holy. These men and women are not simply looking to offer a program of academic formation. They wish to offer true intellectual formation; that is, they are looking to form the souls of young men and women who share in the common pursuit of truth. While doing so, these professors also realize that truth is not limited to the treatises and theories of the classroom. Truth is ultimately found in a person: Jesus Christ. I am grateful to these men and women, and especially to Theodore Basselin, who have realized this and contributed to the formation of my soul in this pursuit of Christ and his holy priesthood.

While time at Theological College contained many high points and low points (sometimes with more low points), I would do it all over again. In the span of three years, now as a 23-year-old, I have been privileged to experience what takes some people an entire lifetime to experience. I am grateful to Almighty God, the Blessed Virgin Mary, the Sulpician Fathers, and the many seminarians who have been such integral parts of these experiences.

### Austin Hoodenpyle

Diocese of Fort Worth

**Thesis:** “Part of the Infinite Goodness: St. Thomas Aquinas’ Response to the Problem of Evil in Objection I of *Summa Theologiae* Prima Pars q.2, a.3”  
(In progress)

When I was asked to consider entering the Basselin Scholars Program in the summer of 2012, I came to the conclusion that I did not want to say “yes,” but I did not think that I had a good reason to say “no.” I had only just begun studying philosophy as a college seminarian, and I loved my undergraduate seminary and university as well as the proximity of that university to my home diocese of Fort Worth, Texas. The leap of faith it

took to become a Basselin Fellow in 2013 was the beginning of three years of struggle both with the requirements of the School of Philosophy at The Catholic University of America and adapting to seminary life at Theological College. I have always been interested in learning the truth and finding the best way to communicate it to others, and I hoped that this program would give me the skills to do so. As I look back with the clarity of hindsight, I realize that the Basselin Program has given me the foundational tools of philosophy that now inform how I approach the truths of the faith. In my pastoral ministry, I taught a seventh-grade Confirmation class. It was not until I began teaching that class that I realized how applicable my learning was to the everyday experience of Catholics. In this sense, the Basselin Program saves the best for last since it is only after the groundwork has been arranged that the fruit of these years of struggle begins to show itself. I look forward to building on this philosophical foundation as I continue formation for the priesthood at Theological College next year.

### Aaron Kelly

Diocese of Rochester, NY

**Thesis:** “The Teleology of Friendship According to Cicero and St. Aelred of Rievaulx”

**Director:** Jeffrey Dirk Wilson, Ph.D.

Coming to Theological College and having the opportunity to study in the Basselin Scholars Program has been one of the most memorable and life-giving experiences of my life. I will be forever grateful for the many experiences and opportunities that Theological College and The Catholic University of America have provided me. Looking back over the past three years, I have many fond memories. During my time at TC, I have witnessed the apostolic visit of Pope Francis to the United States, the death of Supreme Court Justice Antonin Scalia, the installation of a new rector, the election and inauguration of a new president, the historic visit of the Sistine Chapel choir, the completion of the Basilica of the National Shrine of the Immaculate Conception with the dedication of the Trinity Dome, and the centennial celebrations of the bequest for the Basselin Scholars Program and of Theological College, all experiences that have enhanced my time at TC. In addition, I was able to graduate with my Bachelor’s in Philosophy and work toward a Licentiate in Philosophy. The only adequate response to these experiences is one of thanks. Thanks to Theodore Basselin, who, over a century ago, gave the money to establish the Basselin Program, and thanks to the Sulpician Fathers who make Theological College the healthy, happy, and formative place it is today.

Everything I have learned during my time at Theological College can be summarized in one phrase, “*Vivere summe Deo in Christo Jesu.*” This phrase, meaning “to live fully for

God in Christ Jesus,” was used by Rev. Jean-Jacques Olier, the founder of the Sulpicians, to describe the process of seminary formation. At Theological College, I have been taught to live my life for God and others, relying always on the grace of God. Whether it be my studies, pastoral placements, community activities, or friendships, they must always begin and end in Christ Jesus. My formation at TC has taught me to strive for

a way of life in which I can say, “It is no longer I who live, but Christ who lives in me” (*Gal 2:20*). The formation, education, and friendships I have experienced at Theological College have made me who I am today, and will continue to shape me in the years to come. I would not trade these experiences for the world, and will always cherish the time I have spent at Theological College and The Catholic University of America.



The Basselin Class of 2018, with the rector Father McBrearity, from left: Nicholas Hebert, Austin Hoodenpyle, Jon Hawkins, Jeison Cortes, and Aaron Kelly.

## Basselins in Rome

By Jonathan Pham

First Basselin, Diocese of Rockville Centre

Starting on the day of the worst wind storm since Hurricane Sandy and enduring the subsequent 12-hour car ride from Washington, D.C., to New York, the first-year Basselin Spring break trip was unforgettable from beginning to end. In early October, when we barely knew each other, one of the first-year Basselins, Nick Shiver (Charleston), lit the spark: “We should plan a trip to Rome for Spring break.” Half of our first-year class was blessed to have been to Rome before, but the other half had never been there. Having found round-trip tickets for under \$500 for the six of us, we began to plan our trip to the Eternal City from March 3 through March 10. Before flying out of JFK to Rome, we were hosted by my family in New York. Their hospitality included New York bagels and homemade traditional Vietnamese food, such as spring rolls and pho noodle soup. John Winslow (Washington, D.C.) was reminded of the words above the front of Theological College, “*Providentia Dei Nos Providebit*,” meaning, “The providence of God will provide for us.” These words were in our hearts and minds for the entire trip.

We landed in Rome on Sunday, March 4. We immediately began to get acclimated to the Roman culture. We stayed in an Airbnb accommodation not too far from the Vatican Museums, where we enjoyed a stunning view of St. Peter’s dome outside our windows. Most of us did not know much Italian and were limited to saying a few words like “grazie” or “ciao.” However, the class was fortunate to have among us Santino Ambrosini (San Francisco), who is fluent in Italian. In describing his Roman experience, Santino says, “There is nothing better than real Italian food and living the Italian culture.” Furthermore, we were blessed to meet up with wonderful priests like Father Barry Braum of the Missionaries of the Holy Eucharist, Father Luke Sweeney of the Archdiocese of New York, Father Chris Seibt (B ’08 and TC ’13) of the Diocese of Syracuse, and Monsignor Thomas Fucinaro of the Diocese of Lincoln, who works for the Congregation for the Divine Worship and the Discipline of the Sacraments. Father Braum reminded the first Basselins to nurture a love for our Lord present in the Blessed Sacrament. We also met Father James O’Neal of the Diocese of St. Augustine who took us out for a fabulous dinner and a tour of the Colosseum. In addition to these priests, we unexpectedly met Archbishop Jorge Patrón Wong, Secretary for Seminaries at the Congregation for Clergy, who encouraged us to be joyful and holy priests.

Because there are hundreds of churches in the Eternal City within blocks of each other, we sought to take full advantage of this rare opportunity. The churches were wonderful wellsprings of stunning architecture, history, and

spiritual growth. Liam Gallagher (Portland, Maine) describes his experience: “It was incredible to be in a city filled with architectural marvels and realize they are all intentional imitations of God, who is beauty itself.” Furthermore, we got to meet our diocesan brothers at the North American College. We also joined the NAC seminarians as they participated in the various morning liturgies of Roman churches in a 4th-century tradition called the Station Churches. Justin Motes (St. Augustine, Fla.) commented, “It was such a blessing to be able to spend some time with our brothers studying in Rome.”

The Rome trip fostered a great sense of fraternity and fellowship in our class. It was an unforgettable adventure that reiterated Psalm 113, “Behold how good and how pleasant it is for brethren to dwell together in unity.”



TC’s first-year Basselins visit Basselin alumni at the North American College. From left: John Winslow (Washington), Liam Gallagher (Portland), Deacon Louis Masi (B ’14), Deacon Alan Martineau (B ’14), Nathaniel Glen (B ’16), Santino Ambrosini (San Francisco), Justin Motes (St. Augustine), and Nick Shiver (Charleston). Jonathan Pham (Rockville Centre) was taking the photo.

## President Garvey on *Humanae Vitae*

By William Buckley

First Pre-Theologian, Diocese of Richmond

John Garvey, President of The Catholic University of America, came to Theological College on Monday, April 9, 2018, and presented a conference on the modern culture's influence on Christian families, with a special emphasis on the issue of contraception.

This past week, Catholic University hosted a symposium in honor of the 50th anniversary of *Humanae Vitae*, the landmark encyclical letter in which Pope Paul VI famously warned against the dangers of contraception. In the years following its publication, the encyclical faced widespread criticism and dissent from both inside and outside the Church, causing Catholics great difficulty in discussing this important topic. However, as President Garvey noted, there has recently been a growing urgency among Catholics to speak out and challenge the culture on this issue, especially as we have begun to reflect on the effects widespread contraception has had on our families and our society as a whole. As Paul VI predicted, an increased use of contraception has been accompanied by an increase in marital infidelity, divorce, and children being raised by only one parent. President Garvey talked at length about the separation of three aspects of marriage — sexual intercourse, the relationship between the two spouses, and raising children — and how treating this one great commitment as three separable commitments can have dangerous consequences for the spouses, the children, and for families in general.

Perhaps the most interesting part of the conference was when President Garvey spoke about the role that priests can play in addressing this issue. At the end of his talk, Garvey commented on the powerful witness and support priests can give to Christian families in their parish ministry. This spurred a number of questions from several of the seminarians in attendance. As men in priestly formation, we know that we will be called to minister to Catholics who are faced with these sorts of difficult issues regarding their sexual choices, and we want to be able to guide them in the best way possible.

Student government president Deacon Wade Bass asked President Garvey whether he had any advice for us regarding effective forms of education about contraception on the parish level. President Garvey affirmed that this is a formidable challenge, noting that he himself had never heard a priest publicly address the topic. While of course this is only one man's experience, it highlights the reality that many leaders in the Catholic Church have been reluctant to engage people about matters of human sexuality.

President Garvey gave some valuable insights on how we might address this topic as we begin to take on greater



President John Garvey giving his presentation in Viéban Hall on April 9.

responsibility in parish ministry. He emphasized the importance of listening to people's experiences and, rather than responding with a set of moral rules, trying to reveal to them the beauty, happiness, and fulfillment that they can find in relationships that are ordered toward life. He encouraged us always to treat people with whom we disagree as "sincere and honest human beings," remembering to be respectful and humble. He also encouraged us to live our own priestly promises well and to strive for holiness. In a culture that teaches us that sex is a basic human right, a celibate man living a happy, holy life can be a great witness to Catholics and non-Catholics alike.

While listening to President Garvey's talk, I was grateful that he was addressing this topic with us seminarians, highlighting the importance of healthy marriages and families in today's world. However, I was unsure of how the rest of the seminarians would receive such a talk on a subject that is, admittedly, difficult to discuss. My uncertainty was emphatically extinguished after the talk ended, as a group of at least 15 seminarians crowded around President Garvey, eager to continue the conversation. As challenging as it can be to talk about topics related to human sexuality, it is all the more necessary today, when we can see as clearly as ever how much the Catholic Church relies on the Domestic Church.

## Jesu Caritas at TC

By Christopher Kelley  
First Theologian, Archdiocese of Hartford

*“To whom shall we go Lord? You have the words of eternal life.”* These words from the Gospel of John (6:68) explain why many of the men in the house have joined Jesu Caritas groups. These are men who seek the fraternity and support that can arise from focusing on the heart of Christ in our daily lives, in reflecting upon our past experiences, and in journeying forward together as one.

The Jesu Caritas groups serve as a space for confidential discussions to take place. They are often small in size, four to six men per group, meeting throughout the year once per week or twice a month, depending on the group. One of the biggest draws to the group is its confidential nature, as it allows men to be fully open with one another in a discreet setting. This dynamic is similar in many ways to spiritual direction, yet always mindful of the expectation that what is spoken of in these sessions is spoken of also with the seminarian’s spiritual director. Over the years, the numbers of groups in the house has fluctuated, yet there have usually been two to three groups active within the seminary. This past year saw a rise to four groups and total membership incorporating a third of the seminary population.

A typical evening usually begins with dinner among the group members, followed by a meeting, sometimes in one of the newly constructed spiritual direction rooms. One person leads the group in prayer, and two members will read from the Gospel for the upcoming Sunday. From time to time, a different source of spiritual reflection is offered, such as a text on the life of a saint or a saint’s writings. Each member of the group speaks (depending on comfort level), sharing a particular insight from the text that was read as it applies to their own life, including what they struggle with or observe in their minis-

try opportunities. Many times, the focal point is as simple as a word, in keeping with the old desert monastic tradition of spiritual directors being asked to “give a word” upon which to reflect until the next session. It is in these moments of reflection that we are able to see Christ’s presence more deeply and personally apparent in the work we do, as well as within ourselves. This can often be one of the hardest aspects of ministry — recognizing Christ in ourselves and in our work, regardless of the task. After the group has reflected on the reading, each person takes a bit of time to consider and speak about the joys/challenges of the past week, while also addressing the possible high point of the week ahead. Often in these further moments of reflection, a member will bring up something he is struggling with, even questions of vocational discernment, and ask the group for guidance. This is when the discussions really flourish. Amazingly, all of this occurs usually within the span of an hour.

My personal experiences of Jesu Caritas have been very rich. In my hardest moments of seminary, I have come to know that there is a group of men, ranging from a first pre-theologian all the way up to a third theologian on the cusp of Holy Orders, who I am able to share my deepest struggles with — and receive support and guidance. Whether it is a topic of discernment or simply trying to make sense of a recent interaction in ministry, or clarifying some theological point from our academic work, the wide range of formation levels coupled with the genuine desire to simply be there for one another has helped form some of the deepest and strongest relationships I have had in seminary. I hope these relationships will continue in some form beyond the walls of this building, animating my life as well as — God willing — my future priesthood.

Much like the men on the road to Emmaus (*Lk 24:13-35*), a narrative that also serves as a founding concept for Jesu groups, we are called to listen and to see Christ in our midst. We remember that we, as ministers, are not alone in our work — we have brothers upon whom we can rely, who will help us to see the manifestation of the words of eternal life as we walk together on the same path.



One of the four Jesu Caritas groups meeting regularly at Theological College.

## Fraternity through Football

By Nicholas Shiver

First Basselin, Diocese of Charleston



The “Dunkin’ on Descartes” March Madness champions with Father McBrearity, from left, Patrick Judd, Jonathan Pham, William Buckley, Nick Shiver, Liam Gallagher, Jon Hawkins, Zachary Sullivan, and Reed Bellingham.

Nothing brings men together quite like friendly competition. Without a doubt, sporting events build and strengthen bonds, including in the seminary. In the course of the academic year at Theological College, the seminarians competed in numerous organized sporting competitions, such as flag football, soccer, basketball, softball, and volleyball. Through these varied games, the seminarians have developed fraternity both inside and outside the walls of TC.

Between the respective classes at the seminary, roughly 40 men competed in the 5th annual TC March Madness basketball tournament. The philosopher class (pre-theologians and Basselin scholars), the first theologians, the second theologians, and the combined third and fourth theologians sent their best basketball stars to Catholic University’s DuFour Center to take a shot at basketball glory. For the first time since the founding of the tournament, the youngsters of the philosopher class, with team name “Dunkin’ on Descartes,”

took down their elders and claimed the prestigious trophy and a year of bragging rights. The event brought together men from each class to work toward the common goal of victory. While some did not play, they still manifested their talents through singing the national anthem and providing live commentary. The March Madness tournament was certainly a fun way for the seminary community to build fraternity amongst the classes.

Sports have not only fostered unity in the house, but they have also allowed TC to grow in fraternity with groups outside the seminary. One example of this was the intramural competition with fellow students at The Catholic University of America. The University offered five different sports leagues throughout the year, and TC put teams together for each league! The fall was a successful season, as the seminary competed in flag football and volleyball and took the championship in both leagues. TC also competed well in the spring sports of softball, basketball,

and indoor soccer. Men enjoyed the opportunity to play with one another and to compete against their fellow university students. Because of their loyalty and sportsmanship, the seminarian athletes have established strong reputations and relationships with the Athletics Department, along with the larger student body at Catholic University.

The seminarians also played sports that strengthened relationships with the other houses of formation in the Brookland neighborhood. Throughout the year, there was a heated next-door-neighbor rivalry with the Dominican House of Studies. Each house formed teams to compete in soccer, softball, and football. In this three-game series, TC came out on top after a nerve-wracking one-run victory in softball. Additionally, TC formed a team to compete against five other houses of formation in the first ever “Copa Inmaculada,” a soccer tournament played in honor of Marian devotions. The TC seminarians were the most unique in their Marian devotion choice of “Korattymuthy” — a Marian devotion from India. The seminary rallied around this unique Marian theme and showed the most spectacular support of all the houses of formation.

Sporting events also encouraged TC seminarian athletes and fans to travel across state lines to meet their confreres in the greater United States seminary community. In

September, a large contingent of players and supporters traveled to Emmitsburg, Md., to reach the fields of Mount St. Mary’s Seminary for the 8th annual Vianney Cup soccer tournament. Each year, the tournament rotates locations among four competing seminaries: Theological College, Mount St. Mary’s, St. Mary’s (Baltimore), and St. Charles Borromeo (Philadelphia). Though TC placed third, their fans easily were the greatest in number and noise! When February rolled around, the athletes of TC hit the road for their first-ever appearance in the Pontifical College Josephinum’s 38th annual basketball tournament in Columbus, Ohio. The tournament consisted of teams from 12 seminaries from nine different states. TC shocked the tournament with a big win over one of the top seeds, and they proved to have one of the best teams in the tournament.

As sports have always been successful at bringing people together, Theological College has utilized athletic competitions not only to build fraternity among themselves, but also to develop fraternal ties with the University, the religious communities in the neighborhood, and seminaries across the United States. There is clearly a strong athletic culture that exists in the seminary, and it is one of which to be proud. It is exciting to see our future priests build fraternity through fun, healthy, and joyful competition.



Competing in the “Copa Inmaculata” against five other houses of formation, TC’s Our Lady of Korattymuty team wears yellow in honor of the banana plantation where the devotion to her began.

## Being Merciful to Self

*“He is mercy and works wonders in our wretchedness. Let us today ... implore the grace to acknowledge our God: to find in His forgiveness our joy, and to find in His mercy our hope.”*

— Pope Francis, April 5, 2018  
Feast of Divine Mercy



Bohannil Peritz/CNA

Showing mercy does not require condoning or minimizing a wrong or a sin. What it does mean, however, is being able to let go and offer forgiveness. That is hard enough to do with others. What is harder to fathom is why it is so hard for us to forgive ourselves.

There is growing evidence that self-compassion — or treating ourselves kindly when confronted with personal failures — can improve emotional well-being and increase our ability to withstand the impact of negative events. In turn, this intentional mercy to self can refill us and help us become more effective witnesses of mercy to others. Those who practice self-compassion are less likely to be anxious or depressed, and they experience higher levels of social connectedness, life satisfaction, and overall happiness.

“God desires us to be released from our burdens so we may live fully human lives. God desires to lift us up, not beat us down. We need to allow God to transform us,” says Carmelite Father Joseph Chalmers. “We need to work to show mercy to ourselves, as God desires for us.”

Martha Keys Barker is a therapist at Caritas Counseling Center of Saint Luke Institute. She notes we often hold perfectionistic standards for ourselves and are harder on ourselves than we would be on others. To get past this tendency, she recommends thinking about how you would respond to a friend in your situation. “Typically,” she observes, “you would tell a friend, ‘It’s not as bad as you think,’ or, ‘It’s serious, but you will get through it.’” She advises, therefore, to “be as kind to yourself as you are to your friends.”

### Some practical ways to practice self-mercy:

1. When you make a mistake or struggle with guilt, notice and accept painful thoughts and feelings without over-identifying with them or over-emphasizing their importance. Making a bad decision or committing a sin doesn’t automatically make you a bad person or an unworthy priest.
2. Recognize that your challenges are part of a common, imperfect human experience: All human beings suffer and fall short. This can make your experience feel less isolating and overwhelming.
3. Reframe your internal dialogue. Instead of focusing on the negative, acknowledge the difficulty of the situation and consider ways you might offer yourself forgiveness or comfort.
4. Share your concerns with friends or priest support group members. Talking it through with others can help put a difficult experience into perspective. It might also surprise you to learn that others encounter the same struggles.

Ultimately, it is the gift of God’s mercy that comes first. We receive mercy from God and, touched by his compassion, we then become merciful to others. Perhaps if we also consider forgiveness of and mercy to self, this gift of mercy can bear even more fruit in our daily lives, especially as we begin to share this personal experience of mercy in our ministry to others.

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.

## Tribute to TC's Director of Pastoral Formation

By Rev. Gerald McBrearity

*“Anyone exercising a role of leadership needs to have practical goals and to seek specific means to attain them. At the same time, there is always the risk of disappointment, resentment, and indifference, if our plans and goals do not materialize. Here I would appeal to the dynamic of hope that inspires us to keep pressing on, to employ all our energies and abilities on behalf of those for whom we work, accepting results, making it possible to strike out on new paths, being generous even without apparent results, yet keeping hope alive, with the constancy and courage that comes from accepting a vocation as leader and guide.”*

— Pope Francis

Kathi Kramer, M.Div., our director of pastoral formation, is leaving Theological College to serve as associate director of pastoral formation at St. Mary's Seminary in Houston, Texas. Her husband, Rev. Rick Kramer, Ph.D., will be the director of vocations and clergy formation for the Personal Ordinariate of the Chair of St. Peter there as well.

Six years ago, Kathi accepted the vocation to be a leader and guide here at TC. She has always had practical goals and created the means to attain them and, time and time again, she has manifested in her life the dynamic of hope, inspiring me and dozens of seminarians to keep pressing on, making it possible to strike out on new paths, always generous, keeping hope alive with constancy and courage. Her determination, her desire to continually improve TC's pastoral program, and her dedication to the welfare of each seminarian have been enormous blessings for TC as an institution and for each member of the seminary community. Kathi is that leader who has the ability to cast light as bright as heaven. TC is a better seminary because of her leadership, her energy, her creativity, and her obvious desire to be of service. She leaves behind a legacy that will inspire TC for years to come and we wish her every success as a new chapter opens in her life, and in the lives of her husband and three children. We are confident that, wherever she serves in the future, that place will be very, very fortunate.

Rev. Chris Arockiaraj, P.S.S., Ph.L., Ph.D., D.Min., will take over the pastoral director position, while retaining his responsibilities on the formation faculty at TC and the teaching faculty at The Catholic University of America. Mrs. Cornelia Hart has just been welcomed to the dynamic TC office staff as a part-time assistant to Father Chris, to



Kathi and Rick Kramer at the end-of-year banquet at which she was honored.

help maintain the high standards of the pastoral formation program so greatly enhanced by Kathi's efforts. She comes to TC with 15 years of parish and education experience in the Archdiocese of Washington. (Read her biography in the Fall 2018 issue of *The Crossroads*!)

## “Amidst Our Diversity, We Are One”

### Distinguished Alumnus Profile: Rev. Hugo Londoño-Gallego

Father Hugo Londoño-Gallego of the Archdiocese of Milwaukee, an alumnus from the Theological College Class of 2011, is pastor of St. Anthony and St. Hyacinth parishes in Milwaukee. A native of Colombia, he is part of a long line of Theological College alumni coming from other parts of the world to serve the faithful of the United States. In fact, according to the 1920 census, of the 86 seminarians in formation at TC, 47 were first-generation citizens, and 14 were immigrants themselves. Father Hugo shares his experiences and thoughts in recognition of the centennial of a seminary that has always reflected the diverse cultural reality of the American Catholic Church.

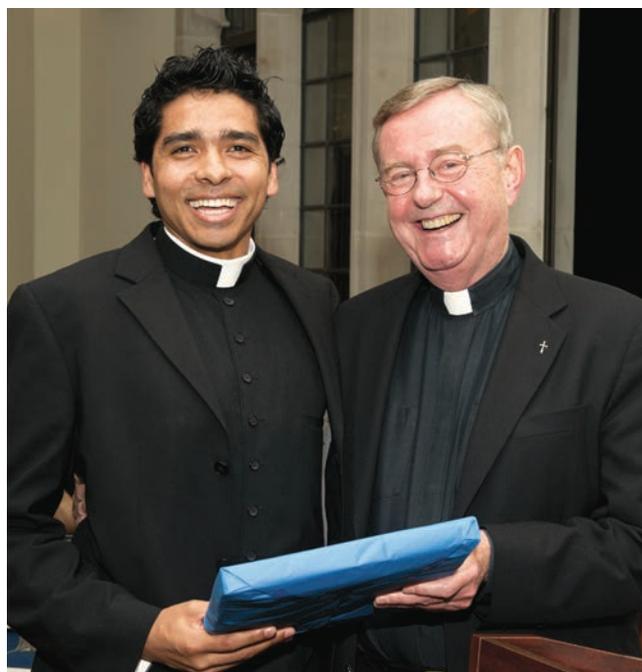
Interview by Deacon Carlos Limongi  
Fourth Theologian, Archdiocese of New York

How instrumental was your family in the decision to enter seminary?

They played a very important role in my decision to enter seminary, in the sense that my family provided such an emotional and spiritual support to me. It would have been so much more difficult if I hadn't had their support.

You have said that, ten years ago, while exploring a vocation in a religious order in the U.S., a seminarian friend encouraged you to consider the diocesan priesthood. What was it about a diocesan commitment that corresponded to you, and why did you decide to stay in this country, instead of returning to Colombia?

There were several factors that helped that decision. One of those factors that made me want to pursue diocesan life was the intellectual formation the diocesan priests go through. This kind of formation appealed to me because it is profound



Deacon Hugo Londoño-Gallego in 2011, receiving a parting gift from then-rector, Father Mel Blanchette, P.S.S.

and of a very high quality. While I was here, I learned that in the United States there was a great need for priests, especially bilingual priests. Thanks be to God, in Colombia we have many vocations, and we have a lot of young priests. Therefore, seeing the need here influenced me very much. One often thinks of the family back home, and being far away is certainly a sacrifice, but for me it has been a tremendously positive experience.

You speak Spanish, English, Italian, French, and some Portuguese, and have studied Latin and classical Greek. How have you used your language skills in Church ministry overall?

On a ministerial level, the main languages I use are English and Spanish. I sometimes use a little bit of Portuguese, but that is mostly in the sacrament of reconciliation. I use Italian and French more in an intellectual setting because I am working on a doctorate, and those two languages serve my academic work. I've also started to learn Arabic, because we have been encountering people from Arab-speaking parts of

We should not be afraid to learn a language, to leave our comfort zone, because people need priests who care for them, who can serve them, who can give them the sacraments — priests who are committed. When people know that you care for them, they forgive you even for speaking their language incorrectly.

the world, especially Iran and Afghanistan. Even as a Hispanic priest, this other wave of immigrants calls me to learn other languages to be able to serve these new cultures.

How has the American Church's Latino presence evolved over the past decade? Is the need for a Spanish-speaking presbyterate growing in this country?

Though I only have experience with ministry in Milwaukee, I know there has been a massive wave of immigrants coming into the country, especially from Mexico. This is not only seen in parishes but also in records published by the USCCB in which they indicate that the Hispanic community is one of the ethnicities that is most rapidly multiplying. The Hispanic community makes up almost 50% of the Catholic population in the country. In the face of this reality, learning Spanish, for those who do not know the language, should be considered a ministerial necessity rather than a luxury. More and more immigrants are coming into the country, and other language skills may be needed as well.

Your keen interest in education has catalyzed others in your parish and at St. Anthony School, where 99% of the students are Hispanic.

That's right — the school is 99% Hispanic, while the parish community overall is 80% Hispanic. To be able to serve this kind of community it is crucial to have a solid academic, spiritual, and moral education. Without that foundation, it would be incredibly difficult to connect with other cultures, with other ways of thinking, and other customs. Thanks to the solid education I received at Theological College and The Catholic University of America, I realized the importance of this, and it is why I continue to study. This is not so that I may have another degree, but rather, like Vatican II emphasized, it is so that I may better serve the people entrusted to my care.

How have you been working with them to close the education gap toward secondary education for low-income families?

Our school, St. Anthony, is the largest Catholic school in the country. We have around 2,000 students, from pre-K to high school. This school is part of my daily life. I think it is important to be with the youth in their classrooms, during the celebration of the Eucharist, and in other modes of accompa-

niment on their spiritual journeys. This is all an integral part of formation in a Catholic school, and is not limited to the students, but includes the teachers and the parents as well. Being able to use both languages (English and Spanish) is a huge advantage, because there are families that do not speak English. More than just being a translator, it is good to be able to talk to the parents on a personal level.

What is the mission of the National Association of Hispanic Priests, whose 25th annual convention you helped organize this year?

The mission of the NAHP is twofold: to be a support for Hispanic priests on a spiritual and ministerial level, sharing experiences, challenges, fears, and hopes. And to give fraternal encouragement. We are not an intellectual support; we try to foster an atmosphere of friendship, in which laughter is a way to unwind. It helps to know that on the other side of the country there's a brother priest whom I can call and visit. It is a nationwide net of ministers. There are about 350 priests from dioceses all over the United States.

What advice would you offer to priests who are struggling to serve the multicultural Church of their own dioceses?

Do not be closed off to the power of the Holy Spirit, who calls us to serve a Church that changes color, race, but never changes its Catholic roots. It can change the way we sing, the language we use in our celebrations, the popular devotional practices, according to culture. But what doesn't change is our Catholic essence. Amidst our diversity and plurality — like the motto of the United States proclaims, "*e pluribus unum*" — we are one, and like the letter to the Ephesians emphasizes, our unity is in Christ. We should not be afraid to learn a language, to leave our comfort zone, because people need priests who care for them, who can serve them, who can give them the sacraments — priests who are committed. When people know that you care for them, they forgive you even for speaking their language incorrectly. So my advice would be to not be afraid to work with what's different or new. That's where one sees the richness of the Catholic Church. Its richness is found in its diversity of celebration — Hispanic, African, Asian, European — and in that diversity we are still one.

What would you say to seminarians, and even priests, of Hispanic heritage, who oftentimes deal with others who might not look upon them with kind eyes because they are of that heritage?

In the history of the Catholic Church, many missionaries who went to different countries did not have it easy. It was up to them to make their way, to build paths. We still consider ourselves as people who are building paths. Those of us who came here from Spanish-speaking countries, for whatever reason, are still discovering what it means to be Hispanic in America. We are still making our way. We need to keep in mind that, as a missionary, there will always be persecutions. It will always be part of the life of the missionary. But that is no excuse for us to close ourselves off to a community. It's not that they are racists, or that they don't like Hispanics. Sometimes they just have never known someone from another country who speaks with an accent, and it is definitely not easy for them to become comfortable with it. Without that experience, the common reaction could be an unkind one. But it is after we get to know each other that this perspective begins to change. There are prejudices there: we're immigrants, we're invading, we're going to change the parish and the liturgy... It is in the daily encounter that we can educate people, and this helps to diminish those misconceptions. However, we will always be seen as foreigners. They might support us and help us, but we're not from here and that is something that we have to learn to live with — not as an impediment, but as something that is part of us. Speaking to a priest in your own language

will never be the same as speaking to one with an accent. You see the same reactions in other countries as well. When a visiting American priest celebrates Mass, the people ask where he is from because they might not have understood him as they would a native speaker. In any language, we always prefer what is more comfortable for us.

Theological College's Student Government Association recently welcomed a new entity, the Hispanic Affairs Committee, which its chairman called "an instrument of grace for seminarians, faculty, and all the families who one day will be accompanied by the future priests in formation at TC." What suggestions would you give to this pioneering committee going forward into TC's second century?

As Mexicans say, "*Que le echen ganas!*" ("Put some 'oomph' into it!") We are living in a unique time in the Church as Hispanics, starting with our Pope being Hispanic himself, ushering in a new spirit and encouraging new ways of serving the people. These ways are new in a pastoral sense, and need to be supported, yet priests must always be aware that we are ordained to a diocese, not to a specific group. Whether our native language is Spanish or any other, we cannot serve only one particular demographic. In serving our bishops, it is important to be of this mind, independent of race or group or language. The disposition within our hearts should be one of humble openness to serve where God needs us.



### Rev. Gerald S. Brown Award for Excellence in Pastoral Ministry

Monsignor Jameson (Class of 1968), celebrating his 50th anniversary of ordination, received the Rev. Gerald S. Brown Award for Excellence in Pastoral Ministry from Father McBrearity at the annual Pastoral Supervisor's Dinner event on April 18.

## Class Notes

### 50s

**Rev. Edward E. Carroll, '50, (B' 46)**, of the Archdiocese of Milwaukee, recently shared with *The Crossroads* that he's living happily in his hometown of Kenosha at St. Joseph's Villa since 2009 after his retirement from active priestly ministry in 1989. A faithful and magnanimous patron of Theological College, Father Carroll remarked that during his years at the seminary, he had "deep respect for the Sulpicians" and remembers with gratitude especially his spiritual director, Father Carleton Sage, P.S.S. Father Carroll also recalls vividly that his first day at TC was June 12, 1944, six days after the Invasion of Normandy!

**Rev. Richard S. Sturtz, '56**, of the Diocese of Ogdensburg, who retired from active priestly ministry in September of 2014, shared with *The Crossroads* that he's living in residence at St. Mary's Cathedral in Ogdensburg, assisting with Masses and hearing confessions, and is serving as chaplain at St. Joseph Nursing home, also in Ogdensburg. Father Sturtz, a generous supporter of Theological College through the years, expressed his deep appreciation for the formation he received from the Sulpician Fathers, accompanied by his excellent studies at The Catholic University of America.

### 60s

**Monsignor Stanley J. Russell, '61**, of the Diocese of Wilmington, was appointed by Pope Francis as a papal chaplain with the title of Monsignor on October 27, 2017. Monsignor Russell will continue to serve as pastor of St. Helena's Church in Wilmington, and as dean of the Brandywine Deanery. Congratulations to Monsignor Russell on this honorable appointment!

**Rev. Peter N. Graziano, '63**, of the Diocese of Fall River, whose dedicated priestly ministry spanned over five and a half decades, recently shared with *The Crossroads* his gratitude to God for having had the opportunity to have studied under the Sulpician Fathers at Theological College. Monsignor Graziano also expressed his joy that since his retirement from active ministry in 2005, he has been living in the home in which he grew up and ministering at the same parish of his youth, St. John the Evangelist in Winthrop, Mass. His assistance to the parish, both liturgical and sacramental, focuses primarily on bereavement ministry.

**Monsignor James W. McLoughlin, '65**, of the Diocese of Rockford, a faithful and generous supporter of Theological College through the years, shared recently with *The Crossroads* that after his retirement from active ministry in June of 2011, he continues to minister in local parishes as needed, and

works part-time for *Food for the Poor*, an ecumenical Christian nonprofit organization based in Coconut Creek, Fla., that provides food, medicine, and shelter to the poor in Latin America and the Caribbean. For this ministry, Monsignor McLoughlin travels to parishes around the United States, speaking at Masses to solicit donations for the people of these disadvantaged countries. Last fall, during one of his speaking engagements in the Diocese of Erie, he enjoyed a wonderful visit with classmates Father Leo Gallina and Father Joseph Gregorek. He also expressed his great delight in reading TC's centenary volume, published last year.

### 70s

**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.

### 90s

**Dr. Philip V. Robey**, who attended Theological College from 1986 to 1989 as a seminarian for the Archdiocese of Washington, and left priestly formation to pursue a ministry in Catholic education, graciously has agreed to serve as Class Representative for the Class of 1990.

### 10s

**Rev. Alan Martineau, B '14**, was ordained by Bishop Robert J. McManus on June 23 for the Diocese of Worcester.

**Rev. Louis Masi, B '14**, was ordained by Cardinal Timothy Dolan on May 26 for the Archdiocese of New York.

**Rev. Leo Song, Pre-Theology, '14**, was ordained by Bishop John O. Barres on June 23 for the Diocese of Rockville Centre.

**Rev. Jason Harris, '15**, of the Archdiocese of Louisville, has been named pastor of St. Monica Church in Bardstown, Ky., effective June 20, while continuing as pastor of St. Thomas Church, also in Bardstown, and as chaplain of Bethlehem High School.

**Rev. Sean D. McKinley, '16**, of the Archdiocese of Louisville, has been transferred from his ministry as associate pastor at St. Gabriel the Archangel Parish in Louisville to St. Aloysius Church in Pewee Valley effective June 20.

**Rev. Wade Bass, '18**, was ordained by Bishop Edward J. Burns on May 26 for the Diocese of Dallas.

**Rev. Joseph Boykow, '18**, was ordained by Bishop Arthur J. Serratelli on May 26 for the Diocese of Paterson.

**Rev. Jeffrey Chichester, '18**, was ordained by Bishop Salvatore R. Matano on June 2 for the Diocese of Rochester.

**Rev. Andrew Clyne, '18**, was ordained by Cardinal Donald Wuerl on June 16 for the Archdiocese of Washington.

**Rev. Jonathan Demma, '18**, was ordained by Bishop Michael F. Olson on May 19 for the Diocese of Fort Worth.

**Rev. Stephen Ingram, '18**, was ordained by Bishop Edward J. Burns on May 26 for the Diocese of Dallas.

**Rev. Carlos Limongi, '18**, was ordained by Cardinal Timothy Dolan on May 26 for the Archdiocese of New York.

**Rev. Maurice Moon, '18**, was ordained by Bishop Michael F. Olson on May 19 for the Diocese of Fort Worth.

**Rev. Nicholas Redmond, '18**, was ordained by Bishop Barry C. Knestout on June 2 for the Diocese of Richmond.

**Rev. Rhett Williams, '18**, was ordained by Bishop Robert E. Guglielmo on June 8 for the Diocese of Charleston.

**Rev. Peter W. Gray, P.S.S.**, shared with *The Crossroads* that he is painting a portrait of Servant of God, Father Vincent Capodanno, Medal of Honor recipient, Chaplain Corps, USNR, who was killed in Vietnam on September 4, 1967, as he aided embattled Marines. Father Capodanno's cause for canonization is moving forward. Additionally, Father Gray commented that he has completed twenty-four original images of Father Jean-Jacques Olier, and the latest, commissioned by Father John Kemper, P.S.S., will be hung in the new Sulpician seminary in Malawi.

**Dariusz Waligora**, an international exchange student who resided at Theological College for almost two semesters in 2015, was ordained a deacon on May 10 for the Archdiocese of Vienna.



As chairman for the Committee on Evangelization and Catechesis, **Bishop Robert Barron (B '82)** was recently at the USCCB and stopped by his alma mater next door for a brief visit.

### In Memoriam

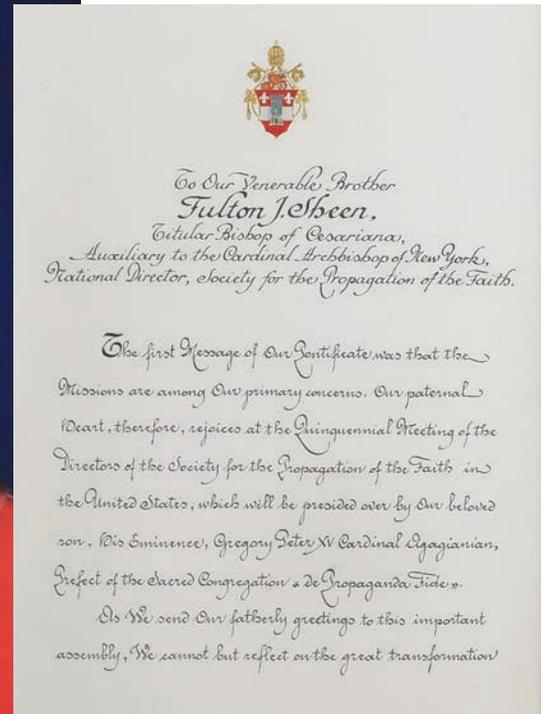
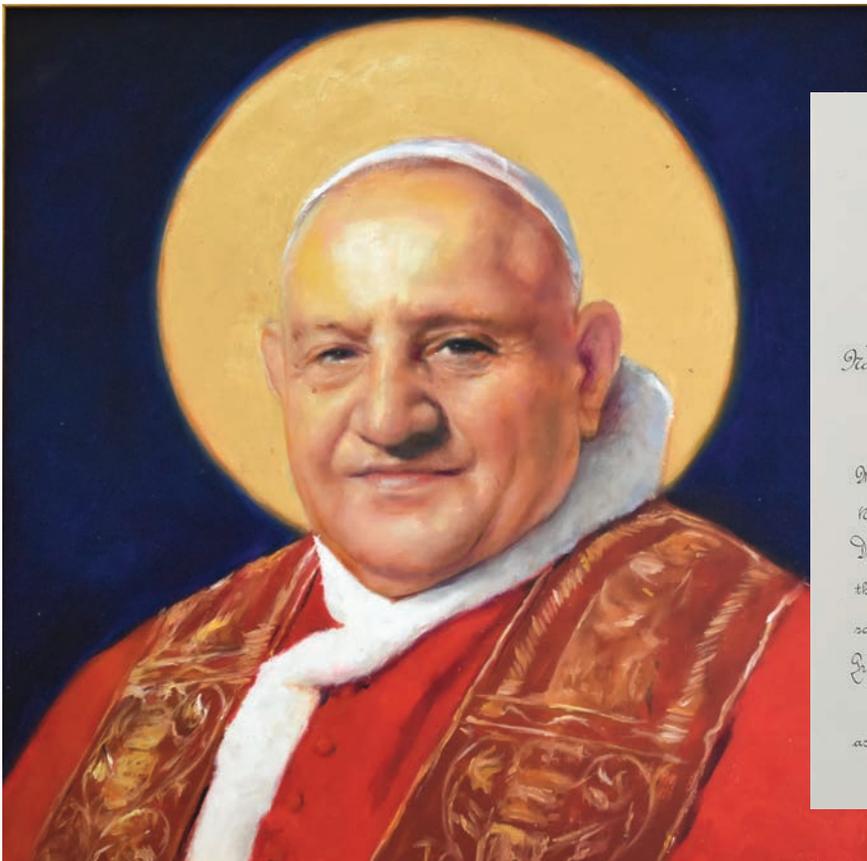
**Rev. William E. Wilkie, '54**, died on May 17, 2017, at the age of 87. Father Wilkie was ordained to the priesthood for the Archdiocese of Dubuque in 1954 and was assigned initially as assistant pastor of Sacred Heart Church, Monticello, and then served as assistant pastor of St. Joseph's Church, Stone City. In 1956, Father Wilkie became a professor of history at Loras College, where he remained on the faculty until his retirement. He was quite active in campus ministry at the college while teaching and participating in various committees and departments. From 1979 until 1986, he served as the first director of the Center for Dubuque History and for many years, led the research seminar for senior history majors, directing over 130 theses on the history of the city and county of Dubuque. During his teaching years, Father Wilkie held 12 major fellowships in Europe and the United States and was a prolific author of books and articles related to his field of expertise. Additionally, Father Wilkie enhanced the liturgies in Christ the King Chapel at the college through his musical contributions and support. In May of 2014, Father Wilkie was honored at his special 60th jubilee Mass at Christ the King Chapel where his beloved Loras College choir and orchestra performed. Most Reverend Michael Jackels, Archbishop of Dubuque, presided at the Mass of Christian burial for Father Wilkie on May 19 at Christ the King Chapel. Memorial gifts may be made to the William E. Wilkie Fund at Loras College, 1450 Alta Vista St., Dubuque, IA 52001. He is interred at Immaculate Conception Cemetery in Haverhill.

**Mr. John R. Newman, '57**, died on January 17, 2017, at the age of 85. A faithful supporter of Theological College, he is survived by his wife, Marla, four children, and three grandchildren. A veteran of the United States Army and a retired Catholic high school teacher with 33 years of dedicated teaching service accomplished, Mr. Newman was also an avid reader and woodworker. Monsignor Richard Siefer offered a memorial mass for Mr. Newman at St. Catherine of Siena Catholic Church, where he was a longtime parishioner, on January 21, 2017, with interment at St. Catherine's Cemetery, DuBois. Memorial donations may be made to the DuBois Central Catholic High School, P.O. Box 567, DuBois, PA 15801.

**Monsignor Thomas J. Harrington, '64**, died on June 30, 2017, at the age of 78, after a brief illness. Monsignor Harrington was ordained a priest on May 30, 1964, by Bishop James L. Connolly for the Diocese of Fall River, Mass. Monsignor Harrington's dedicated priestly ministry, which spanned over five decades, was varied and full. In 1967, he returned to The Catholic University of America to pursue graduate studies, receiving a license in canon law in 1969. In his first assignment, Monsignor Harrington served as parochial vicar at St. Francis Xavier Parish in Hyannis and Immaculate Conception Parish in Fall River prior to being named vice-chancellor and secretary to Bishop Connolly. In 1972, Bishop Daniel A. Cronin appointed him chancellor of the diocese while he also served as resident chaplain at the former Rose Hawthorne Home in Fall River. He was designated papal chamberlain with the rank of Monsignor in 1974 by Pope Paul VI. In 1978, Monsignor Harrington was appointed rector of St. Mary's Cathedral and served as vicar of finance and administration in 1983 while continuing to serve as rector of the cathedral. After pursuing a year of sabbatical studies at Catholic University in 1986, he returned to his diocese to St. Joseph Church in Taunton where he served as pastor for eight years. In 1995, he was appointed pastor of Holy Name Parish in Bedford. Pope John Paul II named him a Prelate of Honor of His Holiness in 1999. In addition to holding other diocesan offices through the years, Monsignor Harrington served as chaplain to the fire departments in Hyannis, Taunton, and New Bedford. After his retirement due to health reasons in 2004, he continued to serve as fire chaplain to the members of the Fall River fire department. He was a founding member of the Corps of Fire Chaplains in the Commonwealth of Massachusetts and was honored by his peers in 2008 with the Mychal Judge award. An avid writer, Monsignor Harrington published several canonical articles in various periodicals, including *The Jurist*, *The Catholic Lawyer*, and *Studia Canonica*, as well as a memoir titled, *A Call to Serve*, detailing his experiences as a fire chaplain. During his years of retirement spent at the Cardinal Medeiros Residence attached to Bishop Connolly High School, Monsignor Harrington continued to minister at local parishes and at the diocesan tribunal. Most Reverend Edgar M. da Cunha presided at the Mass of Christian burial on July 7 with interment following in St. Mary's Cemetery, New Bedford. One mourner remembered Monsignor Harrington especially as a man who "drew people to God like a magnet." Memorial donations may be made to the Fallen Firefighters Scholarship Fund, c/o of Roger St. Martin, 140 Commerce Dr., Fall River, MA 02722.

**Rev. Anthony P. Gruber, '70**, died on January 13, 2018, at the age of 81. He received his bachelor's and master's degrees in Sacred Theology from The Catholic University of America and was ordained on June 6, 1970, by Bishop Vincent J. Hines at St. Patrick Cathedral for the Diocese of Norwich. Father Gruber, known to all as Father Tony, faithfully served the spiritual needs of his diocese for 47 years. He served in several parishes throughout the diocese as well as in the diocesan finance office, and on various boards and committees. Additionally, Father Tony was instrumental in developing the program, as it's now called, The Diocese of Norwich Outreach to Haiti, and greatly enjoyed the people of Haiti, traveling

there annually for many years. During his retirement in Niantic, he was an active member of St. Agnes parish and ministered at the local prison. A peer of Father Tony's, Monsignor Nicholas Amato (TC '70), remembered him as a "dear friend and confidant" who was known for his "gentle, kind, and compassionate presence ... a treasure of a priest!" Most Reverend Michael R. Cote, D.D., Bishop of Norwich, presided at the Mass of Christian burial for Father Gruber on January 19 at St. Mary's Church with interment following in St. Joseph's Cemetery, Norwich. Memorial donations may be made to The Diocese of Norwich Outreach to Haiti Education Fund or Paula Thybulle's Home for Girls.

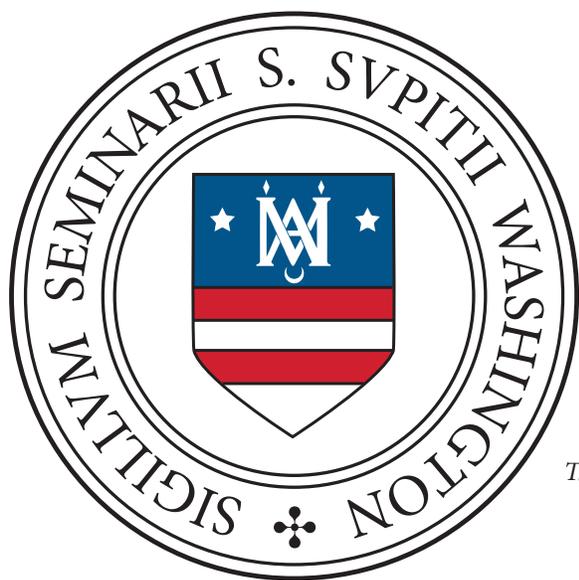


In celebration of its centennial, Theological College recently put on display a second-class relic from Saint John XXIII. The letter from the pontiff, dated November 27, 1961, is addressed to former Catholic University professor, the Venerable Fulton Sheen, Auxiliary Bishop of the Archdiocese of New York, National Director of the Society for the Propagation of the Faith in the USA, on the occasion of the Society's "quinquennial meeting." A generous donation from Rev. Matthew Paratore, S.T.L., J.C.L. ('09, Diocese of Metuchen), the framed relic hangs in the TC lobby below the portrait (pictured above) of Saint John XXIII by Rev. Peter Wm. Gray, P.S.S.



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