Bishop Bartchak Offers Spiritual Formation Workshop

On Wednesday, September 18, the Most Reverend Mark L. Bartchak, Bishop of the Diocese of Altoona-Johnstown, offered two workshops on spiritual formation at the Seminary.

The morning session, part of the pastoral formation program of the Seminary, was offered to seminarians and faculty of the seminary. The afternoon program included spiritual directors and formators from the local area as well as Saint Paul and Saint Mark Seminaries.

The bishop noted that formation, as the Church understands it, is not equivalent to a secular sense of schooling or, even less, job training. Formation is first and foremost cooperation with the grace of God. In the United States Bishops’ document The Basic Plan for the Ongoing Formation of Priests, a reflection on Saint Paul’s words in 2 Cor. 3:17-18 provided the following:

“... And so the priest needs to be trained to have a deep intimacy and love for God. The apostle Paul marvels at the work of the Holy Spirit who transforms believers into the very image of Jesus Christ, who himself is the image of God. This grace of the new covenant embraces all who have joined themselves to Jesus Christ in faith and baptism. Indeed, it is sheer grace, all God’s doing. Moved by that grace, however, we make ourselves available to God’s work of transformation. And that making ready a place for the Lord to dwell in us and transform us we call formation” (PPF, 68).

There are four components that the seminary and its programs use to foster the formation of future priests, the bishop said. They are the human, the spiritual, the intellectual, and the pastoral. These four pillars of priestly formation are outlined in Pope John Paul II’s Post-Synodal Apostolic Exhortation, Pastores Dabo Vobis, “I will Give You Shepherds.” These pillars of formation identify specific areas of formation in seminaries and provide a sense of the integrated wholeness in the different dimensions of priestly formation.

Bishop Bartchak spoke of the five current challenges facing vocation directors and seminary formators:

1. Few men were taught how to pray.

In Pastores Dabo Vobis, no. 47, Blessed John Paul II wrote: “The priest will only be able to train others in this school of Jesus at prayer if he himself has been trained in it and continues to receive its formation. ... And so the priest needs to be trained to have a deep intimacy with God.” During the application process, as well as in seminary, men need to be taught how to pray. When the basic relational dynamics of prayer are absent so too is the requisite foundation for discernment.

2. When men struggle in prayer they often struggle in discernment.

In response to a few of the more pressing needs facing the U.S. Bishops, Pope Benedict XVI said, “The discernment of vocations is above all the fruit of an intimate dialogue between the Lord and his disciples. Young people, if they know how to pray, can be trusted to know what to do with God’s call.”

The Holy Father reminds us that prayer is to discernment as food is to cooking. If a man is not praying he is not really discerning. However, as mentioned above, few men, even those who have a fervent desire for God, have learned how to pray as a mature disciple.

3. Some men make big decisions in spiritual desolation.

In the Spiritual Exercises of Saint Ignatius of Loyola, no. 317, we read: “I call desolation all the contrary of the third rule, such as darkness of soul, disturbance in it, movement to low and earthly things, disquiet from various agitations and temptations, moving to lack of confidence, without hope, without love, finding oneself totally slothful, tepid, sad and, as if separated from one’s Creator and Lord.”

Spiritual consolation and spiritual desolation are a part of everyone’s spiritual life, the Bishop said. Yet, the influence of secular culture, has made many men desire immediate satisfaction and sensory experience. Thus, when the ebb and flow of consolation and desolation affect their felt experience of God, many men struggle to hear God and often assume that this is a “sign” that their discernment is leading them elsewhere.

Saint Ignatius reminds us in the Spiritual Exercises, no. 317, “For just as consolation is contrary to...
desolation, in the same way the thoughts that come from consolation are contrary to the thoughts that come from desolation.” Therefore, he urges us in the Spiritual Exercises, no. 318 to never make a life-changing decision in a time of spiritual desolation. And yet, how many men abandon the discernment process or seminary formation because of spiritual desolation?

4. Our spiritual life is affected by our personal history.

The Program for Priestly Formation, 5th edition, no. 82 reminds us: “Human formation is linked to spiritual formation by the Incarnate Word and by the fact that grace builds on nature and perfects nature.”

While there are many causes of spiritual desolation, a man’s personal woundedness can lead to dryness, silence, and heaviness in his spiritual life, Bishop Bartchak said. In addition, a man’s personal woundedness significantly influences his perception of himself, as well as his perception of God. At times those in formation struggle with an issue so much that it soon becomes the only theme of their spiritual life and, thus, the measure of whether or not they feel called to the priesthood.

5. Our spiritual life is important; however, seminary life is busy.

In 1980 the Congregation for Catholic Education issued a letter entitled Concerning Some of the More Urgent Aspects of Spiritual Formation in Seminaries. The Congregation stated: “The future of the church at the present moment depends most of all on the spiritual formation of future priests.”

The bishop noted that seminarists today are as good as ever. In fact, the recent increase in enrollment is in some way an indication that seminaries are becoming more and more effective at good priestly formation. However, because of the many expectations placed upon seminary formation programs, a seminarian’s prayer life and spiritual life can be crowded with many other good things to do. Finding the time to focus intensely on his spiritual life is a luxury most seminarians crave, but just don’t have the time for.

The sections which follow on human, spiritual, intellectual, and pastoral formation are to be understood as a unified and integrated process. These are neither discrete nor layered dimensions of priestly existence, but they are inter-related aspects of a human response to God’s transforming grace (PPF, 68-73).

All priestly formation, Bishop Bartchak said, must have its foundation in an adherence to the truths of faith about the nature and mission of the Word made flesh. In his fully developed humanity, he was truly free and with complete freedom, he gave himself totally for the salvation of the world (PPF, 74-105).

The human personality of the priest is to be a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of the human race.

The human formation of candidates for the priesthood aims to prepare them to be apt instruments of Christ’s grace.

**Spiritual Formation**

Spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects of formation are centered (PPF, 106-135).

**Human Formation**

The foundation and center of all human formation is Jesus Christ, integrated (PPF, 106-135).

To live in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit, and in communion with the Church, which is Christ’s body.

This is the foundational call to discipleship and conversion of heart, the bishop noted. Those who aspire to be sent on mission, as the apostles were, must first acquire the listening and learning heart of disciples.

“The spirituality cultivated in the seminary is specifically priestly. Through the Sacraments of Initiation, seminarists already share in the Paschal Mystery of Jesus Christ with other members of the Church. They also aspire to become priests who are configured to Christ, Head and Shepherd of the Church, our great high Priest. Therefore, their spirituality draws them into the priestly, self-sacrificial path of Jesus. He is the one whose service finds its high point in giving his life as a ransom for the many. He is the Good Shepherd who lays down his life for his sheep “so that they might have life and have it more abundantly.” He is the bridegroom who loves his bride, the Church, “and handed himself over for her” (PPF, 109).

**Intellectual Formation**

Intellectual formation is a fundamental demand of man’s intelligence by which he “participates in the light of God’s mind” (PPF, 136-235). For the salvation of their brothers and sisters, they should seek an ever-deeper knowledge of the divine mysteries.

The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God’s revelation and the one Teacher. This knowledge, Bishop Bartchak said, is not simply for personal enlightenment but is destined to be shared in the community of faith. Intellectual formation has an apostolic and missionary purpose and finality.

**Pastoral Formation**

By virtue of the grace of Holy Orders, a priest is able to stand and act in the community in the name and person of Jesus Christ, Head and Shepherd of the Church (PPF, 236-257). The whole training of the students should have as its object to make them true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest, and shepherd, he added.

To be a true “shepherd of souls” means standing with and for Christ in the community, the bishop concluded. The grace to be a shepherd comes with ordination. That grace, however, calls for the priest’s personal commitment to develop the knowledge and skills to teach and preach well, to celebrate the sacraments both properly and prayerfully, and to respond to people’s needs as well as to take initiatives in the community that holy leadership requires.
In the 77 years since he was ordained, Monsignor Vincent Topper, S’36, from the Diocese of Harrisburg, has seen the Mass change four times. “First it was Latin, then Latin and English, then all English, now it has changed again,” he said. “I learned three of them by heart. Today I have to look at a book to say Mass.”

Monsignor Topper, who is 101, is the oldest living and longest-serving priest in the diocese. He wanted to be a priest from the time he was young. His father arranged for him to attend the Catholic high school in Sherrystown so he would have a good foundation for his life’s work. He graduated from high school in the summer of 1928, at the age of 15. The pastor from Sherrystown drove him to Saint Vincent to see if the young Vincent could get into the seminary. His pastor had tried to teach him some Latin and Greek, but he was far behind the men from Saint Vincent Prep School, who had memorized Latin grammar and been taught two years of Greek. Rev. Walter Stehle, O.S.B., offered to enroll Vincent in the third year of Saint Vincent Prep School. The pastor responded “I can get him into Saint Mary’s,” and left, taking young Vincent with him.

As Monsignor Topper recalls, the rector of Saint Vincent College contacted him with an offer to enter the first year of college on probation. He accepted but then had classes with students who had years of Latin and Greek behind them. “It was hard work, but I kept up,” the Monsignor said, adding that a Slovak priest, Rev. Michael Hlavcak, O.S.B., was very kind and tutored him and others who were behind in Latin and Greek. After a three-month probation, he was formally accepted.

Monsignor Topper remembers several teachers from his seminary days, among them Rev. Hilary Kaib, O.S.B., who taught philosophy and spoke “magnificent” Latin, and Rev. Jerome Rupprecht, O.S.B., another philosophy professor. He also speaks highly of Rev. Quenten Schaut, O.S.B., the chaplain/spiritual director for diocesan seminarians, who went on to become the first chaplain for students at Penn State University and later president of Saint Vincent College. “The professors were wonderful people...,” he said. “dedicated, holy.” He recalled one monk who taught dogmatic theology, and spoke in perfect Latin and English, and Rev. Candidus Eichenlaub, O.S.B., who taught Canon law. He remembers that Father Candidus was very soft spoken, so much so that Vincent sat at the front of the room to more clearly hear the lecture. “It was a great experience,” he said. “They did the best they could to prepare men for the priesthood.”

He remembers that his fellow seminarians were somewhat cliquish, with groups divided by ethnicity. “There were Poles, Slovaks, Lithuanians, and Irish,” he said. “But the Italians got along...”
with everyone!” He recalls that in addition to being behind in Latin and Greek, he was behind culturally. Hanover, his hometown was German, but there were few seminarians of German descent at that time.

He laughs about the trip to get home on breaks. “It was an eight-hour bus ride,” he said. “Or the passenger train stopped in Greensburg and I could take that. The only train that stopped in Latrobe in those days was a milk train. I talked to the station master about stopping a regular passenger train so I could get on, and he said he’d see what he could do.”

A few days later he was summoned to the seminary rector’s office. Rev. John Nepomucene Hruza, O.S.B., said he had received a phone call from the Latrobe station master, and “the passenger train would stop in Latrobe to pick me up.”

Monsignor Topper was ordained June 6, 1936, by the new Bishop of the Diocese of Harrisburg, the Most Reverend George L. Leech. He was the fifth bishop of the diocese, succeeding the Most Reverend Philip R. McDevitt. Two of his seminary classmates from the Diocese of Harrisburg were ordained at the same time: Bernard V. Mattern, S’36, and Rev. Chester T. Loszewski, S’36.

Monsignor Topper’s first assignment was in a German parish that he calls Saint Mary’s [Immaculate Conception of the Blessed Virgin Mary Parish] in York. “I had to prove myself,” he said. “Until the day I left, I was always called ‘Reverend,’ and the people were sort of distant. But when the bishop moved me, I cried.”

He recalls that his first pastor, Monsignor Breckel, assigned him to be the pastor of a small mission church that the main parish served, a Croatian church in Saginaw, Pennsylvania.

“After I said Sunday Mass at Saint Mary’s, I got in the pastor’s car—assistants were forbidden to have cars then—and drove to the assignment. Along the way I picked up families and took them to church. This was during the Depression, and of the 19 families in the parish, only one had a car. At this little frame church, we had one family from Cly, two from Goldsboro, two from Cone wago Heights, one from Manchester, two from Saginaw, one from Mount Wolf, and ten from York Haven. The church had nine pews, five on one side and four and a little potbellied stove on the other. After we got there, we had confession, the Mass, and then Sunday school. I finally got to break my fast about two in the afternoon,” he said, adding that before Vatican II the fast began at midnight on Saturday, not one hour before church as we have today.

When his pastor celebrated his fortieth jubilee, he asked his assistant pastor to give the opening address. Then-Father Topper didn’t want to do it, as Bishop Leech would be there, and “in his eyes, I’m one step less than a Boy Scout.” Monsignor Breckel prevailed, and Father Topper gave the welcome, opening with a joke. After the jubilee celebration, Monsignor Breckel broke the news to Father Topper. The Bishop thought he was “too festrions,” and had decided to send him to an Irish parish, Our Lady of Mount Carmel Parish in Mount Carmel, Pennsylvania, where he would serve under Monsignor Clark.

“[It] was a different experience than Saint Mary’s,” Monsignor Topper said. “While my German parishioners in York were reserved, in Mount Carmel I heard a ‘Hi, Father’ from two blocks away every time I stepped out on the porch.”

From Mount Carmel, he had an 80-mile trip to visit his father in Hanover, but since assistant pastors were forbidden to have cars, it was a two-day trip on the train or bus. Monsignor Clark agreed to allow Father Topper to purchase a car, a two-door Packard, which would be registered in Monsignor Clark’s name, on the condition that Father Topper only use it to make the journey home.

Monsignor Topper in the picture above, fourth from right.

The 6,000 parishioners at Saint Catherine Labouré Parish in Harrisburg (his current residence) are a far cry from his first parish as a pastor, at Saint Joseph Parish in Milton, where he served 400, or Immaculate Conception of the Blessed Virgin Mary Parish in Fairfield, where he served 225 people in 75 families. While he was the pastor in Fairfield, he also had a mission church at Blue Ridge Summit, where families from Washington, D.C. and Baltimore spent their summers. “In the winter, there were 40 Catholics in town, and I said Mass at the fire hall.”

He recalls that in those days he said three Masses on Sunday. Prior to the second Vatican Council, priests had to receive special permission to say three Masses on Sundays.

Monsignor Topper remembers that the changes due to the Second Vatican Council were earth shattering for the priests of his diocese. “Bishop Leech didn’t think that the changes that happened at Vatican II would ever happen,” he said.

Monsignor Topper retired as a pastor in 1978 to become the diocesan auditor. He traveled to every parish in the Diocese of Harrisburg and looked over its books. He had learned bookkeeping while he was in school, in addition to shorthand and typing, because his father managed and later owned a small department store.

At age 101, Monsignor Topper still says Mass for parishioners at Saint Catherine Labouré Parish on Saturdays, Sundays, and Thursdays. “Sometimes if there is a funeral, I’ll do another day,” he added.

His advice to young priests and seminarians is simple: “First of all, love Christ. You realize He established the Church for the salvation of all. You have to remember that we are human beings in the Church.”

“[There is] no other place to go to find Christ in the world but the Church,” he said. “As Christ suffered, sometimes we have to suffer, through our own fault and sometimes not through our own fault. We have to be faithful to the Church and do what she asks us to do. If we have a problem, go to the Church and hope that she has given us the guidance to solve that problem. Christ established the Church to be our guide.”

And above all, “Try to bring Christ to the world and bring the world to Christ, under the guidance of the Church. Remember, people try to do what they think is right.”

“It’s been a great life,” Monsignor Topper said. “There have been problems, but a great life.”
Msgr. Joseph Findlan, S’38

Monsignor Joseph Findlan, S’38, the oldest priest in the Diocese of Pittsburgh, died on August 11 at the age of 101. He had lived at Saint John Vianney Manor in Crafton, a retirement home for priests, for the past 27 years.

Born and raised in Pittsburgh, he grew up in the Garfield neighborhood, and was a parishioner at Saint Lawrence O’Toole Parish, now part of Saint Maria Goretti Parish. He was one of six children, including brothers Thomas, Richard, Robert, and John, and his sister, Mary. He was an avid reader as well as an avid baseball fan.

He went to Duquesne Preparatory School and Duquesne University before graduating from Saint Vincent College and Seminary in 1938. There were 26 members of his ordination class, and after ordination he was sent to the Diocese of Harrisburg to help ease a priest shortage, working in a parish in Carlisle. After five years he returned to Pittsburgh and served as parochial vicar at Saint Cyril of Alexandria Parish on the North Side, as chaplain to the Eudes Institute and Sisters of Divine Providence Motherhouse.

In 1960 he became pastor of Saint John the Baptist Parish in Unity, then of Saint Canice in Pittsburgh’s Knoxville neighborhood. He ministered at Saint Canice until he retired in 1986.

“The work of the church hasn’t changed much,” he said in a quote that appeared in Pittsburgh Catholic. “We should follow the teachings. Scripture tells us the Lord said to Peter, ‘You are a rock and upon this rock I will build my church.’”

Rev. Meinrad Lawson, O.S.B., S’67, S’92, has been named the seminary alumni director.

“I am very pleased to be able to serve the seminary as alumni director,” Father Meinrad said. “This opportunity will allow me to renew relationships with old friends and make new ones among the alumni.”

He most recently served as the pastor of Saint Marys Parish, St. Marys, Pennsylvania, where he was assigned in August 2007. His other pastoral experience includes serving as associate pastor of Queen of the World Church in St. Marys (1967–78), and as administrator of Saint Vincent Basilica Parish from 2004 to 2007. From 1978 until 2001 he served in a variety of capacities at the Benedictine Priory and Military School in Savannah, Georgia, including prior and subprior, chairman of the religious studies department, and chair of the Priory Liturgy Committee. He has also served on the Presbyteral Council of the Diocese of Savannah, as director of retreats at Saint Vincent Academy; spiritual director for SEARCH in the Savannah Deanery; confessor, Sisters of Saint Francis; procurator of Benedictine Priory; chair of Campus Ministry; business manager of Benedictine Military School; assistant headmaster, Benedictine Military School; and first president of Benedictine Military School.

He attended Saint Vincent College and Saint Vincent Seminary, and received a master of arts in religious education in 1982 from Providence College in Rhode Island, and a master of divinity degree from Saint Vincent Seminary in 1992. He has done graduate studies at Notre Dame University. He received the Doctor of Humane letters, honoris causa, from Belmont Abbey College in 1993. He entered the Benedictine Monastic Community of Saint Vincent Archabbey in 1960. He made simple profession of vows on July 2, 1961, and solemn profession of vows on July 11, 1964. He was ordained a deacon in May 1966 and ordained a priest on May 20, 1967, both by the Most Rev. William G. Connare, Bishop of Greensburg, at Saint Vincent Archabbey Basilica.

At Saint Vincent Archabbey, Father Meinrad has been assistant master of ceremonies, director of Saint Vincent Cemetery, and assigned to the engineering office. In 2012 he returned to the archabbey where he was named assistant to the archabbot and master of ceremonies.
Remembering Our Friend, Dr. George Magovern

Doctor, Father, Visionary, Founder

On Monday, November 4, 2013, one of Pittsburgh’s foremost heart surgeons died at the age of 89. A pioneering physician who is widely recognized as one of the country’s foremost cardiovascular surgeons, Dr. George Magovern joined the medical staff of Allegheny General Hospital in 1959. He served as chair of the Department of Surgery from 1970 to 1994. During his distinguished career at AGH, he established the hospital’s legacy, which continues today, as a leading center for the treatment of cardiovascular disease.

Dr. Magovern was also a strong supporter of Saint Vincent Seminary, as he and his late wife, Ann, together with Mr. and Mrs. John F. Donahue, established the Chair of Biblical Theology and Liturgical Proclamation for Excellence in Preaching in 2004.

“The Saint Vincent Seminary community was grateful to Dr. and Mrs. Magovern for their leadership within the Catholic Church and for their longstanding commitment to the formation of priests,” said Archabbot Douglas R. Nowicki, O.S.B., Seminary Chancellor. “Their contribution filled a critical component of our Expanding the Vision Capital Campaign and will contribute to the future of the Church for many years to come.”

Born and educated in New York City, Dr. Magovern trained at Kings County Hospital in Brooklyn, New York after World War II and finished his cardiothoracic training at George Washington University Hospital in Washington, D.C. in 1958. He was recruited to Pittsburgh by Dr. Edward Kent to develop open heart surgery in Pittsburgh, which at the time was in its infancy. Dr. Magovern was known not only as an excellent surgeon, but also as an innovator. In 1962 at Allegheny, he implanted the country’s first sutureless heart valve called the Magovern-Cromie Heart Valve. The sutureless valve dramatically reduced the time needed to perform the open heart procedures and as a result dramatically improved patient outcomes. Interestingly enough, he also performed the world’s second lung transplant at UPMC Presbyterian in 1963.

In the early 1970s, working with Dr. Frank Begg, Dr. Magovern began performing coronary artery bypass surgery for the treatment of coronary artery disease. Because of his success, the Allegheny heart program grew exponentially and by 1998, Allegheny was the largest open heart program in Pennsylvania and the tenth largest in the United States.

In the late 1970s, Dr. Magovern, as department chair, developed the region’s first trauma center using the Allegheny Life Flight system. With a growing referral of heart failure patients, Dr. Magovern pioneered the use of a biomedicus centrifugal left heart bypass system for the treatment of traumatic aortic injury as a consequence of motor vehicle accidents.

Dr. Magovern was preceded in death by his wife, Ann Magovern, his son James A. Magovern, MD, his grandson Thomas G. O’Connor, his brother John J. Magovern, his mother Frances Magovern, his father James A. Magovern. He is also survived by children, George Magovern, Jr. MD, (Jamie), Betsy Roylance Magovern, (James), daughters Mary Magovern Scott, (Robert) Susan Frances Magovern, Frances Magovern O’Connor, (Desmond), and Ann Margaret Magovern. He is survived by 14 grandchildren, George III, Abigail, and Anne Magovern, Paul, Megan, Charles, and Molly Magovern, Patrick, Brendan, Peter, and Margaret Scott, and Matthew, Ronan, and Colm O’Connor.

A Mass of Christian Burial was celebrated on November 9 at Saint Scholastica Church in Aspinwall.

Pictured, from left, Most Rev. Lawrence E. Brandt, J.C.D., Ph.D., Bishop of Greensburg; Lucine and John C. Marous, Jr., chair of the Board of Regents, 2004; Kimberly and Dr. Scott Hahn, Pope Benedict XVI chair; Ann and Dr. George J. Magovern, and Archabbot Douglas R. Nowicki, O.S.B., Seminary Chancellor.
BISHOP BARTCHAK SPEAKS AT RED MASS

Most Rev. Mark L. Bartchak, Bishop of Altoona-Johnstown, gave the keynote address at the 46th Annual Red Mass of the Diocese of Greensburg and Saint Vincent Archabbbey this fall. His talk was entitled “Some Reflections on Faith and the Common Good.” The Red Mass marks the official opening of the new term for courts and honors Saint Thomas More, patron saint of statesmen and politicians, along with current protectors and administrators of the law from members of the bench to law enforcement, legislation and governmental agencies.

Bishop Bartchak noted that in announcing the Year of Faith, “Pope Benedict called us to pay closer attention to the teachings of Christ and his Church as they are expressed in the rich treasury of Constitutions, Declarations, and Decrees that were promulgated during the Second Vatican Council.

“This observance coincides with the 50th anniversary of the beginning of that extraordinary ecumenical council and the 20th anniversary of the promulgation of the Catechism of the Catholic Church which is a synthesis of essential doctrine that was articulated at Vatican II. But the vision of Pope Benedict in calling for this Year of Faith is based on the need to rediscover the journey of faith so as to shed ever-clearer light on the joy and renewed enthusiasm of the encounter with Christ.

“The aim of the Year of Faith above all has been to support the faith of believers who, in their daily trials, never cease to entrust their lives to the Lord Jesus, with courage and conviction,” he said. “Those who continue to practice and give witness to the Catholic faith need support so that they will continue to find the courage and conviction to bring others to Christ, by bringing his Gospel to them.”

Bishop Bartchak cited the first encyclical letter of Pope Francis entitled Lumen Fidei (Light of Faith), which was promulgated on June 29, 2013. Pope Francis acknowledged that it was largely the work of Pope Emeritus Benedict XVI.

One of the themes treated in the encyclical is “Faith and the Common Good.”

“Faith,” the bishop said, “is one of those topics that many people do not want to discuss in public for fear that one’s beliefs will be found offensive to persons of different faiths or persons of no faith. Faith is not viewed as a ‘politically correct’ topic for open conversation. More and more it is said that faith should be left at home or on the inside of a church.

“And for some, faith is simply seen as unnecessary or irrelevant because so-called enlightened persons will claim the ability to discover the real truth without being encumbered by religious beliefs which they say are irreplaceable with rules of science or principles of other disciplines.”

In looking for a definition of “common good,” Bishop Bartchak found 1,130,000,000 results in .037 seconds in the Google search engine. Then, he said, he “remembered the advice of a ninth grader, who said, ‘Bishop Mark, you should check out Wikipedia. That’s where I find everything.’”

The “popular meaning” for common good, he discovered, is “any good that is deemed beneficial for all or most members of a given community according to their popular opinion.”

Returning to Pope Francis and Lumen Fidei (50-51), the definition, Bishop Bartchak said, is based “on an eminently reliable source, the Word of God. He bases his reflection especially on the Letter to the Hebrews.”

Bishop Bartchak told a story of a priest who, in the process of eliciting a story from an elderly immigrant about how she came to America, learned that all was not as it appeared. The woman’s mother had died, and her father had remarried, a woman only four years older than the daughter.

“Quickly it was clear the daughter and the new ‘mother’ were not going to get along,” he said. “The father’s solution to the tension was to give his daughter a chore that would get her out of the house for most of the day, that of taking the produce from their farm to market each morning. This meant loading up the wagon pulled by the horse she would ride.

“The problem was that with the customarily required long dress she had to ride sidesaddle, something she found difficult to do. Every few meters she would fall off the horse, with the result that she never got to market on time. After a week of coming home with rotting, unsold vegetables, her father called her in and said, ‘Listen, your brother is in America; go live with him; you’re no good to me.’”

The woman, he said, had never told the story before, because she did not want anyone to know that the last thing her father said to her was “you’re no good to me.”

“The young priest in the story was Father Blasé Cupich; now Bishop Blasé Cupich of Spokane, Washington. He explained that in telling her story, it was as if the elderly woman had begun to untie a knot that kept her bound through all those years of her life. (Most Rev. Blasé J. Cupich, “Untying Some Knots: Talking about Faith to a Skeptical World in a Secular Age,” Dom Helder Camara Lecture at Newman College, University of Melbourne, Australia, July 2, 2013).”

Bishop Bartchak noted that “it doesn’t take much to appreciate how devastating those words were to this woman; how she was devalued as a human person. Tragically, in the present age and culture it is often repeated that human persons ‘are no good’ in the opinion of others. He cited examples such as civil strife.
through use of chemical weapons, abortion on demand, and countless stories of abduction, human trafficking and abuse of children.

“It should be no surprise that such distorted opinions about the value of human life and the dignity of human persons might impact our understanding of the common good,” Bishop Bartchak said. “The Church teaches in the Vatican II, Pastoral Constitution on the Church in the Modern World, Gaudium et spes (n. 26), that the common good is the sum total of those conditions of social life which allow people, either as social groups or individuals to reach their fulfillment more fully and more readily.”

This definition of the common good, he said, is repeated in the Catechism of the Catholic Church: “The fulfillment of persons that is essential to the concept of the common good includes what is good, and just, and necessary for leading a truly human life.”

The catechism describes the fundamentals as food, clothing and shelter; the right to choose a state of life freely and to have a family; the right to education and employment; the right to a good reputation and respect; the right to appropriate information; the right to activity in accord with the upright norm of one’s own conscience; the right to protection of one’s privacy; and the right to freedom and freedom in religion.

“The social order and its development must invariably work to the benefit of the human person whose dignity is not defined or dignity is not dependent on any superficial additions or subtractions. It is not subject to debate or popular opinion. The true nature and meaning of human dignity was, is, and always will be God-given. That is why the human person’s ultimate fulfillment is to be found in his or her relationship with God.

“Pope Francis observes in Faith also sheds light on every human relationship because it is born of love and reflects God’s own love.”

This love, the bishop said, is “the same love that motivated God to create every human person in his image and likeness; the same love that motivated God to save every human person who believes in the cross and resurrection of Christ.

“Pope Francis teaches us that faith is born out of an encounter with God’s love, which is the source of the meaning and goodness of our life. Faith does not draw us away from the world and is not irrelevant to the concrete concerns of men and women of our time.

“Faith illumines and enhances the richness of human relations; their ability to endure, to be trustworthy, to enrich our life together. Without a love that is trustworthy, nothing could truly keep men and women united.

“Human unity, human relationships, would be conceived only on the basis of utility, on the basis of conflicting interests, or on the basis of fear.

“But faith makes us appreciate (continued on page 11)
Deacon Lawrence Sutton, Ph.D., center, joined Saint Vincent Seminary as director of pre-theology formation this fall.

By Simon Stuchlik

The Seminary welcomed a new face into its community when Deacon Lawrence Sutton, Ph.D., was appointed director of pre-theology formation this fall. In his new position, he will further develop and coordinate the Pre-Theology Formation Program while also applying his doctoral work and professional experience in psychology to counsel and support seminarians at Saint Vincent.

“I’m extremely excited about the possibilities that Dr. Sutton brings to us,” said Rev. Patrick Cronauer, O.S.B., academic dean of the Seminary. “His experiential and educational background represents a tremendous resource that we look forward to utilizing.” The appointment comes in an effort to further develop the Pre-Theology Program, which prepares prospective candidates for entrance into theological studies in the seminary. It includes 42 credits of philosophy and theology, and under the guidance of Dr. Sutton will seek to promote personal and spiritual growth in addition to conveying the theological knowledge necessary for entering the seminary.

His guidance will include regular formation meetings with students along with availability for individual counseling, and could extend to seminars on select topics of psychological and theological integration in seminarians and priests. According to Father Patrick, the future may also include an evaluation of vocation candidates by Dr. Sutton, and the possibility of his teaching classes, though the development and oversight of the Pre-Theology Program will remain the top priority.

“Being an active part of the seminary will help me understand the seminarians in their everyday life,” he said. “It will permit me to help them much better with any concerns they may have.” He also hopes to apply his professional expertise and experience by helping seminarians to prepare to integrate people with disabilities into their future parishes.

Since receiving his Ph.D. in psychology from the University of Pittsburgh in 1980, Dr. Sutton has strived to help people with disabilities. He worked with the DePaul Institute for the Hearing Impaired as a school psychologist from 1993 until 1999, before specializing in psychological assessments for autistic children as a psychologist at Watson Institute in 2002. Today, he is the manager of the Western Pennsylvania Bureau of Autism Services, and he was ordained a permanent deacon in 1999 in the Diocese of Pittsburgh. Shortly thereafter, a chance encounter with two autistic children drove him to blend his profession with a desire for ministry.

“By chance, I discovered that two children who were preparing for their first communion were turned away, in essence because of their disability,” he said. “My sense of social justice would not allow me to agree with that, so I decided to try to do something about it.” He began working with children with developmental disabilities to help them to better understand the Gospel and prepare for the sacraments of the Eucharist, Reconciliation and Confirmation. The program eventually grew into one that included a regular and ongoing class before Sunday mass at his parish, Our Lady of Grace, in Mt. Lebanon.

He still leads the program today, meeting weekly with around 25 children, 25 Teen Faith Mentors (who work with and teach the children in one-on-one interactions) and their parents to help prepare them to enter the Church, to the best of their abilities. The results are very rewarding, as he has seen families who previously were hesitant to go to church because they did not want to overwhelm their children become involved and integrated into the parish community. He now describes the 9:30 a.m. mass at Our Lady of Grace as a “very noisy Mass, but in a good way” due to the fact that people are comfortable with each other and there is a sense of safety.

Today, other parishes—including the Diocese of Greensburg—are running similar programs based on his curriculum. “You don’t need a psychologist to run the program,” said Dr. Sutton. “Every parish can do it; the important part is to be pastoral, to recognize and respond to people’s needs in a way they can understand.” Requests for his curriculum became so numerous that he decided to write a book on the topic entitled How to Welcome, Include, and Catechize Children with Autism and other Special Needs: A Parish-Based Approach, which was published by Loyola Press this fall. Now, he travels to catechetical conferences and congresses from Orlando to Los Angeles, presenting his book and expertise in integrating children with disabilities into church life and compelling others to do the same. Dr. Sutton looks forward to bringing his understanding of people with disabilities and his experience with integrating them...
Bishop Persico Celebrates Priest Day 2013

The Most Reverend Lawrence Persico, Bishop of the Diocese of Erie, was the principal celebrant at Priest Day, held this summer at Saint Vincent. He was joined by Bishop William Winter, an alumnus of the Seminary, at left. Deacon was Brother Maximilian Maxwell, O.S.B. The event provides an opportunity for priests and priest alumni to visit Saint Vincent for Mass and a picnic in the summer.

The architecture of human relationships because it grasps their ultimate foundation and definitive destiny in God and in his love.

“Pope Francis observes that in this sense, faith in God and in his love becomes a service to the common good. Faith is truly a good for everyone; it is a common good.... Faith helps us to build our societies in such a way that they can journey toward a future of hope.”

Persons in the legal profession, such as those attending the Red Mass, received the gift of faith at baptism, and “the light of that faith is to illumine the different economic, social, legislative, administrative, and cultural dimensions that are to promote the common good. Lay faithful who are engaged in the legal and political sectors of society,” Bishop Bartchak said, “have a pressing responsibility to bear witness to those human and gospel values that are intimately connected with activities that promote and safeguard the common good. These values include liberty, justice, solidarity, faithful and unselfish dedication for the good of all, a simple lifestyle, and a preferential option for the poor and those on the margin of society.”

He noted that “Pope Francis reminds us in Lumen Fidei that ‘faith teaches us to see that every man and woman represents a blessing for me, that the light of God’s face shines on me through the faces of my brothers and sisters.’

“To see the world and to see every other human person that way is to see our world and to understand the common good with the visions of Christ, a vision that is far more inclusive than claimed by other points of view today.

“Anything less or different will result in the temptation to see the world with the cynical and destructive vision of those who find it too easy to devalue, dismiss, or even destroy another human person because he or she ‘is no good to me.’

“And should any one of us ever give in to that temptation, remember the encouragement that Pope Francis holds out to us in the final pages of his encyclical, Lumen Fidei. He says, ‘Faith offers the possibility of forgiveness, which so often demands time and effort, patience and commitment. Forgiveness is possible once we discover that goodness is always prior to and more powerful than evil, and that the word with which God affirms our life is deeper than our every denial’ (Lumen Fidei, 55).

“We may try at times to deny the truth, but we cannot redefine what has been established by God. Thanks be to God for the truth that is illuminated by the “Light of Faith;” the truth that reminds us that every individual has a fundamental goodness that is God-given; the truth that reminds us that the common good is based on a commonly accepted rule of law, the Golden rule, that we are to do to others what we would have them do to us; the truth that the common good is illuminated by the light of faith.”

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Seminary Summers of 2013

by Alex Locke

Saint Vincent seminarians had a wide variety of experiences this past summer.

One student had the opportunity to visit several countries. Lukasz Iwarczuk, a Polish master of arts student from the Diocese of Paterson, visited the Holy Land and Egypt for a few weeks with friends and made a stop in his homeland with a friend to hike the Tatra Mountains before returning to the United States. He said of Israel, he felt blessed to “pray at the place where Jesus was born, where He died, and where He was buried and arose.”

Brother Matthew Lambert, O.S.B., from Saint Vincent Archabbey, went to China and Taiwan with the Saint Vincent Campus Ministry program. During that trip, he said, he “enjoyed getting to know some of our College students.” His trip included a journey to the Great Wall of China in addition to working at a farm co-op in Sin-Chang Village where they were promoting organic farming. Still others traveled domestically. Ryan Fischer, a third theology student from the Diocese of Harrisburg, spent 10 weeks at the Institute for Priestly Formation in Omaha, Nebraska. Fischer was one of approximately 170 men attending from dioceses across the country for a course that he describes as “an intense boost to spiritual formation that supplements the seminary experience, focusing especially on the seminarian’s relationship with our Lord.” It was a summer that he says was tremendously powerful and that truly changed his life. It included an eight-day silent retreat, instruction in Ignatian discernment of spirits, apostolic work, community prayer, classes and spiritual direction. Pastoral tasks include home and hospital visits for parishioners and fundraisers, among other services to the parishes to which they are assigned.

Zach Galiyas, a fourth-year theologian from the Diocese of Pittsburgh worked at four parishes in New Castle, Pennsylvania—Saint Vitus, Saint Vincent de Paul, Mary Mother of Hope and Saint Joseph the Worker. His ministries included two vacation Bible schools, two parish festivals, hospital visitation, communion to shut ins, nursing home communion services, funeral home blessing services, graveside committals, giving a talk to young adults at Theology on Tap, organizing a “Fortnight for Freedom” event, serving at Masses, weddings, funerals, and baptisms, and giving weekly reflections at daily Mass. He credits the experience with contributing to his seminary formation by giving him the opportunity to apply what he learns in the Seminary to real-life situations. “As I gain more experience, I grow in the appreciation of what the seminary teaches me and how important it is that I learn as much as I can so that I can be of service to God’s people,” he said.

Thomas Picchioni, a second year theologian from the Diocese of Covington, reports that he “became heavily involved with the ministry of a charismatic group that holds weekly prayer sessions for the health of the parish and celebrates a monthly inner healing liturgical service. I assisted developing the form and structure of the service, produced a brochure to bring awareness to this ministry, wrote bulletin articles offering insight into the Catholic understanding of healing, prayed over people during the service and served as master of ceremonies.” In addition, Picchioni reported that he assisted the pastor by helping to train lectors and servers, worked with the sacristans, and helped parish maintenance with some simple upkeep.

David Carter, a pre-theologian from the Diocese of Erie, spent the summer “apprenticed” to Father Ray Hahn, pastor of Our Lady of Mount Carmel Church in Erie. He accompanied Father Hahn to “all parish functions, including meetings of various parish organizations and several parish and school picnics. I especially enjoyed visiting our sick and home-bound parishioners on our weekly visits to the hospitals, and our First Friday Communion calls,” Carter said. “The love and gratefulness shown by all of our sick and dying was a profoundly moving experience for me, and I was thankful to the Lord for His goodness to us.”

Britton Hennessey, a first theology student from the Diocese of Covington, spent part of the
James Schaeper, of the Diocese of Covington, assists in home construction for less fortunate families.

summer working at Saint Cecilia Parish in Independence, Kentucky. He describes it as “one of the larger parishes in my diocese, so there was always something going on. I was also given the opportunity to help out five days a week in my diocese’s offices with various tasks and projects. It was a nice experience getting to learn about some of the administrative aspects of the Church, alongside living within the pastoral atmosphere of my parish assignment.”

James Schaeper, a second theology student also from the Diocese of Covington, was a locator at his parish six days a week and served Mass each day. As part of his assignment he also visited parishioners, including the home bound and those in nursing homes, assisted with the Vacation Bible school program and served as master of ceremonies at several Masses. He also worked with the parish secretary and wrote several columns for the parish bulletin, in addition to work on the parish web page.

“The experiences at the parish have given me solid training for the priesthood and have been valuable learning tools,” Schaeper said. These activities and learning experiences are mere snapshots of what Saint Vincent Seminarians do on a daily basis.

Reflection on the Summer

Editors note: John Shi is a seminarian from China.

By Jie (John) Shi

Time goes fast and over a three-month summer holiday I had some good experiences. There are several things that I have done that are worth being remembered and shared. They helped me both in my English improvement and parish experience enrichment.

At the beginning of this summer holiday, Father Arachabbot offered me an opportunity to study English in Pittsburgh for one month. I lived in Saint Peter Church with Father Vincent Zidek, C’85, S’89 and walked to school every day. The most significant class I took was a research paper class. The professor who taught my research paper class was very good and responsible. She tried to give us every skill needed in writing a research paper, such as how to write a good outline, how to properly organize the structure, where to find related materials, how to correctly do reference work and so forth. I got a good evaluation on my research paper from the professor. For me, learning to write a research paper in another language is an important preparation for the coming theology classes.

After coming back to Saint Vincent Monastery from studying English in Pittsburgh, Father Arachabbot sent me to Saint Gregory the Great Parish in Virginia Beach, Virginia, to enrich my parish experience. I stayed in the parish for two weeks, living with Father Mario Fulgenzi, P’59, C’64, S’68, Father Cristiano Brito, S’94, Father Lee Yoakam, S’00, Brother Mark Evans, and Brother Tobias Yott, S’84, all of whom are monks from Saint Vincent. That is a very big parish. There are over 5,000 families that belong to the parish, and many of them are Filipinos. The monks in the community gave me wonderful tours of different places. Father Mario also gave me a schedule of the everyday parish activities. Two activities I attended impressed me very much. One was a meeting about sharing each other’s evangelization experience. Everyone got together around a big table, prayed the rosary first, and then one by one shared their own evangelization experience in the past days. The other one was an activity called “Theology on Tap.” People, most of them young, got together in a restaurant, listening to a lecture from a priest or a professor about the Church and sharing faith experiences in an informal setting. I believe that it would be a good activity that could also be used in China. Staying in the parish for two weeks was my first time studying parish life in an American parish.

Also I was sent to another parish, Saint Benedict Church in Baltimore, Maryland. Saint Benedict’s is a different parish compared to the one in Virginia Beach. It is an inner city parish. Many people live around the church, most of whom are non-Catholic. Father Paschal Morlino, is the only priest working in the parish, which keeps him busy every day. Father Paschal gave me a variety of activities to attend for the purpose of enriching my parish experience, such as helping in the food pantry, doing street evangelization, going to funerals, visiting families and patients in hospital, working in the gift shop and so on. Three things impressed me the most. One is giving reflections at prayer. Through preparing for the reflections and talking at prayer, I realized how difficult and important it is to give a good reflection. Another one is doing street evangelization with other people. We went into the street and knocked at the doors, talking with people, sharing something with them about Saint Benedict’s Church or about faith, praying together for them. It is a good way to let people know about the Church and help them to be closer and closer to the faith. The third one is Father Paschal’s enthusiasm and passion for the faith, which impressed me deeply. Father Paschal is 75 years old and he keeps himself busy from early morning till night every day and doing this for nearly 30 years. He works in the office, the house, the church, always dealing with parishioners. His great enthusiasm and passion for the life of the priest gives me a good example to follow.

I know that in order to be a good priest there is still a lot for me to improve on and to study. Relying on God, I hope I can become His useful instrument and make His name known to more people whom He loves.

Summer Abroad

Editor’s note: Peter Ren is a seminarian from China.

By Panji (Peter) Ren

I arrived at Saint Vincent from my home diocese in China on August 15, 2012, which was the end of the summer time. Therefore, this year I had my first summer experience abroad, and it was a memorable and meaningful time for me.

My summer life started in May. With permission from the Archabbot, I spent a month studying English at Point Park University in Pittsburgh. It was very fruitful and valuable. It offered me a different perspective to study English and to know America and (Continued on Page 17)
Monsignor William G. Charnoki, retired pastor of Holy Trinity Parish, Ligonier, recently received the Lifetime Achievement Award from Saint Vincent Seminary, at the Seminary’s Alumni Day Mass and Banquet. Most Rev. Roger J. Foys, D.D., Bishop of Covington, Kentucky, and Most Rev. Jeffrey M. Monforton, Bishop of Steubenville were present at the Mass and dinner, along with Archabbot Douglas R. Nowicki, O.S.B., Seminary Chancellor and Very Rev. Timothy F. Whalen, Seminary Rector.

Monsignor Charnoki was born in Nemacolin, Pennsylvania. He attended All Saints School in Masontown and graduated from Saint Vincent College in 1961 and Saint Vincent Seminary in 1965. He earned a Canon Law degree from The Catholic University of America, Washington, D.C. He was ordained to the priesthood on May 15, 1965, by Bishop William G. Connare at Blessed Sacrament Cathedral, Greensburg.


He has served the Diocese of Greensburg as the assistant Chancellor; secretary to Bishop Connare; Vicar for Religious; member of Priests’ Council and Board of Consultants; Vicar Forane (dean) of Westmoreland East Deanery, now Deanery 4; Dean of Deanery 2; Judicial Vicar of Tribunal.

He was named prelate of honor with title of Monsignor in 1986, and Protonotary Apostolic Supernumerary, highest level of monsignor in 2005.

Saint Vincent Seminary is honored to recognize the outstanding service of Monsignor Charnoki to the Diocese of Greensburg and to the Universal Church. His loyalty to his alma mater has been a source of great encouragement to Saint Vincent College and Saint Vincent Seminary.
1. Opening Procession. 2. Monsignor Charnoki receives the Saint Vincent Seminary Lifetime Achievement Award from Archabbot Douglas R. Nowicki, O.S.B., Seminary Chancellor at the recent Alumni Day Mass and dinner. 3. Bishop Monforton gives the invocation at the dinner. 4. Rev. Matthew Brumleve, a jubilarian, is recognized during the dinner. 5. Rev. Regis Farmer, a jubilarian, is recognized during the dinner. 6. Rev. Bernard Costello, a jubilarian, is recognized during the dinner. 7. Bishop Foys gives the homily at the Alumni Day Mass. 8. Rev. Timothy F. Whalen, Rector, recognizes alumni jubilarians during the event. 9. Rev. Matthew Cushing, S’09, of the Diocese of Covington returned to visit during Alumni Day, chatting with one of his professors, Rev. Emmanuel Afunugo, during the dinner. 10. Most Rev. Roger J. Foys, D.D., Bishop of Covington, was the principal celebrant at the Seminary’s annual Alumni Day Mass. Pictured with him during the Liturgy of the Eucharist are Most Rev. Jeffrey M. Monforton, Bishop of Steubenville, and Monsignor William G. Charnoki.
Father Demetrius R. Dumm, O.S.B., 1923-2013

Father Demetrius R. Dumm, O.S.B., a Benedictine priest of Saint Vincent Archabbey, died November 17, 2013. He taught Sacred Scripture at Saint Vincent Seminary from 1952 until 2009, as well as Biblical Greek and Hebrew. He was vice rector of the Seminary from 1955 to 1963, before becoming rector in 1963, at a time when the Church experienced significant changes as a result of Vatican II. He served as rector for 17 years, ending his tenure in that position in 1980, and all the while continuing to teach. He was named professor emeritus in 2010. (For additional biographical information please refer to the booklet enclosed with this edition of Leaven.)

Recollections from some of Father Demetrius’ confreres and colleagues are included below.

A DEEPER FRIENDSHIP

“Because of his deep understanding of the Bible, he was able to speak about life experiences in a way that was meaningful and enabled others to develop a deeper friendship with the Lord.”

—Archabbot Douglas R. Nowicki of Saint Vincent Archabbey.

A MASTERFUL TEACHER

“Father Demetrius was a masterful teacher and had the capacity to use story and image to communicate effectively. When talking about the characteristics of Benedictine education I always loved to use the metaphor that Demetrius used comparing Jesuit education and Benedictine education. The Jesuits, he would say, enjoyed using pressure cookers so that education was intense with heavy doses of language, Latin and Greek, and philosophy, whereas the Benedictines always preferred to use the crock pot so that students and faculty, books and technology would be simmered together over time and would create a lovely stew. We will certainly miss the depth of his spirituality as well as his ability to paint the picture.”

—Brother Norman Hips, O.S.B., Saint Vincent College President.

A FORMATIVE INFLUENCE

“More than half the material I present to students is derived from Father Dumm’s lectures. There’s no question he would have been a formative influence on my vocation, not only becoming a priest but particularly his understanding of Scriptures and how that deepened and shaped my understanding of the Bible.”

—Father Richard Infante, S’92, pastor of Our Lady of Grace Parish, Diocese of Pittsburgh.

THE LIVING GOD

“I have met more than one priest who has thrown out his notebooks from Seminary, with the exception of the notes from Demetrius’ Scripture classes. And countless numbers of nuns and sisters vividly recall that moment on one of his retreats or in one of his classes, when many things seemed to come together in a way that led to a greater peace, and a greater confidence in their vocation. Demetrius never fell into the trap of divorcing the intellectual reading of Scripture with its ultimate purpose of pointing to an encounter with a God who is not dead, but the living God, who wishes to lead every reader today, to experience what the Scripture meant when it said: ‘I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.’”

—Father Tom Hart, Theology Department faculty member, Saint Vincent College.

WORK ETHIC

“It’s a good way to know what work is,” he said. “We had good work ethics when we left the farm.”

—Pat Dumm, brother of Father Demetrius, discussing growing up and working on a farm with the future priest.

SOWING SEEDS

“When I read John 12:24 about sowing seeds in the ground and watching them come to fruition, I think of Father Demetrius, as well as when I read Psalm 26, ‘he who sows (seeds) in sorrow will reap with joy.’ None of us ever thought of missing his class. We waited with bated breath for every word coming out of his mouth.”

—Brother Benedict Janecko, O.S.B., who studied under Father Demetrius and later served as vice rector of the Seminary for 10 of the 17 years Father Demetrius was rector.

CROCUS HOMILY

“We worked closely together, and under his study he allowed me to develop the academic program. We were a resident staff, living in Wimmer Hall with the seminarians. He had an office in the front room of the enclosed porch and he would always begin growing seedlings for his garden there. We would have meetings there every Monday afternoon, the core faculty, and talk about our staff, faculty and students, and the theological team planned the week’s lectures. When the winter was getting long and spirits would drag, he would give his ‘crocus homily’—beneath the snow and ice the flowers of spring were already starting to push up. Even though everyone knew it was coming, each year Father Demetrius came up with a different way of saying it, and it was a delightful event.”

—Father Warren Murman, O.S.B., who served as academic dean of the Seminary during the last decade of Father Demetrius’ tenure as rector.

A SPECIAL KIND OF TEACHER

“Father Demetrius was a special kind of teacher because he was as eager to learn as he was to teach. He dedicated his first book, Flowers in the Desert, to his niece Clare Ann, ‘whose struggle to recover from a serious accident taught me so much...’
A GREAT GIFT TO THE LORD’S CHURCH

Father Demetrius is a great gift of God to the Lord’s Church. I do not say he was a great gift because he continues to nourish the Church through his writings, his books, his teachings, hisexample. Saint Vincent Monastery formed the young Demetrius in the ways of the Lord. This Monastery taught him the way of Christ. Demetrius met the risen, living Christ here at Saint Vincent and this Benedictine community has every reason to be proud of that formation and this monk formed. We need to recognize the presence of the Lord in our midst and rejoice and give thanks for all of those formators. There is no better vocation poster than Demetrius Dumm. His books on Scripture and spirituality contain profound insights into God’s inspired Word. But those thoughts were always expressed in practical, meaningful, contemporary applications to life.

The monks of this monastery, his students and all of us have known a humble, holy, sincere, authentic, disciple of Christ and Saint Benedict. We have known an inspiring follower of Jesus and we thank the Lord for the gift of Demetrius. In the last chapter of Demetrius’ book, So We Do Not Lose Heart, he writes of the experience of aging. He wrote, “sometimes we see older persons who are frail and in pain but are nonetheless almost radiant, radiant with the vitality of spiritual life that they have nourished. The beautiful child within them seemed to smile through their wrinkled faces.” I suggest that this is really a self-portrait of our deceased friend. Demetrius then concluded his book with this sentence: ‘This is surely what Paul means when he says that our present afflictions can prepare us for an eternal glory beyond all measure.’ Yes Demetrius, now you can enjoy that eternal glory. Please continue to teach us and pray for us.”


FATHER DEMETRIUS R. DUMM, O.S.B., 1923-2013

about faith, love, courage and the David-spirit.”

—Confere Father Campion Gavaler, O.S.B., who co-wrote a weekly Sunday Homily column with Father Demetrius.

THE ULTIMATE VICTORY

“Historically, the cover is a photograph of five of my grandnieces and grandnephews who are gathered in the cemetery.... Symbolically, these children represent the ultimate victory of life in a society where death is feared and where the final victory of life seems to be little more than a fanciful dream. By contrast, these children are not at all concerned about the implication of the crosses and the tombstones in the cemetery where they are seated. In that respect, they are unwitting models for all of us who dare to dream of unending life through our union with Christ.... Vibrant children in a cemetery remind us therefore, through all our days but especially as we grow older, that the horizons of human life are constantly illuminated by God’s love for us, guaranteed by Jesus himself, who represents a resounding ‘yes’ to all God’s promises, including especially the promise of life.”

—Father Demetrius R. Dumm, O.S.B. So We Do Not Lose Heart: Biblical Wisdom For All Our Days.

SEMINARY SUMMERS OF 2013

(Continued from Page 13) its culture. When I came back from Pittsburgh, I was honored to have the chance to attend the annual retreat of Saint Vincent Archabbevy community. During the General Chapter of the American Cassinese Congregation, I served as a golf cart driver, and it gave me great pleasure. While talking with some abbots, I was deeply touched by their great care and love for the Church of China, especially their constant prayers for us.

First, I was assigned to Saint Gregory the Great Church in Virginia Beach. It was about 5,000 families, which was the largest parish I had ever seen. The parish has a daycare center, a preschool and a middle school. To run such a giant parish, the priests have to be wise and open-minded in order to deal with people kindly and properly, especially when the parishioners are from different countries with their own different cultures and traditions. I have acquired a great deal of experience from the brothers and priests there. I attended an impressive activity for young adults, called “Theology on Tap”. It showed that young people in the parish were full of vitality. Also, a priest in that parish who was working on a naval base gave me an excellent tour of an aircraft carrier. It was a marvelous opportunity to get to know the religious life in the military, which is something totally different from my native country....

Second, I was sent to the Saint Benedict Church in Baltimore, Maryland. The lifestyle of the parish priest—Father Paschal—was amazing and inspiring. He was the pastor there, and was always busy and energetic even though he is 75 years old. He really enjoys doing things both small and great. I have learned that praying the liturgy of hours is quite significant for him. He has a very strict schedule for those prayers, which is three times a day in the church. I know that it is not easy for a busy parish priest to keep doing the Office persistently for so many years. I think that this is the reason why he can handle all the issues well in this challenging parish.

I had a chance to work in the parish’s food pantry. I could not believe that the parish offered so much food for the neighborhood once a month, even though the parish is not rich. I was really impressed on the day that we distributed food. There were many volunteers coming to help. I was responsible for loading the food for those distributors. During the whole process, my heart was being filled with joy and happiness. In my eyes, each visitor was Jesus himself coming for the food. On that day, we received 95 families, which is about 300 people. I also joined the Street Evangelization Group, which consisted of several young people. They live out their faith with joy and love. We also visited families on the street. It was a valuable experience for me. With a little reflection, I believe that when we do the works of the Lord with all of the circumstances involved, we do not have to be afraid because the Holy Spirit will be working at all times. In both parishes, I met many faithful and devoted people. Their deeds really inspired me to be a good priest in the future.

I have now been with the Saint Vincent community for a complete year. Confreres are very nice and kind here. Life at Saint Vincent community has been very enjoyable and memorable. Words fail to express how wonderful this community is and how deep my gratitude is. My heart is spontaneously falling in love here with Saint Vincent.
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Seminary Welcomes New Students for 2013–2014 School Year

New students at Saint Vincent Seminary in 2013 are from two abbeys and seven dioceses, including Conception Abbey in Missouri and Saint Vincent Archabbey; and the dioceses of Altoona-Johnstown, Erie, Greensburg, Steubenville, Wheeling-Charleston and Beijing, China.

CONCEPTION ABBEY

Brother Etienne (Eric) L. Huard, O.S.B., of Conception Abbey, Missouri, is the son of Constance M. Huard of Wichita, Kansas and the late Stephan M. Huard. He is a 1999 graduate of Bishop Carroll Catholic High School. He earned a bachelor of arts degree in philosophy from Conception Seminary College in 2009.

DIOCESE OF ALTOONA-JOHNSTOWN

Peter D. Crowe of Boalsburg is the son of Robert E. Crowe of Boalsburg and the late Susan M. Crowe. He is a 2004 graduate of State College Area High School. He earned a bachelor of arts degree in political science from Hampden Sydney College in Hampden Sydney, Virginia, in 2008. He completed the pre-theology program at Gannon University, Erie, in 2013.

DIOCESE OF BEIJING

Peter Ren of Xi’an, China, is the son of Xiao Ni Ren and Fengmei Sun of Xi’an, China. He is a 2004 graduate of Zhouzhi High School, Xi’an. He earned a bachelor of arts degree in philosophy from Beijing Diocesan Seminary, Beijing, China in 2009.

John Shi of Wu Hai, China, is the son of Huru Shi and Chun Xiang Wang of Wu Hai, Inner Mongolia, China. He is a 2007 graduate of Chahar Right Front Banner No. 1 Middle School, Ji Ning City, Inner Mongolia. He earned a bachelor of arts degree from Beijing Diocesan Seminary in 2010.

DIOCESE OF STEUBENVILLE

Gerald J. Alessi of Steubenville, Ohio, is the son of Dolores and Francis R. Alessi, Sr., of Sebring, Ohio. He is a 1983 graduate of Southside High School, Hookstown, Pennsylvania. He earned a degree in general studies and business accounting from Franciscan University of Steubenville, Ohio, in 2006.

DIOCESE OF WHEELING-CHARLESTON

Alexander S. Boyd of Minneapolis is the son of Thomas V. and Frances L. Boyd of Morgantown, West Virginia. He is a 2001 graduate of John Handley High School, Winchester, Virginia. He earned a bachelor of science degree from Saint Francis University, Loretto, in 2008. He has also studied at Franciscan University of Steubenville, West Virginia University, Raphahnnock Community College in Glenns, Virginia and at Lord Fairfax Community College, Middle town, Virginia.

JUSTIN E. BURGY of Triadelphia, West Virginia is the son of Keith Burgy of Martins Ferry, Ohio and Donna Graham of Triadelphia. He is a 2006 graduate of Wheeling Park High School. He received an associate degree in arts from West Virginia Northern Community College in 2009. He earned a bachelor of arts degree in romance languages from Wheeling Jesuit University in 2013.

SAINT VINCENT ARCHABBEY

Brother Lawrence (Shawn) Machia, O.S.B., is the son of Keith and Louise Machia of Swanton, Vermont. He is a 2004 graduate of Missiquoi Valley Union High School.

He earned a bachelor of arts degree in theology in 2008 from Eastern University. He made his first profession of vows on July 10.

MASTER OF ARTS

Raymond J. Yarnell of Indiana, Pennsylvania, is the son of C. Robert and Rita J. Yarnell of Ashland, Pennsylvania. He is a 1993 graduate of Cardinal Brennan High School, Ashland. He earned a bachelor of applied science degree from Troy State University, where he studied resources management. He received a master of business administration degree from Marymount University in 2005. In 2013 he received a certificate in pastoral ministry from Seton Hill University, Greensburg.

John D. Zombar of New Stanton is the son of the late William V. and Helen M. Zombar. He is a 1973 graduate of Geibel High School. He has attended Westmoreland County Community College, and received a certificate in pastoral ministry from Seton Hill University, Greensburg.
Seminarians studying at Saint Vincent Seminary are pictured with Seminary administrators: front, from left, Father Ralph Tajak, O.S.B., Associate Director of Spiritual Formation; Father Patrick Cronauer, O.S.B., Academic Dean and Associate Professor of Sacred Scripture and Biblical Languages; Father Edward Mazich, O.S.B., Director of the Solemnly Professed and Assistant Professor of Sacred Scripture and Systematic Theology; Father Aaron Buzzelli, O.S.B., Director of Spiritual Formation; Father Timothy Whalen, Rector; Father John Mary Tompkins, O.S.B., Vice Rector and Director of Pastoral Formation; Father Cyprian Constantine, O.S.B., Director of Liturgical Formation and Assistant Professor; second row, from left, Brother Matthew Nguyen, O.S.B., Saint Vincent Archabbey, second theology; Brother Etienne Huard, O.S.B., Conception Abbey, first theology; Brother Patrick Boland, O.S.B., Subiaco Abbey, master of arts; Justin Burgy, Diocese of Wheeling-Charleston, pre-theology I; third row, from left, Brother Martinho Zevallos, O.S.B., Saint Vincent Archabbey, pre-theology II; John (Jie) Shi, Diocese of Beijing, first theology; Peter (Panji) Ren, Diocese of Beijing, first theology; Yi Liang Huang, Diocese of Cheng Du, master of arts; Alexander Boyd, Diocese of Wheeling-Charleston, pre-theology I; Brother Peter Pham, O. Cist., Saint Joseph Monastery, third theology; Zachary Galiyas, Diocese of Pittsburgh, fourth theology; Lukasz Iwanczuk, Diocese of Paterson, master of arts; Mauricio Tabera, Diocese of Metuchen, second theology; fourth row, from left, Brother Rafael Quesada, O.S.B., Saint Vincent Archabbey, master of arts; Brother Rafael Arcaño dos Santos, O.S.B., São Bento Monastery, second theology; Brother Lawrence Machia, O.S.B., Saint Vincent Archabbey, pre-theology II; Trinity Knight, Diocese of Covington, fourth theology; Thomas Trocchio, Diocese of Erie, third theology; Thomas Picchioni, Diocese of Covington, second theology; Ryan Fischer, Diocese of Harrisburg, third theology; Donald Bender, Jr., Diocese of Harrisburg, third theology; Brother Isaac Haywiser, O.S.B., Saint Vincent Archabbey, third theology; Brother Simeon Spitz, O.S.B., Saint Gregory’s Abbey, fourth theology; Brother Michael Antonacci, O.S.B., Saint Vincent Archabbey, fourth theology; fifth row, from left, Luis Alvarez, Archdiocese of Atlanta, fourth theology; Brother Thomas Sanders, O.S.B., Saint Andrew Abbey, second theology; Paul Kuzma, Diocese of Erie, first theology; Josiah Booth, Diocese of Covington, fourth theology; Ross Kelsch, Diocese of Covington, second theology; Vincent Watkins, Diocese of Altoona-Johnstown, second theology; Matthew Gossett, Diocese of Steubenville, second theology; Britton Hennessy, Diocese of Covington, first theology; Peter Crowe, Diocese of Altoona-Johnstown, first theology; James Schaefer, Diocese of Covington, second theology; back row, from left, Brother John Paul Heiser, O.S.B., Saint Vincent Archabbey, fourth theology; Brother Canice McMullen, O.S.B., Saint Vincent Archabbey, first theology; Brother Maximilian Maxwell, O.S.B., Saint Vincent Archabbey, fourth theology; David Carter, Diocese of Erie, pre-theology II; David Whiteford, Diocese of Erie, first theology; Brother Miguel Gonzalez, O.S.B., Saint Vincent Archabbey, pre-theology II; Brother Matthew Lambert, O.S.B., Saint Vincent Archabbey, second theology; Brother Pio Adamonis, O.S.B., Saint Vincent Archabbey, third theology; Gerald Alessi, Diocese of Steubenville, pre-theology I.
Bishop Persico Ordains First Priest

Most Rev. Lawrence T. Persico, S’77, Bishop of Erie, ordained Rev. David Renne, S’13, to the priesthood on June 7, marking the first priest he has ordained since becoming Bishop of Erie. Father Renne became the 196th priest in active service in the diocese.

“It was a very exciting day for me to realize that this would be the first priest that I would ordain,” Bishop Persico told Mary Solberg, editor of FaithLife, diocesan newspaper. “I felt it was a very spiritual and emotional day. You really feel that you’re part of the line of succession. You’re passing on that rite and celebrating that rite.”

At Bishop Persico’s Episcopal ordination, Father Renne, then a deacon, held the book of the Gospels over the bishop’s head during the Mass. Msgr. Joseph J. Riccardo, V.F., S’75, who is currently pastor of Saints Cosmas and Damian Parish, said it was a joy watching Father Renne grow up at his parish.

Father Renne has been named parochial vicar of Our Lady of Peace Parish, Erie, effective June 26, for a three-year term.

(Photo courtesy of the Diocese of Erie.)
Kostka-Holy Trinity Parish, Sharon, effective June 14.

Rev. James McCormick, S’82, has been reappointed to the office of pastor, Saint James Parish, Erie, effective May 14, for a six-year term.

Rev. Michael P. Ferrick, S’97, has been named rector of Saint Patrick Parish, Greenville, and Saint Margaret Mission Church, Jamestown, effective August 13, for a three-year term.

Rev. Mr. Christopher M. Barnes, S’10, has been reappointed as parochial vicar of Saint Michael Parish, Green-ville, and Saint Margaret Mis-sion Church, Jamestown, effective June 10.

Rev. Christopher M. Barnes, S’10, has been reappointed as parochial vicar of Saint Michael Parish, Greenville, and Saint Margaret Mission Church, Jamestown, effective June 10.

The Southern Cross, Savannah diocesan news-paper, celebrating the Feast of the Epiphany with Hispanic community members at Saint Juliana Church. After the Vigil Mass, the children engaged in an old custom of venerating a statue of the child Jesus and receiving a gift of candy from the wise men.

ALTOONA-JOHNSTOWN

Rev. Clarence S. Bridges, S’88, celebrated 25 years in the priesthood.

Most Rev. Mark Bartchak has made the following appointments:

Rev. Chinemere Onyeocha, S’08, has been named parochial vicar of Saint John the Evangelist Parish in Bellefonte and Saint Kateri Tekakwitha Parish in Spring Mills, effective July 13.

Msgr. Arnold L. Gaus, C 56, S’59, pastor of Holy Name Parish in Ebensburg, has been granted senior priest status, effective July 31.

Rev. Walter J. Moll, Jr., S’85, has been named pastor of Saint Patrick Parish, Johnstown, effective July 31.

Rev. Matthew A. Reese, S’01, has been named diocesan vocation director with residence at the Basilica of Saint Michael the Archangel in Loretto, effective July 31.

Rev. Richard B. Tomkosky, S’98, has been named pastor of Saint John the Baptist Parish in New Baltimore, effective July 31.

Rev. Michael J. Gabler, O.S.B., S’08, has been named pastor of Saint Nicholas Parish, Nicktown, effective July 15.

Rev. Allen P. Zeth, S’86, has been named administrator of Saint Patrick Parish, Newry, effective June 26.

Rev. Alan E. Thomas, former dean of students of Saint Vincent Seminary, has been named dean of the Cambria Deanery, while continuing as pastor of Resurrec-tion Parish in Johnstown, effective August 12.

Rev. Aron M. Maghsoudi, O.S.B., S’08, has been named pastor of Saint Theresa of the Child Jesus Church in Ebensburg, effective July 31.

Ordinations In Atlanta

Archbishop Wilton D. Gregory ordained five men as transitional deacons on May 25 at the Cathedral of Christ the King, Atlanta. Shown are front, from left, Rev. Mr. Luis Alvarez, Rev. Mr. Rey Pineda and Rev. Mr. Desmond Drummer; center, from left, Rev. Mr. Brian Baker and Rev. Mr. Junot Nehy; back, from left, Bishop David P. Talley, Archbishop Gregory and Bishop Luis R. Zarama. Deacon Alvarez spent the summer at Our Lady of Perpetual Help Church, Carrollton, before returning to the seminary for his final year of studies.

In the middle photo, priests of the Archdiocese of Atlanta participate in the laying on of hands during the ordination Mass of Rev. Feiser Elliott Muñoz Polanco, S’13, pictured kneeling fourth from left, and of Rev. Cong Tien Nguyen, S’13, kneeling, sixth from left. Below, Father Nguyen is shown with Archbishop Gregory. (Photos by Thomas Spink/Archdiocese of Atlanta)

Muñoz has been named parochial vicar at Cathedral of Christ the King, Atlanta, effective July 1. He told The Georgia Bulletin that “I learned from my personal relationship with Jesus Christ who is my central model, but also from my academic, spiritual, community life and pastoral life. Also, through those wonderful priests that God put in my life to show me the essence of the priesthood, which is love. I want to be God’s instrument in each particular place where I will work and serve God’s people.”

Nguyen has been named parochial vicar of Saint Theresa of the Child Jesus Church, Douglasville, effective July 1.
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C’02, S’06, was featured in the Morrisons Cove Herald recently for a project at his parish, Saint Joseph in Williamsburg, Diocese of Altoona-Johnstown. The parish held a Forty Hours Devotion of continuous prayer before the Blessed Sacrament, carrying on a tradition that began in Italy in the 16th century. Parishioners made sawdust carpets that depicted symbols of their faith. The sawdust was dyed various colors and a chalk walkway from the church’s steps was drawn around the church parking lot, creating an oval path back to the church steps. The walkway was then divided into six-foot sections and parishioners signed up to decorate each of the squares. At the closing of the devotion period, Father Aron processed with the Blessed Sacrament on the sawdust carpet along with 26 priests from various parishes and fourth degree members of the Blair County Knights of Columbus. “We live out our faith with charity and kindness,” said Father Aron, who added that the devotion breathes life into the church.

Covington

On July 7 Bishop Foys accepted the candidacy of three seminarians for the priesthood, including Britton Hennessey and Joseph Shelton, who are now in first theology at Saint Vincent. They are among 23 seminarians for the diocese.

Bishop Foys made the following appointments:

Deacon Ryan L. Stenger, to auditor of the Tribunal for the diocese for a three-year term, effective July 1. He will continue studies at the Catholic University of America.

Rev. Matthew A. Cush- ing, S’09, has been named pastor of Saint Anthony Parish, Taylor Mill. It is his first pastorate.

Rev. Martin J. Pitstick, S’08, was named chaplain of Bishop Brossart High School for the 2013-2014 school year.

Pittsburgh

In the Diocese of Pittsburgh, Most Rev. David A. Zubik has made the following appointments:

Rev. Kenneth A. Sparks, S’93, has been named pastor of Saint Januarius Parish, Plum, for a six-year term, effective July 22.

Rev. Joseph E. Sioli, S’96, has been named pastor of Saint Louise de Marillac Parish, Upper Saint Clair, for a six-year term, effective July 15.

Rev. William E. Dorner, S’07, has been named parochial vicar at Saint Catherine of Sweden Parish, Hampton Township/Wildwood, effective July 9.

Rev. John F. Naugle, C’03, has been named parochial vicar of the newly-established Saint Monica Parish, Beaver Falls/Chippewa Township/Darlington, effective July 15.

Rev. Mark A. Eckman, S’85, has been named Episcopal vicar for clergy personnel of the Diocese of Pittsburgh, with residence at Saints Simon and Jude Parish, Scott Township, effective July 15.

Rev. James G. Sibert, S’69, most recently pastor of Saint Andrew Parish, Center Township, has begun retirement.
Rev. Martin dePorres Bartel, O.S.B., S’85, has been named administrator, pro tem, of Saint Frances Cabrini Parish, Center Township, effective July 8. Rev. Joseph J. Kleppner, C’68, S 72, remains as pastor.

Rev. Stephen M. Chervenak, C’56, S 60, began retirement October 1 as administrator of Saint Angela Merici Parish, White Oak, with residence at North American Martyrs Parish, Monroeville.

Rev. Michael R. Peck, S’11, to parochial vicar of Saint Gabriel the Sorrowful Virgin Parish, Whitehall, effective August 5.

Rev. John L. Gudewicz, C’66, S’70, retired as pastor of All Saints Parish, Etna, on October 28.


Rev. Kevin J. Dominik, S’87, has been named pastor of Saint Angela Merici Parish, White Oak, for a six-year term, effective October 1.

Rev. James R. Gretz, S’94, has been named administrator of All Saints Parish, Etna, effective October 28. Father Gretz maintains his responsibilities as director of the Department for Worship for the Diocese of Pittsburgh and diocesan master of ceremonies.

Rev. Aaron J. Kriss, S’91, has been named administrator of Holy Family Parish, Creighton, effective October 28. He maintains his responsibilities as pastor of Holy Martyrs Parish, Tarentum.

Rev. Vincent F. Kolo, S’95, has been named administrator, pro tem, of Saint Aloysius Parish, Reserve Township, and Most Holy Name of Jesus Parish, Troy Hill, effective October 28.

Rev. Daniel J. Langa, S’09, has been named part-time chaplain of La Roche College, effective October 1. He maintains his responsibilities as parochial vicar at Assumption of the Blessed Virgin Mary Parish, Bellevue.

Rev. Albert J. Semler, S’67, was interviewed in the September 2013 edition of The Liturgical Singer. He is pastor at Good Shepherd Parish, Braddock.

One question posed to him was “when you preside and sing, it is so moving and inspiring. Did you always have this joy when presiding? Did you learn this from someone else?”

Father Semler answered that “I learned much of what I know at Saint Vincent Seminary. I loved it there! I learned there that the priest was the ‘president’ or ‘presider’ of the assembly. While at Saint Vincent I learned a lot from Father Isaac Jacob, O.S.B. When Father Isaac presided, he engaged the whole assembly. I try to emulate him and his style. He had a lot of welcoming gestures. Father Isaac said that the priest should set the example—make it happen.”

Celebrating anniversaries this year were the following Pittsburgh diocesan priests: Rev. Bernard M. Harcarik, C’59, S 63; Rev. Theodore A. Rutkowski, S 63; Rev. Raymond M. Utz, C’58, S 63; Rev. Timothy G. Evans, C’69, S 73; Rev. Eugene J. Dougherty, S’53; Rev. John D. Petrarula, S’53; Rev. William G. Rutledge, S’53; Rev. William R. Bovard, S’63; Rev. Robert J. Boyle, C’59, S’63; Rev. Bernard B. Costello, C’59, S’63; Rev. Francis A. Siler, S’63; Rev. John M. Bauer, S’73; Rev. Regis M. Farmer, S’73; Rev. Kevin J. Dominik, S’88; Rev. Francis J. Murhammer, S’88; Rev. John P. Sweeney, S’73.

**Conception Abbey Ordination**

Rev. Paul Sheller, S’13, is one of two monks of Conception Abbey ordained to the priesthood by Archbishop Jerome Hanus, O.S.B. of Dubuque and Former Abbot of Conception Abbey, on May 16, in the Basilica of the Immaculate Conception. Fr. Paul is the vocation director for his abbey. Above, Father Paul blesses his parents following his ordination.

**Brooklyn**

In the Diocese of Brooklyn, Rev. Patrick J. Diffley, S’63, celebrated 50 years in priesthood.

**Saint Vincent Archabbeby**

Seminary News & Notes

25 years in monastic vows.

Rev. Myron M. Kirsch, O.S.B., S'73, marked 40 years in priesthood.

Wheeling-Charleston

In the Diocese of Wheeling-Charleston, the following appointments were made by Most Rev. Michael J. Bransfield:

Rev. Thomas Dagle, S’01, has been named chaplain to the Council No. 942 of the Knights of Columbus for the fraternal year 2013-2014. This is in addition to his current assignment as pastor of Saint Alphonsus Parish, Shinnston.

Rev. Richard Ulam, O.S.B., S’80, has been named administrator of Saint Anthony Parish in Fairmont and Holy Spirit Parish in Monongah, with residence in Fairmont.

Rev. Michael M. Camara, O.F.M., S’63.

YOUNGSTOWN

In the Diocese of Youngstown, Most Rev. George V. Murry, S.J., has made the following appointments:

Father G. David Weikart, S’03, has been named pastor of Saint Joan of Arc Parish, Canton, effective July 13. He is a current member of the diocesan Priests Council as well.

Rev. Martin Celuch, S’02, pastor of Our Lady of Sorrows Parish, was the homilist at the diocesan Priests Council as well.

Rev. Chad R. Ficorilli, O.S.B., C’73, S’79, on the loss of his mother, Eleanor (Alfonsi) Ficorilli, C’73, S’79, on August 10.

REV. LAWRENCE J. MCNEIL, C’69, S’73; REV. BERNARDO PISTONE, S’73; AND REV. THOMAS A. SCALA, S’73.

Religious Orders

Alumni who belong to other religious orders also marked jubilees in 2013. They include Rev. Michael M. Camara, O.F.M., C’84, S’88, and Rev. Daniel J. Yenkevich, O.F.M., S 63.

Saint Vincent Ordinations

Two monks from Saint Vincent Archabbey were ordained to the diaconate Saturday, April 27, in the Archabbey Basilica by Most Rev. Lawrence E. Brandt, J.C.D., Ph.D., Bishop of Greensburg, Brother Michael A. Antonacci, O.S.B., (top, left) and Brother John Paul Heiser, O.S.B. They will be ordained to the priesthood on May 17, 2014. Rev. Jeremiah Lange, O.S.B., S’13, was ordained to the priesthood May 25 by Most Rev. Lawrence E. Brandt, J.C.D., Ph.D., Bishop of Greensburg, in the Archabbey Basilica. He is pictured in the bottom photo with Bishop Brandt, and Archabbot Douglas R. Nowicki, O.S.B. Father Jeremiah has been named associate pastor of Saint John University Parish, West Virginia University, and director of campus ministry there, effective July 15.

Condolences

Rev. Athanasius C. Cherry, O.S.B., C’64, S’68, on the loss of his brother, Regis A. Cherry, on December 9, 2012.

The Very Rev. Earl J. Henry, O.S.B., P’55, C’60, S’64, on the loss of his brother, Cyril Henry, on June 24.

Rev. Chad R. Ficorilli, O.S.B., C’73, S’79, on the loss of his mother, Eleanor (Alfonsi) Ficorilli, on August 10.

Rev. Aaron Buzzelli, O.S.B., C’77, director of spiritual formation, on the death of his mother, Rose, 96, on September 24.

Deacon Trinity Knight on the death of his great uncle, Eno Gaudet, Jr., and his grandfather Paul Adams.

Deaths

Dr. Timothy E. Evans, S’86, on April 10.

Rev. Kevin Kayda, C’09, on October 3.

Rev. Sebastian A. Samay, O.S.B., C’54, S’59, on October 1.

In consultation with Bishop-Prelate Camilo D. Gregorio of Batanes, Father Deyre B. Azcuna, S 12, has been appointed priest in residence at All Saints Parish in Bridgeport, with residence at the parish rectory, effective October 1.

Rev. Ryan Stichweh, S’13, was named associate rector of the Basilica of the Co-Cathedral of the Sacred Heart in Charleston and chaplain of Charleston Catholic High School, with residence at the parish rectory, effective June 19.

Faculty News


Rev. Timothy Whalen was the recipient of a Good Shepherd Award given by the Serrans in August.

In the Diocese of Harrisburg, three alumni celebrated 40 years in priesthood, including Rev. Lawrence J. McNeil, C’69, S’73; Rev. Bernardo Pistone, S’73; and Rev. Thomas A. Scala, S’73.

In the Diocese of Harrisburg, the following appointments were made by Most Rev. Lawrence E. Brandt, J.C.D., Ph.D., Bishop of Greensburg, Brother Michael A. Antonacci, O.S.B., (top, left) and Brother John Paul Heiser, O.S.B. They will be ordained to the priesthood on May 17, 2014. Rev. Jeremiah Lange, O.S.B., S’13, was ordained to the priesthood May 25 by Most Rev. Lawrence E. Brandt, J.C.D., Ph.D., Bishop of Greensburg, in the Archabbey Basilica. He is pictured in the bottom photo with Bishop Brandt, and Archabbot Douglas R. Nowicki, O.S.B. Father Jeremiah has been named associate pastor of Saint John University Parish, West Virginia University, and director of campus ministry there, effective July 15.

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To give a tribute or memorial gift please make a donation to Saint Vincent Seminary in honor of a friend, colleague or family member. Mail to Seminary Development Office, 300 Fraser Purchase Road, Latrobe, Pa., 15650-2690. Donors from March 29, 2013 to October 31, 2013, are included below.

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Seminary Mourns Long-Time Friend, Dr. Magovern

Saint Vincent Seminary lost a long-time friend with the passing of Dr. George Magovern on November 4, 2013. A gift from Mr. and Mrs. John F. Donahue and the late Dr. and Mrs. George Magovern, Sr., established the Pope Benedict XVI Chair in Biblical Theology and Homiletics for Excellence in Preaching at Saint Vincent Seminary in 2005 to support effective preaching of the Word of God in the Church today.