Cause for Celebration

S.T.B. Affiliation Between Rome's Sant' Anselmo & Saint Vincent Seminary
Seminary, Sant’ Anselmo Affiliate For Bachelor of Sacred Theology Degree Program

Archbishop Piero Marini, President of the Pontifical Committee for International Eucharistic Congresses, toured the Saint Vincent campus as part of his visit. Above, he paused for a brief interview in the Robert S. Carey Center after a tour of the Saint Vincent Gallery.

Although Saint Vincent Archabbey and Sant’ Anselmo, the international Benedictine university, have a history dating back to the support of Sant’ Anselmo by Saint Vincent’s founder, Archibbot Boniface Wimmer, in the 19th century, the Seminary in Latrobe and the university in Rome have not had a formal academic affiliation. In February, officials from Rome completed a visit to Saint Vincent Seminary to announce the Bachelor of Sacred Theology (S.T.B.) degree program. Most Rev. Piero Marini, Titular Archbishop of Martirano, and President of the Pontifical Committee for International Eucharistic Congresses; Very Rev. Juan Javier Flores Arcas, O.S.B., Grand Rector, Pontifical Athenaeum of Sant’ Anselmo; and Rev. Eduardo López-Tello García, O.S.B., Delegate for Affiliations with the Pontifical Athenaeum of Sant’ Anselmo, spent three days at Saint Vincent to formally inaugurate the degree program.

“This affiliation represents a new bonding with a highly acclaimed, prestigious and revered center of scholarship and formation in the Eternal City,” said Most Rev. Donald Trautman, Bishop Emeritus of the Diocese of Erie. Bishop Trautman presented the keynote lecture during the convocation as the formal affiliation was announced.

“Saint Vincent Seminary has also distinguished itself as an institution of academic integrity, served by a faculty with the highest biblical and theological credentials,” Bishop Trautman said. “The Benedictine charism now joins ever more closely two institutions, enhancing the formation of the future shepherds of our Church.”

“I am here as a friend of Sant’ Anselmo,” Archbishop Marini said in an interview prior to the ceremony. “I took a look at the traditional monastery and what I found here was not only a monastery but a monastery with an outreach to families and to young people. To me an ideal monastery is a timeless center for culture, for the life of the people, not only in education and educational intellect, but in education of the spirit.

“It nourishes and embodies every day a culture, every day a spirit, every day an idea,” he continued, “and this is true in the Saint Vincent Archabbey.”

Archbishop Marini celebrated evening prayer and Mass with the Seminary community, and toured the Seminary and College campus. He noted that the liturgy “involves the community, which is so important after the Second Vatican Council.”

He reflected on the architecture of the Seminary Chapel as “a sacred place of deliberate design,” from details in the cross, the ambo, and even the benches. “The seminarians here live in the true spirit of the Second Vatican Council, which spoke about priests being formed intellectually, spiritually, humanly and culturally.”

—ARCHBISHOP PIERO MARINI

On the cover: Saint Vincent Seminary affiliated with Sant’ Anselmo, the international Benedictine university in Rome, to offer the Bachelor of Sacred Theology Degree. The program was inaugurated in February. Photos from the event are pictured.
he was pleased to experience first-hand what he had only heard about Saint Vincent.

“In every sense I can say Saint Vincent is a great example of a Benedictine abbey which represents to the world what a monastery ought to be,” he said. “It is very important to see Saint Vincent well-integrated into the life of the local church and into the life of local community and culture.” He pointed out another important affiliation between the institutions, namely, the Saint Benedict Education Foundation, which helps support the education of Benedictine men and women studying at Sant’ Anselmo. The foundation is based at Saint Vincent.

“The affiliation of the Seminary and Sant’ Anselmo continues the cooperation and mutual benefits which Saint Vincent and Sant’ Anselmo offer one another,” Father Juan Javier said. “We have come to make a visit to deepen the connection. We expect much from Saint Vincent and they expect much from us.”

Father Eduardo, who is from Saint Ottilien Archabbey in Germany, not far from Metten Abbey, where Saint Vincent has its roots, said he expected similarities between the two archabbeys, “but the reality went beyond what I could imagine.” There is a line of text in the Rule, he said, where Saint Benedict talks about divine service.

“When I thought about what divine service means here,” he said. “I can see it in every aspect of the Seminary, the College, the Parish. It embraces the entire community at large in its liturgy and daily life, an important aspect of the Church not normally seen in Europe.”

Bishop Trautman, on this occasion, said he thought about his special friend, the late Father Demetrius Dumm, a Scripture scholar and monk of this Archabbeys. “Father Demetrius prepared for the priesthood at Saint Vincent Seminary. He received his doctorate in theology at Sant’ Anselmo and also studied at Ecole Biblique in Jerusalem before returning home to teach at Saint Vincent Seminary for almost 50 years. He served as vice rector and rector for 17 years, and he still found time to author many books.

“I mention Father Demetrius because he represents the best in both traditions—the tradition of Sant’ Anselmo and Saint Vincent Seminary,” Bishop Trautman said. “May our Holy Father, Saint Benedict, who guided and strengthened his monks in founding and sustaining Sant’ Anselmo and Saint Vincent, bless this affiliation and prosper the institutions it serves.”

“Though two attempts to establish an American Benedictine house of studies in Rome ended in failure, Saint Vincent efforts, in part, helped motivate Vatican officials to reconstitute Sant’ Anselmo in February, 1887. Sant’ Anselmo was established in the 18th century as a Benedictine house of studies by Pope Innocent XI, but was suppressed during the Napoleonic upheavals. In the spring of 1880, [Saint Vincent Archabbot Boniface] Wimmer proposed reestablishment during a meeting of Benedictine abbots at Montecassino. In October, 1886, the Italian Cassinese abbots, meeting at the Abbey of Melk, Austria, passed a resolution urging Pope Leo XIII to restore the old college as a house of studies for the Benedictine Order. The monks of Saint Vincent strongly supported the Italian plan and when the college opened in September of 1887, two of them, Fathers Adalbert Müller and Robert Monroe were appointed to the faculty; three clerics went to study theology in the first class organized at Sant’ Anselmo. The next year, Saint Vincent donated more than $8,000 to the international Benedictine college.”

—Jerome Oetgen, Mission to America, (p. 173)
Affiliation Makes Longtime Cooperation ‘Formal’

The new academic affiliation of Saint Vincent Seminary with the Pontifical Athenaeum of Sant’ Anselmo is a development that brings together two Benedictine institutions in a formal manner which have long co-operated on an informal basis. From the day when Sant’ Anselmo first opened its doors, monks of Saint Vincent Archabbey, educated in our Seminary, have been part of the faculty and staff of the Athenaeum. The very first Prior, or superior, of Sant’ Anselmo, Father Adalbert Mueller, was a monk of Saint Vincent, who had studied for the priesthood in Latrobe and gone on for further studies in Europe. Both Father Adalbert and Father Robert Monroe, another monk of Saint Vincent and graduate of our Seminary, have been part of the faculty and staff of the Athenaeum. Since their time many other Benedictines from Latrobe have studied, worked, and taught at Sant’ Anselmo, and others still brought the fruits of their Roman experiences back to Saint Vincent Seminary in order to hand on this wisdom to new generations of future priests.

As an alumnus of both Saint Vincent Seminary and Sant’ Anselmo it is an honor for me to be part of the tradition between these two “schools of the Lord’s service,” (Rule of St. Benedict, Prologue, 45), conveying to my own students the wisdom and formative influence that I received from my teachers and mentors in Latrobe and Rome. As they complete their S.T.B. studies leading to an academic degree recognized by Church faculties around the world, and inherit the insights of their professors, Saint Vincent Seminary students will be reminded of the complexity, beauty, and challenge of the cultures which make up that world, and which they are called to transform through their proclamation of the Good News of the Gospel of Christ.

—Father Edward M. Mazich, O.S.B.

Most Rev. Donald Trautman, Bishop emeritus of the Diocese of Erie, presented a lecture, The Role of the Liturgy in the New Evangelization, during the vespers service that completed the affiliation of Saint Vincent Seminary and Sant’ Anselmo for the Bachelor of Sacred Theology degree program.

Bishop Trautman: Liturgy’s Role in The New Evangelization

What is the role of the Liturgy in the New Evangelization? Most Rev. Donald Trautman, Bishop emeritus of the Diocese of Erie, asked during his lecture on the topic this spring. The lecture was given during the convocation that completed the affiliation of Saint Vincent Seminary and Sant’ Anselmo in Rome for the Bachelor of Sacred Theology (S.T.B.) degree program.

Bishop Trautman’s lecture was the second in a series of lectures at the Seminary on the New Evangelization. The first was given by Archbishop Rino Fisichella, president of the Pontifical Council for the Promotion of the New Evangelization.

“It is a contemporary question and an ancient question. It is also a disputed question,” Bishop Trautman said. He noted that Pope Paul VI recognized the need for a new period of evangelization at the close of the Second Vatican Council. Those efforts have been reinforced by subsequent popes. Using the context of evangelization in the Constitution on the Church and subsequent papal writings, Bishop Trautman described those efforts:

“Saint Pope John Paul II undertook worldwide pilgrimages, visiting every continent and over 130 countries to evangelize the local Churches. Endowed with fluency in languages, speaking people’s native tongues, he proclaimed the need for a renewal of faith. His encyclical letter ‘the Mission of the Redeemer’ called all disciples to become evangelizers. Jesus was the first evangelizer and all of his...
followers are to continue that ministry.

“Pope Benedict XVI continued to emphasize the contemporary challenges facing Christians in a secular culture. He repeated the call for a new evangelization. Pope Benedict also established the Pontifical Council for the New Evangelization to oversee this effort and to consolidate the task of catechesis and evangelization.


Bishop Trautman noted that “in all of these insightful and inspiring messages, there is regular reference to the Sacraments, especially the Sacrament of Reconciliation, Penance; but there is scant reference, little emphasis, on the catechetical role of the liturgy in the New Evangelization.”

The bishop addressed the catechetical dimension of the liturgy, an ancient question, still unresolved.

He described the work of 16th century Jesuit Missionary Father Matteo Ricci, who made great inroads in China, but who was refused permission to celebrate Mass in Chinese.

Similarly Bishop John Carroll, first Bishop of the United States, who was “keenly aware of catechetical needs of his flock regarding their faith,” wanted to use the vernacular of the 18th century in the liturgy in order to evangelize. He was denied permission.

Some liturgical scholars, such as Father Louis Bouyer, do not support a catechetical role of the liturgy, Bishop Trautman said, noting “Bouyer is emphatic that the liturgy is not a catechetical tool. He sees the liturgy as the celebration of the Church’s mysteries. He writes: ‘What we ought to aim at is the renewal of the understanding of the mystery among Christians.’

“Bouyer denies an evangelizing role for the liturgy, insisting that people must first undergo a conversion experience prior to the Eucharistic liturgy,” he said. “For Bouyer the goal of the liturgy is to reawaken the mystery aspect of the Eucharist.”

Bishop Trautman said that converts and those returning to the faith must understand the liturgy. “They need full, active and conscious participation to receive the riches of the divine mystery. The Scripture readings, homily, the prayers, words and actions of the liturgy must motivate and dispose them. The liturgy of the Eucharist must continue to evangelize them and bring them to the mystery of God’s love in the Eucharist.”

He addressed the role for the liturgy in the New Evangelization, reflecting on the work of his own liturgy professor, the renowned Father Josef Jungmann of the University of Innsbruck, Austria:

“With his classical and unsurpassed work on The Mass of the Roman Rite, Josef Jungmann became one of the chief architects of liturgical reform at Vatican II. I recall especially a lecture he gave entitled, ‘The Role of the Liturgy, the Transformation of Pagan Society.’ Its message can help us today reestablish the rightful place of the liturgy in evangelization.

“Jungmann always approached liturgy from the standpoint of history,” Bishop Trautman said. “If you were arguing for the vernacular, he would go to history and show the early Church’s use of the vernacular. If you were arguing for simplification of rites, ceremonies, he would go to history and show the noble simplicity of the original. In approaching the topic of this lecture: ‘The Role of the Liturgy in the New Evangelization,’ we need to go back to history, to former ages that can point us in the right direction and remind us of the consequences of taking the wrong direction.”

The pastoral and liturgical applications of fourth century history for contemporary parish liturgical life and the New Evangelization is “truly astounding,” the Bishop said. Although there were no Christian schools at any level in the fourth century, Jungmann wrote that “the Church gave no systematic, catechetical instruction to the children. Their religious training was left entirely to the parents. The Church made no special provision for the care of the youth ... there were no Christian societies or confraternities or institutions comparable to organized Catholic action. All this was lacking ... and yet there existed a flourishing Christian life, for there existed a living liturgy: The liturgy substituted for other structures, programs and institutions.

"... In the course of the fourth
As one who has lived at Sant’ Anselmo for four years, I am very pleased to have this new relationship with the international Benedictine university in Rome, and through them with the Church world-wide,” said Father Patrick Cronauer, O.S.B., academic dean.

“The new affiliation through which we can offer the Bachelor of Sacred Theology degree brings a great deal of opportunity to our students, as they will now have access to the Ecclesiastical Baccalaureate degree, granted by Sant’ Anselmo, for work they do here at Saint Vincent Seminary.

Father Patrick also spoke of future possibilities for students, such as a possible "exchange program," or a "semester-abroad" that could count toward a degree here at Saint Vincent, but give our students the possibility to study in Rome and experience the "heart" of the Church. Sant’ Anselmo is very excited about these possibilities.

“There is also the possibility in the future of a faculty exchange," Father Patrick added. "The S.T.B. degree offers us the opportunity to work intimately within the Church on the education of our seminarians, and to prepare them to possibly continue with advanced ecclesiastical studies to earn the license and doctorate. These would enable them to serve their dioceses or religious communities in a wide range of ministries, such as theologian, spiritual director, canon lawyer, or liturgist. This affiliation truly does open up a wide range of possibilities to current and future Saint Vincent seminarians. The faculty of Saint Vincent Seminary is also very pleased to have been veted and approved by the Vatican Congregation for Education to offer this ecclesiastical degree.”

—Father Patrick Cronauer, O.S.B.
Academic Dean

In focusing on the Church of the fourth century, which lacked the institutions and structures and programs we count so essential today, I am not inferring that we can drop our Catholic schools or youth programs or organizations," Bishop Trautman said. “I am saying, look at the influence of a living liturgy and what it accomplished. Vatican II says the liturgy is the source from which all the Church’s power flows. The Church of the fourth century lived this reality.”

A great challenge today, the Bishop said, “is the present liturgy itself. Trying to evangelize people through the present Missal and Lectionary is a formidable task. If our liturgy is to be intelligible, if it is to speak effectively to our secular age, it must speak in the language of our people. Saint Pope John XXIII said: ‘The liturgy must not become a relic in a museum, but remain the living prayer of the Church,’ and I would add, in the living language of God’s people. In The Joy of the Gospel, Pope Francis has given a new style for Papal letters. Up until his letter, the style and language of Papal letters were always carefully crafted, deeply theological, highly sophisticated and not reading material for the vast majority of Catholics. Pope Francis remarked: ‘At times we lose people because they don’t understand what we are saying, because we have forgotten the language of simplicity and impart an intellectualism foreign to our people.’

“... The Constitution on the Sacred Liturgy declared: ‘Christian people should be able to understand (texts and rites) with ease,' paragraph 21. The Council Fathers
Bishop Trautman: Liturgy’s Role in The New Evangelization

of Vatican II have even stronger language in paragraph 34: ‘The rites should be distinguished by a noble simplicity; they should be short, clear—and they should be within the people’s powers of comprehension and normally should not require much explanation.’

Bishop Trautman cited the work of Father Godfrey Diekmann, a Benedictine liturgical scholar, who “always linked liturgy to life. He always promoted the cause that people should pray in the vernacular. He helped establish the philosophy for the translation of Latin liturgical texts into the peoples’ own language. He advocated that liturgical language should be not just accurate and faithful to the original, but also intelligible, proclaimable, dignified and reflected of a word order, vocabulary and expressions from the contemporary mainstream of the English language as spoken in the United States. A translated text is intended for prayer, worship, lifting up the heart and mind to God. If a translation—no matter how exact—does not communicate in the living language of the worshipping assembly, it fails as a translation. It fails to lead to full conscious and active participation. This is the essential criterion and ultimate goal for all translation. A translated text must be more than exact and faithful to the original. It must become the authentic prayer of the liturgical assembly; that means the worshipping community must own the prayer, its contents, its vocabulary, its style, its idiom, its cadence, its rhythm. The believer must be able to make the prayer his or her own. Only in this way can a translated prayer fulfill the definition of prayer—‘The raising of one’s mind and heart to God.’ Until the liturgy of the Church in its sacramental and lectionary reflect these values, the liturgy itself will be a formidable challenge in evangelizing God’s people.”

Bishop Trautman advocates that Article 21 of the Constitution on the Sacred Liturgy be implemented, “so that the liturgy can be a decisive force in the New Evangelization.”

The article specifies: “Texts and rites should be drawn up so that they express more clearly the holy things which they signify. Christian people, as far as possible, should be able to understand them with ease and to take part in them fully, actively, as it befits a community.

‘A liturgical scholar from the Pontifical Liturgical Institute in Rome, Father Anscar Chupungco, O.S.B., has emphasized that the vernacular ‘plays an absolute role in assuring the active participation of the faithful of the liturgy.’ That absolute role demands that liturgical texts must be conveyed in a living language.

The Bishop cited liturgical theologian Frank Norris, who said, “One reason that the celebration of the Eucharist in the East and West was so splendid during this period (4th and 5th centuries) was that the liturgy followed the language of the people. ... There was no such thing, in East or West, as a sacred or hieratic language. Obviously, the language of the Holy Eucharist was never the language of the street. It was a dignified, literary language ... basically, the language of the people. It never occurred to anyone in the Church to create a ‘mystique’ of a sacred language, to suggest that a sacred language was a sign of unity or that it added to the mystery of the Eucharist.”

Bishop Trautman noted that “In an attempt to restore the transcendent element, Liturgiam Authenticam, in Norm 43, specifies: ‘It should be borne in mind that a literal translation of terms, which may initially sound odd in the vernacular language, may for this very reason provide inquisitiveness in the hearer and provide an occasion for catechesis.’

‘I see this statement in direct opposition with the Constitution on the Sacred Liturgy which states: ‘The rites should be distinguished by a noble simplicity—they should be written within the people’s powers of comprehension and normally should not require much explanation.’

“We must remember that liturgical texts are to be proclaimed and heard, sung and prayed, by people of this generation—children, teenagers, adults, immigrants,” Bishop Trautman said. “Pastoral consideration of simplicity and clarity argue for liturgical texts to be translated in such a way that they lead to full conscious and active participation. Liturgical texts must be conveyed in a living language.

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vernacular terms for similar things used in everyday life.’

“Therefore, the Order of Mass uses the word ‘chalice’ where we had previously said ‘cup.’ Eucharistic Prayer I says: ‘When supper was ended, he took this precious chalice into his holy and venerable hands.’ Did Jesus at the Last Supper use a ‘precious chalice’ or a ‘cup’? The gospels clearly say ‘cup,’ but even in the Lectionary from Rome we have the word ‘chalice’ imposed on the inspired text to carry out this ‘sacred language.’ ‘Chalice’ is not the translation of the New American Bible, nor the New Revised Standard Bible, nor the Oxford Annotated Bible, nor the Jerusalem Bible, nor any current or older translation. Greek-English lexicons and authoritative biblical commentaries all say the meaning of the Greek word which describes what Jesus drank from is ‘cup or drinking vessel.’ To say not just ‘chalice’ but ‘precious chalice’ in Eucharistic Prayer I is clearly not a reflection of the inspired biblical text. Should the agenda of a sacred vocabulary, no matter how well-intentioned, be allowed to circumvent the inspired word?

“Archbishop Piero Marini, in his excellent book, Realizing the Vision of the Liturgical Renewal, presents the inside story of the fierce struggle fought within the Vatican to implement the liturgical restoration overwhelmingly approved by the Council Fathers of Vatican II. Archbishop Marini shares with us an historical memory of clashes and conflicts between the anti-reformists and reformists over the interpretation of the Constitution on Sacred Liturgy.

Bishop Trautman said that “Archbishop Marini’s book has given us an historical understanding why the liturgy has been hindered in becoming an instrument for evangelization. He described the birth pains of liturgical reform. Those birth pains have now become adult pains. Fifty-two years after the Constitution on Sacred Liturgy was promulgated on December 4, 1963, there are still efforts to limit its message on the restoration of the vernacular, the ‘noble simplicity’ in the rites, intelligible translations, so that ‘Christian people ... should be able to understand them with ease.’

“There can never be a final or perfect liturgical revision. Liturgical development and renewal are an unending task, because liturgical formulations are culturally conditioned. As our cultural forms change, our liturgical forms need continuing review and reformulation. Language is historically conditioned. If a prayer form is passed on in a merely mechanical role fashion, it becomes a lifeless tradition. Each generation must take the ancient formulas of faith and cast them into its own categories of thought and language to make them intelligible.

“When I speak of evangelizing through the liturgy,” Bishop Trautman said, “I mean educating people, transforming people in faith that includes not just information but formation—a formation that comes from immersion in the worship life of a faith community. Participating and sharing in the worship life of a parish is intrinsically connected to the evangelization of the people. The task for the parish is to provide good liturgy, meaningful liturgy, prayerful liturgy, with effective preaching, uplifting music, a liturgy that appeals to heart and head.

“A person evangelized through the liturgy will be sensitive to the needs of hurting people and be involved in social justice.

“The liturgy, actively and reverently celebrated, is the most important form of pastoral care and the most effective means of evangelizing God’s people. Over time, the liturgy evangelizes people through the inspired Scriptures proclaimed and preached, through sacramental sign and symbol, through communal singing and prayer, all working together to create a community worshipping in spirit and in truth. The high point of the liturgy is sharing in the Body and Blood of the Risen Christ. The Eucharistic liturgy not only sanctifies, but also transforms.

“Bishop Trautman: Liturgy’s Role in The New Evangelization

“We learn by doing, we learn by experiencing. Evangelization must include the actual encounter of a well-planned, prayerful and vibrant liturgy. We must ask: Was the liturgy reverent, joyful, challenging, or was the liturgy lackadaisical, boring, spiritless, poorly planned, irrelevant to my life? What was the quality of the worship experience?” the Bishop said. “The scripture readings evangelize, the homily evangelizes, the music evangelizes, the communal celebration evangelizes, the liturgical feast evangelizes.

“What is the final determination regarding the question: What role does the liturgy have in the New Evangelization? Viewing the role of the liturgy in the 4th Century where the Church had a living liturgy, the liturgy must be seen as having a profound and pivotal role in the evangelization of God’s people,” the Bishop concluded. “The potential for that impact is present in the inspired words of Scripture and the prayers and actions of the Eucharistic Liturgy. Given the reality of the present Lectionary and Missal, the liturgy has a diminished role, a subdued role in the New Evangelization. However we must always factor in God’s grace, which can influence people at any time regardless of translations or rites. Our task is always to be alert to the grace and guidance of the Holy Spirit and strive to bring to full fruition the liturgy of the Church: that goal as envisioned by Vatican II calls for a full, conscious and active participation—a liturgy intelligible and proclaimable.

“The Risen Christ is always present in the liturgy; the liturgy is the life of the Church. Therefore let us learn the liturgy, love the liturgy, live the liturgy. This is the Church’s proven way to evangelize Christians.”

Chaplain Presentation

Father Leo F. Arnone, LCDR, CHC, USN, joined the seminarians in January to speak about his work with the U.S. Military as a chaplain. Father Leo serves as pastor of Saint Francis Xavier Church, Cresson, president of All Saints Catholic School, Cresson, chaplain to the U.S. Navy Reserve, member of the Altoona-Johnstown Diocesan Personnel Board, and serves on two boards for Catholic education.
Pre-Theologian Director Named Liaison For Permanent Diaconate

Dr. Lawrence Sutton, director of the pre-theologian formation program, has been appointed by The Most Rev. Lawrence E. Brandt, J.C.D., Ph.D., Bishop of Greensburg, as liaison to human formation in the Office for the Permanent Diaconate for the Diocese of Greensburg. Sutton will continue to serve as a deacon in the Diocese of Pittsburgh and as director of pre-theologian formation at Saint Vincent Seminary.

The Greensburg diocesan appointment is in response to the review of the diaconate formation program in the diocese, along with the norms and directives promulgated through “The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States.”

Sutton also continues to travel and speak to parishes regarding ministering to children with autism and special needs. He spoke at a mini-conference for the Diocese of Altoona-Johnstown, sponsored by the Offices of Family Life, Christian Initiation, Religious Education, Sacramental Preparation, and Youth Ministry held at Our Lady of the Alleghenies Parish in Lilly. As part of the conference Most Rev. Mark Barchak, Bishop of Altoona-Johnstown, celebrated Mass, with persons with special needs carrying out all of the ministries at the Mass.

Sutton’s work was featured in The Catholic Register, the Altoona-Johnstown diocesan newspaper, in a feature article by Bruce A. Tomaselli this fall. “Many of those at the Friday afternoon session shared their personal experiences with autism,” Tomaselli wrote. “Some were heartbreaking and others uplifting, but the message was the same: it’s important to them that their children are fully initiated into the Catholic faith.” Francine Swope, diocesan director of religious education, noted that the diocese does integrate special needs children into the curriculum so that they can become active participants in their parishes.

“This is certainly not something I started out to do,” Sutton said. “I just want people to know there are resources out there to help them deal with this difficult situation.”

He recently traveled to Massachusetts to present a program for the Fall River Diocese. His work there was featured in The Anchor, the diocesan newspaper, where he noted, “What I do at times, and this is what I stress to priests and deacons, is that it’s important that when you see learning moments, you talk about and describe them. If somebody sees someone bouncing up and down on their toes, or flapping their fingers in front of their face, or getting really excited when they see the sun coming through the stained-glass windows—if you don’t have words to express yourself, how else do you express happiness?”

Saint Vincent Seminary’s summer immersion experience was featured in Pittsburgh Catholic magazine in a special issue devoted to disability awareness. Sutton, who is also a deacon with the Diocese of Pittsburgh, authored an article on last summer’s seminary immersion experience. That new program was featured in the fall 2014 issue of Leaven.

“What was the most striking experience the seminarians had? … It was the real and heartfelt emotions that were shared in the newfound friendships they built with one another,” Sutton wrote. “By living for only one, intensive and exhausting week with some of God’s very special people, they had an experience that for some will be truly life-changing.”

Ministry of Acolyte, Ministry of Lector With Bishop Gainer

Eleven men were instituted into the Ministry of Acolyte and one to the Ministry of Lector by Bishop Ronald Gainer of the Diocese of Harrisburg on November 24. They are Peter Ren and John Shi of the Diocese of Beijing; Peter Crowe of the Diocese of Altoona-Johnstown; Britton Hennessey and Joseph Shelton of the Diocese of Covington; David Carter and David A. Whiteford of the Diocese of Erie, Julio Madrid Aguadelo of the Diocese of Metuchen; Brother Louis Carey, O.S.B., of Saint Andrew Abbey, Cleveland; and Brother Canice McMullen, O.S.B., of Saint Vincent Archabbey.
Richard DiClaudio, a member of the Saint Vincent Seminary Board of Regents, was the featured speaker at the Annual Saint Vincent Seminary Education Fund Dinner, Thursday, April 9. He is Chief Executive Officer and Managing Partner of Blue Tip Energy Management, LLC.

DiClaudio has 30 years business management and leadership experience, the last 23 years in all phases of private equity investing, focused primarily in the energy industry. As chief executive officer, his responsibilities include overseeing all phases of portfolio development and management, and investor relations. He also helps to direct the business development and finance/treasury functions at the Fund. Prior to co-founding Blue Tip Energy, he worked for 17 years for The Hillman Company, a high net-worth single family office in Pittsburgh, Pennsylvania, one of the nation’s most active private-equity investors since the 1970s. During his last five years with that group, he was the senior officer and a board member of its diversified energy portfolio holding company.

Over the last 15 years, he has managed 22 energy investments, achieving a strong track record of value creation in several strategies. He has extensive experience in energy investment and portfolio management, due diligence, business development, negotiating and structuring investment transactions, turn-around and work-out experience, operations management, and building successful operating groups.

He has served and currently serves on several boards and advisory boards, including Amplex Corporation, Applied Carbon Corporation, as president of Legatus, on the national board of Silver Ring Thing, as president of the Riverview School District, Oso Oil & Gas Properties, Inc., Freedom Energy, Inc., Production Access Corporation, Hillman Energy Group, Inc., Protechnics Corporation, Pittsburgh Leadership Foundation, Emerald Land Company, Broughton Operating Corporation, Duquesne University School of Business Management, Amachi Pittsburgh, the Saint Vincent Seminary Board of Regents and Saint Vincent College Board of Directors.

He is a frequent guest lecturer, keynote speaker and panel member throughout the United States on private equity investing, energy investing and U.S. energy security, including lectures at Carnegie Mellon University’s Heinz Graduate School of Public Policy, Dow Jones Investor, National Private Equity Conferences, National Hedge Fund Conferences and others.

DiClaudio received a bachelor of science degree in finance and economics from Saint Vincent College and has earned 64 graduate credits in business studies at Duquesne University and Baldwin Wallace University.

He has been married to Carol, a 1981 graduate of Seton Hill University, for 29 years, and they have two children. He is also active with several Catholic and Christian apostolates.

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**Faculty News**

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**On Tuesday, February 24, Father Warren Murman, O.S.B., professor of theology and liturgy, gave the first talk in a Lenten series on recent popes at Holy Trinity Parish in Ligonier. His topic was Saint Pope John XXIII. He gave a bit of biography, indicating some aspects which would prepare him providentially for what he would be and do as pope.**

Then Father Warren spoke of the saint’s pastoral personality and style, some of the saint’s writings (e.g. two encyclicals and the opening address to the Council), and of course the Second Vatican Council. At the end he indicated that Saint Pope John XXIII was canonized last year by Pope Francis and the date for his memorial in the liturgical calendar is set not on the date of his death (the usual procedure) but on the date of the opening of the Second Vatican Council, October 11.

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**Father Edward Mazich, O.S.B., professor of Biblical languages, Sacred Scripture and systematic theology, presented a three-part Lenten series as part of the adult education series of Saint Vincent Basilica Parish. His presentations included “The Old Testament,” an overview of events from the time of Abraham to the First Century, B.C.; “The Life and Times of Christ,” from the birth of Christ to His death and resurrection” and “The Apostolic Church,” on the mission and ministries of the Twelve and Saint Paul.**
It is absolutely necessary, both for our advancement and the salvation of others, to follow always and in all things the beautiful light of faith.

Saint Vincent de Paul

For Spring Break, Very Rev. Timothy F. Whalen led a group of seminarians on Pilgrimage through France. Among the highlights were Paris, Lisieux, and Lourdes. At right they are pictured at the tomb of Saint Vincent de Paul in Paris.

Photos by Brother Etienne Huard, O.S.B.
Dear Friends,

The annual report issue of Leaven is a time to look back upon recent events and to recognize our faithful supporters for their contributions, even as we continue to plan for upcoming programs and events.

Last spring we welcomed Archbishop Rino Fisichella to campus as he spoke to seminarians about The New Evangelization. Bishop Ronald W. Gainer was installed as eleventh bishop of the Diocese of Harrisburg in March, and he recently made a visit to Saint Vincent Seminary to participate in the institution to the Ministry of Acolyte. Bishop Paul Bootkoski of the Diocese of Metuchen was the commencement speaker and received an honorary degree. Bishop Jeffrey Monforton of the Diocese of Steubenville spoke to seminarians during a pastoral leadership conference. Bishop David Zubik of the Diocese of Pittsburgh, Bishop Lawrence Persico of the Diocese of Erie, Bishop Mark Barchak of the Diocese of Erie, and Bishop Roger Foys of the Diocese of Covington have also been on campus, along with many other speakers, alumni, board members and guests.

In February, Bishop Bartchak and Bishop Emeritus Donald Trautman of the Diocese of Erie joined our community in welcoming Archbishop Piero Marini, Very Rev. Juan Javier Flores Arcas, O.S.B., and Very Rev. Eduardo López-Tello García, O.S.B., as they traveled from Rome to inaugurate the affiliation between Saint Vincent Seminary and Sant’Anselmo in Rome for the Bachelor of Sacred Theology (S.T.B.) degree program.

Bishop Trautman’s lecture during the inauguration of the degree program touched on The New Evangelization, using as an example the “living liturgy” of the fourth and fifth centuries, and bringing that example through the days of Vatican II, which notes that “liturgy is the source from which all the Church’s power flows.”

On his recent visit, Archbishop Marini paid a high compliment when he said that our campus is “a timeless center for culture, for the life of the people, not only in education of the intellect, but also in education of the spirit. It nourishes and embodies every day a culture, every day a spirit, every day an ideal, and this is true at Saint Vincent.”

May the work of our bishops, board members, faculty members, and administration here at Saint Vincent and our collaboration with Sant’Anselmo continue to embody the spirit of the living liturgy in all that we do.

As Pope Francis said recently, “Jesus is not a figure from the past: he continues now and always to light the way for us.”

Peace, health and prosperity,
Sincerely,

Archabbot Douglas R. Nowicki, O.S.B.
Chancellor
Dear Friends,

During the past few years, Saint Vincent Seminary has been planting the seeds for several new initiatives, which are just now beginning to take root and grow. Over an 18-month period we have begun to see the results of the new Pre-Theologian Formation Program and the works of Dr. Larry Sutton. The evolution of this program will continue to grow as it supports pre-theologians in the start of their journey to priesthood.

In this issue of Leaven, we are beginning to see the seeds of work planted in past years by Father Patrick Cronauer, O.S.B., academic dean, and Father Edward Mazich, O.S.B., on establishing the Bachelor of Sacred Theology degree program with the international Benedictine University of Sant’Anselmo in Rome. They and other members of the Seminary administration have been preparing and cultivating the ground in which those seeds were planted, and now those plantings are emerging and starting to grow.

In this issue we also feature the annual report, as we do each spring. Your contributions supplement the seeds being cultivated here at Saint Vincent Seminary and provide nutrients to help them flourish. Some day, these future priests being trained here will return to their dioceses and abbeys in the United States and abroad and they will nourish the spiritual needs of parishioners at their own parishes.

Sincerely,

Dr. James V. Maher, Jr.

Dear Friends,

Following the Saint Vincent College calendar, the Seminary always has a spring break scheduled, and this year, during that first week of March, we offered the seminarians the opportunity to make a pilgrimage to France. Guided by our own Father Benoit Alloggia, O.S.B., a native Parisian, we toured Paris and visited all the great shrines, like Sacre Coeur and Notre Dame and Rue de bac. We prayed at the tomb of Saint Vincent de Paul and traveled to Lisieux to visit the basilica constructed in honor of Saint Thérèse and to pray at her resting place at the Carmel where she died. Finally, we spent a couple quiet days in prayer at Lourdes, where it was particularly peaceful since we were there at the off season. As we were journeying back to Paris and our flight home, on the train from Lourdes, I asked the guys what the most memorable or powerful moment was for them during the week, and I was very touched when some of them said it was when we celebrated Eucharist together and alone in a private little chapel in the crypt of the basilica at Lourdes.

Their experience resoundingly validated what Bishop Donald Trautman said in his address, *The Role of the Liturgy in the New Evangelization*, presented in the Archabbey Basilica during vespers as we celebrated our new affiliation with the Pontifical Athenaeum of Sant’Anselmo in Rome on February 13, 2015. Bishop Trautman stated, “Liturgy, actively and reverently celebrated, is the most important form of pastoral care and the most effective means of evangelizing God’s people.”

Visiting shrines and making pilgrimages like we did over spring break can be very rewarding and spiritually enriching, but as Bishop Trautman reminds us, they will never be more effective in changing peoples’ lives than the simplest liturgy celebrated with reverence and faith. And this is why Saint Vincent Seminary exists, to create ardent and gentle ministers of the Gospel who will be enabled to feed hungry souls with the Eucharist, which as the Second Vatican Council reminds us is “the source and summit of all Christian life.” Thank you for all that you do to support us and help us to continue the saving work of the Church.

Sincerely in Christ,

Rev. Timothy Whalen
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I bring up Lenten resolutions even though we are well into the Easter season, because NOW is a great time to check-in on our promises you made weeks ago. Of course, Lent is a special blessing for Catholics—a holy opportunity for us to focus forty days on simple living, through prayer, fasting and almsgiving. In these ways, we try to fine-tune our attitudes and re-invigorate our spiritual lives, as we seek to grow closer to the Lord and serve Him with our whole hearts and souls. All the traditional scents and sights and symbols of this premier penitential season lead us to constrain our appetites and stir our consciences, as we come to better appreciate God’s miraculous intervention on our behalf, climaxing in Jesus’ crucifixion on Good Friday and His Resurrection on Easter.

I remember from my childhood the unique smells from my mother’s warm oven, especially on Ash Wednesday, when she always baked pretzels. You may have forgotten, but pretzels are a unique Christian food, created especially for the Lenten season; the simple dough mixture, consisting only of flour, water and salt, was a penitential substitute for the luxury breads in other seasons made with loftier ingredients—eggs, oil, and milk.

The Ash Wednesday ashes evoke our mortality and need for repentance in preparation for our ultimate eternal destination. The writhing smoke of incense reminds us that our prayers rise toward the heavenly hosts, joining with them in praise of the Lord. Violet is the liturgical color of the season, calling us to a somber and humble attitude; yet midway through the season, the joy of Easter is anticipated by Laetare Sunday, where the liturgical color is strikingly pink (or more accurately, rose).

The priesthood of Christ, from whom ordained priests draw their priestly powers, is a consistent source of spiritual fruit and consolation for the faithful, exercising their unique mediatorship of Christ on our behalf. During Lent, priests engage in seasonal devotions, like the Friday meditations on the Stations of the Cross, as well as absolving the swell of penitents who fulfill their Easter Duty in the confessional. In Lent, priests especially help us to remember the Holy presence of the Lord in our lives and cultivate our attitude of gratitude for all that is good in this world. Also, priests have a special role in facilitating our spiritual growth through the celebration of the Eucharist during Lent—those same priests who baptized and taught our children and grandchildren, preached the Gospel, presided at all the funerals and wedding throughout our lives, and comforted us through our sufferings.

Priests also comprise the backbone of Saint Vincent Seminary, training and encouraging the next generation of priests. We find increased numbers of students today stepping forward to answer the Lord’s challenging call to serve in the priesthood, with more than 50 students in one stage or another in formation at Saint Vincent this year. We gladly anticipate more seminarians next year. However, in order to continue attracting generous applicants and supplementing diocesan and religious contributions of their men and treasure to our seminary, this year’s fundraising initiative aims to raise $400,000 to meet our budgetary needs.

Please help us today and add your support again to Saint Vincent Seminary. As the Holy Spirit inspires vocations to the priesthood, we pray that the same Spirit will inspire you to add your generous almsgiving to your Lenten observance, thereby adding your best efforts to insure the fundamental formation of future Shepherds for the Church through the hopes and good work of all of us at Saint Vincent Seminary.

Christ lives forever to make intercession for us. So, God bless you and yours, as I remain with you in faith,

In Christ,

Fr. Bonaventure, O.S.B.

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Celebrating Mardi Gras

An Ordinary’s Not So Ordinary Life

An Ordinary’s Not So Ordinary Life, an autobiography of The Most Reverend Bishop René Henry Gracida, was published in the fall of 2014. Bishop Gracida is a 1955 graduate of Saint Vincent College and a 1959 alumnus of Saint Vincent Seminary. Gracida’s family lived in New Orleans, then moved through various states in the Midwest before settling in Texas. While studying architectural engineering at Rice University, he realized he would be drafted into the infantry, so he chose to enlist in the U.S. Army Air Corps Reserve, and in 1943 he was called to active duty. He served with the Eighth Air Force during World War II. Flying on a B-17 bomber, he recounts numerous stories of near misses in 32 combat missions over Germany.

His last mission was the shelling of Dresden, where he noted, “It seems ironic to me that my first and last combat missions should have been to Dresden, Germany. Given the guilt and shame I later felt over having participated in the Dresden Holocaust of 14 February 1945, perhaps the Lord was impressing on me the horror of war.”

He wrote that he had stopped practicing his faith as a student, but during his first year on active duty he began to feel that void in his life. When the war was over he was awaiting assignment at Kears Air Force Base in Salt Lake City when he went into a Cathedral on Easter Sunday, 1944, beginning his process of conversion.

He eventually planned studies at the University of Fribourg in Switzerland, where he met and developed a friendship with Father Alphonse Meier, O.S.B., a monk of Saint Vincent Archabbey. He eventually became a monk of the Archabbey, and a student at Saint Vincent Seminary. During his monastic years he oversaw the remodeling of the Archabbey Basilica, designing the freestanding altar that is still the focal point of liturgies today.

He eventually was incardinated into the Archdiocese of Miami, where his ordinary was Bishop Coleman Francis Carroll, who also studied at Saint Vincent Seminary. He served in the diocese, where he not only ministered, but put his architectural skills to use, eventually becoming auxiliary bishop to Bishop Carroll, first bishop of the Diocese of Pensacola-Tallahassee, then bishop of Corpus Christi.

Gracida’s life was by no means uncontroversial, and, as the book’s title notes, “Not So Ordinary.” The 207-page book is illustrated with photos from his life, including his altar designs at Saint Vincent. It is available from Pijart Productions Press.

Monsignor Becker, Bishop Gracida

A Life of Daring Simplicity

Monsignor Michael Becker, adjunct professor of homiletics, has been collecting material on the vocation of priesthood since 2004. He has compiled those reflections into a book of daily meditations, not just for priests and aspiring priests, but for any Christian who seeks an understanding of the priestly life.

A Life of Daring Simplicity: Daily Meditations on the Priesthood, was published last fall by Liturgical Press.

The book was inspired by Saint John Paul II, who wrote an annual letter to priests, as well as by Saint John XXIII, and Monsignor Becker’s desire to create a collection that offered “everyday verse for those living the vocation to priestly life and ministry.” Saint John XXIII uses the expression “daring simplicity” in his Journal of a Soul. And while his writings and those of Saint John Paul II provide many meditations for reflection, the book also includes work from contemporaries, Church Fathers, and those living and observing the priesthood.

Reflection authors include Pope Benedict XVI and Pope Francis, as well as Blessed Columba Marion, Joseph Cardinal Bernardin, Adrienne von Speyer, Francis Cardinal George, Saint Polycarp of Smyrna, Blessed John Henry Newman, Thomas Merton, Basil Hume, and others. Saint Vincent Seminary faculty member Father Thomas Acklin, O.S.B., also has two meditations in the book, taken from his Unchanging Heart of the Priesthood.

Monsignor Becker begins each meditation with a scripture quote and ends with either a prayer or a question for further contemplation.

While the concept had been in his head for some time, it did not come to fruition until he attended a conference on homiletics and met someone there who encouraged him to publish a book on the topic.

“It took ten years to finish,” he said. And while the title dates to Saint John XXIII, he noted that it is also “very much in keeping with the vision of Pope Francis, who is showing great courage and daring in his call to reform the Church, and great simplicity in his manner of life.”

The book is available on amazon.com as a softcover offering as well as an e-book. It retails for $29.95.


Fea-
tured in
the vocation
supplement
to
Pittsburgh Catho-
lic this fall were two
Seminary graduates, Father
Ralph Tajak, O.S.B., S’94,
and Father Kevin Fazio, S’12.

Father Ralph, a monk of Saint
Vincent Archabbey, has gone from
mechanical engineer to parish
priest to chaplain to doctoral stu-
dent, wrote correspondent Pam
Gianoglio. He studied business
administration, spent two years
as a civil servant working behind
the scenes on Army tanks, but
left engineering for the monastery
to find something more satisfy-
ing. He had been inspired by two
parish priests, Fa-
thers Tim Bitner and
Father Bob Connolly at
his home parish of Our Lady
of the Most Blessed Sacrament
in Natrona.

He is enrolled in a doctoral pro-
gram through All Hallows College
in Dublin, Ireland, focusing on a
comparison between the aban-
donment of self to divine provi-
dence and the abandoned self in
the writings of Father Adrian van
Kaam. He also serves as chap-
lain to the Epiphany Association,
Pittsburgh.

“Life doesn’t just stop at mar-
riage or entering the priesthood,”
he said. “All great promise needs
renewal. That is the grand view
so life doesn’t become flat. I
don’t see myself as an unrealistic
optimist.”

Fazio told writer Chuck Moody
that “there is nowhere else I’d
rather be, or nothing else I’d rath-
er be doing.” Ordained in June of
2012 he has served as a parochi-
al vicar at Saint Paul, Saint Peter
and Saint Michael the Archangel
parishes, all in Butler. He ob-
tained bachelor’s and master’s
degrees and worked in human
(Continued on Page 27)

Four Continue Road To Diaconate

Four men declared their intentions to continue to diaconate ordina-
tion in the Diocese of Greensburg during the Rite of Admission to Can-
didacy at Saint Barbara Parish on November 30. They are: Stephen
Black, S’14, of Holy Family Parish, Seward; Jeffrey Cieslewicz, S’14,
of Saint Elizabeth Ann Seton Parish, North Huntingdon; William New-
house, S’12, of Saint Paul Parish, Greensburg; and Michael Orange,
S’12, of Saint Vincent Basilica Parish, Latrobe.

They were instituted as lectors and acolytes at Saint Thomas More
University Parish, Indiana, on March 8, and will be ordained deacons at
Blessed Sacrament Cathedral, Greensburg, on June 13.

After they are ordained deacons they will “speak and teach and act
in the name of the church,” Bishop Lawrence E. Brandt said, officially
and publicly representing the church.

All four men are married, to Sandy Black, Roseann Cieslewicz, Mary
Ann Newhouse and Mary Rose Orange.

They have been serving diaconal internships at several parishes,
working with pastors in ministry specific to what they will be doing as
deacons, wrote Elizabeth Fazzini in The Catholic Accent. Black has
been serving at Saint Thomas More University Parish in Indiana with
Father Alan N. Polczynski, S’05; Cieslewicz was at Mount Saint Peter
Parish, New Kensington, with Monsignor Michael J. Begolly, P’71, C’77,
and then at Saint Barbara Parish, Harrison Cty, with Father Michael
P. Sikon, S’95; Newhouse at Saint John the Evangelist and Saint Rose
parishes, Latrobe, with Father Anthony J. Carbone; and Orange at Holy
Family Parish, Latrobe, with Father Daniel C. Mahoney, V.F., S’70.

Picture of the men from left to right: Stephen Black, Jeffrey Cieslewicz, William Newhouse and Michael Orange. Photo courtesy of Mary Seamans, The Catholic Accent.
resources at Weirton Steel Corp., then for his family’s business, Diamond Wire Spring Co.

At 42, he met Father Matt McClain, S’01, newly-ordained at the time. Then he met other priests, such as Father Charles Bober and the late Father Bill Wiethorn. All influenced his decision to enter seminary. He presently serves with Father Harry Bielewicz, S’86.

“It is never a waste of time ‘wasting’ time with God,” Fazio said. “The time spent discerning a vocation is priceless.”

PITTSBURGH

The following appointments have been made in the Diocese of Pittsburgh by Bishop David A. Zubik:

Rev. Peter P. Murphy, S’68, has been named senior parochial vicar, Assumption of the Blessed Virgin Mary Parish, Bellevue, effective February 16.

Rev. William E. Dorner, S’07, will continue as a canonical services consultant with the Diocese of Pittsburgh, but will begin graduate studies at the Catholic University of America, Washington, D.C.

Rev. James P. Holland, S’97, has been named pastor of Transfiguration Parish, Russellton, for a

March for Life

Saint Vincent seminarians and monks continue to travel to Washington, D.C., each January for the annual March for Life. They attend Mass at the National Shrine of the Immaculate Conception then join several hundred thousand marchers in prayer for the protection of human life, from conception to natural death.

At left, Brother Canice McMul- len, O.S.B., and Brother Lawrence Machia, O.S.B., were pictured in The Catholic Accent in a feature with a diocesan roundup of March for Life participants. The two monks of Saint Vincent Archabbey traveled with fellow seminar- ians to Washington, D.C., to take part in the march to end abortion. While there they met relatives of Brother Canice, who were also participating in the march.

Two Admitted To Candidacy

Two seminarians were admitted to candidacy recently in their home dioceses. At top, left, Matthew Gossett was admitted by Most Rev. Jeffrey Monforton, Bishop of Steubenville. At right, Mauricio Tabera of the Diocese of Metuchen, at center in the photo, was admitted by his bishop, Most Rev. Paul Bootkoski. The rite offers candidates for ordination the opportunity to publicly express their intention to receive ordination as a deacon and perhaps later as a priest.
Rev. Kevin C. Fazio, S’12, has been named pastor of Saint Alphonsus Parish, Wexford, for a six-year term, effective February 16.

Rev. Edward M. Czemerda, S’87, has been named administrator of Resurrection Parish, West Mifflin and Saint Rita Parish, Whitaker, effective February 16.

Rev. Daniel J. Langa, S’09, has been named parochial vicar of Saint Paul Parish, Oakland, for a six-year term, effective November 10, with residence at Saint Paul Cathedral Parish, Oakland. He is also appointed coordinator of the Hispanic Apostolate of the Diocese of Pittsburgh.

Rev. Phillip P. Probonic, C’64, S’64, has been named to a fourth six-year term as pastor of Saint Joan of Arc Parish, South Park Township, effective January 23.

In the Diocese of Greensburg:

Rev. Paul A. Lisik, S’81, helped his present parish, Sacred Heart Parish in Jeannette, celebrate 125 years of serving the faithful, culminating at a November 23 Mass with Bishop Lawrence E. Brandt as the principal celebrant. Saint Vincent Archabbot Douglas R. Nowicki, O.S.B., was the principal celebrant at the opening Mass for the anniversary year. The parish had been staffed by Benedictines for more than 100 years, first by Father Timothy Blasius, O.S.B., administrator, then Father Severin Laufenberg, O.S.B., the first pastor, with the first Mass being celebrated on November 17, 1889.

Rev. William J. Lechner, S’96, hosted Bishop Brandt at Church of the Good Shepherd in Kent for the parish’s 25th anniversary in the fall. More than 200 persons attended. Three former pastors, Monsignor Michael W. Matusak, P’67, S’75; Monsignor Larry J. Kulick, C’88, S’92; and Rev. E. George Saletrik, S’95, also attended. The parish was created from the merging of Saint Gertrude Parish, McIntyre, and its mission, Saint Anthony, Aultman, and Holy Cross Parish, Iselin.

(Continued from Page 27)

Designing New Altar An 11-Month Project

Father Gregory Wilson, S’01, recently collaborated with McCrery Architects to design and build a new altar for Saint Mary, Help of Christians Catholic Church in Aiken, South Carolina. The design and building process took a total of 11 months. The altar was installed over the course of three days.

New Deacon In Brazil

Marcel Gustavo Alvarenga, who studied at Saint Vincent Seminary, was ordained to the diaconate on December 27, by Archbishop Airton José dos Santos in the Metropolitan Cathedral of the Immaculate Conception, Campinas, Brazil.

COVINGTON

In the Diocese of Covington:

Father Boniface Hicks, O.S.B., S’03, gave the annual priest retreat for priests of the Diocese of Covington last fall.

Britton Hennessey, a seminarian for the Diocese of Covington, contributed a reflection, “Listen with the ‘ear of the heart,’” to the annual vocation supplement of The Messenger, diocesan newspaper.

“I believe so often that we attempt to listen with our ears alone to try to hear the voice of God guiding us where he wants us,” he wrote. “... I can confidently say that God does speak audibly to us—especially if we ignore him.

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Three New Seminarians

Three new seminarians arrived at Saint Vincent for the spring 2015 semester. Two are from the Diocese of Covington.

David Alexander Godbey of Hebron, Kentucky, is the son of David S. Godbey of Union, Kentucky and Kimberly M. Hamrick of Hebron. He is a 2012 graduate of Conner High School in Hebron, and has also studied anthropology and German at Eastern Kentucky University, Richmond, Kentucky.

Benton M. Clift of Melbourne, Kentucky is the son of the late Benton E. Clift and Audrey E. Clift. He is a 1977 graduate of Silver Grove High School, Silver Grove, Kentucky. He studied electro-mechanical and environmental engineering technology at Cincinnati State Technical and Community College, from which he holds an associate's degree in applied sciences.

Brother Dominic Leo, O.S.B., of Saint Peter’s Abbey, Saskatchewan, Canada. He graduated in 1988 from Saint Aloysius High School in Bangalore, then received a bachelor of commerce degree in 1991 from Saint Joseph’s College of Commerce in the same city, majoring in taxation. He is the son of M. Leo Joseph and Mary Rita Leo of Banaglore.

Deaths

Rev. William Rutledge, S’53, on November 20, 2014. He was 92 years old and served as a priest of the Diocese of Pittsburgh for 61 years. Retired since 2002, his last assignment had been as administrator of Saint Aloysius Parish in Reserve Township.

Rev. Dominick DeBlasio, S’40, on November 10, 2014. He was 101 years old. He was a priest of the Diocese of Pittsburgh for 74 years, and a native of Saint Mary Parish, Freeport. He had lived in Freeport for the past 25 years and was still active in the parish.

Msgr. John “Ted” Carter, C’46, S’49, on February 17, 2015. He was 90 years old. In addition to pastoral work in the Diocese of Erie, he was a hospital chaplain, faculty member at Cathedral Prep, and was involved in the Charismatic movement for the diocese.

Rev. William Beaver, O.S.B., S’84, of Saint Vincent Archabbey, on January 15, 2015. He was 86 years old, and had most recently served at Saint Peter Parish, North Side, Diocese of Pittsburgh.

Rev. Jerome M. Weiksner, S’55, on January 10, 2015. A priest for 59 years in the Diocese of Greensburg, he developed the former diocesan seminary into a retreat and meeting facility and served as administrator of Saint Joseph Hall, Greensburg.

Condolences


Rev. Micah E. Kozol, C’72, S’76, on the death of his sister, Carol Kovac, on February 4, 2015.


Father Edward M. Mazich, O.S.B., S’98, on the death of his mother, Alice (Connolley) Mazich, on February 8, 2015.

Barb McAllister, Archabbey and Seminary Development Office, on the death of her mother-in-law, Eleanor, on February 22, 2015.

Rev. Anthony J. Carbone, adjunct faculty member, on the death of his father, Angelina C. Carbone, on February 5, 2015.

Atlanta Deacon

Rev. Mr. Jorge Carranza of the Archdiocese of Atlanta was ordained to the transitional diaconate on Saturday, February 7 by Archbishop Wilton D. Gregory. Archbishop Gregory reminded the 2015 class of men ordained that the meaning of the word deacon is “one who serves.” Twelve men were also ordained to the permanent diaconate at the Cathedral of Christ the King. Carranza is scheduled to be ordained a priest in June. Auxiliary Bishops Luis R. Zarama and David P. Talley and priests of the archdiocese concelebrated the Mass.

Speaking to our hearts. The call to discern a priestly vocation was always in the back of my mind. A series of events guided me to quit running, put my trust in God and pursue what I felt him calling me to.”

**ALTOONA-JOHNSTOWN**

In the Diocese of Altoona-Johnstown:

Monsignor Michael A. Becker, who teaches homiletics at the Seminary, has been appointed ecumenical minister of the diocese, effective October 28. He is pastor of Saint John the Evangelist Parish in Altoona and diocesan coordinator of campus ministry.

**ERIE**

In the Diocese of Erie, Bishop Lawrence T. Persico has made the following appointments:

Rev. Michael Polinek, S’10, diocesan director of vocations for a five-year term, effective February 27.

Rev. Brandon Kleckner, S’12, parochial vicar, Saint George Parish, Erie, effective February 27, for a three-year term.

**WHEELING-CHARLESTON**

In the Diocese of Wheeling-Charleston, Bishop Michael J. Bransfield has made the following appointments:

Rev. Mark T. Gallipeau, S’06, has been named pastor of Saint John Parish in Belle and its Mission of Good Shepherd in Coalburg, effective October 14. He continues as pastor of Immaculate Conception Parish in Montgomery and its Mission of Saint Anthony Shrine in Boomer, with residence in Boomer. Two photos taken by Father Mark were on the front page of the *Catholic Spirit* February 20 when a train derailment caused an oil spill and fire in Boomer. He visited the Montgomery Fire Station that night and also held a special Mass to pray for those affected by the disaster.

**Bishop Bootkoski Visit**

Bishop Paul Bootkoski of the Diocese of Metuchen recently paid a visit to Saint Vincent Seminary. He celebrated Mass in the Saint Gregory Chapel with seminarians and members of the Seminary faculty.

**Erie Deacon**

Rev. Mr. Thomas Trocchio of the Diocese of Erie was ordained to the transitional diaconate by Bishop Lawrence Persico on December 6. He will be ordained to the priesthood June 5 at Saint Peter Cathedral. A member of Saint Patrick Parish, Franklin, Trocchio said he is looking forward to “serving the people of God and his church.” His pastoral year was served at Saint Joseph Parish, Warren, and this past summer he completed an assignment at Saint Luke Parish, Erie.
When considering a planned gift as a way of continuing your ongoing support for the education of those studying for the priesthood, please consider some of the following options:

- Charitable Bequests
- Charitable Gift Annuities
- Life Insurance Policies
- Retained Life Estate Contracts
- Charitable Lead Trusts
- Appreciated Securities

For a gift of $10,000 you may establish a scholarship fund in your own name or in the name of a deceased spouse, family member or friend.

You will have the satisfaction of knowing that your gift is supporting a cause which will help the Church and provide for the education of priests.

You can also benefit from immediate and estate tax deductions or avoid capital gains tax.

To make a gift to Saint Vincent Seminary, please use the enclosed envelope or contact us at 724-532-6740. You may also visit us online at:

www.stvincentstore.com/seminary.html
Bishop Bartchak To Speak, Receive Honorary Degree at Seminary Commencement

The Most Rev. Mark L. Bartchak, Bishop of the Diocese of Altoona-Johnstown, will receive an honorary doctorate from Saint Vincent Seminary at the May 8 commencement.

A native of Cleveland, Bishop Bartchak was ordained a Bishop and installed as the eighth Bishop of the Diocese of Altoona-Johnstown on April 19, 2011, at the Cathedral of the Blessed Sacrament in Altoona. He studied at Saint Mark Seminary and Gannon University, Erie, where he received a bachelor of arts degree in 1977. He studied for the priesthood at Christ the King Seminary, East Aurora, New York, and he studied canon law at The Catholic University of America in Washington, D.C., where he received a licentiate degree in 1989 and a doctorate in 1992.

Bishop Bartchak was ordained a priest for the Diocese of Erie on May 15, 1981, and in 2000 he received papal honors from Pope John Paul II with the title of Chaplain to His Holiness. After ordination to the priesthood, he served as parochial vicar at Saint Joseph Parish in Warren, Saint Francis Parish in Clearfield, and Saint Leo Magnus Parish in Ridgway. In 1982 he was appointed Defender of the Bond, and in 1986 he was assigned full-time to the Tribunal of the Diocese of Erie.

In the Diocese of Erie, Bishop Bartchak was an ex-officio member of the presbyteral council, the administrative cabinet and various diocesan committees. He was confessor and spiritual director for Project Rachel at Catholic Charities Counseling Services of the Diocese, and chaplain to the Saint Thomas More Society.

In addition to his duties in the Diocese of Erie, Bishop Bartchak has been involved in various roles in the Church on the state, national and international level. In 2004, he was appointed to the Administrative Board and the Executive Committee of the Pennsylvania Catholic Conference. In 2007 he was appointed as a consultant for the USCCB Committee on Canonical Affairs and Church Governance. He has served as canonical consultant for a number of bishops, dioceses, seminaries, and religious institutes and as a judge for the Congregation for the Doctrine of the Faith and as a visiting judge in various diocesan tribunals. He has given presentations to clergy and laity in various places (including a study day for priests of the Diocese of Altoona-Johnstown in 2004).

Bishop Bartchak is a member of the Canon Law Society of America (CLSA) and has published and lectured widely on the topic of canon law.