The confidence expressed by Jesus in the apostles and disciples, imbued with his Spirit, to be His witnesses is a confidence shared by the Synod Fathers in the 21st century apostles and disciples of Christ, i.e., the Church in the 21st century. Pope Benedict’s apostolic zeal gave impetus to The Synod on the New Evangelization for the Transmission of the Christian Faith.

The synod gave rise to a whirlwind of challenges and opportunities for “witness.” The threads of this challenge, this “universal call to holiness,” weave a tapestry throughout the world as saint and sinner seek to give expression to the Faith, first received as a gift—of God to the world. Cardinal Donald Wuerl, Archbishop of Washington, D.C., captured the opportunity succinctly, “With hearts transformed by Christ and his Gospel, we can change our own lives, and change the world.” An emerging tapestry took shape in myriad patterns as Catholic parishes and institutions lent their hearts and voices to the call of Christ, “Go and make disciples.” The following pages seek to shine a light upon some of those patterns which have found expression in our Sulpician communities during the Year of Faith.

The Year of Faith
“You will be my witnesses” (Acts 1:8)

Daniel F. Moore, S.S.

Continued on p. 4.
the primary ministry of the Sulpicians is the formation of diocesan priests, Sulpician ministry is clearly subject to episcopal authority. As the Sulpician Constitutions (SC) say, “The Society exercises its mission in complete fidelity to the decisions of the universal Church and to the directives of the bishops’ conferences” (SC 6).

Along the same lines, the directives of the US bishops, i.e., The Program of Priestly Formation (PPF), say that the diocesan bishop is responsible for the governance of the seminary and for seeing that the seminary follows the directives of the Holy See and of the US Conference of Catholic Bishops (PPF 291 and 292). The responsible bishop also approves the hiring of each new faculty member (PPF 345 and SC 110). In this context, Father Jean Jacques Olier’s idea is still valid that the responsible bishop is the “first superior” of the seminary.

Sulpicians consider themselves to be diocesan priests even though their own diocesan bishops have permanently entrusted them to the Society. Though Sulpicians retain incardination in their home dioceses (SC 55), they are to be engaged in ministry to the extent possible in the dioceses where they are assigned (SC 6), and they take no vows (SC 4). There are two principal reasons that the Sulpicians maintain their diocesan identity. First, the original Sulpicians were diocesan priests who had been entrusted to Fr. Olier by their bishops. Second, Fr. Olier believed that diocesan priests are best formed by other diocesan priests who are the primary co-workers of the bishops. The new brochure also explains why the Sulpicians are a community. The explanation is partly historical. After the Council of Trent called for seminaries in all dioceses that could afford them, many bishops in Europe like Saint Charles Borromeo established seminaries in their dioceses and appointed some of their priests to run them. In France, however, due to religious wars and the influence of nationalistic thinking, the decrees of the Council of Trent were not implemented widely for many decades. When the decrees on seminaries was implemented, bishops called on the religious and apostolic communities of the time to run and staff their new institutions, e.g., the Oratorians, the Vincentians and the Eudists.

One of those communities, a new one called the Priests of St. Sulpice, consisted of the group of diocesan priests that assisted Fr. Olier at the seminary located at his parish (of St. Sulpice) near Paris. So successful was this seminary that many bishops asked that some of its formators be sent to their dioceses to establish similar seminaries. Eventually the universal Church recognized that this community had a vocation (to priestly formation) within a vocation (to diocesan priesthood).

In addition to the historical explanation of the communitarian nature of the Sulpicians, there is also a practical explanation, I believe. The original Sulpicians had a particular approach to priestly formation that was developed by its founder and that was meant to persist. Such a tradition requires a community to keep it alive in a variety of dioceses. And so the new brochure explains that when a bishop asks the Society to take responsibility for his seminary, he also agrees to respect the Society’s traditional approach to formation. The new brochure also explains some of the key elements of this tradition.
Father Peter Wm. Gray, S.S., recently received confirmation from the Franciscan Communication Center that his painting entitled St. Joseph and the Christ has been chosen for the cover of a new book on St. Joseph. The oil portrait captures the familial relationship between foster father and son. Though painted in three-quarter view, the art editor at Franciscan Media Center chose to concentrate on the faces, particularly the eyes of both figures, for the cover art.

Fr. Gray, commenting on the full work, explains: “The image of St. Joseph in relationship to Jesus in art is often shown as an older man holding a baby.” Fr. Gray conveys the relationship between the carpenter Joseph and the Christ through the position of their hands—in doing so theology and history converge. He notes: “Jesus touches the hand of Joseph in a manner which is familiar yet animated with divinity, the same touch which will later heal the deaf and open the eyes of the blind. Joseph’s other hand is almost hidden. With it, Joseph gathers his son, in his white djellaba, closer to himself, close to his workman’s apron, the source of his life’s vocation. It is an image of a relationship, encoded with nuanced meanings about the mystery of a father, Joseph, and his teenage son, Jesus.”

This spring The Institute for the Preparation of Seminary Staff and Advisors, better known as the Institute for Formators, will welcome for the eleventh time in its 20-year history a group of newcomers to the ministry of priestly formation: priests, sisters and laymen and women representing seminaries from across the country.

In the winter of 1992, the leadership of the Society of St. Sulpice, US Province and of the Seminary Department of the National Catholic Education Association discussed ways to assist those who were new to the ministry of seminary formation. They decided to offer an Institute every two years. The first was held at St. Patrick’s Seminary in 1993. The goals of the Institute are to provide a prayerful environment in which the participants can converse freely among themselves about common issues as well as learn from experts in formation about issues a seminary faculty must face.

A typical Institute includes Father Gladstone (Bud) Stevens, S.S., the Dean of Studies at St. Patrick’s Seminary, speaking on a theology of the priesthood and its implications for seminary ministry. He also addresses the role of intellectual formation in discerning a vocation. Sister Kata-rina Schuth, O.S.F, from St. Thomas Seminary in St. Paul, Minnesota, speaks on current trends and transitions in seminary formation. Father Melvin Blanchette, S.S., from Theological College, speaks on the integration of celibacy and sexuality, psychological testing as an instrument of discernment and human development in seminarians. Fr. Gerald McBrearty, S.S., the vice-rector of Theological College, addresses human and spiritual formation and the internal and external forum. Father James Myer, S.S. from Assumption Seminary discusses cultivating a priestly spirituality. Father John Kemper, S.S., of St. Mary’s Spiritual Center, reflects on the contemporary multicultural context of formation for the priesthood.

The consistently positive evaluations of the Institute have encouraged its continuation. Participants have found the conferences and conversations informative as well as providing resources for meeting the challenges of priestly formation. Participants have always concluded the Institute informed and renewed in their commitment to serve the Church and the priesthood in the unique ministry of priestly formation.

Gerald D. McBrearty, S.S. is Director of Formation for the Society of St. Sulpice, Province of the United States.
St. Mary’s Seminary & University celebrates the Year of Faith.

The Year of Faith
Continued from p. 1.

St. Mary’s Seminary & University
St. Mary’s, Baltimore, is celebrating the Year of Faith (commemorating the 50th Anniversary of the Opening of the Second Vatican Council, 1963) with various liturgical, educational and commemorative events beginning with the Opening Mass of the Holy Spirit with Archbishop William Lori as celebrant and homilist. Banners streaming from lamp posts juxtaposed along the seminary’s entry drive announce the Year of Faith to both visitors and passersby. On campus, the focus is both external and internal, i.e., witness and prayer.

Father Thomas Hurst, S.S., the rector of St. Mary’s, wove the spirit of the new Evangelization through his monthly rector’s conferences. The “warp and woof” of these conferences was the Vatican II decree, Presbyterorum ordinis, The Decree on the Ministry and Life of Priests, December 7, 1965. Each priest/presenter explored the challenges of the new evangelization and offered affirmation and encouragement to their seminarian audience.

In a cooperative venture between Archdiocese of Baltimore and St. Mary’s, Roland Park, the seminary’s administration facilitated four days of study for clergy and seminarians. The Year of Faith Study Days highlighted The Catechism of the Catholic Church (fall semester) and the Four Constitutions of the Second Vatican Council (spring semester). In the fall semester, the topics were: The Creed (Father Thomas Burke, O.SS.T.) and The Sacraments (Father Daniel Grigassy, O.F.M.); The Moral Life (Monsignor David Fulton); and Prayer (Father Lawrence Terrien, S.S.). In the spring semester, the topics were: Dei verbum (Fr. Hurst) and Sacrosanctum Concilium (Fr. Grigassy); Lumen Gentium (Fr. Burke) and Gaudium et Spes (Msgr. Fulton).

To extend its audience and the challenge of the New Evangelization, the seminary’s Annual Report featured the Year of Faith by emphasising three important documents from the Second Vatican Council, which convened 50 years ago, in October 1963. The documents profiled are Dei verbum by Father Ronald Witherup, S.S., Presbyterorum ordinis by Fr. Terrien, and Gaudium et Spes by Msgr. Fulton.

As the Year of Faith comes to a close this November, St. Mary’s will host a jointly-sponsored event which will be the apex of the Year of Faith Sulpician events. Using St. Mary’s annual Carroll Lecture as his forum, Donald Cardinal Wuerl, Archbishop of Washington, DC and the General Relator of the Synod that introduced the Year of Faith, will focus upon the affirmation and challenges of the New Evangelization for his largely seminarian audience. The event will be jointly sponsored by St. Mary’s Seminary & University, Theological College and The Society of St. Sulpice, Province of the United States.

“One of the important ideas of the renewed impulse that the Second Vatican Council gave to evangelization is that of the universal call to holiness, which in itself concerns all Christians (cf. Lumen Gentium, 39-42).” — Benedict XVI, October 11, 2012, homily at the opening synod, St. Peter’s Square
Theological College

Father Phillip Brown, S.S., rector of Theological College, the university seminary at The Catholic University of America, focused his rector’s conferences throughout the year on Faith and Evangelization. In the fall semester, Fr. Brown drew upon the conversion, and subsequent martyrdom, of Edith Stein/St. Teresa Benedicta of the Cross, as an example of a contemporary/modern intellectual who came to faith through an uncompro­mising commitment to truth. It was faith which convinced her first of the truth of Catholic doctrine and Christianity, which led to a personal encounter with Christ, whom she realized constitutes truth itself. It was her deepening faith in Christ which, then, led not only to her becoming a Roman Catholic, but eventually a Carmelite nun and finally a martyr for the faith.

In the spring semester, Fr. Brown’s conferences explored the challenges of contemporary evangelization, i.e., the New Evangelization, through the lens of the life, mission and sanctity of Father Jean-Jacques Olier, founder of the Society of the Priests of Saint Sulpice, Paris 1641, as someone who undertook a new evangelization in his own time and place. His efforts, encouraged by (St.) Vincent DePaul, proved to be extraordinarily fruitful. Fr. Olier’s apostolic zeal and witness equally serve as an example of how we—seminarians and priests, indeed the Church—today, might undertake a new evangelization in our own time and place, emerging from our own conversion and faith, to spread the faith to others.

In late spring, the seminary community’s Days of Recollection explored the theme, “Men of Faith, Men of Mission,” the Year of Faith—and beyond. The fruit of both the semesters’ activities will culminate in an event endorsed by St. Mary’s Seminary & University, Baltimore, Theological College, Washington, and the Society of St. Sulpice, Province of the United States.

October 11, 2012—November 24, 2013

Edith Stein/ St. Teresa Benedicta of the Cross

Fr. Jean-Jacques Olier

“The saints are evangelizers who bring the Word of God into the world through the witness of their lives.” —Donald Cardinal Wuerl, Vatican Radio, October 17, 2012.

St. Mary’s Spiritual Center & Historic Site, Paca Street

To end the Year of Faith, St. Mary’s Spiritual Center & Historic Site is sponsoring a Pilgrimage on Saturday, October 12, 2013 to the graves of the Three Holy Women of St. Mary’s, Paca Street. The pilgrimage will visit the graves of Mother Mary Lange, OSP (Baltimore), Mother Theresa Maxis, IBM (Immaculata) and St. Elizabeth Ann Seton (Emmitsburg). The trip will include prayers at each grave site and presentations on each of the three women while traveling on the bus, and will end with Mass and dinner (included) at the Seton Shrine before returning to Baltimore. Please call 410-728-6464 for more information and reservations.

Women of Faith: Mother Theresa Maxis, Mother Mary Lange and St. Elizabeth Ann Seton.

Daniel F. Moore, S.S. is the First Consultor and Provincial Secretary for the Society of St. Sulpice, Province of the United States.
BISHOP PATRICK J. BYRNE, M.M.
1888-1950
St. Charles’, Class of 1911; St. Mary’s, Class of 1915

Born in Washington, D.C., Patrick Byrne was educated at St. Charles’ College and St. Mary’s Seminary & University. A week after being ordained for the Archdiocese of Baltimore in 1915, he was released to join Maryknoll, the first American community dedicated to serving in the foreign missions. In 1923 he founded the first Maryknoll missions in Korea. Twelve years later he was sent to Japan where he opened a new mission in Kyoto and was named Prefect Apostolic in 1937. When war was declared in 1941, all of the Maryknoll missioners, save one, were arrested and expelled from the country. Bishop Byrne, who was held in great esteem by the people of Kyoto, was allowed to remain, but placed under house arrest for the duration of the war. When the war ended, he served as a liaison between the Japanese government and the American military and helped to calm the Japanese people’s fears over the American occupation when he delivered a national radio address. In 1947 he returned to Korea as Apostolic Visitor. Two years later he was named Apostolic Delegate and appointed the titular bishop of Gazera. Upon the outbreak of hostilities in Korea in June 1950, he was arrested by the Communist North Koreans, who targeted Christian missionaries serving in the country, and was imprisoned after refusing to renounce his beliefs. At the end of October, he was forced to take part in the infamous Korean Death March. Of the 845 prisoners sent on this march, fewer than 300 were alive one year later. Counted among its victims was Bishop Byrne, who died on November 25, 1950. Survivors spoke of how he ministered to and comforted his fellow prisoners before falling ill himself. Shortly before death, he observed to a fellow prisoner “After the privilege of my priesthood, I regard this privilege of having suffered for Christ with all of you as the greatest of my life.” He was buried in an unmarked grave in Hanjang-ni, North Korea.

REVEREND JOHN ZIANG-BAI NIEN
1922-c. 1960
St. Mary’s, Class of 1947

Born Nien Ziang-bai in western Hunan Province, China, he was raised in the Buddhist monastery his mother had entered after being widowed. An encounter with a lay catechist led to their entrance into the Catholic Church. Baptized in 1934, his mother took the name Monica and he, John, after the beloved disciple. The next year he entered the minor seminary operated by the American Passionist Fathers in Yuanling, who later sponsored his studies at St. Mary’s Seminary. He returned to China upon graduation in 1947 and was ordained the following year, making him the first native priest of the Yuanling Diocese. He served the people of Yuanling until 1950, when he was arrested by the Communist government and accused of being an American spy. Conditions in the jail were difficult, as prisoners were denied the most basic necessities. During his time there he was forced to work as a laborer and be indoctrinated in Communist teaching. The few amenities he was allowed were provided by the Passionists, who regularly visited the jail and paid his expenses, but were denied visits with him. He was released after six years, but was rearrested soon after when he refused to sign a declaration against the Holy See. He was exiled to a remote mountain village. Without shelter or a means to support himself, he lived in a cave and begged for food for the next two years until he died of starvation in the winter of 1960. His body was discovered along the side of the road by a farmer who had mistaken it for a bundle of rags. In an act of compassion, the farmer prepared the dead priest’s body for burial. As he wrapped the body in a quilt, the farmer became aware of a strong fragrance of flowers. He soon realized that it was coming from the body of Fr. Nien. The farmer told his story to a Communist party cadre who visited his village several years after Fr. Nien’s death. This cadre, Joseph Chu, had known Fr. Nien in Yuanling as a member of the Catholic community.
March 19th marks the feast of Saint Joseph, Universal Patron of the Church. This year, the celebration of this holy day was made all the more meaningful by the installment of His Holiness, Pope Francis, as Supreme Pontiff, Bishop of Rome, and the 265th successor of the Apostle Peter.

Born Jorge Mario Bergoglio on December 17th, 1936, in Buenos Aires, he was ordained in 1969. By 1998, he had risen to the office of Archbishop of Buenos Aires, and became cardinal in 2001. On March 13th, 2013, he was elected by the papal enclave to succeed Pope Benedict XVI.

In his Apostolic Blessing, Pope Francis displayed the humble spirit for which he is known by first asking for the prayers of his people, “And now I would like to give the blessing, but first - first I ask a favor of you: before the Bishop blesses his people, I ask you to pray to the Lord that he will bless me: the prayer of the people asking the blessing for their Bishop.”

In a meeting with cardinals, Pope Francis called on us, as his people, to reflect on the power of God’s word and the joyful role we take in spreading that word to others, “Christians need to share the Gospel message with joy and courage because it will truly answer people’s deepest needs.”

With the same spirit of hope, humility, and a profoundly joyful confidence in the Lord, Pope Francis concluded his inaugural homily with an invitation to all of his people, “And now, we take up this journey: Bishop and People. This journey of the Church of Rome which presides in charity over all the Churches. A journey of fraternity, of love, of trust among us.”

We join the Church and the world in welcoming our new Holy Father and wishing him well. Gladdened by his example of humility and pastoral charity, we renew our commitment to priestly formation. May more young men follow Pope Francis’ good example and devote their lives to Christ and the Church as diocesan priests. Our heartfelt prayers are with our Holy Father, Francis, as he takes up “the journey!”

Ad multos annos!

March 13, 2013

Pope Francis

Habemus Papam!

Consider a Legacy Gift:
“Seeing into the future with the eyes of faith”

Please remember the Society of St. Sulpice in your estate plans. Your thoughtful legacy gift can help us care for our future.

Legacy gifts can be made to:

- Retirement
- Mission Seminary (Zambia)
- Historic Site, Paca St.
- Education of New Members
- John C. Kemper, S.S.
  Associated Sulpicians of the US
  5408 Roland Ave.,
  Baltimore, MD 21210
Meet A Sulpician Candidate

Father Steven Olds
By Melvin C. Blanchette, S.S.

As a tested veteran in the areas of seminary formation and spiritual direction, Father Steven Olds contributes significantly to the mission of the Theological College. He is a priest of the Diocese of Orlando and an alumnus of the Theological College, ordained in 1988. Since his July 2012 arrival in Washington for the summer Sulpician formation program for candidates, he has literally “hit the ground running.” His energetic enthusiasm is contagious and is a great help to seminarians, fellow faculty members and staff. Fr. Olds is selfless in his dedication to the ministry of formation, presides and preaches at Mass with devotion and faithfulness and takes great delight in building up everyone he meets through his gracious manner and friendliness.

Fr. Olds comes to TC from St. Vincent DePaul Regional Seminary in Boynton Beach, FL where he served as a member of the formation faculty since 1999. During his 13 years at St. Vincent DePaul, he held various leadership positions, including dean of spiritual formation since 2008, dean of students from 2005 to 2007 and dean of pastoral formation from 2003 to 2005. His position at the seminary also involved extensive teaching, advising and directing seminars. At TC, in addition to his adjunct teaching at CUA, he frequently assists on weekends at two local parishes, St. Andrew on the Bay and St. Matthew’s Cathedral.

Father Olds received an S.T.B. in dogmatic theology from the Catholic University of America (1988), an S.T.L. in dogmatic theology from Pontifical Gregorian University in Rome (1996), and an S.Th.D. in dogmatic theology, graduating summa cum laude, also from the Pontifical Gregorian University (1998). More recently, he received certification in spiritual direction through the Christian Spirituality Program at Creighton University in Omaha. Father Olds serves the TC community as director of human and spiritual formation.

Melvin C. Blanchette, S.S. is former rector of Theological College and now serves on the formation faculty part-time.
Two hundred years ago, on June 17, 1813, Oliver Jenkins was born to a prominent family in Baltimore. Later, as a Sulpician priest, he was responsible for the construction of the first Chapel of Our Lady of the Angels at the original site of St. Charles College in Ellicott City, Maryland.

St. Charles College was a Sulpician minor seminary and the first of its kind in the United States. It was named after St. Charles Borromeo, an early founder of seminaries and the patron saint of Charles Carroll, the only Catholic signer of the Declaration of Independence, who donated the land for the seminary.

As the first president of St. Charles, Father Jenkins was responsible for overseeing the construction of the Chapel (1860-66). He also paid for most of it from his personal resources. He even did some of the manual labor required.

The Chapel was designed by Fr. Faillon, a visiting Sulpician architect who gave it a resemblance to the Sainte Chapelle in Paris. A statue of Mary holding the infant Jesus was placed in a niche behind and above the main altar.

One hundred years ago, on September 29, 1913, Sulpician alumnus Cardinal James Gibbons broke ground for the new Chapel of Our Lady of the Angels at the new St. Charles College in Catonsville, Maryland. A few weeks later, on the feast of St. Charles Borromeo, he returned to bless the cornerstone of the new structure.

The new St. Charles had to be built because a fire had consumed the former seminary in 1911. The fire began in a boiler room just below the Chapel.

The new Chapel, richly decorated in the style of the Italian Renaissance, was not formally opened for more than a decade. The interior decoration continues to be enhanced even to this day, thanks both to the generosity of its users and to the existence of an endowment established by the original donors of the Chapel. These donors, Elizabeth and Alfred Jenkins, were related to Fr. Oliver Jenkins and they are buried in the crypt of the Chapel.

Still owned by the Sulpician Fathers, the Chapel serves today as the parish church for the Catholic Community of Our Lady of the Angels. The members of this parish are the Catholic residents of Charlestown, a very large retirement community now located on the Cloud Cap property.

Two Related Anniversaries in 2013

Thomas R. Ulshafer, S.S.

Original Chapel of Our Lady of the Angels, circa 1866.

Blessing of the cornerstone for the new Chapel, circa 1913.
This past October I had the opportunity to attend an international conference organized by the sponsors of “The Second Vatican Council from the Perspective of the Archives of the Council Fathers” project. The conference was held in Rome, Italy, and brought together the individuals who have been serving as coordinators for the project from around the world. Over the course of three days, these individuals presented reports on the information they had collected in their respective countries. I participated on a panel for the Americas, presenting my findings for the United States. Rev. Gilles Routhier of Laval University spoke on Canada, Dr. Carlos Salinas Araneda of the Pontifical Catholic University of Valparaíso (Chile) presented an overview of the collections in Latin America, and Rev. Gerald Fogarty, SJ, gave a paper on the state of theological scholarship in the United States on the eve of the Council. Dr. Nelson Minnich of The Catholic University of America served as chair.

Over the Council’s four periods, the US Catholic Church was represented by some 250 bishops, 85 Council periti and an unknown number of private periti. (Council periti were appointed to the pope and could be assigned to serve on Conciliar commissions in addition to advising bishops. Individual bishops invited private periti for personal consultation and had no official standing at the Council.) Three of the 85 Council periti who were American were members of the U.S. Sulpician community: Father James A. Laubacher, S.S., who served as a Council peritus for Cardinal Lawrence Shehan of Baltimore at periods 2, 3, and 4; Father John P. McCormick, S.S., who was appointed to the Conciliar Commission on Seminaries and Universities for periods 2, 3, and 4 and advised Cardinal Patrick O’Boyle of Washington, DC, at period 1; and Father John R. Sullivan, S.S., who served as a Council peritus for Archbishop Thomas Connolly of Seattle at period 1. (Fr. Sullivan, who had been rector of St. Thomas Seminary in Kenmore, WA, at the start of the Council, was transferred to St. Mary’s Seminary & University in 1963. He advised Cardinal Shehan for the remaining three periods of the Council.)

Tricia Pyne is Director of the Associated Archives at St. Mary’s Seminary & University.
When thinking of Father Philip Sullivan Keane, S.S., the figure of Solomon easily springs to mind. Like Solomon, Fr. Keane was blessed with wisdom and a discerning heart able to distinguish what helps or hinders, and he shared his gifts with many others through his friendship, teaching, writing, lecturing and consulting.

Philip Sullivan Keane was born in Syracuse, NY on March 22, 1941 to Gerard F. and Harriet (nee Sullivan) Keane. He is survived by his brother Richard W. (Dick) of Caringtonville, VT, sister Dorothy Keane White of Raleigh, NC, six nieces and numerous cousins.

Fr. Keane was raised and educated in upstate New York. He earned his bachelor’s degree at St. Bernard’s Seminary in Rochester, N.Y. (1963). He completed his theological studies at Theological College. He was granted an S.T.L. (1967) and S.T.D. (1971) from The Catholic University of America, Washington, DC.

Fr. Keane was ordained on May 20, 1967 and entered the Society of St. Sulpice in 1970. He taught at St. Stephen’s Seminary in Hawaii, St. Patrick’s Seminary in Menlo Park, CA, St. Thomas Seminary in Kenmore, WA and St. Mary’s Seminary & University in Baltimore where he also served as Vice Rector (1978 – 1980; 1984-1989), Executive Vice President (1994-1995) and Academic Dean (1986 – 1996). He was a member of their Board of Trustees from 1976 until his death. He served two terms on the Provincial Council (1997 – 2009) and, after retiring from teaching in 2007, became the Special Assistant to the Provincial where he took on diverse responsibilities, such as editing Update.

Fr. Keane’s influence extended beyond the seminary and the Sulpician Province. For many years he taught at St. Michael’s College, VT, and at the former Marymount College, Los Angeles. He also lectured in the subicalical program for priests at the Vatican II Institute in Menlo Park, CA, and in the Institute for the Preparation of Seminary Formation Staff and Advisors. Beyond the classroom, Fr. Keane made a great contribution to the development of the discipline of moral theology. His writings marked him as one of the pioneers of the theological renewal after the Second Vatican Council. Since 1978, he was consulted regularly by bishops and Catholic healthcare systems throughout the United States.

In all these arenas, students and consultants of all stripes experienced his Solomonic gift of discernment. They prized the precision of his thinking, the encyclopedic scope of his mind, and the crisp clarity of his teaching and advice. It was no secret to those who sat in his classes or sought his counsel that Fr. Keane had a great love for God, for moral theology, for the Sulpician community and its ministry, and for the Church.

But Fr. Keane also lived beyond his mind. He had hobbies (such as his model train set), loved all sports and was an avid outdoorsman who enjoyed skiing, biking, sailing, hiking and climbing the forty-six peaks of the Adirondack Mountains.

In the last weeks of his life, the steady stream of visitors that flowed through his hospital room represented the network of diverse personal, professional, and social relationships that Fr. Keane wove together throughout his life. Fr. Keane died at St. Agnes hospital in Baltimore, MD on December 28, 2012 after a struggle with metastatic melanoma. His funeral Mass was celebrated at St. Mary’s Seminary on January 16, 2013. Archbishop William Lori, Archbishop of Baltimore, was the principal celebrant and Father Thomas Hurst, S.S., Rector of St. Mary’s Seminary, gave the homily. Interment was in the Sulpician Cemetery, Catonsville, MD.

Richard M. Gula, S.S. is Director of Personnel and Supervisor of Properties for the Society of St. Sulpice, Province of the United States.
In the late 1930s Sulpician Father James Kortendick began the restoration work on the Mother Seton House, 600 North Paca Street, Baltimore, Maryland. His initial work was to clean, repair the plaster, paint and begin to acquire the furniture needed to open the historic house to the public. In 1962, Archbishop Lawrence J. Shehan and Very Reverend Lloyd MacDonald, Sulpician Provincial, established a lay organization to coordinate the restoration efforts of the Mother Seton House on Paca Street. Elizabeth Ann Bayley Seton was beatified by Pope John XXIII on March 17, 1963. Three months later on June 16th the Mother Seton House was dedicated and opened to the public.

For 50 years now, this simple federal style house, which once served as the home and boarding school for Elizabeth Ann Seton, has served as a portal into the past and an inspiration for the future. The Mother Seton House is supported by a modest endowment and the generosity of many who visit the historic site. One of the goals set for this Golden Jubilee year by the Board of the site was to work at growing the endowment. If you would like to learn more about the Mother Seton House, visit our website at www.stmarysspiritualcenter.org or if you would like to contribute to the Mother Seton Endowment during this Golden Jubilee Year, please call us at 410-728-6464.

John C. Kemper, S.S. is the Director of St. Mary’s Spiritual Center and Historic Site. He is also the Vice-President for Advancement, Society of St. Sulpice, Province of the United States.

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