Those who know the campus of The Catholic University of America are familiar with one of its oldest buildings, Caldwell Hall, which stands behind the Basilica of the National Shrine. Dedicated 125 years ago, it was once called Divinity Hall; it was the residence hall for priest-graduate students. It was also a monument to the Sulpicians’ contribution to the spiritual and academic formation of the clergy in the United States. Father Alphonse Magnien, S.S. (1837-1902), the superior of St. Mary’s Baltimore and ranking Sulpician in the United States had a strong impact on the formation of The Catholic University. He persuaded Cardinal Gibbons to choose diocesan priests instead of the Jesuits to serve as the faculty for the University.

Anniversary of the Sulpician Fathers’ arrival at Catholic University’s Divinity Hall, 1889

During 2014 we Sulpicians are marking several milestones, including, among these, the 25th anniversary of our ministry in Zambia. In light of this, one might ask, why did we go to Zambia in the first place? Wasn’t there enough to do here in the US? Let me address this question briefly by explaining why the Society of St. Sulpice is now serving in Zambia and in other places far from where we were founded.

I will do this by highlighting an aspect of the vision of Father Jean-Jacques Olier, our founder. As I wrote in earlier editions of this publication, he was a reformer by vocation. He believed both that God wanted to renew the Church in his day and that...
God wanted him to play a role in this process. Inspired by his spiritual director and friend Saint Vincent de Paul, Fr. Olier began by giving parish missions in rural France. This effort renewed some parishes temporarily but, without follow-up, most spiritual gains were soon lost. Because of this he came to the conviction that the key to renewal of the Church was renewal of its priests.

What was needed, he thought, were priests with strong spiritual lives who had a true apostolic spirit. These priests would not be interested in pursuing ecclesiastical careers, something all too common in his day. Rather they would understand their vocation as a call from God to embody the Good Shepherd’s merciful love for all that He displayed on the cross and continues to manifest in the Holy Eucharist.

Fr. Olier himself wanted to be such an apostolic priest. He rejected the prestigious ecclesiastical appointments that his aristocratic family arranged for him. Instead he cultivated self-emptying in order to become more open to the guidance of the Holy Spirit, confident that the Spirit would help him become fully configured to Christ, “the First Pastor.” This vision guided him during his 15 years as pastor of St. Sulpice, one of the largest parishes in France at the time.

Naturally, at his first seminary, the goal was to train priests with an apostolic spirit who saw themselves as “living sacraments” of the Lord. Fr. Olier believed that only with such leadership could the Church live out its calling to be a “community of souls filled with Christ, his sentiments, his dispositions, his virtues” for the glory of the Father.

It should, therefore, be no surprise that Fr. Olier had interest in the foreign missions. As leader of a community of apostolic priests, he was less concerned about establishing a secure domain in familiar territory than he was about advancing the saving plan of God by spreading the gospel of love wherever the ministry of his community was needed. Ill health and eventually death kept him from going overseas, but in the year of his death, 1657, two Sulpicians sailed from France to the New World (Canada). More than a century later, Sulpicians came to the newly founded US with the same spirit that animated Fr. Olier. And today Sulpicians are engaged in priestly formation on five continents.

This explains why, in the 1980’s, when the Sulpicians in the US were in a process of renewal, we made a commitment to take a risk and offer assistance to the bishops of Zambia where there was a very serious need for experienced seminary formators. We wanted to find a way to renew our apostolic spirit. In this process we have received much more than we have given.

Just recently Pope Francis explained in his own way how the apostolic spirit is the impetus of every form of evangelization:

“I dream of a “missionary option,” that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation. Evangelii Gaudium, 273.”

Thomas R. Ulshafer, S.S., is Provincial Superior of the Society of St. Sulpice, Province of the United States.
Father John B. Hogan S.S. (1829-1901), who had been considered for the position of University Rector, was the first president of Divinity College. A native of County Clare, and alumnus of St. Sulpice, he was identified with the liberal Catholicism of Larcodaire as well as the developmental theology of John Henry Newman. Shortly after his arrival in the United States, Fr. Hogan noted in his diary that he was "of the same mind on most things" as Fr. Alphonse Magnien and Cardinal Gibbons. Later as theologian to Archbishop John J. Williams of Boston during the Third Plenary Council of Baltimore, he was introduced to the major issues confronting the American church and to their major proponents. As president of Divinity College, Fr. Hogan made a prominent contribution to American Catholic institutional life. He was succeeded by such significant Sulpicians as Fr. John Fenlon (provincial from 1925-1944) and Fr. Louis Arand (1892-1995) who combined the ministries of teaching, spiritual direction and administration. Father Arand, a Pittsburgh native, was "a man of keen intelligence." He was named acting president of Divinity College in 1932 and president in 1940. The directors of Divinity College were charged with "training students in the ecclesiastical spirit to maintain discipline and to provide direction and encouragement in their studies." With spiritual direction embedded in the confessor-penitent relationship of Sulpician priest and seminarian a strong personalist bond was established. The ongoing formation of priests, the mission of Divinity College, was more challenging. It was particularly difficult to attempt to enforce discipline among graduate student priests who interacted with other priests not subject to this code. A priest from the Midwest, there to study education, spoke about being dismissed by Fr. Arand because of his scant appearances in the chapel. Even in the years following Vatican II, Fr. Arand held to the custom of requiring cassocks in the dining room. Shortly, though, priests would be appearing in the dining room not only without cassocks but even in "civvies." Times had changed.

Divinity College was only the beginning of the Sulpician's engagement in the Catholic University of America. Fr. Magnien desired to establish a counterpart, in the heart of the US capital, to the L'Ecole St. Jean near the Institut Catholique in Paris. The Sulpicians opened St. Austin's House of Studies in 1901. This bolstered the aspiration of Bishop Keane, the University Rector, to establish houses for various religious congregations to form members in their particular religious charisms while they studied at The Catholic University. Rector Thomas J. Shahan hoped to sustain a close relationship between The Catholic University of America and the first seminary in the United States, St. Mary's in Baltimore. Fr. Edward J. Dyer, superior of the Sulpicians in the United States, in collaboration with Bishop Shahan and Cardinal Gibbons established a seminary based on the total pedagogy of spiritual direction, teaching and community life in Washington DC. In Fall 1917, 40 seminarians enrolled in the St. Mary's annex. In 1924, the annex attained its autonomy from St. Mary's when the Basselin College, funded by an endowment from T.B. Basselin, a wealthy lumberman from New York, established a program for seminarians in philosophy and rhetoric, housed in The Sulpician Seminary, later renamed Theological College. This evolution of a Sulpician presence from Divinity College to Theological College reflects the interrelationship of the history of the Roman Catholic Church in the United States and the Society of St. Sulpice.
The day began with members of the Provincial Council and both seminary communities gathering for the celebration of the Holy Eucharist in St. Mary's chapel, with the schola of Theological College leading all those gathered in song. The Most Reverend William E. Lori, Archbishop of Baltimore and Chancellor of St. Mary's Seminary & University, was the principal celebrant and homilist of the Mass.

During his thoughtful homily, Archbishop Lori invited those present to learn from the life of St. Matthew what it means to be an evangelist by leading the congregation on a “virtual tour” of the famous triptych depicting the calling, inspiration, and martyrdom of St. Matthew in the Church of San Luigi di Francesci in Rome. Archbishop Lori also cited the interview of Pope Francis that had been published a few days earlier by several Jesuit magazines around the world as a call to undertake the work of evangelization with a renewed spirit and commitment.

After the Mass, all gathered in the recently renovated Laubacher Hall to hear Cardinal Donald Wuerl, Archbishop of Washington, DC deliver St. Mary’s annual Carroll Lecture. Cardinal Wuerl spoke from his perspective both as a bishop and as the General Relator of the recently held Synod on the New Evangelization for the
Transmission of the Christian Faith. On the basis of that duel vantage point Cardinal Wuerl challenged all those present, especially seminarians, to take seriously the responsibility that they have in preparing for and carrying out the New Evangelization. Making reference to the rich history of the Church missionary activity, the call of the Second Vatican Council for a continual dialogue with all people of good will, and to conversations and encounters he has had with believers and non-believers alike, Cardinal Wuerl indicated that all believers are called to engage those to whom they are sent with conviction, respect, joy, and as a living and loving witness of the Good News of Jesus Christ.

After the conclusion of his remarks, the Cardinal fielded questions from the seminarians and faculty members. The celebration concluded when all present gathered for a wonderful lunch and for fellowship.

The entire event was a great opportunity for the Sulpician Fathers and the members of the two seminary communities to deepen their appreciation for the gift of faith and their commitment to sharing that faith with all.

Leonardo J. Gajardo, S.S. is a member of the Pontifical Faculty at St. Mary’s Seminary & University.
Twenty-five years ago, at the invitation of the Zambian bishops, two American Sulpicians, Fathers Edward Frazer and Michael Strange, arrived in Lusaka, Zambia. Others soon followed. Imbued with the same apostolic spirit that bolstered the French Sulpicians disembarking at Fells Point, Baltimore, in 1791, these intrepid few began simply: listening and joining in the ministry of priestly formation in a Zambian context. Emmaus Spirituality Centre and its propaedeutic year of seminary formation provided the initial forum of their mission and ministry. In the years that followed, some Zambian diocesan priests, with the permission of their respective bishops, were invited to join the Sulpicians in their apostolate as Sulpicians of the US Province serving in Zambia. I was blessed to be among the first Zambians to join the Sulpician Fathers in their ministry as a Sulpician in Zambia.

The jubilee is an event for us, Zambian Sulpicians, to take stock of who we are for the Zambian church. This is time for self-reflection. We would like to look into the past and see how God has guided us to the present moment. This is also time for us to listen to God and see how He wants to shape our future.

As we look back into the history of our founding, we marvel at and are deeply appreciative of the Sulpician Fathers’ prayerful discernment and apostolic spirit which prompted them to choose Zambia as the focus of their missionary zeal. We definitely see the hand of God at work here, then and now! We know very well that it was a great sacrifice for the American confreres to leave their beautiful country to come to Zambia. And when they came to Zambia they totally committed themselves to the work of formation. The coming of the Society to Zambia has brought greater stability to our Zambian seminaries. The Society has made a huge contribution to the life of the church in Zambia through the formation and support of its clergy.

Not only was the Society involved in the work of the seminaries, the Society has also been involved in the support of the Zambian church by offering scholarships for some priests to study at St. Mary’s and also offering some mini-sabbaticals for priests to be at the Vatican II Institute in California. Some of the priests who have studied at St. Mary’s are now serving the Zambian church at high level institutions. And one has become a bishop.

Therefore, we would like the jubilee to highlight some of the past achievements of the Society and then also project into the future. One of our future dreams is to be involved in ongoing formation of the clergy and also when the numbers have increased we hope to help out in the neighboring countries. Therefore, one of the jubilee events is to publish a newsletter that will highlight who Sulpicians are and what they have been doing for the Zambian church.

The celebrations will begin on the 28th of March; on the evening of that day there will be a presentation on the history of Emmaus and Sulpicians in Zambia. After the presentations there will be a meal for our guests. On Saturday the 29th of March we will have our primary celebration beginning at 9:00 a.m. in Lusaka, Zambia. We expect not less than 500 participants. The invited guests include the Apostolic Nuncio, the bishops of Zambia, superiors of different religious houses, former students of Emmaus (priests and seminarians), the laity and other guests. Also in attendance will be some of our American confreres, who ministered in Zambia and are representing all those who have served in Zambia, viz., Sulpician Fathers Mike Strange, Cale Crowley, and Vincent Bui. The superior general, Father Ronald Witherup, p.s.s. and the provincial superior, Father Thomas Ulshafer will also be present. The main celebrant will be Archbishop Telesphore George Mpundu and the homilist will be Fr. Thomas Ulshafer. The anniversary celebration will also include the blessing of the recently completed building at Emmaus.

At the conclusion of the liturgy, there will be a festive luncheon for all in attendance.
The Mother Seton House on Paca Street celebrated its 50th Anniversary of being open to the public on September 15, 2013. A Golden Jubilee, for an individual or an institution, is a special moment and a wonderful opportunity to look to the past with gratitude and to the future with renewed hope. It was in the 1930’s that Sulpician Father James Kortendick began to make the much needed repairs to the Seton House. Ten years later, in 1940, Elizabeth Ann Seton’s Cause for Canonization was introduced to the Vatican. It was not until 1962 under the leadership of Father Lloyd MacDonald, Sulpician Provincial Superior, and Archbishop Lawrence Shehan of Baltimore that the restoration began in earnest.

Building upon the vision, foresight and hard work of so many, we look into the future with enthusiasm. More than 100 friends and supporters of the Mother Seton House gathered with Archbishop William Seton’s Cause for Canonization was introduced to the Vatican. It was not until 1962 under the leadership of Father Lloyd MacDonald, Sulpician Provincial Superior, and Archbishop Lawrence Shehan of Baltimore that the restoration began in earnest.

The Mother Seton House is open to the public seven days a week, weekdays from 12:00 noon to 3:30 p.m. and weekends from 1:00 p.m. to 3:00 p.m. Come and visit this home of the first US-born canonized saint and be inspired! For more information about this Roman Catholic cultural historic site, visit our website at www.stmarysspiritualcenter.org

John C. Kemper, S.S. is the Director of St. Mary’s Spiritual Center and Historic Site.

Bishop Michael F. Olson, S.T.D., M.A.; Basselin Alumnus

Pope Francis recently named Monsignor Michael F. Olson, the rector of Holy Trinity Seminary in Dallas, the fourth bishop of Fort Worth, Texas. As a seminarian for Fort Worth in the mid-1980’s, Msgr. Olson was a recipient of a Basselin Scholarship at Theological College, the university seminary at The Catholic University of America, from which he earned his bachelor’s and master’s degrees in philosophy in 1988 and 1989 respectively. He was ordained a priest for the Diocese of Fort Worth on June 3, 1994 and continues to maintain friendships and close ties with several of his seminary classmates and Sulpician mentors.

Bishop Olson was named a chaplain of His Holiness with the title of monsignor in 2010. While rector, he earned his doctorate in moral theology at the Academia Alfonsiana in Rome.

Bishop Michael F. Olson, S.T.D., M.A. was ordained bishop and installed as the fourth bishop of the Diocese of Fort Worth on January 29, 2014 at the Fort Worth Convention Center. Father Thomas R. Usher, Provincial Superior, was in attendance and extended to Bishop Olson the Sulpician Fathers’ hearty congratulations and prayerful support as he assumes the mantle of leadership in the Diocese of Fort Worth.

Ecce quam bonum! Ad multos annos!

Bishop Michael F. Olson, S.T.D., M.A.; Basselin Alumnus

Pope Francis recently named Monsignor Michael F. Olson, the rector of Holy Trinity Seminary in Dallas, the fourth bishop of Fort Worth, Texas. As a seminarian for Fort Worth in the mid-1980’s, Msgr. Olson was a recipient of a Basselin Scholarship at Theological College, the university seminary at The Catholic University of America, from which he earned his bachelor’s and master’s degrees in philosophy in 1988 and 1989 respectively. He was ordained a priest for the Diocese of Fort Worth on June 3, 1994 and continues to maintain friendships and close ties with several of his seminary classmates and Sulpician mentors.

Bishop Olson was named a chaplain of His Holiness with the title of monsignor in 2010. While rector, he earned his doctorate in moral theology at the Academia Alfonsiana in Rome.

Bishop Michael F. Olson, S.T.D., M.A. was ordained bishop and installed as the fourth bishop of the Diocese of Fort Worth on January 29, 2014 at the Fort Worth Convention Center. Father Thomas R. Usher, Provincial Superior, was in attendance and extended to Bishop Olson the Sulpician Fathers’ hearty congratulations and prayerful support as he assumes the mantle of leadership in the Diocese of Fort Worth.

Ecce quam bonum! Ad multos annos!

Bishop Michael F. Olson, S.T.D., M.A.; Basselin Alumnus

Pope Francis recently named Monsignor Michael F. Olson, the rector of Holy Trinity Seminary in Dallas, the fourth bishop of Fort Worth, Texas. As a seminarian for Fort Worth in the mid-1980’s, Msgr. Olson was a recipient of a Basselin Scholarship at Theological College, the university seminary at The Catholic University of America, from which he earned his bachelor’s and master’s degrees in philosophy in 1988 and 1989 respectively. He was ordained a priest for the Diocese of Fort Worth on June 3, 1994 and continues to maintain friendships and close ties with several of his seminary classmates and Sulpician mentors.

Bishop Olson was named a chaplain of His Holiness with the title of monsignor in 2010. While rector, he earned his doctorate in moral theology at the Academia Alfonsiana in Rome.

Bishop Michael F. Olson, S.T.D., M.A. was ordained bishop and installed as the fourth bishop of the Diocese of Fort Worth on January 29, 2014 at the Fort Worth Convention Center. Father Thomas R. Usher, Provincial Superior, was in attendance and extended to Bishop Olson the Sulpician Fathers’ hearty congratulations and prayerful support as he assumes the mantle of leadership in the Diocese of Fort Worth.

Ecce quam bonum! Ad multos annos!

Bishop Michael F. Olson, S.T.D., M.A.; Basselin Alumnus

Pope Francis recently named Monsignor Michael F. Olson, the rector of Holy Trinity Seminary in Dallas, the fourth bishop of Fort Worth, Texas. As a seminarian for Fort Worth in the mid-1980’s, Msgr. Olson was a recipient of a Basselin Scholarship at Theological College, the university seminary at The Catholic University of America, from which he earned his bachelor’s and master’s degrees in philosophy in 1988 and 1989 respectively. He was ordained a priest for the Diocese of Fort Worth on June 3, 1994 and continues to maintain friendships and close ties with several of his seminary classmates and Sulpician mentors.

Bishop Olson was named a chaplain of His Holiness with the title of monsignor in 2010. While rector, he earned his doctorate in moral theology at the Academia Alfonsiana in Rome.

Bishop Michael F. Olson, S.T.D., M.A. was ordained bishop and installed as the fourth bishop of the Diocese of Fort Worth on January 29, 2014 at the Fort Worth Convention Center. Father Thomas R. Usher, Provincial Superior, was in attendance and extended to Bishop Olson the Sulpician Fathers’ hearty congratulations and prayerful support as he assumes the mantle of leadership in the Diocese of Fort Worth.

Ecce quam bonum! Ad multos annos!
Father Peter Kwaleyela

By Cornelius Hankomoone, S.S.

Born Peter Mwendabai Mutanekeba Kwaleyela, Father Kwaleyela comes from the Western Province of Zambia. He is Lozi by tribe. He was born on February 4, 1984 in Kaoma District, the last born in a family of eight.

Fr. Kwaleyela completed his primary education at Mongu Primary School from 1990-1996, and his secondary education at St. John’s Secondary School in Mongu. In eleventh grade he joined the Minor Seminary and in 2002 he was accepted at Emmaus Spirituality centre to start his seminar formation program for the diocese of Mongu. In 2003 he proceeded to St. Augustine’s Major Seminary for his philosophical studies and after two years he was awarded a Diploma in Philosophy and Religious Studies. In 2005 he went to St. Dominic’s Major Seminary where he completed his theological studies and obtained a Bachelor’s Degree in Theology from Urbaniana University in Rome.

In 2007, during his pastoral year, Fr. Kwaleyela was assigned to one of the most remote parishes called Sitaka in the western province of Zambia, a sign that he was willing and capable to work under very difficult situations. He was ordained to the priesthood on June 5, 2010 for the diocese of Mongu. For three years, Fr. Kwaleyela worked as an Associate parish priest and later as Acting Parish Priest of St. Lawrence of Brindisi’s Limulunga Parish in Mongu, Zambia. He worked as a chaplain for both the youth movement and the Royal Establishment in his parish.

Fr. Kwaleyela is currently serving as a faculty member at Emmaus Spirituality Centre in Lusaka, Zambia, where he teaches English and Spirituality of a Diocesan Priest. He has not yet made up his mind what he would like to study, but he is open to study either scripture or philosophy. He has a special gift with languages and speaks many local languages.

Generally, “Fr. Peter” is known as a young priest who is very energetic, practical and articulate. He is a community-oriented person. He is very social, friendly and easily interacts well with others. He is respected as a good teacher and a good preacher. He is a good listener who respects other people’s views. He is a great sportsman and volleyball is his favorite sport. Fr. Peter also has a special interest in gardening and raising chickens and ducks. Emmaus is already full of ducks quacking about.

Cornelius Hankomoone, S.S. is Regional Superior of Sulpicians in Zambia, Province of the United States.

Meet Our Newest Sulpician Candidates

Below you will find profiles of two of the four new Sulpician candidates. Keep an eye out for profiles on our other two new candidates in future issues of UPDATE.
This academic year St. Patrick’s welcomes Father Geronimo (Jerome) Magat in his first Sulpician assignment as a Sulpician candidate. Born in Washington, DC in 1972, he had four years of school in Metro Manila before completing his primary and high school education in Virginia. He earned a B.A. in Political Science at the University of Virginia in 1995. At UVA he was named to the Thirteen Society in recognition of his significant contribution to the university community. After two years in technology and health care research, he entered Mount St. Mary’s Seminary in Emmitsburg with some time at the Pontifical Gregorian University. He completed his studies at Mount St. Mary’s in 2002 summa cum laude with an M.Div. and an M.A. in Theology with a concentration in Moral Theology. He was ordained a priest for the Diocese of Arlington later that year.

Fr. Magat served in parishes in Vienna, Colonial Beach, and King George, Virginia. In 2005, he founded the Guadalupe Free Clinic, the diocese’s only free medical clinic for the poor. In 2005 the Clinic received the International Community Activity Award from the Knights of Columbus, the order’s highest award for service work. Fr. Magat served as executive director of the Clinic until February 2007, and continues to serve as its president.

Until 2008, he served as a master of ceremonies for the bishop and auditor in the diocesan tribunal, where he assisted in processing annulment cases in Spanish. In 2007, he was appointed as parochial vicar at Our Lady of Lourdes Catholic Church in Arlington; from 2008 to 2013, he served as parochial vicar at St. William of York Catholic Church in Stafford. For the past three years, Fr. Magat gave the benediction at the National Day of Prayer on Capitol Hill.

Fr. Magat was interviewed in a Sunday New York Times Magazine essay on Mount Saint Mary’s and the new generation of seminarians. He wrote a monthly column in the Arlington Catholic Herald, and was a guest on Relevant Radio’s The Inner Life, EWTN’s The Line Show, The World Over with Raymond Arroyo, and ABC’s Nightline.

Fr. Magat became acquainted with the Sulpician Fathers through Father Paul Maillet, S.S., with whom he studied at Mount St. Mary’s. Aware of the Sulpicians’ early connection to the Mount and desiring to become involved in seminary formation and the ongoing formation of diocesan priests, he began a discernment process in 2008. After visiting the three Sulpician seminaries in the US, he petitioned his bishop to explore associating with the Society. In his first Sulpician assignment, he serves as instructor of homiletics and director of liturgy at St. Patrick’s, along with responsibilities as spiritual director and advisor. “I am humbled,” he says, “by the opportunity to engage in Sulpician ministry, even as I discern temporary membership with the Society.”

Fred Cwiekowski, S.S. is a retired Sulpician in residence and Professor of Systematic Theology at St. Patrick Seminary & University, Province of the United States.
In Memoriam:

Smart Chinyanwa, S.S.,
August 2, 1973 - September 10, 2013

By Cornelius Hankomoone, S.S.

Each member of the Society of St. Sulpice who passes on to the Lord leaves his mark. Often he makes his mark by living a long life and giving many years of service; but not always. Such is the case with Father Smart Chinyanwa who died at age 40 on September 10, 2013, a priest for 12 years and a Sulpician for six.

Born on August 2, 1973 in Monze, Fr. Smart Himuyandi Chinyanwa received his primary and secondary education in Monze. In 1993, he entered Emmaus Spirituality Centre. He then went on to study philosophy at St. Augustine’s (Mpima) and theology at St. Dominic’s Major Seminary (Lusaka). On June 30, 2001 he was ordained a priest for the Diocese of Monze by Bishop Emilio Patriaca.

After his ordination, Fr. Smart was assigned as a Chaplain for Monze Mission Hospital and also served as Diocesan Catechetical Co-coordinator. In this position, Fr. Smart served Bishop Emilio in many ways, not the least of which was to be the editor and “ghost writer” of the Bishop’s homilies and pastoral letters.

As a Sulpician, Fr. Smart first served at Emmaus Spirituality Centre and then earned a Licentiate in Philosophy at the Catholic University of America. In 2010 he returned to Zambia to teach philosophy at St. Augustine’s Major Seminary, and he also taught at St. Dominic’s Major Seminary and at St. Bonaventure College, a Franciscan formation center that specializes in philosophy.

Throughout his short ministry, many people experienced him as a happy, peaceful and joyful person. While hardworking, he never allowed his work to undermine his greater gift of relating with others. He was totally committed to his duties as a formator and teacher, yet he enjoyed good times with his family and friends.

Though he was very happy and proud to be a Sulpician, he remained grounded in his own diocese and enjoyed close relationships with the Bishop and priests there. He was often called upon to help in a number of parishes around Lusaka and in his diocese to give days of recollections, lead Novenas and give retreats.

One of Fr. Smart’s closest friends summarized well the legacy of the mind, the manner, and the man his friends came to know. Using the anagram of his name, Fr. Smart was eulogized as: Simple, because he did not allow his intelligence to keep him from mixing with people of all classes; Mature, because he handled deftly the complexities of life; Articulate, because he communicated complex ideas in ways others could easily understand; Reliable, because when he said “Yes” to any assignment, everyone could count on him to carry it out; and Teacher, because he took time to prepare and was loved by his students.

On September 14, 2013, Fr. Smart was buried in Monze following a Mass of the Resurrection filled to overflowing at the Cathedral of the Sacred Heart. Father Thomas Ulshafer, Provincial of the US Province, was in attendance representing the US Province. Fr. Smart’s friend, Bishop Emilio Patriaca of the Diocese of Monze presided and the homily was given by Father Cornelius Hankomoone, S.S., Regional Superior of the Zambian Sulpicians.

Cornelius Hankomoone, S.S. is Regional Superior of Sulpicians in Zambia.
"Sing to the Lord a new song . . ." are the words of the psalm that could very well be the unending prayer of Father Olivier. For nearly 66 years as a priest, he enriched the lives of many through his titanic musical talent.

Fr. Olivier was born on February 27, 1920. He was the second of seven children born to George and Gertrude Olivier. He is survived by two brothers, Stephen and Paul, and two sisters, Frances Trainor and Mary Puetzer, as well as one nephew, Michael Trainor.

Fr. Olivier attended St. Charles College from 1936 – 1940, St. Mary’s Seminary on Paca Street from 1940 – 1942, and St. Mary’s Seminary in Roland Park from which he was ordained to the priesthood on May 31, 1947 for the Diocese of Marquette, MI. He was admitted to the Society of St. Sulpice in 1952.

He spent his Sulpician ministry on the West coast in seminaries and parishes. He taught at St. Joseph’s College, Mountain View, CA from 1947 - 1965 and served as its Vice-President for his last three years there. He then moved to teach in the theologate at St. Patrick’s Seminary in Menlo Park, CA from 1965 - 1969.

He spent the greatest part of his parochial ministry in parishes of the Diocese of San Jose, CA from 1969 - 1993. For one year (1975 - 1976), he served on the parish team of St. John Vianney, which was established in conjunction with St. Thomas Seminary, Kenmore, WA.

Fr. Olivier retired in 1993. After seven years of “hermitage” living in an old farmhouse at the Pinnacles Ranch in CA, he joined the Sulpician retirement community at St. Charles Villa in Catonsville.

In the seminary, Fr. Olivier taught music, speech, Latin, English, and French, but is especially remembered for his chant classes. He seemed to sing more than he talked. His legendary humor overflowed into song with that uncanny ability to create lyrics to capture the moment, to lighten the mood, or to pinpoint someone’s unique characteristic. He was loved dearly not only for his enthusiastic and engaging pedagogy but also for his character as a true gentleman of St. Sulpice.

For him, life was all about relationships. The life he led was defined by the hands he held in his heart. His supportive network, refusing to unravel over time and distance, sustained him. He aged with grace as he displayed a positive disposition, lively humor, and a love of community (especially in its gathering for Happy Hour) to the very end.

Fr. Olivier died peacefully during the night of April 12, 2013, with music playing in the background. Since he donated his body to science, there was no viewing, no wake, no funeral. On April 20, Father Thomas Ulshafer, S.S., presided at a memorial Mass and Father Gale Crowley, S.S., preached the homily. Later, Fr. Olivier’s ashes were interred in the columbarium at the Sulpician cemetery in Catonsville.

Richard M. Gula, S.S. is Director of Personnel for the Society of St. Sulpice, Province of the United States.
Emmaus Spirituality Centre is an interdiocesan seminary where all Zambian diocesan priests begin their priesthood training. Currently we can only accommodate 55 students at the seminary. As the rector, one of the most difficult tasks I have is telling a young man that we cannot accept him because of a lack of space.

Our seminary is “simple” in comparison to those in western countries. We still lack the necessary space to provide for the basic needs of our seminarians. The expansion project currently in process will provide for us with 24 additional student rooms, a simple recreation room and bathroom and washroom facilities. Consequently, this means that we will be able to take in more students in relation to the growth of vocations. Thus, a good number of aspiring seminarians will be accepted for priestly formation.

Ever since Emmaus opened, there has been no recreation hall. This expansion provides the much-needed recreation room for the students to gather and for other various functions of the seminary. In addition, there are four new rooms for staff members. This will help to accommodate the essential increase in resident priest formators to the ratio of seminarians. At the same time, the expansion provides temporary accommodation for others as ongoing renovations will be required for the old wing.

Here at Emmaus, a hallmark of Sulpician ministry in Zambia, we are most grateful to our many donors for their generosity. Without their help, this project would have been only a dream. We would like to express our sincere gratitude to the many collaborators who have generously donated towards this expansion project. Here at the seminary we remember our donors and their needs daily in our celebration of Mass and in our prayers.

There is an old proverb, “Many hands make light the load.” Without the hands of our partners, we would have to turn away eager young men hoping to become priests. At present, the Emmaus Expansion Project is 70% complete and we are under roof. Now as we await the needed funding to complete the plumbing, electrical and interior work, I ask you to consider a gift to help us complete our expansion. You can donate on-line at www.sulpicians.org and clicking on “Give.”

Shoba Nyambe, S.S. is Rector, Emmaus Spirituality Centre, Province of the United States.