

the Herald

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A PUBLICATION FROM KENRICK-GLENNON SEMINARY



AMBASSADORS OF MERCY

*“As priests, we are witnesses to
and ministers of the ever-increasing
abundance of the Father’s mercy...”*

—POPE FRANCIS

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Cover photography by Lisa Johnston

Cover: Seminarian Patrick Moser, Theology III – Omaha, greets parishioners at Immacolata Catholic Church, where he is currently assigned.

Contributing Photographers:

Diocese of Bismarck
Deacon Jacob Carlin, Theology IV – Wichita
Deacon Paul Clark, Theology IV – Jefferson City
Joel Haug, Theology II – Kansas City, KS
Lisa Johnston
Deacon Ron Lorilla, Theology IV – Springfield, IL
Ann Moloney
Ethan Protzel
Mary Serafino
Fr. Mirco Sosio
St. John Gildehaus School
Robert Tull, Pre-Theology I – St. Louis



FROM THE PRESIDENT-RECTOR

Dear Friends,

When I was a transitional deacon, I served in a small-town parish in the Diocese of Sioux Falls, South Dakota. The pastor was a very holy priest named Msgr. Marvin McPhee. He taught me many important lessons about the priesthood and parish ministry.

After morning Mass, Msgr. McPhee would set up a lawn chair at the check-out counter of the local hardware store and greet everyone in town. I could not understand why he would spend so much time there for small talk and good-natured ribbing. I remember him giving me this sage advice: *“Jim, small talk isn’t small.”* Then it occurred to me; this man is a genius. His presence at the hardware store allowed him to get to know all of the men in the town, converse with them, and joke with them, Catholic and non-Catholic alike. He encountered the people in the town on their good days and their bad days. He was a light for the people and a continual reminder of the Father’s love. Msgr. McPhee had a profound impact on my formation because he taught me how to draw people to Christ.

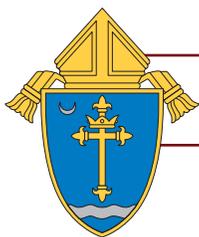
Just as I was inspired by Msgr. McPhee, our seminarians are inspired by the holy men and women they encounter in their own lives. They learn how to be healthy, holy, and joy-filled priests through the example of priests like Fr. Tim Bannes and Fr. Russ Kovash (page 9), holy men like Bl. Pier Giorgio Frassati (page 10), and others. Through their parish assignments, they receive mentorship from experienced pastors, learn how to respond appropriately to the needs of parishioners, and see how God is at work in those they serve.

Our seminarians are learning to be good disciples and are growing in their vocations daily. They are beginning to understand how the everyday activities and challenges meet with the supernatural grace and beauty of Jesus and His Church. Please continue to pray for seminarians on this journey.

In Christ,

Father James Mason, J.D.
President-Rector





FROM THE ARCHBISHOP

Dear Brothers and Sisters in Christ,

Have you ever had a conversation with someone and not known what to say? Perhaps they lost their job or a member of their family. Maybe they're going through a financial hardship. If you watch or read the news, you see the hardships and sacrifices of your neighbors.

It's difficult to know what to say or how to respond to suffering in the world. While watching the news can make us weary, we can also consider occasions of suffering as occasions for Mercy. Our personal adversities are chances to be united with Christ in His suffering. Moments of encounter with the crosses of others can be opportunities for us to become more like Christ when we show mercy.

During his Chrism Mass homily last March, Pope Francis said, *"As priests, we are witnesses to and ministers to the ever-increasing abundance of the Father's mercy... We can help to enculturate mercy, so that each person can embrace it personally."* While his remark was directed at priests, it applies to all people of faith. By responding to the spiritual and material needs of our brothers and sisters, we can ensure that no one will bear their hardships alone. If we can help them carry their Cross, the burden will be lighter. Let's look into their eyes, reach out our hands in assistance, and help them feel loved by God the Father.

Christ reached out to the sinners and the downtrodden. Like Christ, we are called to reach out and show mercy and compassion to our neighbors. Our future priests are learning to do just that through prayer, their work in parishes, classroom assignments, and many other elements of their seminary formation.

Let us pray that, through the intercession of Mary, Mother of Mercy, we may be the visible face of Christ in the world. Please pray that young women and men, especially our seminarians, will follow the footsteps of our Lord and Savior as Ambassadors of Mercy.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Archbishop of St. Louis



“Moments of encounter with the crosses of others can be opportunities for us to become more like Christ when we show mercy.”

Archbishop Robert J. Carlson

Ambassadors of Mercy

By Patrick Moser, Theology III - Omaha

IN SEPTEMBER OF 2015, I RECEIVED A LETTER FROM A MAN TELLING ME HE HAD BEEN PRAYING FOR ME IN MY JOURNEY AS A SEMINARIAN.

I did not know the man or anything about him other than what he had written, but I soon learned from his letter that this was no ordinary prayer partner. The envelope displayed the return address of a Missouri state correctional facility, and the man explained that he was an inmate who had received my name from a chaplain



as someone for whom to pray. In addition to expressing prayers and well-wishes for me, he also shared his guilt and shame over whatever it was he had done and his renewed reliance on God as his source of strength and hope.

This letter and the succeeding correspondence between us over the next year coincided with the Year of Mercy, which officially ended November 20, 2016. The theme of the Year of Mercy was “Merciful like the Father,” and the parable which was repeatedly the subject of conferences, retreats, and days of recollection at the seminary was Luke 15:11-32, usually called the Parable of the Prodigal Son. It is also related to us as the Parable of the Lost Son or of the Merciful Father. The letters from the man in prison gave me many ideas on which to reflect. This man had experienced the mercy and forgiveness from

God, from his family members, and, to some extent, from himself, just like the Prodigal Son. Because of this, he knew what it meant to be accepted back into the merciful love of the Father. This parable was a fitting image for him, as was Psalm 51, which all the priests and seminarians pray in the chapel together

every Friday as part of Morning Prayer: “Have mercy on me, God, in your kindness. / In your compassion blot out my offense. / O wash me more and more from my guilt / and cleanse me from my sin...”

At first I struggled to reply to this man I had never met, who had apparently done something so serious that he spent years of his life in prison paying for his crime. Were this letter and the man’s contrition authentic? Was it a good idea to write back? If I did write back, what would I say? What could I possibly offer him?

In the midst of these questions, I realized I was in a unique position to offer this man something he might not receive when he leaves his confinement and attempts to reintegrate into the world: love and mercy. The parable which came more and more into my prayer was not the

Prodigal Son, but the Unforgiving Servant in Matthew 18:21-35. In the parable, the master forgives one of his servants a huge debt after the servant begs for mercy. However, the servant is unwilling to forgive a much smaller amount owed to him by a fellow servant. Because of this, the master imprisoned the unfair servant, who refused to show the same forgiveness to another. As I reflected on this parable, I realized I was the servant who had been forgiven much, and the man to whom I was writing was the one who owed only a little. It is true that I have never been imprisoned or committed any major crimes, but I know my sinfulness (to some extent) and the forgiveness that God has offered to me. How could I possibly withhold the great mercy of God from others when it has been so generously bestowed upon me?

I think the primary requirement for everyone who wants to be an Ambassador of God's Mercy is personally experiencing God's forgiveness. Anyone who wants to give mercy must first receive it. Anyone who wants to receive God's mercy must be able to recognize his or her own sinfulness and humble him or herself to ask God for forgiveness. For Catholics, this happens primarily in the Sacrament of Reconciliation. Pope Francis, and every Catholic, rightly focused on the parable of the Lost Son during the Year of Mercy because one must know the loving mercy of the Father before he can give it to others. No priest can be a true instrument of God's mercy and forgiveness in the Sacrament of Reconciliation without experiencing that mercy for himself. The paradox of holiness is that a holy man recognizes his own sinfulness, and that the more one receives the Sacrament of Reconciliation and is made clean, the more one understands the weight of his own sins.

The second requirement to be an Ambassador of God's Mercy is sharing this mercy with others. Pope Francis has emphasized the practice of the corporal and spiritual

works of mercy. Another aspect of this mercy may be the forgiving of someone who has harmed you. *The Catechism of the Catholic Church* acknowledges that this is "daunting," saying that "this outpouring of mercy cannot penetrate our hearts as long as we have not forgiven those who have trespassed against us" (CCC 2840). Forgiving others is not always easy, but the Lord's Prayer challenges us to forgive those who have offended or sinned against us. Forgiveness, of course, does not mean we ignore the wrongdoing or the required reparation. But it does include giving others an opportunity to reconcile and repair the damage done to others and to themselves.



For the man I described earlier, God has used his imprisonment, which is the reparation for his crime, to bring about the conversion and forgiveness he has received. For priests and those preparing for priesthood, as it is for all Christians, forgiveness of others is a virtue that must be practiced to be authentic instruments of God. Few parishioners

would be willing to approach a priest who holds grudges, berates others for their mistakes, or refuses to forgive the faults others have committed against him.

My personal Year of Mercy reflections revolved around these two observations: that my experience of God's mercy enables and encourages me to pass that mercy on to others, and that in passing that mercy I have received on to others, I become more free to continue receiving and giving God's mercy. This process is not easy, and I continually have to check myself against the standard of the Cross, the ultimate act of mercy shown to us. Whether this means forgiving others who have trespassed against me or helping others with the crosses they bear, the work of mercy is never complete. Although the Jubilee Year of Mercy concluded in November, we must continue to seek God's merciful forgiveness always and, with the grace we receive, do those works of mercy that open us and the people we serve to the mercy of God.

Encountering the Other

By Joel Haug, A.V.I., Theology II – Kansas City, KS

“What a gift it is to be a representative of Christ for others and to walk with them not only in the sufferings but also in their joys.”

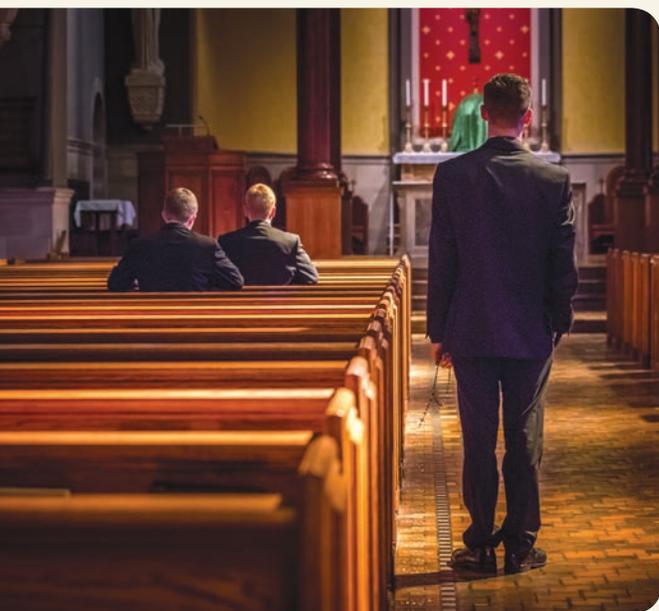


“Jesus, release me from the misery of my self-made aloneness.” This line taken from Archbishop Joseph Raya’s *Acathist Hymn: Office of Praise of the Name of Jesus* elucidates one of the most pervasive problems of our time: isolation and loneliness. Among our most important tasks as seminarians preparing for the priesthood in the third millennium is to first be encountered by God in our aloneness so that we may then encounter and walk with our brothers and sisters, whoever they may be, in their aloneness.

In a culture where communication has never been easier, more of us feel “disconnected” than ever before. Perhaps we readily share different aspects *about* ourselves with anonymous others via social media, but we quickly realize that this does not fulfill our deepest desire to know and to be known. In our hyper-activity and in the absence of silence and reflection, we are even disconnected from ourselves and the deeper longings of our hearts.

During our time in seminary, we are striving to address this relational void by first allowing our true selves to be “seen” by our formators and by God in prayer. By freely revealing even those dark areas of ourselves and our sinfulness to God, we begin to experience God’s unconditional mercy and love for us. Here in prayer, we are freed from our “self-made aloneness” as our awareness of the Him deepens. Then, after being encountered daily by the *Other* (God) who transforms me more and more into Himself, I am naturally sent out to encounter the *other* (my neighbor) that the Lord places in my path. This is to say that the more I allow myself to be drawn by God, the more I am drawn to God in my brothers and sisters.

I have heard stories about how Pope St. John Paul II was able to give his undivided attention to every single person he met as though he or she was the only one in the world. Those who were close to him say that he was able to be so in tune with others because he experienced every encounter with another person as an encounter with God Himself. When we are filled with and transformed in God, it ceases to matter to whom we are sent because whomever they may be, they are exactly who the Lord desires



us to meet and to love as He loves them. This is one of the great joys that I have already experienced as a seminarian. What a gift it is to be a representative of Christ for others and to walk with them not only in their sufferings but also in their joys!

That being said, do we seminarians always respond well to the Lord's call to love and be loved? Absolutely not! This is a life-long journey, but one that is ideally "jump-started" through these intensive years of seminary. The priestly formation we receive in seminary, especially through the intentional care given to our relationship with the Lord in prayer and sacrament, is the most important preparation for ministry that we can receive. We encounter true diversity in God, who accepts us as we are and who is always beyond our comprehension and explanation. When we live this primary reality well, it follows naturally that we will find God in every person to whom we minister. It is easy to forget just how unique each person is, and on the level of the soul, this is true to an even greater degree.

In our diversity, we are beautifully joined in our common longing for God. In a world that is materially so well-connected, never have we felt our aloneness so deeply. At seminaries like Kenrick-Glennon, we are going back to that original encounter with the *Other* so that we can all be truly united in Him in this life as a foretaste of the life to come.

Apostles of the Interior Life

Founded in Rome by Fr. Salvatore Scorza in 2007, the Priests of the Apostles of the Interior Life (A.V.I.) are known for their mission of interior



formation through spiritual direction. Taking the vows of poverty, chastity, and obedience, the priests and seminarians of the order focus on a charisma that directly responds to the needs of the New Evangelization of Holy Mother Church. Kenrick-Glennon Seminary is pleased to welcome Fr. Edward Ahn and Fr. Mirco Sosio as Spiritual Directors for our seminarians. Joel Haug, author of this article, is a brother in this order.



The Land of Spiritual Opportunities

By Fr. Mirco Sosio, A.V.I., Spiritual Director

The first time I came to the States was in the summer of 2007. At that point, as an Italian, I took for granted that everyone in the States was either a practicing or non-practicing Catholic. Initially, it was a little shock to be in a predominantly Protestant, secular culture and to be part of a minority. Among the different parishes I ministered to, especially in Kansas, I found a high percentage of people deeply engaged in their faith and open to grow in their spiritual life. Many people quickly asked to start spiritual direction and to be held accountable for their prayer journey.

Before and after I officially moved to the United States in 2014, I experienced a lot of hope and trust in the future. I can feel a freshness and openness in the American Catholic Church that I didn't experience in the nine years I lived in Rome. While in Italy, I met the solidity and strength of the Catholic traditions. In the Midwest, I met the powerful hope and simplicity of a much younger Church, ready and willing to grow. In Europe, we look at the USA as the land of opportunity. Yes, there are many spiritual opportunities! I'm glad to be a missionary in a wealthy nation that may seem to have everything, but faces spiritual poverty and thirsts for God.

Life in the UNIVERSAL CHURCH

By Todd Shepherd, Theology III - Wichita

¡HOLA! ¿CÓMO ESTÁS?

To the ears of the men at Kenrick, this Spanish greeting is heard frequently. We have five men currently attending the seminary who are from South America and speak Spanish as their first language. Most of the seminarians know at least a few Spanish words and try to make small conversation with the native Spanish speakers. Sometimes these conversations at dinner evolve into impromptu lessons of how to say simple words and phrases in Spanish. Men more fluent in Spanish hold entire conversations with the native speakers in the hopes of keeping their Spanish sharp so they can use it to serve the Latino population in their home dioceses.

Our native Spanish speakers do more than just share their language with us. They enrich our seminary by sharing their cultures, foods, and traditions with us. This is also just as true with all of our 17 international students, coming from the continents of South America, Africa, and Asia. Many conversations involve questions about their home countries such as *“What was it like to grow up there? What are your traditions? What is the state of the local Church?”*

We also get to share our American culture with the international

seminarians as we take them to our favorite restaurants, watch our favorite movies with them, and teach them popular phrases and sayings. Some men invite them home on holidays or take them on trips to show them first-hand the American traditions and landmarks.

The presence of these men truly enrich our fraternity and experience of the universality of the Church. At the end of our time at the seminary, most of us will return to our home dioceses. We will be able to take what we have learned from our brothers to better serve the people at home. The lessons in Spanish will be useful, as it is likely that a percentage of the people in our pews in Wichita will be from Latin America. The interactions with our brothers from Asia and Africa will be a benefit to us as priests since we are likely to encounter a few people from their home countries as well. Even more enriching will be the lessons we learned from them.

The biggest of these lessons we have already tangibly learned is that the Church is universal; it is in

all places and is for all people.

As a result, the Church takes on many different cultural forms and languages but is marvelously essentially the same. Although our international seminarians originate from 10 different countries, we are all completely united because of the shared belief in the Catholic faith. Our methods of praying and worshiping are the same, showing us the beauty of the universality of the Catholic Church. One day, we will each leave the seminary to live out the sacred call to the priesthood. We will depart from each other in sadness, but we will be connected through prayer and a common mission, seeing each other again when all are united with Christ in heaven.



Alumni Profile: Fr. Russell Kovash, Class of 2009

By Deacon Gregory Luger, Theology IV – Bismarck

Diversity, opportunity, craziness. These words do not generally come to mind when thinking of North Dakota. Yet this has been the experience of Kenrick alumnus

Fr. Russell Kovash, Class of 2009 - Bismarck, at St. Joseph's Catholic Church in Williston, North Dakota. In addition to providing for the spiritual needs of his parishioners, Fr. Kovash and St. Joseph's Parish also address the temporal needs of the people. Williston has seen a great influx of residents over the past several years due to an oil boom in the area, which has brought great challenges to the parish, challenges that have opened the way to great opportunities. "Many people have

come to Williston...that have difficult situations," said Father Kovash. "They had no money, no car, no home." As a result, many people came to the Church asking for anything from gas money to housing, essential needs to which St. Joseph's has generously responded in a Christ-like manner.

The parish experiences during his formation at Kenrick-Glennon Seminary helped Father Kovash prepare for his current assignment. "I got to be at six really different parishes," he said. "In my unique assignment, I have a little bit of everything, and I experienced that in my parishes in St. Louis." On-the-job training is the best teacher and the seminary made that possible. Let us pray for Fr. Kovash and his ministry.



Fr. Russell Kovash (back row right) with his Associate Pastor, Fr. Joseph Evinger, and sisters from the Daughters of Mary Immaculate of Guadalupe.

In Memoriam

Please pray for the repose of the souls of our priest-alumni who have passed away in recent months:

Fr. Timothy Bannes, Class of 2007 – St. Louis

Msgr. Norbert J. Dietz, Class of 1949 – St. Louis

Fr. John L. Hallemann, Class of 1955 – St. Louis

Fr. Henry R. Hoerbuerger, Class of 1943 – La Crosse

Fr. John Kilburg, Class of 1979 – Missionaries of the Holy Family

Fr. Francis E. Kubart, Class of 1949 – Omaha

Bishop Osmund Peter Martin, Class of 1959 – Belize

Msgr. William J. Stanton, Class of 1956 – Springfield-Cape Girardeau

Fr. David C. Sullivan, Class of 1958 – St. Louis

Msgr. Thomas J. Woracek, Class of 1946 – St. Louis

A TRIBUTE TO Fr. Timothy Bannes, Class of 2007

By Patrick Russell, Theology II – St. Louis



The parishioners of St. John the Baptist "Gildehaus" Parish in Villa Ridge remember Fr. Tim Bannes, Class of 2007 – St. Louis, as a priest who lived his vocation of love to the fullest degree. Fr. Bannes' sudden passing on October 25, 2016 was a shock

to this close-knit parish and to the St. Louis Catholic community. Though his priestly life was short-lived, Fr. Bannes' legacy will last for decades.

Fr. Bannes entered Kenrick-Glennon Seminary at the age of 37 in 2001. Following his graduation and ordination in 2007, Fr. Bannes served as associate pastor of Holy Infant Parish in Ballwin and as administrator and pastor of St. John the Baptist Parish. Fr. Bannes had a profound impact on all those he met. The first thing you would notice about him was his smile and inner joy. He made the priesthood attractive. Fr. Bannes was a great example of the priesthood to Fr. Brian Fallon, Class of 2012 and Associate Vocation Director for the Archdiocese of St. Louis, before he entered seminary. Fr. Fallon reflected, "I'm grateful for his laugh, the way he heard confessions, his love for butter, and his devotion to Mary. His humility and gentleness have been inspiring to me." Fr. Bannes continues to leave behind a beautiful legacy of what it means to live a joy-filled priesthood.

The Bl. Pier Giorgio Frassati Nature Trail— AMBASSADORS AT HOME

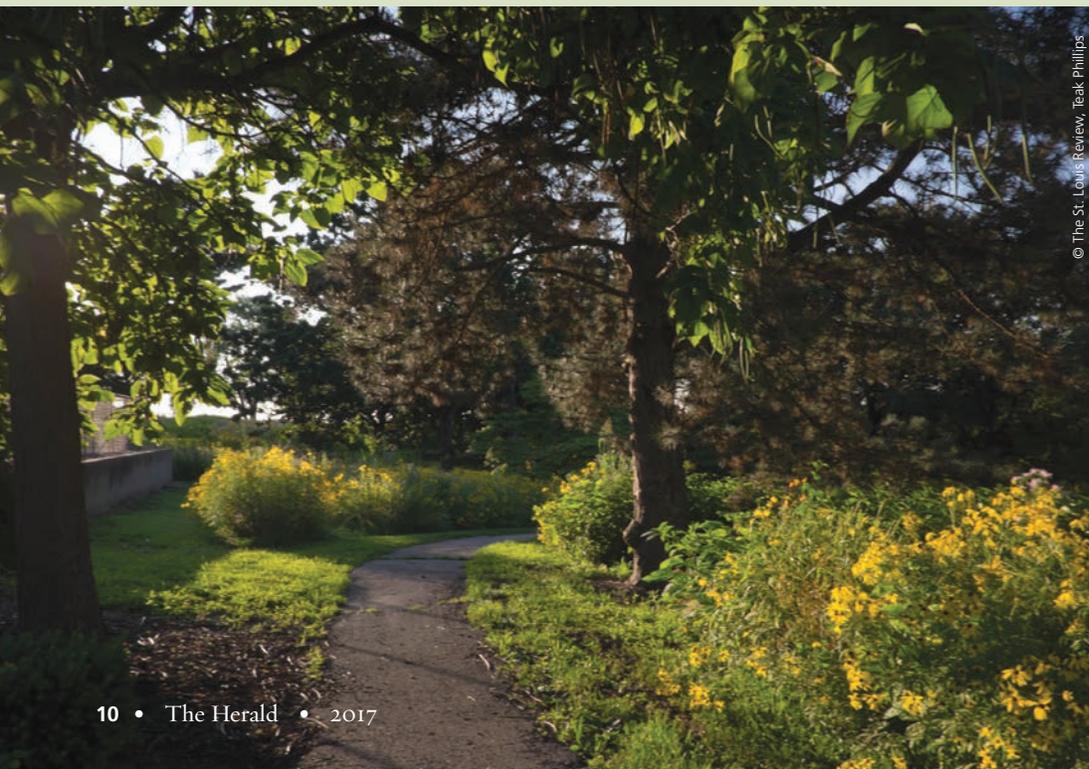
By Edward Godefroid, Pre-Theology II – St. Louis

As winter begins to thaw and the days grow longer, it is evident that spring is beginning to show its face once again. Spring is the season that reminds us of new beginnings and new life. Looking out from the shadows of the building at Kenrick-Glennon Seminary, one can see the new growth of the prairie grass rising up and wild flowers beginning to bloom. The birds and squirrels are beginning to rebuild their nest in the newly budded trees. Yes, nature reawakens from the dark chilly days of winter. The warmer temperatures and longer daylight reawaken us, as well. After a long winter, one yearns to get outside and enjoy the beauty of the outdoors and the community. Luckily, at Kenrick-Glennon Seminary, a 1.8-mile prairie grass nature trail, winding around the border of the property, is open for everyone.

The nature trail is named after Bl. Pier Giorgio Frassati. Pope St. John Paul II, in his homily for the beatification of Frassati, said this about the early 20th century Italian layman: “Frassati was a modern young man who was full of life, and at first glance does not present anything out of the ordinary... His love for beauty and art, his passion for sports and mountains, his attention to society’s problems did not inhibit his constant relationship with the Absolute.” As a daily communicant and a frequent visitor to the local parish for adoration in front of

the Blessed Sacrament, Frassati’s relationship with Christ was constantly fed through the Eucharist. His love for Christ was conveyed through his great charity with the poor and sick. This is why Frassati could say, “Each of you knows that the foundation of our faith is charity. Without it, our religion would crumble. We will never be truly Catholic unless we conform our entire lives to the two commandments that are the essence of the Catholic faith: to love the Lord, our God, with all our strength, and to love our neighbor as ourselves.”

The Bl. Pier Giorgio Frassati Nature Trail is not merely another local trail, but rather an opportunity for seminarians and local Shrewsbury neighbors to interact. Not only do people share a love for the outdoors, they also share a desire to encounter God. One of the roles of a priest is to bring Christ to the people. Last year during the Jubilee Year of Mercy, Pope Francis highlighted our duty to bring Christ’s love to others through acts of mercy. Just because the Year of Mercy is now over does not mean we move on as if it were just another past chapter in our lives. In his Holiness’ apostolic letter, *Misericordia et Misera*, Pope Francis states, “Mercy cannot become a mere parenthesis in the life of the Church; it constitutes Her very existence, through which the profound truths of the Gospel are made manifest and tangible.” The Bl. Pier Giorgio Frassati Trail leads to the gateway of



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encounter where seminarians' engagement with local residents can become the witness to God's enduring love and abundant mercy.

To bring Christ to others in the ordinary activities of the day is what makes Bl. Pier Giorgio Frassati the exemplar for every seminarian. One of the classic pictures of Frassati depicts the Italian climbing a mountain in which he inscribed "Verso L' Alto" Italian for, "to the heights." The image serves as a reminder to keep moving toward God. As Pope Emeritus Benedict XVI said, "Mercy is what moves us toward God." Let this be your invitation to come and experience the Bl. Pier Giorgio Frassati Nature Trail this spring and remember that the doors of God's mercy never close.

Kenrick-Glennon Seminary was touched to receive the following letter of gratitude from our Shrewsbury neighbor, Linda Shantz:

11/28/2016

Dear Neighbors,

I need to thank you for allowing me to walk the trail around your home. I live in the Kenrick subdivision, and I love being able to either walk to or drive to your trail. To have such a wild place so near by and in the midst of an urban area is truly a blessing to our neighborhood. I feel recreated after walking there, receiving solace and joy from the exercise and natural experience.

Thank you for enriching our area with the gift of sharing your abundance.

Yours truly,
Linda Shantz

Fr. Lawrence Nicasio Elevated to Bishop of Belize City-Belmopan



Bishop-Elect Nicasio celebrated his 25th Jubilee at the 2014 Alumni Day with a reflection in the (pre-renovation) Chapel of St. Joseph.

CONGRATULATIONS TO

Bishop-Elect Lawrence Sydney Nicasio, Class of 1989, elevated by the Holy Father Pope Francis as Bishop of Belize City-Belmopan. Bishop-Elect Nicasio holds a Bachelor's degree in philosophy from Cardinal Glennon College (1985) and a Master of Divinity from Kenrick School of Theology (1989). Since his ordination in 1989, Bishop-Elect Nicasio has served in numerous parishes of the diocese, as parish vicar of the Our Lady of Guadalupe Co-Cathedral in Belmopan, and as president of the Diocesan Priest Association. He succeeds Bishop Dorick McGowan Wright.

Michael Kemp, Theology I, is one of four seminarians at Kenrick from the Diocese of Belize City-Belmopan. Excited about his new bishop, Michael shares, "Having another Belizean at the helm is a great example for me and I am sure many of the faithful at home. I pray for all the gifts from the Holy Spirit to reign down on Fr. Larry as we continue to journey with the faithful of our young diocese in doing all things for the glorification of God and the sanctification of all His people."

FUN FACT: Bishop Nicasio is the ninth bishop of the Diocese of Belize City-Belmopan. Of the three diocesan priests elevated to bishop, not counting the six Jesuit bishops, all attended Kenrick-Glennon Seminary.

Ecclesial Courtship

By Fr. Chris Martin, Class of 2006,

Vice-Rector of Cardinal Glennon College and Vocation Director for the Archdiocese of St. Louis

If a young man walked up to a woman on the street and told her “God has told me that we are going to get married,” I imagine she would either walk away quickly or call the police. Without allowing her to spend quality time with him, to discern her own heart in regards to who he is as a man, to learn about his desires and observe his behaviors, and ultimately to either accept or decline the proposal, there would be no freedom, no joy that comes from two mutual “I do’s” on the wedding day.

In the same way, when a man comes first to his vocation director, and then to the seminary in preparation for the priesthood, he is entering into something much deeper than just an academic program. He is entering into an ecclesial courtship, where the Church, through the formation staff assigned to the seminary, spends quality time with the man, learns about his desires, and observes his behaviors so that, God willing, on his ordination day there are two “I do’s” - that of the man, and that of the Bishop and the Church.

So practically, what does this look like? Each man when he enters the seminary has a director of his program (college, pre-theology, and theology), a spiritual director, and formation advisor, in addition to the faculty who interact with him on a regular basis.

The role that these cohorts play is not that of a traffic cop, but rather that of a “spiritual fiancé” who holds up to the man his observed strengths, areas for growth, and patterns of behavior in the light of Christ, the High Priest, who is ultimately the one who calls. The goal is to assist, not detract from, the man’s discernment.

For example, if a man is consistently unhappy, finds all of formation to be a drudgery, and is living out of a sense of “taking one for the team” by being ordained a priest, his cohort would ask him about the joy, zeal, and peace that

and the Church will benefit from this good discernment.

At other times, it is possible that the man and the Church are not in agreement about his call, or his readiness for ordination. Perhaps a man out of a sense of nervousness or the thought of “missing out” on what the world has to offer, leaves the seminary, even though all signs point towards him being called. Or it could be that, although a man is thriving academically, there is an indication that he hasn’t yet reached the level of personal responsibility and emotional maturity

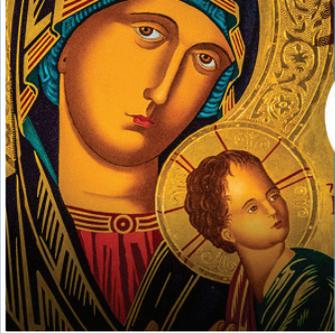
necessary to take the next step to become a shepherd to God’s people. In this case, the man might be asked to take some time off from seminary to address these issues.

What is most important to remember is that God works in His own time and in His own way with every man who enters into formation. Every man who enters seminary formation is a good man.

He wouldn’t be accepted if he wasn’t. He remains a good man whether or not he is ultimately ordained to the priesthood. The seminary formation staff tries to be docile to the Holy Spirit in discerning with every man what God is accomplishing in his life and to help him find the freedom and joy that lead him to saying “Yes” to whatever vocation God has planned for him.



should accompany a call. After all, how would a bride feel if the bridegroom were entering into the marriage out of a sense of duty or obligation instead of love and joy? After having some time to further reflect on this, the man might ultimately come to the conclusion that he is not called to the priesthood, but is called to live a joyful life in another vocation, and both he



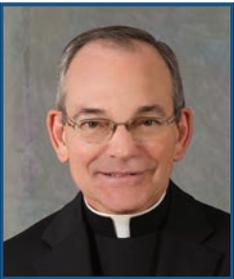
ONE HEART *in charity*

Mary had a powerful presence in her Son's life, most dramatically at the beginning of Jesus' public ministry and at the end as He died upon the cross. At the Wedding Feast of Cana, when the wine ran dry, Mary directed the servants, "Do whatever He tells you" (JN 2:5). As Jesus turned water into wine, His mother told the world, "Do whatever He tells you" and you will find the greatest and sweetest reward.

With one heart, the Catholic Church prays for a charitable response to help the less fortunate, those in material and spiritual need, and the forgotten. Through the Annual Catholic Appeal, the faithful in the Archdiocese of St. Louis demonstrate their faithful willingness, like Mary, to invite others to follow the call of her Son. Your gift will help make possible the thousands of miracles that take place in the lives of seminarians, priests, and those they serve every day.

MATCHING GIFT

Does your company have an employee giving program? Pursuing a matching gift is an easy way to maximize your donation to the Annual Catholic Appeal. You can even match your gift to the Annual Catholic Appeal to one of the institutions who receive Appeal funding—including Kenrick-Glennon Seminary. If your company will not match the seminary, you may wish to select St. Louis University's SLU-Glennon Fund as a recipient of your matching funds. This fund is restricted for our seminarians who take some of their courses at the University. Please visit www.archstl.org/aca for further details.

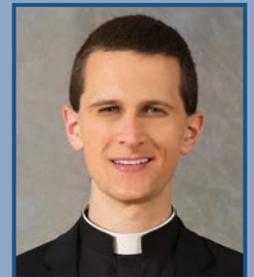


In parish ministry, we meet with people in times of tragedy and sorrow. We share in their suffering when a loved one is taken from them. So many times the priest is asked "Why?" And I say that I do not have an answer, but we stand together at the foot of the cross with Mary our Mother as she witnessed the death of her Son. As a loving mother, Mary had to have been praying for her Son and asking "Why?" And with Mary we say "I do not understand, but I still believe. I believe that in some way God is going to bring life out of this death; He will bring light out of this darkness." Mary knows what it means to suffer. We stand with her at the foot of the cross.

Msgr. Gregory Mikesch, Class of 1975 and Vice-Rector of Formation

Since I have been in the seminary, I have fostered a more personal relationship with Mary. I made the Marian Consecration during my sophomore year, and that consecration continues to be an important part of my daily life. I have run to her in times of temptation and found great comfort and strength in her protection. I often invoke her at the end of my prayer periods, and the "Hail Mary" has become one of my favorite prayers.

George Staley, Pastoral Internship – St. Louis



As a priest, there may be occasions where I will explicitly talk about Mary, her life, and her influence on our own lives. But there may be other times when Mary isn't explicitly talked about; when she is working as the guide and backbone of the whole parish and priestly ministry. She has to be. Who's better at forming souls to the image of Christ than the person most responsible for forming Christ Himself?

Nicholas Fleming, Theology I – Belleville



World Summit on Vocations

By Joseph Esserman, College I – St. Louis

History was made in October 2016 when, for the first time in over 30 years, the Holy Father, Pope Francis, called for a World Summit that brought Church leaders together to discuss priestly formation on a global level. Fr. Chris Martin, Vice-Rector of Cardinal Glennon College and President of the National Conference of Diocesan Vocation Directors, was selected as a representative for the United States at



this World Summit in Rome. The World Summit was a fruitful experience that has refocused and unified the Church regarding priestly formation and vocation promotion worldwide. After interviewing Fr. Martin about his experience at the World Summit, I would like to share with you the key issues that were discussed among Church leaders and the impact of the Summit on the seminary community.

In our discussion, Fr. Martin illustrated that one of the Summit's major goals was the creation of a universal language for priestly formation. The clergy gathered at the

Summit wanted to assure that terminology used in the formation of men studying for the priesthood in Australia meant the same thing for men studying for the priesthood in Spain. Much of the terminology used for priestly formation is rooted in Pope St. John Paul II's encyclical *Pastores Dabo Vobis*. Thus, this document was vital to the Summit's clarifications on universal language for priestly formation. Furthermore, Fr. Martin noted that Pope Francis showed indications of releasing an encyclical sometime during his Pontificate that would reflect his own outlook on priestly formation for the Church moving forward in today's society.

Pope Francis is seeking to set forth new standards and challenges for both priestly formation and the promotion of vocations worldwide. Fr. Martin stated, "We [participants of the Summit] focused on how to create environments where all those discerning can meet Jesus Christ." He added that this environment must also be paired with healthy relationships that create a spirit of discipleship. "Authentic relationships are rooted and grounded in trust with both people being vulnerable to each other so as to grow," Father remarked. Therefore, it is through both trusting relationships and holy environments that religious vocations are fostered.

My interview with Fr. Martin also included the issue of a secular society that challenges a person's ability to seek his or her true calling and engage in the environments and relationships that the Summit encouraged. A growing sense of individualism in the US has made it harder for discerners, especially the youth, to feel a part of a communion of disciples that is so integral to nourishing one's vocation.

Recognizing this issue, the Summit was a reminder that all those who are mentors of vocations, especially clergy, are called to be Ambassadors of Mercy who reach out and



Fostering Vocations at Home: The Catholic Identity

While the Church directs Her focus on fostering vocations on a universal level, she looks to the family to cultivate a healthy soil of Catholic identity on which vocations are to grow in each young soul. A true and solid Catholic identity is founded on prayer, catechesis, and an openness to life. It molds human life with the life of Christ and Holy Mother Church. When parents raise children to seek holiness instead of worldly success, focusing on becoming saints first, their children respond with a generosity of spirit and openness to learning how Christ wishes them to love. Such stewardship in parenthood only sees healthy fruit.

Mrs. Ann Moloney has been working tirelessly for vocations long before she joined the Serra Club in St. Louis. Ann and her husband, Michael, recognize the importance of family in fostering vocations. “When we live our vocations as married couples, fully and fruitfully, our kids then understand generosity of spirit.” This generosity continues to overflow into the lives of international seminarians studying at Kenrick-Glennon Seminary. “Our family has been so fortunate to get to know two young men studying to become priests. We have ‘adopted’ them, and even though they plan to go back to the Congo for their priestly ministries, we will be supporting them from afar.”

help guide the soul to God’s true calling. For clergymen to bring God’s mercy to others, they must first be able to receive mercy, both from the Lord and through the forgiveness they experience in their relationships with others. After all, we cannot give anything we do not have. Thus, the Summit acknowledged that moving forward, priestly formation must heavily emphasize young men’s ability to receive the Lord’s grace. This docility will then allow men in formation to be facilitators of God’s mercy in the future during their ministry to the lay faithful. As a Church, we pray that amidst our secular culture, this witness to God’s mercy will inspire more religious vocations.

Fr. Martin’s participation in the World Summit has certainly had an effect on the Kenrick-Glennon Seminary community. Fr. Martin shared his experience with President-Rector Fr. James Mason as they work to address how formation at Kenrick-Glennon Seminary will coincide with the Vatican’s outlook for vocations in the future. As Director of the Vocation Office for the Archdiocese of St. Louis, Fr. Martin is eager to continue seeking out new ways to promote vocations and create environments where those discerning can encounter Jesus Christ.

Please join the seminary community in praying in thanksgiving for the fruits of the World Summit and asking the Holy Spirit to continue to guide Church leaders in their mission of promoting and fostering religious vocations.



Two of Ann and Michael Moloney’s grandchildren are pictured here with their godfathers: Daniel Koko, Theology III (left) with Dorothy, and Deacon Laurent Okitakatshi, Theology IV (right) with Julia.

COMMUNITY *Notes*



This year, the seminary opened the doors of the **St. Joseph Chapel** to hundreds of guests for the annual Advent Novena from November 30 – December 8th. The novena began each evening in a quiet, candlelit chapel and included prayer, Scripture, music from the seminarian choir, and Advent reflections by guest homilists. New technology in the seminary chapel and programming allowed for the live streaming of each night – from start to finish. Recordings of the Advent Novena videos are available for viewing on our YouTube Channel: www.youtube.com/kenrickglennon.

Msgr. Michael Witt, Professor of Church History, published the second book in a four volume series titled, *Saint Louis: The Story of Catholic Evangelization of America's Heartland. The Lion and the Fourth City* continues the captivating story of the founding of St. Louis with Peter Richard Kenrick and the influence of the Native Americans and the Church. Msgr. Witt's books are available for purchase online and from most St. Louis Catholic bookstores.

The organ pipes in the St. Joseph Chapel resounded with the melodies of J.S. Bach and various other composers during an Organ Concert, "Auf zu Gott – to God," on Tuesday, February 21st. Guest organist, **Dr. Andrzej Zahorski**, performed a collection of works from the great German composer and his musical ancestors.

Dr. John Finley, Associate Professor of Philosophy, received a \$10,000 grant from Templeton Foundation through John Carroll University for the purpose of bringing science into American seminaries. His class will be "Man and Woman, He Created Them: What Science Tells Us About Gender". Classes are slated to begin in the Spring 2018 semester.



CONVIVIUM DINNER AUCTION

Nearly 500 guests attended the Convivium Dinner Auction on November 5, 2016 to support the formation of our future priests. This year's Convivium was the largest fundraising event in recent seminary history. The evening included Holy Mass in the seminary's Chapel of St. Joseph, the signature silent and oral auctions, raffle, and Fund-A-Need. Together, the guests and sponsors helped raise over \$375,000 for the seminary's annual operational budget, the Kenrick Student Life Association, the Cardinal Glennon College Student Activity Fund, and seminarian retreats.

As guests Vicki and Tom Heeger reflected at the end of the night, "Everyone felt as if we were family. The friendship and the comradery were so obvious. We were all there for the same reason: to help promote such a marvelous cause and it's so gratifying to see the results."

Please save the date of Saturday, November 4, 2017 for the 25th Anniversary Convivium Dinner Auction. The evening will begin with Holy Mass in the seminary's Chapel of St. Joseph and will continue with dinner and auction at the Chase Park Plaza in St. Louis. You won't want to miss this historic event!



SEMINARIAN WORKSHOPS

FROM JANUARY 16-18, Kenrick-Glennon Seminary theologians participated in a series of workshops designed to offer practical instruction in parish management. These workshops provide guidance and tips to the seminarians in various aspects of human and practical formation, including finance, leadership, public speaking and more.

- Theology I – Self-Knowledge and Awareness
- Theology II – Public Speaking
- Theology III – Parish Leadership Skills
- Theology IV – Finances

In addition to the above, a special all-day workshop was held for the deacons of Theology IV titled, “What does THAT look like in the Parish?” with individual presentations on Human Resources, Pastoral Planning, Health Care: Best and Worst Practices, Communications, and Committees/Pastoral Council.

For more information and a review of the class instructors, please visit our website: www.kenrick.edu/seminarian-workshops-2017.



WHERE THERE'S A WILL

Creating a “will” is an important way to record and remember what matters most to you, including Kenrick-Glennon Seminary and our Catholic community.

The Roman Catholic Foundation of Eastern Missouri is our planned giving partner. The Foundation is here to help you understand the advantages of creating a “Will”—and how you can give in a way to do greater good through a bequest.

What better way to leave your legacy than in the love of Jesus Christ? For more information, please contact Michael Weisbrod, Gift Planning Officer at the Foundation, at 314-918-2893 or michael.weisbrod@rcfstl.org.

MARCH FOR LIFE 2017

By Jacob Wessel, Theology I – St. Louis



This year, 44 seminarians and two priests from the seminary filled their own bus and joined the Generation Life STL group for the March for Life. Many seminarians also joined youth groups from around the Archdiocese of St. Louis. We left on the 25th of January and returned the night of the 28th. In the meantime, we enjoyed praying and interacting with more than 2,000 members of Generation Life STL, which consisted of high schoolers, eighth-graders, their chaperones, and our Beloved Archbishop Carlson.

The Generation Life events included Holy Mass, Adoration, youth programming with motivational and instructional speakers, and the March for Life. Many of the seminarians also took advantage of the time in DC to pray at the Pro-Life Vigil Mass at

the National Shrine presided over by Timothy Cardinal Dolan, tour the city, and/or visit Representatives. Nine of our seminarians, headed by Darren Beckham, Theology I – Wichita, took the initiative to participate in personal meetings with Senators and Representatives. The trip ended with Archbishop Carlson’s Vigil Mass at the National Shrine. At this Mass, the entire Generation Life group filled the National Shrine to the point that many were seated on the floor as we all prayed together for Life.

NEW MEDIA, New Evangelization

By Bill Cremers, Theology II – Omaha

Here's a common occurrence in my daily life: I find myself with a couple of extra minutes between activities. It feels like too short a time to start reading a book or conversing with someone, so I instinctively turn to my computer or phone to see what's happening in the world. I'll often look at Facebook to get a general sense of how my friends are doing and of the latest news updates. I especially appreciate a few laughs from humorous posts. I can then bring this up in conversations later in the day, establishing connections with others based on what is online.

I think this is a common occurrence in today's society, especially in this age of new media. My generation has access to incredible amounts of information at a click or tap, and social media networks such as Facebook, Twitter, YouTube, or Instagram connect us in never-before-seen ways. When we utilize these networks, however, there can be both helpful and harmful outcomes. Sometimes we feel inspired; we see good news coming from friends, an uplifting message, or a reminder that there is more in the world than our minute struggles. Other times, social media might discourage us; we see the all-too-common heated arguments, disheartening news, or endless distractions. These emotional reactions demonstrate that the Internet possesses an inherent power to affect our lives.

If the Internet has this tremendous sphere of influence in our modern culture, then does it not make sense that it can be utilized for the power of the Gospel? In the



Scriptures, we find St. Paul using his letters to reach those he could not see in person, and his teachings remain effective for us 2,000 years later. We possess the various communications of saints throughout the centuries, and now that our own methods of communication have advanced, we can continue to share the Good News in incredible ways. The Second Vatican Council recognizes this within its document on the media, *Inter Mirifica*: “The Catholic Church, since it was founded by Christ our Lord to bear salvation to all men and thus is obliged to preach the Gospel, considers it one of its duties to announce the Good News of salvation also with the help of the media of social communication and to instruct men in their proper use (3).” We see a similar call coming from Pope Francis within his exhortation *Evangelii Gaudium*: “Each Christian and every community

must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the ‘peripheries’ in need of the light of the Gospel (20).” We can ask ourselves: where do we see the peripheries in our lives? Certainly this would include the Internet “spaces” that we occupy in daily life!

Throughout the past few years, I have used social media in various ways, including Facebook, Instagram, YouTube, PureVolume, and blogs. I have seen the ways that social media is a blessing for me and others, but I have also seen how it can be used ineffectively or be detrimental to the Gospel. There are three characteristics of effective faith-based posts that I have seen. The first is to bring encouragement and inspiration. Because we are often caught within the daily grind of labor and conflict, we are inspired by reminders that the love of God is both beyond and within our world, redirecting us toward our true goal. Second, social media can serve as a witness to our lives. Our vulnerability, showing both our joys and sorrows, demonstrates how Christ has been at work in us. Finally, it can provide an outlet for beauty and creativity. The faith is inherently true, good, and beautiful, and posts about reflections, artwork, churches, music, or liturgy show the Church's richness to a world longing for fulfillment.

However, it's important to keep in mind that social media should not be an end in itself. Rather, its value comes in strengthening relationships in real life. For instance, when I went to Guatemala this

Holy Land Retreat and Pilgrimage

summer to study Spanish, I posted photos on Instagram, often tying it back to my faith and experience of the universal Church. This allowed for friends back home to share in my experiences, and when I saw them after my trip, I could then elaborate on what I received from the journey. Another value of social media comes in publicity. In my work with the Facebook and Twitter pages for Nazareth Nights (monthly nights of prayer at the seminary for young adults), it is easy to share information on upcoming events and users can share the information with a click of the mouse.

As we prepare for future ministry and evangelization, social media has an integral role for reaching the world in renewed ways. While it cannot replace the personal contact that takes place through friendships and community, it is valuable



for reminding us about the Lord's presence in our world. Just as we have the habit of checking our phones and pages often, can we develop the same habit in regard to prayer and works of love? Is it a real possibility to help cultivate this habit in our friends and acquaintances in our social media posts? Let us reflect on our own use of media and technology, so that all things may be for the glory of God.

The men will remember this experience for the rest of their lives as they serve as spiritual fathers and good shepherds in our Church. From January 1st - 14th, 10 deacons from the Class of 2017 journeyed on the 5th Annual Holy Land Retreat and Pilgrimage with several spiritual directors. Their trip included a five-day canonical retreat (required for Ordination to the Priesthood) on the Mount of Beatitudes and visits to Jerusalem and various sites in the Holy Land.

Deacon Drew Hoffman – Wichita

“The places in the Holy Land were so simple. Simple fishermen, simple towns, simple paths and roads. St. Peter was a simple man, minding his own business when Christ called him from his boat to be a fisher of men. Standing on the shore of the Sea of Galilee, I felt intensely that the Lord is also calling me to holiness and sanctity, as simple and as ordinary as I am. Sainthood is not for someone up in a high tower; it was for Peter, James, and John, and it is for me as well.”

Deacon Nicholas Mishek – Omaha

“One of the things that moved me in the Holy Land was a deeper understanding of Christ's humanity and beauty of the Incarnation. God became man in a particular place, with a particular people, and even a particular accent! While we have Christ in the Eucharist, I realized how important it is to be in these places and see these sites. If these were lost, something would be truly missing. The Holy Land has allowed me to appreciate Christ even more because I witnessed what it would have meant for Him to humbly take on flesh for me.”



Fr. Mirco Sosio, A.V.I., offers Holy Mass in Bethany, where Jesus raised Lazarus from the dead.



The pilgrims look out over Jerusalem from the place where Jesus wept.



Deacon John Schneier praying on Mt. Tabor, the place of Jesus' Transfiguration.



Kenrick-Glennon Seminary
 5200 Glennon Drive
 St. Louis, MO 63119-4330
 314-792-6100
 www.kenrick.edu

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CALENDAR *of Events*

APRIL

- Tuesday, April 4 Institution of Lector – Theology II
- Wednesday, April 5 Board of Trustees
- Friday, April 7 Nazareth Night
- Friday, April 7 - Sunday, April 9 Come and See
- Sunday, April 16 Easter
- Thursday, April 20 Institution of Acolyte – Theology I
- Saturday, April 22 Cardinal Glennon College Trivia Night

MAY

- Saturday, May 6 Ordination to the Transitional Diaconate, Archdiocese of St. Louis
- Saturday, May 13 Kenrick School of Theology Graduation
- Friday, May 19 Cardinal Glennon College Graduation
- Saturday, May 27 Ordination to the Sacred Priesthood, Archdiocese of St. Louis

JUNE

- June 4 – 10 Kenrick Glennon Days
- June 12-18 #FathersWeek

AUGUST

- August 21-27 Orientation
- Monday, August 28 Classes Begin

SEPTEMBER

- Thursday, September 7 Mass of the Holy Spirit

Our Mission

Kenrick-Glennon Seminary is a proper ecclesial community of the Archdiocese of Saint Louis preparing men for the ministerial priesthood of Jesus Christ in the Catholic Church. Under the guidance of the Holy Spirit and to the glory of God the Father, we seek each seminarian's configuration to the Heart of Jesus Christ, High Priest and Shepherd, so that he can shepherd wholeheartedly with Christ's pastoral charity.



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