

A young man with short brown hair, smiling, stands with his arms crossed. He is wearing a black clerical shirt with a white collar and a black belt. A silver watch is visible on his left wrist. The background is a church interior with warm, reddish-brown walls and a stone ledge. A lantern is visible in the upper left corner.

SPRING 2021

the Herald

A Kenrick-Glennon Seminary Publication

OUR HEARTS WERE MADE
for Times Like These



LETTER FROM THE PRESIDENT-RECTOR

Dear Friends,

A physician friend of mine who works in the area of infectious disease recently quipped, *"Each person's COVID policy is like their driving speed. They are going the correct speed for the conditions; everyone else is either going too fast or too slow!"*

Leading a seminary through this pandemic means asking the question: how do we provide the best priestly formation while still remaining safe? While I certainly consult with many experts, I have primarily relied on the in-house priests and seminarians who live here. The major blessing our house received during this time was a spirit of greater unity and gratitude.

I am acutely aware that different opinions on how to live in these COVID times have been a point of great division in our country. This has also been experienced in many families; I pray for reconciliation and healing for all. With the seminarians, I stress generosity and charity in hearing the varying views from all corners. St. Augustine tells us, *"In non-essential things, generosity. In essential things, unity. And in all things, charity."*

One of the concrete marks of gratitude I witnessed this past semester came from the seminarians themselves. The men took up a collection as a Christmas bonus for our cooks and cleaners. These staff members have faithfully worked throughout the pandemic, allowing us to operate the entire semester.

This kind of generous spirit is evident in the community as seminarians, staff, faculty, and the formation team respond to our ever-changing times with charity. It's deepening the seminarians' formation experience and will serve to further unify us for many days to come.

Thank you for your continued support, and know you are in our prayers.

In Christ,

Father James Mason
President-Rector



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LETTER FROM THE ARCHBISHOP

Dear Brothers and Sisters in Christ,

It's a funny thing about spring: the days are growing warmer now, but the light started to grow back in late December. The light grows first; the warmth follows afterwards.

There's a way in which that's true of the spiritual life, as well. The light – our relationship with Jesus Christ – grows deeper. Then the warmth – the love we're able to offer others – follows. During his earthly life, Jesus always made time to cultivate his relationship with the Father; then he invited others to share that relationship. That's the pattern for our life.

In many ways, that's also a roadmap for the journey of every seminarian. Seminary is meant to be an extended time of formation during which the light of a man's relationship with Jesus Christ grows steadily deeper and stronger. The warmth that a priest is able to offer others in his ministry is partly automatic, flowing from the grace of holy orders. But it's also partly proportional to the extent he allows the light of Christ to penetrate his humanity during his time of formation. The depth (or shallowness!) of his formation translates into the depth (or shallowness!) of his ministry.

In this issue of *The Herald*, you'll hear about many ways in which our seminarians are allowing the light of Christ to penetrate their human strengths and weaknesses, and how seminary programs are helping them to do that. I hope it leaves you very hopeful about the springtime for the Church that will follow!

The light grows first; the warmth follows afterwards. May this be true for the Church, for every seminarian, and for each of us.

Thank you for your support. God bless you all.

Sincerely yours in Christ,

Most Reverend Mitchell T. Rozanski
Archbishop of St. Louis



The light – our relationship
with Jesus Christ – grows deeper.
Then the warmth –
the love we're able
to offer others – follows.

In the Boat with Christ

By Paul Gardner, Theology III — Bismarck



“Our hearts beat wildly at the call of Christ to join him in the storm,
to enter the great adventure that is the Christian vocation;
just as ships were made to weather storms, so also were our hearts made for times like these.”

In January, I made a five-day silent retreat in South Dakota with my classmates in preparation for our ordination to the Transitional Diaconate in the spring. During the last two days of the retreat, it was terribly windy and the old prairie church where I was praying would creak and groan. The chandeliers in the church would sway and I wondered just how strong the building's frame really was. As I sat with my eyes closed and my ears open, I couldn't help but imagine that I was on an old wooden ship being tossed in a storm upon the sea, wondering *“Will the ship make it through this storm?”*

In my reflection, I found that this “ship” could be a symbol on many different levels. It can be a symbol of the universal Church, the world, a country, a diocese, a parish, a family, a

seminary, or even the human heart. In Luke Chapter 8, Jesus Himself, along with His apostles, was in a storm in a boat which nearly wrecked. Jesus calmed the storm but chided the disciples for their fear and lack of faith. The story makes it clear that God always has direct and immediate authority over all things, even nature. More importantly, however, the story is meant to instill in us the truth that refuge and security for the “ship” do not come from any outside force or human strength, but from the Lord Himself.

It seems that nearly everyone in the world has been enduring a variety of storms this past year and those of us in seminary are certainly no exception, though perhaps, for somewhat different reasons. Concerning COVID-19, we are all generally

young and healthy, and those of us who had it have fully recovered. It has certainly been an inconvenience, adding some complications to our daily life, such as wearing masks and not being able to go to our parish assignments every weekend. But, this also has not been a major “storm” for us.

In my experience, and that of many of my brother seminarians, the storm most prevalent to us is the attack on the faith of those whom we will serve. The process of dealing with this storm of discouragement has been a quest to find pastoral answers to the question *“How does Jesus want to bring His healing, consolation and freedom to those who, through fear or isolation, have come to the conclusion that the life of faith is in any way “unessential”?”*

The good news is this: the ship and those in it do more than survive the storms. In a storm, the ship discovers its strength and its passengers discover their virtue. At Kenrick-Glennon Seminary, the difficulties of the past year have been a profound opportunity to discover the Lord’s desires for our formation. I am convinced that good priestly formation does not depend on having optimal circumstances but on remaining faithful to Christ.

When people learn to ski for the first time, they often say something like *“Wow, I can feel muscles I never knew I had!”* Something similar has happened for us seminarians. New “interior muscles” - i.e. virtues - have been discovered and strengthened amid new challenges.

My brother seminarians and I experienced increased growth in dependency, service, and magnanimity throughout our recent storms. Perhaps you have discovered this in your own storms, too.

DEPENDENCY

When things are “fine,” it is easy to let our true struggles fly under the radar. It is easy for me to reason to myself *“I don’t want to be a burden to anyone, so I’m not going to bring up my*

problems to anyone.” Then, when I try to fix myself, it never really works. Amid storms, however, there is less social pressure to appear as if we have everything together. We now have a golden opportunity for genuine honesty with others and dependency on God.



Holy dependency, of course, begins in prayer. A year ago, much of my prayer would have sounded something like this: *“Lord, I wish I were more disciplined”* or *“Jesus, please help me do well in my studies and my responsibilities.”* But now, in this current storm, my prayer begins to echo that most sincere prayer of the apostles in the wave-tossed boat: *“Teacher, do you not care if we perish?”* or *“Lord, without you I can do nothing!”* It has been my growing conviction that the more I learn to totally depend on the Lord, the more His power over the storm becomes manifest and I reach a new level of peace.

SERVICE

Everywhere in the world, and even in the seminary, there is a temptation to become overly self-focused and self-concerned. Many of us try daily to grow in holiness, virtue, and knowledge, but the devil often tries to turn these endeavors into growing in *my* holiness, *my* virtue, and *my* knowledge. A good storm is an invitation to turn my gaze outward. Who is in need? Who is suffering from sickness or isolation? The storm reveals that the holiness, virtue, and knowledge that we seek are never fully realized apart from concrete acts of charity toward another.

When some men in the seminary became sick this past semester, many of us were awakened to the needs of those around us in a new way. *“My brother is sick/quarantined and needs someone to bring him three meals a day for the next few weeks...perhaps I can rearrange my own plans to help him out.”* This awakening and coming outside of ourselves have brought a deeper kind of joy and fraternity.

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MAGNANIMITY

Throughout my time in seminary, one of the fears that I have had to face is the thought that I might be bored as a priest. I understand if that sounds absurd (*“Isn’t there a priest shortage?”*). Depending on the attitude I choose, I can either see the diminishing faith among some Catholics as a sign that I will not have many people to serve and that I will be bored as a priest, or I can see the current situation as *“Wow, the harvest is truly abundant! There are so many souls I can help lead to Christ!”* To choose the latter requires a virtue in high demand: Magnanimity.

Magnanimity (literally *“greatness of soul”*) is, according to St. Thomas Aquinas, the pursuit of what is great and honorable. It works directly against the plague of mediocrity which is being satisfied with the way things are. In this last year, especially, there has been a deeper awareness that in our future priestly ministry, there is no time for such mediocrity. We are coming into an age that needs priests and laity to proclaim the Gospel boldly, both in our words and our actions. Such magnanimity will surely be resisted by many in the world and perhaps more storms will ensue, yet we are not alone: the Lord is in our boat.

In our future priesthood, it seems quite likely that our efforts for the New Evangelization will come with great suffering. The history of the storms the Church has already endured, however, serves as an encouraging reminder of the limitlessness of God’s saving power. Our hearts beat wildly at the call of Christ to join him in the storm, to enter the great adventure that is the Christian vocation; just as ships were made to weather storms, so also were our hearts made for times like these. ✚

THE “CHEESE RUN”

By Mark Koenemann, College III — St. Louis

“WHY?!” This was the response from almost every single person as I explained what the Seamus Run entailed. The race began at the seminary and included a stop at Seamus McDaniel’s, a local restaurant four miles from the seminary. At Seamus McDaniel’s, each runner was required to eat a full order of fried cheese (approximately 18 cheese sticks). In order to stay in the race, each runner was required to sprint back to the seminary after eating the entire order. On October 20th, five collegians ran in this race. It became a community event. Every collegian had some sort of involvement in the race - from coaching the runners, to filming, to ordering the fried cheese.

The COVID-19 restrictions deepened an already strong brotherhood as we were forced to be with one another every single day. These restrictions brought about conversations and events, like the Seamus Run, that never would have happened if we had a “normal” semester. The brotherhood this past semester has truly been awe-inspiring. I experienced numerous ways in which my brothers have formed me to become more like Christ: moments of deep vulnerability which brought profound healing in my heart, affirmations that gave me encouragement to push on during the grind of the semester, and countless hours united in prayer. This brotherhood is one deeply rooted in Christ and the common mission of growing closer in friendship with the Lord as each one of us strives to live out the Responsory for Evening Prayer II for the Common of Pastors: *“This is a man who loved his brethren and ever prayed for them.”*



Casmir Cozzi won first place in the Seamus Cheese Run, running about 8 miles and consuming 18 cheese sticks in the process.

ALWAYS A FATHER: Being “Present” from Afar

By Deacon Kevin Lenius, Theology IV — San Angelo



THERE IS A DIFFERENCE

between a pandemic affecting your *schedule* and a pandemic affecting your *vocation*. Certainly, all of us have had our schedules dramatically altered, with countless events being cancelled or radically modified due to COVID-19. But in an altogether different way, this has also affected how we respond to our obligations within our vocation: as a parent, a spouse, a committed single person... or as a deacon.

Having been ordained a transitional deacon this summer with a mask on and hand sanitizer at the ready, I was very much aware that times were different, but my obligations remained the same. Handed the Book of the Gospels at my ordination, I was commissioned by my bishop to *“believe what you read, teach what you believe, and practice what you teach.”* Pandemic or no pandemic, dramatic schedule change or status quo, this commission does not change.

The unique situation of being a deacon in the time of the Coronavirus has presented a great challenge for me to integrate more fully this exhortation at my ordination. How do I live out my vocation when normal opportunities are extremely limited? As I continue to mature in spiritual fatherhood, I often reflect on how many of my now-married peers must be responding to the pandemic as men. Their day-to-day schedules might have dramatically changed because of the pandemic, but their role as husbands and fathers remains. While my vocation is different in practice, is it not the same at its root? I am now committed to the Church and her children as their servant and as their future spiritual father. So, how do I respond?

A man is one who adapts to change with a hopeful heart, keeping his eyes on Jesus who is ever unchanging, and always finding ways to initiate the relationship and reach out to others. This pandemic-rocked school year has allowed me to go deeper than mere functionality in my ministry, allowing

me to seek for and grow in the deeper meaning of my vocation as a father. While my physical presence at the parish has not always been possible, the opportunity of the presence of prayer has always remained. Additionally, as our world has come to see, many other creative opportunities have presented themselves in the midst of difficulty. I was able to lead a day of reflection from my laptop one Saturday when I could not be at the parish. Teaching and having discussion virtually may not be the ideal, but it allowed me to be with my people and let them know that I was “with” them in more ways than one.

This unique experience of responding to these challenging situations has taught me more about what it means to be a man and a father, and that my role is much more than just fulfilling my schedule’s obligations. It has led me to reflect upon *who* I am rather than simply what I do. As a soon-to-be spiritual father, I am learning that my mission and identity endures, even when circumstances keep me afar. ✚

Allowing Christ to Heal Us of Worry

Deacon James Keating, Professor of Spiritual Theology



It is common to let the demands of life take a toll on our interior peace. We forget that we are in control of what we think about. Not every thought or concern has to be welcomed, especially if it deepens fear or anxiety. We may even feed the cacophony of worry by the way we pray. This is especially true if we bring our worries to repeated intercessory prayer. “Jesus heal me of....” “Jesus watch over....” “Jesus protect....” Our prayer time can simply become petri dishes of anxiety, fear and worry. We carry them to Christ, but *never leave them with Him*. Instead we keep circulating the worries around and around in our thoughts, allowing them to enter again and again.

IN THE MAILBOX

Perhaps the image of a mailbox will help us meditate on what our prayer might look like without worry. In *trust* we mail a letter. We drop it in the box and leave. We don’t wait for the mailman to see if he picks up the letter, we don’t follow him to the recipient’s location to see him place it in that mailbox, and we don’t wait for the recipient to come and retrieve the letter from his mailbox. No, we trust that *once placed in the proper receptacle* my letter will be received. Christ’s heart is the proper receptacle for our worries.

PERSISTENCE

But didn't Christ say to keep asking if we don't receive? *"Ask and you will receive; seek and you will find; knock and the door will be opened to you"* (Lk 11:8-9). Persistence is not the same as obsession or control. Persistence is a way of praying that "knocks" but doesn't try to push the door open with our own reoccurring fears or concerns. The persistent one TRUSTS and prays simply. For example, THE trusting one, the Virgin Mary, model of all contemplation and prayer asks once. She said, *"They have no wine"* (Jn. 2:3). She said it ONCE and left it in the heart of her son. It wasn't even a petition; it was simply an expression of what she noticed. Following her lead, we can say that, at most, faith guides prayer to recall on occasion *the one simple prayer* we placed in God's heart. Such repetitive prayer is not in itself a sign of weak faith; it serves some positive purpose: it sustains our communion with God, calms our anxieties.

To seek relief from obsessive worries, however, we can turn to the reality of the Resurrection which is pivotal in healing "useless anxiety." This is so because the Resurrection addresses our greatest "worry": death. From this epicenter, all other worries and anxieties radiate.

WORRY IS THE ABSENCE OF LOVE

Worry can feel like the bees the Psalmist describes: *"They surrounded me like bees; I was hard pressed and falling, but the LORD came to my help. The LORD, my strength and might, has become my savior"* (Ps. 118: 11-14).

"They," all my worries, buzz continually in my mind. We may think it is a virtue to worry about others, but worry is not proof that "I am a loving person." Jesus himself said, *"Fear is useless"* (Mk 5:36). If I habitually think about problems, turning them over in my mind, then I have evidence I care and take others seriously. Worry becomes equated with love. In simply writing and reading that sentence, we unmask the lie. Worry is not love. Worry is the absence of love, the absence of trust; it is instead a nest of fear. *"Perfect love cast out all fear"* (1 Jn 4:18).

We are called to let the Eucharist, and our personal prayer which flows from it, pacify any obsessive worrying. Worry is impotent and makes nothing happen. It is the Crucified love and the resurrection power of Christ, engaged by us at the Eucharist, which make things happen! And if "things" don't happen after we pour our fears into the loving heart of Christ then perhaps, in humility, we admit God did not want them to happen.

It is not obsessive worry but *regular* gratitude and thanksgiving that secures the intentions we bring on behalf of ourselves and others to Christ in the Eucharist. Are we allowing the resurrection and its power to affect our current emotional dispositions and thought patterns? If we believe in Christ, should not our emotions and useless thought patterns be healed by that faith? Am I letting *the Spirit animate my body and emotions*, or am I still allowing "this age" (Rom 12:1-2) and its worries to animate my body? ✚

HOW SHALL WE PRAY TO HEAL WORRY?

- Ideally, we should bring our worries to the source of all healing: the Mass. But we can also place our worries in Christ's heart through private prayer as well. Before Mass or your private prayer begins - find some time to grow silent. In the silence, ask the Holy Spirit to raise up any fears or worries that you are carrying so they can be laid at the feet of Christ. We just need to note them.
- At a time that you are inspired to choose, if at Mass, the silence after the homily, during the universal prayer, at the offertory, etc., allow the concern you are carrying to enter the heart of Christ as simply as Mary's did, "they have no wine." We can say, "My father's health, Bob's marriage, Joan's job, etc." We simply let it rise and then pass it over into the mystery of Christ's own love for us.
- Use your time at Mass or in private prayer to be intentional in releasing these concerns into Christ's heart. Of course, they may arise in your heart again during the day and, if so, recall that you have already placed them in the mystery of Christ's own love for you. In other words, this worry has returned, *but Christ is already attending to it*. Any entertaining of this worry will not help its resolution.

"Cast all your worries upon him because he cares for you." (1 Peter 5:7)

Thy Will Be Done

THE ANNUAL CATHOLIC APPEAL provides Catholics in the Archdiocese of St. Louis with an opportunity to bring faith, hope, and love to our brothers and sisters. Kenrick-Glennon Seminary receives an annual grant from the Appeal, so your support directly impacts each seminarian as he discerns the call to the life of a parish priest. While every vocation story is different, each one begins with a “yes” to the will of God.



Deacon Jack Ruzicka, THEOLOGY IV – ST. LOUIS

I was ordained to the Transitional Diaconate on May 2, 2020. Throughout these past seven years of seminary formation, I have grown to understand the importance of confidence in the merciful love of the Sacred Heart of Jesus. My desire is to make Him known and loved by those around me and to love and defend the Church to my last breath. God has certainly outdone me in generosity and continues to amaze me by his relentless and faithful love. In her autobiography, St. Therese of Lisieux writes, *“When God stretches out His hand to ask, His hand is never empty; and His intimate friends can draw from Him the courage and strength they need.”* My prayer is that this truth can give us hope as we strive for holiness.



Joseph Esserman, THEOLOGY II – ST. LOUIS

During high school, I began to encounter the Lord more deeply through youth ministry and also through retreats at the seminary. I was invited to be a Junior Counselor at the Kenrick-Glennon Days summer camp going into my senior year. It was on this retreat that I experienced the joys of seminary life, a great love for my faith, and, above all, the Lord’s voice calling me to follow Him to the seminary. I am so grateful for being able to continue on in this journey with Christ.



Alex Cammarata, COLLEGE III – ST. LOUIS

It was not until high school that I started to grow in the faith, largely due to youth ministry. I was blessed to attend many retreats and find an incredible group of friends through that program. My answer to the call to enter seminary was not extravagant by any means. By the grace of God, I found myself on many of the different retreats the Vocations Office hosted. Entering seminary was a very natural decision. Through prayer and the influence of priests and seminarians in my life, I simply knew within my heart that the Lord was calling me to be here. The way they desire the salvation of the souls they minister to is such an inspiration to me.

For more information on the Annual Catholic Appeal, visit Archstl.org/aca or call 314-792-7680.

Meet more seminarians and read their vocation stories at kenrick.edu/about/meet-the-community.



ANNUAL CATHOLIC APPEAL
BUILD MY CHURCH

ARCHDIOCESE OF ST. LOUIS



My Father's House

By Luke Bland, Pre-Theology I — Tulsa

What is your average brand-new seminarian most in need of when he begins formation? Philosophy? It's important, but not number one. Theology? Definitely not until after philosophy. A Bible study? No. From day one, what the new seminarian most needs is to be evangelized. He needs to be convicted of the Father's love for him; His love, and love alone, has brought him into existence and to the seminary, and that it is love that holds him in being. The pre-theology program, situated between Cardinal Glennon College and Kenrick School of Theology, treats this central message of the Gospel as the fundamental starting point of priestly formation: Jesus loves me.

This message is what I appreciate most about the pre-theology program. I do like the philosophy classes, studying Aristotle, Plato, logic, and epistemology. I rest in the daily 6:00 a.m. holy hour in common with my brothers. I relish the opportunity to live with great men who are racing toward heaven. But what I love most about seminary is how this simple, but primary reality, influences every aspect of formation. Everything that is given to me is ordered toward me falling in love with Jesus Christ, knowing and living my identity as a beloved son of our good Father in Heaven (who always keeps His promises), growing in the ability to listen intently to God in prayer so as to respond as generously as I have received, and, ultimately, to become "St. Luke of Tulsa." This house of formation is many things: it's a bit like a university and it has similarities to a monastery. But, most importantly, it is my Father's house. Where else would a son wish to be?



Robert Williams coaches fellow Pre-Theologians during a Theology vs. Pre-Theology/College softball game.

I remember how the words "Jesus loves you" used to make me roll my eyes when I was a teenager. Now they are food for my soul. The truth is, I simply had no idea how much I was in need of this message, and I didn't understand how Christ's gift of Himself on the cross is personally tailored to me. The weakest and ugliest parts of myself that I bear in shame or hide in fear, are what He loves and what He gave His life for. He looks at me and sees a son. Where there is death in my soul, he brings life. Where there is brokenness, he heals and puts back together. This everyday message is becoming ever-incorporated into my soul. I'd say the program is working. +

Remembering a “Pioneer Priest”

By Fr. Joseph Kelly, Class of 2015 — Springfield-Cape Girardeau

I am so grateful for the spiritual fatherhood of Msgr. Rolwing and for the love and compassion and fraternity that he showed to me, a rookie priest 61 years his junior.



The Mirror

On January 11th, fortified with the Sacraments of Holy Mother Church, Msgr. Richard Cyril Rolwing, one of the “pioneer priests” for the Diocese of Springfield-Cape Girardeau, entered into his eternal life. Born on May 8, 1927 in Texas Bend, MO, Msgr. Rolwing attended St. Henry School and St. Henry High School before beginning his journey to the priesthood at Cardinal Glennon College. He continued his studies at Kenrick School of Theology and was ordained a priest for the Archdiocese of St. Louis on February 28, 1953 by Joseph Cardinal Ritter in the seminary’s chapel.

After the founding of our diocese in 1956, Msgr. Rolwing was incardinated into the diocese in 1957, where he spent the remainder of his years as a priest, ministering to thousands of souls as an associate pastor and pastor in a number of assignments until his retirement in 2003. During retirement, he faithfully

continued his priestly ministry in various ways: assisting with weekend Masses, hearing confessions, or simply being a spiritual father to those souls who approached him.

I was one of those souls. After my ordination in 2015, I was assigned as the associate pastor of St. Mary Cathedral in Cape Girardeau. I quickly came to know Msgr. Rolwing who graciously became my confessor during my time there, and again after I was assigned on the “east side” of the diocese in August of 2020. I last saw him during Advent when I went to him for confession. I am so grateful for the spiritual fatherhood of Msgr. Rolwing and for the love and compassion and fraternity that he showed to me, a rookie priest 61 years his junior. It was a joy to spend the first years of priesthood getting to know and benefit from the spiritual fatherhood of a fellow Kenrick alumnus. May God rest you, Monsignor! Until we meet again! ✚

In Memoriam

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

Msgr. Joseph Baker
Class of 1948 – St. Louis

Fr. Peter J. Donohoe
Class of 1950 – Springfield, IL

Fr. Richard C. Kasznel
Class of 1965 – St. Louis

Msgr. Raymond V. Orf
Class of 1955 – Springfield-Cape Girardeau

Msgr. Richard Rolwing
Class of 1953 – Springfield-Cape Girardeau

Msgr. Edward J. Sudekum
Class of 1961 – St. Louis



Convivium Goes Virtual

The Convivium Dinner Auction, Kenrick-Glennon Seminary's signature annual event in support of tomorrow's priests, was held virtually this year in November, with guests participating from home through "Party in Place" meal packages with an engaging livestreamed program. The virtual program welcomed guests into the heart of the seminary and introduced them to the campus, seminarians, and formators. Guests enjoyed the traditional Convivium experience with a seminarian band performance, Fund-a-Need presentation, silent and oral auction, and raffle, with special appearances from St. Louis' Archbishop Mitchell Rozanski and New York's Cardinal Timothy Dolan, CGC '72. The night concluded with the guest-favorite, *Salve Regina*, sung by the seminarians in the seminary's chapel.

As always, supporters of the seminary responded generously to the reinvented event. Over 400 registered guests contributed nearly half a million dollars through Convivium. As Cardinal Dolan said to supporters during the program, *"You have a great home product in Kenrick-Glennon... As a product of that: thank you. And as one who now knows nationally the importance of solid, happy, healthy, holy priests, keep up the good work because we need you more than ever."*

To view the full virtual program, please visit kenrick.edu/convivium.



A SEMINARIAN'S PERSPECTIVE

By Padrick Mulligan, Theology I — Springfield, IL

As I watched the livestream, I thought about how we at the seminary, as well as our guests at home, are having to go without the personal interactions that normally transpire at this event - which is not only a fundraiser but also a celebration of the work of priestly formation and all who support it. One thing I have learned during the pandemic, however, is that every effort we make to reach out and interact virtually is worthwhile and has the potential to have a

profound effect. The music and ceremony for the Mass, the interviews, the *Salve Regina*, are all being experienced through internet compression and TV speakers, but people will remember that we went all out to carry on this relationship with the people who support us and to celebrate the formation of young men into priests. I was moved and humbled to see that people were still showing their generosity, even from their sofas at home. ✚

HIGHLIGHTS



Dr. Ed Hogan, Academic Dean, was appointed to the **Theological Advisory Committee of the Society of Catholic Scientists**. The first work of the Committee was to help review the “Answers to Common Questions” which are posted on the SCS website: catholicsscientists.org/common-questions.



Msgr. Michael Witt, Class of 1990 and Professor of Church History, completed the 4th volume of his book series on **“History in St. Louis.”** This final volume of the series, *Contemporary Challenges* is available from Marian Press and at local St. Louis Catholic bookstores.

Bishop Robert Barron, Auxiliary Bishop of Los Angeles and founder of Word on Fire, presented the **25th Annual Peter Richard Kenrick Lecture** virtually with his talk entitled, *Knocking Holes in the Buffered Self: Approaches to the Question of God*. The virtual platform allowed the talk to be viewed and shared around the world, with nearly 50,000 views. The talk is available for viewing at kenrick.edu/kenrick-lecture.



Dr. Larry Feingold, Associate Professor of Theology and Philosophy, presented three **talks on the Eucharist** at the 2021 Priests’ Conference, “Lift up Your Hearts” sponsored by the St. Paul Center. He also presented seven talks at the Clergy Days event in the Diocese of Tulsa, all taken from his book, *The Eucharist: Mystery of Presence, Sacrifice, and Communion*.

In December, Fr. Charles Samson, Assistant Professor of Biblical Theology, **defended his doctoral dissertation** by video conference under the auspices of the Pontifical Gregorian University of Rome. Fr. Samson’s dissertation, *“Be Perfect as Your Heavenly Father (MT 5:48): The imitatio Dei as a Hermeneutical Crossroads”* explains and defends the biblical ethic of imitating God as it is expressed in the Old Testament and is most fully articulated in the New Testament.

Pre-Theologians traveled together on pilgrimage with Fr. Fadi Auro, Director of Pre-Theology/Assistant for Formation, throughout the state of Wisconsin, **visiting various shrines, seminaries, and holy sites**.

In lieu of the annual **Open House**, seminary friends can view a virtual tour of the seminary campus online at kenrick.edu/openhouse.



Due to a pandemic-related extension of the regular academic year for Cardinal Glennon College and Pre-Theology, seminarians attended a **two-week in-house spiritual workshop** in December and January. Much like a retreat, seminarians spent these days in prayer, study, and reading, while attending conferences and upholding a daily technology fast.

Hundreds of households participated in the annual **Advent Novena**, livestreamed for nine consecutive nights from the seminary’s Chapel of St. Joseph. The seminarian choir and clergy upheld the traditions of the seminary’s event, praying for and with those at home. ✚

Following Jesus in Freedom and Love

Following Jesus in Freedom and Love is a virtual retreat offered by Fr. James Mason, designed to help form individuals and parishes in this understanding of our identity and mission. The virtual platform of this retreat allows the faithful to participate at home, as a parish mission, or in private groups. The videos in this four part series, with accompanying study guides, are designed to help us grow in our relationship with Christ and understand our own personal, unique mission to walk with Christ in an apostolic age.

Visit kenrick.edu/following-jesus to watch the videos and download the study guides.

Following Jesus in Freedom and Love

Part I – Love: *Hearing the Heartbeat of Jesus*

Part II – Relationship: *Living in Freedom*

Part III – Identity: *Our First Vocation*

Part IV – Mission: *Leaving the Empty Tomb*



WHAT WILL YOUR CATHOLIC LEGACY BE?



While the present times may be uncertain,

one thing remains constant: Jesus Christ is calling men to be His priests and spiritual fathers for the Church. You can help support the formation of healthy, holy, joy-filled parish priests by remembering Kenrick-Glennon Seminary in your estate plans. The Roman Catholic Foundation of Eastern Missouri helps donors establish their Catholic legacy and provide enduring support to our mission and other Catholic ministries for future generations. The Foundation can help you establish a planned gift that will provide enduring support for the formation of future priests.

To learn more, please visit rcfstl.org
314-918-2890 | giftplanning@rcfstl.org

MEASURING FORMATION

"Seminary is often compared to medical school or law school. More than just accumulating book knowledge and hours of experience (which we do!), the seminary is forming men to have hearts configured to the heart of Jesus Christ. As a seminarian, my day is not structured only for study, but for learning and practicing how to love."

By Jeffrey Fennewald, Theology II — St. Louis

THE CAPACITY TO LOVE

Since Christ lays down his life for his spouse, the Church, forming the heart of the priest is perhaps similar to marriage prep. Growth in a seminarian's capacity to love is not measured with grades, but it is tracked by the guidance of formators accompanying seminarians throughout their formation. Fr. Paul Hoelsing, the Vice-Rector for Formation, describes formation as a "walking with men," noticing growth in awareness, freedom, and response in the face of tough

bachelor must come to an end if he is to love and serve his wife. When a husband or priest loves like Christ, he experiences more fully the truth of his identity. Once we know our identity, we are able to love and serve wholeheartedly. During my years at seminary, my way of operating has become less centered on performance and "getting the job done" and has become more about giving generously of myself to others.

STAYING WITH OTHERS

During our weekly Theological Reflections, men point to concrete experiences and share these things with each other. Fr. Hoelsing describes this as a chance to talk about "*the truths of God at work in people's lives*." A similar growth takes place with engaged and young married couples when the concept of sacrificial loves begins to be experienced concretely. One of my Theological Reflections centered on an experience of profound love for one of the families to whom I bring communion. Communion calls have been times of intimate friendship and vulnerability with the people of God. By being fully present with the people I visit, my actions say, "*I want to stay here with you for a while*." When ministering to others, I am not distracted by assignments or future plans. In the past, I noticed a tendency to "fix" rather than merely listen to people. "Fixing" or "escaping" always inhibits deeper communion. These experiences of ministry have increased my ability to love with a genuine gift of self.

Even when there is suffering, loneliness, or anger in the lives of the people I visit, I have experienced a freedom to continue to stay with them. I pray this increasing ability to make a genuine gift of self will continue during my life as a priest. Our formation at seminary is aimed at the continuation of this growth. A husband does not stop learning how to love after marriage prep classes, and neither does a priest after he is ordained. ✚



questions and complex situations. As men approach ordination, they should begin to notice an increasing ability to make a gift of themselves.

As our Academic Dean, Dr. Ed Hogan, says "*A man is only able to pay attention to others because he knows who he is*." A man is made to give himself to another. His time as a

An Opportunity for Integration

By Ryan Martire, Theology II — Bismarck



“What’s your thesis?”

This question echoes throughout the class halls, refectory tables, and dorm rooms of Kenrick-Glennon Seminary, even permeating the pews and kneelers of our beautiful Chapel of St. Joseph. Why has this question become so enriching to seminary

formation? Kenrick-Glennon Seminary has been richly blessed in its ongoing collaboration with the Pontifical Gregorian University in Rome*. This collaboration offers seminarians the opportunity to earn a Bachelor of Sacred Theology (S.T.B.).

To earn the STB, a seminarian writes a thesis on any topic he chooses. Topics range from, “*St. Therese and Seminary Formation*,” to “*Formation in the Sacred Heart of Jesus*” to “*Thomistic Education of the Youth*.” Through intellectual study of his topic, the seminarian integrates what he learns into his personal formation: spiritually through praying with his topic, humanly by integrating his topic into everyday life,

and pastorally by exercising his topic through lived charity. Theological studies are not meant to merely fill a seminarian’s head with knowledge; they reach into his heart, forming him as a man in self-giving charity for the future flock entrusted to him.

During my first year of theological studies, a class was offered on the teachings of St. John Henry Newman. In reading and learning about Newman’s journey to the Catholic faith, my heart was moved by his teachings on conscience. I began to study them more deeply, with my own thesis in mind. Studies on conscience have started to pervade my prayer, affecting the way I live and bringing me into a deeper freedom in Christ. Although I have not yet completed my thesis, I have experienced the powerful effects given by this opportunity, and I am grateful for this collaboration which has produced great fruit at Kenrick-Glennon Seminary. ✚

**Seminarians at Kenrick-Glennon Seminary can earn three degrees: the M.Div., the M.A. and, through the Gregorian University, the S.T.B. Some seminarians will graduate with only the M.Div., some will have the M.Div. and the S.T.B., and some will graduate with all three degrees.*

In-House Tutoring

By Benjamin Wanner, Theology III — Bismarck

St. John Vianney famously struggled with his intellectual formation, needing a private tutor specifically for Latin. Like the saintly priest, many men in our seminary desire to be *tutus* in their various classes. In Latin, the adjective *tutus* can mean anything from ‘safe’ and ‘secure’ to ‘protected’ and ‘prudent.’ A *tutor* is simply one who guides another into this state of intellectual confidence and excellence. For men who want extra guidance in anything from papers and projects to exams and exhortations, there are a number of in-house seminarian tutors, like me, available to help.

For example, a seminarian needed help with an important paper last fall. We sat down and went through his argument together point by point, term by term. After a series of questions about his paper, he knew exactly what he wanted to revise and how he wanted to reshape it, all within an hour. My experience as an in-house tutor has taught me that the key to tutoring is not in having the answers, but in asking the right questions that lead to self-discovery and a clearer path forward. ✚



Benjamin Wanner in a tutoring session with classmate, Mateo Salam – Belize City-Belmopan.

Saying “Yes” to Jesus

Approaching Ordination with Joy and Confidence

By Deacon Luke Doyle, Theology IV — Kansas City in KS

“Come, and follow Me” (MT 8:34). These words — the explicit invitation of Jesus — spoken in a personal, gentle, and loving manner, changed not only the lives of the first men who received and responded to His call, but also altered the course of human history. Originally offered to His first followers and now, throughout time, to every person, this is the invitation of invitations! “Come, and follow Me.”

“Come.” This word announces the personal invitation to each of us to approach Jesus, to encounter the Truth Who has come to set us free, to draw near to the holy fire of His love, and to experience the healing gaze and touch of He who is the Face of the Father’s Mercy.

“Follow Me.” The invitation is explicit! It is an offer to allow Jesus to lead each of us away from everything, all that is not of Him, and to take us, prodigal children, on the exhilarating adventure to the abundant life found in the home and the embrace of the Father.

The best decision that I have ever made has been the decision to say “yes!” with my life to this invitation. That “yes!” has taken me on the greatest adventure, introduced me to the most inspiring people, and fulfilled me in ways that I could never have imagined. It has been wonderfully life-giving, but it has also been anything but comfortable or easy, because this “yes!” costs everything.

To honestly say “yes!” to Jesus, is to say an implicit “no” to everything that is not Him. This includes a “no” to anything



Deacon Luke Doyle was ordained to the Transitional Diaconate on May 16, 2020 in the Archdiocese of Kansas City in KS.

that is just me, apart from Him – my plans, my will, my comfort, even my fears. If my “yes!” is true and all-encompassing, then so must be my “no” to everything that Jesus in His perfect wisdom does not offer to me. Obedience to Jesus certainly implies obedience to the present moment, never in a passive sense, but with humble confidence that He constantly works for our good, even when this is

challenging or inconvenient... especially then! As our Rector, Fr. Mason, likes to remind the seminarians: *“Jesus never loses sight of who He is, and He knows what He is about.”*

Jesus is incapable of misleading His friends, and He is attentive to our every need in every situation in which we allow Him to enter, even when doubt may tell us otherwise. This is precisely why my classmates and I approach our coming ordinations to the priesthood with joy and with humble confidence. In the midst of clear social and political divisions within our country, in the midst of a culture that is becoming increasingly indifferent to Jesus and hostile to His Gospel of Life, and even in the midst of a global pandemic, Jesus remains LORD. He remains Good and He remains worthy of our unconditional “yes!” to allow His invitation to continue to alter our lives and the course of history. Following Him makes no one comfortable but, rather, truly great.

Jesus, we trust in you. Make our hearts like unto thine! ✚



STAYING ORDAINED

Making it as Priests, Start to Finish

By Fr. Donald Henke, Associate Professor of Moral Theology and CGC Class of 1988

Ever since I read Jon Krakauer's book *Into Thin Air* in 1997, I've had an observer's interest in Mt. Everest. His book chronicled the '96 climbing season which claimed the lives of eight people as the result of an unexpected storm. Then, in 2015, 22 people died in an avalanche. And last year, the news reported another high fatality rate on the mountain: eleven climbers died, all perishing from exhaustion. Because there was no regulation of the numbers of climbers, as they worked their way up, they had to wait in long lines for hours, using all their energy just getting to the top. With nothing left for the descent, they'd sit or lie down by the side of the trail and die.

THE REAL GOAL

Since the 1950s, over 300 climbers made it to the top of Mt. Everest yet failed to make it back down. And what's clear in everything I've read about climbing the big mountains is that the ultimate goal isn't to reach the top. Getting to the top is great, but that's only making it half the way. The only real goal is to get back home again.

This is not a bad point to consider when it comes to living out the call to the priesthood. One of the things I've noticed being involved in seminary formation for a while, is that there is always a lot of discussion and energy surrounding getting ordained – “*can't wait until I'm finally ordained*,” seminarians say.

Since they are complementary vocations, it is probably the same for couples considering their life together as spouses. And most of that is okay. While I don't quite remember back that far anymore, I'm sure that my classmates and I were just like that. But what's clearer to me now is that getting ordained is relatively simple. Instead, it's staying ordained that's the trick. Just getting ordained may be reaching the top of one particular mountain, but it's a long, long way from getting back down in one piece.

MAKING IT HOME

While it's not frequent, a subject of conversation among us resident priests has included a litany of the classmates and friends we know who've left ministry for one reason or another. What formation has been honed to do over the past several decades is not simply to educate and prepare a man for ordination, it's to help him to live his vocation from start to finish. That's the importance of the emphasis on honesty and becoming aware of just who a man/candidate is and what motivates him. It's the reason for the insistence on a regular and lively habit of prayer. It's not only about getting to the top of the mountain, but having the wherewithal to make it home as well – to make it as priests from start to finish.

It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain... JN 15:16 +



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CALENDAR OF EVENTS

APRIL

Sunday, April 4: Easter Sunday
Wednesday, April 7: Board of Trustees
Wednesday, April 21: Installation of Acolyte – Theology I

MAY

Saturday, May 1: Ordination to the Transitional Diaconate – St. Louis
Tuesday, May 4: Priesthood Oaths
Saturday, May 15: Pre-Theology Completion Mass & Theology
Baccalaureate Mass and Graduation
Friday, May 21: Cardinal Glennon College Commencement Mass
Saturday, May 22: SLU Graduation
May 24-28: Symposium on Human Formation
Saturday, May 29: Ordination to the Sacred Priesthood – St. Louis

JUNE

June 2-25: Incoming Theology I Program
June 14-20: #FathersWeek

AUGUST

August 16-22: Orientation
Monday, August 23: Theology Classes Begin



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.

STAY CONNECTED



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