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the Herald

A Kenrick-Glennon Seminary Publication



Transforming Hearts,
Minds, and Souls



LETTER FROM THE PRESIDENT-RECTOR

"This is my beloved Son, with whom I am well pleased."

Matthew 3:17

Dear Friends in Christ,

This Herald might find you in a busy spring, so it may be helpful to notice what launches the active life of Jesus. His ministerial years begin with His baptism in the Jordan. We hear loudly from the Father and the Holy Spirit that Jesus is beloved and well-pleasing. Through the reality of our own baptism that Gospel truth is meant for each one of us. Do you believe it? Does your life, especially all of your activities and pursuits, pivot on being loved?

A Missionary of Charity expressed her disbelief this way: "I always knew that God loved me, but I lacked any sense that He really liked me." While on retreat, another priest was asked, "Can you speak of a recent experience of the Father's love for you?" The priest replied with some scripture, factoids, and axioms, but the retreat director pressed and clarified, "*I did not ask you to tell me about God's love but to share an experience of the Father's love for you.*" The priest gave a blank stare to this challenge, so the retreat master doubled down: "If you cannot readily and personally speak of your experience of the Father's love, you're what's wrong with the priesthood."

The formation at Kenrick-Glennon is meant to be part of the solution. We want to raise up men who can concretely and convincingly attest to God—the Father, Son, and Holy Spirit—loving them into life. Every moment of every day holds the promise of encountering God's abiding love. The work of the spiritual life is "staying in love" and resisting the evil tendency to be dismissive or hard-hearted to God's persistent, tender compassion.

You know when you have met a man in love. The shell is cracked. He is free from posing and people-pleasing. He is no longer burdened by the greatest stress of priestly life: representing someone he doesn't really know.

Every Herald is meant to promote what our recently deceased Pope Benedict expressed so well: "*We have come to believe in God's love:* in these words the Christian can express the fundamental decision of his life. Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction." Note well the ways of encountering Love in these pages. Let their witness encourage you to know greater love.

In Christ,

Father Paul Hoelsing
President-Rector



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The Augustine Way, teaching Theology III
Pastoral Issues and Grief Counseling.

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LETTER FROM THE ARCHBISHOP

Dear Brothers and Sisters in Christ,

I wish you all a fruitful Lenten season as we approach the time of year to reflect upon the mercy of Christ and the love He continually blesses us with every day of our lives.

You may have noticed that the physical center of the Seminary is a courtyard. That courtyard is an architectural symbol of heaven: a place of refreshment and rest. Everything else about the Seminary – from an architectural standpoint – is organized around that symbolic center.

You cannot see the courtyard from anywhere outside the Seminary. However, what you can see is the Seminary's tower, visible not only on Seminary grounds, but from far into the surrounding areas. It has a great height and is lit up at night for that very reason. From wherever you are, the tower helps you find your way back to the courtyard, back to heaven.

The architecture of the Seminary is an apt metaphor for what we are training seminarians to become. Each seminarian holds and cultivates a kind of courtyard within himself: the sacraments, teachings of the Church, and his own spiritual life are places of rest and refreshment for him. Each is being formed so that his whole life can become a living beacon, drawing people to the place where they can experience this peace themselves. The architecture and the formation at the Seminary reinforce each other as they shape agents of evangelization.

The architecture of the Seminary is a good metaphor for all of us as well. Every one of us in our own ways has experienced the rest and refreshment that comes from a living relationship with God – our own inner courtyard. In turn, every one of us is meant to become a beacon in the world, drawing others to help cultivate their own relationship with Jesus.

In that sense, the architecture of the Seminary is a symbol of how each of us can contribute to the transformation of culture. When we become living beacons, we draw our culture toward a courtyard that allows people to rest in and be refreshed by the good, the true, and the beautiful. Our world is sorely in need of that kind of courtyard!

Thank you for your support of the Seminary's mission.

Sincerely yours in Christ,

Most Reverend Mitchell T. Rozanski
Archbishop of St. Louis



Every one of us is meant to
become a beacon in the world,
drawing others to help
cultivate their
own relationship with Jesus.

The Augustine Way: A Chaste Way of Life



Social media, like all good gifts, can be a blessing.

Information is available at our fingertips faster than we can type. However, it can be difficult to control our browsing, actions, and willpower in such a solitary activity as computer use. Since the pandemic, loneliness, anxiety, and depression have risen to all-time high levels. Ironically, many turn to social media to escape these feelings, only to discover that increased areas of use create compulsive habit traps that increase the very feelings one is attempting to escape.

HOW IT STARTED

While teaching and providing counseling at Kenrick-Glennon Seminary for 33 years, Dr. Susanne Harvath recognized a need to address the effects of these social media behaviors on chastity and integrated living. “There are unhealthy areas online that change our habits, reduce our relationships, increase mood disorders, and lead us away from Christ, and pornography sites are the primary offenders,” states Dr. Harvath.

With this in mind, Dr. Harvath created the Augustine Way. The process took about four years in cooperation with other seminaries. “We are trying to help our men, who may

have dabbled in this behavior at a younger age, make sure they have the necessary tools should they become tempted in stressful situations.” The program is named after the fourth-century saint who, before his conversion, lived a life steeped in sexual sin and impurity. St. Augustine provides a message of hope that if we humbly acknowledge our faults and cooperate with God’s grace, we will find peace, freedom, and abundant life in Christ.

CHANGING HABITS

Low moods can be changed by exciting images, but the brain’s “feel good” chemicals, like dopamine, cannot sustain a feeling of well-being, and more usage is necessary to boost moods. The brain changes and lays down pathways called habits. Anyone familiar with addiction can tell us that unhealthy habits will always get worse as one chases the wrong end. Online pornography usage deceives us with its empty promises of connection, feelings of well-being, and excitement. What really happens with pornography is inevitably more usage, isolation, relationship disruption, shame, increased anxiety, and depression. It has become a scourge on our society!

Studies tell us that some users began the habit as young as eight years old— introduced to the behavior by older siblings or unmonitored internet browsing. Once a bad habit is established by the brain, it is not forgotten, and it can be altered only by building up new behaviors to displace the old habit. These new behaviors must then be repeated consistently. Chastity is a virtue that can replace the habit of pornography usage. Chastity is not only about stopping an unwanted habit, but about using our sexuality according to the plans that God has for us.

CHASTITY IS A VIRTUE

Chastity is the integration of our sexuality in a manner that aligns with our state in life (CCC2349). God's plan is for us to love the gift of our sexuality through intimacy with Him and with others as married, single, or celibate individuals. The Church teaches that our sexuality is good when ordered according to God's design. Formation at Kenrick-Glennon Seminary works to provide the tools for our students to live chaste lives and to give them the training to assist others through their ministry. Many priests recount that the use of pornography is an ever-growing problem in their parish populations, affecting men and women alike.

INTEGRATING SCIENCE & THEOLOGY

The Augustine Way program is based on the science of brain change, habit formation, an understanding of willpower, craving control, and reinforcement theory. It is also based on psychology, neuroscience, and theology. The integration of these areas provides a mind, body, and spirit approach for the participants. The Augustine Way provides a clear understanding on how habits work, how we must rely on God's grace, and how we must rely on relationships with others to find the pathways to change. "Many participants remark that they have tried everything to change a pornography habit but have eventually given up hope. They

tried many haphazard approaches – none of them based on a solid science, theology of change, and God's grace," states Dr. Harvath, who partnered with neuroscientists, psychologists she worked with in the field of addiction, and the theology faculty at Kenrick to bring together the best understanding of how habits are formed and can be changed.

THE PURPOSE & THE METHOD

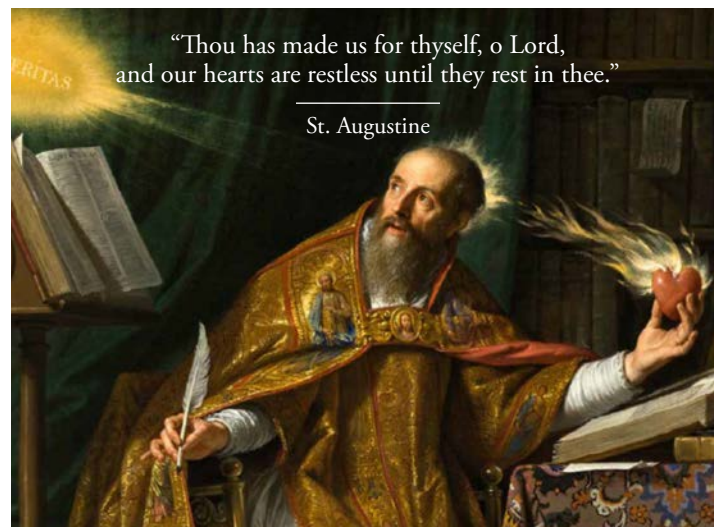
The purpose of the Augustine Way is to help others understand what a habit is, become mindful and aware of their habits, interrupt their unhealthy habits, and substitute new behaviors to create healthier, holier habits. It is designed to be used in a group setting, which offers many advantages: opportunities to build trusted relationships since unhealthy internet use lends itself to isolation, to learn from the counsel

and help of others, and to confront shame about this behavior. "We do it in a way that is prayerful and God-centered. We are trying to create a deeper relationship in Christ and learn how to cooperate with Him and the grace He provides," Dr. Harvath said. "This is not just a program of 'I'm not going to go on my phone for three weeks,' or 'I'm not going to spend

time on Facebook,' or 'I'm not going to look at something inappropriate'... it's about learning the tools to create a chaste behavior. The focus of the program is not to just stay away from what is bad, but to do what is good." Through habitually doing what is right and true, we develop virtue, and, in this case, the desired virtue is chastity.

A WELL-THOUGHT-OUT PLAN

The Augustine Way is designed to last about six months. Most groups will have twelve meetings, once every other week. The schedule is very flexible and can be changed to meet the group's needs. Each session is structured with God at the center, starting and ending in prayer. Following opening prayer, there are lesson introductions, connecting articles, and an action plan worksheet to keep the participant



“For the past several years, I have witnessed The Augustine Way taking shape as Dr. Harvath has created, revised, and refined the program. I have seen first-hand the transformation of men who have embarked on The Augustine Way and reached a much deeper level of peace and freedom. A tree is known by its fruit (Luke 6:43–45) and for this reason I am full of hopeful trust that the Lord will bless this program as it is transplanted to universities and parishes.”

Fr. Paul Hoelsing, President-Rector

involved between meetings. The breakdown of each module makes it easy for anyone to receive the information. While the program was developed for the Seminary, the Augustine Way can be administered by laypeople, priests, and parish leaders. A facilitator must adhere to the teachings of the Church and the area of chastity, be able to lead a group, and believe change is possible with God's grace. The primary goals of the Augustine Way are configuration to Christ, cooperation with His grace, and appropriation of the skills necessary to live a chaste life.

KEYS TO SUCCESS

Group settings are crucial for this program but there are additional aspects needed for the participant to be successful:

Accountability Partner – An accountability partner is one of the most powerful ways to defeat sexual sin or sin in general. Check-ins happen over their time together.

Personal Striving – The Augustine Way is effective to the degree that one engages it wholeheartedly. There is no single “silver bullet” in the program that eliminates unchaste behaviors. Rather, it is a holistic approach with multiple principles and strategies which one must willfully engage.

Persistence through the Twelve Modules – The program is effective to the degree that one engages it between group meetings, for example: noting behaviors, working on healthy alternatives, prayerfully reading the text, calling your accountability partner, meeting with a spiritual director, etc.

The success of the program is not merely in days of sobriety from social media problems. The success is about developing new chaste behaviors while drawing closer to Christ.

GRACES RECEIVED & SPREADING THE GOSPEL

When asked about graces received from the program, Dr. Harvath shared that participants mentioned they now have

a pathway to habit change based in science and methodology. “In the past, they have felt very unfettered and scattered in their approaches, and they are grateful for the group setting and being with people that struggle with the same issues,” said Dr. Harvath. “It has helped them overcome any shame or isolation they felt. Habit change requires a lot of work, and they come to understand that. This entire process leads them to be patient with themselves and work the steps in the program.”

Once the program is completed, one may be equipped to create a group to help others with unhealthy internet usage. One understands the brokenness of the world and our habits and now wants to lead others out of the darkness he has experienced. Training seminars will take place in parishes and college campuses in the coming year. The hope is to run small groups in colleges, young adult groups, and parishes.

FOLLOWING GOD'S WILL

“A leper came to him, and kneeling down begged him and said, ‘If you wish, you can make me clean.’ Moved with pity, he stretched out his hand, touched the leper, and said to him, ‘I do will it. Be made clean.’” (Matthew 1:40 – 41).

A program will not change us. The Augustine Way will not change a person. Only God can change us, but we must be willing to open the door and let Him in. When it comes to struggles with unhealthy habits, not only sexual ones but also habits such as smoking, overeating, or online shopping, we need to be open to change and ask Jesus to make us clean from this sin. Then we can embrace the tools he has given us, like The Augustine Way. Once we let go of the comfort of our own will, we will find that God's will has something so much better planned for us. It will not be easy, but it will be worth it. ✚

To learn more, visit augway.org.

All It Takes Is An Invitation

By Jacob Rosenmeyer, Theology II – Sioux City

Discernment begins with an invitation that often takes years to accept. Looking back, I can see how God has worked throughout my life. The most prominent invitation into discernment took place in fall 2015 by the current Vice-Rector of Formation, Fr. Shane Deman. Before moving to St. Louis and taking on this new role, Fr. Deman was the Vocations Director for the Diocese of Sioux City.

As a formator, he now helps the next generation of priests see how God is working in their lives.

When I was teaching high school theology, Fr. Deman came to speak to my students about vocations. At the end of the day, he asked if I had some time to visit with him. Previously, as both a high school and college student, I had discerned whether or not God was calling me to the priesthood. Well, it turns out that Fr. Deman's predecessor had left my file open, so he was curious where I was with my discernment. I confessed

that I had always wanted to teach, which I was currently doing, and I knew the chances of being a full-time classroom teacher as a priest would be small. Fr. Deman then said, "Priests teach all the time, not just in the classroom. They teach from the pulpit, in the confessional, at RCIA, and sometimes in a classroom."

Four years later, through God's patient waiting and gentle prodding, I finally realized that Fr. Deman was right. Sitting at my kitchen table on a Sunday afternoon in March 2019, I was telling Fr. Deman that I wanted to go to seminary and discern priesthood. Four years of seminary life later, Fr. Deman, who is now my formation advisor, is still helping me see how God works in my life.

While it has been difficult stepping away from a diocese amid a priest shortage, Fr. Deman has proved up to the task of being a seminary formator. As a formator, he now helps the next generation of priests see how God is working in their lives. His fatherly presence, listening ear, and affirming nature have enhanced the formation team. He strives each day to show the seminarians of Kenrick-Glennon Seminary what it means to live out God's call in their lives. ✦





A New Look at Priestly Formation

By Fr. Fadi Auro, Class of 12 – St. Louis, Director of Pre-Theology, Assistant Professor of Philosophy

The Church always stands at the nexus of God and the world, and so does priestly formation.

While the priesthood of Jesus Christ remains the same in every age, the formation of priests adapts to address the needs of the Church and the effects of the culture on the men drawn to the priesthood.

Pope Francis has written that “ours is not an age of change, but a change of the ages.” The Church, in other words, is no longer facing a culture that shares her basic moral and spiritual imaginative vision. She is confronted with a society that has a vastly different imaginative vision than her own. For example, even secular society once considered marriage and family life a good to be protected, but many young people today doubt the

value of the institution of marriage itself. We are in new apostolic times, and priestly formation must adjust to the new reality.

The men God calls to discern the priesthood come to the seminary from a culture that is in many ways antithetical to the life they aspire to lead. Grace has touched them. They desire to give their lives to Jesus and his Church. But much of the old man remains.

Many people understandably think that seminary formation is principally a matter of schooling. Indeed, the study of philosophy and theology is a necessary part. But it is not, by itself, sufficient. Being a good priest today demands more than knowledge. It also requires a healed humanity, a relational spirituality, and pastoral charity. Jesus was not just an intellect.

PROGRAM FOR PRIESTLY FORMATION

The Second Vatican Council’s Decree on the Training of Priests gave the Church principles for the renewal of priestly formation and mandated that each country or ecclesial rite develop its own program of priestly formation, to be revised by competent authority on a regular basis. In the United States, the Program for Priestly Formation (PPF) was first published in 1971 and revised five times thereafter in 1976, 1981, 1992, 2005, and most recently in 2022.



The history of these documents reflects the major shift that occurred with the publication of St. John Paul II's Post-Synodal Apostolic Exhortation, *Pastores Dabo Vobis* (1992), which many regard as the seminal document for priestly formation today. It gave the 2005 edition of the PPF a vision, which the present PPF develops and deepens.

St. John Paul II showed us that the seminary must address what he called the four dimensions of priestly formation: human, spiritual, intellectual, and pastoral.

Each of these dimensions has received due emphasis with the passage of time. Attention was first given to the pastoral (developing a servant's heart), then to the intellectual (objective truth and orthodoxy), then to the spiritual (relationship with the Trinity as the integrating factor), and presently to the human (moral virtue, psychological strength, affective maturity, self-knowledge, etc.).



DEVELOPMENTAL STAGES

Pope Francis' *Ratio Fundamentalis* (2016), which brought about the new sixth edition of the PPF, adds developmental stages to St. John Paul II's four dimensions, with benchmarks outlining the seminarian's anticipated growth across those dimensions.

The **propaedeutic (or preparatory) stage** aims at healing and maturity towards Catholic manhood, providing the seminarian with the groundwork to engage priestly formation.

The **discipleship stage**, which coincides with the study of philosophy, aims to develop an intimate relationship with Jesus Christ and growth in interior maturity and freedom.

The **configuration stage**, which coincides with theology studies, models the seminarian's life on the pattern of Jesus' self-gift, in proximate preparation for Holy Orders.

The propaedeutic, discipleship, and configuration stages, therefore, correspond to self-awareness, self-possession, and self-gift.

Finally, the **vocational synthesis stage** takes place under the supervision of a mentoring pastor, typically in the seminarian's home diocese. It aims to provide the newly ordained deacon the opportunity to adjust to a life of ministry before advancing to priestly ordination.

A TRANSFORMATION OF FORMATION

The new PPF's discipleship and configuration stages align fairly well with what seminaries in the United States already do. The addition of the propaedeutic and the pastoral synthesis stages, however, prompted seminary faculties to consider how best creatively to adjust their programs to accommodate the new vision.

In fall 2023, our seminary will begin propaedeutic stage formation in the College and Pre-Theology programs. Both programs focus on the propaedeutic and discipleship stages, the former in four years (two Propaedeutic + two Discipleship), and the latter in three (one Propaedeutic + two Discipleship). This would add a year to seminary formation for Pre-Theologians.

Fall 2025 foresees the implementation of the pastoral synthesis stage after ordination to the transitional diaconate, and the adjustments to the Theology curriculum it requires. Our formation team has been in conversation with each other, our sending bishops, and vocation directors about what this will look like. Stay tuned as we continue to refine the details! ➕

Reaching Out in Love

By Quinton Durer, College III – St. Louis



Apostolic Service is a weekly pastoral opportunity college men have to reach out in love to God's people. The freshmen go to nursing homes, the sophomores serve at an after-school program, the juniors help at the soup kitchen, and the seniors teach PSR (Parish School of Religion).

Last year, I worked at the Missionaries of Charity's after-school program as part of my pastoral formation. On the very first day, I met a third grader named Jayden. We played together on the playground before going in to study math. I was disappointed when I could only get Jayden to answer three of his problems in the span of forty-five minutes. After the kids ate dinner and were getting ready to leave, Jayden ran up to me, gave me a big hug, and said, "It's crazy how we just met today, but we are already best friends!" Every Tuesday for the rest of the year, Jayden would not leave my side.

Another story from Apostolic Service involves a man named Jerome. I happened to sit next to him at the soup kitchen two days in a row. He was a little shy, and there were many long lulls in our conversations. I struggled to move the conversation along, and I began to wonder if I was disturbing his solitude. The next time I was at the soup kitchen, I was sitting and talking to another man when Jerome sat down next to me. This simple sign of friendship and gratitude was a response to a love far greater than I could muster in my own weakness.

These are just two of my experiences from Apostolic Service. In my experience, apostolic service can be difficult. I often think I am failing because I have awkward conversations, the kids don't always get their homework done, and I am not "fixing" lives. Despite these trials, I always arrive back at the Seminary glad I went and eager to go back. This burning desire to love and serve the Church led me to the Seminary. Though I love and act imperfectly, God nevertheless imparts His grace and love through me. Through Jayden and Jerome's friendships, God's love shone in me and I pray that His love may continue to shine through me as a priest. ✚

Every year, the Annual Catholic Appeal invites the people of the Archdiocese of St. Louis to come together in Christ as one Church and one family and to carry out His work and serve the Lord with gladness. Kenrick-Glennon Seminary receives an annual grant from the Appeal, so your support directly impacts each seminarian as he embraces the joys and challenges of priestly formation and seeks to love Jesus in the mundane and extraordinary. **For more information, visit aca.archstl.org.**



ARCHDIOCESE OF ST. LOUIS

Preach the Gospel

By Aaron Waldeck, Theology III – Kansas City

Homiletics is likely not a word that is in the average person's daily use. For seminarians approaching diaconate ordination, homiletics class is a regular part of our schedule. This class certainly prepares us for a life of unceasing homily preparation! Fr. Don Wester, Class of 1978 – St. Louis and Lecturer of Homiletics, leads the class, which takes place once a week. We rotate giving a homily from the ambo in the chapel, fully vested as “deacons,” and give feedback to one another immediately afterwards. It has been remarkably helpful for me to have the experience of preaching to a “congregation” (my classmates, Fr. Wester, and other passersby) and receiving constructive comments on how my homily was received.

All this practical preparation has been extremely effective in helping us grow in our preaching ability. Even more significantly, the class has been helping us prepare for the call to conversion. The preacher is not one who can preach empty words, or words that he doesn't live by. The exhortation given by the bishop during the diaconate ordination reads: “Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach what you believe, and practice what you teach.” These words are not lost on our homiletics class; the words of a homily, like the words of Peter in the Acts of the Apostles, can “cut to the heart” (Acts 2:37). This means that the words we speak, if they are the words of Jesus, inspired by prayer and deep meditation over the Word of God, can be impactful and received in ways we could never imagine. This must inspire humility and reverence for the opportunity to preach, which has grown in all of us as we experience this time of preparation to preach the Gospel. ✚

TIPS FOR A GREAT HOMILY

by Fr. Don Wester, Lecturer of Homiletics

Homilies can be difficult to write. Here are six tips for a great homily, which can also lend themselves to a great speech.

- **FALL IN LOVE WITH SCRIPTURE** | Pray over the scriptures that are your basis for preaching. *Lectio Divina* is one form of praying with the scriptures. Learn as much as you can about them.
- **COME, HOLY SPIRIT** | Let the Holy Spirit guide you as the preacher. Give God a shot at influencing your preaching rather than starting with commentaries or homily services.
- **KNOW YOUR CONGREGATION** | Who will be listening to your preaching? How does the Word of God impact your life and the life of your congregation?
- **PLAN AND PRACTICE** | Take time to plan and practice, editing and refining. Say enough and not too much. Make sure you know how your homily will end, otherwise you will search for an ending while speaking.
- **CLEAR AND CONCISE** | Make sure your homily is focused and clear. If you can't remember it, how will a person be able to remember it with one hearing?
- **KEEP THE EUCHARIST AT THE CENTER** | Your homily, if given in the Mass, is only a part of that liturgical action, not a standalone event. It should relate to the Eucharist.



A Beggar Telling Another Beggar Where to Find Food

By Koby Nguyen, Theology I – Wichita

For the last five years, Fr. Drew

Hoffman, Class of 2017 – Wichita, has spent his young priesthood ministering to young adults on college campuses. After spending a year in a parish, Fr. Drew was sent out of the Diocese of Wichita to be an associate chaplain at St. Isidore's Catholic Student Center at Kansas State University. Two years later, Fr. Drew was appointed pastor of St. Paul University Parish on the campus of Wichita State University. Though it was difficult to leave Kansas State, Fr. Drew was excited to remain on a college campus, especially one where he grew up watching the Shockers play sports.

With a deep love and zeal for the souls of his college students, Fr. Drew has learned that they are “very hungry... people want someone to give a darn about them.” They are hungry to be loved and want to have an identity. They want to see themselves and their lives as meaningful. Fr. Drew's belief in the Gospel message and its authentic nourishment for that hunger is precisely what energizes him. “What we are pitching is something that they want, something that is fulfilling.”

He describes evangelization as “a beggar telling another beggar where the food is.” In other words, evangelization happens by us Catholics being a living testament to the impact



Kenzie Borland

of the Faith. *Can we name or express why we love being Catholic? Despite the sufferings and obstacles that come along the way, how does our life express an attractiveness for others to follow and trust us who seek Christ to fulfill our deepest desires?*

Fr. Drew's life is one that speaks of desires and character traits being brought to maturity and fulfillment. Here is a priest who integrates his youthfulness and avid, passionate, and outspoken enthusiasm for sports with his faith. Just as much as he can be an ambassador for his sports teams (which many college students can relate to), he is that much more zealous for the truth of the Gospel. How beautiful and encouraging it is when God's deep love and desire for our joy can be seen in how He uses our uniqueness for His will. ✚



“Fr. Drew has been a great role model for me as I discern the priesthood. I have always looked up to him for his joy, zeal for souls, and overall enthusiasm for the priesthood. Living and working with Fr. Drew for six months allowed me to see how the priesthood has fulfilled his own desires, while also seeing the reality and weight of being a priest and spiritual father in the world that is so often messy. I see how his priesthood allows him to be a father to his people, with all the joys and sufferings that come along with being a dad in a broken world. Fr. Drew has shown me that I can trust the Lord who knows me and wants to give me a life of abundance, which is only found in fully surrendering my life in a gift of self. I am thankful for Fr. Drew.”

Peter Bergkamp, Theology I – Wichita

In Memoriam

Please join Kenrick-Glennon Seminary in praying for the repose of the souls of these members of our community:

Bishop Michael J. Sheridan, DD, Class of 1971

Bishop Sheridan, a native priest of the Archdiocese of St. Louis, graduated from Cardinal Glennon College in 1967 and Kenrick School of Theology in 1971. After his ordination, he earned a Licentiate in Sacred Theology from the Pontifical University of St. Thomas Aquinas in Rome. He then taught at Kenrick-Glennon Seminary and served in parish ministry in St. Louis. In 1997, he was named Auxiliary Bishop of St. Louis and was installed as the second Bishop of Colorado Springs in 2003. As a Bishop, he served several terms on the Kenrick-Glennon Seminary Board of Trustees.

Father Randall Soto, SThD

Fr. Soto was Professor of New Testament and Biblical Languages at Kenrick-Glennon Seminary from 2005-2009 and then again from 2011-2017. He later taught at the Pontifical North American College for the Pontifical Gregorian University and the Pontifical University of the Holy Cross in Rome and at St. Joseph's Seminary, Dunwoodie. Originally from Costa Rica, Fr. Soto had been recently incardinated in the Archdiocese of New York.



HIGHLIGHTS

In January, seminarians attended the Archdiocese of St. Louis' **Generation Life Conference** with 1,500 middle schoolers and high schoolers. This full-day event gave students a chance to learn about life from conception to death. The mission of Generation Life is to educate young people in proclaiming the gospel of LIFE. Teens said spending time with seminarians was truly inspiring and a highlight of their day.

In February, **Fr. Donald Anstoetter**, Director of Worship and Assistant Professor of Sacramental-Liturgical Theology, defended his doctoral dissertation at University of Saint Mary of the Lake/Mundelein Seminary. He earned a Doctorate in Sacred Theology from the Liturgical Institute. Fr. Anstoetter's dissertation, *Towards a Theology of Ars Celebrandi: Developing the Analogy between Liturgy and Art*, explores how the way the priest celebrates Mass either helps or hinders the prayer of the people in the pews.

Vocational life is happening all around the Seminary. Carmelite Sisters help in the kitchen, priests and future priests walk the halls, and now the number of permanent deacons is increasing! Deacon Jim Keating, Professor of Spiritual Theology, joined Kenrick-Glennon Seminary in 2020. Two other staff/faculty members are discerning the permanent diaconate program. Dr. Steve Fahrig, Associate Professor of Biblical Theology, and Mr. Andy Bossaller, Registrar, will be ordained, God-willing, in the coming years. Many permanent deacons work full-time and balance family life with their diaconate ministries. In St. Louis the formation takes place over five years with three years of post-ordination formation. Once ordained, they can assist with liturgies and some can preach homilies at Mass.

A group of our seminarians took their **basketball skills** to the court this winter. They faced off against local Lutheran and Presbyterian seminaries. Their season ended with a tournament at St. Francis de Sales Seminary in Wisconsin. The tournament consisted of 10 Catholic seminaries from all around the United States. Great season, Lions! ✚

NAZARETH NIGHTS

By Steven Mahoney, Theology I – Omaha

One of the most prominent challenges for the Church is the absence of young adults in our parishes. The Seminary is joining in the mission to evangelize that specific age group, namely those in their twenties, by hosting an event titled Nazareth Nights. The event was created in 2015 when a group of seminarians began hosting the young adults of St. Louis for nights of Eucharistic adoration, reconciliation, praise and worship music, a short reflection by a priest or a religious, and fellowship.

The nature of the night is one of peace, silence, community, and conversion, which can also be used to describe the time before Jesus' public ministry in Nazareth. The beautiful St. Joseph Chapel at the Seminary is our very own Nazareth where we, as seminarians, can invite young adults to encounter Jesus. Everyone in this day and age needs is an encounter with the One who knows and loves them most deeply. It is Jesus who reminds us who we are and that we are made good. This encounter is what changes hearts and brings the lasting peace for which we are all searching.

In September 2022, at the first Nazareth Night of the fall semester, I had a wonderful conversation with a woman at the social gathering after prayer. We had just finished Night Prayer, in which we read Psalm 88 in its entirety. This is one of the more disheartening Psalms. One line is, "Lord, why do you reject me? Why do you hide your face?" (Psalm 88:15). Talking with this woman, I could tell she was confused at the solemn nature of the psalm. I told her that it was a real prayer from the heart that the psalmist was praying, and that it is okay to feel distant from God sometimes. We ended up talking about how God prefers us to bring our *real* thoughts, feelings, and desires to Him rather than only the "good things." This is one simple grace among many of the Lord changing hearts at Nazareth Nights. ✚



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Believing In The Mission

Helping Men Hear The Call

By Shaina Guntli, Communications Specialist

THEOLOGY WORKSHOPS took place after winter break, giving the men a chance to learn about topics not covered during classes. Workshops consisted of learning ways to engage parishioners, how to hire and fire, and understanding how to lead today.

This year, longtime Kenrick-Glennon supporter Dave Snively, retired Executive Vice President, Secretary, and General Counsel at Monsanto Co., presented a workshop on leadership. He was invited last spring by former Rector Fr. James Mason after a conversation about corporate leadership training. Fr. Mason wanted this type of training at the Seminary. It is important for seminarians to understand how to handle challenges in their future parishes.

Mr. Snively's workshop was titled "Pope, Pastor, Priest... what it takes to lead." The workshop aimed at the skill sets needed for all religious to be successful, especially upon seminary graduation in this Apostolic Age. A few of the issues he focused on were knowing "your why" when leading a parish, navigating crisis situations requiring special management skills, and "insights from top national pastors" on what they wished seminary had taught about leadership in a practical real world way. The most important thing he told the men to remember was to always keep Christ in the

center of all that they do. Such a great lesson for everyone to remember!

Mr. Snively and his wife, Diane, learned more about Kenrick-Glennon Seminary when they led their parish's fundraising efforts for the Seminary's Faith for the Future Campaign which was initiated by Cardinal Raymond Burke in 2009, then Archbishop of St. Louis. "The generosity of everyone was amazing and the pre-renovation tour we took showed the importance of renewed support if vocations were to be encouraged." Mr. Snively said, "The fact clergy gave over a million dollars towards the effort shows the importance all Catholics should attach to this Seminary."

When asked why he is so passionate for the mission of the Seminary, he said, "Nationally known for superior formation, Kenrick-Glennon Seminary stands out as a key to making not only the St. Louis Archdiocese vibrant in the future but key sending Dioceses." Mr. & Mrs. Snively are close friends of several bishops and alumni of Kenrick-Glennon Seminary and know of their high regard for the recent formation path. As Catholics, they want to help!

Another mission the Snivelys have invested in is Life Teen, the leading youth ministry program in the world. "About 38% of all U.S. seminarians have an association with Life Teen, its focus on the Eucharist, and its aim of leading young people to Christ through devotion to Mary. Our own Incarnate Word Parish in Chesterfield has approximately 30 religious vocations since initiating Life Teen and opening our perpetual adoration chapel. Thus, I have seen the impact of vocations and vibrant faith via Life Teen and want that to build our Seminary population and help equip future priests to relate to young people as they are the Church." Mr. Snively continued to state, "We need to do what we can to help men hear the call of Christ and find their way to a place of discernment and development. Experts, bishops and parishes see the benefits for men in discernment from these opportunities to experience authentic Catholic teaching. We need to assure this happens in parishes and at seminary." ✚





THE WORD Was Made Flesh Here

By Deacon Jacob Braun, Theology IV – St. Louis

As I write from my hotel room, just outside the walls of the Old City of Jerusalem, I am amazed at the opportunity to see the places that Jesus saw. “The Word was made flesh and dwelt among us...” These words from the Prologue of John’s

Gospel describe the reality of the Incarnation and belong in a concrete sense to the place in which they occurred over two thousand years ago. Thus, at the Church of the Annunciation in Nazareth, the place where Mary pronounced her fiat, the altar reads, “Verbum Caro HIC Factum Est” — the Word was made flesh HERE. Mystery and majesty pervade this whole place, in which the very stones seem to speak of the historical reality that God came here to save us.

What is true of the spot of the Incarnation is also true of Golgotha, of Jesus’ empty tomb, of Bethlehem, of Capernaum; Jesus worked out man’s eternal Salvation in real places, and at a particular time in history. During the Masses at these major pilgrimage sites, the readings reflect that Incarnational reality. On Mount Tabor, the site of the Transfiguration, the Gospel for that site says, “Jesus took Peter, James, and his brother John, and led them up THIS high mountain ...” Over and over, my imagination was reconfigured to include the reality of the places that Christ worked his miracles two thousand years ago. But as I repeatedly witnessed the places described in Scripture, another “here” has come into focus for me.

Throughout the history of Salvation, which begins in the moment of Adam and Eve’s primordial disobedience, God has shown immense patience, mercy, and love. In both the Old and New Testaments, we see fallen human beings recklessly disobeying Divine decrees through idolatry, insolence, and





1. Seminarians visited and held Mass at the Monastery of the Loaves and Fishes. 2. In this cave, we believe the Archangel Gabriel appeared to Our Lady, inviting her fiat for the world's salvation. It was here that Our Lord entered into human history, becoming incarnate in the womb of a virgin mother. The altar bears the antiphonal line from the Angelus, but with one word added: HIC. The Word became flesh HERE, and dwelt among us. 3. The group toured Kursi, where there exists the ruins of an old monastery built next to the site where Jesus drove out demons into the nearby swine. 4. They explored En Gedi National Park and read some stories from the Old Testament that occurred here, especially with King David.

mistrust. This cycle of sinfulness may be legitimately attributed to man's fallen human nature, which makes it impossible to live well without Divine aid. And yet it is this humanity, this human nature, which God decides to enter. This is a mystery that is both universal and deeply personal.

My own standing with respect to God is no better than any other figure in Scripture; I am unfaithful, I am undeserving, I am fallen. And yet, it is here, into my dark and sinful humanity, where Christ desires to bring his redemption, light, and peace. This redemption is not merely abstract or metaphysical but takes place before our very eyes through the sacraments. Today, Golgotha and the Holy Sepulchre are simply places that Jesus used to be. But the Holy Eucharist, Reconciliation, and the other sacraments are places that we encounter Jesus here and now. The fullness of His humanity and Divinity are made present to us to heal and save us. Conversion is little more than allowing Jesus to enter those parts of our lives where God seems absent. It is Christ who stands at the door of our heart and knocks, bringing with him Salvation. The Word was made flesh, and He seeks to dwell in our midst here and now. ✚

FOR THE PAST TWO YEARS, THE HOLY LAND TRIP

was canceled due to the pandemic. Thanks be to God, three classes (Class of 2021, 2022, and 2023) of Kenrick-Glennon Seminary were able to travel! Associate Professor of Biblical Theology Fr. Charles Samson's capacity to integrate theology, pilgrimage, and archaeology deeply influenced the way the men can, as priests, grow in the love of their priesthood and minister as Christ to their parish families.

It is difficult for priests to be absent from their parishes for an extended period of time, so two different tracks were provided. They could participate in the full pilgrimage (21 days) or an abbreviated track (12 days). This made it possible for the maximum number of priest-alumni to participate. Thank you to all of our donors who made this trip possible!



Pastoral Internship: *Being an Instrument of God's Light*

By Samuel Horan, Theology III – Kansas City/St. Joseph

At the end of Theology II, I discovered that I would be going on a pastoral internship. I looked at this assignment with some hesitation at first, as it would mean an additional year of formation, but I entered the year with an open mind.

I quickly discovered my fears were unfounded. My pastor, Fr. Christian Malewski, realized that this would be a big transition for me. He started me off slowly. I began by doing communion calls and had an experience which changed

my life. There was a very devout parishioner who was bedridden and wanted me to bring her communion. When I did, she explained the impact the Eucharist had in her life and the power of the rosary. She clearly had a deep relationship with Jesus! I continued to bring her communion for about a month. Then,

one day, she passed away peacefully in her home with her beloved husband at her side. I had given her communion

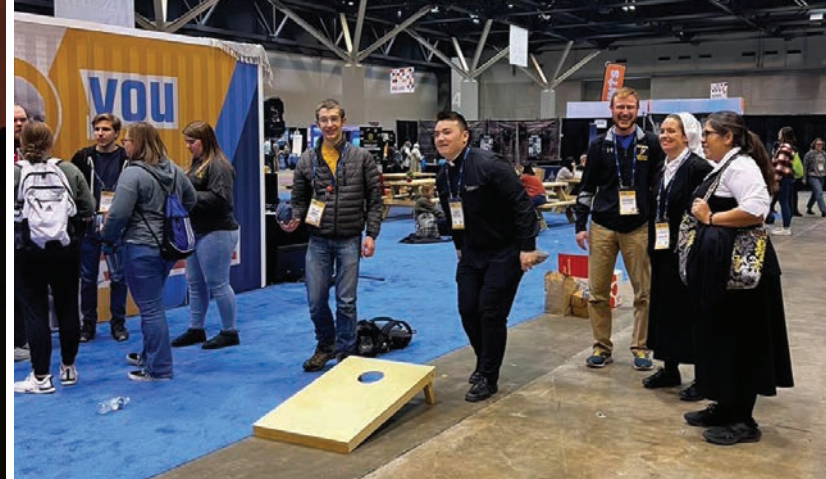
two days prior. Suddenly, I realized what a privilege this was. God had allowed me to be an instrument of His light to this holy woman. Yet, at the same time, she was an inspiration to me! This was the beginning of a slow but continuous growing process for me.

The growth extended into my ministry with the youth. I began to run the youth group around October 2021. It was a challenging task, but God continued to gently work in my heart. I realized He was moving me to be more patient with myself and the youth group. Because of this movement, I became more docile to the Holy Spirit. This docility allowed room for the youth group to begin flourishing. We began to get a few more weekly attendants, and they began to participate more in faith-based discussion. I was really amazed at how something so simple as a little patience and docility could have such a significant impact!

As the time drew near for me to return to seminary, I reflected on the great gifts which God had given me over the past year. He had given me an excellent pastor who formed me well. He had also given me new friendships at the parish and among the clergy of my diocese. But most of all, he had brought me closer to Himself by leading me to a more patient and docile mindset. I am so grateful for the experience of the pastoral internship! ✚

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I Am with You Always

By Samuel Gerbic, Pre-Theology II – St. Louis

SEEK is the only Catholic conference of its size diving into the heart of the Gospel and exploring how to answer Christ's call in every moment.

Jesus tells us in John's Gospel, "I have called you friends, for all that I have heard from my Father I have made known to you." Fellowship of Catholic University Students (FOCUS) missionaries take this expression of love by Our Lord as their cue for a way of life. By living in friendship with Jesus and building personal relationships with college students, they give witness to the fact that the Christian life is not limited to dogmatic statements or a moral code, its fullest expression is lived in relationship, for the word the Father speaks to the Son is Love.

When I was in college, I wanted to live a good, faithful life, but with the tide of the culture pushing against me, I did not have the strength to do it alone. During a mission trip with FOCUS, I experienced friendship and joy like I never had before. We began our days in prayer together, served all day, and laughed into the night. The witness of those missionaries had such an impact on me that, experiencing my own conversion, I wanted to make new friends to share what I had received and to tell others what I had heard: "You are not alone. You are loved by God Himself."

My whole time as a missionary with FOCUS was dedicated to sharing that message through personal relationships. Lawn games on the quad became regular occasions for students to have fun between classes and if they wanted, ask questions about Catholicism. Rock climbing trips turned into Bible studies. Lunch with strangers became conversations about God and His love. Over two years of evangelization, two SEEK conferences, three mission trips, and countless small groups, out of the desire to share God's love more deeply and personally, I found myself drawn to seminary.

SEEK23 was, for many thousands of college students, the first experience of a Church that is much, much bigger. For just a few days, a spontaneous cosmopolis of Christendom sprung up in St. Louis. Walking the same direction was enough reason to share graces from the day with a stranger. On Wednesday night of SEEK in the back of the Adoration chapel, I gathered with a group to pray with people for healing, but I had to leave early to serve Benediction. Little did I know that we would witness a miraculous healing through our prayers that night.

The story begins right before I entered seminary, when I helped with FOCUS missionary formation. While I was there, I prayed with a friend for healing of her chronic head pain. Since then, I've prayed regularly for her healing, but I never had the chance to follow up. At SEEK I happened to see my friend for whom I had been praying, not knowing that she was one of the people being prayed with that night! That very evening, the Lord had healed her. She felt like she had a new mind and new heart! The Lord is doing many, many hidden things, and the grace of that moment was a little glimpse of the many invisible ways the Lord uses each of us in His plan for the healing, restoration, and salvation of all his children.

And, at the high point of the conference, it was my greatest privilege to accompany priests and seminarians as we led a procession with Jesus truly present in the Eucharist into the midst of the thousands of young people so He could walk among them, just as He did among His apostles, and speak into their heart the same words, "You are not alone. I am with you always, and you are mine." ✚



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