

FALL 2025

# the Herald

A Kenrick-Glennon Seminary Publication



FORMING  
*Leaders of Hope*

INCLUDES THE 2024-2025 ANNUAL REPORT

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## Habemus Papam!

Papal elections are a special event, especially in a house full of seminarians. During the Conclave, the community gathered together in our Kapaun Center to pray and await the news of our new Holy Father. Along with the rest of the world, we mourned the loss of Pope Francis, commemorating his life and witness with solemn liturgies and communal prayer. Together with the whole Church, we celebrated the news of Pope Leo XIV, the first American Pope, heralding his message of Peace. We invite you to join us in thanksgiving for the goodness of God's providence and his care for this seminary and for our whole Church.



Teak Phillips, St. Louis Review

**Cover:** Deacon Koby Nguyen of the Wichita Diocese in the St. Charles Borromeo Chapel.

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### Dear Brothers and Sisters in Christ,

I was born during the pontificate of Pope Pius XII! I lived during the pontificate of Pope John XXIII, though my memories growing up are mostly of Pope Paul VI. I've been a bishop under Pope John Paul II, Pope Benedict XVI, Pope Francis – and now Pope Leo XIV. I know something about papal transitions!

So I'd like to say a word of appreciation for Pope Francis, and then a word about transition into the pontificate of Leo. Finally, I want to say something about forming seminarians as leaders of hope.

#### APPRECIATION

When I think back on the pontificate of Pope Francis, I appreciate the way he taught us to go out to meet people where they are – as Christ himself did in the Incarnation and in his public ministry. Wherever people felt far from Christ, Pope Francis urged us to go out and show them Christ's love. He was a living example of how that principle can re-organize our life and ministry. I hope that becomes an unforgettable lesson for the men formed at Kenrick-Glennon Seminary, and for all of us!

#### TRANSITION

Think about John Paul II, Benedict XVI, and Francis. Each of them led in really different ways. When it comes to Church leaders, from Popes to pastors, it's possible to turn legitimate strengths into idols and to turn honest limits into resentments. Neither allows a man to be himself; neither draws the best from him as a leader.

As we welcome Pope Leo XIV and get to know him, let me encourage all of us to take that lesson to heart. As we discover his strengths – which will be different from previous popes – let's hold them with gratitude, not idolatry. When we discover limits, let's hold them – yes, with honesty, but also with generosity rather than resentment, the way we want others to hold our limits. That's how we make the best of our leaders.

I want to suggest that it would be good for each of us to pray for Pope Leo on a daily basis. He is a gift from the American Church to the world – something that many of us thought we'd never see. But let's offer a further gift from the American Church: the gift of our daily prayers to strengthen the first American Pope.

#### FORMING LEADERS OF HOPE

If we focus on the *quantity* of seminarians we have, as an archdiocese or as a seminary or around the country, our hope can be challenged. Numbers are not what they once were! But vocations work is not a numbers game. It's primarily about fostering attentiveness to God's call, and generosity in responding.

Focusing on the *quality* of the seminarians we have is a better way to foster hope: as everyone who meets them knows, the quality of the men is great! But this also gives rise to a subtle temptation: we have to beware of placing our hope in men rather than God.

The most important thing of all is that we concentrate on teaching seminarians to let God into their lives, and to stay with God as he re-arranges their lives. Both salvation history and our own lives tell us that neither of those things is easy!

But when a seminarian learns to do that – when he really learns how to carry the treasure of God's grace in the earthen vessel of his life – he discovers that he doesn't have to be a perfect man to be an instrument of God's grace. A seminarian who learns to do that becomes a priest who knows how to do that. And a priest who knows how to do that becomes a witness and a teacher to his parishioners of how they can do the same.

And that, I think, is a very hopeful thing. And that, I think, is the most important way we form seminarians to become leaders of hope.

Thank you for sharing in this work with us!

Most Reverend Mitchell T. Rozanski  
Archbishop of St. Louis



# FORMING *Leaders of Hope*

By Fr. Paul Hoelsing



“The seminarian is called to live in intimate and unceasing union with God the Father, through his Son Jesus Christ, in the Holy Spirit.”

*PPF(6) 226*

When the history of seminary formation since the Second Vatican Council is written, there will need to be an account of the fruitful rise and influence of silent, directed retreats.

A silent, directed retreat is typically 4-5 hours of prayer and a meeting for spiritual direction each day. The retreatant has the Scriptures and a journal. Any “extra” reading would need approval from the director. No media, e-mail, texting, computer, or phone. The silence encompasses the whole experience in a manner uniquely opportune for becoming aware and listening to God. Journaling assists in that noticing. After each hour of prayer, the retreatant is invited to take about 10 minutes to respond to the question: “What happened in my prayer? What was I thinking? Feeling?

Desiring? Remembering? What happened with God in that experience?” Throughout the day, the retreatant is given the basic encouragement to “relax into trust” and “make the relational choice.” Whatever is coming up in walking, eating, resting, or bathing falls under “consider how God looks upon you” in that moment. Relating and receiving from God becomes the constant exercise.

### **BORN IN THE SILENCE**

This kind of retreat was “the moon” to me until my fourth year of seminary formation. It was the Jubilee Year

2000 and then-Msgr. Timothy Dolan invited a group of trained spiritual directors to offer an 8-day silent retreat to my class. As the simple parameters of the directed retreat were introduced to us, fear was amplified by the prospect of opening our hearts to a stranger, a spiritual director assigned to each of us. My spiritual director was dressed in sandals and a Hawaiian shirt. My young estimations wrapped in a Roman collar thought, “this is not going to go well.” But I



followed the directions and found the priest assigned to me listening in a manner that was deeply gifted. He modeled a healthy curiosity about my past and present interior experiences that arose during prayer and the course of the day. His questions kept me attentive to certain beliefs, memories, and attitudes.

I recall praying with Mary’s

annunciation for 6 of the 8 days. I was in a repetition of Mary’s dialogue with Gabriel: “How can this be?...the power of the Most High will overshadow you.” The Holy Spirit was teaching me how to stay in relationship and communication. It was a taste of being seen, known, and loved like never before. The experience of how I am seen in prayer directly influences and inspires how I see other people. Relishing spiritual graces can forever guide, direct, and sustain my pastoral mission. My life would not be the same after that 8-day silent retreat. Something different than simply bearing the silence was possible. I was being born in the silence.

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## LIFE IN RELATING

During a day of recollection at Kenrick-Glennon, Msgr. Tom Richter dropped a comment that arrested everyone in the chapel: “What many of you might call prayer is very often non-relational intellectual activity, devoid of an I-thou relationship.” We all recognized that proclivity in our prayer: how often I can ruminate or navel gaze, then give my spiritual director a blank stare when asked: “What was it like to relate that to God? Have you told the Father about that?” God’s gentle invasiveness of our self-made aloneness can move into recognizing that another reality, a real intimacy is both possible and generously available. “Fear not little ones. It’s the Father’s good pleasure to give you the kingdom.” The kingdom can be conceived as the relationship that God loves to pour out upon us. Silence magnifies those structures of disbelief, despair, resentment, quiet atheism, and other hardened, non-relational areas of our lives (such resistances can also have non-spiritual causes, e.g. anxiety, trauma, codependency, depression, etc. The need for counseling can be more effectively employed after retreat, because a greater distinction between the spiritual and non-spiritual is coming to light.). After one particular silent retreat, a seminarian offered this summary witness: “For a long time as a seminarian, I was not experiencing anything in prayer. My negativity was my acting out of the misery of no felt relationship with God. I was too often presenting myself, but

I was really faking and depressed and despairing. Now I know what it is to act out of a real relationship with God.”

## DAILY REMAINING IN LOVE

St. Paul is the master spiritual director and psychologist. In his Letter to the Romans, he knows that “hope does not disappoint,” because the “love of God has been poured into our hearts.” Later in Romans 8, he marvels at the secure attachment of being loved by God, when he exclaims: “What can separate us from the love of God?” His extensive list inspires confidence that trials and afflictions can usher our movement into character and hope. God did not pour into our hearts a spirit of stoicism, isolation, or self-reliance. When the spirit of love animates our lives, as it does through the sacramental life and contemplative prayer, suffering never happens alone.

The Church has many areas of suffering, but those who “remain in love” through daily, concrete and personal interior awareness will rise through the suffering. They will have real hope to offer, for *“their affliction has produced endurance, and endurance proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured into their hearts through the holy Spirit that has been given to them”* (Romans 5: 3-5).

This is the spiritual training we attempt to offer here. Daily intimacy with God is not only possible, but necessary

for this age. “It would be wrong to think that ordinary Christians can be content with a shallow prayer that is unable to fill their whole life. Especially in the face of the many trials to which today’s world subjects faith, they would be not only mediocre Christians but ‘Christians at risk’” (*Novo Millennio Ineunte*, #34).

Intimacy is the font for hope’s two primary assurances: The Father keeps his promises, and God is more powerful than I am (CCC #1817-21). A man convinced of those realities in the depths of his heart will attract and lead in ways the world cannot give. ✚



# A Love that Permits Suffering

By Fr. Levi James, Class of '25 – Belleville

Throughout the year, seminarians meet for “Theological Discernment” groups, where a man presents a recent experience and how he is discerning the presence of God in the midst of it. Last Spring, then-Deacon Levi James shared the following story with his classmates.

I recently gave a homily on learning to recognize God when he appears in unlikely forms, namely learning where to see Him when we suffer. I delved into a little bit of detail about my recent personal experience in that realm, how difficult it is for me, and how I’m dealing with it. I didn’t say it with these words, but the essence of the example was “I can’t quite see how this scenario fits with God’s love, but I know it does.” It was the most vulnerable thing I’ve ever shared in a homily.

I prayed about it for a week ahead of time. I realized the example would be necessary to the homily; I couldn’t preach about suffering without showing I had “skin in the game.” I was nervous to share myself so vulnerably, especially to speak about something I was actively grappling with, so I ran it by a few friends to see if it was appropriate and everyone gave me the green light.

As everyone left the church, a man and his wife stood waiting for me at their pew. When I approached, she was crying, and he was standing with his hand on her shoulder with a gratitude in his eyes that I had noticed a few minutes earlier. They both thanked me for sharing my experience. They felt understood by the Church and that the homily had been given for their sake. They told me that they’ve been suffering the same sort of experience that I mentioned. We understood each other remarkably well. It was one of the first times when I clearly experienced not having an answer, knowing I shouldn’t have an answer, and knowing they didn’t need an answer. They just needed someone to understand, and so did I. Throughout the conversation I felt emotionally stable, confident in our shared understanding, and compassion for their pain, even as they had compassion for mine.

Carrying that family in my heart this week has moved me to continue leaning into trust with God. I am still coming to understand what I experienced, but meeting others suffering similar things is an indication to me that there is more that God has for me here. Ultimately, my definition of love is changing. I’m learning by experience that Love allows things I never



imagined it should, it covers a broader range of experiences than I previously allowed it. An expanding definition of love is prompting me to consider how I love others, especially friends and parishioners. Do I have room in my worldview for a love that permits suffering? What might that look like? I’ve learned to preach a Christ who suffers with us. I don’t think I have ever really understood the implications.

Sharing myself so honestly with my parishioners was the best experience I have ever had at the ambo. It took prudence and humility, but the fruit of that work was an increased trust between us. I can see in this experience the beginning of the kind of friendship that is possible between a priest and his parish. ✚

# Conversion from the Head *to the Heart*

By Cameron Moore, Discipleship I – San Angelo

**W**hen I called my vocation director and began the application process for the seminary, I had no idea what the Lord had in store for me. My first year in seminary was one of the most intense and best years of my life. Jesus worked through the formators, through my brothers, and especially through our time together in prayer, to bring me to a greater depth of intimacy with Him. I was brought to a new place of self-knowledge and self-acceptance. He accompanied me as I ventured into areas of my heart that I had previously closed off or that I had been reluctant to explore.



## REAL PRAYER

All the growth that I experienced last year found its roots in the way that formation helped revitalize my prayer life. I had been praying in some form for as long as I can remember, but I quickly realized that I had only been scratching the surface. One of the uniquely beautiful things about the Propaedeutic year is its emphasis on the spiritual dimension of formation. Every Monday and Wednesday, we met with the Rector of the seminary, Fr. Hoelsing, for our “Prayer Experience” module. It was during these sessions that I first realized how often I had been approaching God without recognizing Him as another person with thoughts, feelings, and desires, which He desired to bring into our time together.

This new awareness helped me to shift out of a self-absorbed disposition in prayer and seek out a more relational mode of being with Jesus. When I started giving Him space to speak to me in the silence and allowed Him to take the lead, I experienced a greater personal connection. Within our meetings, my formation advisor, Fr. Auro, helped me to recognize that I had a tendency to approach rote prayers in a mechanical or transactional way, wanting to do something for God or receive something from Him rather than desiring to spend time with Him.

## INTO THE DEPTHS

This change in how I related to Jesus in prayer was accompanied by a change in how I related to myself. Without realizing it, I had been keeping God at a distance because of a distorted self-image. I had been allowing shame and guilt from past sins, which had already been forgiven in the Sacrament of Confession, to prevent me from truly accepting His love. Despite knowing intellectually that He had forgiven me, in my heart I had still felt unworthy of His mercy and had begun to do things for Him to earn His love. Ironically, I

discovered that this self-loathing stemmed more from a place of pride than from real repentance. It was only when I faced my guilt and shame head-on and invited Jesus to walk with me as I explored my past that real healing took place.

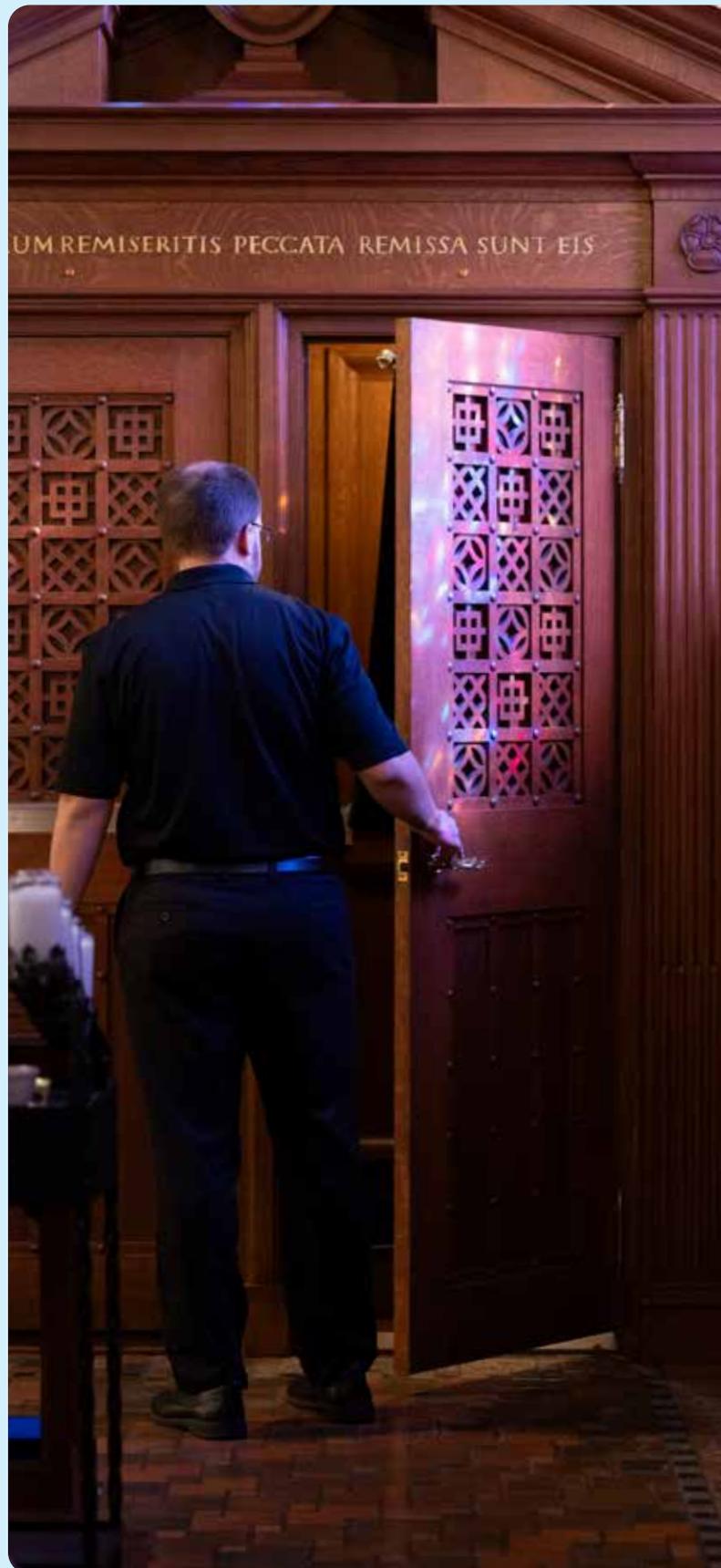
The Propaedeutic year provided a unique opportunity to explore the areas of my heart and my past that I had, for so long, been trying to avoid. From the start of the fall semester until Easter, we had a strict fast on technology, which stripped me of my usual means of self-distraction. Without podcasts, TV shows, music, or audiobooks to keep me entertained, I was forced to engage with my inner conflicts.

As I began to invite Jesus to help me face my past and my guilt, I noticed a huge shift in how I felt towards silence and solitude. Before seminary formation, I had attempted to avoid being alone in the quiet, but as I began to let go of shame and accept my identity as God's beloved son, I discovered a real love for solitude and silence as a place of encounter with Him.

### RECEIVING GOD'S DELIGHT

During a holy hour before Mass one day last year, I came upon a verse that encapsulated so much of what the first year of seminary formation was for me. The entrance antiphon from the Eighth Sunday in Ordinary Time reads, "The Lord became my protector. He brought me out to a place of freedom; he saved me because he delighted in me" (Ps. 18:19).

When I read this line, it immediately captivated me and has since led to some beautiful moments in prayer. Jesus has stepped into those areas of my life where I was a slave to shame and sin and has brought me into a new freedom. When temptations now arise, I know he is there to protect me. Most poignantly, He has done all of this because He delights in me. To be able to accept that truth, and to be able to allow my Beloved to delight in me, moves me to immense gratitude. ✚



# Initial Formation, *Joyful Priests*

Fr. Benjamin Sawyer, Associate Professor of Systematic and Pastoral Theology



**F**r. Benjamin Sawyer, Formation Advisor and Assistant Professor of Systematic and Pastoral Theology, is in Rome working on his doctoral dissertation and was invited by the Dicastery for the Clergy to present at the “Joyful Priests: International Meeting with Pope Leo XIV” in June.

His conference was introduced by presenting on the culture of promoting vocations before seminary in his home diocese of Wichita. He credited the prevalence of Eucharistic Adoration throughout the diocese, the generosity and openness to children in family life, and a healthy presbyterate of priests who love being priests.

Fr. Sawyer then turned their attention to the principal theme of initial formation, particularly at Kenrick-Glennon Seminary:

“Thank you to the Dicastery for the Clergy for the invitation to be with you and to share with you the joy of the priesthood...”

I am blessed to be part of a formation team who shares a vision for initial formation which could be described as healing the wounds of isolation and forming men of communion. The men coming from the culture into formation today are often affected by an isolation resulting from overuse of technology and the reality of broken families. Out of this isolation, they long to be seen, to be known and to be loved. Our primary work, then, is to assist the man in the work of interiority, as he lets God into all of his things, learning how to reveal himself in formation, being honest and generous with God and seeking to move with him.

The place of an eight-day retreat is central: for many, it is their first experience of silence and daily spiritual direction; a man beholds the goodness of his being, receives the love of Jesus and learns to listen to his voice. Other resources further support the man on his journey of healing and grace. We have four Catholic counselors—three of which are women who bring the feminine genius to formation. Integrating a Catholic anthropology, they assist the man in being attentive to any human elements that may be affecting his listening and discernment.

Moreover, we have a small-group program called *The Augustine Way*, offering seminarians a path forward into freedom in the virtue of chastity. Finally, other small

groups exist for the men to discuss and process common struggles like anxiety, friendships or family issues. These resources serve one goal: freedom in Christ—freedom *from* any isolation and freedom *for* communion.

A paradigmatic shift for us was envisioning seminary not as a place where formation happens, but as a set

of relationships assisting the man to live *in relation*—as a man of communion, inviting him to live his identity in Christ: ‘You are my beloved Son; with you I am well pleased’—seeing his identity not in what he does or accomplishes, but originating in his beloved sonship,

living in the gaze of the loving Father.

Receiving his identity as beloved son and remaining in relation is perhaps the most essential work of initial formation. Here a man learns to pray relating everything to God—his thoughts, feelings and desires. He lives his celibacy from this place, at the source of love itself, in intimate and unceasing union with the Trinity. He begins to love the Church as Bride with the spousal love of Jesus, giving his life for her, generating new life in grace. All men are created to be husband and father; the priest participates in Christ as ‘husband to the Church and as *father* in generating spiritual life’, but it begins by learning to live as beloved son of the Father with, of course, Mary as Mother. ”+



# ORDINATIONS

With great joy and thanksgiving to God, we announce the ordinations of 11 alumni to the Sacred Priesthood and 8 seminarians to the Transitional Diaconate for 11 dioceses. We are grateful for the many prayers and contributions which have sustained these men and all seminarians in their preparation for a lifetime of faithful ministry. Thank you!

## ORDINATION TO THE PRIESTHOOD

DIOCESE OF BELLEVILLE – JUNE 7, 2025  
Fr. Levi James

ARCHDIOCESE OF KANSAS CITY IN KANSAS  
MAY 24, 2025  
Fr. Will Carey  
Fr. Cesar Gomez  
Fr. Dan Mauro

DIOCESE OF KANSAS CITY – ST. JOSEPH  
MAY 24, 2025  
Fr. Ethan Osborn

ARCHDIOCESE OF OMAHA – JUNE 7, 2025  
Fr. Logan Hepp  
Fr. Brian Hula  
Fr. Will Targy

DIOCESE OF SIOUX CITY – JUNE 7, 2025  
Fr. Jake Rosenmeyer

DIOCESE OF SPRINGFIELD IN ILLINOIS  
MAY 24, 2025  
Fr. Ryan Kehoe

DIOCESE OF WICHITA – MAY 24, 2025  
Fr. Nick Samsel

## ORDINATION TO THE TRANSITIONAL DIACONATE

DIOCESE OF BISMARCK – MAY 27, 2025  
Deacon Colton Steiner

ARCHDIOCESE OF KANSAS CITY IN KANSAS  
MAY 17, 2025  
Deacon Will Sutherland

DIOCESE OF LAFAYETTE IN INDIANA  
MAY 31, 2025  
Deacon Jacob Miller

DIOCESE OF SAN ANGELO – MAY 24, 2025  
Deacon Francisco Camacho

ARCHDIOCESE OF ST. LOUIS – MAY 24, 2025  
Deacon Michael Laugeman

DIOCESE OF WICHITA – MAY 22, 2025  
Deacon Peter Bergkamp  
Deacon Kyle Demel  
Deacon Koby Nguyen

To make a gift in honor of the newly ordained priests and deacons, visit [kenrick.edu](http://kenrick.edu) or mail a check to: 5200 Glennon Dr., St. Louis, MO 63119.



1

Christy Gruenbaum

1. Fr. Ethan Osborn, Kansas City-St. Joseph, lays prostrate while the Church chants the Litany of the Saints during his priestly ordination.
2. Deacon Colton Steiner, Bismarck, poses with Bishop Kagan of the Diocese of Bismarck after his ordination to the transitional diaconate.
3. Fr. Logan Hepp, Fr. Brian Hula, and Fr. Will Targy of the Archdiocese of Omaha pose with Archbishop McGovern after their priestly ordination.
4. Fr. Nick Samsel, Belleville, offers a first blessing after his ordination to the priesthood.
5. Fr. Dan Mauro, Fr. Cesar Gomez, and Fr. Will Carey smile during Mass in the moment leading up to their priestly ordination.
6. Deacon Will Sutherland receives the laying-on-of-hands from Archbishop Naumann during his ordination to the transitional diaconate.
7. Newly ordained Fr. Ethan Osborn, Kansas City-St. Joseph, offers a first blessing for Bishop Johnson.
8. Deacon Michael Laugemann, St. Louis, receives the laying-on-of-hands during his ordination to the transitional Diaconate.



2

Dcn. Joe Krupinsky, Bismarck



Robert Ervin

3



4

Diocese of Wichita



5

Jay Soldner



6

Mary Kate Krause



7

Christy Gruenbaum



8

Jacobs Wiegand, St. Louis Review

# HOPE THAT ENDURES

By Drew Stanley, Discipleship II – Kansas City in Kansas



**W**hile lying alone on a gurney in the Emergency Room last January, I remembered two questions from seminary formation: “When confronted by loneliness, will you move toward isolation or prayerful communion? Will you anxiously rely upon yourself, or will you trust in God’s grace?” I was tempted to wallow with worry, but I chose to pray, seeking the Lord’s presence. I appeared visibly alone, but I knew Jesus, our Blessed Mother, Mary, and my Guardian Angel were there comforting me. An hour of awaiting test results concluded with the arrival of the ER doctor. He told me that a blood sugar score that reaches 300 indicates diabetes. Mine was 430. I had become the third diabetic in my family.

### DAILY CHALLENGES

When my cousin, Daniel, was diagnosed at age 7, I cried in the scary unknown of a dangerous disease. When my brother, Trevor, was diagnosed at age 25, I cried in pity for his imminent suffering. When I was diagnosed, I recognized the danger and the imminent suffering, but I resisted fear and pity. Yet, the disease has disrupted my life. I did not expect seminary formation to include learning how to survive with an incurable disease. The primary challenge with my diabetes is balancing the array of variables necessary for good health. The self-awareness we cultivate in seminary formation includes, for me, a spiritual and biomedical sensitivity. The occasional unpredictability of my condition could easily stir anxiety, but I simply pursue prudence and actively surrender my health and future to Jesus.

### AN UNEXPECTED LOSS

After a month of trying to manage all the variables of my disease, insurance policies, the medical equipment, academics, and general seminary life, my world was radically shaken again. While shopping at the pharmacy for some diabetes equipment, I received a call from my youngest brother, Braden. He told me that my cousin, Daniel, was found dead in his apartment. My knees dropped to the floor, and I sobbed with my brother.

Daniel’s mom and my mom are twins, so we cousins grew up together like siblings. We all knew it was important to look out for Daniel, in case his blood sugar lowered too much during our games.

At age 25, Daniel contracted a feverish strand of Influenza that caused his blood sugar to rise very high, inducing a diabetic coma, from which he never awakened. Daniel’s family and friends knew he was sick and frequently checked in on him to offer help, but no one expected the common flu to be that dangerous. Daniel was the youth minister to dozens of students at his church before he passed. I saw firsthand, while serving alongside him at camp, how much Daniel loved sharing the Gospel with God’s children.

The suffering Jesus Christ endured on the cross is a testimony to the whole world that God is amid our anguish. My pain is an opportunity for communion with Jesus who chose to suffer for me.

### HOPE THAT ENDURES

One week after Daniel’s funeral, I was in Notre Dame Cathedral in Paris venerating the Lord’s Crown of Thorns. I gazed upon the thorns that pierced Jesus for my salvation and recalled my injections. The pain of my medical care points to the pain my Lord suffered for me. As Jesus bled in his agonizing distress in the Garden for me, so I bleed daily, and I offer up my suffering to be united with His perfect sacrifice on the cross. I pray with my diabetes and meditate

on the pain Christ suffered – the whips, nails, and thorns.

I have only endured by the grace of God and His charity flowing through His people. It is precisely when we are suffering that Jesus draws particularly close and offers His comforting love. With my diabetes, I can abide with Jesus’ bleeding in the garden, carrying the cross, wearing the crown of thorns, and offering Himself as the perfect sacrifice for our redemption. Daniel’s death and my diabetes are signs of grace that remind me of the hope we have in Jesus. Our suffering is an opportunity for intimacy with God, and He waits for you near the wounds of your heart, waiting for you to welcome Him there. ✚



# Lessons from Internship

By Kyle Pfeiffer, Configuration III – Salina



“The Lord was a firm support in my weakness, anxieties, and fatigue, and I learned to crave prayer more than ever before. I desperately needed Him.”

## **When I found out I was doing a pastoral internship,**

I made it clear to our formators here that I was comfortable in most parish settings, but that high schoolers still scared me. I was most afraid of being an ineffective witness to young people whose souls were in my hands.

So, in the Lord’s providence, I then received the assignment of teaching moral theology at Sacred Heart Catholic High School in my home diocese of Salina, KS. I was comfortable receiving this assignment, knowing the “exposure therapy” would help me overcome my fear. I dove into it with zeal, leaning on my passion for theology. I envisioned my goal like so: to let my heart be ignited in love of Jesus by studying His Heart through the lens of Saint Thomas Aquinas’ Summa Theologiae and to pass that fire on to my students. I was confident in my ability to teach the kids, but the initial zeal was challenged. By mid-semester, I got the sense that some students didn’t want to be there, they didn’t want to do the homework, etc. I wanted so badly for them to fall more deeply in love with God and was torn between frustration, love, and the need to discipline them. I had to lean on my fellow teachers to learn how to strike that balance to better serve the kids.

Experiencing my poverty in this way was a fantastic new spark to my prayer-life. There was a chapel right down the hall from my classroom where I would always unpack my morning of teaching in a holy hour. The Lord was a firm support in my

weakness, anxieties, and fatigue, and I learned to crave prayer more than ever before. I desperately needed him. I desperately wanted to be with him.

As the year went on, I experimented with different teaching styles. A seminar on “Hope” after watching the Shawshank Redemption, a group-project on “the Rules for Discernment”, and, eventually, something I wish I would have done at the very beginning: Prayer Journals. They had to do a holy hour every Friday during class time and share with me what their prayer was like. This allowed me to see how broken many of their hearts were, under the surface, and to practice “spiritual direction” with them. I began making progress with some of my more stubborn students and found myself honored and humbled by the hearts of others. But, most of all, knowing many of them were attuned to their own hearts and places of pain started to allow me to see myself in them. More than anything they needed a fatherly presence to reflect the love of Christ to them, and they needed me to offer their troubles to the Sacred Heart for them. The Fire returned, I taught (and disciplined) more peacefully, and I ended the year thankful for the experience. I am more confident than I’ve ever been in my discernment of my vocation. I’m eagerly looking forward, to watching my students grow in the Faith over the next few decades and, God-willing, serving them as their priest. ✚

# The Simplest Way to Remember the Seminary in Your Estate Plan

One of the easiest ways to support the seminary is through an estate plan and specifically by naming Kenrick-Glennon Seminary as a beneficiary of your taxable IRA. The reason this technique is so simple is because all you need to do is go online or contact your financial advisor to obtain a beneficiary change form for your IRA. You need not go to the trouble of contacting an attorney to benefit the seminary at your passing.

When designating the Seminary as a beneficiary, it is important that you specifically designate *The Saint Louis Roman Catholic Theological Seminary*. Our tax identification number is 35-2193656.

By gifting through this method, you turn otherwise taxable (i.e. to your family) income into tax-free income for the benefit of the seminary's mission of priestly formation.

For further information, please contact the Planned Giving experts at the Roman Catholic Foundation of Easter Missouri at (314)918-2890 or [giftplanning@rcfstl.org](mailto:giftplanning@rcfstl.org). †



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*Plan with heart. Invest for good.*

## Invitation to Advent Mission: Dec. 4-6, 2025

*We invite you to join us for  
a new spiritual experience in preparation for Advent.*



This Advent, we are pleased to introduce a new format for our cherished annual tradition. In place of the traditional Advent Novena, the seminary will now host an Advent Mission designed to prepare our hearts for the coming of Christ. This revised structure aims to deepen the spiritual experience of the Advent Season while maintaining the core intention of fostering prayerful anticipation of the Nativity.

Fr. Paul Hoesing, President-Rector, will be the speaker for each night of this year's Advent Mission. With his deep theological insight and pastoral experience, Fr. Hoesing will guide attendees through a prayerful time of reflection, hope, and renewal. The Advent Mission promises to be an enriching opportunity for our guests to enter more deeply into the mystery of Christ's Incarnation.

**Join us each night, Dec. 4-6, 2025, at 7:00 p.m.  
in our St. Joseph Chapel.**

**NEW APPOINTMENTS**

**Msgr. Michael Witt**  
 Professor Emeritus of  
 Church History

**DEPARTURES**

**Fr. Fadi Auro**  
 Director of Pre-Theology and  
 Assistant for Formation

**Mr. Greg Novak**  
 Director of Operations

**ADDITIONS**

**Mr. Mark Barry**  
 Director of Operations

**Dr. Joe Reidy**  
 Associate Professor of  
 Church History

*In Memoriam*

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

**Bishop Emeritus John R. Gaydos**  
 CGC Class of 1965 – St. Louis

**Fr. Gary M. Gebelein**  
 Class of 1974 – St. Louis

**Fr. Urban Knoll**  
 Class of 1969 – St. Louis

**Fr. Michael W. Penn**  
 Class of 2003 – Jefferson City

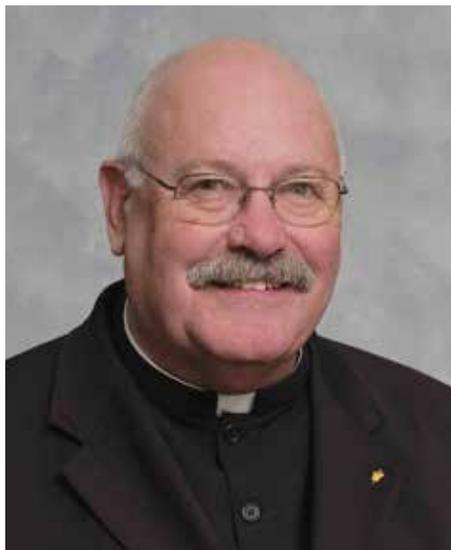
**Msgr. James E. Pieper**  
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**Fr. Michael J. Sandweg**  
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**Fr. James M. Sullivan**  
 Class of 1966 – St. Louis

**Fr. James Swetnam, SJ**  
 Former Faculty

# MORE THAN JUST HISTORY



At the conclusion of the Spring 2025 semester, Msgr. Michael Witt entered retirement with the title *Professor Emeritus*. Msgr. Witt first joined the faculty as an adjunct professor in 1996 and has been a revered instructor in Church History. His ability to put historical events in their proper context and educate his students with a gift for story telling will be greatly missed. We thank Msgr. Witt for his years of decades of service to the seminary and the Archdiocese of St. Louis.

*“I am very grateful for the formation I received at Kenrick Seminary from the years 2004 to 2009. Thank you in particular for your kindness, the joy in which you live your priesthood, and for the deep knowledge you brought to your history classes. We all recall your history classes as engaging and fascinating because you presented them as a master storyteller.”*

**Fr. Mark Chrismer, Class of 2009 – St. Louis**

*“Thank you, Msgr. Witt, for your continued obedience to Holy Mother Church. You have inspired multiple generations of priests to serve the Lord with quiet fidelity, always in the presence of almighty God.”*

**Fr. Allen Kirchner, Class of 2020 – Springfield-Cape Girardeau**

We welcome Dr. Joseph Reidy as Associate Professor of History. Having completed his doctorate in Medieval History at St. Louis University in 2015, he has worked in various institutions and most recently as a Senior Lecturer in History at Kennesaw State University.



# Golden Jubilarian Bishops Retire

## ARCHBISHOP GEORGE LUCAS

In March 2025, Pope Francis accepted the resignation of Archbishop George Lucas, Class of 1975, and appointed Archbishop Michael McGovern, former Bishop of Belleville, as the Archbishop of Omaha. Archbishop Lucas shepherded Omaha for nearly 16 years. Prior to his appointment in 2009, he had previously served as the Bishop of Springfield, IL and the President-Rector of Kenrick-Glennon Seminary.

Archbishop Lucas has been a faithful friend of our Seminary. He has served multiple terms on the Board of Trustees and supported our mission in countless ways.

## ARCHBISHOP JOSEPH NAUMANN

In April 2025, Pope Francis accepted the resignation of Archbishop Joseph Naumann, Class of 1975, and appointed Archbishop Shawn McKnight, former Bishop of Jefferson City, as the Archbishop of Kansas City in Kansas. Archbishop Naumann had served the Kansas City Archdiocese since 2004 when Pope St. John Paul II named him coadjutor archbishop. He succeeded Archbishop James Keleher upon his resignation in January 2005.

In addition to his leadership in Kansas City, Archbishop Naumann has been a national voice in the Pro-Life movement, serving as Chairman of the Bishops' Pro-Life Committee. He has additionally served numerous terms on the Kenrick-Glennon Seminary Board of Trustees. ✚



# APPOINTMENT OF ARCHBISHOP RIVITUSO

**Archbishop Mark Rivituso**, Class of 1988, was installed as the Archbishop of Mobile on September 3, 2025. Archbishop Rivituso will lead over 100,000 Catholics in southern Alabama.

At the time of his appointment, Archbishop Rivituso had been serving as the Auxiliary Bishop of St. Louis and Vice-President of the Board of Trustees at our seminary. He has been a faithful friend and father to the Seminary. We pray in thanksgiving for his many years of service to the Archdiocese of St. Louis and ask the Lord to bless his transition into a new phase of pastoral service. ✚



# ANNUAL REPORT: JULY 1, 2024 – JUNE 30, 2025

Through the grace of God and the generosity of our benefactors, Kenrick-Glennon Seminary is pleased to report a strong financial position. We remain steadily attentive to both current and future needs, ensuring the continued formation of happy, holy, and hardworking parish priests to serve the Church and her people with joy. We have been able to provide scholarships for dioceses in need and to hire and retain high-quality faculty and staff essential to the academic, human, spiritual, and pastoral formation of our seminarians.

Every decision we make is guided by our mission and a profound sense of accountability to God and to our benefactors. Budgeting is carried out in collaboration with administrators, staff, and faculty, and submitted for review and approval by the Board of Trustees and Board of Directors.

We are deeply grateful for the continued support of our community, including the leaders of the Kenrick-Glennon Society, whose generosity strengthens the future of the Church.

## OPERATING EXPENSES

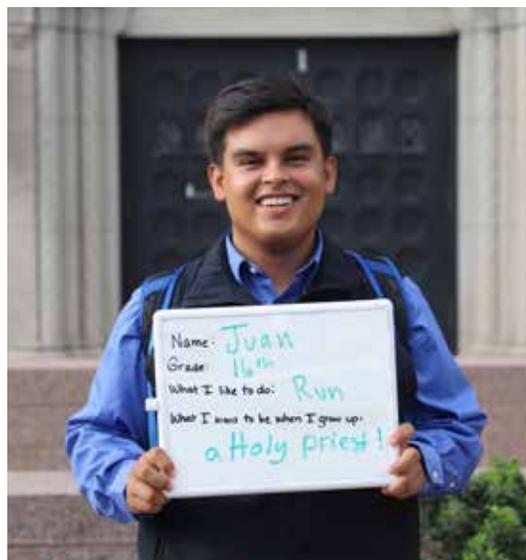
Administration	\$ 985,130
Kitchen and Facilities	3,414,051
Kenrick Instruction	1,620,086
Formation	1,162,566
Glennon College	553,446
Institutional Advancement	598,714
Library and Bookstore	502,955
Worship	268,365
<b>TOTAL</b>	<b>\$ 9,105,313</b>

*\*Expenses include a large amount of depreciation, a non-cash item.*

## OPERATING REVENUE

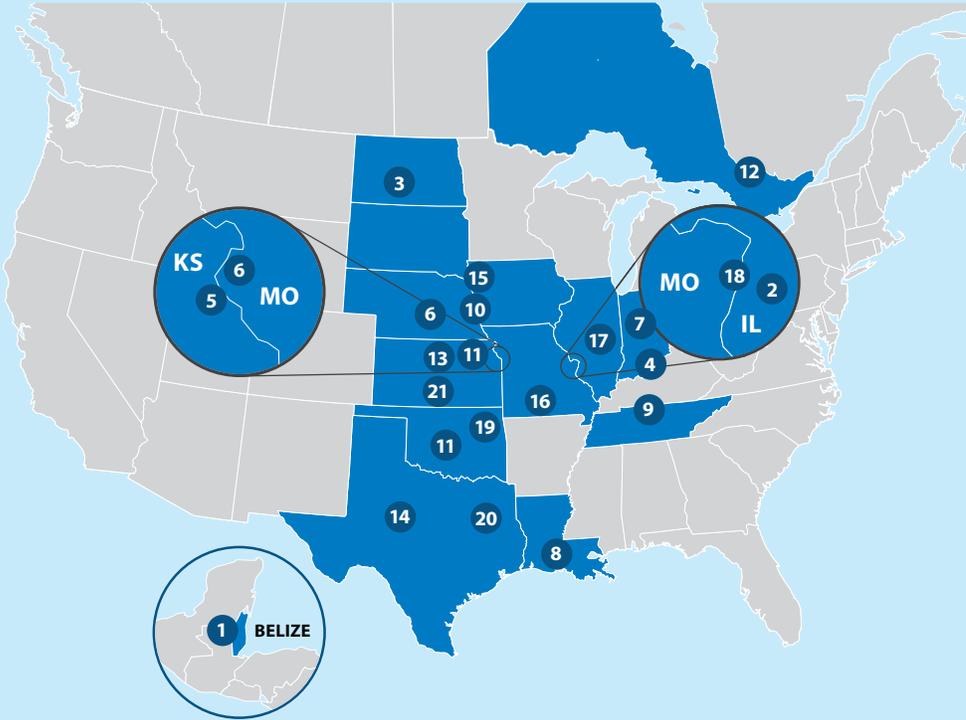
Contributions	\$ 4,093,607
Release from Restriction	1,443,229
Fees and Services	1,208,901
Tuition	1,893,806
ACA and Other Grants	329,500
Other Revenue	7,522
<b>Sub Total</b>	<b>\$ 8,976,565</b>
Investment Income (non-cash)*	\$ 1,666,318
<b>TOTAL</b>	<b>\$ 10,642,883</b>

*\*Please note that investment income refers to earnings generated from our investments.*



## SEMINARIANS BY DIOCESE/ARCHDIOCESE

● **THE DOTS** on the map below indicate dioceses that currently send seminarians to Kenrick-Glennon Seminary.



Diocese/Archdiocese/Religious Order	TOTAL	Diocese/Archdiocese/Religious Order	TOTAL
1 Belize	2	12 Pembroke, Canada	1
2 Belleville, IL	2	13 Salina, KS	4
3 Bismarck, ND	7	14 San Angelo, TX	3
4 Evansville, IN	4	15 Sioux City, IA	2
5 Kansas City, KS	10	16 Springfield-Cape Girardeau, MO	2
6 Kansas City-St. Joseph, MO	3	17 Springfield, IL	4
7 Lafayette-in-Indiana	3	18 St. Louis, MO	34
8 Lafayette, LA	6	19 Tulsa, OK	6
9 Nashville, TN	1	20 Tyler, TX	5
10 Omaha, NE	4	21 Wichita, KS	3
11 Order of St. Benedict	2		

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*\*This is the current Board listing as of September 1, 2025.*

# Honoring our Donors

Thank you to our Kenrick-Glennon Society leaders and all of our donors for your deep love of the Church and your support in helping us form men whose hearts are configured to Christ.

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

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