

THEOLOGICAL COLLEGE | THE NATIONAL SEMINARY OF THE CATHOLIC UNIVERSITY OF AMERICA

# *the* **Crossroads**

The Alumni Magazine for Theological College | Spring/Summer 2022

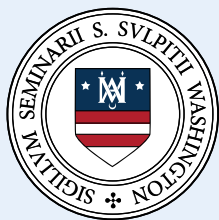


**SUPERVISORS  
APPRECIATION**

**CORITA KENT  
EXHIBIT**

**GRADUATE  
REFLECTIONS**





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Theological College participates in the mission and responsibility of the bishops to provide for the people of God wise and holy priests close to the heart of Christ and consumed in his work of salvation. In affiliation with The Catholic University of America, Theological College assists seminarians in the task of vocational discernment and in the preparation for priestly life and ministry at the diocesan level, particularly as experienced in the United States.



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**ART EXHIBIT**

Dozens of guests visited TC for the one-month exhibit in Olier Hall featuring the serigraphs of the iconic artist Corita Kent, including this work, *plan of his heart* (1960).

**LUNAR NEW YEAR**

Celebrating the Asian cultural traditions of many at TC, the seminary hosted a prayerful observance of the Lunar New Year with local Vietnamese Catholics and religious sisters.



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**VIANNEY CUP SOCCER**

After a two-year hiatus, Vianney Cup contenders from TC enjoyed a day of competitions against their brothers from three other area seminaries. Lam Vo, right, was TC's leading scorer.



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**MARONITE LITURGY**

During the Lenten season, our Maronite brothers shared a Divine Liturgy with TC, followed by a presentation on Antiochene Syriac Catholic rites and traditions.



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**Front Cover:** Seminarians and guests peruse the works of Corita Kent at the exhibit opening on February 3 (see p. 4).

**Back Cover:** The Basilica of the National Shrine of the Immaculate Conception illuminated by the colors of the Ukrainian flag.



# Celebrating Creativity at TC

What a difference a year makes. A year ago, we were awaiting our first shot of the COVID vaccine and protocols were still in place, with minimal moving around and venturing out. This spring saw a rebirth of sorts with coronavirus numbers declining, a sense of normalcy returning, and a host of activities and events reigniting here at Theological College.

Art and creativity were in the air as TC displayed the artwork of Corita Kent (1918–1986) in an exhibit in Olier Hall that featured many of Kent’s iconic serigraphs. The exhibit corresponded with a thesis project I was completing for my doctorate in Preaching. The project involved teaching a class using Corita Kent’s creative techniques to construct and preach a homily. The premise was that the use of art techniques and works can guide and enhance the preacher’s homiletic delivery from the pulpit. Corita Kent once wrote, “Creativity belongs to the artist in each of us. To create means to relate... In a way, the maker (artist) gives us a small taste of that larger art — the new world we are trying to build — a world in which each person, each country, lives in harmonious relationship with each other person.” Kent said that “words have life and must be cared for.” Throughout her serigraphs, she used words from Scripture, poems, slogans, and lyrics combined with both secular and non-secular images. As Corita Kent shows us, the artist’s keenly perceptive observation of the world is the key to creative inspiration. Similarly, the preacher preparing a homily can do the same as he creates, taking in the world around him and joining these perceptions with the Gospel message. According to Corita, “Words are not worn out by use, but by careless use.”

I became interested in Corita Kent and her artwork because she has a connection to the Sulpician Fathers. Kent’s spiritual director during the years in the 1960s when her fame and art were at its height was a Sulpician priest, Father Robert Giguere, P.S.S. Kent gave many of her original prints to Giguere as gifts. When he passed away in 2011, he bequeathed the art to the Society of St. Sulpice. Some of her works are in the archives at

St. Mary’s Seminary in Baltimore. Others adorn our Provincial House there. This collection was what we displayed here at TC to honor and promote Kent’s work and to show the connection it can have to preaching.

Creativity continued to be on display throughout the semester as we hosted the fifth annual seminarian art show. Seminarians contributed their paintings and sketches as well as beautiful photography for the community to enjoy.

In his “Letter to Artists” in 1999, Pope Saint John Paul II wrote, “‘This world,’ they [the Vatican II Fathers] said, ‘in which we live needs beauty in order not to sink into despair. Beauty, like truth, brings joy to the human heart and is that precious fruit which resists the erosion of time, which unites generations and enables them to be one in admiration!’... Art has a unique capacity to take one or another facet of the message and translate it into colors, shapes, and sounds that nourish the intuition of those who look or listen.”

The Holy Father and his predecessors were well aware that beauty raises us up to the Divine and reminds us of the God-given creative spirit that is in all of us. We may not be able to create a lovely painting, but we can learn to love and appreciate art in its myriad forms as it reflects the Divine. My vision is to promote and incorporate into our formation program an appreciation for art and beauty in all forms.

In the upcoming weeks and months, we will be celebrating the ordination of nine of our graduates. Some of our seminarians will be going on pastoral year and many will be given summer assignments. I pray that these months will offer everyone a slower pace of life in which to be rejuvenated, perhaps taking time to better appreciate the visual arts, which inspire us all to see the beauty of God in our midst.

Please be assured of our prayers for you here at Theological College and please continue to pray for us. We very much appreciate your support and interest in our seminary program. Our Lady Seat of Wisdom, pray for us! ■

May God be Praised,  
*Rev. Dominic Ciriaco, P.S.S.*  
**Rev. Dominic Ciriaco, P.S.S.**  
Rector



# COMMUNITY NEWS

## Pastoral Supervisors Appreciation Dinner Concludes 50-Year Celebration

**Joseph McHenry**  
*Second Theology, Archdiocese of Washington*

On November 17, 2021, Theological College closed its celebratory anniversary of 50 years of excellence in pastoral formation with Evening Prayer and a festive banquet. The 30 guests of the community that evening included many of the supervisors of the various pastoral ministry sites where the seminarians of Theological College serve in the Archdiocese of Washington and Diocese of Arlington.

Evening Prayer was presided over by the Vice-Rector and Director of the Office of Pastoral Formation, Father Chris Arockiaraj, P.S.S. In his homily, he reflected upon the invitation Christ gives in the Gospel of Matthew to the burdened to come to him for rest and to take his yoke upon their shoulders and learn from his meekness and humility.

Father Chris noted that when we reflect on pastoral formation, the image evoked is usually that of Jesus the Good Shepherd. But he asked that we also consider Jesus as the “Good Carpenter” who creates yokes that fit each person in a personal way. Like Jesus, pastoral ministers are called to help those they serve — the poor, the vulnerable, and the weak — to carry the custom-fitted yokes the Lord provides for their spiritual growth.

Father Chris noted that the founder of the Society of St. Sulpice, Father Jean-Jacques Olier, believed in the integration of pastoral theory and practice. Olier trained young men in the pastoral ministry setting. Sulpician formators have continued this legacy, forming holy parish priests such as Blessed Michael McGivney, who died of pneumonia while serving his flock during the Spanish Flu pandemic. Father Chris told a story of how McGivney ministered to a convicted murderer awaiting execution, eventually converting him before his death. This vision of service and accompaniment is the guiding principle behind the pioneering pastoral formation program at Theological College.

At the conclusion of Evening Prayer, festivities continued in the refectory, where a banquet was prepared in recognition of and appreciation for all the dedicated pastoral supervisors of TC seminarians. A video containing interviews with many of our supervisors was shown. Then awards were presented that recognized in a special way one supervisor in each of the four areas of pastoral outreach: direct service to the poor, catechetical

instruction, hospital ministry, and parish ministry. All the awards were named in honor of Theological College’s first director of pastoral formation, Rev. Gerald Brown, P.S.S., a Sulpician and formation faculty member at TC. In 1971, he was asked by the provost of The Catholic University of America to implement the new pastoral formation directives of Vatican II. In collaboration with the Catholic University School of Theology, Father Jerry introduced the “intentional learning model” in pastoral ministry, which was one of the first in the country.

The award for excellence in the field of direct service to the poor supervision was presented to Dr. Kimberly Cox, president of the Father McKenna Center in Washington, D.C. The award for excellence in catechetical ministry supervision was presented to Mother Apostle of Joy, S.S.V.M., director of religious education at St. James Church in Mount Rainier, Md. The award for excellence in hospital ministry supervision was presented to Father Casmir Onyegwara, director of spiritual care at Holy Cross Hospital in Silver Spring, Md. Finally, the award for excellence in parish ministry supervision was presented to Most Rev. Roy E. Campbell, Jr., pastor of St. Joseph Parish in Largo, Md., and auxiliary bishop of Washington.

After the awards presentation, Father Dominic Ciriaco, P.S.S., TC rector, concluded the evening by expressing appreciation to all the pastoral supervisors as well as to Father Chris for his dedication to the Office of Pastoral Formation and for organizing the appreciation banquet.

Having now concluded its celebration of 50 years of pastoral formation, Theological College looks forward to continuing its mission of preparing future generations of priests to accompany their flocks with compassion and love. ■

Kimberly Cox, Ph.D., president of the Father McKenna Center in Washington, D.C., accepts the award for excellent supervision in the field of direct service to the poor.





# The Corita Kent Exhibit: “Beauty and the Priest”

**Jakob Pohlman**  
*Second Basselin, Diocese of Worcester*

“Beauty and the Priest” — this title certainly raised some eyebrows when the sign was unfurled on the seminary tower, but that was precisely the point. The exhibit showcased the work of visionary artist Corita Kent, and the sign complemented the eye-catching, eyebrow-raising nature of her art. Father Dominic Ciriaco, P.S.S., D.Min. (cand.), the trailblazer behind the exhibit, first encountered this previously little-known artist at the Sulpician Provincial House and instantly fell in love with the memorable, bold style of her work. In fact, her work inspired the thesis for his doctorate in Ministry in Preaching with the Aquinas Institute of Theology in St. Louis, Mo. His thesis focuses on the use of art and artistic work in the realm of preaching, and he explores how artists can use beauty to open our eyes to eternal truths. In his words, “The artist learns from God to make beautiful things”—and the priest, he posits, can learn from artists how to bring God to the people.

The exhibit was curated by three Catholic University art students, with the help of Delane Ingalls Vanada, Ph.D., associate professor of art education, in the Blessed Agnes Parlor and Olier Hall at Theological College. From Feb. 3 to March 3, TC welcomed scores of visitors from local houses of formation, the United States Conference of Catholic Bishops, the Phillips Collection, the National Gallery of Art, the Archdiocese of Washington’s Office of Worship, the Washington Theological Consortium, and Catholic media outlets. Catholic University faculty, staff, and art classes also toured the collection. The seminary opened the month-long

Curating assistance for the exhibit came from Catholic University professor Dr. Delane Ingalls Vanada and CUA art students, from left, Mariana Fajardo, Connor Robeck, and Annaliese Haman.



Corita Kent’s *miraculous draught of fishes* (1956).

exhibit on Feb. 3 with Evening Prayer and a reception, during which Father Ciriaco gave a reflection on Corita Kent and the exhibit’s *raison d’être*.

Kent’s life was an exciting one dedicated to service. Born in 1918, she was an artist, educator, and social activist who at a young age joined the Immaculate Heart of Mary Sisters. Most of her ministry was at Immaculate Heart College in Hollywood, Calif., where she would eventually head up the art department. During this time, her creativity and influence on her students and society would blossom. Her work evolved from figurative and religious art to works incorporating advertising trademarks and phrases, popular song lyrics, and biblical verses. Her serigraphs reflect the social unrest and injustices of the 1960s as well as Vatican II’s mission to better address the needs of the Church of the time. She embraced hope and hoped to be embraced by hope, and, as a result, her art was often playful and full of aspiration. Kent spoke out against war, poverty, and racism through her artwork, as her serigraphs became her pulpit to preach the Gospel and challenge people to put their faith into practice.

Kent’s method was to use vibrant colors, familiar images, and catchy slogans. Wonder Bread, the Exxon tiger, General Mills, and references to Andy Warhol’s *Campbell’s Soup Cans* were used to creatively communicate the transformative Good News of the Gospel. Kent’s inspiration ranged from the Bible to Albert Camus; from Warhol to E.E. Cummings. She was steeped in a culture of literature and art, which is clearly displayed through the often quippy, clever, and profound nature of her works. Her technical style, called serigraphy or silkscreen printing, was often used by pop artists to create explosive, provocative pieces which challenged their viewers and expanded out of their frames. Corita proved herself to be a master of this technique, producing several hundred pieces, that are spread throughout museums and private collections. The largest copyrighted work of art in the world is Kent’s, sprawling its bright colors over a giant Liquid Natural Gas (LNG) tank in Boston.

In a landscape populated by so many pop artists and evangelists, Father Ciriaco raised the question, “Why Corita?” His answer is that “she makes us look and see the extraordinary in the ordinary things we do and use in life. Kent makes the Gospel come to life with supermarket ads, catchphrases, and everyday products. She inspires us to make connections between the Good News and our every-day existence, reminding us that we need to look for and make these connections intentionally.” In the rector’s encounter with Kent, he saw clearly that her approach demonstrates the goal of art as described by Hans Urs Van Balthasar: “Visual art shows forth the transcendent beauty of Christ.” Her work inspires us to

## March for Life

**Jack Kristensen**  
*Second Basselin, Archdiocese of New York*

**Joseph Heisey**  
*Second Theology, Archdiocese of Washington*

As they do every year, TC seminarians braved the cold at the end of January to witness at the March for Life. The demonstrators — mostly young people led by priests and religious — were especially excited this year because the Supreme Court is reviewing the Dobbs v. Jackson case. The Court’s ruling on Dobbs could place the decision to legalize abortion in the hands of individual states, undoing part of Roe v. Wade. Many were wondering whether this national March for Life would be the last.

Joseph Heisey and Jack Kristensen were asked by the faculty to coordinate the activities for the March, and preparations began in October. These included: hanging the “Theological College Pro-Life Seminarians” banner on the front of the building below the TC tower, finding servers and musicians for the large United States Conference of Catholic Bishops pro-life leadership Mass held at the Franciscan Monastery with Baltimore Archbishop William E. Lori, planning a four-hour Adoration vigil in the TC chapel the night before the March, and making arrangements for 57 seminarians, faculty, and those from other seminaries staying at TC. Many members of the house helped with these efforts to make the March for Life at TC possible this year. Though we

look with hope at reality, especially in the secular world of today, which often seems faithless and devoid of beauty.

Father Ciriaco ended his reflection by inviting his seminarians and the other attendees of the opening night to allow themselves to be challenged, remaining open to having their minds changed by Kent. Her work is bold and courageous, shattering preconceptions and refusing to take anything for granted. By engaging with her work, everyone can be inspired to the same ardor for the Gospel and its message of justice as Corita Kent, whom the rector describes as “a visionary and prophet of her era.” ■



Austin Hoodenpyle (3-T, Fort Worth), left, helps to carry the TC banner at the March for Life.

could not host our overnight guests as planned, because of the rise of the Omicron variant, 12 seminarian representatives of TC were invited to attend (and many to serve) the Vigil Mass for Life that still took place in the Basilica of the National Shrine of the Immaculate Conception.

Participating organizations estimated tens of thousands attended the March, and likely many millions more prayed for its success. The seminarians thank you for everything you are doing in your own parishes to build a culture of life throughout the country! ■



*Alumni Day 2022*

# SAVE the DATE

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## WEDNESDAY, OCT. 12, 2022

### Schedule of Events

**1:45 p.m.**

**Welcome and Seminary Update**

Viéban Hall, Theological College

**Rev. Dominic Ciriaco, P.S.S.**

*Rector*

**2 p.m.**

**Annual Alumni Lecture**

Viéban Hall, Theological College

**Bro. Mickey McGrath, OSFS**

*"Madonnas of Color"*



**3 p.m.**

**Break**

**3:15–3:45 p.m.**

**Discussion and Q & A**

**5:15 p.m.**

**Alumni Day Mass**

Crypt Church, Basilica of the National Shrine of the Immaculate Conception

**Mitchell Rozanski**

*Archbishop, Principal Celebrant and Homilist*

Any priest-alumnus who wishes to concelebrate should bring an alb.

**6:15 p.m.**

**Reception with Theological College Community**

Olier Hall, Theological College

**7 p.m.**

**Alumni Recognition and Award Dinner**

Refectory, Theological College

**Alumnus Lifetime Service Award**

**Recipient: Archbishop Mitchell Rozanski (Class of 1984)**



### Registration

To register for the annual Alumni Day reunion, and/or for sponsorship opportunities, go to [theologicalcollege.org](https://theologicalcollege.org) and click on the "Events" tab, or register by mail, returning the completed form in the brochure you will receive in the mail. If you have any questions or need assistance, contact Mary Nauman at 202-756-4905 or [nauman@cua.edu](mailto:nauman@cua.edu).

**Congratulations to all our alumni celebrating ordination anniversaries in 2022!**

# SULPICIAN SPOTLIGHT

## Pierre Cardinal de Bérulle (1575–1629)

**Rev. Dominic Ciriaco, P.S.S.**

*Rector*

“Reverence the homage Mary gave to her resurrected Son and the part He gave her in His Resurrection. Reverence all the communications she had with Jesus, her resurrected Son and all that He did in her after His resurrection. Reverence all that she did at the beginning of the Church and the part her Son Jesus wished to give her in this work. Reverence the power and sovereignty that Jesus gave her over the souls which belong to Him.

*Pierre Cardinal de Bérulle (1575–1629)*



Bérulle personally, was influenced by him, and contributed in his own way to the charism of the French School. These influences and guiding principles are incorporated into the spiritual dimension of formation at Theological College and every Sulpician seminary.

Cardinal Bérulle is considered one of the most important mystics and Church figures of his time, influencing such luminaries as St. Francis de Sales, St. Vincent de Paul, St. John Eudes, Charles de Condron, Jean-Jacques Olier, and Madame Acarie. After being ordained in 1599 in Paris, Bérulle rose in the ranks of the hierarchy of the Church and was influential in the French court of King Louis XIII. He founded the Congregation of the Oratory of Jesus and Mary Immaculate, also known as the French Oratory, in 1611. He is also credited with establishing over 80 convents for the order of the Discalced Carmelites of the Reform of St. Teresa of Ávila throughout France. Bérulle was named cardinal in 1627 by Pope Urban VIII. Two years later he died while saying Mass in Paris.

As we experience the joy of Easter, let us reflect upon Cardinal Bérulle's prayerful exhortation inspired by Our Lady's essential role after the Resurrection of Christ, her Son: "Reverence the homage Mary gave to her resurrected Son and the part He gave her in His Resurrection. Reverence all the communications she had with Jesus, her resurrected Son and all that He did in her after His resurrection. Reverence all that she did at the beginning of the Church and the part her Son Jesus wished to give her in this work. Reverence the power and sovereignty that Jesus gave her over the souls which belong to Him." ■

During a seminarian's time at Theological College, he will often hear the term, "French School of Spirituality." Pierre Cardinal de Bérulle is generally regarded as being the father of the French School of Spirituality, a powerful spiritual, missionary, and reform movement that animated the Church in France in the early seventeenth century. The movement was characterized by a deep sense of God's grandeur and of the Church as the Body of Christ with a strong apostolic and missionary commitment. Bérulle's depiction of the soul's mystical journey through Mary to Christ, and through Christ to the Trinity, are hallmarks of the French School of Spirituality. Sulpician founder Father Jean-Jacques Olier knew



# Feature GRADUATE WITNESSES

## FEATURE: GRADUATE WITNESSES



The Deacon Class of 2022, from left, back row: Scott Bahrke, Gabe Bouck, Kyle Vance, David Schmidt, Ryan Braam, John De Guzman; front row: Carlos De La Rosa, Wade Trainor, Armando Herrera-Dos Reis, and Charles Silvas.

## Theological College's 2022 Deacon and Basselin Scholar Graduates Theologian Reflections

**Rev. Mr. Scott Bahrke**  
*Diocese of Memphis*

As I prepare to leave Theological College for the great adventure of priesthood that follows, I acknowledge that my years here

have been a time of tremendous personal growth. I cannot point to any single moment as having been a turning point or watershed, but rather it has been a time of slow and incremental growth in virtue, knowledge, and wisdom. I am very grateful to the formators, professors, and fellow seminarians who have fostered this growth.

I am particularly thankful for the balanced approach to formation which recognizes the importance of all four dimensions (intellectual, pastoral, spiritual, and human). There is a time to set aside schoolwork in order to enjoy the company

of one's brother seminarians. Likewise, developing a regular, daily prayer life is just as important (if not more so) than researching and writing yet another paper in a seemingly unending progression of them.

I think Theological College is uniquely blessed by its location in Washington, D.C. Not only are there fantastic opportunities for pastoral work, but the area is also rich in cultural, culinary, educational, and entertainment possibilities. There are so many opportunities for growth here outside of campus, even for a seminarian on a shoestring budget.

**Rev. Mr. Gabe Bouck**  
*Diocese of Memphis*

God has used my time at Theological College to accomplish so much in my heart to bring me closer to him. Through my seminarian brothers, spiritual directors, professors, and friends, as well as faculty members, I have been given the tools necessary to be formed into the man God wants me to be in preparation for my ordination. I am incredibly grateful for my time here and all the things I have learned. Anyone who has been in seminary knows it is no easy journey, but through trial and triumph, it is always fruitful if we allow it to be. I feel well equipped to serve the people of God in the Diocese of Memphis.

**Rev. Mr. Ryan Braam**  
*Archdiocese of Washington*

It is surreal to think that my time in seminary has ended and that I will soon be ordained to the priesthood. I remember thinking when I started back in 2015 that seven years was such a long time to spend here. Yet, like so many before me, I now look back and am surprised by how quickly the time flew by.

My time at Theological College has been incredibly formative for me in preparing for priesthood. TC has provided an environment that has allowed me to grow and mature humanly and spiritually. Looking back, I see clearly the work of the Holy Spirit in preparing my mind and heart for the priesthood through the formation process.

I'm especially grateful for the intellectual and pastoral opportunities that TC has provided. My theological education at The Catholic University of America has truly aided me to cultivate a mind and heart attuned to the Church — which has

Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

**Eph 3:20–21**

already borne fruit in my preaching and teaching as a deacon. I also recall with gratitude the experiences I had during hospital ministry in second theology — an important moment in the maturation of my vocation and learning to live that out in pastoral ministry.

Most importantly, however, Theological College has been a school of trust for me. When I first started seminary, it was easy to adopt the mindset that the goal was merely self-improvement — to eliminate one's flaws and weaknesses so as to be fit for the priesthood. Over the years, the formators here at TC have challenged me to better know and accept myself, including my weaknesses. The beautiful result has been a growing renunciation of reliance upon myself and instead choosing to trust that the Lord Jesus will be faithful to me as I live out his priesthood.

**Rev. Mr. John De Guzman**  
*Diocese of Raleigh*

My time at Theological College can be summarized in the phrase, “the freedom to be formed.” When I first began my seminary journey as a college seminarian, all I believed was that if I did the right thing and followed all the rules, I'd become the perfect priest. It wasn't until I arrived at Theological College that I recognized that the essential component undergirding and motivating this entire vocation is the personal encounter, relationship, and friendship with Jesus Christ.

Theological College has provided me

with the freedom to recognize this because the formation model of treating the seminarians as adults gives me the freedom to discern the decisions I need to make in order to further foster my relationship with the Lord. It's allowed me to recognize that the vocation to the priesthood is not just about the end goal of becoming a priest, but it's a journey into the heart of Jesus Christ through the priesthood. It's a journey that will ultimately lead me deeper and deeper into the love and mercy with which Christ wishes to surround me. The end goal isn't just about priesthood; it's about getting to heaven and discerning the best possible path to do so. For me, the path is through the ministry of the priesthood and I could not be more humbled, grateful, and joyful at this incredible gift that our Lord has extended to me. Theological College has truly helped me to recognize this in the most profound way.

**Rev. Mr. Carlos De La Rosa**  
*Diocese of Corpus Christi*

One of the most apt words that I can think of to describe Theological College is “healthy.” TC embodies a very robust dynamic of being thoroughly human and thoroughly spiritual. The human formation at TC has truly helped me to know who I am, more deeply, so that I can give myself more fully to God. This has been a very lifegiving experience.

Alongside making sure that we are healthy people, TC strives to give us every opportunity to encounter Christ in our



lives. I recall many occasions when I heard God speak to me on retreats, in homilies, and in my interactions with the formation team. When I entered TC, I thought that I knew what it was to be holy, but my formators helped me to realize that the biggest obstacle to holiness is the image we have of our own perfection. I acknowledge with profound gratitude that TC helped me to gain a more sound sense of what it means to be a holy and happy priest. I owe the faculty at TC so much for guiding me on my journey to and with the Lord. I will always remember this seminary in my prayers and thank God for giving me such a special gift.

**Rev. Mr. Armando Herrera-Dos Reis**  
*Diocese of Richmond*

“Lord I have no idea where this will lead, but I will follow you.” This was my prayer coming into Theological College in the fall of 2016. After a radical conversion in college, I began to pursue Christ and to hear a call to be his priest. I was very afraid and resistant to the call, but the Lord persisted. I came to TC reluctant but open. My formators and spiritual directors helped me to see that I was free to follow this call and that the most important thing was my continued openness to God’s will. I didn’t have to become a priest tomorrow!

The seminary provided an environment in which I could dive deeper into my spiritual life, the liturgical life of the Church, the beauty of her teachings, and discern my gifts in pastoral ministry. Through that process of discernment, my desires to grow as a Christian man and disciple of Jesus Christ began to be fulfilled. In my time at TC, I’ve discovered a desire in my heart that was very surprising to me. I want to be a priest! I can’t imagine a greater gift than to be a priest of Jesus Christ. The

formation I have received here, more than equipping me with the tools to be a priest, has instilled in me a greater confidence in the God who chose me for this vocation and in his presence with me now and into the future. I am very thankful for my time here at Theological College.

**Rev. Mr. David Schmidt**  
*Diocese of Pittsburgh*

My life at Theological College has been a tremendous blessing. From the time I was in minor seminary, I had a desire to come to TC, based on my experiences staying at the seminary for the March for Life and other visits. At TC, the Lord was able to bring about a lot of spiritual growth and maturity as he has formed my heart in preparation for the priesthood.

The fraternity shared with all the men with whom I was in formation will remain the most memorable aspect of my time here. We had a great community every year. It was a real grace to be together — to watch and play sports, hang out, view and discuss movies, and have deep conversations about the faith. I always looked forward to the community events because of this fellowship that we shared.

I was honored to be able to journey with so many guys from around the country who desired the same thing that I did — to fall more deeply in love with Jesus Christ and to follow God’s plan wholeheartedly. It was also a privilege to be elected as SGA president by my peers during my last year at TC and to serve the house in this capacity. I enjoyed taking up this role and am truly grateful for the opportunity.

I am also thankful for all the TC formation faculty members who have been such a central part of my formation. They have been greatly instrumental in facilitating my personal and spiritual development

and maturity, helping me to prepare for the priesthood with care and expertise in all areas of formation.

**Rev. Mr. Charles Silvas**  
*Diocese of Corpus Christi*

As my time on seminary comes to a close, the phrase inscribed on the front of Theological College, *Providentia Dei Nos Providebit* (“The providence of God will provide for us”), best describes my time in seminary formation. God’s providence is palpable as I reflect on the past ten years, spanning also the time I was discerning entering the seminary. He has used unique and ordinary experiences, challenges, and people to be the means through which he forms and prepares me to serve his people.

Being formed in our nation’s capital introduced me to the universal Church. I am grateful to have had the opportunity to study at The Catholic University of America with professors who are experts in their fields. Also, it has been a blessing to have built many strong friendships with seminarians from all over the country at Theological College.

Over these past five years, there are many people who played a pivotal role in assisting me in my formation and through whom God has worked. I am grateful to rectors Father Ciriaco and Father McBrearity for their support during my time at TC. And to Father Arockiaraj and Father Robledo for their encouragement and guidance in formation advising and spiritual direction, through which I received many insights and tools for ministry and life as a priest.

My numerous pastoral assignments — Little Sisters of the Poor, Our Lady Queen of the Americas, a pastoral year at Corpus Christi Cathedral in my home diocese, and the Basilica of the National Shrine

of the Immaculate Conception — taught me what it is to serve, teach, listen, lead, and preach, as well as the meaning of the “ministry of presence” and being a joyful witness of the Gospel. In a special way, I am grateful for the guidance and support of the Basilica these past two years, especially to Monsignor Walter Rossi, Father Mel Ayala, Monsignor Vito Buonanno, and Father Michael Weston for being great mentors of how to use my gifts and talents in ministry while still being true to myself and allowing God to work through me.

I am certain that God’s providence will continue to guide me as I begin priestly ministry. It has been a joy and a blessing to have been formed at Theological College, studied at the Catholic University of America, lived in Washington, D.C., and served at the Basilica. I take what I have learned and the many beautiful experiences back with me to Texas to serve the people of God.

**Rev. Mr. Wade Trainor**  
*Diocese of Paterson*

This year, I found myself in the peculiar situation of being in my first year at Theological College, and at the same time my last year at Theological College. The reason for this is that, after discussion with my bishop, it was decided that I would pursue a license in canon law from The Catholic University of America. The faculty and seminarians here have been gracious to welcome me into the community and accommodate me in this course of study.

That said, given my brief time here at the seminary, what might I contribute to the presumably far more insightful reflections of my classmates? While I was indeed thankful that the faculty would accommodate me for my final year of sem-

inary — I felt reassured getting to know the rector and the vice-rector in my entrance interview — given that I would be adjusting to an entirely new community, I was not the most eager to make that transition. I was concerned that it would simply make more difficult a year that ought to be concerned primarily with preparation for ordination.

Great was my surprise, and my relief, that from the very beginning, I was welcomed with open arms, rather like I was an old friend of the people here. That made for a far smoother transition than I could ever have hoped for. And I think that suggests exactly the occasion for growth that exists for those who have the opportunity to study and be formed here at Theological College, even if it is only in the short span of a year. If an entire community of those being formed to be priests can, as if instinctively, welcome a stranger, then it seems to speak well of those who live here, that we are growing in the life of love to which Jesus summons us, in order that we might bring his light and love to everyone we encounter.

**Rev. Mr. Kyle Vance**  
*Archdiocese of Washington*

In my time at TC, I have been graced to have many blessings and positive formation experiences. I have been able to study and be intellectually challenged in theology and biblical studies at Catholic University. I have had great pastoral experiences and conversations visiting patients at Walter Reed Medical Center. I have also had two years of great parish experience at Holy Comforter–Saint Cyprian during the school year.

More importantly, I have been a part of a great community of brothers and am thankful for my formators and especially

my spiritual directors who have taught me so much. I have learned much about myself and matured a lot. Seminary has been a great place to grow and to become more prepared for the priesthood.

One of the key lessons I hope to take with me has been something my spiritual director recently reminded me of: while we have been profoundly enriched by the academics and by the seminary routine and all it has offered, the one thing we ultimately need most in priesthood (and in life) is the Lord. He is always there for us, whether we realize it or not.

After years in formation, I can begin to subtly recognize more and more how things do not always work out or go according to the plans that I set, but nevertheless they are working out for my good. This awareness makes it even more clear that the Lord is at work, as I know this is true when I see how things have gone very differently than I would have ever thought or imagined.

While I prepare for priesthood with gratitude for the formation I received, I hope that the Lord keeps this in my mind: the most important thing going forward is not all that I have accomplished in seminary, but it is keeping my focus on the fact that he himself is the main thing needed for priesthood. This passage from Ephesians expresses it best:

“Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.” (Eph 3:20–21) ■





The Basselin Class of 2022: Anthony May (left) and Andrew Heidelbaugh.

change was so radical, coming from my prior seminary, St. Charles Borromeo in Philadelphia. Though the seminarians and the faculty were very welcoming, the way things were done challenged my mindset in many ways. For example, while formation at my prior seminary was more heavily focused on spiritual formation, TC emphasized human formation through community and other aspects of seminary life. The transition to a greater emphasis on human formation jarred me because I had been instilled with a love for the divine things that I saw so beautifully manifest at St. Charles. However, throughout my time here, I gained a greater appreciation for the methods of the faculty in their formation, and for the spirit of the seminary as a whole, which I saw was really down-to-earth and closely knit.

One of the strengths of this seminary is that there is a general understanding that a priest should still be a human being while he is also a man of deep prayer. Seminarians and faculty are well aware that, while we give glory to God primarily through the Liturgy and prayer, we can do so also through activities like watching a movie or playing sports or competitively eating horseradish as a fundraiser. I'm convinced that God delights in such things if they are done in love. After all, Jesus did not redeem us from a distance, but he came down from heaven to take on a human nature and to redeem our humanity. Jesus sanctified our everyday lives so that all actions can be a part of his own offering to the Father, who so desires our love. This is what TC helped me to learn and to appreciate. ■

of the things that can make or break the endeavor is the investment of the Basselin in his topic. Choosing a topic one truly cares about provides the momentum and enthusiasm to continue through difficult periods of research and writing and the ability to stay calm in front of ever-looming deadlines. Otherwise, the experience would be one of drudgery.

I found that my topic, the connection of transcendence, humility, and creativity in Plato, has relevance to my life. I argue that when we recognize God's magnificence, we create truly beautiful things. And this topic applies to all I do. It shapes how I write my papers, how I pray, and how I interact with my brothers at Theological College. In every aspect of life, I repeatedly come up against my own limitations, but the love of God inspires me to continue on with whatever he has called me to do. The writing of my thesis has offered another opportunity — amidst so many in the life of formation at Theological College — to go more deeply into my understanding of God and my relationship to him. And writing the thesis has helped me to articulate more clearly this understanding so that I can apply it more incisively to my life. Hence, developing my thesis has guided me in living a better life, and will inspire my future in ways I cannot wait to discover.

**Andrew Heidelbaugh**  
*Diocese of Harrisburg*

**Thesis**  
"Faith and Reason in Thomas Kuhn's Account of Science"

**Director**  
Thomas Marré, Ph.D.

When I first started out at TC, I had some difficulty adjusting because the

# Basselin Memoirs

**Anthony May**  
*Diocese of Raleigh*

**Thesis**  
"Plato's Symposium on Transcendence, Humility, and Creativity"

**Director**  
Cristina Ionescu, Ph.D.

Through participation in the Basselin Scholars Program, I have come to recognize more clearly how my intellectual formation has been interdependent on the other dimensions of formation — spiritual, human, and pastoral. My studies in graduate-level philosophy classes revealed that the knowledge and wisdom discovered in these classes influenced and will continue to influence how I live my daily life.

One of the highlights of my final year was preparing my master's thesis. This is an intensive research paper and a prerequisite for earning the licentiate in philosophy, the final degree obtained as a Basselin scholar. Basselins often start brainstorming ideas for their thesis in the first semester of their senior year (the second of three years in the program). I was blessed that my diocese assigned me to a parish where I could labor for two months primarily on this project during the summer before my final year.

Preparing a thesis is certainly no joke. It takes a serious amount of research, a dedication to much writing and editing, and continuous meetings with one's director. I am truly grateful for my director, pastor, and others who were so generous with their encouragement and support. One

# SEMINARY LIFE

## TC Guest Speakers

**Joseph McHenry**  
*Second Theology, Archdiocese of Washington*

Throughout the academic year, the TC community is privileged to welcome distinguished speakers into our seminary to provide spiritual conferences and practical workshops. The following is a recap of some of the highlights of this year's presentations.

In September, Father Jim Wallace, CSsR, visited for an evening of recollection. Father Wallace has been a Redemptorist and priest for over 50 years as well as a longtime professor of homiletics. During his conference, he spoke about the priest's role as a preacher of the Gospel and how even now, in initial formation, the seminarian can begin to allow the Word of God to lead his life. He concluded the evening with a beautiful meditation upon the icon of Our Lady of Perpetual Help. This icon and the propagation of this devotion has been entrusted by the Holy See to the Redemptorists since 1865.

In November, Father Casey Cole, OFM, offered a weekend of recollection on the spirituality of Vatican II. Father Casey is a Franciscan friar, a college chaplain in Georgia, an author of two books, and a prolific video blogger whose YouTube page has over 248,000 subscribers. In his conferences, Father Casey guided the community through a reflection on some of the conciliar documents and how their content translates into practical applications for ministry.

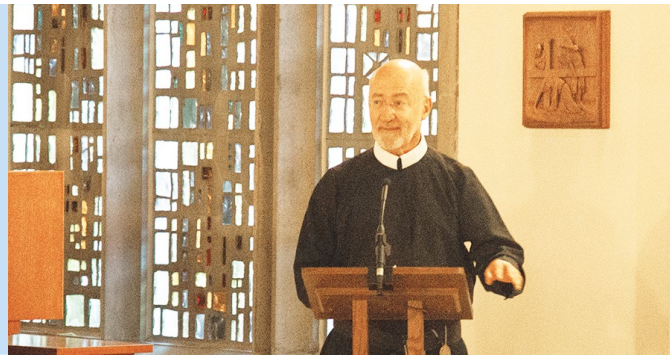
In January, TC heard from Dr. David Pellack during a weekend workshop titled, "Addictions 101." Dr. Pellack, who serves as the director of the KeyStone Extended Care Unit in Chester, Penn., helped provide an understanding of how addictions operate and their common signs and symptoms. He also gave the community some useful preventative tools and coping skills to utilize or share with those in our future ministries. On the last day of the workshop, Dr. Pellack addressed how to helpfully assist peers and parishioners who may be in denial about their addictive behavior.

In February, the seminary welcomed Father Joshua Laws, a priest of the Archdiocese of Baltimore and currently the pastor of the Catholic Community of South Baltimore, for an evening of recollection as the community prepared to enter the Lenten season. Speaking about how Christ enters into the darkness with his own light, Father Laws gave a powerful testimony about his faith in the midst of a time of personal tragedy. He challenged us to welcome Jesus this Lent into the darkened and difficult places

in our lives and ask him to enlighten our minds and hearts to see his loving and merciful presence.

Theological College is grateful to these and all the men and women who have shared their knowledge and faith with our community this year. We look forward to more of the same in the academic year to come! ■

Speakers (from top to bottom): Father Jim Wallace, CSsR; Father Casey Cole, OFM; David Pellack, Ph.D.; and Father Joshua Laws.





# 2021-2022 HIGHLIGHTS



**Top and center:** Institution of Ministries officiated by Bishop John Barres of Rockville Centre.

**Bottom Left:** Andrew Heidelbaugh (3-B, Harrisburg), left, and Joe Krug (2-B, Rockville Centre) offer musical entertainment for the house St. Patrick's Day gathering.

**Bottom Right:** Seminarians have appreciated the two mornings of Eucharistic Adoration that have been incorporated into this year's schedule, as well as Wednesday evening Adoration in Caldwell Hall.



**Top Left:** On March 25, the Schola's hymn, "O Gloriosa Domina" (by William Byrd) opened the Annual Art Show, whose theme was "You Are All Beautiful, O Mary."

**Top Right:** Nick Rapkoch (3-T, Raleigh) explains his photo, "The Ends of the Earth," on display at the Annual Art Show.

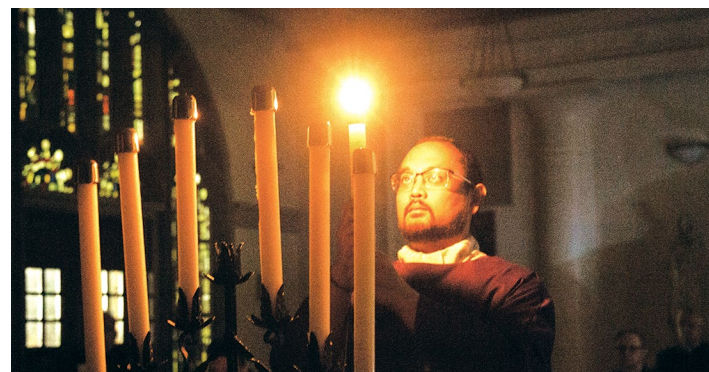
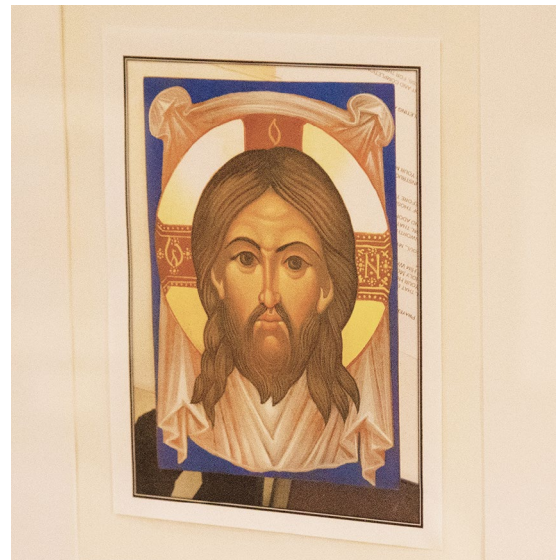
**Right:** *Christ Pantocrator* by Br. Johnni do Bonfin Silva, O.C., a TC seminarian from the Rock Hill Oratory.

**Center Top:** TC deacons were delighted to resume the annual visit to the Apostolic Nunciature of the Holy See in Washington, D.C., where they were warmly welcomed by Archbishop Christophe Pierre.

**Center Bottom:** On March 31, Cardinal Wilton Gregory celebrated Eucharist with the TC community before joining seminarians from the Archdiocese of Washington for a dinner visit.

**Bottom Left:** Palm Sunday's *Tenebrae* service marked the beginning of Holy Week observance at TC. Deacon John De Guzman (Raleigh) holds high the light of Christ.

**Bottom Right:** TC seminarians on a Martin Luther King Jr. Day ski trip at Whitetail Resort in Pennsylvania.





# Basselin Rhetoric and Practicum

## Not by Rhetoric Alone

**Sr. Anna Wray, O.P.**  
*Visiting Assistant Professor, School of Philosophy*



There’s a line in Aristotle’s *Nicomachean Ethics* that is as sobering for students and educators as it is pleasing to grammarians: “It makes no small difference, then, whether we form habits of one kind or of another from our very youth; it makes a very great difference; it makes, rather, all the difference” (*EN* II.1, 1103b23-26). While it’s unlikely that Aristotle had Basselin seminarians in mind when he uttered these words, I most certainly had Aristotle’s words in mind when I was preparing to teach “Phil 375” to Basselins. The course — *Rhetoric in Theory and Practice* — was introduced to me as the guarantor of Theodore Basselin’s desire that none of his scholars would ever preach a sloppy sermon in their lives. No small order.

My attempts at meeting that order have been grounded, in the main, in two Aristotelian convictions: first, that none of us — not even intelligent, devout men — become excellent rhetoricians by rhetoric alone. Excellence in rhetoric requires more than being exposed to its most shining examples and attempting to imitate them. One becomes excellent — in rhetoric and in life — by doing and suffering what excellent men habitually do and suffer — in their youth and beyond. What students of rhetoric most need is exposure to and imitation of the habits that make great orators great.

The second conviction that grounds my design of Phil 375 is that sloppy sermons can be avoided only if a student grasps not merely what to do, but also what not to do. His grasp of the what and what-not is secure, however, only if he also grasps why some things must be done, and others avoided. And he grasps these —

the why and why-not — most securely when he discovers them by conversing about them with others.

Both of these convictions suggest that the best way for a student to avoid sloppy sermonizing is to converse earnestly and playfully about speech with others. Not just any kind of conversation will do. If a student wishes to be a great orator, his conversation must be earnest, playful, about speech, and with others. Earnest, because he must be intent on uncovering his confusion (whether of his own or another’s making), lest he remain unchallenged and unchanged. Playful, because he must be moved by the hope that his confusion can be reduced, if he but resists the urge to hide (whether from himself or from others). About speech, because speaking well about any subject requires that the student be acquainted with the subject and with speech. With others, because only by this means will the student’s words be measured as much by the convictions of Socrates, Augustine, and Heidegger, as by whoever happens to be at his right or left.

One way in which the ideal of earnest and playful conversation about speech with others became concrete in Phil 375 was in the practice of calling balderdash. A speaker commits balderdash whenever he uses a word without knowing its meaning — whether he’s aware of his ignorance or not. Balderdash merits to be called out whenever it arises, because it cloaks confusion in the speaker and causes it in others. Once someone calls balderdash — on himself or another — the real communal challenge has begun: point (using some other word) to what the balderdash means, or at least to what it doesn’t mean.

A second way that earnest and playful conversation about speech with others appeared in Phil 375 was in the discussion of what I call paired speeches. At the beginning of each class, one student would deliver two short speeches on a topic of his choice. The speeches were to be identical, save that the first would intentionally break certain rhetorical principles previously discussed, while the second would gloriously exemplify them. At the conclusion of the speeches, the speaker wasn’t permitted to announce the principles he’d used (and abused) until after his peers had thoroughly analyzed, synthesized, critiqued, and questioned his rhetoric — aloud, in conversation with him, and with me off to the side, acting as scribe (when I wasn’t doubled over with laughter).

One last thing: I never succeeded in being merely a scribe. A good conversation — like a good sermon — is best, not when it is read or even overheard, but lived.

## “Speak the speech, I pray you...” (Hamlet)

**Cornelia Hart**  
*Adjunct Lecturer, Speech, Language, and Rhetoric,  
School of Philosophy*



One of my great joys in the past couple of years has been the opportunity to teach the Basselin scholars in Philosophy 274. In redesigning the course, my brief was to help these young men achieve fluency and ease in public reading and speaking in fulfillment of the will of Mr. Theodore Basselin. He, God rest his soul, had enough of bad sermons (haven’t we all!), and desired that his scholarship funds be tied to the students’ receiving lessons in speech and rhetoric. For me the delight of employing my skills to assist in public speaking those discerning the priesthood was an unmerited gift.

Mr. Basselin’s order could be rather tall. For many, the terrors of public speaking can be likened to facing a lion unarmed; a panic-inducing, stomach-wrenching, agonizing task. Despite best efforts at preparation, the anxiety caused by having to present ideas to a crowd of listeners can reduce the most well-organized and brilliant person to near incoherence. Why? Perhaps because human communication is essentially a very personal business. The isolation and safety of interior thought breaking out into the larger world, risking rejection for the joyful reward of being understood, is an act of love. All one’s riches and poverty are on display to be lauded or derided by the hearers. The task, then, for our scholars is to learn to stand before a crowd or congregation and speak with clarity, precision, and authority without the common “fight, flight, or freeze” response getting in the way.

We employ the set texts of lectionary readings, poetry, and even Shakespeare to develop a variety of useful skills. Text analysis develops the skill of discovering the writer’s intention to the extent possible. That is, taking the material, whether memorized or not, and discussing it; thinking deeply about it; and, in the case of Scripture, praying it. The meaning thereby becomes one’s own — not just someone else’s words on a page.

The unifying of this interior exploration to the exteriorization of speech — so often a scary business — is where the technical skills of clarity and precision in the art of speaking come in. The conscious use of muscles and the mechanisms of speech (breath support, articulation, and clarity) is acquired with time and practice. Old unhelpful habits are left behind and freedom emerges. The speaker is no longer at the mercy of self-consciousness or “stage fright.” Those bugbears, perhaps the result of early trauma or comparison of self to others (the dreaded death of joy) are driven out. Our speaker is able freely and joyfully to communicate in a manner his hearers can receive, perhaps gaining new insights through the alchemy of human communication.

Our task is essential to train the soma to obey the psyche, and the psyche to obey the law of freedom, which is our inheritance in Christ. What we teach is less about rules of speech, or what not to do, and more about freeing ourselves to “get out of God’s way” (as Padre Pio exhorted) so that the communication of truth is unimpeded. ■

# Basselin Pastoral Formation: Campus Ministry

**Jakob Pohlman**  
*Second Basselin, Diocese of Worcester*



“After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers” (*Lk* 2:46-47). I have always found it striking that the first instance of Christ’s ministry in the Gospel of Luke is in the temple — the spiritual, cultural, and educational center of the Jewish world. He spars easily with the most astute scholars of his day, and I like to think that university professors and students have ever since had a special place in Christ’s heart. I had the opportunity these past semesters to teach RCIA to graduate

*An endowment was established in 1914 by Theodore B. Basselin, a wealthy New York businessman, to fund the Basselin Scholars Program at The Catholic University of America, “for highly trained men aspiring to the priesthood to obtain further study in scholastic philosophy and oratory.” The goal of this program was and is to provide the tools necessary for future priests to deliver the Good News to the people of God with knowledge, confidence, and dynamism. Today, the oratory component is split into two parts: a rhetoric class one semester, followed by a practicum the following semester. The stewards of both of those classes unpack their content for us here.*





Jakob Pohlman, far left, with his students at their Rite of Election in the Basilica of the National Shrine of the Immaculate Conception.

students at The George Washington University, which was an incredible ministerial experience, and one in which I often thought of this passage from Luke. Despite the ever-evolving nature of the ongoing COVID-19 pandemic, we were blessed to be able to meet in person, discussing the truths of the faith and facing difficult questions together. Father Stefan Megyery (TC Class of 2019, see p. 26), Nam Hyun Kim, and I walked with the four students on their faith journey, answering questions, addressing challenges, and opening their eyes to the wonders of Catholicism. For the first time in seminary, I really thought that my intellectual talents were being used in a very constructive and beneficial way for others. My RCIA students, incredibly bright young people, asked deep and penetrating questions, and answering them required distinctions and subtleties for which I drew upon the resources in my Basselin scholar background. Their stories of conversion were inspiring and humbling, and I was constantly in awe of their trust in the Church and confidence in her truth. I saw Christ leading them onward toward him, and I pray that he continues to lead them to him, amazing them by his understanding and astounding them by his answers.

Every Sunday, I also had the opportunity to serve Mass at the nearby St. Stephen Martyr Catholic Church, along with many university students. It was fantastic to be a part of this dynamic community, even if only for a brief time. The Knights of Columbus council at GWU provides men to serve at the altar, and volunteer lectors and cantors assist as well. Seeing young people from all walks of life serving at the altar and coming to Mass to receive Our Lord filled me with a great joy and hope for the future of the Church. I am grateful to Father Stefan Megyery and Father Chris Arockiaraj, TC's coordinator of pastoral formation, for allowing me to have such a wonderful experience at GWU! ■

## What's Old is New Again... Maronite Liturgy at TC

**Elias Hazkiel**

*Second Theologian, Maronite Eparchy of Los Angeles*



The last Maronite Catholic seminarian graduated from Theological College in 1961. In that same year, the Maronite Seminary opened. However, the relationship with the Maronite community continued throughout the years with invitations

to rector's conferences and an annual Maronite Divine Liturgy. The emergence of the COVID pandemic halted the annual event for two years, but the old tradition was picked up again on April 4, 2022. The old tradition — the Maronite Divine Liturgy, as well as the evening of joint worship and fellowship — was a new and happy experience for a majority of the seminarians who were admitted to TC during the time of COVID restrictions.

The Divine Liturgy was celebrated by Our Lady of Lebanon Maronite Seminary Rector Monsignor Peter Azar and concelebrated by Vice Rector Father Armando Elkhoury. The 11 Maronite seminarians served the Divine Liturgy and led the TC community in choir, joining our hearts and our voices with the heavenly liturgy in the language of Christ during his time on earth. That is, portions of the Maronite Divine Liturgy, especially the Words of Institution, are prayed in Syriac, which is a derivative of Aramaic.

After Divine Liturgy, we all joined in fellowship over a shared Lebanese dinner prepared by the talented Chef Sunder and kitchen staff. Although the Maronite Church is not a national church for Lebanon as some other Eastern churches are in relation to their native lands, the history of the Maronite Church in the mountains of Lebanon certainly ties the faith and the culture intimately together. Dinner was followed by an enlightening presentation by Father Armando Elkhoury about Maronite history in general and spirituality geared towards the seminarians. Father Armando used the Maronite Book of Offering (i.e., missal) to demonstrate *lex orandi, lex credendi* ("as we worship, so we believe") on the Maronite view of the priesthood. At the conclusion of the night, those of the Maronite Seminary expressed their gratitude to their hosts with gifts of blessed incense and holy oil from the monasteries of Saint Sharbel and Saint Rafka in Lebanon, presented to each TC seminarian and faculty member.

Renewing the old tradition of hosting the Maronite Divine Liturgy, as well as welcoming me as a resident Maronite seminarian, is testimony of Theological College breathing with the "two lungs" of the one Catholic Church. ■



Monsignor Peter Azar (left) and Father Armando Elkhoury concelebrated the Maronite Divine Liturgy for the TC and Maronite seminary communities.

## Lunar New Year

**Peter Bui**

*Third Theology, Diocese of Worcester*

Pope Francis has regularly stressed the need to reach out to diverse populations because, through the sharing of our cultural experiences and traditions, we are able to encounter Christ in one another. For centuries, Asian cultures around the world have celebrated the Lunar New Year — a time of well-wishes, blessings, and expressions of gratitude. This year, Theological College celebrated the Lunar New Year in February beginning with the celebration of Mass with TC Vice-Rector Father Chris Arockiaraj as the homilist, joined by parishioners and religious from a local Vietnamese parish.

The outside and inside of our chapel were decorated; beautiful orchids and peach blossoms adorned the ambo and altar. These simple yet elegant flowers represented that a new season has begun: a time of renewed gratitude and love. During his homily, Father Arockiaraj shared with the community that although the Lunar New Year originated in an ancient agricultural society, its meaning for Catholics has developed into a time of gratitude toward God and a reminder to persevere in one's faith. He encouraged the youth at Mass to remain strong in their faith and to renew their love for God while striving to be grateful for all that God has done for

them and continues to do for them. This message was a beautiful reminder as well for the seminarians, many of whom come from families who immigrated to the U.S.

The celebration of Mass was a deep expression of harmony and hospitality because though Asian and Pacific Island Catholics are made up of various ethnicities, cultures, and nationalities, we were all united and gathered together in one universal faith, in and through the Liturgy. Several religious sisters from the Daughters of Mary Immaculate and priests from Our Lady of Vietnam parish offered their voices and language in songs of praise and prayer during the processional, Communion, and recessional hymns. The experience was deeply moving. During the Communion hymn, they sang these heartfelt words: "*Biết lấy gì cảm mến, biết lấy chi báo đền, hồng ân Chúa cao vời, Chúa đã làm cho con*," meaning, "What return could I make? Could I ever repay? With my Life... O God, may I love as you have loved." These lyrics speak for themselves as a form of gratuitous prayer; they capture how grateful we are to God for having loved and created us.

The Catholic Church has long recognized the diversity of gifts offered by different cultures and continues to form seminarians to be able to do the same at Theological College as, in the U.S., parishes are becoming more diverse. Hence, it is important that seminarians learn to encounter Christ in different cultures and peoples. It is through experiences like the celebration of Lunar New Year that we hope to learn and grow, God-willing, as future deacons and priests, so as to better serve God and the Body of Christ. ■

**Left:** Lam Vo (2-PT, Portland), right, joins guests at TC's Lunar New Year celebration.

**Center:** Father Chris Arockiaraj, P.S.S, offers an uplifting homily for the Lunar New Year celebration.





Seminarian Voices

“Seriously, what happened?”

Posted on Dec. 16, 2021

Tomorrow morning is my last final, which means my first semester of seminary will be completed. Lots of other guys in the house and the formation faculty have been asking the first years how it feels to have the first semester down. My typical answer in casual conversation is something like, “It was good; definitely lots of adjustments but overall good.”

That’s true. It has been a great experience with lots of grace and joy — but it also was a very complex adjustment. It’s a lot to explain, but my experience of adjusting can pretty much be summarized with lots of “what the heck” moments.

Only about four years ago, I did not attend Mass, barely believed in God, was pledging with a fraternity, had just been in a serious and long relationship, and was set on being a freelance photographer. Now, I am a seminarian for the Roman Catholic Church, and there is a real possibility of me becoming a priest of Jesus Christ.

“Seriously, what happened?” I’ve spent most of my first semester thinking about that. There is a simple answer: Jesus Christ called and, by his grace, I was able to recognize, listen, and respond.

When I moved in, I put a crucifix (pictured below) on my door. At the time, I just needed a place to put it, but it eventually grew to be a powerful and constant reminder of what I am here for. My entire first semester of adjustment was pretty much a growth in understanding that there is one Lord, Jesus Christ.

So now when I go home, with family and friends asking how it went, I’ll have a more precise answer: It went really well! It took time — and will continue to — but I learned in a real way that all I am and will do, God willing as a priest or even as a layman, must be for and in Christ crucified. ■

**Nicolas Castelli**, from the Diocese of Rockville Centre, is the assistant house photographer for Theological College. He just completed his first year of Pre-Theology studies.



Emmaus

At last.  
Here look!  
See Love.  
Ye who do go conversing sad.  
Ye who see now  
Your Lord drawing near  
And yet see Him not.  
Ye for whom Love  
Had died upon the gibbet  
Drowned in blood that dread Friday afternoon  
And all was thought lost.  
At last.  
Here look!  
See Love.  
Ye for whom both prophets and eyewitnesses sound  
opaque.  
Ye who have heard the manifold things wondrous all  
And yet have heard in them Him not.  
O foolish ones! Hear ye still  
And not only hear but listen too  
To the Piercéd Word who pierceth the veil  
Between your tried and tired faith  
And creeping disbelief.  
At last.  
Here look!  
See Love.  
Ye who beckon your Friend to tarry.  
Ye for whom heart’s fire  
Was enkindled on that dusty road.  
Your Master now waiteth reclined as Guest  
To serve Himself through Bread.  
For ‘tis in this will ye recognize anew  
your thought lost Lord  
And this last acquaintance will be as if for first.

**Joseph McHenry**, from the Archdiocese of Washington, just completed his second year in the theologate and is a member of the Theological College student editorial board. He wrote this poem in celebration of the Easter season.

Student Government Association Update

Jack Kristensen

Second Basselin, Archdiocese of New York

This was my first year as a member of the Student Government Association, serving as Social Justice Committee chairman. In the first two SGA meetings, Father Ciriaco remarked on the positive atmosphere of the house, and as the year progressed, it continued to remain cheerful, collegial, and focused. That says something about our community, and as I outline some of what our SGA committees coordinated this year, I hope you will get a glimpse of the house we are all grateful to be a part of.

The Prayer and Worship Committee was led this year by Daniel Roberts (2-T, Pittsburgh) with Father Jaime Robledo, P.S.S., serving as the faculty liaison. On the eve of the Solemnity of All Saints, the committee held an all-night Adoration vigil which opened with an extended Office of Readings and Litany of Saints. It was a beautiful Liturgy celebrated in gratitude to God for the gift of holiness and for our heavenly companions who lead us on our way to Christ. A presentation by the Sisters of Life on ministering to those in need of healing from abortions was offered, as was a talk on deliverance ministry by Monsignor Stephen Rossetti (see p. 22).

Cesar Garcia (3-T, Dallas) and Father Jaime Robledo, P.S.S., led the Hispanic Affairs Committee this year. Many members of the house attended Spanish Night Prayer on Tuesdays and enjoyed the different Latin-American foods served afterwards. The committee also continued the tradition of setting up a Día de los Muertos altar outside the chapel toward the end of October. Seminarians, faculty, and staff placed pictures of deceased family and friends on the altar, and we all prayed for them during the Liturgy.

The Community Life Committee was energetically led by Patrick O’Brien (1-T, Rockville Centre) with Father Andrew Szablewski, P.S.S., serving as advisor. There were two main recreational events for the house this year. The first was the French-themed Fall House Party. Chef Sunder served duck confit while seminarians played in a *pétanque* tournament. The party’s fundraiser was for the Julia Greeley Home, an organization that provides homeless and formerly incarcerated women with spiritual support to help them rediscover their God-given dignity, providing also job training to help them reenter society. The house raised over \$1,600 for the group (see juliagreeleyhome.org). In February, the Iron

Seminarian contests were in full swing. Two dozen seminarians vied for wins in three categories: darts, billiards, and ping-pong. The event winners were Deacon Dave Schmidt (Pittsburgh) in darts, Michael Villavicencio (2-T, Santa Fe) in billiards, and Andrew Heidelbaugh (3-T, Harrisburg) in ping-pong. Andrew was also the overall Iron Seminarian Champion, the second in history to be a two-time consecutive victor! Community Life rounded out the semester with the long-awaited (three years!) and thoroughly enjoyed Vianney Cup competition between four seminaries (see p. 23).

Finally, I had the privilege of leading the Social Justice Committee along with Father Martin Burnham, P.S.S. The committee decided to use the grant money received from the Sulpicians to send seminarians to the annual USCCB Catholic Social Ministry Gathering. It is normally held in Washington, D.C., but was virtual this year because of the coronavirus. Four seminarians attended talks about mental health ministry, how the Church is serving and advocating for immigrants on the boarder, the African American Catholic experience, and many other topics. The Committee also coordinated different house ministries, including ministry to the homeless, service with LightHouseDC to furnish permanent housing for those formerly experiencing homelessness, donating clothes from the give-and-take room, prayerfully witnessing outside the local abortion clinic, and making personal care packages for those without housing.

With all the busyness of studies and pastoral ministry, we continued to prioritize community life and especially prayer, knowing that our relationships with our brothers and our relationship with God are going to be what keep us happy and enable us to learn to be the priests that one day God will call us to be. ■



Iron Seminarian victor Andrew Heidelbaugh accepts his trophy from Community Life Committee Chairman Patrick O’Brien (1-T, Rockville Centre), right, and event coordinator Rob Paradiso (1-PT, Rockville Centre).



SGA Invites Engaging Speakers

Paul Kucharski  
Second Theologian, Archdiocese of New York

One of the roles of the many-faceted Student Government Association is to encourage the seminarians to enter into reflection and conversation about realities facing future priests in their lives and parishes. Building ministerial knowledge in seminary leads to resiliency and effective engagement with the people of God. SGA President Deacon David Schmidt (Pittsburgh) offered several such opportunities to the house, including the following speaker events.

The Sisters of Life: Post-Abortion Ministry

On March 1, a number of TC priests, deacons, and seminarians were privileged to attend a virtual seminar on ministering to women after abortion. The seminar was run by Sister Benedicta and Sister Mercy of the Sisters of Life. They began by discussing the experience of women post-abortion, which typically includes a sense of shame, alienation, and inability to grieve the loss of the child. Those women who are Catholic often think themselves unforgivable and stop attending Mass as a form of self-punishment. Healing begins when the reality of what happened is acknowledged and the grieving process begins.

Sisters Benedicta and Mercy offered some advice for the priests and future priests present at the talk. First and foremost, women who have had abortions need to be welcomed and reminded that they are beloved daughters of an infinitely loving Father. Andrew Heidelbaugh (3B, Harrisburg), explained, “The sisters helped us understand the guilt that mothers feel after abortion, a remorse that does not go away even after decades. Many feel disgusted with themselves even though it seemed like such a small thing to do at the time of their abortion, because it was presented to them as an easy and harmless procedure. Women who have lost their child in such a terrible way must learn that their sin is by no means unforgivable.” They need to know that they are not alone, and that they need resources to connect with a supportive community. And, above all, they need to hear again and again the message of God’s mercy.

Sisters Benedicta and Mercy urged us as future priests to be gentle in dealing with those traumatized by abortion. They concluded with some practical suggestions about what to say to a penitent who has confessed this sin and how to avoid political rhetoric on the topic. Insights such as these gave us a clearer picture of the pain caused by abortion so that we can be better instruments for Christ in healing such deep wounds.

Msgr. Rossetti: Deliverance Ministry

On March 29, the TC seminarians were privileged to hear a presentation on deliverance ministry by Monsignor Stephen Rossetti (TC Class of 1984). He is chief exorcist for the Archdiocese of Washington, research professor of practice in Catholic University’s School of Theology and Religious Studies, and founder and president of the St. Michael Center for Spiritual Renewal. He began his talk by noting that all priests are exorcists by virtue of their ordination and special conformity to Christ, for whom casting out demons was an essential part of his ministry. Priests sometimes forget this aspect of their identity to the detriment of their parishioners, given the ongoing demonic activity in the world today. True, only certain priests are authorized to perform solemn exorcisms over the fully possessed, but all priests can and should do deliverance ministry when it comes to instances of lesser demonic influence.

Monsignor Rossetti discussed how people can become vulnerable to demonic influence through ongoing serious sin, occult behaviors, the giving and receiving of curses, and more. He noted that liberation from demonic influence is mostly up to the willingness of those being influenced, as they need to accept the prayers and sacraments of the Church. That is, purification from demonic influence entails more than just saying the right

Monsignor Rossetti offered a presentation on deliverance ministry to seminarians and resident priests.



prayers and using the right sacramentals. Exorcisms are often lengthy battles in a complex dynamic between the exorcist, the oppressed, and the demonic.

Monsignor Rossetti outlined some strategies for distinguishing between psychological and spiritual problems and recognizing the lies of Satan. He noted that Satan particularly hates priests and

will do anything to undermine their vocation. There is no need to fear, however, if priests are humble and hide behind Jesus. Christ has all the power, and he will not allow his priests to fall when they cling to him in love. Finally, Monsignor Rossetti reminded us of the powerful defense priests receive under the protection of the Virgin Mary’s mantle. ■

Vianney Cup 2022

Michael Villavicencio  
Second Theology, Archdiocese of Santa Fe

After a three-year athletic drought because of COVID, Theological College once again prepared for the Vianney Cup soccer tournament. This year, it was hosted by Saint Charles Borromeo Seminary in the Archdiocese of Philadelphia. And so, Saint Mary’s Seminary in Baltimore, Mount Saint Mary’s Seminary in Emmitsburg, Md., and Theological College began the two-hour road trip in the early morning on April 2, knowing that it would be a long and tiring day ahead.

Because of the Vianney Cup competition hiatus, only half of the TC house had ever experienced this event. And it was not easy getting a team together. But a lot of our men stepped up and volunteered their time to play, even with minimal or no soccer experience. Our team’s level of enthusiasm and joy was infectious and very wholesome. Although we did not have much time to practice in the few Saturdays leading up to the tournament, we worked on simple drills to get in shape. We saw so much improvement in those who had not played before, and we all had a great time.

When the day of the Vianney Cup arrived, we made it to St. Charles in time for the 10:00 a.m. Mass. What a great way to kick off the tournament! We were blessed to have Most Rev. Timothy Senior, auxiliary bishop of Philadelphia and seminary rector, as the main celebrant. The homily was given by Deacon Daniel Rice from the Diocese of Arlington, Va. He preached that the main goal of the day was to grow in a fraternal bond with our brother seminarians from other dioceses. One way for us all to come together is through sports, and although the games got a bit competitive, it was still a great opportunity to glorify God through the bodies that he gave us! Deacon Rice also said that, whatever the outcome, we should “know that God is still your Father,” who never stops loving us or walking with us in our formation. This message hit home for us all during the day of competition!

Each of the four teams played two games. The first round was



Saint Mary’s vs. Mount Saint Mary’s, and Theological College vs. Saint Charles. The Mount won their game 7-0, showing that they meant business and that they had come ready to play! Our team at Theological College lost to Saint Charles 4-0. With that, we played our consolation game against Saint Mary’s, which we also lost 6-1. But at least we scored, thanks to the teamwork of our men and a goal by Lam Vo, seminarian from the Diocese of Portland, Maine. Fun fact: Lam scored the goal without shoes on! In the championship game, the Mount beat Saint Charles 5-2, taking home the Vianney Cup yet again.

After the games, we all prayed Vespers and had dinner together while getting to know our brothers from other seminaries, which further inspired that fraternal intention that Deacon Rice spoke about. After dinner, Theological College athletes left Saint Charles with their heads held high despite the outcome, returning to TC at around 10:00 p.m. After a long day, we were tired, but we thanked God for the truly enjoyable experience of coming together as brothers to play soccer! ■



# FACULTY AND STAFF

## Rev. Martin Burnham, P.S.S., S.T.B., M.Div., Ph.D.

**Formation Faculty and Assistant to Pastoral  
Formation: Workers' Rights Advocate**

When employees want to form a union, there is often a lengthy battle for recognition from their bosses, culminating in a vote run by the National Labor Relations Board. But some employers are willing to forgo this process, opting to recognize a union that receives authorization from a majority of employees, often with a third party that counts the authorization cards. This year, some companies have been turning to priests to fill this role, and TC's Father Martin Burnham, P.S.S., is one of a group of six clergy across the nation who are certified for this task.

Last September, the Catholic Labor Network (CLN), a nonprofit dedicated to workers' rights, trained six priests to perform "card checks" for workers looking to unionize. Since then, the priests have performed card checks for six local union efforts through UNITE HERE, a labor union that represents over 300,000 U.S. and Canadian workers in the hotel, food service, transportation, and other industries.

The Catholic Church's support of labor organizing goes back at least to *Rerum Novarum*, an encyclical issued by Pope Leo XIII in 1891 that addresses the condition of the working classes in defense of the dignity of workers. In the mid-20th century, many parishes provided training for labor organizers (in part to prevent Communists from dominating the unions).

"The Catholic Church teaches that all people have dignity and all workers deserve just working conditions," said Clayton Sinyai, CLN's executive director. "Union membership is a primary way of achieving this." Sinyai said that unlike some secular approaches that assume unions and employers would have an antagonistic relationship, the Church thinks their disputes can be resolved peacefully and fairly. Having a priest serve in the arbitration role, rather than someone hired by an employer, is conducive to a more trusting environment on both sides. "Catholic social teaching has a vision of a collaborative relationship between workers and their unions and their employers," Sinyai said. "The preferred relationship is a harmonious relationship, and this method of forming a union and bargaining collectively is much less conflictual."

Chuck Hendricks, a national director at UNITE HERE with more than 20 years of labor organizing experience and a Catholic

convert, was himself drawn to Catholicism because of its teachings that promote dignity for workers. "The economic system in our country is not ordained by God; it's a system created by humanity," Hendricks said. "But what is ordained by God is that every person should have fundamental respect and a right to humanity. Their humanity extends beyond the 16 hours a day that they're at home — it extends to the eight hours that they're at work." Now Hendricks has been working with the CLN to help connect priests like Father Martin and employees looking to unionize.

Growing up, Father Martin's father was a "union guy," who worked as a machinist outside of Baltimore. He remembers his father's union membership as a "gift," one that supported his family financially and helped provide for his mother after his father's death. When he learned about CLN's card-check training, he jumped at the opportunity. Soon after, Father Martin was able to connect with workers from the U.S. Senate's cafeteria who were looking to unionize.

"The amount of trust that's placed in you in the process is pretty humbling; you're being called upon to impact these folks' lives in pretty significant ways," Father Martin said. "The statistics around the shift in wealth and how that has been caused in part by the degradation of the unions is borne out by the stories of workers I have been involved with who have struggled so much financially. It is a privilege, and a great responsibility, to be a part of unionization efforts."

During one card check, Father Martin actually had to reject some of the signatures on the authorization cards because they were not a match for the ones provided to him on official paperwork. However, within 60 days of an initial card check, workers are able to appeal for a recount in a "reconciliation period." If a majority vote in favor of unionizing is not reached because some signatures were rejected, workers are able to resubmit their cards. The second try was a success. ■

Father Martin Burnham, P.S.S., recently presented his research and observations on the topic of clericalism in the Church for a rector's conference at TC.



## Rev. Jaime Robledo, P.S.S., M.Div., S.T.L., S.T.D.

**Coordinator of Spiritual Formation and Liturgy**

Father Jaime Robledo, P.S.S., joined the formation faculty at Theological College in 2020. This was his first year serving the community as the Coordinator of Spiritual Formation and Liturgy.

### Father Robledo, how do you envision your role as Coordinator of Spiritual Formation and Liturgy at TC?

According to the new *Ratio Fundamentalis Institutionis Sacerdotalis*, Liturgy in the seminary is under the umbrella of spiritual formation. As a coordinator, I do not work alone. I want to be a facilitator, a companion, a person who works collaboratively with the students in the Liturgy of the house. My role is to put the pieces together: consulting with the student sacristans, the student masters of ceremonies, the deacons, and the formation faculty.

My dream for the students here is for them to have a real diocesan spirituality centered and rooted in the Word of God and in the sacraments. Moreover, I want them to have an awareness of being pastors for the people of God. The goal of the seminary is laid out in *Presbyterorum Ordinis* (no. 13): to form pastors, to form priests who are able to exercise the priesthood of Jesus Christ with sincerity and without any reservation, giving their lives as a gift for the people of God. This is the essential component that we need to foster.

### What are some of the modern challenges for seminarians in their spiritual lives? How do you suggest they overcome these challenges?

We are living in a world marked by narcissism; it is a culture of self-centeredness. Within that context, the seminarian's spirituality can become egocentric; it can be centered on ourselves, and not God, Jesus Christ crucified. The challenge is to move from a self-centered spirituality to a communal spirituality. Pope Francis reminds us that the Church is synodal; it is an experience



Father Jaime Robledo, P.S.S., celebrating Spanish Liturgy at the Basilica of the National Shrine of the Immaculate Conception.

of communion among the people of God. Imitating the Word of God who became flesh and the servant of others is the way to overcome spiritual egoism.

### How does TC's spiritual formation program integrate other dimensions of priestly formation?

First, the seminary has a consistent and dedicated program of formation advisement to accompany that of spiritual direction. Students learn to become prayerful and reflective about their academic and pastoral experiences. It is not merely about achievement, but about true formation that transforms these dimensions of life into sources of spiritual nourishment.

### Moving on to ordination, what do you want the seminarian to take with him from the spiritual formation program?

My hope is that he will have become a habitual listener of the Word of God and always seek God's will in his life. Spirituality is not just a simple repeating of the Liturgy of the Hours, but a profound experience of discerning God's will. Liturgy without the spiritual life behind it, fortifying it, is just rubricism. There needs to be a harmony of mind, voice, and heart, while avoiding spiritual blind spots.

### Finally, our readers might be interested to hear what devotional practices nourish your own spiritual life?

First, *lectio divina* before the Blessed Sacrament. We as a community are trying to do this more intentionally. As St. Jerome said, "Ignorance of Scripture is ignorance of Christ." Next, praying the rosary. Spiritual reading is very important to me as well, especially the rules of discernment of St. Ignatius of Loyola. I also prioritize the three steps of Sulpician meditation: I contemplate the Word of God with my eyes, I digest those mysteries in my heart, and then I commit to doing something for the world with my hands. ■

**Joseph McHenry**  
(2-T, Washington)



# ALUMNI

## Distinguished Alumnus: Rev. Stefan Megyery

### Class of 2019

In 2019, Father Stefan Megyery graduated from Theological College and was ordained for the Archdiocese of Washington. He is currently administrator of Epiphany Catholic Church and chaplain at George Washington University. He is pastoral supervisor for TC seminarians who are doing ministry assignments there (see p. 18). Here, he discusses chaplaincy work with *The Crossroads*.

### Father Stefan, why were you chosen by your bishop as a university chaplain and what has it meant to you?

I was surprised when I received this assignment. But I have an academic background due to my doctoral studies, that perhaps the archdiocese deemed beneficial for this work.

College students are at a point in their lives when they need to make the faith truly their own. I feel privileged to help them take ownership of it. I pray that they will come to regard themselves as sons and daughters of the Lord in a more profound, mature way.

### What are some of the biggest challenges students face today, and how do you meet them together?

Stress is a big factor. Freshmen can be overwhelmed with all the new responsibilities, their finances, or feeling lost on a large campus, while seniors may be dealing with career anxieties and more.

Additionally, students are trying to find out who they are and what they believe. On a liberal campus it's not always "cool" to be Catholic. It might be hard to fit in. There are moral dilemmas regarding family, abortion, sexual conduct, partying, forming friendships, academic integrity, and career discernment. An environment that so often presents a totally different value system can lead to confusion. And the polarization of today's society is also manifested at the university.

The Newman Center is a "safe haven" to rest, study, and hang out. It is a solid support and a place to encounter Christ in Adoration, the sacrament of reconciliation, and Mass. These are all tools for forming a "Catholic conscience."

As far as my role, "the ministry of presence" is most important. I strive to accompany them in their uncertainties, hardships, successes, and joys. Welcoming, praying together, and helping students to find their place without compromising the truth are key to fruitful campus ministry.

### How does university chaplaincy differ from parish ministry?

In a parish, you work with all age groups, while on campus you mainly work with students in their 20s, walking with them toward

adulthood. It is a time of deep questioning, but also of enthusiasm, sincerity, and openness.

Parish ministry is focused on Sunday Masses, when the priest meets most of his parishioners. Campus ministry happens every day, especially during the week, for Bible studies, men's/women's nights, and other events. Also, a good deal of formation is done on a one-on-one basis through conversations, spiritual direction, and the celebration of the sacrament of reconciliation.

### How did your time at TC prepare you for this work?

The seminary's pastoral program allowed me to serve in diverse places of need but, unlike some, I did not have campus ministry experience. Nevertheless, TC's pastoral placements enable seminarians to use the tools with which they are being equipped in their classes and in formation advisement. My seminary pastoral work was invaluable for understanding how to face real-life situations with people of all ages.

### You also supervise TC seminarians who work with you at the university. What kind of opportunities does such a placement offer?

Seminarians work with students who may be their same age. This challenge is also an opportunity to develop leadership qualities. Seminarians assist in the RCIA program, help with Bible studies, and organize and lead retreats. Students are very inquisitive and like to discuss, which strengthens the seminarians' ability to be companions in and apologists for the faith. Deacons may also preach during daily or Sunday Masses. In short, like me, they are here to live the ministry of presence.

### What advice can you offer to those preparing for priesthood at Theological College?

Time passes very quickly in the seminary. Take advantage of every day, every program, every offering! They will be of great value to you after you are ordained.

In addition to that, stay diligently grounded in Christ. Parish life or campus life can get quite busy and even hectic. Having a strong spiritual life and a prayer routine will prevent you from losing your focus, which should always be Jesus Christ.

Suzanne Tanzi

# SAVE<sup>THE</sup> DATE

## 9th Annual Sedes Cup Golf Classic and Luncheon



# 10.25.22

Turf Valley Resort, Ellicott City, Md.

Registration and breakfast: 7:30 a.m.  
Shotgun start: 9 a.m.

**To register, go to [theologicalcollege.org](https://theologicalcollege.org) under the "Events" tab, or contact coordinator Mary Nauman: 202-756-4905; [nauman@cua.edu](mailto:nauman@cua.edu).**

Father Stefan with his RCIA students after the Easter Vigil at Epiphany Catholic Church in Georgetown.





# CLASS NOTES

50s

**Rev. Robert Randall**, '51, of the Diocese of Providence and generous supporter of TC through the years, notably The Rev. John C. Selner, P.S.S., Endowed Chair for Sacred Music and Liturgy campaign of 2018, shared with *The Crossroads* that “after a bad fall last May and an operation in October, I am back in Florida and doing ministry work in Boynton Beach and Delray and preparing for my 95th birthday party!” Many blessings, Father, as you anticipate this wonderful milestone!

**Mr. William Brown**, B '58, shared with *The Crossroads* that his memorable and worthwhile experience as a Basselin scholar taught him “not just to memorize, but to think about what you are being taught.” Mr. Brown also recalled that he took theology classes at The Catholic University of America with then-seminarian Monsignor Sokolowski and commented that “he was certainly one brilliant student.”

60s

**Dr. Earl Kumfer**, B '63, is semi-retired and teaching online courses in business and medical ethics.

70s

**Rev. Joseph Mulligan**, '75, of the Diocese of Charlotte, shared that he is still active in ministry, serving as chaplain at the Charlotte Douglas International Airport.

80s

**Rev. Philip A. Tracy**, '88, of the Diocese of Portland, Maine, has been transferred from his ministry as pastor of the Parish of

the Holy Eucharist (Holy Martyrs of North America Church in Falmouth, Sacred Heart Church in Yarmouth, St. Gregory Church in Gray, and St. Jude Church in Freeport) to serve as pastor of All Saints Parish (St. Charles Borromeo Church in Brunswick, St. John the Baptist Church in Brunswick, St. Mary Church in Bath, Our Lady Queen of Peace Church in Boothbay Harbor, St. Ambrose Church in Richmond, St. Patrick Church in Newcastle, and St. Katharine Drexel Church in Harpswell), effective January 18, 2022.

90s

**Most Rev. Thomas R. Zinkula**, '90, originally from the Archdiocese of Dubuque and presently the Bishop of Davenport, will lead a pilgrimage to Ireland at the end of August and serve as its spiritual leader. “Ireland has a very strong Catholic heritage. Many people from Ireland immigrated to the United States and contributed a great deal to the Church in the U.S. I am hoping to gain a better understanding of the nature and dynamics of Irish Catholic culture,” commented Bishop Zinkula, who has led the Diocese of Davenport since 2017.

**Rev. Kent Bowlds**, '93, Class Representative, of the Diocese of Jackson, is currently serving as vicar for priests for his diocese, in addition to serving as pastor of Our Lady of Victories in Cleveland.

**Rev. Mark Knestout**, Pre-T '92-'93, of the Archdiocese of Washington, has been transferred from his ministry as pastor of St. Bartholomew Parish in Bethesda to serve as attaché to the Permanent Observer Mission of the Holy See to the United Nations in New York, effective March 1, 2022.

**Rev. Kevin Kennedy**, '95, of the Archdiocese of Washington, has been transferred from his ministry as pastor of St. Gabriel Parish in Washington to serve as senior leadership director of Leadership Roundtable, an organization of lay, religious, and clergy that promotes best practices and accountability in the management, finances, communications, and human resource development of the Catholic Church in the United States. The Leadership Roundtable offices are in TC's McCormick Pavilion.

**Very Rev. John Dillon**, '98, Class Representative, of the Archdiocese of Washington, was named Vicar Forane for the Upper Montgomery East County Deanery for the archdiocese in September 2021, while continuing to serve as pastor of St. Francis of Assisi Parish in Derwood.

00s

**Rev. Steven G. Cartwright**, B '01, of the Diocese of Portland, Maine, has been transferred from his ministry as parochial vicar of St. Anthony of Padua Parish (St. Anne Church in Gorham, Our Lady of Sebago

“When I think of what the Basselin Program has done for the Church in our country and the leadership role of so many TC graduates, I thank God whole heartedly. May he give you spirit and health to continue the work!

**Rev. Robert J. Randall,**  
Class of 1951

Church in Sebago, St. Anthony of Padua Church in Westbrook, and Our Lady of Perpetual Help Church in Windham) to serve as pastor of the Parish of the Holy Eucharist (Holy Martyrs of North America Church in Falmouth, Sacred Heart Church in Yarmouth, St. Gregory Church in Gray, and St. Jude Church in Freeport), effective January 18, 2022.

**Rev. Christopher Samele**, '03, of the Diocese of Bridgeport, retired from active ministry in October 2021. He is now residing at the parish where he was first assigned, St. Thomas Aquinas in Fairfield, and is ministering at neighboring parishes when needed.

10s

**Rev. Michael Ackerman**, '14, Class Representative, of the Diocese of Pittsburgh, has been transferred from his ministry as senior parochial vicar at St. Kilian and Holy Sepulcher parishes in Adams/Cranberry/Glade Mills to serve as senior parochial vicar at Resurrection Parish, Bethel Park/Upper St. Clair and is now part-time chaplain to the students at Seton-LaSalle High School, effective January 17, 2022.

**Rev. Kyle Ratuiste**, '15, of the Diocese of Spokane, has been appointed vice-rector and dean of men at Bishop White Seminary, while remaining director of vocations for the Diocese of Spokane. Father Ratuiste will reside at the seminary

in Spokane, assuming the responsibility of coordinating the human formation of the older college seminarians.

**Rev. Nathaniel Glenn**, B '16, of the Diocese of Phoenix, has been appointed as a formator at Nazareth House Seminary in Phoenix, in addition to his duties as chaplain at Xavier High School. He was formerly parochial vicar of St. Daniel the Prophet Parish in Scottsdale.

**Rev. Carlos Limongi**, '18, of the Archdiocese of New York, who has been serving as the administrator of St. Joseph and St. Mary Immaculate Parish on Staten Island since July 2021, has been asked to join the regional vocation promoters' team for the archdiocese as well. ■

**Top:** Very Rev. Daniel Carson (Class of 2012), was a guest celebrant on Feb. 14 at TC. Father Carson is vicar general and moderator of the curia for the Archdiocese of Washington.

**Center:** Father Andrew Wakefield (Class of 2017) was welcomed to TC as guest celebrant this semester. Father Andrew is pastor of St. Patrick Parish in Washington, D.C.

**Right:** Father Dustin Dought (Class of 2013), of the Diocese of Lafayette, La., celebrated Mass with the TC community at the end of February. Father Dustin now serves the USCCB in Washington, D.C., as associate director of the Secretariat of Divine Worship.

**Below:** In February, Father Jason Allan (Class of 2021, Diocese of Fort Worth) was guest celebrant for the TC community. Father Jason is parochial vicar at Immaculate Conception Catholic Church in Denton, Tex.





# In Memoriam



**Rev. Thomas E. Hanley**, '65, died on January 6, 2022, at the age of 83. Father Hanley began studies for the priesthood at St. Mary's College in St. Mary's, Ky., and completed them at Theological College and The Catholic University of America. He was ordained to the priesthood for the Diocese of Wilmington by Bishop Michael W. Hyle on May 21, 1965, at St. Peter's Cathedral in Wilmington.

Father Hanley's dedicated priestly ministry, which spanned over five decades, began with service as associate pastor at St. Francis de Sales Church in Salisbury, Md. In 1976, he was named pastor of St. Paul Church in Wilmington, where he served for the next 12 years. He was then appointed pastor of Holy Cross Church in Dover, serving faithfully there from 1988 until 2002, when he retired from active ministry. While ministering at Holy Cross Parish, Father Hanley supervised the construction of its new church.

At the diocesan level, Father Hanley served graciously in many areas, including as departmental secretary of Catholic Charities, as diocesan director of planning, as a Cursillo spiritual director, as a coordinator for Spanish ministry, as diocesan director for the Campaign for Human Development, as diocesan director for disaster relief, as a board member of Catholic Ministry to the Elderly, as a member of Ministry of Caring Inc.'s board, as a chaplain to the students at St. Edmond's Academy, as a Correction Chaplains Task Force member, as a Medical-Moral Committee of St. Francis Hospital member, as diocesan coordinator for the National Catholic Conference for Interracial Justice, and as a Diocesan Pastoral Planning Committee member.

Remembered fondly by many at his passing, one friend and former parishioner shared, "Father Hanley stands out as a holy man and an extraordinary individual. Perhaps the most intelligent priest I have known, he also stands out for his compassion, his organizational expertise, his energy, and his ability to connect with all age groups. He has had a profound impact on my children, helping them become better men. We have lost a giant."

Most Reverend William E. Koenig, Bishop of Wilmington, presided at the Mass of Christian Burial for Father Hanley on January 13, 2022, at the Church of the Holy Cross in Dover, with interment following at Holy Cross Cemetery in Dover. Memorial donations may be made to the Church of the Holy Cross, 631 S. State St., Dover, DE 19901.



**Rev. John F. Pfister**, '66 (B '62), died on December 13, 2021, at the age of 82. Father Pfister was ordained to the priesthood for the Diocese of Fort Wayne on May 28, 1966, at the Cathedral of the Immaculate Conception in Fort Wayne.

Father Pfister's fruitful priestly ministry, which spanned over five decades, included service as an educator, vocation director for the diocese, assistant pastor of two parishes, and pastor of four parishes.

After his ordination, Father Pfister taught English and religion courses at Bishop Dwenger High School in Fort Wayne from 1966 to 1979, eventually becoming the guidance director for the students as well. During this time, he also served as parochial vicar of St. Charles Borromeo Parish in Fort Wayne for three years, until July 1, 1969, when he was appointed vocation director for the diocese, a position he held for 11 years. His first assignment as pastor began in 1980 at St. Jude Catholic Church in Fort Wayne, where he served for eight years. After this assignment, Father Pfister was appointed pastor of St. Mary of the Assumption in South Bend from 1988 to 1994, followed by service as pastor of Queen of Angels Parish in Fort Wayne until 2005. In his final assignment, he was named pastor of St. Mary Catholic Church in Huntington, serving there until his retirement in 2015.

Additionally, Father Pfister was a lifetime member of the Knights of Columbus. He served as chaplain for the Knights for 35 years in councils in Fort Wayne, South Bend, and Huntington. He was state chaplain for the Knights of Columbus from 1975 to 1977 and served as state chaplain for the Knights of Columbus Squires for over 15 years.

Several former parishioners and friends expressed their sadness at Father Pfister's passing, describing him as "a great pastor and friend." One family's tribute was especially notable: "A gentle man with wisdom, understanding, and a great sense of humor! He was exactly the kind of parish priest you would want. We will continue to keep him and his family in our prayers and cherish the memories we have of this humble servant of Christ."

Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, offered the Vigil Service for Father Pfister on December 16, 2021, while Very Rev. Mark Gurtner, vicar general and chancellor of the diocese, and Rev. James Shafer concelebrated the Mass of Christian Burial for him on December 17, 2021, at St. Mary Catholic Church in Huntington, with interment at Mt. Calvary

Cemetery in Huntington. Memorial donations may be made to the Diocese of Fort Wayne-South Bend for Seminarian Education or for Masses in care of McElhaney-Hart Funeral Home, 715 N. Jefferson Street, Huntington, IN 46750.



**Rev. Msgr. Andrew G. Varga**, '78, died on March 7, 2022, at the age of 69. Monsignor Varga was ordained to the priesthood for the Diocese of Bridgeport by Bishop Walter Curtis on May 6, 1978, at St. Augustine Cathedral in Bridgeport.

In his first assignment, Monsignor Varga served as associate pastor of St. Matthew Church in Norwalk from 1978 until 1983. He was then transferred to St. Theresa Church in Trumbull. In 1991, Monsignor Varga was assigned to St. Leo Church in Stamford. In February 1992, he was named as temporary administrator of St. Joseph Parish in Brookfield before formally being made pastor in August of the same year. He began his last assignment as pastor of St. Luke Church in Westport in 1997, a position he held for 25 years.

In 1982, Monsignor Varga was awarded a Doctor of Ministry degree from the School of Theology and Religious Studies at The Catholic University of America. Throughout his years of priestly ministry in the diocese, Monsignor Varga served on both the Presbyteral Council and the College of Consultors. Bishop Caggiano appointed Monsignor Varga as Territorial Vicar for Vicariate II in 2014. He chaired the Diocesan Liturgical Commission for many years, served on the Sacred Arts Committee, and was an active team member of the North American Forum on the Catechumenate, speaking at workshops around the country. Additionally, Monsignor Varga taught homiletics in the permanent diaconate formation program for many years. He was also a member of the committee appointed by Bishop William Lori for the preparation and catechesis for the new English translation of the Roman Missal in 2011. In 2008, Monsignor Varga received the great honor of being named Chaplain to His Holiness.

A gifted liturgist and homilist, Monsignor Varga was beloved by his parishioners, family, and friends, and touched many lives, as noted well by one friend on his tribute page: "We will miss him greatly as parishioners. He was smart but relatable and personally connected, a perfect mix for the role. Rest easy, Monsignor!"

Most Reverend Frank J. Caggiano, Bishop of Bridgeport, presided at the Mass of Christian Burial for Monsignor Varga on March 18, 2022, at St. Luke Church in Westport, with interment at St. John's Cemetery in Stratford.



**Rev. Thomas L. Parlette**, '89, Class Representative, died on April 29, 2020, at the age of 73. Father Parlette received a bachelor's degree from Judson College in Elgin, Ill., and graduated from Eastern Baptist Seminary in Philadelphia. He was a Baptist minister and civilian employee for the U.S. Army before joining the Catholic Church.

While in the Army for nine years, Father Parlette spent most of the time as director of religious education at several Army posts, including in Augsburg, Germany. After discerning a calling to the priesthood, he studied at St. Ambrose College in Davenport and completed his theology studies at Theological College at The Catholic University of America. On June 23, 1989, he was ordained to the priesthood for the Diocese of Davenport by Bishop Gerald O'Keefe at Our Lady of Lourdes Catholic Church in Bettendorf.

Father Parlette's dedicated priestly ministry of more than two decades incorporated service at many parishes throughout his diocese as parochial vicar and later as pastor. He served as a parochial vicar at six parishes, including All Saints Parish in Keokuk; Jesus Christ, Prince of Peace Parish in Clinton; and St. John the Baptist Parish in Burlington. Additionally, he served as an instructor at Notre Dame High School in Burlington. He then served as pastor at several parishes, including St. Anthony Parish in Knoxville, Sts. Mary & Joseph Parish in Fort Madison, St. Ann Parish in Long Grove, and St. Alphonsus Parish in Davenport. He retired from active ministry in 2013 while serving at St. Alphonsus due to health reasons.

Many former parishioners and friends expressed their fond remembrances of Father Parlette at his passing, including a deacon friend who shared the following: "Father Parlette was one of the kindest, most dedicated, and knowledgeable priests we have known. He really lived the Christian faith." One family from Fort Madison commented, "It's because of him that my family joined the Catholic Church; we really missed him when he left Fort Madison."

Most Reverend Thomas Zinkula, '90, Bishop of Davenport, presided at the Mass of Christian Burial for Father Parlette at St. Alphonsus Church in Davenport, with interment following in the Priest Circle at Mt. Calvary Cemetery in Davenport. Memorial donations may be made to St. Alphonsus Catholic Church, 2618 Boies Ave., Davenport, IA 52802.



## IN MEMORIAM



**Rev. Michael J. Herbert**, '04, died on December 23, 2020, at the age of 68. A native of Orrville, Ohio, Father Herbert graduated *summa cum laude* from John Carroll University in 1974 and the University of Michigan Law School (Order

of the Coif) in 1977. He practiced law in both Wisconsin and Ohio until 1983. That year, he began a distinguished teaching career at the University of Richmond's T.C. Williams School of Law, until he discerned a call to the priesthood and entered seminary at Theological College at The Catholic University of America.

Father Herbert was ordained to the priesthood for the Diocese of Richmond in 2005. After ordination, he served as parochial vicar for three months at St. Bridget in Richmond, followed by a year as parochial vicar at St. Joseph in Clintwood, and Holy Family in Tazewell. Additionally, he served as campus minister for Appalachian Law School in Tazewell.

In June of 2006, Father Herbert was named pastor of St. Therese, St. Paul, St. Mary in Coeburn, and Good Shepherd in Lebanon, until November 2012, when he became vicar for health at St. John in Marion. He served as episcopal vicar for the Western Vicariate from June of 2012 until October of 2014. Father Herbert was then named pastor of Our Lady of Perpetual Help in Salem in January of 2013 and served until August when he was forced to retire due to heart disease.

Most Reverend Barry C. Knestout, Bishop of Richmond, presided at the Mass of Christian Burial for Father Herbert on December 31, 2020, at St. Andrew's Catholic Church in Roanoke, with interment following at the parish's mausoleum. Memorial donations may be made to Habitat for Humanity.



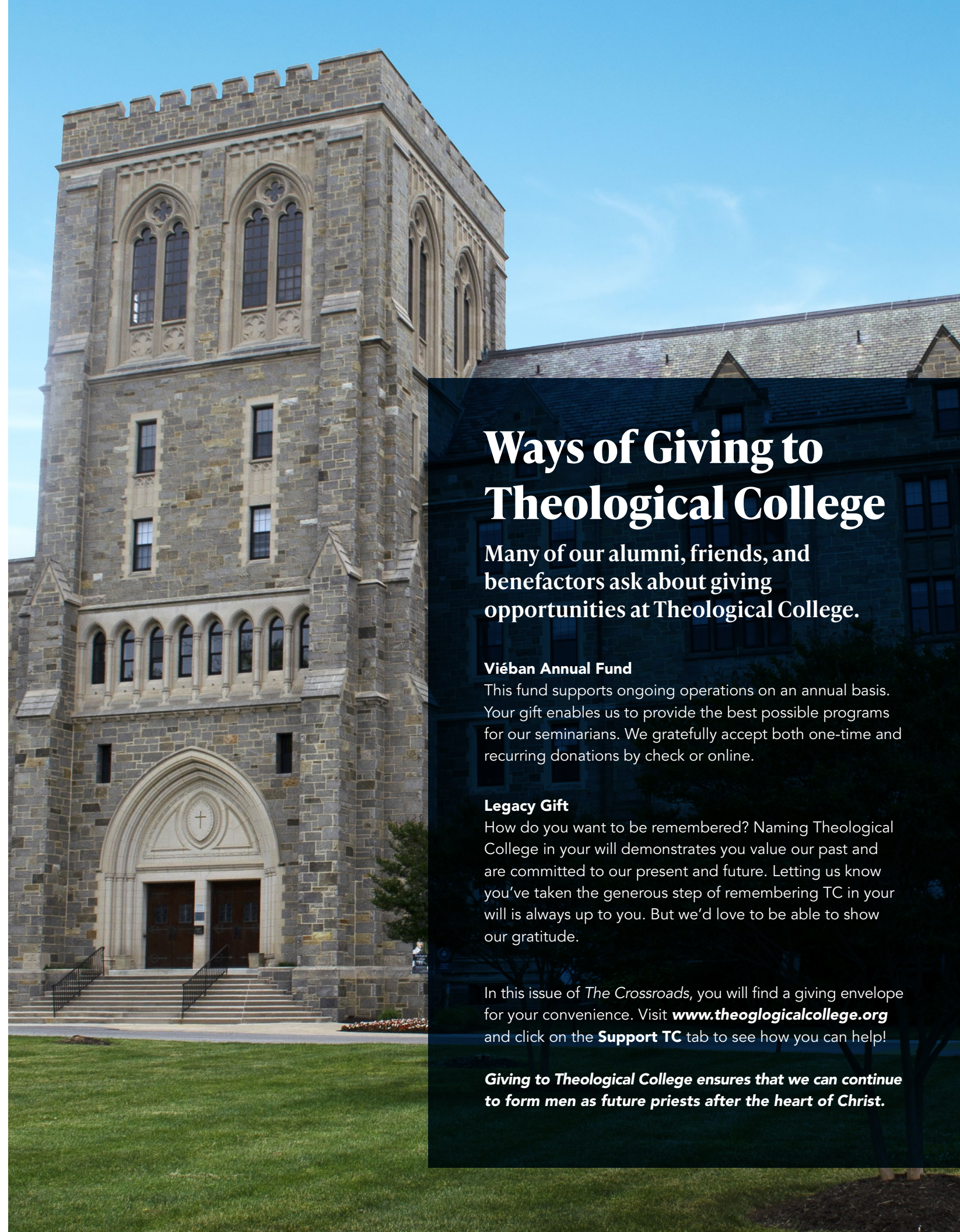
**Mr. Kevin J. Riedel**, former seminarian of Theological College from 2015 to 2018 for the Diocese of Richmond, tragically passed away from natural causes on January 25, 2022, at his residence in Lexington, Va., at the age of 33.

Kevin was a deeply spiritual person who wove his faith into all that he did. He accomplished this in various ways: as the campus minister for Virginia Military Institute and Washington and Lee University, as a seminarian for the Catholic Diocese of Richmond, and through his many friendships. He was an avid outdoorsman, spending time backpacking on trails across the country, as part of a trail crew on the Allegheny Trail, and as a member of a Woodland Fire Crew. He took many opportunities to serve those in need in Appalachia by organizing service trips to the region.

Many friends expressed their deep condolences and sadness at Kevin's untimely passing, noting especially his faith and kindness that touched all that knew him. Described as "friendly, outgoing, prayerful, and a blessing to know" by a participant in one of the mission trips he organized through the Appalachian Service Project, another family shared the following heartfelt tribute: "Dear Riedel family: Please accept our deepest condolences for the loss of Kevin. We were privileged to meet and know Kevin while he was in Tennessee in 2019 with the Glenmary family. He taught a Bible study class at Divine Savior Catholic Mission in Celina. We were so impressed with not only his knowledge but his quiet and gentle demeanor. He was a fiercely devoted young man who now rests peacefully in God's embrace."

The Mass of Christian Burial for Kevin was offered by Reverend Brian on February 4, 2022, at St. Peter Catholic Church in Washington, Va., with interment following at St. Peter Cemetery in Washington. Memorial donations may be made to the Catholic Campus Ministry of St. Patrick Catholic Church of Lexington, Va., c/o Laura LaClair or the Diocese of Richmond Seminarian Fund. Both funds are at 7800 Carousel Ln., Richmond VA 23294. ■

Theological College recognizes with gratitude the generous bequest of **Rev. Thomas J. Peterman**, of the Class of 1957. Father Peterman, a lifelong supporter of the seminary, often acknowledged the impact that TC had on his 65 years of dedicated priestly ministry. He will be fondly remembered in the prayers of this community.



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