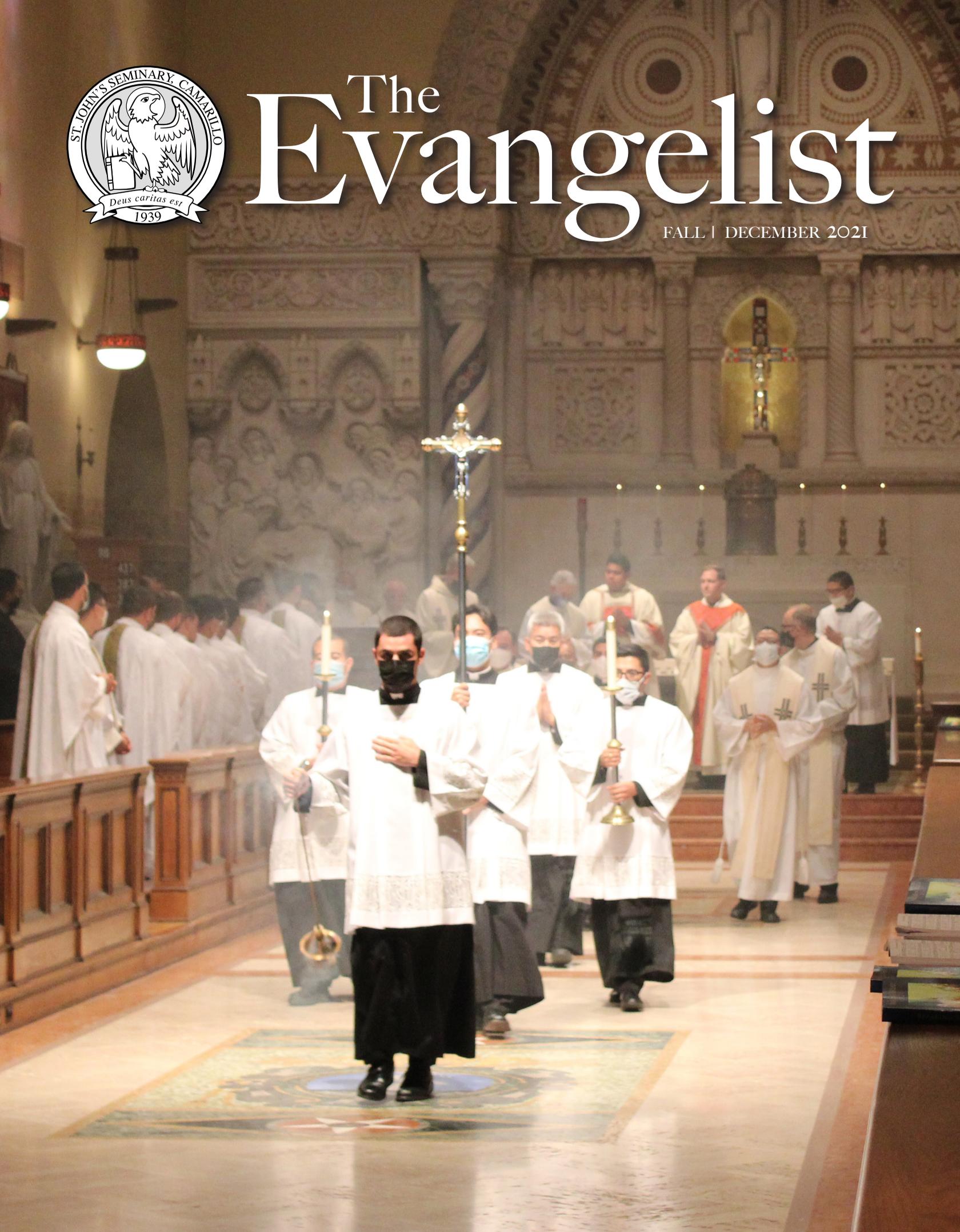




The Evangelist

FALL | DECEMBER 2021





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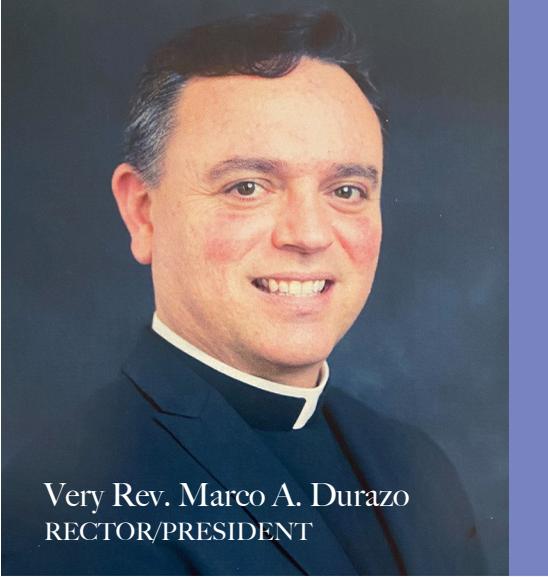
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RECTOR'S MESSAGE

Dear friends and benefactors,

During this season of Advent, St. John's Seminary continues to be a sign of hope in the midst of our very traumatic times. Earlier this year, our institution sought affiliation with the Angelicum University in Rome to offer an ecclesiastical degree. We also welcomed 18 new men who responded to give themselves to God and serve others in charity. All of us, strengthened by divine assistance, join their number to meet the challenge of Christian commitment to counteract contemporary culture at any stage of our maturing process. Ours is a calling to acknowledge the presence and love of God on earth in serving our brothers and sisters, hoping that He will acknowledge us in Heaven (Matthew 10:32).

I take this opportunity to thank the people who have generously supported this institution. I speak in the name of our entire faculty and the seminarians. We also wish to express our profound gratitude for your prayers for the formation of our seminarians so that they may become holy priests and emulate the servanthood of the Lord.

May God the Father, through the intercession of the Virgin Mary who remains at the foot of the cross and was filled with joy at the resurrection of her Son, Jesus Christ, relieve our distress and strengthen our hope.

Sincerely,

Very Rev. Marco A. Durazo
RECTOR/PRESIDENT

The Immaculate Conception

Sing to the Lord a new song, for he has done marvelous deeds. (Psalm 98)

Immaculate! Full of grace! Blessed among women! And the Woman blessed among women is the one that 'proclaims the greatness of the Lord, for God did wonderful things for her and all generations will call her Blessed!'

When I was asked to share my faith and my love for the Blessed Virgin Mary in her Immaculate Conception, I remembered so many happenings in my life linked to the Mother of our Savior. One of them was related to this celebration of the 'Humble servant of the Lord' who wanted me to walk beside her.

When I made my final vows as a Missionary of the Holy Spirit at the Seminary's Chapel on September 15th, 1981, I desired to be ordained a Deacon on October 19th.

My Superior General agreed on the date. The Bishop was invited, and he accepted. My father came, and I was extremely happy.

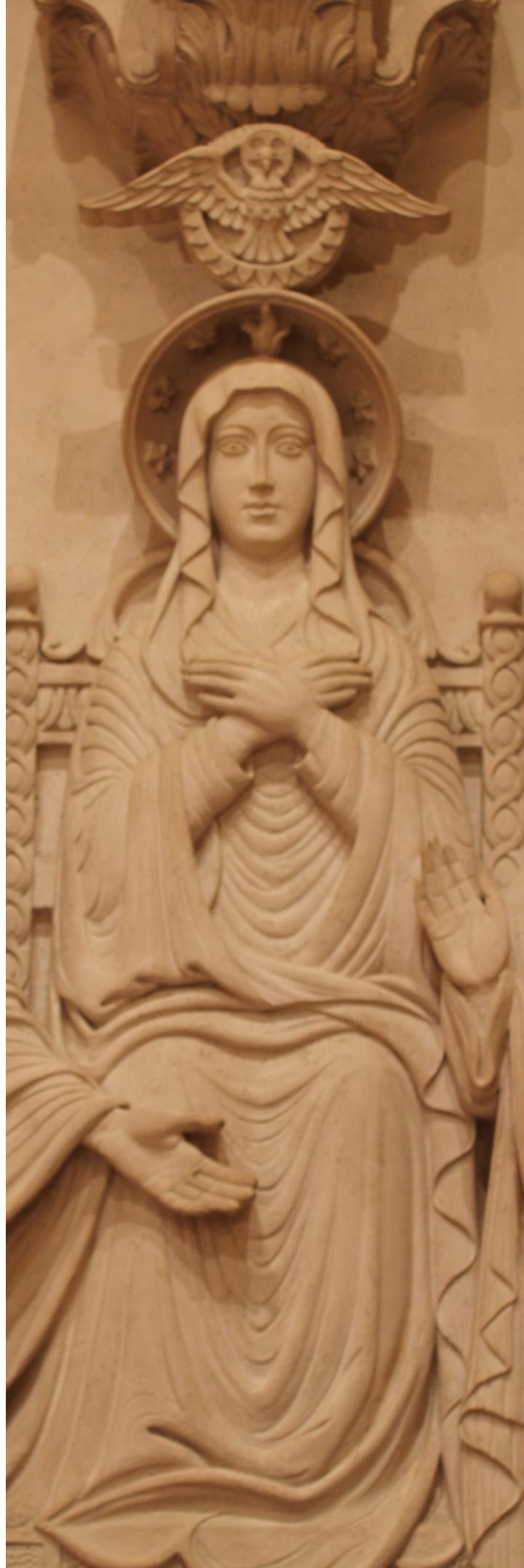
Then I went to Father Charles Miller, C. M., our Rector at the time, to let him know about what was to happen. To my surprise, he told me: "You are not going to be ordained on that day."

After I explained my points of view and that everyone was ready in my community for the celebration, he firmly said his no. To my bewilderment, I accepted his decision, and he gave me the date on which he decided my ordination to take place, and he said: "You will be ordained on December 8th!"

At that moment, I understood. It was as if Our Blessed Mother said: "You wanted to run ahead of Me, but I want you to always walk with Me." And that "always" has been very evident in my life.

Blessed be God who chose us to be holy and immaculate out of Love! (Ephesians 1)

P. Eugenio Cardenas, M.Sp.S.



THE HOPE OF ADVENT

We await the coming of our King and the Good News that Christ is born to us.



O COME, EMMANUEL

by Michael Caster
Theology I,
Diocese of Las Vegas

"It's beginning to look a lot like Christmas."
This is what we sing once

Thanksgiving is over, and I giddily see Christmas trees, lights, wreaths, and more everywhere I go. There is, of course, a nostalgia wrapped up in this joy that reminds me of my past, but the joy is also about what I'm looking forward to. I see hope being lived out.

We naturally want to hope; it's the only way to live, to keep going. Without it we despair. We need a hope that goes beyond seeing the obstacles of sin in our way. We need the theological virtue of hope to set out on a path towards a calling that we cannot fully grasp. We need to be reminded of the promises that God gave us of a Savior to be with us in this journey. We need to hear what that entails for our purpose. Advent provides us with a chance to learn and live this out.

We remember the promises of a messiah that is to come as we sing "O Come, O Come, Emmanuel!" Emmanuel means God is with us, and indeed he is with us. We remember how the world waited for Jesus to come, and we now wait for his second coming. The waiting is one of reminding and imagining. One day, all creation will finally be perfected in love with the Father - all of us together as one in love, like one big Christmas. We have been baptized into this calling. We have the grace of this Hope, which we can accept and respond to. That, though Christ died for us, and we die with Him, we will all rise with Him. There is so much that awaits us!

This is the way to live life with joy now as we wait for Jesus, and Advent is a yearly reminder to prepare our hearts for our ultimate end. The grace of hope will shine through the darkness so that we can love.



THE GOOD NEWS

by Deacon Juan Gutierrez, Theology IV, Archdiocese of Los Angeles

We live in a society that seems to have

plenty of space for high expectations but little room for waiting. Express delivery systems are becoming more prominent, and some of us can't conceive our lives not having these perks. We know what we want, when we want it and how we want it. But not everything can be given to us via "same-day delivery," there are things in life that we just can't (or shouldn't) rush, and we have to wait a little longer for them - whether we like it or not. The good news is that there are some things in life worth waiting for. Advent is that time of the year in which the Church calls Catholics all over the world to enter a process of heightened expectation for the Lord.

For almost two years now, we have been set in "pandemic mode," and many aspects of our lives have had to be put on hold. For many of us, the hope of seeing better days has become a real challenge. Our journey through Advent is one in which we become more mindful that we don't walk through life on our own, we never have, and we never will walk alone. Jesus broke into human history to give us the hope of a new life in Him. And He will come again to put the stamp of eternity on that friendship we have developed with God through time. So, when things look grim, we have to remember the words of Jeremiah, who told us that the plans God has for us are plans for our welfare and not for our woe (Jer. 29:11).



The Sign of Christ's Kenosis and its Expression in the Argentine Theology of the People, the Church of the Poor

by Rev. Leo Ortega, Professor of Theology

What should the Church's response be to a world riddled with poverty and inequality? For Fr. David N. Power, OMI, renowned author, theologian, and a missionary, the sign of Christ's kenosis—his self-emptying—is a call for the Church to be poor and to be for the poor. In a poor Church, the body of Christ is seen as afflicted by sin and the poverty of our fallen condition. God's perfect response to our most profound poverty is his mercy shown to us in a most improbable way, through God's own poverty in the kenosis of Christ. In taking on our humanity, God chose to share in our human condition and used the same condition of poverty to accomplish our salvation.

Power's vision is one that is shared by movements in the Church, especially among developing countries. One such movement is the Theology of the People, which grew out of Argentina, founded by Lucio Gera, Rafael Tello, and Juan Carlos Scannone. Pope Francis was a student of Scannone, and the Theology of the People serves as a key for interpreting Francis's words and gestures, especially his ongoing call for a poor Church. This theology argues that we must enter into the realities that confront both Church and society in order to foster a change of

cultural paradigm, a change that brings about a renewed personal encounter with Christ and with our neighbor, especially with the poorest. In particular, the Theology of the People calls for:

- 1) Looking to the liturgy as an authentic confession and celebration of what a people truly believe;
- 2) Embracing evangelical poverty as part of the Church's vocation;
- 3) Making room for the voiceless;
- 4) Turning towards persons and fostering their liberation;
- 5) Valuing of small Christian communities as a locus for preaching the redemptive message of the Gospel;
- 6) Preaching the Gospel in the spirit of joy and dialogue; and
- 7) Looking to the Church as a sign of both, realized and future eschatology.

The theology of David N. Power and the Theology of the People urge us that when we call on God as the awesomely Holy and powerful among the nations, we must also speak of his name uttered in powerlessness and self-emptying, that name uttered in the poverty of Christ which says that it is to the lowly, the meek and humble of this earth that the rule of God is known. In the ordering of human qualities, Jesus strips himself of the attributes of Lordship as the world understands them in order to be active

and present to those who live by the lowliness of the beatitudes.

Christ, the Word of God, and the Wisdom of God is present in the poor; believers must therefore understand that the poor have much to teach us. In the words of Pope Francis in *Evangelii Gaudium*, "Our commitment [to the poor] does not consist exclusively in activities or programs of promotion and assistance, not an unruly activism, but above all ... a loving attentiveness which entails appreciating the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith" (n. 199). Notre Dame Professor of Social Ethics, Clemens Sedmak, commenting on Pope Francis' words, writes that within a Church of the Poor, there can be no claim to genuine knowledge of poverty without the experience of poverty; there can be no deep understanding without the deep encounter with poor people. A Church formed and shaped from within, by the poor, is a Church that recognizes the poor as having and being the healing and salutary properties for its own existence and meaning in the world.

SPANISH LANGUAGE IMMERSION



GUANAJUATO, MEXICO

by Tommy Green,
Pastoral Internship Year,
Archdiocese of Los Angeles

A part of my seminary formation in the Archdiocese of Los Angeles entails learning

Spanish, and I pushed for the opportunity to have a language immersion in a Spanish-speaking country. I was very grateful for the chance to go to Celaya, Guanajuato MX. Before my immersion, I would not have considered myself proficient in Spanish. However, this immersion served as a strong foundation for my Spanish-speaking abilities and confidence in speaking Spanish. As I have continued in formation, it has become more apparent that speaking Spanish is a valuable tool for formation. I could make my vocation that much greater a gift by broadening my reach in ministry to those who do not speak English or are from a different cultural background.

The people of Celaya, especially my host family, were very good to me, and they taught me more than just how to speak Spanish. They introduced me to different forms of worship in Mexico and the strong faith and devotion of the Mexican people. Mass in Mexico was a beautiful experience; it was not how I had experienced Spanish liturgies in LA. The people of Mexico express their faith in a different way. It further helped me notice how I must be flexible as a priest to serve the people regardless of their expression of the faith. I was fully immersed in a new culture and language with different norms and customs. I had to adapt and learn about some of the finer nuances of the culture. There were different expectations for me as a seminarian than in SoCal; for example, wearing shorts and flip-flops is not the norm in Mexico. There may be no burritos in Mexico. There were many other delicious foods to choose from, as well as sampling the culture, architecture, and the rich history of Mexico. My immersion was everything I could have hoped for.



PUEBLA, MEXICO

by Alejandro Reynaga,
Pastoral Internship Year,
Archdiocese of Los Angeles

This summer, I had the opportunity to go to Puebla, Mexico for cultural

immersion. I come from a Mexican family and speak Spanish already; however, I had not had a chance to experience Mexican culture outside of my parent's little pueblito in Mixtlan and my local Spanish-speaking community in LA. To experience the world outside of this context, I witnessed another facet of the extended church spread across the globe. I didn't know where I would be sent, nor at what parish I was going to stay. I was excited upon arrival to find out that I would be in the Parish of Santa Teresita del Niño Jesus in Puebla, Puebla MX. I have a devotion to St. Therese and Carmelite spirituality, so this was the foreshadowing of a summer of growth. Although I already speak Spanish, the beginning of my immersion was difficult because not only did I transmit the gospel message in its literal sense, but I expressed it through my faith experience in a language I typically do not.

Removed from my usual comforts and structure, I was challenged to use the available resources and support and think outside the box. With an Archdiocese as diverse as Los Angeles, many people have distinct backgrounds, and priests must be eager to learn how to minister to these various populations. With the help of God, I found that I was able to face these difficulties during my immersion and confidently grow in ministry as a priest for my future.

Growth and Mission

GROW | DISCERN | ROOT | INTEGRATE | DEVELOP

2020-2021 Year-End Fundraising Results

\$ 797,430

\$204,387
GENERAL
DONATIONS

\$29,952
2020 SPRING
APPEAL

\$394,360
2020 GALA

\$101,070
2020
CHRISTMAS

\$60,688
2021 EASTER
APPEAL

\$2,095
2021
ORDINATION

\$4,878
THE EVANGELIST
(SPRING ISSUE)

GOAL \$800,000

Dear Friends and Benefactors,

On behalf of the community of St. John's Seminary, our seminarians, board, faculty, and staff, we want to thank you for your tremendous generosity during the pandemic.

St. John's Seminary has thrived despite the challenges and the formation of our men to become holy priests has persevered with a stronger sense of community and fraternity.

I am profoundly grateful for your financial support and prayers.

I would like to wish you, your families, and your loved ones, a very Merry Christmas and a blessed New Year.



Fr. Marco Durazo
Rector / President



The Crucifix Plaza Project

Thank you for your contribution to The Crucifix Plaza Project. Please see the image below. The project is nearly complete.

For more information
please contact:

Office of Development
805-482-2755 x1105
www.stjohnsem.edu/ways-to-give

A Special Thanks to the Dan Murphy Foundation for the Renovation of our Classrooms!



Restoring the Past and Preserving the Future

In 2021, St. John's seminary continued to concentrate on the sacred grounds to create an inspiring education and spiritual formation environment.

Your gift directly affects and contributes to the experience of our seminarians. Because of the history and age of our buildings, they continue to need care. Please consider a gift.



To make a financial gift please visit: www.stjohnsem.edu/general-donation

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With Your Gift



Giving to St. John's Seminary can be done directly or through a gift model that can provide tax benefits and even income. Have you considered these options?

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A bequest is one of the easiest gifts to make. With the help of an attorney, you can include language in your will or trust specifying a gift to be made to family, friends or St. John's Seminary.

Beneficiary Designation Gifts

A beneficiary designation gift is a simple and affordable way to make a gift to support St. John's Seminary. You can designate us as a beneficiary of a retirement, investment or bank account or your life insurance policy.

IRA Rollover

You may be looking for a way to make a big difference to help further our mission. If you are 70½ or older, an IRA charitable rollover is a way you can help continue our work and benefit this year.

Charitable Gift Annuity

You may be tired of living at the mercy of the fluctuating stock and real estate markets. A charitable gift annuity is a gift made to our organization that can provide you with a secure source of fixed payments for life.

Other ways to give:

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- Life Estate Reserved

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please visit www.adlalegacy.org

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The 2021 Annual Gala: An Evening with Friends

Dear Friends,

What a memorable Annual Gala at the Cathedral of Our Lady of the Angel's plaza! We listened to the stories of the night's Distinguished Alumni and Evangelii Gaudium honorees, laughed together, and had a remarkable time.

This year's recipients were extraordinary. They included: Reverend Monsignor James Forsen, a graduate of St. John's Seminary and ordained a priest in 1979; Reverend Patrick Mullen, an ordained priest of the Class of '85 who served as a faculty member of St. John's Seminary from 1999 to 2019; and Reverend Monsignor Timothy Nichols, ordained a priest in 1973. Monsignor Nichols became a priest because of the example of his uncle, Fr. Jim Smith, who was slated for execution after being assigned to China in the 1930s. He went on to escape imprisonment and lived to share his story.

That evening we honored two exceptional and close friends of St. John's Seminary, Laura and Christopher Meissner. Laura and Chris are beautiful examples of "The Joy of the Gospel" (Evangelii Gaudium). Their 38 years of married life with two children and four grandchildren have been one of love, self-giving, and dedication to the service of the Church.

We were all gathered with great joy among friends, family, and St. John's Seminary benefactors. We thank everyone for making this year's Gala an extraordinary and memorable evening.

On behalf of our Board of Directors, Rector, faculty, and seminarians, we thank you for making this year's Annual Gala a great success and helping us raise over \$500,000 in support of the mission of St. John's Seminary.

With much gratitude,
The 2021 Annual Gala Committee



This year's 2021 Annual Gala Distinguished Alumni Award Recipients from left to right:

Christopher and Laura Meissner (Evangelii Gaudium Honorees), Rev. Msgr. James Forsen, Most Rev. José H. Gomez, Archbishop of Los Angeles, Rev. Msgr. Timothy Nichols, Rev. Patrick Mullen



We thank you for
making this year's
Annual Gala even more
special & memorable.



SEMINARY FALL HIGHLIGHTS

During the fall, the seminary has had moments of fellowship and community to create an atmosphere of fraternity and togetherness. Here are a few events this fall:



Newly Ordained Celebration

On October 26, we had the pleasure of welcoming back to St. John's Seminary our newly ordained priests from the dioceses of Los Angeles, Orange, San Bernardino, and Monterey and the religious order of the Congregation of Jesus and Mary. They celebrated Mass with us and joined us for dinner, where they shared the moments that impacted them the most during their first few months of priestly ministry.



Wine and Cheese with Dante

On All Souls' Day, to commemorate the 700th anniversary of the death of the Italian poet Dante Alighieri, the Edward Lawrence Doheny Library hosted a "Wine & Cheese with Dante," featuring presentations by Fr. Aelred Niespolo, OSB; Dr. Kevin Brennan; Fr. Luke Dysinger, OSB; and Dr. Paul Ford. Each professor spoke on how Dante's "The Divine Comedy" influenced the Catholic imagination.



Día de los Muertos Altar of Repose

Our annual altar of repose, which was prepared in St. Mary's Chapel, held the images of seminarians' loved ones who had passed away. Many of the seminarians could pray for them and for the faithful departed during quiet moments throughout their day for the first week of November.



All Saints Day

This past November 1, during the Solemnity of All Saints, our community had the chance to venerate the relics in the seminary's collection. Each of the reliquaries contains either a first-class or a second-class relic.

Annual Fall Symposium

by Dr. Elizabeth Reichert and Johnson Bui, Theology I, Diocese of Orange

On Tuesday, October 19th, St. John's Seminary hosted Bishop Robert E. Barron for the 23rd Annual Newman C. Eberhardt Lecture. The talk was titled "Pope Francis and the New Evangelization."

Unlike his predecessors —Pope John Paul II and Pope Benedict XVI, who were present for and involved in the Second Vatican Council— Pope Francis was not ordained a priest until after the council had ended. Yet, as Bishop Barron argued, Pope Francis has shown himself to be firmly rooted in the council, that he is "a man of the council."

When Pope John XXIII shocked the world by calling the Second Vatican Council, he said that it was time to "open the windows and let in the fresh air." This powerful image, which has also been spoken of in terms of "opening the doors of the Church to the world," has been interpreted by many to mean that the Church needed to (and still needs to) open her doors to let the world in, that is, to take in and receive what modernity has to offer.

This image, though, said Barron, should not be understood so much in terms of the Church letting the world in, but letting Christ out. It's as though Christ is standing at the door knocking (Rev 3:20) and saying, "let me out into the world!" The "spirit of Vatican II," then, is not one of making the Church more worldly but of making the world more Christlike, of Christifying the world.

This is the manner in which Pope Francis is firmly a man of the council; it is the running theme of his papacy: the New Evangelization, opening the doors of the Church to let Christ out so as to Christify every corner and every aspect of creation. And it is with this hermeneutical key —that of the new evangelization— that we must read and interpret the

In the image above participants listen intently to Bishop Robert E. Barron as he speaks about reading Pope Francis in light of the New Evangelization.



words and actions of Pope Francis. In this light, documents like *Evangelii Gaudium*, *Laudato Si'*, and *Fratelli Tutti* are understood as laying out the program of the New Evangelization, laying out the redemption of Christ and the consequences of this redemption for our own souls, for our social and economic realities, and for all of creation.

Johnson Bui had the opportunity to interview some of the people present for the lecture about the most interesting insights of the evening:

"What stuck out to me was the image of Jesus knocking on our door and letting Him in. But the idea of knocking to leave was a new and cool perspective. In my opinion, that is more difficult than letting him in." - Maggie, lay participant

"Bishop Barron demonstrated and accomplished what he set out to speak about: the new evangelization and how we engage in the modern world. He used Pope Francis's work to bear witness to the faith, which was a beautiful textbook example of doing

what you are talking about." - Fr. Luke Dysinger, Professor of Church History and Moral Theology

"What I appreciated most about the talk tonight was how integrated all the topics were. I especially liked the idea that the actions appear as love and the idea of what selflessness is. I think following this example is a good way to encounter all of the philosophy that we get not only from Bishop Barron but every day at the seminary." - Sean Scherschel, Pre-Theology 2, Diocese of Reno

A SABBATICAL CENTERED ON HOLISTIC HUMAN FORMATION

“To attend to human growth – to help priestly candidates come to know, accept and possess themselves in their humanness – entails intelligent engagement with sciences and disciplines that shed the light of reason on the reality of human development.”

by Rev. Slawomir Szkredka, Director of Human Formation

In 2015, I joined the faculty of Saint John’s Seminary. Since then, my primary ministry has been that of forming future priests. In the last three years, I have been placed in charge of the human formation program. Always mindful of God’s immense patience and mercy at work in my own vocation story, I see myself, together with the community of the seminary formators, constantly striving to help our students discern and fully respond to God’s call. Jesus does not call their souls only. He calls them in their entire physical and emotional being, in their intellectual and relational capacities,

“The Catholic perspective allows for an integrated and holistic approach to personal flourishing...”

in their full personal story and identity to come and follow him. His call, in turn, awaits their full response.

Since the 1992 publication of John Paul II’s apostolic exhortation *Pastores dabo vobis*, the seminary formation programs around the world have attended in a more systematic and intentional way to the human dimension of formation seen now as an indispensable foundation for any intellectual, pastoral or spiritual growth. To attend to human growth – to help priestly candidates come to know, accept and possess themselves in their humanness – entails intelligent engagement with sciences and disciplines that shed the light of reason on the reality of human development. To understand issues pertaining to emotional, cognitive and relational development, to be aware of various problems that inhibit growth at the individual or relational level, and to appreciate the richness of personality differences are now seen as indispensable skills in the toolkit of a seminary formator.

In the Spring semester of 2021, I was granted a Sabbatical leave to further develop my professional skills as a teacher and formator. To that end, I enrolled in psychology courses through Divine Mercy University (divinemercy.edu) as well as formation workshops through Saint Luke Institute (sliconnect.org). Naturally, these educational opportunities confirmed for me the importance of psychology for seminary formation programs. But they also confirmed something

else: they reaffirmed for me the beauty and wisdom of our Catholic view of the human person.

Catholic tradition holds that both faith and reason are sources of truth. Because of that, the distinctive contributions of theology, philosophy, and psychology are ultimately complementary and capable of being integrated into a holistic view of the person. Naturally, various types of psychology offer their own distinct contributions at the level of specificity corresponding to the empirical data they collect, the developmental perspective they assume, and the therapeutic goals they pursue. Still, like any other scientific endeavor, psychology needs a larger ethical orientation coming from the wisdom tradition of theistic faith. In fact, psychology reaches a clearer and more profound perception of the person when it accepts the broader and deeper vision offered by faith. The Catholic perspective allows for an integrated and holistic approach to personal flourishing, and in doing so, it makes psychology more effective.

A **sabbatical** is an official extended period away from current ministry and responsibility for the purpose of ministerial, personal, spiritual and theological development and enrichment.



NEW FACES

Each year a new group of seminarians from numerous dioceses around the world enter the seminary and embark on the journey of priestly formation. Here are two of their stories:



by Charles Nagore
Theology 1,
Diocese of Tucson

What drew me to discern priesthood and enter seminary

was my love for God — a love fueled by my love for the faith and my Lifeteen ministry experience in high school. I began diving into the faith my freshman year of high school after attending the Steubenville West conference at the University of Arizona in Tucson. I credit this experience with being the place where I had my encounter with Our Lord. This encounter sparked my conviction in the faith and drove me to dive more deeply into it by studying and volunteering at my home parish. The Lifeteen group was most influential in my early faith development and the growth of my priestly discernment

because the ministry was so alive. We ministered to over forty teens at each life night, many of whom came from complex backgrounds and harsh home situations. Bearing witness to God's healing grace in their lives and my own, I felt called to commit myself to this mission of Christ to bring people to the Father. It is true that all are called to this mission of bringing people to the Father; what drove me specifically to the priesthood was ultimately my deep love for God and my desire to go where I discerned that he is guiding me, where I can love him in the way he wants me to love him.



by Simon Tran
Theology 1
Diocese of Las Vegas

I believe my vocation is proof of God's tenacity. Throughout

my high school years, I ignored and fought against the idea of any potential call to the priesthood. These years were filled with doubts about my faith, but what sustained me was the Eucharist every Sunday with my family that, unbeknownst to me, was God's way of breaking through to me. After many years of rejecting so many people who told me I should consider the priesthood, God finally broke through to me after Christmas Mass my senior year. It happened through a bet I made with my uncle that if he quit smoking, I would study to become a priest. God gave me a

clear sign when my uncle quit smoking that night after so many years of him smoking since he was a teenager. It was undeniable that He wanted me to enter the seminary when I felt that pull in my heart to make that bet with my uncle after so many years of denying this calling to discern the priesthood. Coming from Vegas, I think God took a gamble with me, and it's worked quite well now that I am at Saint John's discerning a vocation to the priesthood. Praise God!



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Congratulations to the 2021 Newly Ordained Priests

Archdiocese of Los Angeles

Rev. Patrick Ayala
 Rev. Cesar Guardado
 Rev. Andrew Hedstrom
 Rev. Sergio Hidalgo
 Rev. Francis Kim
 Rev. Jihoon Kim

Rev. Michael Masteller
 Rev. Matthew Miguel

Diocese of Fresno

Rev. Walter Martinez

Diocese of Monterey

Rev. David Allen
 Rev. Abraham Barrera

Diocese of Orange

Rev. Brandon Lopez

Diocese of San Bernardino

Rev. Ian Hollick

The Congregation of Jesus and Mary (Eudists)

Rev. George Perez, CJM

