

SEMINARY JOURNAL

VOLUME FIFTEEN

NUMBER TWO

FALL 2009

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Msgr. Jerry McCarthy

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Msgr. Jeremiah McCarthy, *Executive Editor*

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If you would like to submit an idea for an article or a document, please contact us as soon as possible. We prefer advance notice rather than receiving submissions without prior notification. Journal space fills up quickly.

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Ennotes, not footnotes, are to be used in articles, as needed. Not all articles will need footnotes.

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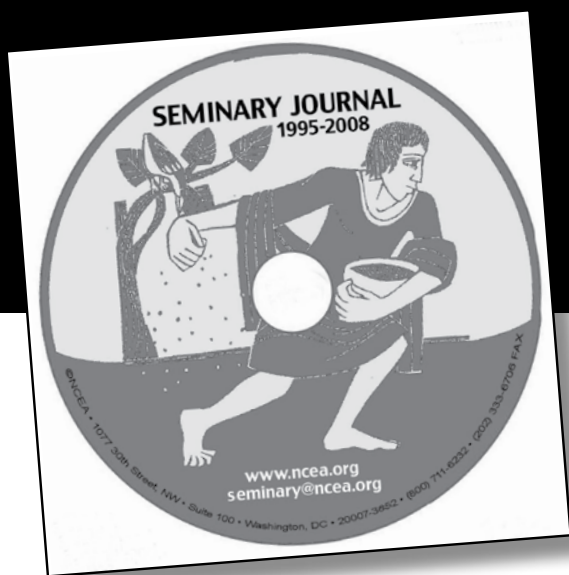
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From the Desk of the Executive Director

As incoming executive director of the Seminary Department, it is a pleasure to write these introductory reflections. I do so with a grateful acknowledgment to my colleague and former director of the department, Brother Bernard Stratman, SM. Bernie's sure hand at the helm has been a source of grace and strength for the department and for *Seminary Journal*. I will do my best to ensure that Bernie's legacy of excellence continues.

Due to the long interval between Bernie's departure and my arrival, there has been a delay in the publication of several issues of *Seminary Journal*. As we catch up with the backlog, we are beginning with this issue, Fall 2009, and appreciate your patience as we get back on schedule. My goal is to publish the Winter 2009, Spring 2010, Fall 2010 and Winter 2010 issues in the next six months. I expect the Spring 2011 issue to be published on time in June 2011.

This issue is a particularly poignant one as we honor the memory of our dear friend and researcher extraordinaire, Dr. Dean Hoge. Hoge's outstanding work on behalf of Catholic seminaries and priestly formation has benefited all of us who are engaged in seminary work. I know that you will find the reflections by his colleagues in this issue an insightful tribute. David Couturier offers a review of priesthood studies and highlights Hoge's contribution to research on priesthood. Dr. Katarina Schuth's article, though not written to honor Hoge, nevertheless honors his spirit by naming the qualities of an effective and faithful researcher.

In our general interest section, Fr. Todd Lajiness from Sacred Heart Seminary in Detroit offers a fine assessment of the integral link between spiritual and intellectual formation. Lajiness offers some very helpful, practical suggestions about the implications of this connection for teaching and learning.

Fr. Larry Brennan's essay is equally compelling. Brennan, former dean at Kenrick-Glennon Seminary now serving in the Diocese of Colorado Springs, originally delivered this paper at a meeting of the Midwest Association of Theological Schools. He provides an en-

gaging and practical approach to the issue of effective assessment of student learning, the front-burner issue in theological education and higher education in general, and offers helpful approaches to more effective pedagogical strategies to strengthen student learning.

Dr. Randall Colton, associate professor of philosophy at Cardinal Glennon College, takes up the issue of the relationship between philosophical study and spiritual formation. His creative interpretation of the skills fostered by disciplined philosophical thinking and its implications for spiritual formation provides rich food for integrating the intellectual and spiritual formation components called for in the *Program of Priestly Formation*.

Msgr. Richard Henning of Immaculate Conception Seminary in Huntington, New York, and Dr. Sebastian Mahfood of Kenrick-Glennon Seminary in St. Louis discuss the critical formation concerns for international seminarians who have become a majority presence in many of our seminary communities. The value of distance learning technologies to assist in the reception process and to support the enculturation process is a particularly valuable contribution to this conversation. The article forms the basis for a successful grant project now underway called "Parresia" (from the Greek word meaning "boldness"). Parresia seeks to strengthen seminary efforts to respond to the distinctive needs and concerns of international seminarians. Henning is director of the grant project that is being conducted under the auspices of the NCEA Seminary Department.

Msgr. Charles Elmer and Dr. Charles DiPaolo draw upon years of teaching and seminary experience to lift up the qualities of good preaching. They do this by identifying seven characteristics of really bad homilies.

The topic of preaching allows me to say a word about the NCEA grant project, "To Preach the Good Word Well" that is reaching its conclusion. A DVD has been produced and will be distributed widely to the seminary community and to other organizations equally concerned about strengthening the quality of Catholic preaching. Lesson plans are being developed to accom-

pany the DVD, and Dr. Donald McCrabb is editor of a special issue of the journal that will appear in the new year. The issue will give a report on each of the preaching projects that were funded by a large, nation-wide grant.

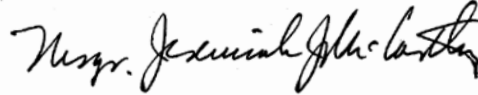
Daniel Heisey provides a provocative review of the spiritual implications of Alfred Hitchcock's 1953 classic film, *I Confess* starring Montgomery Clift and Karl Malden. Heisey's interpretation of the film brings a refreshing view of this cinematic chestnut.

Included in the journal is an excellent review of George Smiga's new book, *The Gospel of John Set Free: Preaching Without Anti-Judaism*. It is the first in a series of books by Paulist Press examining the Jewish elements found in New Testament books.

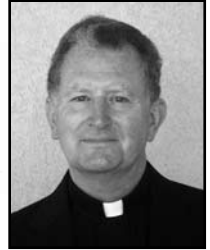
I hope you enjoy this issue. We will be completing the other back issues of *Seminary Journal* as quickly as we can.

May I conclude by an appeal for you to submit articles for publication? The journal is the pre-eminent voice for sharing the wisdom and expertise of all of you engaged in priestly formation, and I look forward to welcoming your submissions. Send them to seminary@ncea.org.

Cordially,



Msgr. Jeremiah J. McCarthy
Executive Director
December 2010



Calendar of Events NCEA Seminary Department

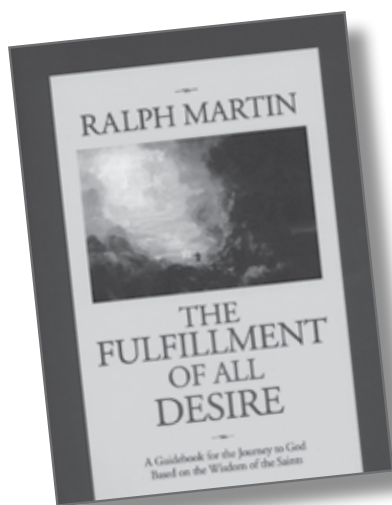
2011

- ◆ **January 17-19**
Catholic Association of Theological Field Educators (CATFE) (meeting just before the ATFE meeting January 19-22)
San Juan, Puerto Rico
- ◆ **February 20-22**
East Coast Rectors Meeting
Our Lady of Florida Spiritual Center, North Palm Beach, Florida
- ◆ **April 26-28**
NCEA Convention & Expo
Morial Convention Center, New Orleans, Louisiana
- ◆ **May 31 – June 3**
National Association of College Seminaries
Philadelphia, Pennsylvania

- ◆ **June 7-14**
10th Institute for the Preparation of Seminary Formation Staff & Advisors
St. Patrick's Seminary, Menlo Park, California
- ◆ **Mid-August**
J.S. Paluch Vocation Seminar
Chicago, Illinois
- ◆ **September 19-23**
NCDVD Convention
Marriott Renaissance Center, Detroit, Michigan
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MATS
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2012

- ◆ **April 11-13**
NCEA Convention & Expo
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- Fr. John Horn, S.J.

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- Fr. Giles Dimock O.P.

About the author:

Ralph Martin, S.T.L., is the Director of Graduate Theology Programs in Evangelization at Sacred Heart Major Seminary in the Archdiocese of Detroit and President of Renewal Ministries.

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EXECUTIVE COMMITTEE NCEA SEMINARY DEPARTMENT

Rev. Mark A. Latcovich, Chair (MATS)
Vice Rector and Academic Dean, Saint Mary
Seminary & Graduate School of Theology
28700 Euclid Avenue
Wickliffe, OH 44092-2585
(440) 943-7639 (office)
mal@dioceseofcleveland.org

Rev. Gerald McBrearity, SS
Director of Human Formation, Theological College
401 Michigan Avenue, NE
Washington, DC 20017
(202) 756-5535 (office)
gmcbrearity@hotmail.com

Rev. Albert A. Kenney (NACS)
Rector, Seminary of Our Lady of Providence
485 Mt. Pleasant Ave.
Providence, RI 02908-3301
(401) 331-1316 (office)
olpsem485@aol.com

Rev. Tom Dragga
Rector, Borromeo Seminary
28700 Euclid Avenue
Wickliffe, OH 44092-2527
(440) 943-7648 (office)
tmd@dioceseofcleveland.org

Sr. Katarina Schuth, OSF, Ph.D.
Endowed Chair for the Social Scientific Study of
Religion, Saint Paul Seminary School of Divinity
2260 Summit Ave., St. Paul, MN 55105
(651) 962-5066 (office)
kmschuth@stthomas.edu

Very Rev. Dennis J. Lyle
Rector/President, Mundelein Seminary
1000 E. Maple Avenue, Mundelein, IL 60060
(847) 970-4800 (office)
dlyle@usml.edu

Rev. Justin Matro, OSB (East Coast Rectors)
Rector, St. Vincent Seminary
300 Fraser Purchase Rd.
Latrobe, PA 15650-2690
(724) 532-6600 (office)
justin.matro@email.stvincent.edu

Rev. Leon Hutton
Director of Human Formation
St. John's Seminary School of Theology
5012 Seminary Road
Camarillo, CA 93012-0637
(805) 482-2755 (office)
lhutton@stjohnsem.edu

EX-OFFICIO

Dan Aleshire (ATS)
Executive Director
Association of Theological Schools
10 Summit Park Drive
Pittsburgh, PA 15275
(412) 788-6505 (office)
aleshire@ats.edu

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Executive Director, USCCB Committee on Clergy,
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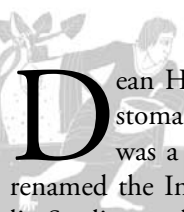
Msgr. Jeremiah McCarthy
Executive Director, NCEA Seminary Department
1005 N. Glebe Road, Suite 525
Arlington, VA 22201
(800) 711-6232 (office)
jmccarthy@ncea.org

Kathy Schmitt, M.Div.
Administrative Assistant, NCEA Seminary Department
1005 N. Glebe Road, Suite 525
Arlington, VA 22201
(571) 451-2881 (direct to desk)
(800) 711-6232 (office – receptionist)
kschmitt@ncea.org

Dr. Karen Ristau, Ph.D.
President, National Catholic Educational Association
1005 N. Glebe Road, Suite 525
Arlington, VA 22201
(800) 711-6232 (office)
kristau@ncea.org

In Memoriam of Dean Hoge

Introduction



Dean Hoge, Ph.D., 71, died in Baltimore of stomach cancer on September 13, 2008. He was a fellow at the Life Cycle Institute, since renamed the Institute for Policy Research & Catholic Studies, and a retired professor of sociology at the Catholic University of America. Dr. Hoge was a colleague and a good friend for almost 30 years, and I am honored to write an introduction to this special section of the *Seminary Journal*.

I first met Dean Hoge in 1979 when we worked together on a project examining why people leave or join the church. It resulted in the book, *Converts, Drop-outs and Returnees: A Study of Religious Change among Catholics* (Pilgrim Press, 1981). I admired his tenacity – gathering the data for this study was challenging – and his integrity in stating only what the data revealed. Over the years, Dean and his wife, Josephine, and their children Christopher and Elizabeth, invited me to many dinners and evenings filled with lively conversation. Dean was a Presbyterian, but he admired and respected the Catholic faith. Except for a short stint teaching at Princeton, he spent his entire career at Catholic University, and after 34 years, he used to say he was “49 percent Catholic.”

Obituaries for Dean appeared in the *New York Times*, the *Washington Post*, the *National Catholic Reporter*, and the *Catholic News Service*, among others. Both the *New York Times* and the *Washington Post* noted the four surveys of American Catholics that Dean and colleagues James Davidson and Ruth Wallace conducted. The surveys looked at changes in Catholic practices and belief and appeared in the *National Catholic Reporter*

every six years from 1987 to 2005. He was also noted for his priesthood studies, several of which the Seminary Department sponsored. In 2006, *Experiences of Priests Ordained Five to Nine Years* was published by the NCEA, as was *International Priests in America*, published by Liturgical Press and co-authored by Aniedi Okure. The latter book grew out of an NCEA project called *International Enrollments: Implications for Theological Education, Pastoral Formation and Seminary Programs*. Dean's last project with the Seminary Department was the “To Preach the Good Word Well” project. Its aim was to discover what lay people said made for good preaching. Dean held focus groups with lay people, priests and homiletics teachers to develop a homily rating scale. The findings of this research are presented in the Seminary Department's latest release (December 2010), a DVD entitled *Effective Preaching: What Catholics Want*.

In this special section we have gathered eleven voices to pay tribute to Dean Hoge. They are a mixture of personal reflections and more scholarly articles, but all of them give you an insight into Dean and his wide-ranging impact, both personally and professionally. It is my hope that the next generation of sociologists will be inspired by Dean's work and will continue the task of providing data on current trends for church leaders to consider as they guide the work of ministry in the U.S. and beyond.

Bro. Bernard F. Stratman, SM
Former Executive Director
NCEA Seminary Department

A Good and Faithful Servant of the Lord

by Most Rev. William B. Friend

News of the death on September 13, 2008, of Dean Hoge brought a sense of loss to many of us who had enjoyed the pleasure of being associated with him in various undertakings involving social science research. I pray for all of Dean's loved ones and former colleagues who enjoyed his lively presence over the years. Always the gentleman, Dean faithfully served The Catholic University of America, both as an excellent teacher and as a scholar. He led the university's Life Cycle Center at an important time in its history. His former students will remain in his debt for the thoroughness, intellectual gifts, candor and caring that Dean brought to the classroom for 34 years.

Dean Hoge in many ways was a pioneer, especially in the work that he did for the Roman Catholic Church in the United States. He helped to bring about a higher level of design, analysis and reporting in the field of social science research. In his earlier days, Dean remained the patient researcher as the field of social science research remained underappreciated by a number of leaders in the Catholic Church. It took time for the teachings of the Second Vatican Council to make a difference by clarifying for the faithful the understanding of church, her role in the world, her mission to evangelize and her ways and means to foster holiness. This Council introduced the call to "read the signs of the times." It was during this particular Council that the bishops of the United States saw to the establishment of the Center for Applied Research in the Apostolate (CARA), and the Brazilian bishops founded what they called CERIS. The mandate of these two entities was to help "read the signs of the times" by employing the best design and methodology available. Both research entities continue to do well and serve the church in diverse ways. Church leaders and decision makers have come to utilize the services of these offerings and other agencies and universities that have strengths in social science research. Dean's dream came alive, at least for the most part.

As many persons who undertake client-oriented research know, one can often offer the results of the research study only to suffer personal attack for bringing the message that the client did not wish to hear.

Dean Hoge in many ways was a pioneer, especially in the work that he did for the Roman Catholic Church in the United States.

Truth is sometimes difficult to accept, especially when all the options have been considered in the matter and sound methods of analysis and interpretation have been employed in reporting the study results. Dean Hoge experienced such attacks from time to time, but he always remained the professional and caring person who stayed the course of his calling in life.

Dean Hoge enjoyed the appreciation and esteem of many researchers in a broad range of fields of study. Several years ago, I had the privilege as chairman of the board of CARA at Georgetown University to present Dean with the center's highest award for quality research and service. Dean was esteemed by many who work in research endeavors that help to make a difference in society.

The challenge in this "information age" will continue to be the call to dwell on the life-giving Word of God and how our human family can best receive it and act on it in daily living.

The challenge in this "information age" will continue to be the call to dwell on the life-giving Word of God and how our human family can best receive it and

act on it in daily living. In this dimension the biblical scholars, the theologians, the religious educators and the pastors serve the people of God, each in their own way. At the same time, the social science teachers, scholars, and practicing researchers are called to look at the various cultures and societies that are in the process of rapid transformation. Greater global awareness, instantaneous communications, digital technologies and other advancements introduce an accelerating rate of change and unprecedented complexity of change.

The question for the day is “What is and what should be?” How can social science research move beyond just studying about reality (i.e., verification and replication activities) to the creation and ordering of new realities (creativity and design—constructing new

understandings, meanings and context). In this approach both the teachings of the church and the betterment of society and its dynamics could be well served. The faithful of the younger and future generations especially can be served, and the “new evangelization” envisioned by the late Pope John Paul II can be more easily realized. I suspect that Dean Hoge foresaw this need and would have contributed to this task of inculturation and new evangelization. He was a good and faithful servant of the Lord.



Most Rev. William B. Friend is bishop emeritus of the Diocese of Shreveport.

The Dignified Man

by Rev. Melvin C. Blanchette, SS, Ph.D.

I was very pleased, even honored, to be asked to write a short reflection on the life of Dean R. Hoge. I knew him for more than 25 years, and worked with him on a number of his research projects. I remember well the first day I met him. We were invited to give a consultation to the National Federation of Priests' Councils. Dean made his report on the sociological literature on priesthood, and mine was on the psychological. It was remarkable how the two reports on the literature complemented one another. Dean was so much at home with surveying the literature and trying to report it as accurately as he could. I was blessed to look at similar data, but my role was to interpret the data and to make some recommendations. From this first very first meeting, we became friends. I am convinced that we became friends because of the mutual admiration and esteem we had for each other. It is probably the same for many of Dean's friends. He was a man who respected others, and their points of view, and he always tried to understand.

Dean's research was extensive. Hence, I will restrict myself to only one small, but significant, piece of his work: *The First Five Years of the Priesthood: A Study of Newly Ordained Catholic Priests*. I remember our meeting in the autumn of 1998 when he began an initial pretest on newly ordained priests. Dean believed in what he did, and this belief provided him the motivation to stay with his research efforts, discover how to engage participants in his work, and write conclusions

He was a man who respected others, and their points of view, and he always tried to understand.

that reflected the truth of his findings. He never went beyond what the research revealed. Not once did I ever hear him extrapolate from the data. He always had just enough to say at a national meeting or conference, and then he would simply sit down. In doing so, he would ask someone else, “What does this mean?” He was constantly asking that research question.

The study on the newly ordained Catholic priests came about from a chance finding I read in a study. I read that up to 18% of recently ordained priests were leaving within the first five years of priesthood. Dean was fascinated with this observation, and unfortunately neither he nor I were able to pinpoint the exact number of priests who were leaving the priesthood. However, the study is so rich because it demonstrates not only the reasons why some young priests leave but also, and more importantly, why so many remain in the priesthood. The reason that no one was able to pinpoint the exact number of young priests who were leaving the priesthood is that no one has total access to the individ-

ual priests or the arch/dioceses to which they belonged.

The committee of those who were helping Dean with this study decided that we would study those priests who resigned in the years 1990 to 1998. Dean's study confirmed that the main problems facing newly ordained priests are loneliness, feelings of being unappreciated, and problems of celibacy. The study also indicated that the majority of the recently ordained priests are happy and expansive. They find great satisfaction in sacramental ministry, teaching and preaching. While some are troubled by the celibacy requirement, others are not. One overall recommendation made by the priests in the study was to make seminary training more realistic about priestly life, and have more open discussion of sexuality. I worked with Dean in giving many workshops to explain the findings of this study. Appended to the main text are seven commentaries by pastoral leaders, lay ministers, and seminary personnel, discussing strategies for making priestly life more supportive and basic formation more effective.

In doing research, the question often asked is: "What is the heuristic value of this study?" In writing this brief reflection, I am once more edified by Dean Hoge's research. The heuristic value was to take the findings and develop a proposed solution to prevent young priests from becoming discouraged and leaving the priesthood; it was to help them discover the joys of priesthood and learn adequate coping skills to deal real-

istically with challenges. One such value that has come to me from the research was the absolute need to create programs where the newly ordained could come together to talk about their lives—the challenges they were facing and joys they were experiencing. Young priests need to reflect on the transition from the seminary to the parish, from being a private person to becoming a public person in the church, and to develop the core competencies necessary to become a holy priest and whole person. Thus far, almost 10 years after the publication, many workshops titled "Formation from the Beginning" addressing this issue have been given at the Center for Continuing Formation at St. Mary's Seminary and University in Baltimore, Maryland, and at St. Patrick's, Menlo Park, California.

In closing, I would like to explain the title of my reflection: The Dignified Man: Dean R. Hoge. I chose to name this reflection because Dean embodied dignity. He justified in his life Aristotle's definition that dignity consists not in possessing honors, but in deserving them. It is true that Dean received many awards and honors, but he carried them all with an unassuming humility that enabled him to search for the truth.



Rev. Melvin C. Blanchette, S.S., Ph.D., is rector of the Theological College of The Catholic University of America. Prior to this he served as director of the Vatican II Institute in Menlo Park, California. He is a licensed psychologist in Maryland and the District of Columbia.

Priestly Formation, Dean Hoge, and the First Wisdom of Sociology

by David B. Couturier, OFM Cap., Ph.D.

Despite priesthood's centrality in the life, ministry and spirituality of Catholic life, solid research on it is relatively spotty and generally unremarkable. Thankfully, there are exceptions!

In the 1960s and 1970s, Andrew Greeley, Eugene Kennedy, and Victor Heckler generated a substantive, if often contentious, body of research that looked at levels of life satisfaction and morale among priests, as well as their general state of psychological maturity and emotional development.¹ In the 1970s and 1980s, the team of Luigi M. Rulla, Franco Imoda, and Joyce Rid-

ick wanted to know why men entered the priesthood, why they stayed, and under what conditions they were likely to leave their priestly vocations.² In the 1990s and early part of the 21st century, it was Dean Hoge who tried to make sense of the priesthood's changing demographics, conditions and concerns in America. It wasn't an easy task. Hoge often had a hard tale to tell bishops and formators. But he always brought to his projects well-honed skills of analyzing the broadest patterns of denominational life in the late 20th and early 21st centuries, both Protestant and Catholic, and he tackled

But he always brought to his projects well-honed skills of analyzing the broadest patterns of denominational life in the late 20th and early 21st centuries, both Protestant and Catholic, and he tackled the thorniest concerns surrounding the recruitment and maintenance of leadership in these denominations.

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As a scholar and formator of priests and religious who has tried to think and write about the psychological, organizational and economic pressures facing seminarians and priests today, I looked to Hoge for one thing especially—data-driven and theoretically well-informed stories about what appears to be going on in ministry and priesthood, even if and especially if the situations at hand didn't make initial sense. Hoge followed the facts and he consistently delivered.

Hoge told lots of these well-informed stories, engaging but succinct narratives about such things as the rates and reasons for church giving; how immigration patterns are likely to influence ministry, service and volunteering; and the ways that generational differences in the laity are likely to impact and transform parish life. In an age of polarizing soundbites, increasing even in Catholic circles, Hoge offered nuance and subtlety. He tried to temper some of the ideological tides current in religious settings with his sensitive proffer of facts. But it was his analysis of changing commitment levels among young people, the widening polarization across Catholic generations on issues of gender and sex, and the shifting patterns of institutional allegiance and church drop-out across age cohorts that forced those of us working with young people in formation to take notice of the social contexts of our formation work and to pay greater attention to our own personal and insti-

tutional biases.

Two issues were of particular importance in the last several years: the challenges facing priests in their first five years of priesthood and the trend toward importing foreign-born priests and seminarians to stem the tide of what has become a chronic clergy vocation shortage.

Trends in Priesthood

Hoge tried to tell an unvarnished truth about the priesthood today, never more crisply than when he spelled out the factors involved in the clergy vocation shortage facing Catholic priesthood today. His conclusions could upset both liberals and conservatives in the church. His research revealed that the vocation crisis was more than a temporary and ideologically driven phenomenon and it was not enough to throw moral stones at the issue. Hoge knew and tried to tell us that what appeared at its inception as a vocation "crisis" had become of late an almost permanent condition of the American experience of church, one that would not be easily solved by pious bromides and cheap interventions. Hoge provided the statistics that demonstrated how serious a situation the shortage had become. Diocesan and religious priests were dwindling at a rate of about 9% per decade for diocesan priests and 20% per decade for religious priests. The average age of priests was spiking ever upwards, at about 59 years for diocesan priests and 64 years for religious priests. All of this was happening at a time of increasing religious enthusiasm, renewal and awakening among the faithful, with American Catholicism growing in complexity and complexion due to the steady influx of Hispanics and Asians into the pews. Clergy recruitment and service were not keeping pace with the changing needs of the American faithful, a situation that cannot bode well for institutional allegiance and religious commitment as we proceed further down the 21st century. But, perhaps even more troubling in Hoge's research than the issue of poor recruitment was the alarming rate of resignation in the first five years of priesthood.

Despite the enormous efforts at seminary renewal after Vatican II and the tremendous strides made in developing a more holistic model of intellectual, pastoral, spiritual and human formation, the rate of priestly attrition within the first five years of priesthood was coming in at about 10% to 12%. This is a startling number, given the massive investment of time, energy, and resources put at the service of priestly formation. It is even more disquieting, given the shrinking number of

ordinations per diocese across the country (averaged at about 2 per year per diocese). Not only was the church recruiting fewer men and older ones at that, she was also losing a significant number of them within just a few years of ordination. And when Hoge looked at who was leaving and how they were leaving, one could not discriminate on the basis of ideology. Traditionalists were leaving at the same rate as progressives. There was more to the story than the ideological debates explained.

Hoge went behind the stark numbers and offered us a look into the main reasons for the high rate of resignation among the recently ordained

Hoge went behind the stark numbers and offered us a look into the main reasons for the high rate of resignation among the recently ordained—feelings of loneliness, feelings of being unappreciated, rejection of celibate living and disillusioning experiences. These troubling experiences cut across the liberal-conservative divide, shocking those on both sides of those slippery concepts who would like to have used statistics for their own preferred agenda. Hoge found that such things as loneliness, not being appreciated, and feelings of isolation and disillusionment troubled many priests across the age cohorts, but it was the young and recently ordained priests who had the most difficult time negotiating these treacherous waters.

Seminaries and summer pastoral assignments in the diocese didn't seem to prepare a good portion of seminarians for the real-life circumstances they would face in churches and rectories. And all this came after the universally acclaimed reforms of Vatican II, the publication of *Pastores Dabo Vobis* and the multiple editions of *The Program for Priestly Formation*. These texts are breathtaking in their importance and relevance. *Pastores Dabo Vobis*, for example, is arguably the most important and helpful document on priestly formation since the Council of Trent. Despite this, Hoge's research would suggest that something still seems missing in our understanding and analysis of the trends, circumstances, concerns, and opportunities surrounding priesthood, especially in its earliest days. Hoge left us an enormous amount of data

to think about and several problems to try and solve.

But it wasn't all *sturm und drang* with Hoge. He wasn't afraid to give good news when the research warranted it. Despite all of the above challenges facing priests in the 21st century (and more), Hoge could report that priests were for the most part happy men, with younger priests being the happiest of all age cohorts. In fact, priests were happier now at the start of the 21st century than they were in the 1970s and 1980s. In fact, priests are happier today than their married brothers and single friends. Hoge compared priests to American men of the same age group and found priests happier than the average American male. For all the difficulties, sacrifices, concerns, and challenges facing priests in the modern world, Hoge came to a simple determination that priests were satisfied and content with their lives. He reported his finding with the sociologist's penchant for starkness: "Thus we cannot conclude that priests are suffering a 'morale crisis.'"

What makes priests happy? The greatest single satisfaction in the life of priests is the relationship they have with the laity with whom they work. The good news is that priests like Catholic people! They like being around them; they like praying with them and serving them. They enjoy the work they are doing for God. Priests love their ministry.

When asked what they don't like, three things surfaced: the volume of work, the loneliness they experience in priesthood and "the way authority is too heavy-handed in the Church." When assessing the implications of his findings on the situation of the recently ordained in the church, Hoge determined three stark agenda items for bishops and formators: (1) the priesthood needs more openness across the board about sexuality, in general, and topics such as celibacy, homosexuality, sex drive and masturbation; (2) seminary training needs to be more realistic, helping seminarians learn how to manage their time, obligations, loneliness and personal relationships in a more effective way; and (3) bishops, pastors, and older priests have to pay more personal attention to younger priests, with a lot more trust and honesty going into the mix of these intergenerational relationships.

Importing Foreign Born Priests and Seminarians

In 2006, Hoge teamed up with Aneidi Okure, OP, and published a book titled *International Priests in America: Challenges and Opportunities*.³ In that work, Hoge and Okure studied the situation and condition

of priests imported from other countries to serve in ministry in the United States. They entered a raging debate about pastoral needs in the American church and the role that foreign-born priests might play in meeting those needs. Hoge went to the nub of the debate in comments he made to the NCR at the time of the book's publication: "The topic goes deeper than the title suggests. There's a debate about whether we should be bringing in international priests at all—with dissenters pointing to the global brain drain, to the need for priests in the Third World, and to the need to rethink parish leadership and not just bring in foreign priests as a Band-Aid."⁴

Hoge and Okure gave voice and perspective to an issue and a debate fast becoming central in the operative ecclesiology of dioceses across America. Neither Hoge nor Okure intended to solve the theological issues involved, after all neither was trying to be a theologian by trade. But they did want to point out that the evolving "solution" to this country's longstanding, multigenerational, and quickly-becoming-chronic vocation shortage was not without significant risks. Hoge and Okure named several of them. Among them was the finding that international priests are often isolated, despite their enormous sacrifice in coming to this country, from the very congregations they have come to serve and the presbyterates into which they are incardinated. The study also showed that international priests needed stronger orientation programs and greater help with the English language, if they are going to acculturate to the American scene and the operative theologies of American parishes. But at the time of the study, the six programs readily available for this purpose were shockingly undersubscribed.

The year before the publication of Hoge and Okure's important work, the NCEA Seminary Department, already alerted to its major premise and conclusions, convened a Roundtable on International Enrollments in Seminaries.⁵ I was one of three panelists asked to think about Hoge and Okure's project and to present papers at this important event.⁶ Hoge and Okure's research had found that 30% of newly ordained priests in the United States were foreign-born, with that number likely to rise to 50% in the near future. I said at the time that this increase was clearly a blessing, in that these brothers bring with them the spirituality of the nations of the world and "demonstrate the incredibly rich theological and cultural diversity of the Church."⁷ I also highlighted the challenge this trend posed to presbyteral formation: "(I)t is also clear that most seminaries

and parish communities are ill prepared for the social, cultural, ethnic, economic and religious dynamics that this transition implies."⁸

The importation of foreign-born seminarians provides a substantive test to the way we do formation advising (mentoring) and spiritual direction in seminaries in that "new cultural codes around family, money, time, intimacy, friendship, devotions, authority, self-disclosure, status and competency will challenge previously believed but unconsciously held attitudes of proper seminary form."⁹ And that's only half of the equation, the side that looks at international formation advising and spiritual direction from the angle of cultural diversity. The data also suggest we look at the more probative and perhaps more difficult and divisive issue of "economic disparity" that exists between our native-born and international seminarians, as well as "the eruption of psychological dynamics that emerge from the recognition of a globally diverse but unequal world."¹⁰ Clearly, Hoge and Okure have opened up a critical area of study, one that can potentially transform how our priests and seminarians learn well into the 21st century.

Time and again, Hoge offered nuance and perspective, along with a hearty dose of paradox and complexity to problems we would have hoped might be simpler to understand and easier to resolve.

Hoge and the First Wisdom of Sociology

Hoge's academic interests were wide-ranging, and the Catholic Church in America depended heavily for years on his ability to describe our ecclesiastical slice of the world as clearly and as truthfully as anyone could. He was a consummate practitioner of the art of sociology. Peter Berger, in his book *Invitation to Sociology: A Humanist Perspective*, once described "the first wisdom of sociology" as "things are not as they seem to be."¹¹ Time and again, Hoge offered nuance and perspective, along with a hearty dose of paradox and complexity to problems we would have hoped might be simpler to understand and easier to resolve.

Berger, in the above-mentioned book, identified

four motifs that he called central to good sociological writing: (1) *debunking* (the art of unmasking the truth about something); (2) *unrespectability* (looking at the world from the perspective of the underdogs); (3) *relativizing* (the realization that almost everything we know or say depends on context); and (4) *cosmopolitanism* (the respect and appreciation for diversity). If these are the key ingredients and values of sociology, then Hoge mastered the art well and he did so with a consummate integrity. He debunked myths without dismissing the merry ecclesial myth-makers. He looked under the rug and behind our sacred canopies without ever being disrespectful. He unearthed the contexts and set out the frameworks we use to build our ecclesiastical programs with penetrating skill. But he never framed his critics or left the ill-informed among us ill-advised. He appreciated and respected the world as he found it, an astonishing, peculiar, often strange, sometimes bizarre but always awesome place. At the end of the day, he assured us that things are not as they seem to be at first glance, and that's just fine.



Rev. David B. Couturier, OFM Cap., Ph.D., is director of pastoral planning for the Archdiocese of Boston. He teaches applied spiritual theology at the Pontifical Antonianum University in Rome and St. Bonaventure University in Olean, NY.

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- 4 Cf. Patricia Lefevere, "Study Looks at Foreign-Born Priests Serving in U.S.," *National Catholic Reporter* (February 24, 2006).
- 5 The project, "Trends in International Enrollments: Implications for Roman Catholic Seminaries, Theological Education and Ministry Formation," was funded by a grant from the Wabash Center for Teaching and Learning in Theology and Religion. The NCEA Seminary Department, headed by Br. Bernard Stratman, worked with Rev. James Schuerman of St. Francis Seminary in Milwaukee, Wisconsin, and Dr. Bryan Froehle of the Siena Center at Dominican University in River Forest, Illinois.
- 6 Rev. Robert Schreiter, CFPs, wrote "Toward Theological Frameworks," Rev. Gary Riebe-Estrella, SVD, presented on "Formation: Key Cultural Assumptions," and I wrote two pieces, "Formation Advising in Seminaries: Impact of International Enrollments" and "From the Parochial to the International and Pluricultural: Seminaries as Communities of International Compassion."
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- 10 Ibid., and cf. David B. Couturier, *The Fraternal Economy: A Pastoral Psychology of Franciscan Economics* (South Bend, IN: Cloverdale Books, 2007).
- 11 Peter Berger, *Invitation to Sociology: A Humanist Perspective* (New York: Anchor Books, 1963).

An Inspiring Passion

by Mary Gautier, Ph.D.

Dean Hoge influenced my life very early on. I was in my late 20s, a lay parish staff member and RCIA team member at a suburban parish in the South, when I first read *Converts, Dropouts, and Returnees*. I was captivated. Dean's straightforward writing style made the book accessible to a reader like me who had no background in sociological research. I was excited to learn that it was possible to take the methods of sociological inquiry and apply them to issues of concern to the church and actually come up with answers that could make a difference in people's lives. This book, and one that followed a few years later in Dean's prolific career, *The Future of Catholic Leadership*, helped me to solidify my decision to pursue a degree in sociology.

At Louisiana State University there was no sociology of religion program or area of concentration, so I was pretty much self-directed in my reading in the sociology of religion. Dean Hoge played an important role in my education at this time, too. I read everything that he wrote and searched out all the sources he cited in his journal articles to learn all I could. LSU taught me a great deal about applied sociology and I remain grateful for the practical skills I learned there, but Dean's research was equally formative in my development as a researcher.

During the final year of my dissertation, I finally had the opportunity to meet Dean when I interviewed for an assistant professor position at The Catholic University of America. It was my first academic job interview, my dissertation was several chapters away from completion, and I failed the interview horribly. Dean could not have been more gracious. He called me personally to let me know the bad news and coached me on how to handle the letdown and move on. He made it a point from then on to attend my presentations at professional meetings and to encourage me in my career.

Two years later, I was thrilled to accept a research position at CARA, and Dean was one of the first to congratulate me when I arrived at Georgetown. We stayed in touch, socialized at academic meetings, and sought each other's professional advice on occasion. I could tell that he valued and respected my opinion as much as I did his. I'm not sure which of us was more

We stayed in touch, socialized at academic meetings, and sought each other's professional advice on occasion. I could tell that he valued and respected my opinion as much as I did his.

proud when CARA honored Dean with the Rev. Louis J. Luzbetak, SVD, Award for Exemplary Church Research in 2003.

My deepest affirmation as a sociologist, however, probably came with the phone call from Dean inviting me to collaborate on *American Catholics Today* with him, Bill D'Antonio and Jim Davidson. This was the fourth book in a series that I had followed from its inception and it meant the world to me to be included in this project. It was a challenge to juggle fulltime responsibilities at CARA and book chapters, but the collaborators were all equally committed to the project and the book was published early in 2007. That summer, at a surprise 70th birthday party for Dean at Catholic University, I finally had the opportunity to thank him publicly for the tremendous influence he had played in my life. His warm, appreciative smile and twinkling eyes stay with me to this day.

Thank you, Dean, for sharing your life and your passion so fully with me and with so many others who have been influenced by your life's work.



Mary Gautier, Ph.D., is a senior research associate at the Center for Applied Research in the Apostolate (CARA) at Georgetown University.

A Precious Gift

by Rev. Eugene F. Hemrick, Ph.D.

On the west side of the Supreme Court building in Washington, D.C., a frieze above its entrance depicts Justice in the middle surrounded by men lying on their sides and seemingly having a good time conversing with each other. To the far right and left of them are two serious men who are deeply engrossed in reading. At the very ends of the frieze are burning oil lamps.

The men who seem to be frolicking actually are taking counsel with each other—the counsel needed to make right judgments and sound laws. The men who are reading represent study that is needed for getting at the truth of the matter. The oil lamps symbolize the need to burn the midnight oil in order for justice to happen.

Among the many wonderful gifts Dean Hoge was to me, what stands out is his example of taking counsel with others every time we embarked on a study. There were many times we traveled this country to consult with people we felt were in the thick and thin of the issues we were surveying.

Not only this, but we were forever consulting literature that pertained to our research. Our first study together in the early 1980s was not an actual study using survey instruments, but a study of all the studies conducted on seminarians.

Once a study was underway, Dean personified burning the midnight oil par excellence. I will never forget the day we discussed this Protestant work ethic of ours. “Dean,” I said, “did you ever reflect on how many studies we have conducted over the years and how we worked nonstop on each of them?” “You’re right, Gene,” he replied, and then asked, “What do you think is behind this?” “Dean, listen to the names of the people with whom we have worked: Bleichner, Baumgaertner, Brinkmoeller, Hofheinz, and then there are Hemrick and Hoge. When you have all these Germans working with you, is it no wonder so much has been accomplished?” The hearty laughter that followed is one of my fondest memories of the wonderful, fun-loving friendship we enjoyed.

Dean was a very hard worker, but not a one-man show. He taught me that no matter how much we felt we knew the area of research we were studying, and no

He taught me that we were to be open to ideas, insights, and knowledge of others.

matter how advanced we were, other heads needed to be consulted. He taught me that we were to be open to ideas, insights, and knowledge of others. No matter the time it took, this was absolutely imperative in conducting research. In practicing this, he practiced prudence at its best. Prudence is the direct antithesis of being a know-it-all. Two of its principle requirements are docility and humility.

One of my fondest recollections of a Dean Hogeism is a question he was forever asking. “Well, Gene, what do you think about this?” When I offered my understanding of the problem, he would muse for a moment and then say, “You know, I never thought of that before.” How I cherished those exchanges because they were filled with a profound sense of being a true colleague of his. I believe these experiences were at the bottom of our enormous output. Often I have told people that we never, ever had a cross word between us. We worked as one, living the proverb “in unity there is strength!”

The word humility comes from humus, meaning earth. Dean Hoge was as down-to-earth as you could be, always putting aside his inklings in order to glean the counsel of others.

Interestingly, St. Thomas Aquinas stated that the virtue of counsel belongs to the spiritual works of mercy: instructing the ignorant, counseling the doubtful, admonishing sinners, bearing wrongs patiently, forgiving offences willingly, comforting the afflicted, praying for the living and the dead.

As a Presbyterian minister and eminent sociologist, Dean was all of the above. He was on a mission, the mission of dispelling ignorance and doubt in pursuit of truth. Getting as much as possible of the entire story was his priority, no matter if it was about the future of the priesthood, young adults, international priests, multiculturalism or the most complex of religious issues.

Some time ago, America lost Tim Russert of *Meet the Press*, who, like Dean Hoge, was forever plumbing the depths of truth. Upon his death, there was an enormous outpouring of tears knowing we had lost, not just a great journalist, but a wonderful person. That same outpouring was repeated on the death of Dean Hoge. But why this outpouring of sentiments; why the tears? Is it not because they both were lovers of truth who burnt the midnight oil in pursuing it? We loved them because they loved their work and its service to humankind. They were philosophers, humanitarians, and the personification of the spiritual works of mercy taking us to a new level of thinking.

Today, we live in a time in which truth is becoming more and more elusive. Often it is clouded, twisted and abused for self-serving purposes. And often those who should be defending it aren't burning the midnight oil and going the extra mile to find it.

Every so often a person crosses our path who pursues truth and reminds us of Christ who is the truth. We cry when they are gone as those who mourned Christ and the truths he taught us. We mourn them because their love of truth is love at its best, lifting us beyond our normal way of understanding to new and more exciting levels of it.

The Fifth Pillar

by Marti R. Jewell, D.Min.

Dr. Dean Hoge was a friend and colleague who worked on one of the studies that make up the Emerging Models of Pastoral Leadership Project. His dedication, hard work and enthusiasm were instrumental in creating a study of young adults and their interest in ministry, one of a variety of studies in this wide-ranging effort that examined various constituencies in the Catholic Church. It is in projects like this one that Dean's work, expertise, and support of good research continue to bear fruit.

Whenever I speak about the findings of the Emerging Models of Pastoral Leadership Project, and the changes taking place in parishes and parish leadership, I can count on being asked two specific questions. The first is, "Do the bishops know about this?" The second is, "Are seminaries preparing their students to be pastors?" The answer to the first question is yes. The sec-

Every so often a person crosses our path who pursues truth and reminds us of Christ who is the truth.

Thanks, Dean, for helping us to replace doubts and ignorance with deeper understandings and the truth. Thanks for your example of docility and humility that are the sign of a true scholar. Thanks for the lesson of good, hard work and the fruits it produces. Thanks most of all for being you, a person in love with the truth. You lived the Book of Wisdom and its counsel to us, "Wisdom is the principle thing, get wisdom, and with all thy getting get understanding" (Proverbs 4:7).



Rev. Eugene F. Hemrick, Ph.D., is coordinator of research at the Washington Theological Union in Washington, DC. He is a syndicated columnist with the Catholic News Service and a research associate with the Life Cycle Institute at The Catholic University of America. He is also the founding director of the National Institute for the Renewal of the Priesthood.

His dedication, hard work and enthusiasm were instrumental in creating a study of young adults and their interest in ministry.

ond answer is much more complicated.

Where to add additional development of the professional expertise and knowledge a pastor needs is a daunting question at best. Some seminaries offer workshops and courses on pastoral leadership, management and finances. Many say their mandate is forming priests, not pastors. Their task is challenging with an already

full curricula outlined by the program for priestly formation and now swollen by additional required philosophy courses.

In today's world, when men are ordained and leave the seminary, they no longer can count on a residency-based learning with years of serving with seasoned pastors. According to *Priests Ordained Five to Nine Years*, a study led by Dean Hoge, most newly ordained can expect to be pastoring their own parish in three to five years, and some will have more than one parish. The United States is also seeing more foreign-born ordained for service in the United States. In addition to learning to be pastors, these men face the challenge of learning the cultural expectations of a pastor in this country, particularly in regard to handling finances and working with lay professionals.

A pastor, no matter how well formed, can no longer know only theology to preside over the life of a parish. He must have adequate skills in administration as well.

My response to my questioners is usually that there is more than one place where preparation for pastoring can happen, and if it is not going to be in the seminary, then it falls to the diocesan structure to provide it. But wherever it happens, this preparation is critical. A pastor, no matter how well formed, can no longer know only theology to preside over the life of a parish. He must have adequate skills in administration as well. Knowledge of civil law and employment statutes is necessary. With the increase in mega-parishes and many parishes linking into clusters, pastors find themselves responsible for very large budgets that must follow diocesan financial guidelines. The same question of competence in administration skills must be asked of parish staff as well.

There are resources available. For parish staff, competency-based ministry standards approved by the USCCB can be found in *National Certification Standards for Lay Ecclesial Ministers*. The first four standards are in line with the four pillars of priestly formation and focus on personal and spiritual maturity, ministerial identity, Catholic theology, and pastoral praxis. The fifth standard, "Professional Practice" focuses on knowledge of parish and diocesan systems, administration, and ethical practice.

For pastors, there is a resource developed by the NCEA Seminary Department. *In Fulfillment of Their Mission: The Duties and Tasks of a Roman Catholic Priest* is an assessment tool developed from research and conversation with experienced pastors. The tool is based on a matrix format that divides nine areas of ministerial duties into ascending levels of competence. The fourth area of responsibility in this matrix is called "Parish Administration" and spells out the expected duties and growing competence of a priest in this area.

The need for resources such as these was affirmed by participants in the National Ministry Summit who called for recommendations that provide support, formation and justice to pastoral leaders. Rather than assume that people will learn what they need to know in the field, it behooves us to take advantage of the work of those who have taken the time to provide solid resources. How can parishes and dioceses create the "fifth pillar" of professional practice and ensure that all who serve the People of God have what they need to do this work? Successful, vibrant parishes are served best by those who are the best prepared. Our pastors, parish staffs, and the people of God deserve this level of support and preparation. The future of our parishes depends on it.



Marti R. Jewell, D.Min., is an assistant professor of theology at the University of Dallas, School of Ministry. She previously served as the director of the Emerging Models of Pastoral Leadership Project.

A Deeply Respected Professor of Sociology at The Catholic University of America

by Mary Johnson, SND, Ph.D.

On September 13, 2008, at the age of 71, the Catholic Church in the United States lost an important friend: sociologist Dean Hoge. Several years ago I had the privilege of working with Dean Hoge and two other scholars, Bill Dinges and Juan Gonzales, on a national study of Catholics in their 20s and 30s. The study was published in a book titled *Young Adult Catholics: Religion in the Culture of Choice*.

At the time of our research study, Dean was a professor of sociology at The Catholic University of America in Washington, D.C. In fact, Dean taught at Catholic University for 34 years and only retired in 2004. On the Catholic University Web site, Father David O'Connell, the president of the university, wrote, "It is hard to imagine Catholic University without Dean Hoge."

The same can be said about the field of sociology of religion, the community of social scientists who study Catholicism, and the countless scholars and practitioners who work with Catholic organizations.

Dean's influence was deep and broad. He wrote articles and books and delivered presentations on a host of issues that were critical to the life and mission of the Catholic Church in the United States. In addition to his studies on young adult Catholics, he explored issues related to the priesthood, helped many Catholic organizations craft surveys for their own internal and external work, and studied mainline Protestantism in the United States. For me, I saw his scholarly work as informed by deep values that I want you to know about as well.

A Man Seeking Truth

I believe that Dean believed his research was in the service of the Lord. Dean saw no split between religion and social science. He pursued his research so that the members of the Catholic Church, bishops, clergy, and laity would have the correct data in order to make informed decisions.

I saw his scholarly work as informed by deep values that I want you to know about as well.

Dean believed social sciences could help the church better understand itself and the needs of the world.

Dean was an active Presbyterian who used to tell us he was "49% Catholic." Over and over again, I heard Dean described by others as an outstanding Christian. I believe people use that designation because his work and life were seamless. He lived what he believed, whether it was sensitivity to the environment or concern for the poor. His scholarship was not divorced from action. Every day, in every way, he sought truth.

Never Afraid to Ask Questions

Dean was fearless in sharing his research findings and analysis. He did so against a challenging backdrop. Even though the Second Vatican Council affirmed the role of social sciences as a tool for the church to come to a deeper self-understanding, there continues to be a tension between Catholicism and the social sciences. As one of my professors in graduate school told us, "Don't ask the question if you don't want to hear the answer."

Today, some are saying, "Don't even think about asking the question in the first place." Dean railed against that. He believed that the church is best served when questions are asked, answered, analyzed and acted upon. He believed social sciences could help the church better understand itself and the needs of the world.

Dean had a deep regard for the role of the Catholic Church in the world. He loved us enough to always tell us the truth.

Grounded for God

Finally, Dean was a grounded and balanced human being. While he had a national reputation, was quoted often in the media, and was visible at church conferences and gatherings, Dean kept his two feet on the ground.

Dean knew his work was not about him. He communicated that, not through words, but through the example of his well-lived life. Dean understood that life is lived on the local level, not the national.

He showed us in so many ways that he valued his colleagues and friends at Catholic University and his neighbors and members of his congregation in Takoma Park. It was also clear he cherished his dear wife, Josephine, their children and grandchildren.

Because of his obvious talents and myriad accomplishments, Dean's ego could have been the size of the Catholic University campus. Instead, we mourn now the loss of a humble, hard-working, and deeply committed scholar, teacher, family man and friend.

Dean, may we, your friends and students, carry on your unyielding commitment to all that is true.



Sister Mary Johnson, SND, Ph.D., is a professor of sociology and religious studies at Emmanuel College. She also serves as a member of the Catholic Common Ground Initiative founded by the late Cardinal Joseph Bernardin, and as a founding member of the National Leadership Roundtable on Church Management. With Dean Hoge, William Dinges, and Juan Gonzales, she co-authored

Young Adult Catholics: Religion in the Culture of Choice in 2001.

A Devoted Researcher

by Rev. Paul Philibert, OP, S.T.D.

I first met Dean Hoge in 1977, when I came to The Catholic University of America as a colleague at the interdisciplinary research center known then as The Life Cycle Institute. The colleagues had a practice in those days of circulating documents for critique among several of the members before sending them out for publication, and I chose Dean to review my first piece produced at the institute. Like the other two colleagues who reviewed my material, Dean took it seriously and provided suggestions for additional bibliography and some critical points of view that broadened and deepened my work. The atmosphere at the Boystown Center, as it was nicknamed in those days, was one of mutual support and genuine shared interest in one another's work. Dean committed himself to this group and settled down to become one of the best-known figures there, later to become the institute's director.

Dean Hoge, after receiving his doctorate in sociology from Harvard University, became well known for a collaborative work titled *Vanishing Boundaries*, which studied the growing movement of members back and forth within mainline Protestant denominations in the United States in the 1970s. At the time that he was invited to Catholic University, he was an established young scholar of Protestant denominations and Protestant religious experience. Taking seriously his role as a scholar in a Catholic institution, Dean began to invest increasingly in the study of Catholic institutions, work-

ing first with Father Raymond Potvin on seminaries and priest demographics, and later, continuing on his own, studying the diaconate and seminarians in a continuing and methodical way with the aide of Father Eugene Hemrick. His 1985 book, *The Future of Catholic Leadership*, was an event in Catholic religious research, proving to be prophetic in its predictions about institutional tendencies over the coming twenty years.

Like other sociologists studying Catholic institutions and trends, Dean met with a great deal of skepticism on the part of both bishops and theologians. He undoubtedly had encountered similar resistance in the Protestant world previously, but he was clearly mystified a lot of the time by the inability or reluctance of church administrators to acknowledge the importance of reliable data about such questions as the priest shortage, the changing character of seminarians' attitudes, and the tremendous significance of the growing and evolving involvement of the laity in pastoral service in the U.S. church.

Because Catholic University is only a short walk away from the buildings of the United States Conference of Catholic Bishops, Dean came to be well known to the staff of the bishops' conference and to quite a number of bishops as well. He was always unfailingly discreet, loyal, and obliging to the Catholic hierarchy, even when he was somewhat disappointed by official positions that they took or by their reluctance to pursue

Catholic religious research unquestionably has benefited from Dean's scholarly initiatives, precisely because his point of view was so uncompromisingly businesslike.

promising research initiatives.

For some it was a surprise to learn that Hoge, as the best-known (or one of the best-known) sociologists of Catholic religious research, was a Presbyterian—a devout and faithful one. He often expressed to me his respect and his admiration for the strong institutional fabric of Roman Catholicism, for the beauty of its liturgy, and for the underlying spirituality that he found evident in his study of often-untidy aspects of Catholic life. Although tempted by what he saw as positive in Catholicism, Dean Hoge remained unambiguously Protestant in his attitudes and spirit. He was pragmatic both by formation and by temperament.

Catholic religious research unquestionably has benefited from Dean's scholarly initiatives, precisely because his point of view was so uncompromisingly businesslike. In recent years, presentations on Catholic research by Dean Hoge were events much appreciated by those in Catholic pastoral ministry, since pastors and pastoral workers were able to find in Dean's reports a clarity and a frankness about the facts of the matter rarely in evidence in official documents of the American church.

These coming years were supposed to have been a relaxed time for him, a time for harvesting the rich insights of the wide experience that Dean had accrued over 40 years as a researcher and teacher. Fortunately for us, he handed on both his passion for religious research and his seriousness about careful methodology to a number of students and younger colleagues. In that way, even as we celebrate the rich heritage he left us, we can look forward to a continuing legacy similar to what he himself did. But the loss is clear: there will never be another quite like him.



Fr. Paul Philibert, O.P., formerly a colleague of Dean Hoge at the Life Cycle Institute at Catholic University and long-time professor of Pastoral Theology (most recently at the University of Fribourg), is now the Promoter of Permanent Formation for the Southern Dominican Province in the U.S. He resides in Raleigh, N.C.

Kind, Gentle and Straightforward

by **Stephen Schneck, Ph.D.**

I very much appreciate this opportunity to share my memories of Dean Hoge. His work not only transformed research on American Catholics and their church, but will also come to be recognized as foundational for the discipline. Other scholars in the field can best speak to its significance. My intent here, though, is a little different. I want to highlight a bit of the personality behind this extraordinary research and offer some insight through a few brief vignettes.

Poland 1989

I first came to know Dean Hoge in the spring of that momentous year, 1989. Father George McLean from the School of Philosophy at The Catholic University of America had organized an academic conference in Poland in conjunction with the Catholic University

of Lublin. Dean and I were participants at the conference, the topic of which concerned cultural identity, religion and society.

The conference was small, involving perhaps less than 20 Polish and American scholars, and its venue was a retreat house somewhere along the Vistula River. We Americans and few of the Polish scholars from more distant Polish universities had rooms and shared meals in a dormitory fashion familiar to scholars everywhere. So many years have passed that I do not remember what papers Dean or I contributed to the conference, although I believe that Father McLean later published an edited volume from the event. What I do remember is Dean.

The conference began in the first few days of June 1989. I remember arriving by train from what was then

East Berlin to Warsaw on the day before the momentous election that brought Solidarity into the Polish parliament, an election that in retrospect heralded the fall of the Iron Curtain and the collapse of Soviet communism. I stayed in Warsaw through the election, celebrating with young Poles, driving with them throughout the city, honking horns and trying my best to sing along with the crowds, ultimately ending the day at Solidarity headquarters. The next morning I arranged travel to the conference, where Dean was already at work.

At the conference, nearly all the Poles in attendance were to lesser or greater extent connected with the efforts of Solidarity. The atmosphere was electric as the Poles revolved frenetically from hushed quiet conversations, to jubilation, to what were obviously tactical debates. Controlled as they were by the communists, the television reports paid scant attention to Solidarity's election victory. Instead they were almost utterly focused on another tremendous upheaval of those same early days of June 1989—Tiananmen Square, where unarmed Chinese democrats stood flesh to steel against tanks.

Throughout all of these events and the excitement, though, Dean remained unruffled by the era-ending drama of the moment. He remained focused on the fine grain of his research and on the central questions of the conference. He was not aloof, by any means, and regularly engaged politely in the side conversations about the current events. But while the rest of us quickly lost interest in the substantive topics of the conference, at best only going through the motions of presentation and discussion of our research, Dean remained utterly engaged in the conference itself. Dismayed by the Polish scholars (and my) qualitative and theoretical approach to the questions, he pressed again and again for empirical observations, for real numbers—indeed, for science.

Dean saw social science as a distinct vocational calling, to which one responded with the same duty and rigor that all true vocations demand.

The week or so that I spent with Dean in Poland still informs my appreciation and admiration. For Dean, the fact/value distinction was the essential feature of legitimate social science research. Even more importantly, Dean saw social science as a distinct vocational calling,

to which one responded with the same duty and rigor that all true vocations demand.

Life Cycle Institute 1999

Dean Hoge was one of the original researchers for the Life Cycle Institute. Founded in 1974 with such luminaries as the Piaget scholar, Hans Furth, and Catholic University's renowned developmental psychologist, Jim Youniss, the Institute's initial work largely concerned childhood and adolescence in regard not only to psychology but also to education, sociology and religion. In the late 1990s, Dean was selected to head the Institute.

By the late '90s, though, the Institute's research agenda had shifted in response to the availability of foundation grants. More and more the work concerned church research and religion. But it was thought that to remain viable the Institute needed to broaden its purview. As the Institute director, Dean was at the center of these discussions.

In conjunction with a planned sabbatical and book project, I accepted an offer from Dean for a visiting position with the Institute for the spring semester of 1999. It was a glorious year for me, offering one of those rare opportunities to engage collaboratively with scholars and researchers across the usual lines of academic disciplines. Psychologists like Furth and Youniss were still there, as were a handful of terrific sociologists: Sandra Hanson, Bruce Douglas, John McCarthy and Dean. Famed sociologist Bill D'Antonio had just joined the Institute as a result of Dean's recruitment. From political science, Michael Foley was there, as were a few scholars from religious studies, including Bill Dinges.

In many ways, I was not a good fit for what Dean had in mind. Dean's vision for the Institute imagined a place for interdisciplinary, empirical social science research—to be fueled by active grantsmanship. Trained in social theory and political philosophy, my own research not only was not quantitative (using old books, not survey data), but even worse, it was not fundable. Still, I very much enjoyed the wonderful cross-disciplinary conversations and collaborations the Institute offered. Thus it was, when the time came, that I applied for a regularized position with the Institute.

Ever practical, Dean saw few advantages in extending my visiting status with the Institute. And, in the summer of 1999 he called me to visit.

All who have worked with Dean remember the utterly disarming, matter-of-fact way in which he spoke. A gentler, kinder, more considerate human being I have never known, but he was nonetheless...well...straight-

forwardly spoken. So it was that I walked into what was then the director's large downstairs office at the Institute's old building. Dean greeted me from across his desk as I sat down. Appearing vaguely uncomfortable, he looked me squarely in the eye and in one sentence announced that he saw little place for theoretical work at the Institute. He wished me well, and that was that.

Johns Hopkins Hospital 2008

I'm not sure if it was late June or maybe early July when Jim Youniss, Bill D'Antonio and I went together to visit Dean at Johns Hopkins Hospital.

We enjoyed speaking German together as practice for a book he did on his own German ancestry.

I was on another sabbatical from the university and away from the Life Cycle Institute, completing a yearlong research project a few years after I returned to the Institute to become its director. In this capacity, Dean and I had gradually become good friends. Over countless lunches around the famous LCI communal table, we shared in analyses of what ailed the American church, of what ailed American politics, and more positively of what hope we had for the emerging generation of young people. I had come to appreciate the famous Hoge humor—which was uniquely both subtle and blunt. We enjoyed speaking German together as practice for a book he did on his own German ancestry. Perhaps most importantly, I worked closely with Dean in support of various church research projects. Now I was visiting him in the hospital, following a succession of bad health news since March.

Dean greeted us happily. Optimistic and confident, despite the health difficulties of his recent months, for a few minutes he talked scientifically about his illness and its treatments. He inquired about mutual friends and passed along news about who had visited or written. He spoke poignantly about the spiritual support he had received from priest friends who had visited—and poignantly too about his family. Then, without a lull in the conversation, Dean turned the conversation to his continuing hopes for new research.

Catching his mood, Bill, Jim and I joined in with gusto. The Dean we all knew and loved was entirely back with us at that moment. A big Lilly grant was in the works to study the religiosity of Millennials. There was a new priest study to be done. We kicked around ideas for a presidential address that Dean was to give in October. There was a brightness in Dean's eyes that we all knew.

Abruptly, at one point, I had a flash of remembrance for that look I saw in Dean as he talked intently about the vocation that was his research. And, yes—it was the same look I saw when I sat across the table from him at a conference in a small retreat house, somewhere along the Vistula River in 1989.

In Memoriam

Dean often reminded people of his admiration for Max Weber. For many years, I thought such admiration was ironic, since Weber was—perhaps even more than me—a social scientist engaged in theoretical work. As I think on this now, though, having come to know Dean so well in recent years, I am no longer confused.

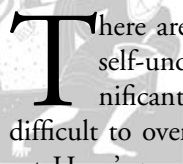
Famously, Max Weber understood the modern world as one wherein meaning and purpose were under assault from all sides. For the scholar and the scientist, such assaults might seem to undercut confidence in the significance and legitimacy of their work. But Weber thought that for us—scientists and scholars—we need only recognize that our research is our vocation. And, in dutifully working in service to our vocation, we are privileged with a unique sense of purpose. I have no doubt that Dean agreed.



Stephen Schneck, Ph.D., is director of the Institute for Policy Research & Catholic Studies (formerly the Life Cycle Institute) at The Catholic University of America.

Identity and Ministerial Cartography: The Impact of Dean Hoge's Work on a Millennial in Ministry

Bro. Daniel P. Horan, OFM



There are few who have influenced the Church's self-understanding in the United States as significantly as Dean Hoge in recent decades. It is difficult to overstate the value and import of his work, yet Hoge's research has often gone overlooked by those outside the academy, American Catholic hierarchy or administration of institutions of ministerial formation. I offer the following reflections from the perspective of a young adult and professed religious who is currently engaged in graduate theological studies. Unlike most of the other contributors to this issue, I was not a colleague of Hoge or a close friend. Rather, I speak from the standpoint of one on the other side of Hoge's research – a seminarian, a young adult and an American Catholic.

My engagement with Hoge's work not only informs the way I understand contemporary issues related to the Church and ministry, but it also helps me to better understand my own generation and aspects of my own experience that would otherwise remain opaque. Therefore, Hoge's work has affected my life in two significant ways. The first is through the competent, scientific and honest study of my generation that has helped me to better understand myself as a Millennial. Additionally, his work analyzing the shifting identity of young priests and religious has informed the way I view my vocation. The second way is by his skillful identification of changes in ministry and uncovering challenges that affect the Church today. In this way Hoge has helped to plot out a path toward responding to the "signs of our times."¹

Along with a number of his colleagues, Hoge studied the emergence of the latest generation to reach young adulthood, a cohort commonly named Millennials.

Naming a Generation

Along with a number of his colleagues, Hoge studied the emergence of the latest generation to reach young adulthood, a cohort commonly named Millennials. My first encounter with Hoge's work on my generation – those born in or after the early 1980s – was through his 2001 co-authored book *Young Adult Catholics*.² This volume appeared on the scene just as this generation began to be noticed. As Millennials began graduating from high school and then college, Hoge helped draw attention to the Church's need to focus on ministry to and with these young adults. He echoed Chicago's Father John Cusick in calling for a "preferential option for young adult Catholics," or risk losing the Millennials.³ He helped identify many of the ways that Millennials differ from their predecessors – Generation X – with whom Millennials are often mistakenly grouped. He was one of the first to observe the shifts in the way Millennials embody their Catholic identity, respond to magisterial teaching, engage with (or disengage from) the Church as an institution, and adopt new expressions of spirituality and prayer.

In one of his last publications, an article in *America* co-authored with Marti Jewell, Hoge renewed his call for the Church to “pay more attention to youth, college students and young adults” before the generation is lost.⁴ This article, published just months before Hoge’s death, presents some startlingly mixed statistics. While many Millennials indicated that they had considered the possibility of ministry in the Church, few are making lifelong commitments for ministry. Hoge points to two primary reasons for this situation, namely, the Church’s lack of serious consideration of my peers and slowed efforts to empower the laity. If there is one thing that I have read continuously in the work of Hoge, it is the need to listen to the voices of my generation. Church ministers would be wise to heed this admonition.

New Ministers: Strengths and Challenges

Both his 2002 book *The First Five Years of the Priesthood*⁵ and his 2003 book co-authored with Jacqueline Wenger *Evolving Visions of the Priesthood*,⁶ provide insights that help illuminate what ordained ministry looks like in today’s Church. Hoge presented both the strengths and the challenges that have arisen in recent decades concerning priesthood. As a Presbyterian layman, Hoge’s perspective has been incredibly valuable in that he was without explicit vested interest in the results of his study. Always respectful of the Catholic tradition, he had an amazing ability to accurately interpret shifts over time in the culture, preferences and behaviors of Roman Catholic priests.

In my own preparation for ordained ministry, the two books named above have proven invaluable for my own reflection and continued understanding of what ordained ministry in today’s Church and world embraces by way of strengths and faces by way of challenges. Allow me to highlight a strength and a challenge to illustrate the significance of Hoge’s findings for those preparing for ordained ministry and those tasked with forming new ministers.

An important strength that Hoge identified is that the overwhelming majority of newly ordained priests are “very” or “somewhat satisfied” with their living situation (73 percent for diocesan priests and 71 percent for religious priests).⁷ Additionally heartening is the marked increase in the overall happiness of priests over the past 30 years; those priests who describe themselves as “very happy” rose from 28 percent in 1970 to 45 percent in 2001.⁸

One challenge that emerged from Hoge’s studies is the way in which today’s priests struggle to adapt to

the decreasing numbers of new priests and increasing numbers of aging priests in the United States. The most significant effect of this trend is the shift in the demand and pressure placed on new diocesan and religious priests. Both groups of priests ordained less than five years named “too much work” as their greatest problem.⁹ Hoge notes that this is an issue too long ignored and one that must be further explored to better understand what changes in definitions and expectations of priesthood and ministry are needed.¹⁰

The brilliance of Hoge’s work is the abundance of data that emerges from his research, which he then skillfully interprets to illuminate behaviors, attitudes and trends of new priests. The two issues named above are but two examples of the many issues he calls the Church to review. Hoge highlights additional timely subjects, including shifts in ecclesiological views, homosexuality in priestly life, problems with seminary and formation programs, conflicts with ecclesial authority, and other trends that denote shifts in priestly and religious identity. His voice from outside the institution, concerned and respectful, allowed for the naming of these issues and the need for the Church to consider them. His voice continues to enlighten those who engage his research.

Mapping The Landscape of Contemporary Ministry

Constructing an accurate representation of a given landscape – the making of maps – requires information gathered from sound investigation and familiarity with the area. Perhaps one of the best ways to describe Dean Hoge is as a cartographer, a maker of maps. Hoge was a scholar who could be proud of his accurate representation of the subjects he studied, which was made possible by his solid scientific investigation, his familiarity with the area and his keen ability to interpret data.

In addition to helping understand the identity of a new generation and newly ordained ministers, I believe that Hoge recognized three paths of ministry in urgent need of consideration by the Church in the United States. These areas include the growth of Hispanic Catholics, an increasing population of un-churched and uninvolved Catholics, and neglected young adults.¹¹

First, with Hispanics representing nearly a quarter of all Catholics in the United States, the Church can no longer afford to ignore demographic shifts – or these Latino/a brothers and sisters. Those preparing for ministry, and those preparing future ministers need to know their congregations. Beyond the great need for Spanish-

Those who value Hoge's work as an informative resource, following the plotted paths, will find themselves better prepared for the difficult task of ministering to God's people in the future.

speaking sacramental ministers, Hoge helped highlight the necessity of cultural and social education for future priests and lay ministers.

Second, Hoge noted that for Catholics today, although their Catholic identity is important, participation in the life of the Church is increasingly not. Comparing Catholic identity to Jewish Identity, Hoge suggested that there are several concurrently operating modes of Catholic identity (ethnic, cultural, religious, etc.) and that many people consider themselves Catholic even if they are unhappy or disagree with the Church. Today's ministers need to be aware of these shifting behaviors and preferences to develop methods of evangelization, education and outreach to help connect the un-churched and uninvolved Catholics with the life of the Church.

Finally, Hoge was one of the most vocal critics of the Church's lack of engagement with young adults. This third element of Hoge's ministerial cartography directs ministers to consider how they invite young adults into a life of faith and community in the Church. This is of additional importance if only because today's young adult Catholics tend to be composed more of Hispanics and the un-churched. As mentioned above, the preferences and behaviors of Millennials are often strikingly different from those Catholics that have gone before them. The need for sensitivity to these changes will only increase for ministers in the years to come. Those who value Hoge's work as an informative resource, following the plotted paths, will find themselves better prepared for the difficult task of ministering to God's people in the future.

The work of Dean Hoge continues to inform the way I view the Church, the world and myself. As seminarians and vowed religious in formation, we are often told that to be a good pastoral minister we must know ourselves and those whom we serve. This applies to homily preparation, educational programming, pastoral counseling, sacramental and liturgical ministry, par-

ish and institutional administration, and other aspects of ministerial life. For this reason, Hoge's books and articles should sit on the shelf of every formation director and seminary rector alongside their copies of *The Program for Priestly Formation* (2006) and *Pastores Dabo Vobis* (1991).

Dean Hoge dedicated much of his life to studying the needs of the Church and has left us a rich supply of material that will continue to aid ministers in fulfilling their vocations, and for that I am very grateful. His work will remain a source of inspiration for my own pursuit of answers to the perennial questions, "who are we?" and "where are we going?"



Bro. Daniel P. Horan, OFM, is a Franciscan Friar of Holy Name Province (NY) and currently teaches in the Department of Religious Studies at Siena College (NY). He has written on Franciscan theology, philosophy and spirituality in addition to his work on the Millennial generation. His work has appeared in journals including *America*, *The Heythrop Journal*, *Worship*, *Journal of Catholic*

Higher Education, *Spiritual Life*, *Review for Religious*, and others. For more visit: www.danhoran.com

Endnotes

- 1 *Gaudium et Spes* § 4, in *Vatican Council II: The Conciliar and Post Conciliar Documents* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1998), 905.
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- 3 Hoge et al., *Young Adult Catholics*, 231-232.
- 4 Marti Jewell and Dean Hoge, "Will They Serve?" *America* 199 (July 21-28, 2008): 20.
- 5 Dean Hoge, *The First Five Years of the Priesthood: A Study of Newly Ordained Catholic Priests* (Collegeville, MN: The Liturgical Press, 2002).
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- 8 Hoge and Wenger, *Evolving Visions of the Priesthood*, 29.
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- 10 Hoge, *The First Five Years of the Priesthood*, 103.
- 11 For more on these three subjects see, William D'Antonio, James Davidson, Dean Hoge and Mary Gautier, *American Catholics Today: New Realities of Their Faith and Their Church* (New York: Rowman & Littlefield, 2007); Michael Foley and Dean Hoge, *Religion and the New Immigrants: How Faith Communities Form our Newest Citizens* (New York: Oxford University Press, 2007); Dean Hoge, "A Demographic Framework for Understanding Catholicism in America," *Seminary Journal* 12 (Winter 2006): 61-68; and Hoge et al., *Young Adult Catholics*.

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The Researcher's Role in the Church

by Sister Katarina Schuth, OSF, Ph.D.

In 2005, Franciscan Sister Katarina Schuth received the Father Louis J. Luzbetak, SVD, award from CARA (Center for Applied Research in the Apostolate), Georgetown University, Washington, DC. This article names four qualities that Dean Hoge embodied as a researcher – integrity, courage, compassion and love for the church – and discusses many of the issues Dean studied. We are happy to print it with Sr. Schuth's permission.

The church is alive these days with animated discussion, contentious debate and sometimes respectful dialogue. In such an atmosphere one of the primary functions of those who engage in research on church issues is to provide accurate information, dispel rumors and engender deeper understanding of concerns that have come to the surface or are about to erupt.

A case in point—yesterday I spent about an hour on the phone with a writer for a major news magazine who is doing a lead story on the process of admissions to seminaries. He said he was not Catholic, so as many of you know, the starting point of such an interview is going to be different, and a little extra explanation is needed when discussing current neuralgic church issues.

In the course of the hour I presented some basic data, referred him to the Center for Applied Research for the Apostolate Web site and suggested other persons to contact who know more about psychological testing. He expressed gratitude and then asked, “Are seminaries really as bad as the conservative press and some of the hierarchy portray them—places where the seminarians are engrossed in sex and can’t control themselves? It sounds like the Vatican has to swoop in to put a stop to out-of-control frat houses.”

I proceeded to tell him that his impression could not be further from the truth. I described the average day in a seminary—really quite boring, I assured him—where the men go about their prayer, studies and pastoral work. How important it is to be able to credibly describe a situation quite different from what seems to be the negative image unwittingly created.

As this example illustrates, the role of researcher is an important one, but not simple. It is my assertion that the role requires of researchers four fundamental

Through the years I have been blessed to be surrounded by models of just such colleagues, many of whom are present tonight—among them both previous honorees and current CARA researchers.

qualities. First, it calls for impeccable integrity in reporting so as not to be co-opted by partisans on either side of an issue. Sometimes it also demands considerable courage, for as any researcher knows, the messenger can be perceived as the enemy. Third, the role challenges the researcher to have compassion and concern for those who will feel the impact of the results of the research. Finally, and above all it requires that in telling the truth of what we know the message is grounded in faith and love for the church.

Through the years I have been blessed to be surrounded by models of just such colleagues, many of whom are present tonight—among them both previous honorees and current CARA researchers. For many years the church has profited from your research. Thank you for your fidelity and hard work in producing such valuable studies.

In this brief address I will call to mind some of the research topics I believe have been and continue to be of immense consequence and value to the church. The scope of the research is broad, so in evoking mem-

ories and facts I will impose my own logic—beginning with comments on studies concerning vocations, continuing with seminary and theological education, studies of the priesthood and, more recently, lay ministry. Paralleling and going beyond these categories are valuable studies of ministry, parish life and Catholic institutional life in all its forms and richness. Obviously, I cannot begin to name all the researchers or projects, but I will select a few examples that have had considerable impact and then make some suggestions as to possible future directions.

Researchers regularly surface information to both support and contradict popular opinions about who enters seminaries.

Vocations and Recruitment of Seminarians

Vocations and recruitment of seminarians are topics of current concern and curiosity to both church and society. Why is research about these topics so important? Powerful influences have affected perceptions about vocations to the priesthood, and not all perceptions have equal merit. Researchers regularly surface information to both support and contradict popular opinions about who enters seminaries.

Studies point out the continued appeal of priesthood to men who recognize both the obstacles and challenges of the call. The attraction includes desire for service, the general direction of the church under John Paul II and the nature of the ministry itself, which can so positively affect people's lives. That anyone would want to become a priest surprises some critics, so a few ideas like these help them understand the appealing nature of the vocation.

Research also explains some of the reasons for decline in the number of candidates. At a recent conference vocation directors pointed out that diminishing interest in priesthood is accompanied by a perception that the status of the priest is lower than 30 years ago, and less support comes from families. In turn, priests are less assertive in encouraging vocations, a situation exacerbated by their lack of availability.

With fewer opportunities for interaction with priests, the meaning of priestly ministry is less well un-

derstood. Current discussion about admission of homosexual candidate adds to the dilemma and is certain to generate a new round of research to see what the impact is of a forthcoming document from the Vatican on the topic. The suggestion of one regular on conservative religious television is that once "seminaries are emptied of homosexuals" they will soon be filled with heterosexuals. My position, printed in *The New York Times* last week, contesting several of his points, brought a strong "negative fan letter," with the writer totally misinterpreting my comment. Such is the fate of one who researches, speaks or writes.

Suitable questions for research remain on this topic:

What changes are needed to help increase the number of suitable candidates for the priesthood? What type of screening yields the best candidates and keeps out those who should not be admitted? Are admissions standards for the priesthood adequate?

Preparing Priests and Lay Ecclesial Ministers

One of the most animated discussions these days concerns how well seminaries are preparing men for priesthood and how well professional lay ministers are being prepared for ministry regardless of where they study. Many people have contributed to an understanding of exactly how seminary formation is constituted and how it has changed through the years. Amazing how fascinating this topic has become this past year!

Concerning seminarian education, depending on the perspective of those doing the evaluation, the programs are viewed as more or less adequate in preparing the teachers, preachers and spiritual leaders. Both positive and negative claims are made. My attempts to elucidate the structure and content of the programs in *Reasons for the Hope* and in *Seminaries, Theologates, and the Future of Church Ministry* provide the background information for drawing these conclusions. Much less is known about the preparation of deacons and lay ecclesial ministers, but the groundwork is laid in CARA's own superb data collected in *Catholic Ministry Formation Directory*. Awaiting more in-depth research, studies of lay ministers and the programs that prepare them are certain to continue to increase in importance.

Suitable questions for research remain:

How adequate is the formation of priests for the needs of the church today? How could it be enhanced? What is the status of lay ecclesial ministry and how well are programs preparing individuals to perform their ministry?

Priestly and Lay Ecclesial Ministry

Fortunately, we have first-theology, and they can serve as guides for bishops and diocesan planning offices.

The literature and research on lay ecclesial ministry is growing, but the shorter history of this form of ministry leaves many gaps. Nonetheless, Ruth Wallace's books, *They Call Her Pastor* and, more recently, *They Call Him Pastor*, are creating a new genre of studies. Others are looking at broader surveys of parish life coordinators and the U.S. Conference of Catholic Bishops Office for Lay Ministry is sponsoring studies on emerging leadership among lay parish ministers. This relatively new and open field will undoubtedly create fresh opportunities for research.

Suitable questions for research remain:

How well do seminaries respond to the needs of the church by the ways they educate future priests and lay ministers? From the viewpoint of parishioners, what improvements are needed? How well is lay ministry being integrated into the life of the Catholic Church?

Continuing Education of Priests and Lay Ecclesial Ministers

In an article in 2001 by Father Cletus Kiley, "Human Development and the Ongoing Formation of Priests" (*Origins*, March 22, 2001), he discussed priestly development and the changing contexts in which they minister. He stressed how crucial it is for priests to participate in ongoing formation. Among the reasons: a diminishing number of priests and more complex circumstances; divisions in presbyterates based especially on age and formational backgrounds; fluidity and polarization in the post-Vatican II church; priestly identity and many ministries and many ministers; international priests and multiculturalism; social shifts and realignments of church resources; and the new evangelization. His list is one that has evolved as a result of research pointing to these developments in church life.

Now action is needed. Are bishops willing and able to provide the human and financial resources needed to ensure that ongoing formation is made available? Even more pressing is the question of the judicious deployment of priests that would make possible opportunities for some to take sabbaticals or in other ways renew themselves and their ministry. Beyond these concerns is the desire of priests to participate in such programs. For reasons of excessive workloads, lack of money, lack of interest or other personal factors, not all will choose

ongoing formation. My current research on priests serving multiple parishes shows this to be one of the most neglected areas taking into account all dimensions of priestly life and ministry.

Suitable questions for research remain:

What would be the pros and cons of dioceses and religious congregations requiring continuing education for their priests? Once ordained, how well do priests sustain themselves spiritually and personally? How well do they maintain their intellectual qualifications and pastoral skills? What are their opportunities for continuing formation/education? Is anyone giving thought to continuing education for lay ecclesial ministers?

Paralleling and going beyond these categories are valuable studies of ministry which have aided parish life and Catholic institutional life in all its forms and richness. CARA has been outstanding in providing data. They have made available baseline data in so many areas: financing parishes, HIV/AIDS education, campus ministry, Hispanic/Latino ministry, parish life studies, catechetics and the diaconate, to name just a few. The benefit to the agencies, parishes and dioceses is immeasurable, but more remains to be done.

Summary Comments

If the sacramental life of the church is to be maintained and evangelization is to thrive, changes will be needed in vocational recruitment, in the way seminarians are formed and in the way priests exercise their ministry. Fuller integration of lay ecclesial ministers into the life of the church will be needed. The challenge in parishes and other ministry settings is to engage in creative thinking about the future and develop new models that will serve the church in the decades ahead. These new models come about because we know how plans in the past have succeeded or failed through research. More research is needed to point the way to the future.

Role of Researchers

So far I have given a mere thumbnail sketch of some of the major areas of research that have contributed mightily to the life of the church. I mentioned at the beginning the importance of having impeccable integrity in reporting research. The work done by my colleagues more than fits that requirement. Now the challenge is to make it even more accessible to potential users and then hope that action will result.

As for the considerable courage needed, most researchers know the sting of criticism from something

they have published, but I have heard many of you here respond with grace and courtesy. In these times perhaps nothing is so challenging as maintaining compassion and concern for those who will feel the impact of the results of the research. I have learned lessons related to this concern when giving talks about the work of the Catholic Common Ground Initiative, which oddly enough creates more apprehension than does my seminary research. It is amazing how controversy is generated by threatening ideas like civility and reconciliation, generosity of spirit and listening carefully to build agreement.

I remember an occasion when I was speaking to a group about some of these ideas and one gentleman stood up to disagree quite disagreeably with me about some of my suppositions regarding the value of Cardinal Bernardin's ideas. Having just spoken about being a reconciling person, I dared not respond to him in kind, so while he ranted and raved I prayed—silently—to the Holy Spirit.

Realizing that no precise argument would be persuasive, when he finally took a breath I said something like, "I respect your right to your views and I'm glad you had the courage to voice them." He retorted in his booming voice, "Well, all right then," and promptly sat down, but somehow I knew this was not the end of the discussion. As soon as the questions were finished and the group adjourned for coffee, this man raced to the front of the room, still enraged. He continued with his diatribe, to which I knew there was no adequate answer. Finally, I simply put my hand on his arm and said, "God must love you very much." He was puzzled and said, "Why are you saying that? No one has ever said that to me before." (Not too hard to understand why, I thought.) But I responded, "I know by what you said, you obviously care a great deal about the church and you want the best for it."

Then I asked, "Do you remember last Sunday's Gospel? The one where Jesus comes to the apostles after the resurrection? They are all gathered, fearful, in the upper room. He appears to them and says, 'Peace be with you. Peace be with you!' That is my wish for you, too." The man was flabbergasted and began to cry. He confessed that he had moved five times in the past two years because he didn't like the parish he was in; his wife was getting very disgusted having to move a family of seven again and again. I suggested that he might try just to pray when he went to church and not to set every pastor right about how to say Mass.

He talked calmly for a bit, and then said he

couldn't wait to get home to tell his wife about what had happened. I don't know the ultimate outcome for this man, but such moments remind us that beyond any power of our own the grace of God works powerfully in others to transform their lives. The words of Jesus brought this afflicted man a degree of comfort. Granted, most of our opponents don't go away that easily, but this difficult exchange ended somewhat peacefully by simply listening to and respecting this person.

If the messages we want to convey through our research—"telling the truth" about sometimes controversial issues—are grounded in faith and love for the church, I think it is much more likely they will be heard. A good friend of mine used a quote the other day that strikes me as a good maxim for researchers. It comes from W. Somerset Maugham's play *The Constant Wife*: "Of course truth is an excellent thing, but before one tells it one should be quite sure that one does so for the advantage of the person who hears it rather than for one's own self-satisfaction."

We can turn to our Scriptures for a similar message: "Speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love" (Eph. 4:15-16 [NRSV]).

**To be able to research
and write with kindness
and compassion while
maintaining our integrity
takes wisdom and courage.**

To be able to research and write with kindness and compassion while maintaining our integrity takes wisdom and courage. Where can we find the will to be that kind of person? It seems to me that we need to be in touch with the mystery of God in our lives, becoming increasingly aware of God's active presence. If we look beneath the surface, we encounter God as loving and challenging us, inspiring and empowering us.

Though we may be able to do a lot of things for God, the church and the world, if we are out of touch with the mystery—if our faith and our life are separated, our existence is shallow, our words and ac-

tions empty. By deepening our faith, paying attention to the pattern of God's movement, we can become true contributors to the building of the kingdom of God on earth.

By following such a path we can bring into harmony those around us who are estranged. We hold in common a desire for peace and a reverence for life. We may not be able to do much on our own, but if each contributes the baskets will soon be filled with the Bread of Truth. In words attributed to St. Francis of Assisi, we might "start by doing what is necessary, then what is possible, and suddenly we will be doing the impossible." Each of us can contribute in small and large ways to bringing the light and life of knowledge where darkness now prevails.

On an occasion like this one, I am gratefully remembering those who have made it possible for me

and many others to carry out the research we do. I am thinking of those who have acquiesced so graciously to our requests for information in the form of personal and telephone interviews and the seemingly interminable surveys. I am thinking of colleagues who have read and commented on our research to make it richer and more accurate. I am thinking of benefactors, foundations that have given us the funding to carry out projects we could never have done on our own. Finally, I am thinking of those who have used our research to improve the ministry of the church. All deserve our great gratitude. Tonight I am happy to express that gratitude to all of you.



Katarina Schuth, OSF, Ph.D., is professor of the scientific study of religion at St. Paul Seminary School of Divinity of the University of St. Thomas in St. Paul, Minnesota.

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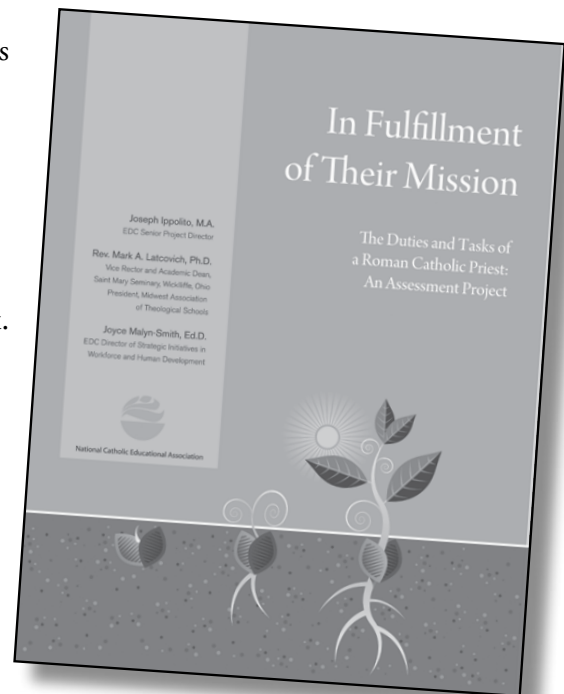
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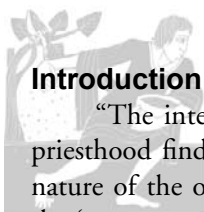


A Passion for Christ

Pedagogical Considerations for Roman Catholic Seminary Intellectual Formation

Rev. Todd J. Lajiness, Ph.D.

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Introduction

“The intellectual formation of candidates for the priesthood finds its specific justification in the very nature of the ordained ministry, and the challenge of the ‘new evangelization’ to which our Lord is calling the Church.”¹ These words of Pope John Paul II from *Pastores Dabo Vobis* set the context for the exhortation’s section on intellectual formation in seminary training. From this point of departure, we find two important foundational elements that emerge, one internal and one external. The internal dynamic of intellectual formation leads to a configuration to Christ that is an integral part of “the very nature of ordained ministry.” This internal dynamic leading to configuration to Christ comes through the gratuitous outpouring of grace. At the same time, it is also facilitated by the activity of professors who guide students to encounter the person of Christ through prayer, study, and reflection. Through this encounter they are transformed so that, as St. Paul says, “It is not longer I who live but Christ who lives in me” (Gal. 2:20). The external dynamic is manifested through the command to “go and baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19). The external activity of the ‘new evangelization,’ however, will remain shallow and ineffective if the first element of the intellectual formation is not deeply rooted and substantial. Thus at the very heart of intellectual formation in the seminary context is the development of pedagogies through which the student encounters the compassion and mercy of the Father, the obedience and humility of the Son, and the love of the Holy Spirit, all leading to a vibrant life of self-giving witness to a secularized world.²

The purpose of this paper, then, is to explore the foundations of intellectual formation and some implications for pedagogy in Roman Catholic seminaries. The first part of the article will focus upon the internal dynamic through which the student is led to a genuine, transformative encounter with Christ. The transformative encounter is the gift of conversion, an essential preamble (and constitutive element) to any authentic activity in intellectual formation. The second part will focus on pedagogical considerations. The unique role of seminary professors in the context of intellectual formation is such that they guide, motivate and encourage the student to a deeper engagement, allowing the burning love for Christ to be enflamed through creative, theological exploration. It is not merely a dispensing of knowledge for the sake of more knowledge, nor is it the superficial development of a pastoral skill-set that will allow the seminarian to ‘perform’ well in active ministry. Rather, the unique contribution of seminary professors is the way in which they foster a passion for Christ in the heart of the student, thus leading to a genuine knowledge of the divine mysteries. It is a passion that manifests itself in the student who, in faith, seeks first to discover the beauty and mystery of a person, in addition to doctrinal principles.³ It is the passion of a student who, in faith, seeks to commit himself more deeply to Christ through surrender of self.⁴ It is manifested, ultimately, in the student who falls in love with Christ.⁵ How do we, then, as professors and those responsible for the intellectual formation of our students cooperate with the transformative power of grace and lead them to a genuine encounter with Christ?

Part I: The Encounter that Transforms: Foundations in Intellectual Formation

The Role of Conversion in Intellectual Formation

Conversion is at the very heart of intellectual formation.⁶ It begins with the action of grace at work in the mind and heart of the student and it is kindled through a genuine encounter with Christ. It is a starting point where the life of faith and the activity of reason find harmony, not dissonance.⁷ In his book *The Nature and Mission of Theology*, then-Cardinal Ratzinger noted that theology “is based upon a new beginning in thought which is not the product of our own reflection but has its origin in the encounter with a Word which has always preceded us. We call the act of accepting this new beginning ‘conversion.’ Because there is no theology without faith, there can be no theology without conversion.”⁸ Conversion is an authentic ‘new beginning’ through which the student recognizes in a unique manner the ‘other’ who is the source of grace and himself as the recipient of this gratuitous gift.⁹ “The more that conversion acquires interior certainty thanks to a painful process of transformation; the more that it is recognized as the indispensable means of penetrating into the truth of one’s own being.”¹⁰

The transformation that occurs through conversion shapes the heart and mind of the student, and it is the whole person being formed, a person who is called to be an effective minister of Word and sacrament.

The unique character of intellectual formation demands that faith and reason, and spiritual growth and intellectual discovery, move in fluid harmony. The transformation that occurs through conversion shapes the heart *and* mind of the student, and it is the whole person being formed, a person who is called to be an effective minister of Word and sacrament. In light of this, Pope John Paul II recognized that “to be pastorally effective, intellectual formation is to be integrated with

a spirituality marked by a personal experience of God. In this way a purely abstract approach to knowledge is overcome in favor of that *intelligence of heart*¹¹ which knows how ‘to look beyond,’ and then is in a position to communicate the mystery of God to the people.”¹² The *intelligence of heart* that is formed in the student respects the integrity of the human person and recalls the primacy of conversion, the personal encounter with God that is essential for effective intellectual formation. In that way, students are drawn into the mystery of a transformative encounter rather than the accumulation of facts about various principles. The movement toward Christ, or more accurately, being drawn by Christ into the mystery of divine love through conversion is thus the hallmark of effective intellectual formation.

Luke 24:13-35 and John 20:24-29

While St. Paul’s encounter with Christ on the road to Damascus is a classic and profound account of conversion, two particular passages from Sacred Scripture offer unique illumination into the role of conversion and the personal encounter with Christ in intellectual formation. The first is a passage from the Gospel of Luke (the account of the disciples on the road to Emmaus) that is often considered in the context of intellectual formation.¹³

Following the resurrection of Jesus, two of his disciples were on a journey to Emmaus, a town about seven miles from Jerusalem. As they made their journey Luke notes that they were *conversing*, but not just conversing on a superficial level. “We are to picture the two disciples trying to figure out the meaning of the events.”¹⁴ They were engaged in conversation, a type of review (or reflection) on the events surrounding the life and death of Jesus, whom they had been following. The act of conversing about the Lord is central to intellectual formation, and professors serve the students well to encourage such conversation about the Lord, whether formally or informally. It is *wonder* and *curiosity* that drive us to ask questions, to ponder the meaning of an event, to speculate about the nature of a person or the relevance of an action.¹⁵

As they made the journey, Jesus *drew near* and walked with them. Much like the event of the prodigal son (Lk 15:11-32) the Lord takes the initiative and approaches the two disciples. The Lord draws near *to them* and speaks *to them*. We are reminded by this movement that it is the Lord who approaches us first, who calls us, loves us, forgives us, and then sends us out for proclamation. Within the context of an encounter with

Christ, we hear the question: “What are you discussing?”

The passage then goes on to note that the two disciples were “downcast” when asked by Jesus about the events.¹⁶ They were downcast because they did not yet understand the significance of the events. Even though they relate to the ‘stranger’ all that had happened to Jesus, they end their description by saying “but we were hoping that he would be the one to redeem Israel.” Again, their disappointment has its roots in a misunderstanding of the signs and wonders performed by Jesus in their midst. They could not recognize Jesus walking with them (yet) nor could they recognize the significance of the signs and wonders worked for redemption (yet).

After hearing the detailed account of the women at the empty tomb and the additional testimony of those who saw the empty tomb, Jesus says to the two disciples, “Oh, how foolish you are! How slow of heart to believe all the prophets spoke.” Their hearts (the center of intelligence and will for Luke) are reluctant to be transformed by the testimony.¹⁷ The disappointment noted in the voice of Jesus is the disappointment of one who sees a heart that is not docile to the transformative encounter with him. It is a heart that, in the context of intellectual formation, is not eager to hear the Word or permit the Word to enter. The process of growth in the area of intellectual formation requires a heart that is docile and open to the revelation of the Word, and a heart that is capable of seeing beyond the immediate in order to see the eternal.

As the disciples continue their journey, they come to a point where they must stop for the day. They invite him to stay with them for the evening. As they share the meal, Jesus reveals himself to them in the breaking of the bread. And immediately the disciples say: “Were not our *hearts burning* [within us] as he spoke to us on the way and opened the scriptures to us?” Their hearts were burning because even though they did not recognize Jesus, his very presence kindled the flame of faith within them. The encounter with the Lord opened their eyes [and hearts] to the true significance of the events of the paschal mystery. Having encountered the Lord himself, they see, believe, and are on fire for the proclamation of the good news. “So they set out at once and returned to Jerusalem.”

It is only through repeated encounters with the Lord that intellectual formation moves from an exercise of the mind to a transformation of the heart. It is the deliberate process whereby we actively journey with the

Lord and allow him to approach us, to speak to us, and to reveal himself to us through study and prayer. This is what Pope John Paul II meant when he wrote (noted above) “intellectual formation is to be integrated with a spirituality marked by a personal experience with God. In this way a purely abstract approach to knowledge is overcome.”¹⁸ The encounter of the two disciples is an example of the way in which intellectual formation can unfold in the mind and the heart of the student, not through the encounter with abstract principles, but rather, through the transformative encounter with Christ himself.

John 20: 24-29

The second passage for consideration is another post-resurrection account. After the Lord had appeared to the disciples in the upper room, they recount the event to Thomas, who was not present. In a similar manner to the disciples on the road to Emmaus, Thomas is at first reluctant to believe the testimony of the others. He states rather emphatically, “Unless I see the mark of the nails in his hands and put my finger in to the nail marks and put my hand into his side, I will not believe.”¹⁹ One might even say that Thomas is defiant until some evidence of their claims can be demonstrated.²⁰ The posture that Thomas takes at this point in the account speaks to a challenge that professors face in the context of intellectual formation, that is, to recognize in some students a reluctance to allow intellectual knowledge to form the heart, and the heart to form intellectual knowledge. For some students, it is perhaps the safer and more comfortable approach to intellectual formation, but it is certainly not the ideal. Thomas, we might say, has not had his heart touched yet, and because of that, he is slow to believe.

As the passage continues, only a week later, the Lord appears to the disciples again, this time with Thomas present. The Lord addresses Thomas directly and says, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” The invitation of the Lord is to explore the wounds, to allow the significance to be understood, and to believe. What is remarkable is that the Lord could have merely demonstrated his presence to Thomas, but he desired that his earlier posture be transformed.

The Lord invites Thomas “to see my hands” and to “put your hand into my side.” To see and to explore the wounds is a much more intimate encounter than Thomas was most likely expecting.²¹ Yet, the power-

ful invitation is to encounter the Lord in and through his wounds. The final wound during the passion is the piercing of his side, the opening of his heart from which blood and water flowed. The Lord does not invite Thomas to explore the other wounds of his feet, his head, or his back. Rather, he invites Thomas to explore the wound of his heart. That wound, we might say, is the portal, the threshold for Thomas. It is not merely about seeing it. The Lord invites Thomas to reach into his side, to cross the threshold between a heart that is cold, limp, frightened and unbelieving, and come into contact with the heart of the Son. Through that encounter Thomas is transformed. The connection between head and heart is now strengthened, but only by means of crossing the threshold.²²

The proclamation by Thomas “my Lord and my God” is inspired by the unique encounter with the Lord. The conversion at work moves Thomas to acknowledge Jesus in a powerful Christological statement, not merely situated in his mind, but emerging from both mind and heart. For Thomas, it is not simply a dogmatic statement but the core *kerygma* that he would proclaim to his death.

Conclusion

The activity of intellectual formation in Roman Catholic seminaries is a unique opportunity to witness the grace of God at work in the mind and heart of the student. If “priests are called to prolong the presence of Christ, the one high priest, embodying his way of life and making him visible in the midst of the flock entrusted to their care,” then they must know and interiorize the mystery of Christ in his passion, death and resurrection.²³ For those who guide students through intellectual formation, attention to the role of conversion is an essential foundation from which each student can probe and explore the inexhaustible mystery who is Christ. “The call to the new evangelization is primarily a call to conversion and when the Word of God has taught the intellect of man and moved his will to reject sin, evangelizing activity attains its goal in fruitful participation in the sacraments, especially in the celebration of the Eucharist.”²⁴

Through intellectual formation that highlights conversion as the point of departure, students come to realize that what occurs is not simply the accumulation of a body of knowledge, but rather a transformative experience from which they are prompted to proclaim the name of Christ. As students who encounter Christ, they are no longer mere spectators or scientists who

experiment on a subject in a detached manner, taking the theological activity as a ‘hobby’ or as something outside themselves. Rather, they enter more deeply into a relationship with the one they seek to know more intimately, the one who has loved them first and called them by name (Jn. 15:16). There is an enormous difference between those two approaches. One leads the student into himself, and the other leads a student outward as a true disciple. Paradoxically, then, it is only by going ‘outward’ that one attains true ‘interiority’ – that of the disciple of Jesus. Thus, “conversion does not lead into a private relationship with Jesus, which in reality would be another form of mere monologue. It is delivery into the pattern of doctrine, as Paul says, or, as we discovered in John, entrance into the ‘we’ of the Church.”²⁵

I bring to conclusion the first part of this article with an insight from Dr. Mark Latkovich that forms an effective segue between conversion as the foundation for intellectual formation and some practical pedagogical considerations. He writes: “Without a personal relationship with Jesus Christ, we must inform the seminary student, the theological enterprise will flounder, indeed be impossible. To keep this relationship fresh, prayer must be the conscious heart of it – a relationship that should inspire the student to a life of holiness, even in the pursuit of academic excellence. But do we tell our students that their goal as theologians, including the *raison d’être* of their studies, is to become, with God’s grace, saints and make others so?”²⁶ We as professors are also challenged to consider the way in which our teaching and our example contribute to the genuine conversion of heart that is necessary for intellectual formation. How is it that our teaching can help form the “intelligence of heart” that is at the center of intellectual formation? How is it that we guide the students to ‘walk with the Lord’ on the road and to encounter the Lord so that intellectual formation moves from an activity only located in the mind to a transformative experience that touches the heart?

Part II Pedagogy in Seminary Intellectual Formation: Fill it up, or Light it up?

Introduction

The activity of teaching has taken on many forms throughout the course of history, whether it is manifested in the dialectics of the original Academy, or the mentoring of young scholar-monks in the middle ages, or in the relativistic eclecticism of contemporary university life. Teaching is integral to the fabric of every age and

society. Yet, there is a uniqueness about the activity of teaching theology, and even more the activity of intellectual formation in a Catholic seminary. As noted above, conversion is at the heart of intellectual formation; it is the foundation from which genuine knowledge is communicated and acquired.²⁷ At the same time, professors are responsible for a sound, comprehensive and effective presentation of doctrine. In doing so, they should be attentive to the way in which the students receive, absorb and integrate the material. Thus, the uniqueness of the teaching apostolate in Catholic seminaries lends itself to a more integrated approach, recognizing the role of conversion and the personal encounter with Christ, but also the way in which, through the power of the Spirit, the Church through the centuries has faithfully handed on the message of the Gospel.

The second part of this article seeks to explore the ways in which the teaching activity of professors can assist students in the process of integration, that is, the way in which the encounter with Christ through conversion and the growth in understanding the organic unity of doctrine are interiorized in the minds and hearts of students.²⁸ The goal of the second part is to consider various pedagogies that are frequently employed in seminaries and evaluate their effectiveness, leading to recognition of a 'signature pedagogy' for intellectual formation.

Signature Pedagogy

What is meant exactly by the term 'signature pedagogy?' In a 2005 *Daedalus* article entitled "Signature Pedagogies in the Professions" Lee Shulman writes: "The psychoanalyst Erik Erikson once observed that if you wish to understand a culture, study its nurseries. There is a similar principle for the understanding of professions: if you wish to understand why professions develop as they do, study *their* nurseries, in this case, their forms of professional preparation. When you do, you will generally detect the characteristic forms of teaching and learning that I have come to call *signature pedagogies*. These are types of teaching that organize the fundamental ways in which future practitioners are educated for their new professions."²⁹

Shulman continues in the article to note that a signature pedagogy has three dimensions:

First, it has a *surface structure*, which consists of concrete, operational acts of teaching and learning, of showing and demonstrating, of questioning and answering, of interacting and withholding, of approaching and withdrawing. Any signature pedagogy also has a *deep*

structure, a set of assumptions about how best to impart a certain body of knowledge and know-how. And it has an *implicit structure*, a moral dimension that comprises a set of beliefs about professional attitudes, values, and dispositions. ... A signature pedagogy invariably involves a choice, a selection among alternative approaches to training aspiring professionals. That choice necessarily highlights and supports certain outcomes while, usually unintentionally, fails to address other important characteristics of professional performance.³⁰

Shulman is speaking in a general context about all professions, but presents three fundamental dimensions that are certainly applicable to the dynamics of intellectual formation. With more specificity to the training of clergy, it is noted that "clergy education involves more than teaching students a particular way of thinking; it requires that those ways of thinking be linked constructively with ways of being and doing. In this linking we can see in clergy education the necessary interdependence of the cognitive, practical, and normative apprenticeships of professional education."³¹

From the more general considerations of signature pedagogies, we can move to specific pedagogies for intellectual formation in Catholic seminaries. These pedagogies are intimately linked with our tradition, the norms elucidated in *Pastores dabo vobis* and the requirements in the *Program for Priestly Formation, 5th edition*. How then might the insights from professional educators impact the teaching activity in Catholic seminary intellectual formation?

The result is that teaching and learning find a synergy in the classroom through which professors are challenged to develop their knowledge and skill and students are formed to be life-long learners.

Teaching and Learning

The development of a signature pedagogy begins with a sustained reflection on the nature of the teaching activity and student learning. While these two activities are distinct, they need to be considered organically in

the development of an effective pedagogy. The result is that teaching and learning find a synergy in the classroom through which professors are challenged to develop their knowledge and skill and students are formed to be life-long learners. As mentors and experts in the field, the professors should give attention to the *who, how, where, and why* of the students. We will consider each one of those questions briefly.

The Who: Each student in a classroom represents a unique learner with a very unique perspective (or frame of reference) for learning. Understanding the frame of reference of the students opens a portal to effective strategies for teaching. In this way the professor is not merely dispensing material but is also in the process of learning that will keep the teaching activity lively and innovative.

The How: Each generation of students has a unique starting point and processes material differently. The challenge of the classroom setting is that professors inevitably teach in the way that they feel most comfortable, not necessarily in the way that optimizes student learning. In order to optimize student learning, the professor must intentionally consider *how* students learn and explore a variety of methods that will engage the student in the learning process.

The Where: Goals and outcomes are established for degree programs and for specific courses. Students themselves also develop personal goals. These goals and outcomes have a direct impact on how the students progress through a program. At the same time, the goals and outcomes shape the way in which professors engage the students so that they can assess whether or not their teaching is effective.

Finally, the **Why:** With regard to the development of syllabi, projects, exams, or other components in a course, consideration should be given to the relevance of each activity. What is the purpose of the activity, or what is to be gained from engaging the students in the activity? To this end, professors should be intentional about each activity and not merely default to certain projects without reflection.

Banking or Teaching Reflectively

The questions briefly treated above contribute to the initial formulation of a signature pedagogy. From that point of departure, the next consideration is to examine the first category (*teaching*) and two methods that are often employed. The first method is described as the 'banking' method. In this method the professor is primarily engaged in the activity of depositing information

into the students. There is very little interaction between student and professor other than clarifying questions or terms. In the Catholic seminary context this method can be especially tempting because of the enormous demands placed on the institution and the professor to cover core components as articulated in normative documents such as *Pastores dabo vobis* and the *Program for Priestly Formation*. As one examines those normative documents and then considers the amount of time the students have in the formation program, the sudden realization comes that *we do not have enough time!*

Given the short amount of time we have with students and the enormous amount of material that needs to be presented, we feel the need to force everything possible into the course, even if that means excessively over-loading the students.

In light of those challenges, the 'banking' begins. The temptation arrives in the form of 'time anxiety.' Given the short amount of time we have with students and the enormous amount of material that needs to be presented, we feel the need to force everything possible into the course, even if that means excessively over-loading the students. As the banking method is employed, students often *disengage* from the learning experience. They are not placed in a position to take initiative in the course but rather are placed in a position to receive passively. In the process of disengagement, they lose the dynamic process of learning and the opportunity for a deep integration of the material. As a result, students often resort to cramming material in for a short period of time (usually around exams) and then purge the material and move on to the next course. The phrase that is commonly used in this context is: "It's like taking a drink from a fire hose."³²

One area that is impacted negatively by this method is the development of the life-long learner. This method, when taken to an extreme, does not acknowledge that the student is to be given a solid foundation

and tools for the future. Instead, it considers the formal time in the course or program the *only* time the student will learn, thus the need to bank everything possible. Clearly the method has components that are relevant to teaching and learning, but the temptation to default exclusively to the banking method can have a negative impact on student learning and the connectivity to the course/program outcomes.

The second pedagogical approach is referred to as teaching reflectively. Teaching reflectively involves more intentional efforts by the professor to connect the material with the learning processes for students. In a recent book edited by Mary Hess and Stephen Brookfield, a matrix for reflective learning is presented.³³ Although the matrix presents eight areas of reflective teaching, the last three have the most relevance for the unique characteristics in Catholic seminary intellectual formation. The matrix demonstrates how a less reflective approach to teaching isolates the majority of the activity with the professor and requires very little initiative by the students. Students are permitted to ask questions, but only for the purpose of clarification. In addition, there is no evaluation related to the effectiveness of the teaching. The more reflective approach, on the other hand, takes into consideration *who, how, where, and why*. In this context, students are encouraged to ask questions that lead to synthesis and application. It requires that students take ownership of their intellectual formation and come to understand intellectual formation as a life-long project. Finally, a more reflective approach leads to effective integration.

The value of the matrix is that it demonstrates how a more reflective approach to teaching increases the initiative and investment of the student in the process of learning. At the same time, the quality of instruction by the professor increases because of continual feedback and subsequent adjustments. In this context, activities that demonstrate integration of the material are clearly expected and valued. Students are challenged to move beyond a merely *receptive* posture in the classroom to a more active and dynamic role whereby they use the content learned through the class, whether by instruction or reading, and then engage in a range of activities that require the student to apply, analyze, and synthesize the material so that it is truly integrated and connected to the fundamental aspects of conversion.

While the reflective method has positive qualities and limitations, any method that requires student ownership, initiative, integration, and application will be superior. We might consider it analogous to the distinc-

tion between the master craftsman and the production line. A master craftsman respects and recognizes the uniqueness of each piece of material and seeks to work *with* the material in order to realize the project. The master craftsman does not manipulate the material to fit a pre-conceived idea or form, but rather, allows the piece to take a natural course. The production line, on the other hand, uses a mold and the same material for each piece. There is a degree of separation from the material and the uniqueness of the final product is reduced. This analogy, which is certainly not comprehensive, serves to illustrate how professors might envision themselves more as a master craftsman who uses knowledge and experience to form and shape the material, but at the same time, continue the learning process through a genuine interaction with the material itself.

The Learning Environment

The second category that impacts the development of a signature pedagogy is *learning*. It is essential for the professor to be attentive to the learning environment at all times. The learning environment includes attentiveness to the development of trust with the students, the arrangement of the students in the classroom, an awareness of the number, age, and gender of the students, and the incorporation of a range of activities that engage the multiple learning styles in the classroom itself.

In order to facilitate successfully the process of engagement, the professor should make room for learning.

The Bloom Taxonomy

1. In *knowledge*, a student recalls information in approximately the form in which it was presented.
2. In *comprehension*, a student translates or interprets information based on prior learning.
3. In *application*, a student uses data or principles to complete a task on his or her own initiative.
4. In *analysis*, a student distinguishes and classifies the suppositions, the evidence, or the structure of an argument.
5. In *synthesis*, a student combines or integrates ideas into a viewpoint or argument that is original and new for him or her.
6. In *evaluation*, a student assesses or critiques a view point or proposal on the basis of explicit standards or criteria.

By this I mean simply the concrete steps or activities that are in place that encourage the student to engage in the learning process. Often there is not a sufficient amount of time given to process material nor are there particular learning activities that enhance the learning process. Without specific attention to these dimensions, the learning environment can be restricted. Bloom's taxonomy for effective learning, on the other hand, can be a very helpful tool in creating a positive learning environment that incorporates more elements of reflective teaching noted above. The value of the taxonomy is that it demonstrates the progressive engagement and integration of the students in the learning process. Each level demands more from the student, but it also demands more from the professor. In doing so, the level of integration increases and the students are challenged to engage the material from a variety of perspectives.

By using this taxonomy, the professor is truly being a master craftsman, guiding the students to a deeper integration, which in the case of the intellectual formation in Catholic seminaries, leads to an organic theological vision and desire for life-long learning. Ideally, professors will give sustained attention to the way in which the particular course engages the students at these levels. The 'key words' contextualize each level and give professors a direction for assignments, projects, or presentations. The questions present an additional perspective for arranging material in such a way that the students can move through the levels to the extent that they are able. In the end, the taxonomy serves an important function in student learning, that is, the movement to a deeper and more personal engagement with the content of the course.

Signature Pedagogy: Fill it up or Light it up?

With these developmental considerations of teaching and learning, the final question then arises: what does a signature pedagogy for Catholic seminary intellectual formation incorporate?³⁴ A signature pedagogy for Catholic seminary intellectual formation will incorporate a more reflective teaching style with intentional efforts that encourage the students to engage the material effectively. By creating an environment where students are engaged in application, analysis, synthesis, and evaluation, they will be better equipped for their ministry of teaching the faith and better prepared for the 'evangelization of culture,' which is integral to the new evangelization.³⁵

I propose three elements that characterize a signature pedagogy in Catholic seminary intellectual forma-

tion. First, the uniqueness of Catholic seminary intellectual formation values the professor as master craftsman who guides the students to a genuine encounter with Christ. Second, the professor creates a learning environment that fosters the formation of *intelligence of heart*.³⁶ Third, the professor models the value of life-long learning that leads the student to pastoral integration.

The master craftsman guides the students to a genuine encounter with Christ. The first element of the pedagogy is rooted in the foundational part of the article, that is, to foster in the student a passion for Christ. One way to explore this element is to consider ways, from the reflective model, that the teaching activity can provoke with purpose. Professors should never provoke simply for the sake of provoking, but rather, provoke in the sense of challenging students to awaken within themselves recognition that intellectual formation is fundamentally a relationship. It is not merely the exploration of ideas, but an encounter with the one who illuminates the darkness. By way of example, then, professors can provoke with purpose by preparing a series of challenging reflective questions spaced periodically throughout the semester that have the clear purpose of drawing out of the student aspects of the encounter with Christ. These questions can be in a written format to be done privately (for personal engagement) or done in small groups for short periods in the classroom (for a more public process). These questions, linked to the outcomes of the course, challenge the student to explore or think outside the normal range. Engagement at this level comes through questions that challenge the student to consider the *meaning* of something and/or the impact of something on one's life. They are not simply questions of fact, but rather, moments of encounter.

Another way professors guide the students to a genuine encounter with Christ is through the encouragement of conversation.

Another way professors guide the students to a genuine encounter with Christ is through the encouragement of conversation. In doing so, the professor, as master craftsman, guides the students on a purposeful journey. The disciples on the road to Emmaus were conversing about the meaning of the events that had oc-

curred. They were actively exploring through the sharing of ideas. Then, through the profound encounter with Christ, they came to recognize him. Their hearts burned and they had a passion for Christ. In each course, professors can certainly foster an environment of conversation in a variety of ways. With the time anxiety that burdens many, the idea of giving class time to conversation may seem ineffective. Yet, intentional conversations often lead to unique moments of synthesis that do not occur in private study. Also, structured conversations need not be limited to classroom time. They can be an integrated part of the syllabus through which students are required to have a prolonged or extended dialogue throughout the course of the semester. In some cases this is done as an on-line activity, but it does not have to be on-line to be effective. The on-going dialogue in small groups can certainly create a distinctive opportunity for the student. In order to do this, the professor should be mindful at all times of the unique character of intellectual formation and seek to call forth from the students regularly *how* the theological studies have deepened their commitment, their faith, or their passion for proclamation.

The master craftsman creates a learning environment that fosters the formation of *intelligence of heart*. This is an environment in which students are engaged and curious about knowledge, make application, and are encouraged to integrate material.³⁷ Within this element, the professor seeks to create an environment in the class that stimulates curiosity and engagement. All students have a natural desire *to know*³⁸ but not all students learn in the same way. Each student has a particular history with regard to learning and different gifts for integrating material. We know well that some students process material more effectively through independent studies, others are more fully engaged in a small group setting, others excel by a specific project or presentation, and still others are more successful through listening and processing/integrating material later. In other words, every student is a unique learner and the professor who limits the teaching activity to one particular pedagogy may unintentionally be putting constraints on the potential for some students. One of the central goals in teaching is that students engage the material enthusiastically, and in order to facilitate that, the professor needs to know *who* the students are and *how* they learn.³⁹

In the formation of *intelligence of heart*, it seems the professor should be more attentive, then, to 'lighting up' rather than 'filling up.' The limitations of 'filling up' or 'banking' were noted above. To light something up, on the other hand, requires a distinct activity. To

light something up normally requires someone to initiate a process whereby electricity causes a reaction or movement. When we light something up, electricity passes *through* the object and some change or action then occurs. The difference between filling something up and lighting it up is striking. The one who facilitates the process of lighting up allows the electricity to be the catalyst as it ignites, empowers, stimulates or activates the object. The object itself reacts to the electricity that passes through it.⁴⁰ The challenge, then, is to facilitate the process of lighting up the students so that they receive, understand, and apply their knowledge as life-long learners.

Within this element, the various levels of Bloom's taxonomy can be very helpful in lighting up the curiosity and wonder of the student. The first example of incorporating the taxonomy is to use the key questions to help in the formulation of study guides and exams. Discrete questions can be articulated that seek to assess the student's knowledge. Study questions and exam questions can be carefully planned to assess each level, leading to synthesis and evaluation. But the taxonomy does not have to be limited to study guides and exams. Very often, classroom presentations (when the class size is appropriate) can foster analysis and application by giving students the opportunity to show the relationship between various ideas and to elaborate on the reasons why certain perspectives are more credible than others. A final example and perhaps the most ambitious is to embed explicitly within the syllabus an activity associated with each level of the taxonomy. By explicitly linking a learning activity to each level, the students are drawn more intentionally through a rich learning process that indeed progressively forms *intelligence of heart*.

In the context of intellectual formation, then, our pedagogies certainly need to have components of *filling* but they cannot be limited to that. They need to provoke the students to think, to understand, to analyze and to evaluate. These aspects of learning are essential to forming a solid foundation for future ministry.

The master craftsman models the value of life-long learning that leads the student to pastoral integration. The final element of a signature pedagogy for Catholic seminaries focuses on the example and witness that the professor gives, and the way in which the professor fosters within the student a deep appreciation for life-long learning.⁴¹ There are a number of things that a professor can do in order to model for the student the value of life-long learning, among them: "a love for learning, particularly of the subject he or she is teaching (this is something he or she needs to nurture); a cheer-

ful disposition in presenting the material (i.e. helping his students to see that ‘learning, and particularly this subject matter, can be an occasionof coming to a deeper appreciation of God’s goodness and the bonds of fellowship that the common pursuit of learning can forge and the joy that this can bring’); and an alertness to student reaction(s), ‘ready to clarify difficult matters, patient in answering questions.’⁴² It is imperative that the professor recognize that the act of teaching is an act of forming the mind and heart of the student to seek continually the mystery of God. This involves professors demonstrating to the students their own desire and passion to seek, to ask, and to knock. Through this demonstration, the students come to realize that intellectual formation is a life-long journey, and that the years in the seminary are meant to be a starting point, not an ending point of their formation.

Within the context of fostering life-long learning is also the core component of pastoral integration. Pastoral integration is one of the key outcomes that should take place through effective intellectual formation. Effective intellectual formation begins with a genuine encounter with Christ and leads naturally to *intelligence of heart*.

At times, however, the idea of pastoral integration (and ultimately pastoral charity) is unintentionally detached from the dynamics of intellectual formation. In more extreme cases, the two are set in opposition to each other. When they are set in opposition to each other, intellectual formation is seen as something that inhibits the development of pastoral integration and pastoral charity. Intellectual formation is perceived as a threat, or as that which makes one less inclined and less capable of effective pastoral integration and pastoral practice. It seems to present pastoral practice more as a skill-set than an integrated part of the person. This sad occurrence is not a genuine representation of the way in which integration of intellectual formation and pastoral integration are intrinsically linked.

Authentic and effective pastoral integration (and pastoral charity) arises from a pedagogy that values sound doctrine but does not leave it detached from the very source of that doctrine, the Word himself. How can a genuine exposition of doctrine not lead the student to encounter the Son, whose life and ministry, whose passion, death and resurrection, and whose call to follow him touches our very core? This is precisely what professors model when they challenge the students to think about application and to appreciate the fact that they have been given the tools to continue the learning process

Conclusion

The considerations for a signature pedagogy noted above are made in light of the unique mission and identity that Catholic seminaries have and the way in which we understand the whole program of formation. Intellectual formation is not an isolated silo that engages only the mind or seeks only to develop a curious thinker. Intellectual formation is a part of the larger program of formation that involves the human, spiritual, and pastoral development of the student. That uniqueness gives it the advantage of being part of a system that respects the mystery of the whole person and promotes integration as an organic development.

In light of the specific elements of the signature pedagogy, there is one step that remains to be developed. The three elements of the pedagogy give the basic framework for effective teaching, incorporating the matrix and the taxonomy, but the final step is the way in which each professor will adopt these elements in his or her course development. It is by no means an easy task to revisit each course we teach every time we teach it, yet that is precisely what sets the foundation for effective teaching. As we consider our individual courses, we are challenged to give focused attention to the way in which we link the goals of our course to the program outcomes. Do the questions on our exams really serve to draw out from the student their knowledge, their ability to apply, or their ability to synthesize? Do the research papers and assignments serve to address the outcomes of our specific course? We are challenged to ponder our teaching styles and consider ways that will truly prompt the students to encounter personally the mystery of the Triune God. We are challenged to recognize that there are a variety of student learning styles, and that efforts should be made to identify questions, assignments, projects, or presentations which will light up students rather than just fill them up. We are challenged to create projects or presentations that serve as moments of integration. We are challenged, ultimately, to renew our commitment to be master craftsmen who model for students a passion for Christ.

By the grace of God intellectual formation is a transformative activity, an encounter that lifts up the mind and heart to the contemplation of the one who is truth. As Pope John Paul II notes in *Fides et ratio*: “Men and women are on a journey of discovery which is humanly unstoppable – a search for the truth and a search for a person to whom they might entrust themselves. Christian faith comes to meet them, offering the concrete possibility of reaching the goal which they seek.

Moving beyond the stage of simple believing, Christian faith immerses human beings in the order of grace, which enables them to share in the mystery of Christ, which in turn offers them a true and coherent knowledge of the Triune God.”⁴³



Rev. Todd J. Lajiness, Ph.D., is academic dean at Sacred Heart Major Seminary School of Theology in Detroit.

Endnotes

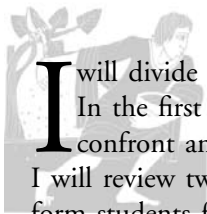
- 1 *Pastores dabo vobis*, 51.
- 2 In its 1999 document on *The Priest and the Third Christian Millennium: Teacher of the Word, Minister of the Sacraments, and Leader of the Community*, the Congregation for Clergy notes that, “The Church lives an authentic life when she *professes* and *proclaims* mercy – the most stupendous attribute of the creator and of the Redeemer – and when she brings people close to the sources of the Savior’s mercy, of which she is trustee and dispenser. ... The mercy of God as offered by the Church, in contrast with secularized concepts of mercy which fail to transform man interiorly, is primarily forgiveness and salvific healing. Its effectiveness on man requires his acceptance of the entire truth concerning his being, his action and his guilt. Hence derives the need for sorrow and encounter with the proclamation of mercy and the fullness of truth.” (31).
- 3 It should be noted that the emphasis on the personal encounter with Jesus Christ as a preamble to intellectual formation does not then dismiss the need for a systematic/organic understanding of doctrine. On the contrary, “theological formation is both complex and demanding. It should lead the candidate for the priesthood to a complete and unified vision of the truths which God has revealed in Jesus Christ and of the Church’s experience of faith. Hence the need both to know ‘all’ the Christian truths, without arbitrarily selecting among them, and to know them in an orderly fashion.” *Pastores dabo vobis*, 54.
- 4 “Moreover, since the faith, ...brings about a personal relationship between the believer and Jesus Christ in the Church, theology also has the intrinsic Christological and ecclesial connotations, which the candidate to the priesthood should take up consciously, not only because of what they imply for his personal life but also inasmuch as they affect his pastoral ministry. If our faith truly welcomes the word of God, it will lead to a radical ‘yes’ on the part of the believer to Jesus Christ, who is the full and definitive Word of God to the world (cf. Heb. 1:1ff). *Pastores dabo vobis*, 53.
- 5 In the general audience of May 2, 2007, Pope Benedict highlighted this point when he reflected on the life of Origen of Alexandria and noted that: “He [Origen] was convinced that the best way to become acquainted with God is through love and that there is no authentic *scientia Christi* without falling in love with him.”
- 6 At first glance, it may seem odd to consider conversion as the point of departure for a paper on pedagogy in Roman Catholic seminaries. It may seem more appropriate to consider conversion as the point of departure for a paper on spiritual formation. Yet, there is a profound interconnectivity between the dynamics of human, spiritual, intellectual, and pastoral formation. The interconnectivity reveals the unity of the human person and the way in which each area of formation is linked harmoniously to the other. These four ‘pillars’ of formation, however, can at times be excessively isolated from each other. When the distinct pillars of formation become too isolated and detached from each other (formation ‘silos’), a serious consequence emerges of the faculty viewing the individual student as a mere aggregate of the pillars. The life of faith, spiritual development, growth in affective maturity, knowledge of Christ, and the impulse toward pastoral service all intersect in the heart and mind of the one individual. As a result, those responsible for intellectual formation are encouraged to keep an integrated perspective of the students in mind as they form and shape them in the *scientia Christi*.
- 7 “Faith and reason are like two wings on which the human spirit rises to the contemplation of the truth; a God has placed in the human heart a desire to know the truth – in a word, to know himself – so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.” *Fides et Ratio* (opening paragraph). Pope John Paul II also notes later in the encyclical, “Men and women are on a journey of discovery which is humanly unstoppable – a search for truth and a search for a person to whom they might entrust themselves.” *Fides et Ratio*, 32.
- 8 Ratzinger, Joseph. *The Nature and Mission of Theology*. San Francisco: Ignatius Press, 1995, pg. 57.
- 9 Cardinal Ratzinger goes on to note that: “The connection between faith and theology is not, therefore, some sort of sentimental or pietistic twaddle but is a direct consequence of the logic of the thing and is corroborated by the whole of history.” *Ibid*.
- 10 *Ibid*.
- 11 Italics mine for emphasis.
- 12 *Pastores dabo vobis*, 51.
- 13 I do not intend to do a thorough exegesis on the passage, but rather an application that may illustrate some relevant points for conversion and the encounter with Christ for intellectual formation.
- 14 *The Gospel of Luke: Sacra Pagina*. Timothy Johnson. Collegeville: The Liturgical Press, 1991, pg 393.

- 15 It is significant that the disciples were **not** silent as they walked. Intellectual formation occurs both in moments of silent prayer and reflection as well as in conversation about the Lord.
- 16 *Sacra Pagina*, pg. 393. This sorrowfulness has the sense of actually making the disciples stop in the road.
- 17 *Sacra Pagina*, 395.
- 18 *Pastores dabó vobis*, 51.
- 19 "The use of the verb *ballein* ('place') is much stronger than a simple 'placing' of the finger or the hand. It conveys the idea of an energetic thrust." Moloney, Francis. *John. Sacra Pagina*. Collegeville: The Liturgical Press, 1998, pg. 539.
- 20 "[Thomas] does not refuse the possibility of resurrection. He insists that the risen body of Jesus fulfill his requirements (v. 25; cf. v. 17). He has progressed from his situation of absence (cf. v. 24), but the imposition of his own criteria for belief in the resurrection of Jesus indicates his conditioned commitment." Moloney. *John: Sacra Pagina*, 537.
- 21 "Surprisingly, Jesus offers to fulfill his [Thomas] conditions (v. 27), but he also commands Thomas to reach beyond his conditioned faith." Ibid.
- 22 In a beautiful mediation on this encounter, Von Balthasar writes: "Since you are so wounded and the open torment of your heart has opened up the abyss of your very self, put out your hand to me and, with it, feel the pulse of another Heart: through this new experience your soul will surrender and heave up the dark gall which it has long collected. I must overpower you. I cannot spare exacting from you your melancholy – your most-loved possession. Give it to me, even if your inner self thinks it must die. Give me this idol, this cold stony clot in your breast, and in its place I will give you a new heart of flesh that will beat to the pulse of my own Heart. Give me this self of yours, which lives on its not being able to live, which is sick because it cannot die. Let it perish, and you will finally begin to live. Dare to leap into the light. Do not take the world to be more profound than God. What could be simpler and sweeter than opening the door of love? What could be easier than falling to one's knees and saying: 'My Lord and my God.'" Von Balthasar, Hans Urs. *Heart of the World*. San Francisco: Ignatius Press, 1979, pgs. 164-165.
- 23 *Pastores dabó vobis*, 15.
- 24 *The Priest and the Third Christian Millennium: Teacher of the Word, Minister of the Sacraments, and Leader of the Community*. Congregation for the Clergy, 1999, pg. 11.
- 25 Ratzinger, Joseph. *Nature and Mission of Theology*, 59.
- 26 Latkovich, Mark. *Fostering Theological Excellence in the Classroom Among Catholic Seminary Students and Faculty*. A 2004 address to the East Coast Association of Academic Deans, pg. 7.
- 27 It should be noted that we are not speaking merely of conversion in the heart of the student, but also in the heart of the professor. The effective professor will be attentive to the need for conversion in his or her own heart as a starting point to the privileged apostolate of teaching.
- 28 *Pastores dabó vobis*, 15.
- 29 Shulman, Lee. "Signature Pedagogies in the Professions," *Daedalus* 134 (2005): 52.
- 30 Shulman, 54-55.
- 31 *Educating Clergy: Teaching Practices and Pastoral Imagination*. Edited by Charles Foster, Lisa Dahill, Lawrence Goleman, and Barbara Wang Tolentino. San Francisco: Jossey-Bass, 2005, pg. 22.
- 32 An image that comes to mind is the boarding process in an airplane. Passengers arrive with extremely large carry-on luggage, and while other passengers plan accordingly, there are the few passengers who insist that their piece of luggage will fit in the over-head compartment. As they push, pull, and twist the luggage, something inevitably is bent or broken. The problem is that they just didn't plan and the luggage was not the appropriate fit for the space. All this serves to do is irritate the passengers, the flight crew, and the individual with the over-sized luggage.
- 33 *Teaching Reflectively in Theological Contexts: Promises and Contradictions*. Edited by Mary Hess and Stephen Brookfield. Krieger Publishing Company, 2005.
- 34 It should be noted that a signature pedagogy begins with reflection on the mission of the institution and the outcomes of the degree program. The mission statement and the outcomes form a target for teaching, and the pedagogy is then formed within that specific context. In addition, the three dimensions noted by Shulman will also be embedded as a foundation for the development of the pedagogy.
- 35 *Program for Priestly Formation*, 155.
- 36 *Pastores dabó vobis*, 51.
- 37 This section incorporates the first dimension (*surface structure*) of Shulman's signature pedagogy.
- 38 Aristotle, *Metaphysics*, I, A, 1.
- 39 Refer to section *Teaching and Learning*.
- 40 Blessed Theresa of Calcutta wisely noted that "each one of us is merely a small instrument. When you look at the inner working of electrical things, often you see small and big wires, new and old, cheap and expensive lined up. Until the current passes through them there will be no light. That wire is you and me. The current is God. We have the power to let the current pass through us, use us, to produce the light of the world. Or we can refuse to be used and allow darkness to spread." Blessed Theresa of Calcutta. *No Greater Love*. Novato: New World Library, pgs. 67-68.
- 41 This element incorporates aspects of Shulman's third dimension of a signature pedagogy, *implicit structure*.
- 42 Latkovich, *Fostering Theological Excellence in the Classroom Among Catholic Seminary Students and Faculty*. A 2004 address to the East Coast Association of Academic Deans, pg. 9.
- 43 *Fides et ratio*, 33.

Serpents and Doves: Being Smart in the Service of the Church Today

Rev. Lawrence C. Brennan, S.T.D.

This address was given to the Midwest Association of Theological Schools at their annual meeting in September, 2008.



I will divide my comments today into four parts. In the first part I will outline the challenges that confront an intelligent ministry, in the second part I will review two taxonomies of learning that can help form students for an intelligent ministry, in the third part I will suggest some applications of the taxonomies to the seminary curriculum, and in the fourth part I will offer reflections on a possible continuity with continuing formation. These remarks are somewhat episodic and autobiographical in character and I hope you will indulge me in this, but I speak as a practitioner not as an educational theorist.

I. The Challenge

I am sure that many of us saw the film *Amazing Grace* last spring. For those who did not, it tells the story of William Wilberforce, the Member of Parliament who in 1807 successfully led the fight to end the slave trade in the British Empire, and in 1833 the institution of slavery itself. This year marks the bicentennial of the first of these successes. The film was well done in every respect, and I have to confess that I found myself with a tear in my eye at the end.

I had planned to see the film anyway, but the weekend before I did so I read a review of it in *National Review Online*.¹ Rich Lowry, the young editor of *National Review*, opened the piece with the arresting question:

How does a society vanquish a social ill that is deeply ingrained, that benefits the economy and that directly harms only the utterly powerless?

Sounds like a familiar challenge, does it not, as we face the power and panoply of the culture of death? He

**How does a society
vanquish a social ill that
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utterly powerless?**

went on to observe:

Wilberforce was a committed Christian, whose faith informed his opposition to slavery and steeled him against the reverses that inevitably attended his against-the-odds battle. His model is a useful corrective in the current debate concerning the proper role of faith in American public life. Defenders of faith's importance tend to get squeezed on one side by secularists railing against imagined offenses to liberty and the Constitution and on the other by the buffoonish antics of Christian leaders like Pat Robertson.

Wilberforce prevailed by courage, persistence, and tireless argument. The film shows the gathering strength of his position, and the patience with which he constantly adapted his political strategies until he found one that worked. What impressed me about this film is the simple truth that the Gospel has faced steep cultural challenges before, and the stouthearted did not shrink back. They made a tremendous difference in human history, and we today are called to do the same.

In 2007, on the occasion of receiving the Pope

John Paul II Seminary Leadership Award from the Seminary Department of the National Catholic Education Association (NCEA), Father Louis Camelli, a priest of the Archdiocese of Chicago, gave a talk entitled, "Do You Have to Be Smart to Be a Priest?" Fr. Camelli is well-known in seminary circles, the editor of two documents of the United States Conference of Catholic Bishops (USCCB): the *Basic Plan for the Ongoing Formation of Priests* (2001), and the 5th edition of the *Program of Priestly Formation* (2006). No one was surprised that the answer to the question posed by his title was "yes." I will let him speak for himself:

We very much need a priesthood and priestly ministry that are marked by a strong and integral intelligence. The needed intelligence must be analytical, synthetic, and practical: able to understand, able to bring ideas together, and finally able to make things work. Why do we need intelligence in priesthood and ministry? There are pressing issues and questions in our day, and they will be worked out in the course of mission and ministry if they are worked out at all.

Neither the academic theology of the university nor the church's magisterium meets these issues on the front line. Priestly ministry does. . . .

It takes penetrating intelligence to sort out what is this American culture and what is good in it and what is bad and what is neutral: individual initiative? individualistic pursuit of personal goals? freedom from external constraint? autonomy and independence from objective values? the priority of convenience in the face of life choices? the decency evident in trying to give everyone a fair break? making what is difficult invisible or putting it out of sight if it has to do with race, unborn status, disability, foreign birth?

It is a complicated dance to make faith come alive in a culture and at the same to critique and purify that culture, to embody faith in culture and to resist the culture prophetically. All this takes wisdom and intelligence. And it is a task that daily confronts a knowing priest.²

I like that expression. It takes wisdom and intelligence. And I agree whole-heartedly that these must be analytical, synthetic, and practical. Priests must be able to size up situations and put them together with the correct ideas. They must be able to self-assess and self-

correct. They must be able to see real needs and organize the resources to meet them.

We are facing a vast, ever-changing, and endlessly inventive culture.

We are facing a vast, ever-changing, and endlessly inventive culture. In many ways it is being betrayed by its elites, who no longer believe in its foundations. Recently the European Economic Community could not even bring itself to mention its Christian heritage in its constitution. For others in the West, the tendency is to denounce that Christian heritage as the Dark Ages. This is not a matter of indifference to the church or to her ministry. A secular society is striving mightily to push us to its edges. And we must push right back. We have to be smarter than the elites. We have to be snappier. For instance, we never have come up with a good reply to the old canard, "You can't legislate morality." I mean, we know that you can't legislate anything BUT morality, but that's too many words to fit on a bumper sticker. And in a sound-bite culture, that is about as much time as we will get for an opening.

From a slightly different angle we also have to recognize that contemporary Western culture is not an alien regime that landed here from another planet. It is a direct descendant of medieval Christendom, and Christians today remain a part of it. Where the Protestant Reformers replaced a corrupt church with the stark image of man alone before God, the Enlightenment simply removed God. Now the post-Enlightenment is removing the notion of truth. What results is Babel. Richard Weaver once wrote that ideas have consequences. To a busy and practical pastor, it may seem quite a stretch from the intellectual history of the West to the young woman he is counseling against abortion, or the man he is counseling against vasectomy, or the couple he is counseling against *in vitro* fertilization, but the line is direct. We have to understand that. Our students have to understand that. We have to understand the philosophical and theological counter-positions that constitute that direct line. And we have to be genial and ingenious about the task of reversing their damage.

Jesus once told his disciples, "Behold, I am sending you out like sheep among wolves. You must be clever as serpents and simple as doves" (Mt 10:16). Surely

Jesus once told his disciples, “Behold, I am sending you out like sheep among wolves. You must be clever as serpents and simple as doves” (Mt 10:16). Surely in this he was commissioning his disciples to an intelligently effective evangelization.

in this he was commissioning his disciples to an intelligently effective evangelization. In the Catholic Church the priesthood will continue to play a crucial role in that evangelization, and seminaries and other formation programs will continue to play a crucial role in forming that priesthood.

II. Taxonomies of Learning

As some of you may know, Kenrick-Glennon Seminary is in the process of restructuring its collaborative undergraduate program with Saint Louis University, in order to allow the seminary to staff its own philosophy department and to grant its own Bachelor of Arts degree. Our regional accreditor, the Higher Learning Commission of the North Central Association, demands a fairly extensive description of program design and resources before it will authorize new degrees. While this has entailed a good deal of work, it also initially entailed a systematician’s dream—the opportunity to design a philosophy curriculum without any philosophers around.

Last year over one of our breaks, the director of the new program and I sat down to etch out the basic outline of the courses we wanted, and we recognized after about four outlines that the only type of learning activity we had described ran something like this: “The student will understand . . .” With my years of experience in dealing with accreditors, I recognized that this description was somewhat vague and monochromatic, and I thought to look for alternatives. In this I have to confess that I was moved by one the fixed features of an academic dean’s professional experience, namely, the anticipation of possible negative feedback from accreditation visitors. (To paraphrase the popular T-shirt, if the

accreditors ain’t happy, ain’t nobody happy.) But I would like to take credit for a little more than that. I had at least heard the term “taxonomy” at one or another educational meeting, and I knew that it had nothing to do with either taxidermy or tax law. So I went to the Internet, and thus began my introduction to the wonderful world of learning taxonomies.

The Bloom Taxonomy

A taxonomy is a system of classification. The most famous taxonomy of learning activities was devised by a committee of the American Psychological Association and published under the editorship of Benjamin Bloom in 1956—hence the name Bloom’s taxonomy.³ The taxonomy consists of cognitive, affective, and performance activities, but I will restrict myself to the activities of the cognitive domain, of which there are six: knowledge, comprehension, application, analysis, synthesis, and evaluation. A word on each.

- 1) In *knowledge*, a student recalls information in approximately the form in which it was presented. Test questions to assess knowledge would ask the student to list, state, define, etc.
- 2) In *comprehension*, a student translates or interprets information based on prior learning. Test questions would ask the student to explain, paraphrase, illustrate, etc.
- 3) In *application*, a student uses data or principles to complete a task on his or her own initiative. Test questions would ask the student to use, solve, demonstrate, etc.
- 4) In *analysis*, a student distinguishes and classifies the suppositions, the evidence, or the structure of an argument. Text questions would ask the student to categorize, compare, contrast, etc.
- 5) In *synthesis*, a student combines or integrates ideas into a viewpoint or argument that is originaive and new for him or her. Test questions would ask the student to create, design, develop, etc.
- 6) In *evaluation*, a student assesses or critiques a viewpoint or proposal on the basis of explicit standards or criteria. Test questions would ask the student to judge, recommend, deprecate, etc.

The taxonomy involves several suppositions that I have found helpful in thinking about my own courses and in working with my faculty. The first supposition is that the taxonomy proposes a hierarchy of learning activities, in which later activities are more complex and

demand more skill than earlier activities. The second supposition is that the simpler activities are easier to assess, and so tend to receive disproportionately more attention than the later activities. The third supposition is that the later, more complex activities require prior mastery of the simpler activities, and that effective assessment of these latter encompasses assessment of all. The upshot is that education would profit from spending more time in teaching students to analyze, synthesize and evaluate. While a certain amount of knowledge, comprehension, and application is necessary to help students initially arrive at these levels, ultimately the achievement of the higher levels will create a cycle in which students can raise their own questions, integrate their answers, make use of the results, and cycle through again as needed—in other words they will grow in knowledge, comprehension and application on their own.

As I apply this taxonomy to my own teaching and to that of my colleagues, it allows me to make some fairly simple observations. Most of us are inveterate lecturers, and many of us are quite good lecturers. Many of our students, especially the brighter ones, respond well to a lecture pedagogy and complain about any variant. But a pedagogy based only on lecture and examination involves only the first of the Bloom activities, namely knowledge. If this is the student's only educational experience, where and when will the other learning activities take place? In the context of the challenge that I posed in the first part of this talk, how will the student learn to adapt and re-adapt to the vast, ever-changing, and endlessly inventive culture that we must evangelize? Alumni aficionados of lecture pedagogy would be continually obliged to find new lectures on the inventiveness and changes, and my general impression is that the presbyterate as a whole, with relatively few edifying exceptions, does not do this well.

I am of course overdrawing the point for effect. The only place where I experienced a pure lecture and examination pedagogy was in some of my courses in Rome, and that was long ago and far away. In U.S. seminaries today even our good lecturers require research papers or at least reflection, reaction or summary papers, and these indeed involve some of the higher levels of learning. Essay examinations or oral examinations do the same. Seminar presentations can involve good synthesis work. Theological reflection in conjunction with supervised field experience can encompass many of the levels of learning. And a summative evaluation exercise like a thesis or a comprehensive examination can truly be

a capstone experience that brings together all levels of learning—and generates good assessment data as well.

Let me resume my autobiographical reflections. After I found the taxonomy materials, I wrote a set of goals for each philosophy course proposing at least one goal for each of the six activities. It was an elegant achievement on paper, if I say so myself. I received some feedback from colleagues at other schools and tweaked the goal statements. Then we hired a philosophy faculty, and the cool dry air of the taxonomy encountered the warm humid air of reality, with predictably stormy results.

The Shulman Taxonomy

So let me change the subject. How about another taxonomy? In June 2006 the Association of Theological Schools released Section Eight of its *Handbook on Accreditation*, "A Guide for Evaluating Theological Learning." This publication was part of an ongoing project in the Association called the Character and Assessment of Learning for Religious Vocation. The publication is a useful tool for institutions as they grapple with Standard One of the ATS General Institutional Standards, "Purpose, Planning, and Evaluation," and with Section Five of any pertinent ATS Degree Program Standard, "Educational Evaluation." Unlike most official accreditation literature, it names its author, Dr. John Harris, of Samford University in suburban Birmingham, Alabama—and this may explain its tone. Accreditation standards, for instance, are usually written in a voice that sounds something like God in Cecil B. DeMille's "Ten Commandments;" Harris' pamphlet sounds something closer to "The Little Engine That Could." In the most crucial part of the publication, Section Three, "Identifying Goals or Outcomes," he proposes that theology schools might find another learning taxonomy more useful, that of Dr. Lee S. Shulman, President of the Carnegie Foundation for the Advancement of Teaching.

Shulman⁴ proposes a taxonomy of six categories, each named by a pair of activities: engagement and motivation; knowledge and understanding; performance and action; reflection and critique; judgment and design; and commitment and identity. A word on each.

- 1) In *engagement and motivation* the focus is on active learning and on the students' initiative and involvement in structured educational experiences. The extent to which these happen in initial formation can serve as an indicator of the extent to which they might continue to happen in ongoing formation after the degree. Harris writes, "A hoped-for outcome

of theological education is that M.Div. graduates found learning so meaningful that they continue to learn in and from their ministry. Documentation that graduates become lifelong, self-starting, active learners would be an indication of an educational program's success." But engagement and motivation do not address simply the question of a student's preparation for the future; they are also immediate ends in themselves. As Shulman observes, "Our institutions of higher education are settings where students can encounter a range of people and ideas and human experiences that they have never been exposed to before. Engagement in this sense is not just a proxy for learning but a fundamental purpose of education." Engagement, in other words, counters the widespread assumption that reality lies somehow outside but not inside the walls of the academy or the seminary or the theology school. Education and formation may indeed be limited experiences of reality, but they still afford real experiences, a reality worth investing in. Learning is something enjoyable in its own right.

- 2) In *knowledge and understanding* we find Shulman's equivalents to the first two activities of the Bloom taxonomy. Where knowledge involves the mastery of information, understanding involves the appropriation and ownership of what is known. Harris writes, "Understanding is knowledge that connects with the learner's experiences." And Shulman adds a marker: "Understanding means knowing the difference between paraphrase and plagiary."
- 3) In *performance and action* learners move from ideas based in their heads to a praxis situated within the world. This transition involves the acquisition of skill-sets related to professional standards, and the exercise of these skill-sets in a way that brings about change. Harris writes: "A student's learning of the theological dimensions of leadership is not ultimately gauged by knowledge of the concept, but by the ability to *exercise* leadership that reflects those theological dimensions" [emphasis added]. Shulman cautions us, however, against assuming that one must first understand before performing. He notes that this is not the case, for instance, in child-rearing. And he cites his own research on physicians and the art of medical diagnosis. "Internists," one of his sources told him, "make a diagnosis in order to act. Surgeons act in order to make a diagnosis." Many people learn by acting first, and many situations afford no more than learning of this kind.
- 4) In *reflection and critique* students learn by examining their work in its suppositions and consequences, its successes and failures. This is a second-order skill and paradoxically it is the contrary of the learn-by-first-acting that Shulman just described. Harris writes: "Professionals learn by critiquing their work. Such reflection not only allows them to improve their work, it also allows them to question the truthfulness or validity of the understanding that shaped it." If for example a new strategy or program does not work, the professional will question not only the specific failure but the ideas and values that shaped it in the first place. Harris concludes: "The ability to reflect on experience drives continuous learning."
- 5) In *judgment and design* both Shulman and Harris describe what a Catholic audience would recognize as the virtue of prudence. In judgment, "learners adjust a general understanding to differing circumstances and realities" [Harris]. This sets the stage for design, "which exercises understanding and applies skills under a variety of constraints and contingencies" [Shulman]. As Shulman observes, a home designed for California will look different from one designed for Michigan. In the same way, an educational program designed for an affluent suburban parish will look different from one designed for a poor urban area. It is worth noting that the circumstances and constraints addressed by this type of learning involve more than simply resource management. They also include political realities and a variation on what has been referred to as "the scandal of particularity"—the need to work with *this* particular ordinary or *this* particular colleague or *this* particular congregation, difficult or limited as any of these may be.
- 6) In *commitment and identity*, as Harris says, "people *become* what they understand, perform, critique, and evaluate." Shulman adds: "we internalize values, develop character, and become people who no longer need to be goaded to behave in ethical, moral, or publicly responsible ways." This level of activity also involves a conscious connection to larger groups, to society, and to the church herself, so that, as Shulman says, "we make a statement that we take the values and principles of that group seriously enough to make them our own." At this point, in Bernard Lonergan's terms, the learner becomes an "originating value," an instance of "incarnate meaning."⁵

Shulman is an experienced educator and knows the limits of taxonomies. In a complex world they always represent a simplification, meaning that some aspects of reality are given prominence while others fade into the background. He expresses misgivings, for instance, about his own taxonomy, noting that others might give more prominence to the important roles of emotion, collaboration, and trust in the educational enterprise. He is also wary of the ease with which taxonomies are pressed into service as ideologies or Procrustean beds. He proposes that his own taxonomy, for instance, may not unfold in any given student in the order that he describes, and speaks of the advantages of “shuffling the deck,” of recognizing that a student may start at any of the levels of learning and proceed haphazardly through the rest. Our programs and courses must be flexible enough to deal with this.

I am a systematic theologian and by temperament I am attracted to frameworks, architectonics, and grand schemes. As I assemble these thoughts, I am conscious of the fact that in addition to taxonomies of learning activities there are also compelling descriptions of multiple intelligences and varieties of learning styles. For that matter, I am conscious of the fruitfulness of the Myers-Briggs approach to the question of differing temperaments. What all of these schemata have in common is the realization that there is more than one way to do things, more than one kind of learning activity or style, more than one kind of intelligence or temperament. What they also allow us as educators to do is to vary our own programs and approaches so as to reach as many diverse learners in as many differentiated ways as possible.

III. The Seminary Curriculum

Since Shulman is not a seminary educator, Harris takes care to relate Shulman's taxonomy to the curriculum of a typical theology school. He does this by arraying the activities of the taxonomy on the vertical axis of a chart, against the areas of the M.Div. curriculum on the horizontal axis. He refers to the activities as levels of learning, and he takes the four areas of the M.Div. curriculum from ATS Degree Program Standard A.3.1, namely, Religious Heritage, Cultural Context, Personal and Spiritual Formation, and Capacity for Ministerial and Public Leadership. He intends the resultant figure to be useful for educators as they develop a variegated set of goals or outcome statements for their M.Div. programs. The levels of learning can serve as effective markers of student growth in each area of the curriculum.

At the same time, they can flesh out the comprehensive goals of the M.Div. program as a whole, including all the dimensions of formation.

Harris: Shulman/ATS Chart

Shulman's Levels of Learning	ATS M.Div. Program Areas			
	Religious Heritage	Cultural Context	Spiritual Formation	Ministry and Public
Engagement and Motivation				
Knowledge and Understanding				
Performance and Action				
Reflection and Critique				
Judgment and Design				
Commitment and Identity				

The fifth edition of the *Program of Priestly Formation*, following the outline of the Apostolic Exhortation *Pastores Dabo Vobis*, also speaks of four areas of formation (it seems the medieval *quadrivium* is making a triumphant comeback!), but the convergence with the ATS standards is not precise. I suggest that the one PPF category, Intellectual Formation, conflates the two ATS categories of Religious Heritage and Cultural Context, though not without remainder. I wonder, for instance, if our theology programs really do enough with the questions of cultural formation and critical engagement with contexts. In a similar way, the two PPF categories of Human Formation and Spiritual Formation are drawn out from the one ATS category of Personal and Spiritual Formation. Thus, although the horizontal axis of Harris' chart would look slightly different for programs based on the PPF, the overall usefulness of the chart would remain.

Shulman/PPF Chart

Shulman's Levels of Learning	PPF M.Div. Program Areas			
	Human Formation	Spiritual Formation	Intellectual Formation	Pastoral Formation
Engagement and Motivation				
Knowledge and Understanding				
Performance and Action				
Reflection and Critique				
Judgment and Design				
Commitment and Identity				

Charts of this kind look like an explorer's paradise to a systematician-dean. Which boxes do we put x's in and which ones o's? Well, at least the x's. As I thought about it, though, I found myself asking, would any of our formation programs really neglect (or admit to neglecting) any of these levels of learning? An argument could be anticipated that perhaps pastoral formation would be less focused on simple knowledge and understanding than on the other activities, and perhaps intellectual formation would be less focused on performance and action, but I doubt that practitioners in either area would completely agree. If this be the case, then what is the use of the chart? I would like to suggest that with bigger boxes or bigger flip pads it would allow us to see how each program addresses each goal in a distinctive way. Engagement, for instance, looks different in the areas of human and spiritual formation, with their intense interior focus, than it does in intellectual formation, with its emphasis on acquiring a body of knowledge, or in pastoral formation, with its emphasis on field experience. By the same token, reflection and critique would apply across the chart in all areas, but perhaps its internal objective would differ for each.

Another possible application might be to look to relative percentages. In each program, what percentage of emphasis or time is devoted to each level of learning? It might be difficult to generate a total of 100% over all 24 boxes of the chart, but it would be an interesting exercise to see how each of the four columns could add up to 100%, and what difference it might

make to the way that each program conceives and realizes its goals.

Last year for a faculty workshop at Kenrick I generated two versions of a third kind of chart. I put the taxonomy activities on the horizontal axis instead of the vertical, and in their place on the vertical axis I placed the names of all the courses in our curriculum. Then I asked the faculty to check off which of the levels of learning they each thought occurred in their respective courses. I was not surprised to learn that on the Bloom taxonomy, most courses incorporate all the taxonomic activities. On the Shulman taxonomy the response was somewhat more differentiated, but still mostly inclusive. Again I was not surprised.

Sample Kenrick Chart

	Engagement & Motivation	Knowledge & Understanding	Performance & Action	Reflection & Critique	Judgment & Design	Commitment & Identity
1 Pentateuch & Hist Literature						
4 Synoptics & Acts						
7 Patristic Church						
11 Fund Theo & Hermeneutics						
18 Liturgical-Sacramental Theo						
24 Fund Moral Theo						
31 Intro Homiletics						
40 Spiritual Life of Priest						
44 Supervised Min: the Poor						
53 Summative Eval Seminar						

So far this effort remains incomplete, but in the spirit of the Shulman taxonomy, I hope it has been an initial Performance and Action exercise to facilitate faculty thinking about goals. This year at our opening faculty meeting I informed my colleagues that we will be working more diligently to assemble an assessment folder for each course, containing syllabus, goal statements, learning activities, accountability exercises (tests, presentations, papers, projects), scoring rubrics, grade results, and course evaluation material. My hope is that as an institution we can begin to have a greater clarity about two things: the derivation of course goals from

program goals; and the linkage of both sets of goals to the learning activities and accountability exercises of each course. My larger hope is that the taxonomies will afford us an opportunity to ask ourselves some questions about what we are doing in our courses, that they will give us a language and a frame of reference for the ensuing conversation, and that they may lead at least some of us to consider revisions or alternatives.

The effort will initially require a good amount of one-on-work with faculty members, in which I will be asking whether and how course goals incorporate the various levels of the taxonomy—or any levels at all. Here I am not really looking for a distinct course goal for each level, and I believe in starting small. I will be happy if in at least some cases the conversation yields a new or reformulated goal, or a better-phrased examination question, or failing that, maybe a bigger font on the examination form, or failing that, even a vague acknowledgment that somehow Jesus is the judge of us all. Once again the cool dry air of the taxonomies meets the warm humid air of reality, and I leave you to imagine the rest.

A clearer definition of goals can give us a clearer sense of purpose, of balance, of collaboration, and of comprehensiveness. This sense in turn can allow us to avoid excessive content overlap, misplaced curricular emphasis, or unreasonable workload demands.

As a student of the thought of Bernard Lonergan, I am aware that his differentiation of eight functional specialties in theology represents yet another taxonomy, but I think I have said enough about taxonomies just now. I mention Lonergan only because of what he says about the need for the differentiation. The need is fourfold. First it distinguishes different tasks and prevents them from being confused. Second, it defines each of the tasks and the different methodologies proper to it. Third, it prevents one-sided totalitarian ambi-

tions among the tasks. And fourth, it resists excessive demands.⁶ I would apply this wisdom to our use of taxonomies of learning in the following way. A clearer definition of goals can give us a clearer sense of purpose, of balance, of collaboration, and of comprehensiveness. This sense in turn can allow us to avoid excessive content overlap, misplaced curricular emphasis, or unreasonable workload demands. Or at least one may hope that it can.

IV. Continuing Formation

The most important thing, of course, is how any of these efforts improve student learning in our formation programs. The salient questions, as I read Shulman, are these: how can we foster the student engagement that leads to knowledge and understanding? How can we foster the student understanding that leads to or is found in performance and action? How can we foster the critical reflection on practice that leads the student to prudence and sound judgment? How can we foster the sound judgment that leads the student to the meanings and values, the faith and love, the ambiguity and questioning, the vocation and the identity that are all found in commitment? And at what points in the seminary's program are each of these questions most fruitfully addressed?

I have been working with outcomes and program assessment since 1993. It is tedious work, as I need not convince anyone here. But it is important work at many levels, not least because it forces us to hold ourselves accountable. Basing curricular decisions in a culture of evidence is much preferable to basing them on impressions of the unvoiced expectations of the guilds or on faculty memories of the ethos of their own alma maters. Assessment says: these are our goals, what does the evidence tell us about how well we are performing?

This is important not only for the institutional improvement it brings about, but also for the example it sets, in two directions. Last year, for instance, a former director for priest personnel in the Archdiocese of St. Louis told me that a recent Kenrick alumnus had asked him for information on an evaluation structure for priests in the archdiocese. As luck would have it, this former director had devised the process and knew where to locate a copy of it, as otherwise it would have taken an Indiana Jones to find it. I was deeply impressed with this alum. In the other direction, a bishop acquaintance of mine, a former seminary rector, told me some time ago that he was facing the Dallas Charter compliance review with a great deal of equanimity because his ex-

perience of accountability in the accreditation process of his seminary had been so positive. Another bishop acquaintance, also with an education background, has urged his presbyterate to adopt a performance evaluation procedure and has himself volunteered to be its first subject. I have nothing but admiration for these men.

It is not enough for the priest simply to lead. He must have a reflective self-awareness in his professional and leadership activity, and from time to time he must be able to step back and to ask questions about what is working or not working—and why this is so.

As far as I am concerned, the Shulman activities of reflection and critique are at the heart of professionalism and effective leadership. It is not enough for the priest simply to lead. He must have a reflective self-awareness in his professional and leadership activity, and from time to time he must be able to step back and to ask questions about what is working or not working—and why this is so. Self-examination is a pre-requisite for self-correction or self-improvement. In a ministerial context, this is most aptly connected to a functioning system of accountability and performance evaluation—the absence of which is the gravest lacuna in the professionalism of the ordained Catholic ministry today. If we give our students a good example of holding ourselves accountable to professional standards and peer evaluation, if we give them a good experience of being evaluated themselves, we have done much to set the stage for their continuing formation.

Evaluation is the highest of the activities of the Bloom taxonomy, and it stands to reason. When we are capable of critique, we are capable of looking for alternatives, whether in positions, in programs, or in ourselves. If we experience a gap in our knowledge, a defect in our judgment, an insufficiency in our values, we are capable of reaching for a remedy. That outreach logi-

cally leads to continuing formation. The nature of the program, if a program is chosen, or the nature of the resources, if resources are sought, is not as important as the process that leads us to reach out in the first place for either. This process must begin in the years of initial formation, in the formative and summative evaluation procedures of the program, in the example of a multi-layered institutional assessment program, and above all in the milieu of a pervasive fraternal feedback, challenge, inspiration and support.

In Bernard Lonergan's functional definition, theology is a process by which the meaning and value of religion are mediated to the meanings and values of a given culture,⁷ a process in which the Gospel takes its rightful place among the stories by which the culture lives. If we picture culture as a tapestry, theology weaves the golden thread. If we picture culture as a conversation, theology translates the words of Jesus. If we picture culture as a bread dough, theology adds the leaven. All three of these images point to the challenging nature of the task, because even without substantial experience we recognize that weaving, translating, and kneading require a good amount of work.

In conclusion I return to my example of William Wilberforce—because he did the work. Through his instrumentality and that of many compatriots, the value of the Gospel was woven into the fabric of a slave-owning culture that changed because of him. From the point of view of the ministry what is most noteworthy is the fact that he did this as a layman. I do not mean this remark either as an indictment of the clergy or as a put-down of the laity. I mean it as an observation that in postconciliar Catholicism this is the way things are meant to unfold. The clergy do their work behind the front lines, and this requires humility and skill. If the work is done well, though, what is visible is an engaged and effective People of God. May we witness ever more of this in our lifetimes.



Rev. Lawrence C. Brennan, S.T.D., is director of continuing formation in the Diocese of Colorado Springs and was formerly academic dean at Kenrick-Glennon Seminary in St. Louis.

Endnotes

1. Posted in NRO Articles (www.nationalreview.com) on Friday Feb 23, 2007.
2. *Origins* 36 (2006): pp. 318, 319.
3. Benjamin S. Bloom, *Taxonomy of Educational Objectives*

(Boston: Addison-Wesley, 1956). This summary of the taxonomy is taken from several Internet sources, principally: <http://chiron.valdosta.edu/whuitt/col/cogsys/bloom.html>.

4. Lee S. Shulman, "Making Differences: A Table of Learning," *Change* 34, n. 6 (November/December 2002), p. 36 ff.; online at Heldref Publications Archives: <http://pqasb.pqarchiver.com/heldref>.
5. Bernard J.F. Lonergan, *Method in Theology* (New York: Herder, 1972), pp. 51, 73.
6. Lonergan, pp. 36-37.
7. Lonergan, p. xi.

Discussion Questions

1) In general, how does your assigned pillar of formation most effectively address the challenge of an intelligently effective evangelization? Do you have a story similar to the Wilberforce story to help illustrate either the challenge or any success in dealing with it? Feel free to suggest modifications to the sketchy outline of that challenge in section one of this paper.

2) How might the Bloom or Shulman taxonomies help impart a little more variety to the learning activities typical for your assigned pillar of formation?

3) Are there any learning activities in your assigned pillar of formation that are not adequately addressed by the taxonomies? How might they be incorporated?

4) What learning activities in your assigned pillar of formation might best contribute to an effective commitment to continuing formation after ordination? Do you have any success stories to share about alumni commitments to continuing formation?

5) Can you share information about any accountability structures or personnel evaluations in place for priests in the communities or dioceses your institution serves?

6) Can you share any "best practices" at your institution that help instructors derive course goals from program goals or link course goals to learning activities and assessment?

7) Can you share any experience of the article's hope that a clearer definition of goals can give us a clearer sense of purpose, of balance, of collaboration, and of comprehensiveness? Of the hope that this sense in turn can allow us to avoid excessive content overlap, misplaced curricular emphasis, or unreasonable workload demands?

PSYCHOLOGICAL ASSESSMENT: THE TESTING AND SCREENING OF CANDIDATES FOR ADMISSION TO THE PRIESTHOOD IN THE U.S. CATHOLIC CHURCH

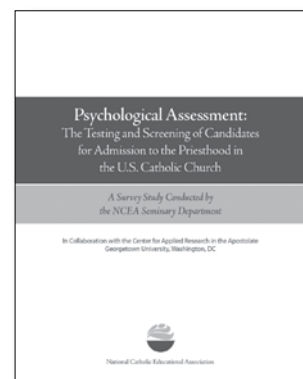
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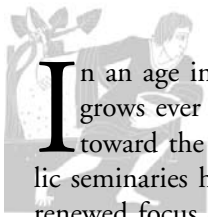
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Philosophy as Human and Spiritual Formation

Randall Colton, Ph.D.



In an age in which the discipline of philosophy grows ever more specialized and moves ever farther toward the margins of typical universities, Catholic seminaries have been directed by the bishops to a renewed focus on philosophical studies. If universities become more accustomed to think of themselves as purveyors of career preparation, philosophy will no doubt come to seem further and further from their essential purpose. But where does philosophy fit into the seminary's mission of preparing men for the priesthood, men who are configured to Christ in the human, spiritual, and pastoral dimensions as well as in the intellectual?

The *Program of Priestly Formation*,¹ drawing on *Pastores Dabo Vobis*, yields several answers to this question (nos. 153-154). Though it begins by stressing the necessity of philosophy in the intellectual dimension, it goes on to affirm a wider significance to philosophical study: "The study of philosophy is not just part of intellectual formation, but is also connected to human, spiritual, and pastoral formation." I focus here on this wider claim, paying particular attention to the first two dimensions.² How can philosophy constitute a mode of human formation and spiritual formation? How can the study of philosophy further a man's development in the virtues, in affective maturity, in capacity for right relation to others, and so on? What does philosophy have to do with the life of prayer and of grace?

Three basic answers to these questions stand out. First, right understanding removes obstacles to right action. The PPF and John Paul II, in *Pastores Dabo Vobis*, emphasize this connection. Second, participating in philosophical inquiry provides an occasion for the cultivation of virtues, both intellectual and moral. Finally, philosophy's intimate connection to prayer appears in its highest object and its contemplative nature.

Right Understanding Enables Right Action

In paragraphs 153-154 of the PPF, one finds a hint about the connections among philosophy, truth, and self-gift. "Philosophy," it reads, "serves 'as a guarantee of that *certainty of truth* which is the only firm basis for a total giving of oneself to Jesus and to the Church.'" The Gospel calls everyone, and the priest in a special way, to give himself entirely to Jesus and the church. But the culture in which we live conspires to make the act of permanent self-gift, especially as one finds it in marriage and in holy orders, completely unintelligible; and no one can deliberately choose an act that appears quite pointless. Confronting this cultural reality requires philosophical tools.

How does our culture make the commitment to self-gift unintelligible? In *Pastores Dabo Vobis*,³ John Paul mentions in this respect the rise of false concepts of subjectivity and of freedom. His criticism here is not meant to imply that subjectivity itself or attention to subjectivity is the problem. In his earlier work in delineating a "Thomistic personalism," Wojtyla himself insisted that a turn to the subject was a necessary development for a philosophy that could serve as an adequate preparation for Christian anthropology.⁴ Personhood cannot be grasped simply through the concept of a nature, because to be a person is to be the source of one's own actions, actions that both express and shape the agent through the agent's reflexive awareness of his agency. A person is self-determining, and his awareness of his self-determination gives rise to his sense of responsibility and secures his uniqueness and unrepeatability: Only I can experience my acts and passions as *mine*.⁵

So if subjectivity is not the problem, what is? John Paul points to a distortion of authentic subjectivity that he calls "individualism" (n. 7). His point seems to be

the following: Some, in their “desperate” attempts to defend the person as the unique and unrepeatable source or originator of his own actions, go too far and insist that each individual is also self-sufficient and independent. The individualist sees the person as functioning independently of and prior to any relationships with others. But once the person is seen in terms of such an individualist caricature, it becomes difficult to understand how the person can enter into mutual relations with others without giving up his very personhood.

This kind of defense of subjectivity has become a vicious individualism that clearly undercuts anyone’s attempt to “find himself...through a sincere gift of himself.”⁶ The understandings of personhood and subjectivity it spawns make the choice of an irrevocable commitment—especially a celibate one—unintelligible; such a choice could never serve the purposes of an individualistic self. After all, what if the duties and obligations that attend one’s role overwhelm the expression of one’s very deepest, most personal core? The conclusion is obvious: The choice to remain committed—as a priest must, as a spouse must—can only appear suicidal and incomprehensible.

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human formation by
clearing out the underbrush
that, for so many,
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unconditional commitment
the priesthood requires.**

With a little reflection, philosophy’s role in responding to such errors soon becomes clear. Viciously individualistic theories of the person entail philosophical mistakes. Careful readers of Kierkegaard’s *Sickness Unto Death*, Jacques Maritain’s *The Person and the Common Good*, or John Paul’s own writings on subjectivity and personhood will easily spot the confusions latent in such notions. Philosophy thus serves human formation by clearing out the underbrush that, for so many, renders unintelligible the unconditional commitment the priesthood requires.

John Paul notes two other cultural phenomena that undercut the full force of personal commitment.

He alludes, for example, to the widespread tendency to see truth-claims as mere expressions of attitudes, emotions, or perspectives, a tendency he labels as “subjectivism” (PDV 52). This tendency appears in the contemporary manner of speaking that distinguishes between “my truth” and “your truth.” Where those locutions hold sway, truth has become an accident of the subject rather than the union of the subject with the thing known, as St. Thomas would have thought of it.

For both the subjectivist and for St. Thomas, truth names a relation in which the two terms share a certain identity. For St. Thomas, truth is *adaequatio intellectus et rei*, the fit or conformity between a mind and the nature of the thing it knows by which the mind takes on, in its own way, the thing’s own form. For the subjectivist, truth is the fit between one’s real inner self and one’s speech or actions by which that self achieves expression. Further, an aspiration to universality characterizes every truth-claim; as John Paul teaches, “Every truth presents itself as universal.”⁷ St. Thomas captures that aspiration in his insistence that in truth the mind unites with the nature of the thing. But the subjectivist denies it and so robs himself of the capacity for stating anything more than an opinion. In a subjectivist world, then, attempts to convince others of the truths one has come to know can only appear as attempts at manipulation.

The subjectivist understanding of truth is problematic in another way as well. As John Paul asks, “If we are not certain about the truth, how can we put our whole life on the line, how can we have the strength to challenge others’ way of living” (n. 52)? Consider the contrast here: if a truth-claim merely expresses some property of myself, why should I take that claim as good reason for staking my whole future on a certain course of action? After all, I might change, and my truth might change with me. Or why should I take it as good reason for urging others to alter their lives to express that truth? After all, their own truth no doubt expresses who they really are better than my truth could.

Suppose, on the other hand, that these claims express not merely a property unique to me, but a judgment in which I grasp—or fail to grasp—the real structure of the world around me. In that case, it matters whether in that judgment I adequately grasp the real or fail to do so; that is to say, it matters whether my judgment is true or false. If my judgment is true, then I have learned something about the way the world is, and I then have reason to conduct my life in one way rather than another. If claims to truth are claims to knowledge of the real, then it makes sense to stake one’s life on

a true judgment and to attempt to persuade others to make the same judgment.

The study of truth, of course, belongs to philosophy.

So John Paul's reflections lead to this conclusion: Understanding the nature of truth is a prerequisite for becoming the kind of man who can make an irrevocable gift of himself in ordination and who can find the courage to call others to the Gospel. The study of truth, of course, belongs to philosophy. And so philosophy plays a vital role in the most basic aspects of human formation for the priesthood.

Besides individualism and subjectivism, John Paul also points to a "distorted sense of freedom" (n. 8) as a hindrance to full self-gift. He contrasts two conceptions of freedom this way: "Instead of being understood as obedience to objective and universal truth, freedom is lived out as a blind acquiescence to instinctive forces and to an individual's will to power." This faulty view of freedom sees it as consisting largely in independence from any constraints on one's desires. But on such a view, any irrevocable gift of self can only appear as a threat to freedom, and especially so when such a gift requires the constraining vows of celibacy and obedience. Consequently, given the intrinsic value of freedom that almost everyone acknowledges, this view of freedom undercuts the proper development of our human powers that culminate in self-gift and makes answering the call to the priesthood possible.

Further, all these tendencies together—individualism, subjectivism, and a false view of freedom—lead many "to belong only partially and conditionally to the life and mission of the Church" (n. 8). But faith calls for more. As the First and Second Vatican Councils teach, "the obedience of faith is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals" (*Dei Verbum*, n. 5, quoting Vatican I, DS 1789 (3008)). Neither individualism nor subjectivism nor false views of freedom can make this portrait of faith appear reasonable. Caught in the grips of these philosophical mistakes, our contemporaries too often pass over as impossible or unreasonable the full submission of the whole self, intellect and will, to the revelation of God as taught by the church. In its

place, they put a partial and conditional submission that cannot sustain a commitment to the church's teachings on vocations to permanent states, such as the priesthood, the religious life and marriage.

So John Paul links philosophy to human, spiritual, and pastoral formation by showing how defective concepts can undermine our ability to act virtuously and in accord with the truth. Other philosophers have made similar arguments. Some among the ancients, for example, argued that philosophy is useful because it provides knowledge of the natures of things, which necessarily guides our actions. Like the power of sight, reason perfected in contemplative philosophy does not concern itself with action but does reveal the realities according to which we must direct our action when we do act.⁸ The 19th-century Danish philosopher and theologian, Søren Kierkegaard, provided an image for this connection. Think of a swimmer jumping from a diving board or of a bird taking off in flight from a slender branch. The buoyancy of the board or of the branch provides an extra impetus for the launch, allowing the diver or the bird to begin a quick and sure movement. Gaining a right understanding of relevant concepts works in just the same way for right action. A better understanding enables right action to proceed more quickly and surely.⁹

Philosophical inquiry also has the effect of giving its participants practice in the virtues.

Philosophy and the Cultivation of the Virtues
Intellectual Virtues

Philosophical inquiry also has the effect of giving its participants practice in the virtues. One acquires virtues, like skills, through practice and repetition. So if philosophy entails practice in the virtues, then it also serves human formation by providing the occasion for the formation of character.

Aristotle and St. Thomas divide acquired virtues into two kinds, intellectual and moral, corresponding to the powers of reason and appetite, the two principles of movement in the human agent.¹⁰ Of these two powers, the power of reason is the higher one, the one more expressive of human nature. All animals are moved by the power of appetite, but only humans have reason as

their guide. For humans, rational excellence is the goal of their development and the connecting link to that which transcends them. Consequently, the virtues or excellences of our powers of reason must be the most perfect and important of all virtues, and the virtues that will allow us most fully to realize the capacities of our nature and so achieve true happiness.

These intellectual virtues are themselves divided into those perfecting our power to consider the truth (wisdom, science and understanding) and those perfecting our power to consider well how to act (prudence) or how to make things (art). The first three traits just listed are the virtues of the speculative intellect, and among them wisdom has the preeminent place, since it is the perfection of our power to understand the highest causes and so to order all the rest of our knowledge in relation to them. “Understanding” signifies excellence in grasping first principles, and “science” denotes excellence in deriving conclusions from higher principles.

Philosophy, of course, is the pursuit of wisdom, in the sense of the knowledge of things through their first and highest causes. Consequently, philosophical inquiry gives its participants practice in desire for the contemplation of the truth, which is the end of our intellectual powers and the highest end of the whole person, as well as in the virtues of wisdom, science and understanding. To grow as a genuine philosopher is, thus, to grow in the intellectual virtues, and so to deepen one’s human formation. More importantly, philosophy leads to growth in precisely those powers that are both deepest and most peculiar to the human person as well as leading the person to a kind of self-transcendence through contemplation of the divine.

Someone might object to this line of argument by pointing to the obvious fact that many smart people, even accomplished philosophers, are moral failures. If excellence in these intellectual virtues is compatible with moral defect, then they must constitute at best a trivial part of human formation.

St. Thomas anticipates objections like these when he distinguishes between wisdom, science, understanding and art, on the one hand, and prudence and the strictly moral virtues on the other.¹¹ The first four dispositions count as virtues only in a relative sense; those who have them possess an aptitude for finding the truth or for crafting well-made products, but they do not necessarily possess an inclination to the right use of that aptitude. The person who understands the first principles of atomic energy may use that understanding to produce energy for peaceful purposes or weapons for terrorists;

likewise, the person who has the art of constructing syllogisms may use that power to convince others of the truth or to manipulate them for personal gain. So the objection rightly points out that intellectual virtue is not enough to render its possessor good, and so it cannot be the single focus of a program of human formation. Nevertheless, as St. Thomas points out, no one can possess an inclination to use an aptitude well who does not first have that aptitude. In other words, though the intellectually virtuous person needs prudence if he is to use his intellectual aptitudes well, the prudent person also needs the intellectual virtues if he is to have reliable powers to direct by right reason what is to be done.

Of course, philosophy is not the only discipline in which one can cultivate the intellectual virtues.

Of course, philosophy is not the only discipline in which one can cultivate the intellectual virtues. Every liberal art can foster the same kind of growth, as its students penetrate deeper and deeper into the first causes and highest principles that belong, respectively, to each discipline. In so doing, students of the liberal arts cultivate understanding and science.

But philosophy offers something more. As Aristotle and St. Thomas put it, philosophy reaches beyond the first principles of particular sciences to the first principles of being itself, and because philosophy finds the highest and most comprehensive causes, it alone has the task of ordering the other disciplines, revealing their intrinsic connections and relations. Thus, philosophy promises not just understanding or science but wisdom itself.

Moral Virtues

That philosophy can help one to cultivate the intellectual virtues perhaps comes as no surprise. However, someone might raise two objections here that point to a need for more to be said.

First, someone might argue that St. Thomas follows Aristotle in privileging too much the intellectual as opposed to the volitional, wisdom as opposed to love. True happiness is surely found not just in knowing God but even more in loving, or so the objection would

run. I think this criticism can be met with a deeper understanding of the nature of knowledge, which for St. Thomas consists in a union with the thing known. But in the constraints of this space, let me just point out that deciding this question will require philosophical investigation. So however one sets out to resolve the relation between wisdom and love, intellect and will, one can never finish the task without philosophy. Once again, then, philosophy proves itself indispensable.

Second, someone might point back to an earlier claim I cited from St. Thomas. The purely intellectual virtues, says St. Thomas, are virtues only in a relative sense, and they require the moral virtues if they are to be used aright. So a complete program of human formation must include not only training in the intellectual virtues but also in the moral virtues. Someone might conclude that philosophy has value, then, only for part of human formation. Philosophy serves in the formation of those intellectual powers that perfect the best and most transcendent capacities of the human person, but one will have to turn elsewhere for help in fostering the moral virtues.

I think it would be a poor philosopher who argued in response that philosophy is sufficient for growth in the moral virtues. But I also think it would be a disillusioned and unimaginative philosopher who thought that philosophy is of no relevance in their acquisition. A number of philosophical paths lead to the recognition of philosophy's value for cultivating moral virtue.

For example, the sixth-century Christian philosopher Boethius, as he languished in prison, imagined a dialogue between himself and Lady Philosophy. Called *The Consolation of Philosophy*, the dialogue bears eloquent witness to the healing power of philosophy. In one place, Philosophy reveals the cause of Boethius' sickness of despair: "You have forgotten your true nature."¹² And in another place, she declares, "You are suffering because of your misguided belief."¹³ By contrast, she instructs Boethius, "You are a happy man, then, if you know where your true happiness lies."¹⁴ According to Lady Philosophy, then, the despair that crushes Boethius and threatens his exercise of the cardinal virtues has its therapy in a philosophical inquiry into the natures of fate, providence, and happiness, an inquiry Boethius carries out throughout the remainder of the work. *The Consolation of Philosophy* underscores the importance of philosophy for the moral virtues by working out the ways in which beliefs about reality underpin the affects, passions, and convictions that enable or disable our exercise of the virtues. Right emotions – without which

the moral virtues are crippled – depend on true judgment; but true judgment is a matter for reason and argument. Mind and heart are not alien to one another, so conceptual clarity and refined judgment can contribute to the healthy development of a Christian emotional life.

There is a danger here that emotions might be reduced to thoughts, and the training of the emotions reduced to the manipulation of thoughts.

There is a danger here that emotions might be reduced to thoughts, and the training of the emotions reduced to the manipulation of thoughts. Certainly one wants to avoid such a simplistic picture. With that caveat in mind, much truth can be found in this approach. For example, one will lack the appropriate reaction of anger in response to miscarriages of justice if one does not form true judgments about the victims of those acts. Someone will fail to exhibit virtuous anger against lynchings or abortions, for example, who judges dark-skinned people or the unborn not to be really persons. These are dramatic examples, but one can find a multitude of more mundane but nonetheless important instances in everyday situations of various kinds. And each one will bear out the importance of philosophical inquiry for human formation.

In the *Republic*, Plato suggests a second link between philosophy and the moral virtues. He puts the following in the mouth of Socrates in the course of the dialogue:

No one whose thoughts are truly directed towards the things that are...has the leisure to look down at human affairs or to be filled with envy and hatred by competing with people. Instead, as he looks at and studies things that are organized and always the same, that neither do injustice to one another nor suffer it, being all in a rational order, he imitates them and tries to become as like them as he can. Or do you think that someone can consort with things he admires without imitating them?... Then the philosopher, by consorting with what is ordered and divine

*and despite all the slanders around that say otherwise, himself becomes as divine and ordered as a human being can.*¹⁵

Two lines of thought are in evidence here. First, Socrates argues that vices such as envy and hatred will not tempt the philosopher for two reasons. First, he has little reason to look down from the highest causes to the petty squabbles of ordinary human affairs. Second, if he does look down at human affairs, he will see them on the margins of the eternal realities that form the focus of his vision. That someone has more or less of some temporal good than he does will not move him to envy or hatred because he realizes just how insignificant such goods are in the broad scheme of things.

If the principle holds, then it stands to reason that those who contemplate what is best and highest will have the best chance to form their characters in the best and highest ways.

Second, Socrates suggests that we become what we imitate, and we imitate what we contemplate. Since philosophers contemplate the Good, True, and Beautiful in themselves, Socrates argues that philosophers will become good, true, and beautiful. The philosopher's disciplined attention to the order in reality impresses that order on his own soul. The principle that character follows on imitation as imitation does on contemplation admits of wide application. For instance, it provides one way of seeing the dangers of pornography for the viewer; someone who contemplates depicted acts of lust, immodesty, and unjust degradation will come to be lustful, immodest, and unjust. If the principle holds, then it stands to reason that those who contemplate what is best and highest will have the best chance to form their characters in the best and highest ways.

Thus, philosophy is of value for formation in the virtues both because it requires and rewards the exercise of intellectual virtues and because it fosters the growth of moral virtues and the deepening of Christian emotions through the clarification of concepts, refinement

of judgment, and the imitation of the noble. All of this should come as no surprise to those who have read John Paul II's *Fides et Ratio*, in which the Holy Father insists on the sapiential character of philosophy.¹⁶ Philosophy, he teaches, is by its own nature directed to the questions about the meaning of life and the flourishing of the human person. That sapiential character means that everyone is a philosopher, even if only implicitly, a conclusion the Pontiff draws.¹⁷ But it also implies that the more advanced study of philosophy should always be the occasion, if the student will take it, for advancing toward true wisdom and so toward the full development of his human capacities.

Moreover, philosophical activity itself calls for the acquisition of an array of moral virtues in the pursuit of its own theoretical goals.¹⁸ Blessed John Henry Cardinal Newman noted this fact in his sermon "The Philosophical Temper, First Enjoined by the Gospel," maintaining that the Christian life and the intellectual life share such virtues as modesty, patience, an earnest desire for the truth, and so on.¹⁹ And the early 20th-century Dominican philosopher, A. G. Sertillanges, argued explicitly for this connection, writing, "Knowledge depends on the direction given to our passions and our moral habits. To calm our passions is to awaken in ourselves the sense of the universal."²⁰ For Sertillanges, then, we must learn temperance to make progress in our search for universal truth, so the discipline of intellectual inquiry supports the work of human formation. Sertillanges goes on to make the point in negative fashion by identifying the "enemies of knowledge" with some of the seven deadly sins. His list is worth considering:

*"sloth, the grave of the best gifts";
"sensuality, which . . . befogs the imagination, dulls the intelligence, scatters the memory";
"pride, which sometimes dazzles and sometimes darkens, which so drives us in the direction of our own opinion that the universal sense may escape us"; and
"irritation, which repels criticism and comes to grief on the rock of error."*²¹

The struggle for the virtues and against these deadly vices is one struggle, whether in intellectual or human formation. Thus, philosophical study is not a mere appendage to human formation but rather one of the venues in which such formation takes place, an occasion for its furthering and deepening.

Philosophy and Spiritual Formation

In the *Program of Priestly Formation*, the bishops posit a connection between philosophy and spiritual formation as well as human formation. Though the bishops do not draw out that connection with too much precision, one can easily think of at least three ways in which the relationship holds.

First, St. Thomas explains four ways the “consideration of creatures” builds up Christian faith at the beginning of the second book of the *Summa Contra Gentiles*. First, he says, “meditation on His works enables us in some measure to admire and reflect upon his wisdom,”²² since a likeness of God’s wisdom is present in everything he has made. Second, studying creatures “leads to admiration of God’s sublime power and consequently inspires in men’s hearts reverence for God.” Next, “this consideration incites the souls of men to the love of God’s goodness,” since he is the source of whatever goodness in creation elicits our love. Finally, “this consideration endows men with a certain likeness to God’s perfection.” To this end, he cites St. Paul, who, sounding curiously like Plato, writes, “But we all, beholding the glory of the Lord with open face, are transformed into the same image.”

Ignorance of the natures of things leads some to think themselves subject to other creatures, such as the heavenly powers, thus misconstruing the proper place of humanity in the universe.

Likewise, St. Thomas notes four ways in which right consideration of creatures “serves to destroy errors concerning God.”²³ First, pursuing knowledge created natures in their first causes points us to the existence of God, against those who wrongly think creatures can be their own first principles. Second, some erroneously ascribe to creatures what belongs only to God, a mistake that can be corrected by a proper understanding of what belongs to creatures. Third, some detract from God’s freedom and providence by falsely understanding the ultimate causes of nature. And finally, ignorance

of the natures of things leads some to think themselves subject to other creatures, such as the heavenly powers, thus misconstruing the proper place of humanity in the universe.

St. Thomas points out that theologians and philosophers consider creatures in two ways.²⁴ Theologians, as theologians, consider God first, and then creatures only in relation to him; but philosophers consider creatures first and arrive at God only as first cause of created natures. So some of the benefits St. Thomas enumerates from the consideration of creatures can come only from a properly theological meditation. And yet philosophy is necessary for that consideration, because theology can consider only creaturely natures in relation to the uncreated if it works with an understanding of them in terms of their own created first principles—i.e., in terms of their own natures. Hence, St. Thomas concludes, “human philosophy serves [theology] as the first wisdom.”²⁵

The 20th-century French thinker, Simone Weil, gives us two other ways to understand the relation between philosophy, as a liberal art, and spiritual formation. In her essay “Reflections on the Right Use of School Studies with a View to the Love of God,”²⁶ Weil describes the particular truths that are the object of any discipline of study as “sacraments” of the great Truth that is Christ himself. Other Christian thinkers have long noted that truth found anywhere belongs to Christians because we belong to the Truth himself. Weil suggests in similar fashion that any truth we find is a small reflection of Truth, from which the devout and inquiring mind can arise to Truth’s highest height. Do not despise any truth, she suggests; each of them can become effective images of Truth itself.²⁷

Sertillanges makes a similar point when he writes, “One might say a particular truth is only a symbol, a symbol that is real, a sacrament of the absolute.”²⁸ Since “Truth in itself is one, and the Truth is God,” Sertillanges concluded that “intelligence only plays its part fully when it fulfils (sic) a religious function, that is, when it worships the supreme Truth in its minor and scattered appearances.”²⁹ In these comments, he is following St. Thomas, who wrote, “Every knowledge of truth is a kind of reflection and participation of the eternal law, which is the unchangeable truth.”³⁰ Sertillanges draws a practical conclusion. Speaking of those who permeate their studies with a spirit of prayer, he says, “With a rapid and often unconscious impulse, we pass from the trace or the image to God, and then, coming back with new vigor and strength, we retrace the footsteps of the Divine Walker.”³¹

Both Sertillanges and Weil also focus on the role of attention in study. Sertillanges identifies it as one of the primary conditions for fruitful study, and Weil draws the connection between attention and prayer. She argues that love largely consists in a disinterested and self-giving *attention* to the other, and so she conceives prayer itself as an exercise in attending.³² We grow in prayer, she thought, as we learn to leave behind that which fragments our lives and draws us away from God to focus our whole being on him to whom we pray. In her essay on school studies, she notes that academic disciplines all require us to learn the discipline of attention; they are a kind of gymnastics of the mind that can hone a skill or attitude or virtue that is at the heart of prayer.³³

As I close, let me draw attention once more to the title of Weil's paper, "On the Right Use of School Studies with a View to the Love of God." It implies that a wrong use also can be made of school studies, a use that bears no relation to the love of God or even to the full development of our own human powers. A philosophical course of studies, like all academic disciplines, cannot guarantee an improvement in action, virtues, or spiritual maturity. But philosophy can be an especially potent occasion for such growth. Whether it will be for any particular student depends not so much on his courses or on his professors as on himself. Only the student can answer the central question: Will he approach philosophy as an opportunity to grow in the human and spiritual dimensions of his life, as well as in the intellectual, or will he bury those talents in the philosophical sand?



Randall Colton, Ph.D., is associate professor of philosophy and associate academic dean at Cardinal Glennon College of Kenrick-Glennon Seminary in St. Louis, Missouri, where he lives with his wife and children. They attend the Oratory of Ss. Gregory and Augustine in Creve Coeur, Missouri.

Endnotes

- 1 United States Conference of Catholic Bishops, *Program of Priestly Formation*, 5th ed. (Washington, D.C.: United States Conference of Catholic Bishops, 2006).
- 2 My focus on the spiritual and human aspects of formation is not meant to discount philosophy's contribution to the pastoral dimension. Space simply does not allow me to cover all these pillars, since, in our philosophically confused culture, much more would have to be said to describe the pastoral benefits of a sound training in philosophy.
- 3 Pope John Paul II, *Pastores Dabo Vobis* (Boston: St. Paul Books and Media, 1992). I am using the official English translation available at <http://www.vatican.va>. Cited as PDV hereafter.
- 4 See especially Karol Wojtyla, "Subjectivity and the Irreducible in the Human Being," *Person and Community: Selected Essays*, trans. Theresa Sandok (New York: P. Lang, 1993), 209-217. See also "The Personal Structure of Self-Determination" in the same volume, 187-195.
- 5 Taken in this sense, a "turn to the subject" may perhaps consist in nothing more than foregrounding, against modern portraits of autonomous freedom and materialistic determinism, the Thomistic-Aristotelian picture of the human agent. According to that picture, a human agent can know himself reflexively because, even though an embodied being, he possesses an immaterial intellect. And he achieves maturity by habituating himself through repeated deliberate choices. Having attained maturity, he is still what he is but now with excellence; he has become what he is. These insights capture the emphasis on self-possession, self-determination, and reflexivity at the heart of Wojtyla's "turn to the subject." If such a reading is accurate, then accepting these personalist insights does not require commitment to a revisionary metaphysical project, as some might fear, but, rather, the recognition that many contemporary philosophical battles open on the terrain of human agency.
- 6 *Gaudium et spes* in *Vatican Council II*, vol. 1: *The Conciliar and Postconciliar Documents*, rev. ed., ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Co., 1975; repr. 1998) 903-1001, n. 24; available at <http://www.vatican.va>.
- 7 Pope John Paul II, *Fides et Ratio* (Boston: Pauline Books and Media, 1998) n. 27; official English translation available at <http://www.vatican.va>. Cited as FR hereafter.
- 8 Aristotle, *Protrepticus*. Aristotle's work exists only in fragments and the authenticity of the various fragments is disputed. One recent attempt at a reconstruction is *Protrepticus: A Provisional Reconstruction*, ed. and trans. D. S. Hutchinson and Monte Ransome Johnson (n.p., 2002); available at <http://www.protreptic.info>; see the linked document, 26. For an older attempt at reconstruction, see *Protrepticus: A Reconstruction*, ed. and trans. Anton-Hermann Chroust (Notre Dame, IN: University of Notre Dame Press, 1964). Compare Pope John Paul II's argument connecting people's "contemplation of creation" with their ability to "advance in their own self-realization" (FR, n. 4). For a related argument, though one more theologically focused, see John Paul's *Veritatis Splendor*, nn. 86-87.
- 9 *Practice in Christianity*, ed. and trans. Howard V. Hong and Edna H. Hong (Princeton, NJ: Princeton University Press, 1991), 158.
- 10 The following two paragraphs rely on discussions in the *Summa Theologiae*, I-II.56-57.
- 11 See *Summa Theologiae*, I-II.58.

- 12 Trans. V. E. Watts (New York: Penguin Books, 1980), I.5.
- 13 *Consolation*, II.4.
- 14 *Consolation*, II.4.
- 15 Trans. G. M. A. Grube and revised by C. D. C. Reeve (Indianapolis, IN: Hackett Publishing Co., 1992), Book VI, 500b-d.
- 16 FR, n. 81.
- 17 FR, nn. 1-3.
- 18 For further reflection on this point, see Alasdair MacIntyre, *First Principles, Final Ends, and Contemporary Philosophical Issues: The Aquinas Lecture, 1990* (n.p: Marquette University Press, 1990), 27 and 40-43.
- 19 In *Fifteen Sermons Preached Before the University of Oxford between A.D. 1826 and 1843*. Notre Dame Series in the Great Books. (Notre Dame, IN: University of Notre Dame Press, 1997), 1-15.
- 20 *The Intellectual Life: Its Spirit, Conditions, Methods*, trans. Mary Ryan (Westminster, MD: Christian Classics, 1980), 21.
- 21 *The Intellectual Life*, 22.
- 22 For this and the following quotations, see *Summa Contra Gentiles*, trans. Anton C. Pegis, FRSC, (Notre Dame, IN: University of Notre Dame Press, 1955; repr. 1975), II.2: 30-32.
- 23 For this and the following quotations, see *Summa Contra Gentiles*, II.3: 32-34.
- 24 *Summa Contra Gentiles*, II.4: 34-36
- 25 *Summa Contra Gentiles*, II.4: 35.
- 26 Simone Weil, "Reflections on the Right Use of School Studies with a View to the Love of God," in *Waiting for God*, trans. Emma Crauford with an introduction by Leslie A. Fielder (St. Louis, MO: Harper and Row, 1951) 105-116.
- 27 "Reflections," 112.
- 28 *The Intellectual Life*, 31.
- 29 *The Intellectual Life*, 30.
- 30 *Summa Theologiae*, I-II.93.2.
- 31 *The Intellectual Life*, 33.
- 32 "Reflections," 114.
- 33 "Reflections," 105-106.

Opening the Reception Process: Distance Learning and the International Priest

Rev. Msgr. Richard Henning, S.T.D. and Sebastian Mahfood, OP, Ph.D.



The State of the Question

International priests have served the Roman Catholic Church in the United States since its inception. With congregations consisting largely of immigrants or Spanish and French speaking Catholics absorbed by the expansion of US territory, it was only natural that the clergy reflected the remarkable mixture of ethnicities in the Church.¹ New communities lacked the “home-grown” vocations of more established communities, and the nascent Church needed to recruit or welcome priests and religious from other countries and cultures. It was only in the 20th century that the US Church began to produce sufficient vocations to meet the needs of many (arch)dioceses. Especially in the years following World War II, US Catholics saw the highest ratios of priest to people, large numbers of local vocations, and the prospect of sending US born clergy to serve in overseas missions. Even in those years of plentiful vocations, nevertheless, international priests and religious continued to form an important part of the life of the Catholic Church in the US.²

The 1970's saw the beginning of a rapid decline in the number of vocations in the United States, and US (arch)dioceses and religious communities have returned to the earlier custom of recruiting priests and religious from other countries. While there is ample precedent for such recruitment in US Church history, some significant differences are present in the contemporary setting:

- The most significant difference concerns the composition of the US laity. In 1920, the percentage of foreign born Catholics in the

The 1970's saw the beginning of a rapid decline in the number of vocations in the United States, and US (arch)dioceses and religious communities have returned to the earlier custom of recruiting priests and religious from other countries.

US reached an historic high of 75% of the Catholic population. In the past, many foreign born priests served communities composed largely of immigrants from their home countries. In those instances where the international priest served people from cultures other than his own, any conflict would have arisen from inter-ethnic tensions rather than a divide between those born in or outside the US. In the contemporary setting, a large and growing immigrant presence is also present among the Catholics of the US, but that percentage no longer forms a majority. Now we have a substantial population of Catholics from various ethnicities born and raised in US culture

who might perceive a priest born elsewhere as “foreign.”

- Secondly, the culture gap between international priests and US Catholic laity has widened. For the most part, past inter-ethnic tensions concerned various European groups. At present, the cultural mix is wider and more complex with international priests arriving from non-European cultures in Africa, Asia, the Pacific Islands, and South and Central America.
- The relative ease of international travel and increasingly sophisticated communications technologies allow international priests to remain connected to their own home countries and cultures to an unprecedented extent.
- In the contemporary setting, a greater awareness is present of the role of culture in the life of the Church, and more tools exist for assisting the process of dialog and mutual understanding.

Given some of the differences with the setting of the past, this latter day recruitment of international priests to serve in the US has engendered controversy. In 1999, the Bishop’s Committee on Migration issued *Guidelines for Receiving Pastoral Ministers in the United States*. In that document, the Committee called for orientation programs that would take place before the priest arrived in the US (pre-departure orientation), time to adjust upon arrival in the US and pre-placement orientation, and ongoing orientation and spiritual direction for the first three years.

In 2006, Dean R. Hoge and Aniedi Okure authored a crucial study, *International Priests in America* (Liturgical Press, Collegeville, MN). The study, sponsored by the National Federation of Priests Councils, surveyed the history of international priests in the US, reported on the arguments for and against the recruitment of such priests, provided an outline of reception efforts and programs, and made six specific recommendations for the reception process:³

1. the observance of the 1999 guidelines;
2. that initial orientation take place in the country of origin before the arrival of the international priest;
3. that receiving pastors and communities be prepared for the arrival of an international priest;
4. the expansion of orientation programs;
5. that mentors be provided to international priests; and

6. that international priests themselves be consulted in the development of programs.

Hoge and Okure supported their findings with statistics from a 1999 study conducted by the Center for Applied Research in the Apostolate (CARA). That study indicated that approximately 16% of priests serving in the US were born outside the US. Of course, that number represents a national average – the number varies among the (arch)dioceses. In some places, the average is significantly higher than 16%. The same research indicated that an average of 28% of seminarians were born outside the US. This number included seminarians who were only studying in the US and would return to their home countries. Eighty-four percent of those seminarians were, nevertheless, training for ministry in the US.⁴

No national studies have been conducted since the 1999 CARA study. The fact that the number of international seminarians is higher than the national average for priests, however, indicates that the percentage of priests must rise with each ordination class. In addition, US (arch)dioceses continue to recruit international priests. Informal estimates place the number at about 300 new international priests each year.⁵ It is clear that barring some significant change in the policies of most US (arch)dioceses, the CARA estimates of 1999 are now too low. The percentage of international priests in the US is significant already, and it continues to grow.⁶

In the last several decades, many (arch)dioceses have responded to the arrival of international priests by establishing local programs to help them adjust to life in the US. These programs vary greatly. Some involve contracting with secular firms for services such as language instruction or accent reduction. In other cases, (arch)dioceses establish their own processes of receiving the priest in practical and ministerial matters. No full inventory of such efforts at present exists, but it is fair to observe that they are generally *ad hoc* efforts established to address the “problem” of cultural and linguistic boundaries.

Only three programs in the US have national prominence in their work with international priests. The Cultural Orientation Program for International Ministers (COPIM) at Loyola Marymount University in Los Angeles, California, the Oblate School of Theology in San Antonio, Texas, and The Vincentian Center for Church and Society in Queens, New York, all operate programs for international priests. COPIM and the Oblates also include components that concern receiving pastors and communities. The Hoge-Okure study found that 1/3

or less of international priests undergo any sort of formal orientation program upon arrival in the US. Of these, about half attend local programs and half attend the three programs named above.⁷ While these three programs administer excellent and effective orientation programs on the national level, no programs exist that address international priests before they arrive in the US. No programs exist that devote their efforts specifically to the preparation of the receiving community. No programs exist that address the increasing number of international seminarians. COPIM and The Oblates do make use of mentoring, but their programs do not continue for the three years recommended by the 1999 guidelines.

The local and national response to the increase in the number of international priests in the US has been impressive. The question of whether to recruit international priests, raised by the Hoge-Okure study, has been answered by the *de facto* presence and continued arrival of international priests. The challenge in 2010 and beyond concerns the quality and comprehensiveness of the reception process for international priests and seminarians. How may the US Church expand efforts to meet all of the stages called for by the 1999 guidelines? How may these guidelines be revised over time to reflect the changing needs of the Church? How may the US Church increase the mutuality of the process to include resources for receiving pastors and communities? How may all this take place given limited resources and an ever increasing number of international priests?

The Parresia Project

Beginning in the summer of 2009, the authors of this article received a planning grant to fund the Parresia Project.⁸ In its original inception, we hoped to establish an institute to work with international seminarians. In that institute, we hoped to employ distance learning technologies to increase the reach and effectiveness of the program.

In February, 2010, the Parresia Project hosted a gathering of 22 individuals from around the US who work in seminaries or with international priests and seminarians. The group included representatives of the three major programs and two international priests. Our original goal, seeking help to establish an institute, shifted quickly as the group expressed strong opposition to the idea of yet another institute – even one that would be directed primarily towards seminarians. Participants pointed out that the current national programs have difficulty in recruiting candidates. While the group

expressed interest in the potential of distance learning technologies, they explained that the infrastructure and faculty for the use of such technologies is not yet sufficient to the task. They spoke, furthermore, about the urgent need for more data on the number and placement of international priests and some sense of the local programs that exist in various (arch)dioceses and communities. They expressed a desire to work together to move beyond the *ad hoc* nature of much of the current response to a more systematic and collaborative approach.

Given the results of the February consultation, we shifted the short term goals of the Parresia Project. Rather than begin a new institute, we incorporated the requests of the consultants into a new implementation grant. With sponsorship from the Seminary Department of the NCEA and the Seminary of the Immaculate Conception in Huntington, New York, the Project has begun a two-year process of work in four areas: research, networking, advocacy, and resource development.

We hope to collaborate with other organizations in gathering data with regard to the presence of international priests and seminarians, the programs that assist their reception process, and the relative effectiveness of various approaches. We intend to publish the results of that research at the conclusion of the two-year process. We will continue the conversation begun in February 2010 by establishing working groups for research and conducting two further gatherings in 2011 and 2012. We intend to help raise the importance of this question with local and national Church leadership. In particular, we will work towards increasing the percentage of international priests and seminarians who have the opportunity to attend programs like those run by COPIM, The Oblates, and the Vincentian Center. Our project began with an interest in the use of distance learning technologies. This fourth component of our work is perhaps the most important contribution we may make. We believe that distance learning offers significant potential in responding to the questions raised above with regard to the mutuality and comprehensiveness of the reception process.

The Potential Use of Distance Learning Technology

Distance learning involves pedagogy and methods applied to the education of students who are not physically present in the traditional classroom. In a hybrid setting, such methods are sometimes used in concert with traditional classroom learning. Distance learning it-

self is not a new phenomenon. The 19th century saw the development of correspondence courses that educated students at a distance. The rise of digital technology, however, and the increasing availability of high-speed Internet access have brought distance learning from the peripheries into the center. Many educational institutions conduct course components or entire courses in the online environment. While most theological seminaries and institutes still require residential components in their degree programs, an increasing number of schools conduct entire programs from a distance.

Of course, contemporary classroom settings also use technology. The primary distinction between transmissive learning (the predominant form of traditional learning) and transactive learning (the predominant form of distance learning) is the change in the style of interaction between instructor and student, student and student, and student and subject. The traditional classroom operating under a transmissive model presumes the interaction of students by physical proximity and the opportunity to discuss subject matter in or outside the classroom. The primary interaction between student and professor takes the form of lessons or lectures in the classroom, although there may also be interaction outside of class hours. The student interacts with subject material through lectures, readings, and research.

Without the physical proximity of the classroom, distance learning must make interactivity more intentional. This reality has brought transformational developments to the pedagogy of online and distance instruction. Whereas early attempts at the use of the Internet involved a replication of the transmissive format in the recording and posting of traditional classroom lectures, current pedagogy emphasizes the necessity of interaction in new and creative ways for the purpose of generating a viable community of learners who employ the full potential of the Internet and attendant technologies. Instructors use telephone, discussion boards, video conferencing, email, survey or form tools, and the electronic submission of assignments to provide content to students and assess their learning. The same tools provide means for students to get to know one another and begin to learn from one another. Good online pedagogy encourages cooperative projects among the students for these purposes. It likewise provides online “spaces” for informal interaction and sharing of insights or ideas. Distance learning remains controversial among many traditional faculties who raise questions about the loss of the “human” component to learning. While such objections are important to consider, it might be observed

that traditional classrooms can also be lacking in human interaction. Pedagogy matters at least as much as the setting in which education takes place.

In the case of the reception process for international clergy and seminarians, the traditional classroom setting has many drawbacks. The priests who come to the US loathe the implication that they are being sent “back to the classroom.” More significantly, the traditional classroom is geographically bound and numerically limiting. Distance learning opens new possibilities for increasing the reach and breadth of orientation programs and the interactivity of reception process. It also fulfills a secondary goal of Popes John Paul II and Benedict XVI to cast the Church into the deep of cyberspace, insert media instruction into pastoral formation programs, and “encourage the witness of faith in a digital world.”⁹

In order to begin looking at those possibilities, it would be best to consider them according to the stages outlined by the 1999 guidelines.

Stage 1: Pre-arrival orientation

To date, no programs have attempted to conduct orientation in the home country before the arrival of an international priest or seminarian. The reason is the very practical difficulty inherent in mounting such an effort. International priests arrive from dozens of countries and some of those countries have distinct cultural groups within their borders. How would it be possible for a local diocese or even a national institution to create and maintain orientation programs in so many places?

While the Internet is not readily available in rectories or homes throughout the world, Internet cafes have become common throughout the developing world. With that in mind, it would be possible to deliver pre-arrival orientation through simple and/or more complex distance learning tools:

- On the simple side, a receiving parish might begin by using a tool such as Skype to have a video conference between a school or religious education classroom and the priest who will be arriving in a few months. This would allow for the building of anticipation in advance of his arrival and begin to establish bonds between the priest and the people of the parish. The pastor or staff, likewise, might begin an email correspondence in advance of the priest’s arrival in order to share some of the practicalities of life in that locale and learn something of the priest’s home culture.
- On the more complex level, culture specific

lessons could be developed and delivered on-line around the world to priests who are or might be coming to the US. Such lessons need not be formal lectures, but might be a mixture of video and text with interactive components such as an attendant discussion board or on-line seminars with live interaction.

These examples are the most obvious, but with a little creative “brainstorming” it would be possible for the first time to fulfill this recommendation of the 1999 guidelines.

Stage 2: Pre-assignment orientation

The 1999 guidelines envision a period of adaptation to American culture of up to 3 months with a formal orientation program to take place during that time. This recommendation has not taken place as envisioned. Most priests arrive to informal and brief processes of welcome by personnel directors and pastors, and, as we saw earlier, only about 1/3 ever experience a formal orientation program at the local or national level.

It may be better to re-envision this stage as “immediate” orientation, encompassing all of the practical matters of settling into life in the US and the more formal orientation programs. Current programs employ models more like the traditional classroom – the national orientation programs mentioned above involve in person workshops of varying lengths – the briefest being one week, and others involving a total of about 14 days spread over several sessions.

These in-person programs, as well as any local programs provide crucial opportunities for the international priest to interact with instructors and discover a peer support system. We would recommend that such programs continue largely as they are - though they need more candidates to flourish and to allow for the establishment of more programs. Distance learning would not replace but amplify the effects of the orientation programs. The greatest potential of distance learning in the immediate stage of reception lies in the possibility of providing orientation content to receiving communities.

- Orientation programs for international priests:
 - Before the program:
 - ▼ Distance learning technology could be used to begin the process of introducing participants to one another. For example, a blog or wiki would allow space where participants and faculty might create a profile of their history and interests, including the possibility of pictures or video.

- ▼ Participants might also receive readings or information in advance through a web page. With a little more effort, those pre-program lessons might be multimedia and interactive.

○ During the program:

- ▼ During the program, most of the interaction will be in-person. Even here, though, the creative application of distance learning technology would be interesting to consider. Video conferencing technology would allow for “alumni” of the program to address participants, giving a human face to the process and sharing struggles and victories in the process of bridging cultural boundaries. Similar interaction could also take place through discussion boards and allow participants to be introduced to a larger peer group.

○ After the program:

- ▼ When the in-person workshops have concluded, distance learning technology could be used to continue to deliver content, lengthening and amplifying the amount of material and the time for absorption. The participants can return to ministerial work but continue to learn on a part time basis. Such learning might incorporate multi-media. Some might simply be available online according to the schedule of the individual – or there may be opportunities through the use of chat rooms or video conferencing for synchronous participation by several individuals.
- ▼ The same web environment provides many ways for participants to continue fostering peer relationships and support.
- ▼ It also provides for the possibility that faculty or staff from the orientation program will remain available for advice and support in those first weeks after the participant’s return to ministry.

- Orientation programs for receiving communities:
 - Multimedia lesson modules might be developed for delivery online to Pastors and parish staff. Similar modules might address core leadership in the parish such as parish councils or parish volunteers. The same kind of resource could be made available to the entire parish though the parish website. The lessons might be targeted to

a review of the culture of the individual priest who is preparing for arrival in the parish. The lessons need not be long, presented in several parts of 5-10 minutes. The modules can be prepared by an orientation program and adapted to the local need. For instance, the local parish might include a profile of the individual priest, including some message of his own.

- The immediate purpose of such modules would be to help the receiving community have some sense of the priest's home culture and avoid the misunderstandings that can occur in the process of encounter between persons of different cultures. In the longer term, the purpose would be the facilitation of the bond between the priest and the receiving community.

Stage 3: Ongoing orientation

If the pre-assignment orientation is a form of "immediate" orientation that addresses the questions and stresses of the first cultural encounters, ongoing formation is a form of "remote" orientation that addresses the long term stresses of life in a new culture. It must address issues like loneliness, home sickness, and the everyday stresses of life in ministry such as changes in assignment or conflict in the rectory. It is for reasons such as this that the 1999 guidelines and the Hoge-Okure study recommend ongoing orientation over the course of the first three years of an international priest's ministry in the US. As part of that orientation process, Hoge and Okure speak of the importance of mentoring for the international priest.

The current national programs do not provide for three years of orientation. Two of the three programs provide for some degree of mentoring. While it is difficult to determine the extent of such programs on the local level, some are using mentors as a way of receiving the international priest. Of course, this raises the related question of whether programs exist that prepare the mentors.

Many receiving communities have a strong interest in the question of accent reduction and English language skill development. While the current national programs do not engage these questions to a great degree, local programs often focus on language. Such instruction is generally expensive and time consuming. The frustrating truth is that the effectiveness of language instruction and accent reduction varies widely.

In the case of ongoing formation, mentoring, and language and accent instruction, many potential

uses exist for distance learning technologies and methodologies.

- Ongoing orientation:

- International priests serve in every part of the US. Some are in urban areas in easy reach of communities or other priests from their home culture. Others may serve in more isolated environments. All of them need peer relationships and support. The relationships established during immediate orientation can be extended by the use of web resources. In addition to informal email communication, discussion boards and websites could be used to maintain contact and provide mutual support.

The same technology would provide the possibility of ongoing communication to international priests by national organizations such as offices of the USCCB or the National Federation of Priests Councils. These organizations might prepare a brief overview of some topic of interest to priests from other cultures.

- Mentoring:

- Like the immediate orientation workshops, mentoring is a task that requires in-person interaction. Distance learning technology cannot replace that crucial interaction, but it might still be employed to provide content to mentors, offering them insight into the culture of the individual priest and into the process of mentoring such a priest. The use of the Internet for this purpose would also allow for the combination of resources and the attendant improvement of the quality of the instruction.

- Language orientation:

- It is interesting to note that Duke University recently converted all of its first and second year foreign language courses to online courses. Duke has found that the online environment provides the best results for beginning language students. They reserve classroom instruction for the more advanced students where conversation and personal interaction become more important.
- In the case of international priests, it is difficult to imagine that an individual or (arch)diocese would implement its own language and accent reduction program. In most cases, (arch)dioceses seem to rely upon other entities for such in-

struction. It may be that those entities already use web-based resources to supplement their classroom instruction. In those cases where a Church entity conducts a program of its own, nevertheless, distance learning allows for the delivery of additional content to the international priest. It also allows for that content to be delivered at the time of the student's choosing and without the need for travel.

Conclusions

On the national and local level, the Church in the US has responded to the arrival of increasing numbers of international priests by developing processes of reception and orientation. At present, there are many excellent programs that assist such priests to minister more effectively in the US cultural context.

Important questions remain to be addressed in the longer term, however. Much of the response to the arrival of international priests has been *ad hoc*. It responds to local needs or to parts of the need, but a comprehensive implementation of the recommendations of the 1999 guidelines or the recommendations of the Hoge-Okure study has not been done. Present efforts focus primarily on the arriving priest, furthermore, leaving him with the burden of adjusting to US culture and society. A great need exists for preparation of receiving communities and a more mutual process of encounter between cultures.

The Parresia Project has been formed to advocate for a more comprehensive and mutual reception process. It is a project that seeks to open the process to receiving communities and to amplify the resources available to international priests. It also hopes to open conversation on this topic of such great importance to the present and future of seminary formation and priestly ministry in the US. The Project also wishes to develop and promote the use of distance learning methods and technology in the reception process.

Distance learning will not be an easy solution to a complex and long term challenge, but it does offer significant potential for the increased effectiveness of current programs, the development of programs to meet the recommendations of the 1999 guidelines and the Hoge/Okure study, and an increased mutuality in the process by which international priests arrive in and serve in our Catholic communities in the US.



Rev. Msgr. Richard Henning, S.T.D., is professor of scripture at the Seminary of the Immaculate Conception in Huntington, New York.



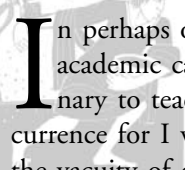
Sebastian Mahfood, OP, Ph.D., is an associate professor of intercultural studies and the coordinator of instructional technology at Kenrick-Glennon Seminary in St. Louis, Missouri. He is a third-order Dominican.

Endnotes

- ¹ At the first US Church Synod in Baltimore in 1791, some 80% of the attending priests were born outside the US.
- ² Many Catholics in the US might be surprised to learn that even today, some 40% of US dioceses are considered "Mission" dioceses by the Congregation for the Propagation of the Faith.
- ³ The Hoge-Okure study is a unique and essential tool for any consideration of the reception of international priests in the US. Their recommendations may be found on page 124 of the study.
- ⁴ Hoge-Okure 11-12.
- ⁵ John Allen, "American Catholic Demographics and the Future of Ministry," (*National Catholic Reporter*), April 30, 2010 (<http://ncronline.org/blogs/all-things-catholic/american-catholic-demographics-and-future-ministry>).
- ⁶ This discussion begs the question of the identity of the international priest. Here, we mean to speak of any priest serving in the US who was born outside the US. This would include those recruited to serve directly from their home [arch]dioceses or communities in other countries, those who come to the US for post-graduate study and minister part or full time, those who are recruited by US [arch]dioceses as seminarians and complete their training at a US seminary, and those who come to the US as immigrants and who later pursue a vocation. Clearly, this is a broad range of individuals with different needs; however, all of these circumstances raise the possibility of cultural tension and misunderstanding on the part of the priest or the community in which he serves.
- ⁷ Hoge-Okure 157-58.
- ⁸ Parresia is the Greek term used in the New Testament to describe the quality of early Christian preaching and witness. Difficult to capture with one English word, it may be translated as "openness," "boldness," "clear," etc. We chose this word because of our desire to increase the openness and mutuality of the reception process for international priests and seminarians.
- ⁹ "Internet: A New Forum for Proclaiming the Gospel," 2002, and "The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word," 2010, and *Redemptoris missio*, 1990, and "The Rapid Development," 2005), and "New Technologies, New Relationships. Promoting a Culture of Respect, Dialogue and Friendship," 2009.

Seven Steps to a Truly Horrible Homily

Msgr. Charles Elmer and Lawrence DiPaolo, Jr., Ph.D.



In perhaps one of the cruelest twists of fate in my academic career I was asked when hired at my seminary to teach homiletics. It was a truly jarring occurrence for I was one of those Catholics who decried the vacuity of our homilies to all who would listen (normally just my wife and two children) each and every Sunday after mass. Being asked to now teach homiletics was, in my mind at the time, and indeed still is to a great extent, part of some small celestial joke in which the Creator says, “If you think they are so bad, why don’t you do something about it?” Thus, for the better part of the last three years I have been immersed in teaching the second sequence of the homiletics class at the University of St. Thomas School of Theology at St. Mary’s Seminary alongside one of the ablest and most experienced homilists the Archdiocese of Galveston-Houston has to offer, Msgr. Charles Elmer.

Many fine contributors to *Seminary Journal* have discussed what makes a good homily. Numerous articles have been written in the last decade alone which discuss the finer points of exegesis, spiritual preparation or crafting a message for a particular feast or liturgical event. However, none have endeavored to put forth what goes into a truly *bad* homily, the kind of homily which befuddles, bemuses and more often than not, simply bores. It is to this enterprise that we now turn. Although a thoroughly bad homily incorporates each of these seven steps, incorporating even one can produce some truly awful results.

I. Do Not Spiritually Prepare Yourself for the Homily

In our experience listening to homilies at both the parish level as well as the seminary level, the kiss of

Although a lack of spiritual preparation indeed sounds the death knell for a homily, it is a malady which is relatively easily fixed by incorporating homiletical preparation into one’s prayer life.

death would have to be approaching a homily bereft of any spiritual preparation. It becomes readily apparent to all hearers when homilists are not vested in the text, are not immersed in the reality of what they are saying. The tell tale sign for such a lack of preparation is usually a laundry list of doctrinal points or a brisk run through of liturgical symbols sans any interpretation, although the trotting out of theological platitudes, covered in Step VI, is also a sign.

When I or Msgr. Elmer senses such a lack of spiritual preparation in our students our first question to them is, “Did you pray with these texts?” Invariably, those who deliver a hollow or solely academic homily have short-shrifted the spiritual side of homily preparation. Although a lack of spiritual preparation indeed sounds the death knell for a homily, it is a malady which is relatively easily fixed by incorporating homiletical preparation into one’s prayer life. Life in a seminary, as with life in a parish – and some of our parishes in Texas have over 9,000 families – is invariably busy. You simply do not have a separate hour a day to set aside

for the time that is required to spiritually immerse yourself in scripture in preparation for a homily. To make up for these time constraints the homilist must incorporate the texts of the homily into his daily prayers, i.e., the time set aside for prayer is also the time he spends with the readings of the homily. Granted, this may not take the homilist necessarily in the direction he wishes to go spiritually, because being tied to either the lectionary or a homiletics syllabus does not allow for a tremendous amount of choice in regard to spiritual topics, however, the benefit to his homilies will be immeasurable.

II. Read Nothing Outside of the Notes in your Bible

Scripture is difficult. If you date the earliest texts in the Old Testament to around 1200 B.C.E. and the latest texts in the New Testament to around the year 100 C.E., our bibles contain the collected religious literature of both Jews and Christians culled together over more than a millennium. Couple this vast expanse of time for the production of literature with over two millennia of both academic and spiritual reflection in the Roman Catholic tradition, and you are looking at a nearly insurmountable amount of both primary and secondary material that one would have to be familiar with in order to really get to the bottom of a question of exegesis. Simply exploring what the Church has said on the first two chapters of Genesis could take you years. Thus, when you are preparing your homily and you encounter a problematic bit of scripture *and you read no further* than the text in front of your nose, you are doing yourself and the people of God who will listen to your homily a disservice.

Granted, the average priest or seminarian lacks the time to immerse himself in the secondary exegetical literature, however, a glance at a commentary series or even a one-volume commentary can mean the difference between confusion in the minds of your hearers (and yourself) and clarity. In addition, as good as the notes in many of our bibles are (and I am particularly fond of the notes in the *New American Bible*) we cannot consign ourselves to solely one group or indeed one individual scholar. Get at least two opinions on any matter of scriptural difficulty and briefly incorporate your findings in your homily. There is no need to teach full blown exegesis in your homily or to drop the names of long dead scriptural scholars (this fault is covered in Step V), but a clarifying aside bringing in interesting information from a relevant source will capture the interest of those in the pews.

III. Only Practice Your Homily in your Head

Very often when one of our seminarians delivers a homily that is less than stellar we discover that he has not practiced or even reviewed some of the main theological ideas with a fellow seminarian or priest. The old adage “No man is an island” is highly appropriate when it comes to homiletical preparation.

To quote scripture, “Fear not!” Take the plunge and bounce your ideas, your whole homily if you have good friends who are generous with their time, off others.

All of us sometimes grow enamored of our ideas to the point where we feel that there is no need to share them with a friend or two before these ideas are put forth to a large group. Perhaps this is a bit of homiletical *hubris* or perhaps, in the case of some of our students, a reticence or a fear of embarrassing themselves in front of brother seminarians or brother priests. To quote scripture, “Fear not!” Take the plunge and bounce your ideas, your whole homily if you have good friends who are generous with their time, off others. Yes, you may be setting yourself up for a little embarrassment and, dare I say, sharp criticism from a friend. However, constructive criticism from one friend may save you the greater embarrassment of delivering a homily which is unprepared or worse, which contains an item of information which is just simply wrong but went unnoticed. In homiletical circles we call these “howlers”, i.e. statements that are so ludicrously, so scripturally or doctrinally unsound that a sane man or woman would howl in their pew.

IV. Have No Structure to your Homily

One can sense a completely unorganized and free-form homily normally after the first one to two minutes. Although this particular offense is also tied to trying to say too much (Step V of this essay), it also points to a decided lack of preparation on the part of the homilist. It is the rare homily which emerges fully formed and organized from the head of the homilist. Most homilists, and I would dare to say all of the truly

It is the rare homily which emerges fully formed and organized from the head of the homilist.

good ones that I have known, sit down and *organize* their thoughts prior to delivering a homily.

This preparation and organization takes many forms and the time it takes varies from homilist to homilist. Almost all begin with some sort of written outline or collection of talking points which they wish to address. Some choose to develop that outline further into a fully written text which they memorize. Others work their way to a fully written text and then work it back down to an outline, boiling things down to a few essentials. Others start with the core, the theological heart of what they want to say and work outward – crafting an introduction first and a brief conclusion last. Whatever way works, the key is to *prepare* and *organize* your homily.

Aristotle said in regard to hymns that all must have a beginning, middle and end. All good homilies have a definitive introduction, a central message and a conclusion. If, after sitting down to your desk you have crafted a homily with no discernible form, no movement from introduction to a core idea and then on to a conclusion, remain at your desk.

V. Say Too Much and Say It in a Complicated Fashion

When one combines a homily with no discernable beginning, middle or end with a homily which endeavors to cover every theological maxim in the history of the church, you have the makings for a truly dreadful homily. In our experience more often than not these two disasters walk hand in hand and lead to an audience which is, if they are listening, thoroughly confused. A homily which attempts to say too much also runs the risk of losing folks in the first few minutes. How often have we looked down from the ambo or lectern and seen more than a few eyes reading the parish bulletin, staring at the ceiling or simply “zoning out,” as my children say.

Although the desire to cover a lot of theological ground is tempting, especially to seminarians and those recently ordained, *resist the desire to show all that you know*. Indeed, you have studied the texts, the doctrines

and canons more than probably ninety-five percent of the people gathered before you. However, the absolute surest way to alienate those people in front of you is by delivering a homily that is all over the map theologically. In an average eight to ten minute Sunday homily you cannot cover the mystery of the Incarnation, Original Sin, the competing Jewish and Christian ideas of messiah, the concept of grace and justification in Paul, each and every symbol of the Holy Spirit present in mass today *and* what both St. Augustine and St. Thomas Aquinas said about the above. You will leave your hearers numb and, more often than not, completely disengaged from whatever you are saying. We have a very simple rule in our homiletics course, namely, if you cannot say *in one sentence* the central point of your homily you need to go back to the drawing board. This also speaks to meaning as well. If you cannot state in one brief sentence what your homily means, odds are it does not mean much of anything. Your homily must have a deep, personal meaning for you. Simply put, it must matter. And, as Msgr. Elmer points out in nearly every class we teach together, “If what you are preaching has not moved you, for God’s sake, don’t bore your people with it. Sit down.”

We have a very simple rule in our homiletics course, namely, if you cannot say *in one sentence* the central point of your homily you need to go back to the drawing board.

One other malady which affects the homily which endeavors to cover too much ground is the tendency to speak in elevated theological language. This also is linked to the idea of theological *hubris* outlined above, i.e., you endeavor to get the people in the pews to regard you as intelligent by using complicated theological terms. The phrase “the effusive and ineffable grace by which we are called to participate in the eternal mystery of the sacrifice of the paschal feast” (a variant of which I actually heard in a student’s homily) is so obtuse as to really say nothing to the person in the pews. Clarity and the ability to be easily comprehended are essential to a

good homily. Overly dense and overly nuanced theological phrases muddy the waters. Granted, you do not want to take the other extreme and “talk down” to the people in the pews, but erring on the side of simplicity in the language you choose should always trump the desire to use multi-syllabic theological phrases. One final point about saying too much in a homily – preach for ten to twelve minutes. That’s it. That is your limit on a Sunday homily with five being your limit for a weekday. Now granted, the Spirit may move you at times and you may have to go over a minute or two, but try and maintain a twelve minute upper limit. Your parishioners will thank you.

Now, many homilists may ask at this point, “How can I possibly keep my homily to the ten or twelve minute rule?” The answer is simple: be judicious in what you say. Far too many homilies eat up the first two to three minutes rehashing the readings. It is not necessary for your introduction to begin with, “As we see in the first reading...” as the people in front of you just heard the readings. Many may feel that it is necessary to at least give a brief summation of the main points of the readings prior to the homily, and this is fine assuming that you indeed give a brief summation. If it took you three minutes to read the Gospel reading and it takes you three minutes to summarize that same Gospel reading, you are not summarizing, you are padding. The people are waiting for you to break open the Word of God *for* them not for you to repeat the Word of God *to* them.

VI. Trot Out Your Old Chestnuts

In stand-up comedy someone who continually uses a gag or bit to the point that it is no longer funny in the least is said to be “hackneyed.” Think of the flower on the lapel that shoots water or the hand buzzer and you get the basic idea. Homiletics has routines that are so hackneyed and overused that any theological meaning they may have had is lost owing to the sheer boredom the anecdote or story connotes in the listener. I was recently at a service where the celebrant read the long form of the tremendously over exposed story of “*Footsteps On The Beach*” as part of his homily. Now, to all those who love this particularly touching story of Jesus carrying the fallen man (or woman) at their moment of greatest need I apologize, but this story simply should not be read either in lieu of a homily or as the final half of a homily. At the mass I attended, this particularly syrupy rendition had the added detraction of having absolutely no connection to the readings of the day and

left the majority of folks who had heard it a few dozen times before in a haze.

Similarly, a homilist might be tempted to draw upon his own old homilies that have worked in the past or, much, much, worse, a canned homily. This must be avoided at all costs for several reasons. In the case of the old homilies that have worked in the past – let’s say three years ago when the lectionary cycle was the same – odds are both the homilist and the community are in a different place either theologically or spiritually or geographically. In the case of a canned homily – one garnered from either the internet or pre-prepared in a magazine – these should be avoided at all costs. A parish would rather have a short, heart-felt and theologically challenging homily that is only two to three minutes long than nine minutes of inauthentic theological palaver culled from the internet or *Homiletics* magazine. Use these sources for ideas and not for borrowing large sections of your content.

VII. Adopt a Persona

The final step which leads to a truly awful homily is the adopting of a “homiletical persona.” By this we mean the homilist is a completely different person behind the ambo or before the congregation delivering a homily than the person he is when he is among the congregation. The worst homilies we have born witness to normally lead to the damning critique of “That homily was O.K. but it wasn’t you.” For example, if you have a priest or seminarian who is naturally serious or reserved, having that same person deliver the homily in an off the cuff humorous fashion strikes everyone as inauthentic. Similarly, a priest or seminarian who is naturally garrulous appears ridiculous when they stand behind the ambo and suddenly adopt the countenance of a Calvinist with a toothache. A member of our faculty, also a very good homilist, calls this “your stained glass voice.” The key here is to be yourself, be comfortable with what you authentically wish to say about the scriptures. Your hearers will invariably pay more attention to what you have to say.

Conclusion

We have attempted in this brief essay to lay out the seven steps which can lead to a bad homily. As you could invariably tell from the outset, this was done in a humorous but serious attempt to assist homilists as they prepare their homilies. These seven steps, these homiletical pitfalls, cannot always be avoided. However, they must be guarded against at all times for bad homilies

can, over time, lead to the people of God ignoring the Word of God during the liturgy. If, in the midst of delivering a homily, you find yourself lapsing into any of these seven steps, try and correct yourself. If you find that correction is impossible, follow the aforementioned advice of my colleague Msgr. Elmer and, “for the love of the people of God just sit down!”



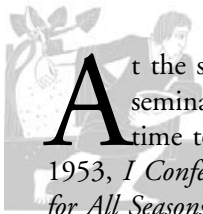
Msgr. Charles Elmer is a priest of the Archdiocese of Galveston-Houston and is a spiritual director at St. Mary's Seminary in Houston, Texas.



Lawrence DiPaolo, Jr., Ph.D., is associate dean and associate professor of scripture at the Graduate School of Theology of the University of St. Thomas in Houston, Texas.

Life Lessons from Father Michael Logan

Daniel J. Heisey, OSB



At the seminary where I teach, I encourage the seminarians and other graduate students to take time to watch Alfred Hitchcock's film released in 1953, *I Confess*.¹ As does an equally classic film, *A Man for All Seasons* (1966), it poses a challenging moral scenario, presenting the crisis faced by a good man thrust into a situation where there can be no compromise. Hitchcock uses the film to explore the limits of nuance in questions of good and evil. Hitchcock (1899-1980) was brought up Catholic, educated at a Jesuit school in London, and he was intrigued by the dramatic potential of this story, originally a 1902 stage play by Paul Anthelme. For the film, Hitchcock had as his technical advisor Father Paul LaCouline, a moral theologian at Laval University.²

In *I Confess*, the fictional protagonist is Father Michael William Logan, a priest of the Archdiocese of Quebec. In the film, Logan (played by Montgomery Clift) is shown as a young man who has served his country and is now serving God. At the outbreak of the Second World War he volunteered for the Canadian army and saw combat as a sergeant in the Regina Rifle Regiment. In real life, that regiment served in the Third Canadian Division storming Juno Beach during the Normandy invasion.³ Upon returning from the war, during which Logan won the Military Cross for bravery, he entered seminary. Ordained two years, as a curate he becomes ensnared in a murder investigation after hearing the confession of the murderer, Otto Keller, the rectory's handyman. Police investigators, led by Inspector Larrue (played by Karl Malden), piece together a puzzle that seems to identify Logan as the murderer.

Throughout the film Logan is haunted by the fact that honoring the seal of the confessional could lead him to be convicted of murder and sentenced to death. It is a standard Hitchcock theme, an innocent man

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pursued as though he were guilty, a nightmarish world where the constitutional apparatus of justice, smugly convinced the right man is in custody, stands poised to condemn the wrong man.⁴ Two darkly comic scenes underscore the unsettling truth that things are not what they seem: whether to trust an advertisement for odorless paint; a bicycle tire that only appears to be flat. True to form, Hitchcock keeps the suspense taut until the last seconds of the film. That last scene, which I won't divulge, shows Logan's inner wrestling to the end.

Priests and parishioners, religious and seminarians, all can learn from the tormented nobility and tested virtue of this complex yet exemplary man. In particular, aspirants to holy orders will see in the film connections with the four pillars of priestly formation: human, intellectual, pastoral, and spiritual. All four combine to form the man's integrated character. Father Michael Logan, though an imaginary person, takes his place alongside other cinematic heroes of conscience, such as Thomas More. With a sacrament as catalyst, More stands for the freedom of the Church from secular control. In Logan's case what is at stake is the inviolability of one of the seven sacraments of the Church. More than fifty years

after the release of *I Confess*, comfortable Catholics and other believers in North America must continue to ponder the extent to which one may compromise with (and is compromised by) the prevailing secular culture.

When one engages with great art, whether poems by Dante or novels by Graham Greene, paintings by Giotto or movies by Alfred Hitchcock, one participates in influencing the culture.

For centuries, Catholics have had a role to play in shaping the culture around them, and the Catholic sensibility Hitchcock brought to all his films, most clearly in *I Confess*, suggests how it may be done. When one engages with great art, whether poems by Dante or novels by Graham Greene, paintings by Giotto or movies by Alfred Hitchcock, one participates in influencing the culture. The change the art brings about inside a person has wider ramifications. Just as a well-rounded person ought to read and re-read great books, so should one watch and watch again great movies. To aid one's first (or next) viewing of Hitchcock's great film, *I Confess*, here are five life lessons gleaned from its portrayal of this vulnerable but valiant young priest. The first complements the following four that relate to the standards of the *Program of Priestly Formation* (2006). The quoted dialogue is transcribed from the film, the screenplay being by George Tabori and William Archibald.

Know how to love. Before the war, Logan had a girlfriend, Ruth (played by Anne Baxter), his childhood sweetheart. Their romance is told only from her point of view, thus underscoring Logan's reticence. Significantly, Ruth describes Logan as a serious man, serious about love and war. Human relationships, Logan realizes, are not to be taken lightly. In his romantic friendship with Ruth, Logan strives to balance his desire for her with an inherited sense of chivalry. Although the movie does not state it explicitly, this well-grounded approach to love and relationship (as well as responsibility) prepares him for committing himself to Christ.

Be honest. As the police inquiry closes in on Logan, he meets with Ruth, now married to Pierre Grand-

fort, a Member of Parliament. Although she has been married seven years, she still loves Logan. Logan seeks to discourage such emotional attachments and is open and candid with her: "I don't want you to lie to me, but I don't want you to lie to yourself." She repeats that she still loves him and declares that even after all these years, neither of them has changed. "I've changed," Logan insists, adding, "you've changed, too." Her infatuation blinds her to the fact of life represented by his cassock and clerical collar. "I want you to see things as they are," he patiently explains, "and not go on hurting yourself." Logan's human formation has taught him that honesty and humility intersect.

Be rational. Logan teaches us that discerning one's calling in life requires use of one's mind, not simply one's heart. One's feelings may drive one to impetuous acts, while one's reason reminds one of one's promises and vows. Living out one's vocation well involves, when possible, careful pacing, sticking to a steady, daily pattern. A priest in Logan's day would have known from his intellectual formation the First Vatican Council's definitive teaching about the harmony of faith and reason. To Inspector Larrue he explained: "I have a methodical mind. I do have to take things one by one." Later in the same conversation Logan, surely trained in Thomistic logic, points out to the inspector, "A man of intelligence would not be led to believe anything on so little evidence."

Be faithful. Logan's pastor tells a police detective, "Most of his time is given to his parishioners." In other words, his ordination sets him not above, but apart to serve others. Logan's own sense of pastoral vocation is clear. "I chose to be what I am," Logan tells Ruth, "I believe in what I am." In the courtroom scene, Logan says from the witness box: "I never thought of the priesthood as offering a hiding place." He knows that his vocation as a parish priest makes him a public figure, and he knows the responsibilities of his calling, even when his fidelity is strongly tested. "It's easy for you to be good," Otto Keller sneers at Logan. Keller, in a fine example of psychological projection, repeatedly calls Logan a coward. Of course, the film makes clear that being good is a constant interior struggle, and it confirms that cowards cannot live a life of integrity. While Keller schemes and scrambles to save himself, Logan's faithfulness to his vocation threatens to cost him his life.

Know how to sacrifice. Logan modestly describes his wartime service by saying, "Well, I survived." Logan's understatement, in Clift's portrayal, conveys authentic

humility. Humility means being honest with oneself, knowing one's abilities and one's limits. Logan knows that he survived the war with distinction, and he knows how he survived it, courage emerging through fear. Nevertheless, he understands that he has no obligation to elaborate upon his role in D-Day or beyond. During that time of physical and spiritual trial, though, he discerned a priestly vocation. As Ruth observes, his letters home to her, always serious in tone, became fewer and fewer. In weighing how best to dedicate his life, he thus left behind the prospect of a natural good, marriage, for an objectively higher good, seeking and serving God in celibate chastity.



Daniel J. Heisey, OSB, is a Benedictine monk of Saint Vincent Archabbey, Latrobe, Pennsylvania, where he is known as Brother Bruno. He teaches church history at Saint Vincent Seminary in Latrobe, Pennsylvania.

Endnotes

- 1 See Thomas Leitch, ed., *The Encyclopedia of Alfred Hitchcock* (New York: Facts on File, 2002), pp. 147-149; cf. Geoff Mayer and Brian McDonnell, *Encyclopedia of Film Noir* (Westport, CT: Greenwood Press, 2007), pp. 221-222.
- 2 Maria Elena de las Carreras Kuntz, "Alfred Hitchcock's Tales of Original Sinners," *Crisis* 15 (April, 1997), pp. 18-23; Richard Allea, "The Catholic Hitchcock: A Director's Sense of Good and Evil," *Commonweal* (16 July, 2010), pp. 14-19.
- 3 John Keegan, *Six Armies in Normandy: From D-Day to the Liberation of Paris* (New York: Penguin Books, 1982, 1994), pp. 115-139 and p. 338; Martin Gilbert, *D-Day* (Hoboken, NJ: John Wiley and Sons, 2004), p. 135 and pp. 148-149.
- 4 J. Bottum and Jonathan V. Last, "Hitchcock's Mystery: What Makes the Films of Alfred Hitchcock Great?," *The Weekly Standard* (20 September, 1999), pp. 37-38; David Lehman, "Alfred Hitchcock's America," *American Heritage* 58 (April/May, 2007), p. 34.

The Gospel of John Set Free: Preaching without Anti-Judaism

George M. Smiga

Paulist Press/Stimulus Books, 2008

Reviewed by Philip A. Cunningham, Institute for Jewish-Catholic Relations of Saint Joseph's University



This short volume is the first in a series called *The Gospel Set Free*, to be published by Paulist Press as part of their Stimulus Book offerings. Series editors Rabbi Leon Klenicki and Rev. Dennis D. McManus state in a preface that in this series, “each biblical story is discussed by the volume author to help the reader understand what Jewish elements may be present in the story and to explain their relationship to the further revelations of Jesus” [xii]. “This new way of reading for the Judaism in the New Testament text,” the editors explain, “exposes as a lie any attempt to use such a text for the purpose of condemning, replacing, or otherwise discounting the ultimate value of Judaism for the salvation of the entire world” [xiii].

Rev. George M. Smiga, Th.D., who teaches scripture and homiletics at Saint Mary Seminary and Graduate School of Theology in Wickliffe, Ohio, is the principal author of this volume on the Gospel of John. He had earlier written an important related book, *Pain and Polemic: Anti-Judaism in the Gospels* (Paulist, 1992).

Following the design of the series, the book begins with an introduction to the Gospel of John written by Smiga, followed by his commentaries on Catholic Sunday lectionary readings from John's Gospel that impact attitudes towards Jews and Judaism. Many of the commentaries on the Johannine lections are followed by “Rabbinic Notes” written by the series co-editors, which provide “the reader with citations to rabbinic literature that, paralleling the gospel text in question, help to illuminate the Jewish background and meaning of the text” [xii]. The volume concludes with study questions, a glossary of Jewish terms and sources, suggested readings, and two relevant documents from the Pontifical Com-

mission for Religious Relations with the Jews.

Smiga has a gift for expressing complex ideas in clear and concise language. His brief introduction to the Gospel of John should be required reading for preachers and catechists. He acquaints readers with the three stages of Gospel composition as a way of grappling with the Gospel's potential to promote anti-Jewish attitudes, and does so in a way that minimizes confusion. He describes the dualistic worldview of the evangelists, but always relates more abstract concepts to the everyday lives of readers: “In the real world people cannot be so easily separated into good and bad, the loved and the damned. Within the literary world of John's Gospel, however, the choice is starkly simple: Those who do not accept the Johannine Christ have no hope” [9].

The longest single lection is the Johannine passion narrative read on Good Friday. Smiga arranges his comments into relevant historical circumstances, positive and negative factors regarding the portrayal of Jews, and five concrete suggestions for how preachers can work with this difficult and historically incendiary material. Again, the lucidity of his presentation is exceptional:

In the gospels the initiative for Jesus' crucifixion and its driving force are often assigned to the Temple leadership. The gospels do not reveal that the swift execution of perceived troublemakers was a demand of the Roman occupying forces. Pilate is frequently portrayed as a weak, vacillating man who sentences Jesus to death because he is intimidated by the Temple leadership. This is a far different Pilate than the one presented to us by Josephus, who reports several incidents in which Pilate freely exercises his authority

with conviction and brutality. Therefore, the kinder, more introspective Pilate seems to be the creation of the early church, which is inclined to portray Roman officials as pawns in the hands of the Temple authorities [44-45].

Although offering some intriguing pieces of information, the “Rabbinic Notes” prepared by Klenicki and McManus occasionally intrude into Smiga’s narrative. They also sometimes raise methodological concerns about anachronistic claims. For example, while discussing the Samaritan woman in John 4, the “Notes” suggest that, “There are perhaps three reflections that would have occurred to a rabbi of the first century upon observing Jesus here” [76]. This approach uncritically assumes that there were influential “rabbis” in the first century whose teachings are certainly accessible to us on the basis of the later Mishnah or Talmud. This is debatable. The Rabbinic Notes also tend to link Jesus to the Pharisees whenever possible, but occasionally this effort seems strained given the available evidence. It is unfortunate that Smiga’s care to critically exegete New Testament texts was not matched by a similar caution regarding the rabbinic materials.

That weakness aside, the book is extremely worthwhile for preachers, teachers, and those involved with lectionary-based educational and RCIA programs. One hopes that the later volumes in the series will be equally solid, practical resources.



Philip A. Cunningham, Ph.D., is Director of the Institute for Jewish-Catholic Relations of Saint Joseph’s University in Philadelphia, where he is also professor of Catholic-Jewish relations in the Department of Theology. He serves as a vice-president of the International Council of Christians and Jews (ICCJ) and as secretary-treasurer of the Council of Centers on Jewish-Christian Relations (CCJR).



THE CORE ELEMENTS OF PRIESTLY FORMATION PROGRAMS

In recognition of the 10th anniversary of *Seminary Journal*, the Seminary Department has introduced a new publication series: *The Core Elements of Priestly Formation Programs*. These collections of articles celebrate the “best practices” and wisdom and insight of a wide variety of seminary professionals and church leaders. With only a few exceptions the articles were selected from the archives of *Seminary Journal* (1995-2005). Articles included from other sources are printed with permission.

The Core Elements series will be an ongoing publishing effort of the Seminary Department. The framework for the first three volumes reflects the four pillars as identified in the Bishops’ Program of Priestly Formation: *Intellectual, Spiritual, Human* and *Pastoral*. The fourth addresses the topic of “addictions” and their implications for ministry formation.

These four volumes are produced as an in-service resource for faculty and staff development and personal study and as a potential source book of readings for those in the formation program. New collections of readings will be added annually.

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