

SEMINARY JOURNAL

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Theme: 50th Anniversary of the Second Vatican Council

From the Desk of the Executive Director

Msgr. Jeremiah McCarthy

Vatican II on the Priesthood: Fifty Years Later

Rev. Thomas P. Rausch, S.J., Ph.D.

The Vision of Vatican II: Some Implications for Priestly Formation in Light of Collaborative Leadership

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Priestly Formation in the Wake of Vatican II: From Dualism to Integration

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Implementing the Vision of Vatican II: What is the Future of Preaching in the Next Fifty Years?

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Pope John XXIII's Opening Address as a Pedagogical Tool in Teaching Vatican II Documents

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Catholic Priestly Formation for the Unity of Christians

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Abiding in Prayer While in Ministry: An Ecclesiological Perspective

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A Homiletics Program Overhaul: An Interdisciplinary Approach

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Manly Mentoring for Maturity

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BOOK REVIEW

English Language Teaching in Theological Contexts, edited by Kitty Barnhouse Purgason

Reviewed by Hilda Kleiman, O.S.B.



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The *Seminary Journal* editors welcome articles related to seminary life, policy issues and the priestly formation process.

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.

Manuscripts should be submitted in Microsoft Word format and sent via e-mail attachment to seminaryjournal@ncea.org.

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

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National Catholic Educational Association
Seminary Department

Seminary Journal Call for Articles

***Seminary Journal* is pleased to announce a call for articles for 2013.**

Fall 2013 – Human Formation in Light of the John Jay Study

How can we apply *Pastores dabo vobis* to what the John Jay Study reveals?
What are the implications of the John Jay Study for priestly formation and training?

Deadline: November 1, 2013

Winter 2013 – Leadership Formation for Youth and Young Adult Ministry

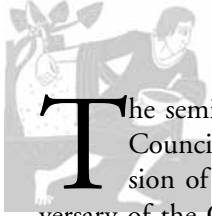
How do particular academic disciplines help in leadership formation for
youth and young adults?
How does our priestly formation today help change youth culture tomorrow?

Deadline: December 20, 2013

Please send submissions c/o Dr. Sebastian Mahfood, OP, to seminaryjournal@ncea.org.
Please include a short biography and photo with each submission, and use endnotes not footnotes.



From the Desk of the Executive Director



The seminal event that was the Second Vatican Council provides an enduring gift to the expression of Catholic belief and life. The fiftieth anniversary of the Council provides a wonderful opportunity for *Seminary Journal* to explore some implications for priestly formation. Our contributors to this volume of the journal have provided rich fare for this conversation.

Fr. Tom Rausch, SJ, professor of theology at Loyola Marymount University, Los Angeles, has written several highly regarded monographs on priesthood and ministry in the church. Fr. Tom responded graciously to my invitation to review the conciliar documents on priestly life and ministry and to discuss the ramifications of these insights for the contemporary exercise of the priestly office. Fr. Rausch notes the ecclesiological context of the Dogmatic Constitution on the Church, *Lumen Gentium*, as a significant lens for understanding the conciliar deliberations on the priesthood.

Dr. Michael Attridge, professor of theology at the University of St. Michael's College, Toronto, contributes a valuable historical perspective on the developments in liturgical studies, the emergence of new lay apostolates and the growth of ecumenical studies that have a significant bearing on the church's self-understanding of her role and mission with correlative implications for priestly formation. The conciliar emphasis on collegiality and collaborative leadership has profound implications for the integrated formation program in seminaries.

Fr. Mel Blanchette, SS, a former rector and current spiritual director at Theological College, Washington, DC, observes that priestly formation requires an awareness of the dynamic web of relationships that are essential for authentic human development and growth in holiness. The particular genius of *The Program of Priestly Formation* is its commitment to an integrated, holistic Catholic anthropology rather than dualistic models that sever basic interpersonal skills from the spiritual life.

Dr. Karla Bellinger, director of the Center for Preaching, Evangelization and Prayer, offers an insightful assessment of the Council's vision for preaching. Reflect-

ing on the experiences of faithful Catholics, especially young people, Dr. Bellinger makes an eloquent case for attention to effective communication strategies to strengthen preaching and to enliven engagement with young people.

Dr. Cynthia Toolin, who teaches at Holy Apostles Seminary, Cromwell, Connecticut, shares her classroom expertise by using Pope John XXIII's opening address as a pedagogical tool for deepened appreciation of the Council's goals and aims. The awareness of the importance of attending to new cultural and intellectual milieu is essential to proclaiming the indispensable teaching of the church.

Brother Jeffrey Gros, FSC, the brilliant ecumenist who died in August 2013, gave us a marvelous example of a scholar who embodied the great theological motto of St. Anslem, *fides quaerens intellectum*, faith seeking understanding. Brother Jeffrey's tireless labors on behalf of Christian unity are his enduring legacy to the church. At the time of his death he was Catholic studies scholar in residence at Lewis University, Romeoville, Illinois, and before that was distinguished professor of ecumenical and historical theology at Memphis Theological Seminary, Memphis, Tennessee. I am so grateful that we are able to publish one of his very last reflections. His powerful insights into the work of Christian unity and its implications for priestly formation are a roadmap for celebrating the gifts of hospitality and magnanimity in the lives of our future priests. May God be especially good to him. In thinking of Brother Jeffrey, I am reminded of the beautiful comment of that peerless ecumenical scholar, Fr. Yves Congar, OP, that "what the heart desires, the mind will discover." Brother Jeffrey's life is a magnificent witness to this desire for love and holiness that leads us to the discovery of ultimate truth. *Requiescat in pace.*

Fr. Mark Robson's essay on "Abiding in Prayer While in Ministry" addresses an issue that vexes many devout and committed priests: how to balance the extraordinary demands of ministry without compromising

one's essential relationship with Christ. Fr. Robson, who is associate professor of systematic theology at St. Augustine's Seminary, Scarborough, Ontario, provides a helpful guide for the perplexed in these matters.

Fr. Louis Guerin, associate professor of homiletics and dean of pastoral ministry at St. Vincent de Paul Regional Seminary, Boynton Beach, Florida, shares wise practices to strengthen the seminary's homiletics program. The careful articulation of learning outcomes, distributed across the seminary curriculum, provides a mechanism for thoughtful integration of homiletic skills throughout the seminary program.

Fr. Paul McGavin, a priest of the Archdiocese of Canberra and Goulburn now ministering to university students, offers sage advice on how to mentor young men. His insights and practical wisdom will be helpful to anyone wanting to help the next generation achieve mature adulthood.

Finally, Sr. Hilda Kleiman, OSB, assistant professor and chairperson of English communications at Mt. Angel Seminary, Mt. Angel, Oregon, reviews *English Language Teaching in Theological Contexts*. As seminaries respond to the gifts of non-English speakers in formation programs, resources to respond to their needs are in short supply. This small book provides an opportunity for seminary educators to learn from other colleagues and to build the expertise that is critically needed today.

I hope that this issue will spark conversation and discussion. As always, the Journal is your forum and I welcome your ideas, suggestions, and, above all, essays for publication.



Msgr. Jeremiah McCarthy
Editor



Calendar of Events • NCEA Seminary Department

2013

- ◆ **May 31 – June 7**
11th Institute for the Preparation of Seminary Formation Staff & Advisors
Theological College
Washington, DC

- ◆ **June 2-5**
International Symposium on Priestly Formation
Université Laval, Quebec,
CANADA
- ◆ **June 3 - July 12, 2013**
Faculty Summer Institute on Teaching Research Design
www.catholicdistance.org

- ◆ **Beginning June 3, 2013**
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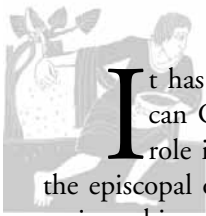
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Vatican II on the Priesthood: Fifty Years Later

Thomas P. Rausch, S.J.



It has often been observed that the Second Vatican Council did much to renew the bishops' role in the church with its collegial theology of the episcopal office¹ while its theology of the laity was a major achievement in recovering the dignity of the baptismal vocation. But the Council's theology of the presbyteral office was underdeveloped, as Chicago's Cardinal Meyer pointed out at the Council. Shortly after the Council, Martin Marty observed, "no fresh rationales for being a priest or a religious emerged, while the old ones were effectively undercut by the advances in understanding of bishop and lay person."² In the recent book by Giuseppe Alberigo and Joseph A. Komonchak, *History of Vatican II*, Peter Hünemann called *Presbyterorum ordinis*, its decree on priests, one of the council's "stepchildren." Intended to deal with the discipline of the clergy, its purpose was not to develop an appropriate theological description of the ministry of priests. While the final text includes an abundance of positive approaches, it ended up juxtaposing a traditional, sacerdotal image of the priest with a more historically conscious, theological understanding of priestly ministry.³

Having passed the fiftieth anniversary of the opening of the Council, our understanding of both priesthood and ministry has changed in ways that the fathers of the Council could not have possibly anticipated. The explosion of lay ministries that are now indispensable to our parishes brought about a sea change in the church's ministerial culture, but they frequently raise identity questions for the church's priests. Theologically, the concept of the priest has been differently conceived: from the sacral, cultic model so long in place that stressed the priest's eucharistic role and difference from the laity; to a servant-leader model, which placed the priest in the

As we approach the fiftieth anniversary of the opening of the Council, our understanding of both priesthood and ministry has changed in ways that the fathers of the Council could not have possibly anticipated.

midst of the community; to a representational model, which saw priesthood as a particular ordering of ministry, sacramentally incorporating the one ordained into the church's apostolic office and authorizing him to act in the church's name, and so *in persona Christi capitis*.⁴

In the years following the Council, demographic, cultural and theological factors combined to change how priesthood was understood. The number of priests declined precipitously, particularly in Western Europe and the United States. Celibacy emerged as an issue, with thousands of priests leaving their ministry to enter into marriage. While the Catholic population in the United States continues to grow—largely as a result of immigration—the number of priests continues to diminish. Seminary enrollments, both diocesan and religious, have dropped dramatically since 1970. According to a recent study by the Center for Applied Research in the Apostolate (CARA), the number of

diocesan priests declined 35 percent over the last twenty-five years and is expected to decline another 35 percent over the next twenty-five.⁵ The late Dean Hoge cites research estimating that seminaries are producing new priests at between 35 percent and 45 percent of what is needed each year to keep the total number of priests constant,⁶ while Katarina Schuth uses similar research to suggest that, in the United States, only one man is being ordained for every three who retire or leave the ministry.⁷ The image of the priest has also suffered in the popular imagination, particularly after the sexual abuse crisis that has so transfixed the church in the last twenty-five years, not just in the United States but also in Europe. Additionally, priests today are divided about how best to understand their office, revealing a significant rift within the presbyterate.

In asking about priesthood today, we will first consider how the church's priesthood was understood before the Second Vatican Council. Next, we will look at how priesthood was addressed by the Council, and at the changed understanding of priesthood and the priest's ministry that emerged in the post-conciliar period. Finally, we will propose some suggestions for what a future council might say about priesthood for a very different contemporary church.

The Cultic Model of Priesthood

The origin of the church's apostolic office or ordained ministry is complex. Earlier books in the New Testament used a variety of terms for those who exercised the charisms of pastoral care and community leadership. By the end of the New Testament period they were increasingly identified as "elders" (*presbyteroi*) and "overseers" (*episkopoi*), even if the two terms were not always carefully distinguished. As early as Ignatius of Antioch (c. 110) the bishop presided over the local community and regulated its liturgy, though the *Didache* (c. 100) still recognizes the wandering prophets as eucharistic leaders (10, 15) and calls them "high priests" (13, 4). In the early third century, the word "priest" (*hiereus*, *sacerdos*) began to be used for bishops. The prayer of consecration attributed to Hippolytus of Rome (c. 215) refers to the bishop as "high priest," while Tertullian (d. 225) and Cyprian (d. 258) also speak of the bishop as *sacerdos*. Cyprian extended the term to presbyters, but only when referred to jointly with the bishop, a usage that has been traditional in the church. It is also in Cyprian that we find the first reference to presbyters presiding at the Eucharist without the bishop, (Letter, 5).

The charism of ordained ministry was a gift for

**Whatever is said about
priesthood today should
be understood within the
context of the ecclesiology
of the Dogmatic Constitution
on the Church, *Lumen
gentium*.**

building up the church. Occasionally in the ancient church those with talents for community leadership were unwillingly ordained into the office of bishop or presbyter, such as St. Ambrose (374). Eucharist presidency came from church leadership, not the other way around. As Hervé-Marie Legrand has argued, the modern problem of a community unable to celebrate the Eucharist would never have arisen. The community would choose a leader who would then be ordained with the help of the heads of neighboring churches.⁸

The church's presbyteral office went through a process of sacralization between the fourth and the tenth centuries, a process well documented in recent scholarship. Thomas O'Meara speaks of the "metamorphoses of ministry," Edward Schillebeeckx of its "sacerdotalizing" and Kenan Osborne of its "clericalization."⁹ A number of factors contributed to this increasingly cultic understanding of the presbyteral office. Many rural priests, appointed not by the bishop but by the feudal lords, were without education; their role was almost exclusively cultic, to say Mass and offer the sacraments. In the canon law of the eleventh and twelfth centuries, canonists began to distinguish between the power of orders and the power of jurisdiction, with the result that the bishop's pastoral office came to be understood as jurisdictional rather than sacramental, his authority coming from the pope.¹⁰ From the 1100s on, theologians defined holy orders not in terms of the bishop, but in terms of the priest. The priest differed from others in the church by his "sacred power" (*sacra potestas*) to "confect" the Eucharist. The Council of Florence (1439) defined the sign of ordination as the handing over of a chalice with wine and a paten with bread. The Council of Trent, reacting to the Reformer's emphasis on the ordained ministry as a preaching office (*Predigamt*) or simply ministry (*Dienst*), reaffirmed its cultic dimension; it emphasized a visible priesthood with "the power of consecrating, offering and administering"

the body and blood of Christ and forgiving sins (DS 1764).

One of Trent's greatest achievements was its reform of the clergy, especially by developing the seminary system for the training of priests. However, the cultic understanding of the priest's office that had developed in the Late Middle Ages was left unchallenged; indeed, it was strengthened by the priestly spirituality that was the legacy of the so-called French School founded by Cardinal Pierre de Bérulle (1575–1629). Bérulle developed a vision of the priest's role as centered on the Eucharist, incorporating him into Christ's great sacrificial offering to the Father. Three of his disciples or associates founded congregations that were to have a powerful influence on the formation of priests. Jean-Jacques Olier (1608–1657) founded the Society of St. Sulpice (Sulpicians), Jean Eudes (1601–1680) the Congregation of Jesus and Mary (known later as the Eudists), and Vincent de Paul (1581–1660) the Congregation of the Missions (Vincentians).

Olier wrote the *Traité des Saint Ordres*, a work published posthumously in 1676 that was to shape seminary formation down to the Second Vatican Council. Prior to its publication and without acknowledgement, Louis Tronson, the third Superior General of the Sulpicians, substantially rewrote this work. A recent critical study by Gilles Chaillot, Paul Cochois and Iréné Noye found Olier's priestly spirituality to be quite sophisticated, rooted in a sacramental vision of the entire church, a universal call to holiness, the priesthood of all the faithful and a mysticism flowing from baptism. Tronson's view was more clerical and ascetic than mystical. Positively, his spirituality was centered on the ministry of Christ, but it stressed the cultic side of religion and obligation rather than voluntary exercises. The priest's life was conceived clerically; he was a man apart with a superior holiness based on his cultic role. His relation to the bishop and to the priesthood of the faithful was virtually ignored.¹¹ In Kenan Osborne's words:

In the twentieth century before Vatican II, the ideal diocesan priest was a "rectory priest" or a "sacristan priest." His contact with the laity was official rather than causal. The apostolate was Church-centered, not society-centered. The *horarium* of a priest's day was governed by the Eucharist and prayer, in particular the breviary. The times for the Eucharist and the praying of the breviary were two spiritual parts of the priest's day that were considered sacrosanct and ordinarily merited a priority above all else in the daily *cura animarum*. During the years of

The Council broadened the concept of priesthood, but its view of priestly ministry is described largely in spiritual terms. More emphasis is placed on the priest as father and teacher than as a brother among brothers and sisters.

seminary formation, the diocesan seminarians were trained for this kind of eucharistic-breviary *horarium*.¹²

This view was to dominate the seminary system until after Vatican II.

Vatican II and the Post-Conciliar Period

Whatever is said about priesthood today should be understood within the context of the ecclesiology of the Dogmatic Constitution on the Church, *Lumen gentium*. Two other documents, the Decree on the Ministry and Life of Priests (*Presbyterorum ordinis*) and the Decree on Priestly Training (*Optatam totius*), while important, are without the dogmatic weight of the Constitution.

Lumen Gentium

Lumen gentium placed its chapter on the People of God (chapter II) before its treatment of church office (chapter III). It recovered the theology of the charisms;¹³ included the laity in the threefold office of Christ as prophet, priest and king;¹⁴ taught that lay people are sacramentally "commissioned" into a share in the church's saving mission through baptism and confirmation;¹⁵ and emphasized the universal call to holiness.¹⁶ Most importantly, it affirmed that both the common priesthood of the faithful and the ministerial, or hierarchical priesthood, share in the one priesthood of Christ.¹⁷

Chapter III, "On the Hierarchical Structure of the Church and in Particular on the Episcopate," focused on the office of bishop.¹⁸ Relatively little was said about priests.¹⁹ The Constitution taught that priests are "prudent cooperators with the episcopal order," consecrated to preach the Gospel, shepherd the faithful and to celebrate divine worship. They constitute one priesthood with

their bishop and are bound together with other priests in intimate brotherhood. The practice of all attending priests joining with the bishop in the laying on of hands on the one being ordained beautifully expresses the collegial nature of the presbyteral office.²⁰

Rather than stressing the priest's power to consecrate the Eucharist, as did Trent, section 28 of *Lumen gentium* makes several references to priests working with the bishop to preach the Gospel, celebrate divine worship and shepherd the faithful, implying that priests share in the threefold *munera* of teaching, sanctifying and governing. Kenan Osborne quotes an intervention of François Marty, Archbishop of Rheims, that said this explicitly and he argues that this understanding of the priest sharing in the *tria munera* became an essential part of the revised *Code of Canon Law*, the later writings of Pope Paul VI and Pope John Paul II, as well as the *Catechism of the Catholic Church (Catechism)*.²¹ According to the *Catechism*, the teaching office, defined as proclaiming the Gospel, is the "first task" of bishops and of priests as their coworkers;²² then the sanctifying office, especially in the Eucharist;²³ and finally the governing office that the *Catechism* restricts to the bishop.²⁴ However, in quoting Ignatius of Antioch, the *Catechism* seems to give the presbyters a share in the bishop's pastoral role.²⁵ Of course, adding the prophetic and pastoral roles to the cultic role required different skills of priests. The Constitution also reestablished the permanent diaconate.²⁶

Presbyterorum Ordinis

From a doctrinal perspective, *Presbyterorum ordinis* did not intend to go beyond *Lumen gentium*.²⁷ It treats priesthood in the framework of ministry and service, rather than sacramental power.²⁸ The word "ministry" appears more than forty-five times in the document. It begins by stating that in the Lord Jesus "all the faithful are made a holy and royal priesthood." Thus the context for the ministry of the ordained is the priesthood of all the faithful that it serves. Priests are coworkers of the episcopal order, sharing in Christ's ministry as teacher, priest and king. Configured to Christ by a special sacrament, they can act in the person of Christ the head (*in persona Christi capitis*), preaching the Word, administering the sacraments²⁹ and working to form genuine Christian community.³⁰

There is a strong emphasis on the ministry of the Word of God throughout the document, where reference to "the Word" appears more than seventeen times.³¹ Along with bishops, priests have the primary duty of preaching the Word to all³² and they must be formed by it.³³ While

The lack of a developed theology of the presbyteral office has led to different interpretations of priesthood in the post-Vatican II church, and to a crisis of identity for many priests.

exercising the office of father and teacher among the People of God, priests are also brothers of all those reborn at the baptismal font. They should listen to them in a fraternal spirit, recognize their competence in different areas and foster their charisms, allowing them freedom and room for action in the service of the church.³⁴ Like Christ, they must devote themselves to following the will of God by fidelity to the Gospel mission of the church.

The Eucharist stands at the center of priestly life.³⁵ While the decree affirms celibacy as commended by Christ, it notes that it is not demanded by the very nature of the priesthood, as is witnessed by the tradition of the Eastern Catholic Churches. Osborne points out that an argument at the Council about whether to treat the function of the priest before the priest's life continues in seminaries today, with some stressing the priest's function and ministry while others place the emphasis on the priest's spiritual life. A holistic formation should emphasize both.³⁶

Optatam Totius

The Decree on Priestly Training, *Optatam totius*, is aimed particularly at the formation of priests in seminaries, with an emphasis on the pastoral ministry of priests. Considerable emphasis is placed on the spiritual training of seminarians, living the paschal mystery and initiating their flock into it.³⁷ Priests should be carefully prepared for the ministry of the Word.³⁸ Christian education should be complemented by the findings of sound psychology and pedagogy.³⁹ Ecclesiastical studies should be revised so that seminarians acquire knowledge of Latin and the sources of Tradition, as well as the languages of the Bible.⁴⁰ There should also be a greater integration of philosophy and theology,⁴¹ emphasizing the study of the Bible, the soul of theology.⁴² The document ends by encouraging pastoral institutes to provide continuing education opportunities for priests after the completion of seminary studies.⁴³

Imagine that a Vatican III was preparing a document on the priesthood. Building on Vatican II, but going beyond it, what might such a document address?

Evaluation

Without rejecting the older tradition, Vatican II stressed priesthood as ministry. It moved beyond the cultic model of priesthood by placing what it called the “ministerial” or “hierarchical” priesthood in the broader context of the priesthood of Christ and the common priesthood of the faithful, though it stressed that they differ in essence and not just in degree.⁴⁴ Osborne points out that the term “essential” differed from “ontological,” the term found in many manuals of theology used in seminaries prior to the council, and that the committee that revised the *Code of Canon Law* (1983) decided not to further specify the difference.⁴⁵ It is also interesting to note that the Latin text of *Presbyterorum ordinis* used the more traditional term “presbyter;” the cultic term *sacerdos* appears in the Italian text; while the English uses “priest,” which carries both meanings.⁴⁶ It also avoids calling the priest “another Christ” (*alter Christus*) because, as one theologian notes, “all Christians are ‘other Christs’ through their baptism.”⁴⁷

In describing the priest as acting in the person of Christ the head of the body, the decree described the priest’s role in relation to the church rather than in isolation from it, as was suggested by the theology of sacred power. Stressing the priest’s share in the threefold prophetic, priestly and pastoral office of Christ also deemphasizes the traditional cultic understanding of the priest’s role.

Less positively, encouraging priests to offer the Eucharist even if none of the faithful is present (*quae quidem etiam si praesentia fidelium haberi non possit*) is contrary to the old *Code of Canon Law* and suggests a cultic understanding of the Eucharist as a priestly act rather than as an act of the ecclesial community.⁴⁸ The documents also seem to take the diocesan priesthood as the paradigm or model for understanding the presbyteral ministry; the different expression of priesthood in monastic or apostolic religious communities is not

considered. Most religious priests exercise a more kerygmatic or prophetic priesthood. Though their ministry includes the liturgical and sacramental, it is focused on the ministry of the Word in all its many dimensions—preaching, teaching, scholarship, evangelization, the ministries of interiority and the prophetic ministries of social justice.⁴⁹

The Council broadened the concept of priesthood, but its view of priestly ministry is described largely in spiritual terms. More emphasis is placed on the priest as father and teacher than as a brother among brothers and sisters. While calling attention to the priest’s role in educating the laity to responsible Christian life,⁵⁰ recognizing their competencies and fostering their charisms,⁵¹ it does not stress that priests today must learn to work with mature and responsible Christians or that they need to be involved in their lives and concerns.⁵² *Optatam totius* acknowledges the dignity of Christian marriage, but it still speaks of “the surpassing excellence of virginity consecrated to Christ,”⁵³ language that seems to put the ordained on a superior level to the lay faithful. Nor did the Council adequately develop the relationship between the ministerial and baptismal priesthood, as we shall see later. It might also have developed the collegial nature of the priesthood at greater length, just as it did for the episcopal office. A greater sense for presbyteral collegiality might work against the “Lone Ranger Syndrome” that remains a problem for many priests.

The lack of a developed theology of the presbyteral office has led to different interpretations of priesthood in the post-Vatican II church, and to a crisis of identity for many priests. In the years following the Council, Karl Rahner stressed the kerygmatic aspect; Otto Semmelroth and Pope John Paul II the cultic or sacramental aspect; and Thomas O’Meara, Robert Schwartz and Hans Küng community leadership. Küng went so far as to suggest doing away with the word priest because it was not used of Christian ministers in the New Testament.⁵⁴ Nor is there agreement among priests themselves about the meaning of their office as the church moves into the twenty-first century.

Changing Visions of the Priesthood

Dean Hoge and Jacqueline Wenger, in their book, *Evolving Visions of the Priesthood*, chart two shifts in the way priesthood is understood today, revealing a divergence in the thinking of older and younger priests. The first shift took place during and shortly after Vatican II. Priests formed at that time favored a new model that saw the priest as the spiritual and social leader of the community,

sometimes called the “servant leader” model, after a book by Robert Schwartz.⁵⁵ It stressed the church as the People of God, where the priest collaborates with lay ministers and encourages the laity to take a more active role in the life of the community.

The second shift began in the early 1980s. Reversing the first, it saw younger priests, sometimes called “John Paul II priests,” reclaiming the cultic model of priesthood. While older priests of the Vatican II generation continue to see themselves as enablers and pastoral leaders who are eager to work with the laity, these younger priests are more likely to see the priest as a “man set apart,” stressing his essential or ontological difference from the faithful. They are less in favor of empowering lay ministers, more hierarchical in terms of church decision making, and more committed to maintaining the discipline of celibacy. They often show a fascination for older liturgical forms, vestments and symbols, and tend to follow papal authority unquestioningly.⁵⁶

Recently, the Vatican has also moved towards reclaiming a more cultic understanding of the priesthood in its rite of ordination. In the Catholic tradition, the term “priest” (*hiereus* or *sacerdos*), used first of the bishop, is also used of priests when referred to together with the bishop. Both are priests. Otherwise, the church’s official, liturgical language generally refers to priests as presbyters, particularly in the ordination rite. As Susan Wood notes, in the 1962 *Pontificale Romanum* the rite was entitled *De ordinatione presbyterorum*, “a practice at least as ancient as the Latin translation of the Apostolic Tradition, usually dated at the beginning of the third century, in its section, ‘De presbyteris.’” However, the International Commission on English in the Liturgy (ICEL) changed the terms “presbyter” and “presbyterate” appearing in the 1993 translation to “priest” and “priesthood” in the 2000 translation in order to obtain confirmation from the Vatican.⁵⁷

Thus the 2000/2002 rite in English is entitled “Rites of Ordination of a Bishop, of Priests, and of Deacons,” while the homily for the rite says “these our sons, who are your relatives and friends, are now to be advanced to the Order of priests.”⁵⁸ This language is neither traditional nor theologically appropriate, for it could be argued that there is no “order of priests.” Nor does this reflect the concern for a literal translation of Latin liturgical texts so evident in the new Roman Missal. The rite of ordination is one of the three orders of ministry: in the words of the *Catechism of the Catholic Church*, ordination integrates a person into “the order of bishops, presbyters, or deacons,”⁵⁹ or as Wood says, “the reality is that a candidate is ordained a

The key is the question of authorization.

priest within the order of the presbyterate.”⁶⁰

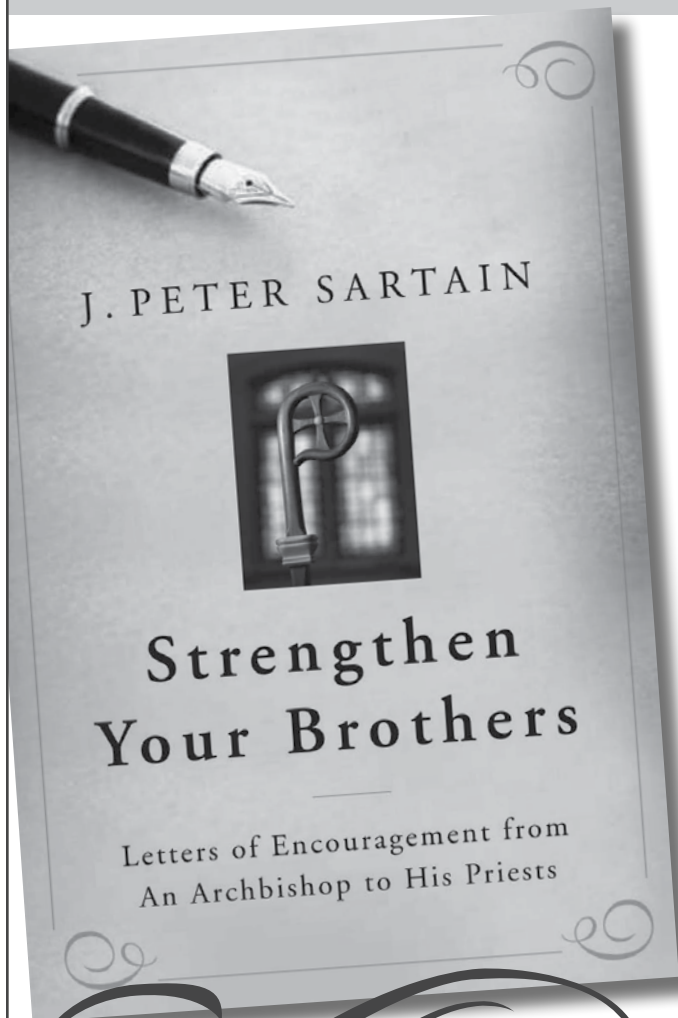
While younger priests continue to show more conservative beliefs and attitudes toward the church, Hoge and his researchers find no evidence that young adult laity are moving in the same direction; on the contrary, their direction is just the opposite.⁶¹ Katarina Schuth, who has long studied trends in the formation of priests, paints a disheartening picture of future relations between priests and parishioners based on these divergent views of priesthood and ministry. She writes:

In many studies on parish life, pastors in overwhelming numbers indicate that what contributes most to their success as pastors is their relationship with their staffs. For newly ordained pastors, the situation is often more difficult. The theology of priesthood adopted by many of them places them over and above, ontologically separate from, their lay collaborators and runs counter to the conditions of shared ministry. Stories appear regularly in the Catholic press about the tragedies resulting from changes in pastors when structures of collaboration and shared decision making are ignored or reversed.⁶²

With the shortage of priests, these younger priests no longer benefit from a long apprenticeship that might help them learn from experience before becoming pastors; 45 percent are made pastors within three years of ordination. Eleven percent become pastors within their first year. Today’s influx of seminarians from other countries—28 percent according to the CARA 2010–2011 report on ministry, 60 percent of them for dioceses in the United States⁶³—means that many come with weak academic backgrounds and seminary curricula need to be adjusted accordingly. Furthermore, perhaps one third of today’s seminarians have experienced a reconversion. Unfamiliar with parish life, many faculty members find them to be inflexible, overly scrupulous and fearful.⁶⁴

There have also been significant changes in seminary faculty. “As a large number of older religious and diocesan priests retire, they are being replaced by a new generation of generally more traditional younger priests in diocesan schools and by more progressive lay faculty in religious order schools.”⁶⁵ *Universae ecclesiae*, the Instruction of the

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Pontifical Commission “*Ecclesia Dei*,” on the application of Pope Benedict XVI’s *Summorum Pontificum*, asks bishops to give future priests the proper formation for celebrating the *forma extraordinaria* of the Mass, including the study of Latin.⁶⁶ Meanwhile, many seminaries have to hire English as a Second Language (ESL) faculty because of the large number of foreign-born seminarians, and English speakers have to learn Spanish. One might ask, when do they study theology?

Towards Vatican III?

We have reviewed what Vatican II had to say about priestly identity and formation in its documents, *Lumen gentium*, *Presbyterorum ordinis* and *Optatam totius*, and we have tried to take a snapshot of these issues today as the church moves into the second decade of the twenty-first century. For the sake of argument or a thought experiment, imagine that a Vatican III was preparing a document on the priesthood. Building on Vatican II, but going beyond it, what might such a document address? Here we propose to sketch some important themes that were virtually ignored, or inadequately touched upon, at Vatican II that are relevant for priestly formation today.

Acting in the Person of Christ the Head

Presbyterorum ordinis chose the concept of the priest acting in the person of Christ the head (*in persona Christi capitis*)⁶⁷ as foundational to its theology of the presbyteral office. The concept of acting in the person of Christ is an ancient one, based on the bishop’s role as leader of the local church. Edward Kilmartin traces it back as far as 1 Clement, seeing the concept developing from Clement’s description of church leaders as successors of the apostles, sent by Christ, who was in turn sent by God.⁶⁸ Cyprian (d. 258) described the bishop as acting in the place of Christ (*vice Christi*), as priest and judge and in presiding at the Eucharist.⁶⁹ Medieval theology saw the priest acting *in persona Christi* at the Eucharist in virtue of the power of consecration received at ordination, while the bishop did so in virtue of his pastoral office. Aquinas also holds this view.⁷⁰ At the same time, scholastic theologians spoke of the priest as acting *in persona ecclesiae* in virtue of his role as president of the liturgical assembly.

Pope Pius XII adopted this theology of the priest acting *in persona Christi* in his encyclicals *Mystici corporis* (1943) and *Mediator Dei* (1947), extending it so that the priest is said to represent Christ in offering the sacrifice of the cross, and so represents the whole church.⁷¹ This makes the priest’s acting *in persona ecclesiae* dependent on his acting *in persona Christi*. There remains a difference of

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opinion as to whether the christological or ecclesial representation has priority.⁷²

David Coffee has argued that *Presbyterorum ordinis* and later magisterial texts assume that ordained priesthood is to be immediately understood in christological terms. He criticizes this notion, arguing that the only place where the priest can exercise the headship of Christ is the church, and therefore, his function is directly ecclesiological and only indirectly christological. He also rejects the conclusion, drawn by others but not by the Council, that the common priesthood that derives from baptism and is oriented to ecclesial worship is ecclesiological.⁷³ Unfortunately, the Council was unable to reconcile the two priesthoods in the person of Christ, leaving in place “the popular impression of the priest as above the Church rather than as a part of it.”⁷⁴ Coffee argues that each priesthood “possesses properly an ecclesiological nature” and both can have a christological reference.⁷⁵ Their essential difference, something the Council affirmed but did not describe, is seen here: “The common priesthood, like that of Christ, is a dynamism of faith, of divine sonship or daughterhood, which the ordained priesthood is not. And the ordained priesthood is a charism, of official witness, which the common priesthood is not.”⁷⁶

The key is the question of authorization. In his book, *The Priestly Office*, Avery Dulles emphasized the importance of ordination. Though he acknowledges that talk about a priest’s “sacred powers” can be misleading,⁷⁷ he placed the ecclesial dimension of the priest’s representative role before the christological. Ordination incorporates the priest into the order of presbyters, the church’s apostolic office. Through ordination in the apostolic succession, the priest is enabled “to act in the name of the church and in the name of Christ as head of the church.”⁷⁸ However, as Kilmartin says, “pastoral office can only represent

The U.S. church is increasingly dependent on lay ministers, from volunteers to professionally trained lay ecclesial ministers to parish life directors, and the inability of priests to work collaboratively with them will have serious consequences.

and act in the name of the Lord when it represents the life of faith of the Church.”⁷⁹

This theology of authorization is helpful for a number of reasons. It helps clear up Vatican II’s inability to reconcile the two priesthoods’ relation to Christ. First, lay men and women can indeed represent Christ in their charitable works or in witnessing to their faith, but the priest, authorized by the church to act in its name, officially represents Christ in celebrating the sacraments and particularly in presiding at the Eucharist. Second, while the language of ontological difference is not particularly helpful, it does have some meaning. After ordination, a new relationship exists between the priest and the church; the priest has been incorporated into the church’s apostolic office, and consequently a real (ontological) change has come about. This does not suggest some kind of ontological clericalism, placing the priest on a higher level, but acknowledges that there are different orderings in the church’s life.⁸⁰ Finally, emphasizing authorization does not mean that the priest is simply a delegate of the community; he must be ordained by legitimate authority. To deny this is to risk dissolving the church into a plurality of self-authorizing groups, thus substituting congregationalism for Catholicism.

The ministerial priesthood serves the priesthood of the whole church, the Body of Christ, in celebrating the sacraments and particularly the Eucharist. Saying that the priest acts *in persona Christi capitis* means that Christ himself truly acts in the church through the one authorized to act in its name, especially in celebrating the Eucharist and the other sacraments. As coworkers with the bishop, priests express the communion between the local community and the universal church.⁸¹

Stressing the Church at the Service of the Kingdom

Christology’s recent emphasis on the historical Jesus has led to a new appreciation of the preaching of Jesus, particularly the centrality of the kingdom of God and his call to discipleship. *Lumen gentium* describes Christ inaugurating the kingdom in his earthly ministry⁸² and sees the church as the initial budding forth of that kingdom.⁸³ However, its theology of the kingdom is underdeveloped and does not play an important role in the two documents on priesthood. The kingdom occurs mostly in reference to its future coming in its fullness,⁸⁴ or in a spiritual sense, for example, of sharing in God’s call,⁸⁵ the work of heavenly regeneration⁸⁶ or as the motive for celibacy.⁸⁷

There is clearly a future dimension to the kingdom of God, which the church continues to await, when Christ returns to bring about the fullness of salvation, justice for all the victims of violence and injustice in our often violent history, the raising of the dead and a new heaven and a new earth (Rv 21:1; cf. 2 Pt 3:13). At the same time, Jesus’ preaching of the kingdom is not simply otherworldly or spiritual. As Pope John Paul II emphasized in his 1990 encyclical, *Redemptoris missio*, there is a universal dimension to the kingdom; it is not identified exclusively with the church. He wrote:

The kingdom is the concern of everyone: individuals, society, and the world. Working for the kingdom means acknowledging and promoting God’s activity, which is present in human history and transforms it. Building the kingdom means working for liberation from evil in all its forms. In a word, the kingdom of God is the manifestation and the realization of God’s plan of salvation in all its fullness.⁸⁸

Thus there is a social, even political, dimension to the kingdom of God that subverts “the social, political, economic, and religious *status quo* by transforming the situation of those who are hungry, poor, ill and marginalized.”⁸⁹

On the one hand, it is important to maintain the necessary tension between the primacy of grace and the divine initiative in the coming of the kingdom, and the need to give expression to the social, liberative dimensions of Jesus’ preaching on the other. The kingdom or reign of God is not a purely spiritual reality; it includes a concern for the concrete lives of people in this world, for the poor, the hungry and the oppressed. At the same time, the Gospel cannot be reduced to ethics or social service;

it remains God's work through Christ (though God works through human beings) to empower those who, in imitation of Christ, reach out to others in compassionate service. Grace builds on nature, as Catholic theology has traditionally emphasized. Similarly, while the role of the priest cannot be reduced to social service, as one who presides over a community of faith, part of the priest's vocation is to call all the faithful to witness to the reign of God. Christian discipleship is always at the service of the kingdom. Any future conciliar document should include this richer concept of the kingdom of God, including its social dimension.

Cooperation with the Laity in Mission

While certainly a fruit of *Lumen gentium's* recovery of the share of all the baptized in the church's mission, the explosion of lay ministries in the post-conciliar period was completely unanticipated. Thus it is difficult to fault Vatican II's documents on the priesthood for its too brief attention to cooperation with the laity in mission. It says that priests must work together with the lay faithful, listen to them, consider their wishes and trust their experience, allowing them room for action in the service of the church.⁹⁰

A new document should develop this theme at much greater length. Priests need to acknowledge that the lay faithful also share in the mission of the church; they need to work with them, share their authority and empower others, especially those professionally trained as lay ecclesial ministers. As of 2011, there are 18,493 lay men and women enrolled in lay ecclesial ministry programs in the United States; 62 percent of them are women⁹¹ as compared to 3,608 candidates for the priesthood in seminary and theologate programs.⁹² Overall, there are about 38,000 paid lay parish ministers (including vowed religious) working twenty or more hours per week; of these, 80 percent are women.

The U.S. church is increasingly dependent on these lay ministers, from volunteers to professionally trained lay ecclesial ministers to parish life directors, and the inability of priests to work collaboratively with them will have serious consequences. One of the goals for field education programs sponsored by most seminaries and theologates today is to place seminarians in ministries where they must work collaboratively with lay men and women, as well as with those from other churches and religions. Seminarians will also be evaluated by their lay colleagues. If these programs are effective, they provide another way to discern whether or not a seminarian possesses a charism for leadership and service. According to Hoge and

Psychosexual development needs to be an integral concern in programs preparing candidates for the priesthood and should be present in any future document on formation.

his researchers, the number one request of seminarians is for more training in leadership, administration and interpersonal skills.⁹³

Psychosexual Development

The Decree on Priestly Formation, *Optatam totius*, makes brief reference to the psychological and human formation of seminarians: "The norms of Christian education are to be religiously observed and properly complemented by the newer findings of sound psychology and pedagogy. Therefore, by a wisely planned training there is also to be developed in the students a due human maturity."⁹⁴ This brief reference is certainly not adequate to the formation of those preparing for the priesthood today. The document does not deal explicitly with how human and psychosexual development might be encouraged and enhanced.

Nothing has made the importance of stressing psychosexual development more evident than the sexual abuse scandal that so damaged the church in the United States in the last decades of the twentieth century, and later became evident in parts of Europe as well. The John Jay College of Criminal Justice report commissioned by the United States Conference of Catholic Bishops, released in June 2002, found more abuse occurred in the 1970s than any other decade, peaking in 1980. The majority of priests with allegations against them were ordained between 1950 and 1979 (68 percent).⁹⁵

A second report, published in May 2011, noted that "The majority of abusers were ordained prior to the 1970s, and more abusers were educated in seminaries in the 1940s and 1950s than at any other time period." It also stressed the critical importance of human formation in seminaries: "The drop in abuse cases preceded the inclusion of a thorough education in human formation, but the development of a curriculum of human formation is consistent with the continued low levels of abuse by

Catholic priests.”⁹⁶ According to Karen Terry, John Jay’s principal investigator, the report found that the increased frequency of abuse in the 1960s and 1970s was consistent with patterns of increased deviance in society at that time, and that neither celibacy nor homosexuality were causes of the abuse.⁹⁷

The drop-off in reported cases of sexual abuse after 1980 is significant. Prior to that time, formation in seminaries and religious communities was primarily spiritual; it did not include an emphasis on psychosexual development. That was certainly true of my own Jesuit formation in the 1960s. There was no practical preparation for a life of celibacy. In the *Constitutions of the Society of Jesus*, Ignatius’ treatment of chastity is brief in the extreme: “What pertains to the vow of chastity does not require explanation, since it is evident how perfectly it should be preserved through the endeavor in this matter to imitate the angelic purity by the purity of the body and mind.”⁹⁸ Aside from frequent warnings about “particular friendships,” the only guidance in regard to celibate living that I remember came shortly before minor orders, when a philosophy professor addressed the subject briefly—five minutes at most. He said two things that I remember. “Never ride in a car with a woman alone.” And as far as “*solus cum solo*” offenses, it is “sudden death, sudden death.” That was as close as he came to speaking about homosexuality. Issues of sexual identity were not discussed; indeed the concept would not have been understood. It was assumed that everyone was heterosexual, though there was an unspoken subtext of rules that suggested a fear of homosexuality in seminaries, forbidding seminarians from visiting each other in their rooms, requiring that they gathered in groups of three, not two, and so on.

In religious communities, the emphasis has been on psychosexual development since the 1980s. Young religious have been expected to discuss how to live responsible lives as celibates, whether they are heterosexual or homosexual, and they are generally more open about their sexual identity. They are encouraged to share their life stories and their struggles, including their struggle to live a fruitful chastity. Healthy friendships with both men and women, including a capacity for an intimacy compatible with their commitment to celibacy are essential; so is a personal relationship with Christ.

Diocesan seminaries have also made human formation, and not just spiritual formation, a priority, particularly after Pope John Paul II’s apostolic exhortation *Pastores dabo vobis* (1992). PDV and the fifth edition of the United States Conference of Catholic Bishops’ *The Program of Priestly Formation* (2005) stressed, for the first

There are not enough priests to do all that is expected of them. What seems to be evident is that the shortage of priests is changing the way priesthood is exercised and thus understood. Ultimately, this question must be faced.

time, human formation and education for sexuality.⁹⁹ The 2011 John Jay Report notes that seminaries began to stress “personal formation” in the 1990s, but by 2006 immense changes were introduced that showed a greater awareness of human formation, including educating about sexuality and celibacy in the life of a priest. Human and spiritual formation were treated as separate programs.¹⁰⁰ One reason for this was to ensure that information about seminarians was not confined to the inner forum.

According to Katarina Schuth, by 1996 to 1997 all but three schools listed a formation dean, a director of formation or director of spiritual formation; three listed a spiritual director only, and eleven had formation teams. Human formation embraced vocational discernment and development of commitment to ordained ministry, personal and relational growth in its many forms, and formation for celibacy, a comprehensive approach to formation, which, in the opinion of many priest faculty, must be addressed even after ordination if it is to have a lasting effect.¹⁰¹ But Schuth notes that, as deficiencies were identified, spiritual formation was again stressed, with an emphasis on the sacrament of reconciliation and eucharistic devotion. The result is that, in the view of at least some faculty members and students, more emphasis is placed on the spiritual dimension of living a chaste celibate life than the psychological development necessary to sustain it.¹⁰²

A related issue that is widely discussed today regards seminarians with a homosexual orientation. Donald Cozzens, at that time a seminary rector, was one of the first to raise the issue of homosexual priests.¹⁰³ Schuth notes that since the 2005 Vatican instruction, “Concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies in View of their Admission to the Seminary

and to Holy Orders,” the presumption is that homosexuals are rarely if ever admitted to seminaries, with the result that frank discussions about how to live chastely as a priest with homosexual tendencies are for the most part eliminated.¹⁰⁴ One has to at least question the wisdom of this document, the effect of which has been to force homosexual seminarians into deep cover, like submarines cruising far below periscope depth. What is clear is that psychosexual development needs to be an integral concern in programs preparing candidates for the priesthood and should be present in any future document on formation.

Conclusion

We have focused here on how the Second Vatican Council treated the priesthood and priestly formation fifty years ago and what a future conciliar document might address, given the theological nuances and cultural currents that have affected the way priesthood is understood in the church today. While priesthood was not a major focus of the council, which put far more emphasis on the collegial nature of the episcopal office and on the theology of the laity, we reviewed its Dogmatic Constitution on the Church, *Lumen gentium*, and its two documents on priesthood, *Presbyterorum ordinis*, on the ministry and life of priests and *Optatam totius* on priestly formation.

We saw that *Lumen gentium* moved beyond the traditional, cultic model of the priest; stressed the priest's share in the prophetic, priestly and kingly office of Christ; and emphasized the priest's primary responsibility to preach the word. Most importantly, it spoke of the common priesthood of all the faithful and the ministerial priesthood as different ways of sharing in the one priesthood of Christ. We also noted that in recent years there has been an effort by younger priests and seminarians to reclaim the cultic image of the priest, and in a thought exercise we proposed a number of crucial concerns that were not addressed, or were inadequately addressed, that a future council might take up. They include the theology of the priest acting in the person of Christ the head, greater emphasis on the church at the service of the kingdom, cooperation with the laity in mission, and psychosexual development.

There are other important issues that we did not consider. They include effective courses in homiletics that will help young priests incorporate reflections on the biblical readings into their homilies, and preparing seminarians for the demographic and geographical changes in the church in the United States:

As the Catholic Church in the United States

moves from being predominantly white and northern to being predominantly brown and southern, the church's infrastructure and its human capital will have to adapt. Parishes and schools are closing in the Northeast and the Rust Belt, while dioceses in the South and Southwest cannot build them fast enough, let alone provide the priests necessary to sustain Catholic life.¹⁰⁵

In fewer than twenty years, more than half of U.S. Catholics will be from other than European backgrounds.

There is also the issue of clerical celibacy. Some bishops wanted to talk about modifying the discipline at Vatican II, but Pope Paul VI intervened to keep it off the agenda.¹⁰⁶ Still, it remains a much-discussed question. While recent figures indicate an increase in the number of seminarians in Latin America, Africa and even in some parts of the United States, it is not sufficient to provide the number of priests needed today.¹⁰⁷ The official church does not seem ready to address this issue realistically. In the United States, the approach is oblique, using stopgap measures such as building bigger churches, closing or combining parishes, turning some parish communities into “mega churches,” requiring priests to pastor two or more parishes at once, holding “Sunday Celebrations in the Absence of a Priest”¹⁰⁸ and appointing lay parish life directors who manage parish communities and their ministries. As of 2010 according to CARA, 469 parishes in the United States were entrusted to someone other than a priest (down almost 100 since 2004).

The Vatican is said to be preparing a document on the relationship of clergy and laity. Among other points, reports suggest that it will be critical of new forms of parish structures in which the priestly ministry appears weakened by reducing the priest's role to that of a celebrant of the sacraments (“sacramental minister”), while teams of laypeople are put in charge of ministries and management. The report will maintain that the office of governing is part of the priestly ministry.¹⁰⁹ That is true, of course, but there are not enough priests to do all that is expected of them. What seems to be evident is that the shortage of priests is changing the way priesthood is exercised and thus understood. Ultimately, this question must be faced.



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Endnotes

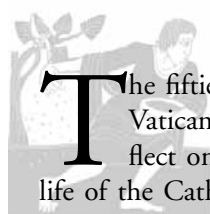
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13. *Lumen gentium*, §12, §30.
14. *Lumen gentium*, §31.
15. *Lumen gentium*, §33.
16. *Lumen gentium*, chapter V.
17. *Lumen gentium*, §10.
18. *Lumen gentium*, §§18–27.
19. *Lumen gentium*, §28.
20. *Lumen gentium*, §28; see also *Presbyterorum ordinis*, §7.
21. Osborne, "Priestly Formation," 129; Velati, "Completing the Conciliar Agenda," 260.
22. *Catechism of the Catholic Church*, Second Edition (Vatican City: Libreria Editrice Vaticana; Washington, D.C., 1994), 888.
23. CCC, 893.
24. CCC, 894.
25. CCC, 896.
26. *Lumen gentium*, §29.
27. Velati, "Completing the Conciliar Agenda," 239, 259.
28. John W. O'Malley, *What Happened At Vatican II* (Cambridge, MA: Harvard University Press, 2008), 273.
29. PO, §2.
30. PO, §6.
31. In his *Theological Highlights of Vatican II*, first published shortly after the end of the Council, Joseph Ratzinger observed that the text eliminated the one-sided emphasis on the idea of priesthood as sacrifice, moving to the idea of priesthood "fundamentally as service to faith" (New York: Paulist Press, 2009), 250.
32. *Lumen gentium*, §4.
33. *Lumen gentium*, §13.
34. *Lumen gentium*, §9.
35. *Lumen gentium*, §14.
36. Osborne, "Priestly Formation," 130–31.
37. *Optatam totius*, §8.
38. *Optatam totius*, §4.
39. *Optatam totius*, §11.
40. *Optatam totius*, §13.
41. *Optatam totius*, §14.
42. *Optatam totius*, §16.
43. *Optatam totius*, §21.
44. *Lumen gentium*, §10.
45. Osborne, "Priestly Formation," 128–129.
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50. *Presbyterorum ordinis*, §6.
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52. Hünermann, "The Final Weeks of the Council," 461–63.
53. *Optatam totius*, §10.
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57. Susan K. Wood, *Sacramental Orders* (Collegeville, MN: Liturgical Press, 2000), 88.
58. *The Roman Pontifical, Rites of Ordination of a Bishop, of Priests, and of Deacons*, Second Typical Edition. International Committee of English in the Liturgy, altered by the United States Conference of Catholic Bishops (Washington, DC: USCCB, 2003), no. 74, see also nos. 124, 140.
59. CCC, 1538, 1593.
60. Wood, *Sacramental Orders*, 88.
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63. Mary L. Gautier, "Catholic Ministry Formation Enrollment: Statistical Overview for 2010–2011," Center for Applied Research in the Apostolate (Washington, DC: Georgetown University), 14.
64. Schuth, "Assessing the Education of Priests," 330.
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66. Pontifical Commission *Ecclesia Dei*, Instruction on the Application of the Apostolic Letter *Summorum Pontificum* of his Holiness Benedict XVI Given *Motu Proprio* (30 April 2011), §21; http://www.vatican.va/roman_curia/pontifical_commissions/ecclsdei/documents/rc_com_eccls-dei_doc_20110430_istr-universae-ecclesiae_en.html.
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The Vision of Vatican II: Some Implications for Priestly Formation in Light of Collaborative Leadership

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The fiftieth anniversary of the close of the Second Vatican Council is an opportunity for us to reflect on the significance of the Council for the life of the Catholic Church today. Vatican II, which met each autumn from 1962 to 1965, gathered together approximately 2,500 bishops from around the world, to discuss, debate, pray and discern. It produced sixteen documents touching almost every aspect of Catholic life—Revelation, Scripture, Church, Liturgy, Bishops, Religious, Laity and so forth. In a sense, Vatican II represents a snapshot of issues relevant to the Catholic Church in the 1960s. At the same time, the Council (both its texts and its “context”) have had, and will continue to have, a lasting influence on the Catholic Church for generations to come; they are normative for Catholic theology today. I include “context” in order to draw attention to an often-overlooked aspect of the Council. Many people simply read the texts without looking at the bigger picture. However, without the context—that is, without an understanding of the circumstances surrounding the formation of the documents—we run the risk of misinterpreting the final texts, of isolating them from the story that gave rise to them and of possibly proof-texting them. If you have ever overheard a comment or bits of a conversation on the street corner or in a coffee shop and reacted without knowing the background to it, you know what I mean. It is important to know both the text and the context.

Indeed, the Council dealt with most of the issues that were relevant at the time. However, a new issue has arisen; in fact, it has emerged as a result of the Council. One of the great accomplishments of Vatican II was to provide a theological basis for the laity and to affirm

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their ministry in the church. As a result, we see laity involved in many areas of church life today, including positions of leadership. The Council also provided instruction on the priesthood, the life and ministry of priests and their formation. The new issue that has grown out of Vatican II regards priests and laity now working together collaboratively in leadership positions in the church and in its ministries.

I teach at the Faculty of Theology, University of St. Michael's College in Toronto, where we have approximately 280 full-time and part-time students in a variety of professional ministerial programs. Many of our students are laypeople who work in Catholic schools, hospitals, social service organizations and as pastoral associates in local parishes. Some of our students are also men preparing for ordained ministry, who will serve in parishes, as educators and leaders in schools, or in campus

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ministry. St. Michael's is not a residential seminary; it is, however, the seminary for the Congregation of St. Basil, and, historically, has provided theological formation to more than a dozen other men's and women's religious communities over the years. The reality is that many of our students, lay and ordained, will work side-by-side in leadership positions in ministry when they graduate. How are we, as theological formators, to address this in our curricula and in our classrooms? In our formation of priests, how can we assist seminarians so that they can thrive in this new situation?

As we approach the fiftieth anniversary of the close of the Council, it is appropriate for us to turn to the Council itself for guidance. Vatican II did not address collaborative leadership in its texts nor how to educate clergy in this new reality; therefore, we need to turn to the context of the Council for direction. In other words, we need to look at the bigger picture of Vatican II and ask what it sought to accomplish. What was the vision of the Fathers for Vatican II and what formed that vision? Further, what are the implications of the vision of Vatican II for priestly formation in light of collaborative leadership? And what guidance might the Council offer us as educators today?

Different Ways of Speaking about the Vision

There are many ways of determining the vision of Vatican II. One of the most important is through the historical approach. In order to understand the Council, it is necessary to understand the historical context and background, both the broader context and the immediate context. It is critical to consider the circumstances that gave rise to the Council itself. It is also important to understand the climate in which the Council opened and to see how this directed the Council. This will help

us to understand what kind of Council the bishops wanted, and to understand what they wished the future path of the church to be.

In order to construct this vision, we need to look at the period before the Council, both the long view and the short view. First, we need to look more broadly at the nineteenth and twentieth centuries when the conditions that gave rise to the need for Vatican II were being formed. Second, we need to look at the Council's opening and to those first months in the autumn of 1962 to see what kind of Council the Fathers of Vatican II desired. After all, the vision of Vatican II was not shaped by the Council, but by the wishes, desires, and ultimately, the decisions of those who participated in it, shaped its proceedings and promulgated its final documents.

The Long View

The Enlightenment of the eighteenth century and its culmination in the French Revolution had a profound effect on the Roman Catholic Church.¹ The hierarchy and especially the papacy had exercised political power for centuries. The Enlightenment, with its principles of rationalism, empiricism and skepticism, challenged the ideas and the centralized structure of the church. New political systems of government began to emerge in the nineteenth century. These ideologies posed new questions and presented challenges: socialism, which emphasized the common good to such an extreme that it reduced the human person to being a means to an end, and liberalism, which emphasized individual rights and freedoms to the extent that the idea of social needs became practically irrelevant. As the free-market system emerged under this latter ideology and the Industrial Revolution developed, the separation of social classes became further accentuated and poverty increased. Young people left the rural areas and moved to urban centers in search of greater wealth and prosperity, but often found only long hours, poor working conditions and social hardship. Some Catholics looked to the church for solutions, but it struggled to respond. The church was no longer seen as the dominant system of order and authority. In addition, the church stopped being the only church of the West: the sixteenth century Reformation resulted in the presence of many churches. There were now other options for worship. In short, the sociopolitical, economic and ecclesial landscape changed drastically in the eighteenth and nineteenth centuries, one result being that the authority of the Catholic Church became marginalized.

In the century and a half that followed, the response to these changes generally appears on two levels within the Catholic Church. The first is at the official level (at the level of official teaching and of the papacy), which responded with various attempts to regain lost political control, restore social order and reclaim the authority of the church. The rise in nation-states during the nineteenth century meant a corresponding loss of temporal power by the church. Pius IX's 1864 *Syllabus of Errors* "sought to preserve the autonomy of the papacy of the Church generally, with regard to its right to property, the selection of bishops, the regulation of the life of the faithful, and the communication of its teachings."² Vatican I was intended to be "a counterweight to the pervasive principles and spirit" of the Enlightenment and the French Revolution.³ The encyclical of Leo XIII, *Aeterni Patris* (1879), condemned the proliferation of modern philosophies, which the church believed was contributing to social decadence, and sought to consolidate philosophy under the scholastics, especially Thomas Aquinas. Pope Leo XIII's later encyclical, *Rerum Novarum* (1891), was an attempt to address the widespread economic problems, especially poverty, that developed as a result of social upheaval. Throughout much of the first half of the twentieth century, the papacy continued to refuse to accept the reality of the Reformation, the existence of other churches and other Christians, and of the modern ecumenical movement that had started in 1910. Pius XI's encyclical of 1928, *Mortalium Animos*, is especially emblematic of Rome's attitude during this time: the Catholic Church is the only church and unity can only happen when those who separated themselves from Rome return home.

The second level of response is on the plane of what might be considered the lived reality of the church. Here, I include the larger group of lay faithful, as well as priests, bishops and theologians, and all who were involved with, and ministered to, the people in their daily lives. Their responses to the changes were motivated by their experiences, which resulted in "movements" that occurred throughout the nineteenth and twentieth centuries. These movements arose as responses to the changing sociopolitical, economic and ecclesial landscape and sought to be agents of change in the church. The movements sometimes conflicted with official church teaching and sometimes effected changes in magisterial teaching. The greatest impact of these movements, however, was at the time of the Council, where they shaped the agenda and were eventually incorporated into the final documents. It would be useful to re-

Although modernism was a movement of intellectuals, deeply pastoral concerns were underlying their scholarship. The official theology of the church no longer addressed the reality that people faced in their everyday lives.

view here four of these movements, what they were trying to accomplish and the values they promoted in order to bring the vision of Vatican II into sharper focus.

*Liturgical Movement*⁴

The liturgical renewal movement is perhaps the oldest of those examined here. Although some scholars trace its history back to the Benedictine monks of St. Maur in early seventeenth century France, with their dedication to studying liturgical manuscripts, a more common starting point would be the reestablishment of the French Benedictine Abbey at Solesmes in 1833 by Dom Prosper Guéranger.⁵ Guéranger and others were concerned by what they saw as the loss of community in the church and a rise in individualism. Guéranger believed that the liturgy was the means to reunite people and restore community.

Despite these efforts, it was not until the early years of the twentieth century that the pastoral aims of the movement really took hold, primarily through the work of Benedictine monk, Dom Lambert Beauduin. In his early years, and inspired by Leo XIII's encyclical *Rerum Novarum*, Beauduin was interested in social action and had ministered as a chaplain among the working class. Like Guéranger, he too was convinced that Christian society had lost its sense of community and become too individualistic. In 1906, he entered the Belgian monastery of Mont Cesar, a monastery that viewed the liturgy as a means to pastoral and even parochial renewal,⁶ and soon developed an idea. Supported by a Mystical Body of Christ ecclesiology and a theology of the priesthood of the laity,⁷ he laid out a plan for liturgical renewal at the Catholic Works Congress in Mechelen in 1909. There he promoted the idea that the laity should

have active participation in the church's worship.⁸ This key notion would continue to be the centerpiece of the liturgical movement in the decades that followed and would eventually find its way into the Second Vatican Council's document on the liturgy.

The movement grew steadily in the decades that followed with the founding of liturgical centers and institutes, and on several occasions received official recognition and support.⁹ Endorsement from the official church was important and clearly the liturgy would never have been reformed without it; however, we must remember that it was a recognition of something that was already underway. The endorsement of the church should not overshadow the origins of the movement, which were for the spiritual renewal of the laity and the strengthening of the community by those who ministered to them.

Modernist Movement¹⁰

The modernist movement was undoubtedly the most controversial of those of the nineteenth and twentieth centuries. Scholars agree that defining modernism, locating its origins and identifying its protagonists is not an easy task. In general, though, the movement that was later called "modernism" started in the last decade of the nineteenth century and reached its zenith in the first decade of the twentieth century. It went dormant for several decades before its ideas and convictions reappeared in a school of thought known as the *Nouvelle Théologie* of the 1930s and 1940s.¹¹ The basic principle behind modernism (and later the *Nouvelle Théologie*) was that of history; the idea of development and change and the need for the church to come to terms with it.

Modernism was primarily an intellectual movement, confined to the arena of academic scholarship. Those associated with it worked in fields such as biblical studies, theology and philosophy. Although an amorphous group, the modernists shared the general conviction that the church's teaching was out of step with contemporary scholarship. The magisterium had denied Catholics the freedom of inquiry enjoyed by their Protestant counterparts. In particular, they had not been allowed to address the large and growing body of scholarship that resulted from new historical methods of research. "A key idea in 19th century thought was that of development: to comprehend the nature of a thing one needs to study its genesis and morphology."¹² Sooner or later the questions posed by nineteenth century advancements would raise questions about the church's own existence and "more searching intelligences would de-

The opening speech was intended to inspire the Fathers, to direct them away from negativity and to call them to hope in the present age.

mand a convincing reply."¹³ The modernists sought to address these questions in a meaningful way.

Although modernism was a movement of intellectuals, deeply pastoral concerns were underlying their scholarship. The official theology of the church no longer addressed the reality that people faced in their everyday lives. Alfred Loisy, for example, was a most famous "modernist" who came from peasantry and worked as a parish priest and later as a school chaplain. Loisy was driven in his research by his experience with the questions and concerns of the people. Evidence of this is found throughout his writings, perhaps most notably in his *Gospel and the Church*.¹⁴ George Tyrrell, an Anglo-Irish Jesuit preacher, confessor and spiritual director, was motivated by his experience in the confessional where he regularly encountered ordinary believers who were guilt-ridden by being unable to live according to the scholastic, ahistorical teachings of the church.¹⁵ The response of Loisy and Tyrrell, like that of many others of the modernist movement, was to try to address the disparity between the lived experience of the people and the church's teaching.

Church officials responded strongly against modernism. In 1907, the Vatican's Holy Office issued the decree *Lamentabili sane exitu*, a collection and condemnation of sixty-five propositions allegedly held by the modernists. Two months later, Pius X released his encyclical *Pascendi dominici gregis*, in which he labeled modernism not just a heresy, but also "the synthesis of all heresies." Pius X then prescribed the course of action needed to eradicate modernism: the plan culminated three years later in the need for all clerics and teachers of philosophy and theology to swear an anti-modernist oath.¹⁶

The modernist movement quieted down in the years after *Pascendi*. The ideas behind it, however, did not. In the 1930s, 40s and 50s they reappeared in the movement known as *Nouvelle Théologie*. Although space

does not allow for a full description of this later movement, it shares three characteristics similar to modernism that are worth noting.¹⁷ The first is the importance of history. The theologians of *Nouvelle Théologie* were concerned that official Catholic theology “did not take revelation seriously as a historical event,” and, as such, were “ultimately adherents of a meta-historical system rather than an incarnated faith.” Second, and related to the first, *Nouvelle Théologie* was a positive rather than a speculative method. In other words, it opted for a source-critical approach, constructing its theology inductively from the bottom up, rather than deductively from the top down. Finally, the *new theologians* were critical of the fact that there was only one officially prescribed way of doing theology—Neo-Scholasticism. To the *new theologians*, this conceptual system excluded consideration of the relationship between theology, faith and life. As one scholar put it: “Neo-Scholasticism’s tightly fitting straightjacket was not open to reality and history.”¹⁸

Of all of the influences in the nineteenth and twentieth centuries, Modernism and *Nouvelle Théologie* had perhaps the greatest impact on Vatican II, not in the sense that one of the final documents of the Council is a “modernist” text, but in the overall vision of the Council.

Lay Movement¹⁹

One of the casualties of the French Revolution was that by the early twentieth century, the working class was largely poor and unchurched. In many places in Europe, the church had become a place for the cultured and educated elite, whereas the working class had become largely pagan. In response, lay organizations began to appear to educate and to evangelize the laity. Some well-known examples include: Catholic Action, that, although started earlier, was promoted by Pius XI in the 1920s and 30s to help the hierarchy in its work of evangelization; the Jeunesse Ouvrière Chrétienne (JOC or “Jocists”), founded by Belgian Cardinal Joseph Cardijn in 1925 to educate and empower the laity; and Mission de France, led by French Cardinal Emmanuel Suhard, whose goal was to train priests to minister to and empower the laity. The result of these and other efforts was a greatly increased level of activity of the laity in the life of the church.

By the 1940s, theologians were reflecting on this increased activity and raising theological questions about the place of the layperson in the church. For example, a Jesuit theologian, François Varillon, encouraged reflection on the relationship between the laity and the

role of the priesthood and argued that in order for the laity to become more active, “the power held by the ordained minister must be relaxed.”²⁰ His confrere, Yves de Montcheuil, wrote that, as “thinking members” of the Mystical Body of Christ, the laity have both a right and a responsibility “to reflect on their place in the work of the Church.” The later works of Yves Congar and Gerard Philips were even more developed and influential. In 1953, Congar published his *Lay People in the Church*,²¹ a book that is still considered by some, even today, to be ahead of its time.²² In it, the laity hold an active role in the church, not by virtue of their relationship with the hierarchy, but on their own, through baptism. Two years later, Gerard Philips published *The Role of the Laity in the Church*.²³ As the title indicates, it differed from Congar’s book in that it was more interested in lay apostolic activity, while Congar’s was interested in a theology of the laity. According to Paul Lakeland, it was not only a call to the laity to embrace their role in the church, but also a call to the clergy to relate to the laity “as adults to adults, to expect and reward responsibility and initiative.”²⁴ A decade later, Congar and Philips, among others, would see their insights on the laity incorporated into such Vatican II documents as *Lumen Gentium*²⁵ and *Apostolicam Actuositatem*.²⁶

Ecumenical Movement²⁷

In addition to the impact of the Enlightenment and the French Revolution, the Protestant Reformation of the sixteenth century also presented the church with a challenge. If the former affected the Roman Catholic Church at the level of sociopolitical authority, the latter presented a challenge at the level of theological or ecclesial authority. The Catholic Church was no longer the only church in the West and the existence of other churches raised obvious questions about whether the Roman Catholic Church was the one, true church.

By the early twentieth century, two realities came together. First, there was a realization that there were many churches. Second, the leaders of these churches recognized that—following the prayer of Jesus “that all may be one” (Jn 17:21)—divisions among Christians was not what God had intended for the church. The church was to be one and united in its witness, so that the world would believe. Starting with the World Missionary Conference in Edinburgh in 1910, the modern ecumenical movement began. Its goal was full, visible unity, that is, the reunification of all churches into the one church of God.

The partners in this project were the laity and

leadership of most of the Christian churches: Orthodox, Anglican and Reformed. However, the Catholic Church was not involved. At first, Rome responded to invitations to participate in ecumenical conferences in a friendly and courteous manner. For example, Secretary of State Cardinal Gasparri replied to an invitation sent to Pope Benedict XV to send representatives to a conference in Uppsala in 1918 by writing that these efforts were “pleasing and desirable in the eyes of the August Pontiff.” Catholic representatives would not be sent, however, and this scenario would repeat itself many times in the years that followed.

The official response to the ecumenical movement came in 1928 with the publication of Pope Pius XI’s encyclical *Mortalium Animos*. This document was written as an official instruction to Roman Catholics on how they were to respond to the ecumenical movement. The text praises the goal of the movement but is critical of the means. It also rejects the claim that the Catholic Church is only one church among many; instead, it asserts that the Catholic Church is the one true church (*MA*, Art. 8). The Pope concluded by expressing the church’s official approach to ecumenism: “There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are separated from it; for from that one true Church they have in the past fallen away” (*MA*, Art. 10).

At the same time that the church was officially condemning involvement in the ecumenical movement, Catholic theologians and laypeople were working to strengthen relations among the churches. Roman Catholic theologians participated in the planning of the Faith and Order conference that was held in Lausanne in 1927, even though they were not allowed to attend.²⁸ Roman Catholic scholars collaborated on the preparations for the Oxford Conference in 1937, where their involvement was only recorded as a “valuable, though unofficial, collaboration.”²⁹ After the publication of *Mortalium Animos*, Catholic theologians became more active in their writing about Christian unity. Yves Congar’s book *Divided Christendom*,³⁰ published in 1937, was considered the “fullest, most careful, and best informed of the writings in this period.”³¹

Perhaps the most powerful form of ecumenical relations occurred at the level of human relations. Between the two world wars, a shared sense of political and social danger gave Catholics and Protestants “a depth of Christian witness which had never before existed.”³² During these wars, Catholics and Protestants served, suffered

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and died together and “friendships were made which only death could unbind.”³³ There is yet another story below the surface of that which has been recorded. As Oliver Tomkins writes:

In the life of all Christian communions, below the voice of official pronouncements is the murmur of unofficial and largely unknown voices... innumerable friendships and contacts between Roman Catholics and Christians of other communions. Sometimes...it is accorded official recognition; more often it may be little more than a friendship between the local priest and the local pastor...These things are not easily defined or measured, but as a lived, felt, actual movement they are as much a matter of fact as the Encyclicals.³⁴

The desire of many in the church for unity, mutual understanding and ecumenical collaboration continued in the decades leading up to the Council. From reframing the relationship of the Catholic Church to the Church of Christ, to producing a document on ecumenism that is not simply a “Return to Rome” approach, Vatican II and its final texts exhibit a general sense of openness to other Christian churches.

The four movements described above were not the only ones that arose during this time. Others could have been included, such as: the social justice movement started by Monsignor Ketteler in Germany in the 1840s and 50s; the movement to revive the patristic sources by J.-P. Migne in the mid to late nineteenth century; or the biblical movement of the late nineteenth and early twentieth centuries, aided greatly by Marie-Joseph Lagrange, OP. However, the four movements discussed are sufficient to draw out some of the operative, implicit values that are latent in the movements during this period of time. First, we need to look at the opening months of the Council, because Vatican II opened in a climate

swirling with the interplay of the many forces at work in the church during the decades leading up to it. It will be important to see how the bishops reacted when they first met in Rome and what decisions they made in order to better determine the vision of the Council.

The Short View³⁵

The preparations for Vatican II began shortly after Pope John XXIII announced his intention on January 25, 1959. They went through two phases. The first phase took place between January 1959 and June 1960 and involved surveying the Catholic world—dioceses, religious communities, seminaries and theologates—for items to be discussed at the upcoming Council.³⁶ The second phase was from June 1960 to October 1962 when the preparatory committees analyzed the results of the survey, drafted schemas and sent them to the Council Fathers for consideration before the opening session.

The preparatory committees were comprised primarily of members of the Vatican Curia and theologians who lectured in Roman universities. They were not representative of the full diversity of the Roman Catholic Church. Many of them had been educated in Neo-Scholasticism with the manuals of theology. They thought along the same lines as these textbooks and used the same categories. The manuals were deductive in method and propositional in form. The teachings contained within were timeless, eternal and not subject to the vagaries of history. There was little room for contextual questions. In other words, the official schemas developed by these committees were essentially a reiteration of what had been officially taught by the church for centuries.

On several occasions, John XXIII had already indicated his desire that the Council be more than just a repetition of the church's traditional approach. The most significant of these was his opening speech in October 1962. He acknowledged that the primary reason for holding the Council was to safeguard and more effectively teach the deposit of Christian doctrine. He also emphasized, however, the importance of recognizing the questions and concerns of the present age. The two must be held together. In summarizing his point, he said: "the deposit of faith or truths which are contained in our time-honoured teaching is one thing; the manner in which these truths are set forth is something else."³⁷ The Pope was cognizant of the movements of the nineteenth and twentieth centuries. He was also aware that the church no longer spoke as meaningfully to the people as it once did, and mindful of its need to examine

its teachings and to update them. The word used was *aggiornamento*, meaning "bringing-up-to-date."

The opening speech was intended to inspire the Fathers, to direct them away from negativity and to call them to hope in the present age. He said:

In the daily exercise of Our pastoral office, it sometimes happens that We hear certain opinions...by people who...see nothing but calamity and disaster in the present state of the world. They say...that this modern age of ours, in comparison with past ages, is definitely deteriorating. One would think from their attitude that history, that great teacher of life, had taught them nothing...We feel we must disagree with these prophets of doom, who are always forecasting worse disasters, as though the end of the world were at hand.³⁸

For Pope John XXIII, the Council was to be different from past Councils and from the approaches taken by the church in recent centuries. He continued:

The Church has as always opposed errors, and often condemned them with the utmost severity. Today, however, Christ's Bride prefers the balm of mercy to the arm of severity. She believes that present needs are best served by explaining more fully the purport of her doctrines, rather than by publishing condemnations.³⁹

Reflecting on this opening speech more than three decades later, Council expert Andrea Riccardi observes that Pope John XXIII was not dictating instructions to the bishops on how they were to think and act; rather, "He was asking them to plunge into the heart of the Christian message and at the same time present it in a renewed form to a changed world." More importantly, he was not doing it as a "sovereign imposing his will" but as a first among equals "providing suggestions about the path their work should take."⁴⁰

The Council opened on October 11, 1962, with the first of what was to be four sessions, one each fall until December 1965. Approximately 2,500 bishops from around the world arrived in Rome earlier that month and hundreds more theologians accompanied them. They were not only geographically and linguistically diverse, but they were also theologically diverse. Some had been schooled according to the official Roman theology of previous centuries. Others were educated according to the new theology that had emerged in the decades leading up to the Council. Many in the

former group were satisfied with the preparatory schemas. Many in the latter group were not.

Pope John XXIII's inspirational opening speech must have had an effect on them because two things happened in those first few months that would reorient the direction of the Council and ultimately chart its course for the next four years. The first was a broader procedural matter involving the selection of the working commissions. These were the bodies responsible for overseeing the presentation of the schemas in the Council hall, keeping track of the discussion and suggestions, and for redrafting the texts in order to bring them into their final form. A process for choosing the commission members was set up and given to the Fathers immediately after the Council opened. The process was problematic because the natural tendency was for the Fathers to choose the same people for the conciliar commissions who had been on the preparatory commissions. If this had happened, then those individuals would have simply approved the work they had already done. It would have made Vatican II a "council of the few" working in the Roman Curia who had drafted the schemas, rather than a "council of the worldwide church."

Some influential bishops reacted to this idea, pointed out the problem and asked that the Fathers be given more time to get to know one another. Their proposal was accepted, and in the end, the lists were drawn up in a manner that was likely much different than if things had followed the original proposal. Forty-three percent of those elected had not been part of the preparatory work.⁴¹ At least half of the membership in five of the ten commissions came from the "outside."

According to Riccardi, this was an important moment that signaled a change in the church.⁴² The original proposal had been part of a larger school of thought that had directed the governing of the church for centuries: the Curia was responsible for running the church and ultimately fixing its problems. When it came to the Council, this meant that the Vatican Secretariat and those who held office in Rome were responsible for the Council's business. Gathering the bishops together was necessary, but only as a formal, solemn step in approving the work already done. The reaction by some against the original proposal represented a school of thought that had been growing in the church for years: the Fathers were determined to take possession of the Council themselves. The use of the episcopal conferences was an important step. It encouraged the bishops to collaborate and share responsibility with those with whom they worked most closely in their own regions. It also meant

The vision of the Council can also be promoted through the spiritual formation of students. One of the ways in which this can be accomplished is through experiences of lay-led or collaborative leadership in liturgies of the Word.

that they were not alone as individuals in responding to the already structured Curia. They could work cooperatively, as one body among many, in the decision making of the Council.

The second thing that happened dealt not with conciliar procedures but with one of the preparatory schemas itself. As mentioned, the draft texts that were prepared in the two-year period before the Council were largely products of curial-led commissions. Naturally, therefore, they were stamped with a particular style of theology. The first schema discussed in those early days of fall 1962 was the liturgy schema. It passed through without controversy, largely because many of the main points of the liturgical movement had already been accepted at the official level by the time the Council opened, as seen above with Pius XII's encyclical, *Mediator Dei*. The second schema presented was a different story. It was on Revelation, Tradition and Scripture, the very topics around which the debates of the nineteenth and twentieth centuries turned. Among the questions central to the earlier discussion was the extent to which history played a role in Revelation and Scripture. The official position was that these topics were ahistorical and objective. The contrary position was that Revelation and Scripture were historically conditioned and influenced by humans, under the guidance of the Spirit. The draft produced by the preparatory Theological Commission clearly reflected the former.

Two members of the preparatory commission presented the schema, "On the Sources of Revelation," on 14 November 1962. According to one summary, it "was a typical product of the scholastic mind...[that] reflected classical positions taken in Catholic controver-

sial literature.”⁴³ The discussion carried on for several days, but the opposition to the schema was strong. At the end of the week, Pope John XXIII took the unusual step of intervening in the Council and withdrawing the schema from the Council hall. He handed it over to a mixed commission comprised of members of the former Theological Commission (now called the “Doctrinal Commission”), and the Secretariat for Christian Unity, a body created two years earlier by Pope John XXIII, whose leaders and members were known to be more supportive of twentieth century theological developments. Their instructions were to emend it, shorten it and make it more closely reflect the view of the majority.

Many believe that the discussion and debate around the sources of Revelation text was pivotal. It represented “a turning point that was decisive for the future of the Council and therefore for the future of the Catholic Church.”⁴⁴ The assessment of Giuseppe Ruggieri sums it up very well. The week of November 14–21 was not just a debate on the Revelation schema, although that was important. It was a “turn from the Church of Pius XII, which was essentially hostile to modernity...to a Church that is a friend to all human beings, even children of modern society, its culture, and its history.”⁴⁵ It was a liminal moment, a threshold. At the time, the Fathers could not have known the direction the Council would take, nor its outcome. They still did not even know how many years it would last. But the week of November 14–21 was the week in which “the Council took possession of itself, its nature and its purpose” and directed itself towards the vision that John XXIII had set forth. “The turn was no sudden flowering, but something that had been long desired and awaited during the decades after World War I and especially since things had begun to open up with Pope John’s announcement of the Council.”⁴⁶

The Vision of Vatican II

The opening months of the Council comprised a period when the church, through its bishops, embraced the currents of renewal that flowed beneath the surface of what had been, by and large, the official teaching of the church in the centuries beforehand. In doing so, the church endorsed the values that were operative and implicit within these currents or movements and drew them in as values for the Council and for the church itself. Both periods are important—both the longer view and the shorter one. During the longer period, these values emerged out of the responses to many social,

political and ecclesial changes of the time. The shorter period includes the opening of the Council, when these values were received by the Council Fathers and the orientation of the Council was determined. Together, these periods of emergence and reception offer us a vision of what the Fathers wished for Vatican II.

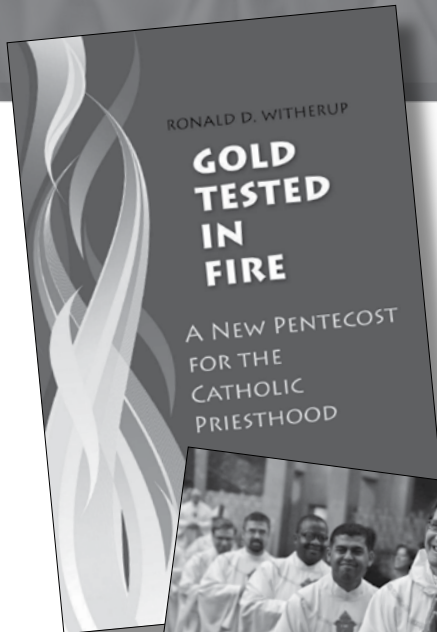
Looking at both periods, I would describe the operative values of Vatican II as follows: awareness, responsiveness, relationality and supportiveness. These values describe what I would say the majority of Council Fathers wished for the Council, by embracing the movements of the preceding decades and by their actions in the opening session. In this sense, I would say they represent the principle elements of the vision of Vatican II.

Awareness has several levels; the first is *self-awareness*. It is important for the church, in its structures and teachings and in the way these are communicated by its members, to be aware of how these might be obstacles for people in deepening their relationship with God. We see the importance of this value in the struggles of the modernists in the late nineteenth century. Closely associated with this is an awareness of one’s surroundings, ambient issues that might be suggesting a need to rethink the present course. In other words, what is the world telling us? What is our own society telling us? What is our own community telling us? It is also important to consider what others outside of our own ecclesial community are saying to us. Through the witness of other churches and the ecumenical efforts of the twentieth century, the Catholic church would eventually alter substantially its ecclesial self-understanding at Vatican II.

The second operative value is *responsiveness*, which follows from a deepened sense of awareness. Having greater knowledge or awareness means increasing the likelihood that we can respond. The church ought to be aware of the changes occurring within itself, within society, and in other churches, and be ready to respond to these changes. Guéranger was exercising responsiveness in his desire to reform the liturgy to build community; Loisy and Tyrrell were also responding to what they perceived as a growing distance between the people and the official church. Responsiveness is important and a necessary follow-through to increased awareness.

A correlative consideration to awareness and responsiveness is the importance of relevance or meaningfulness. The Modernists and the protagonists of the *Nouvelle Théologie* were aware that the official teaching was no longer relevant to people, so they responded by challenging the church to make its teaching more meaningful. Pope John XXIII also recognized the importance

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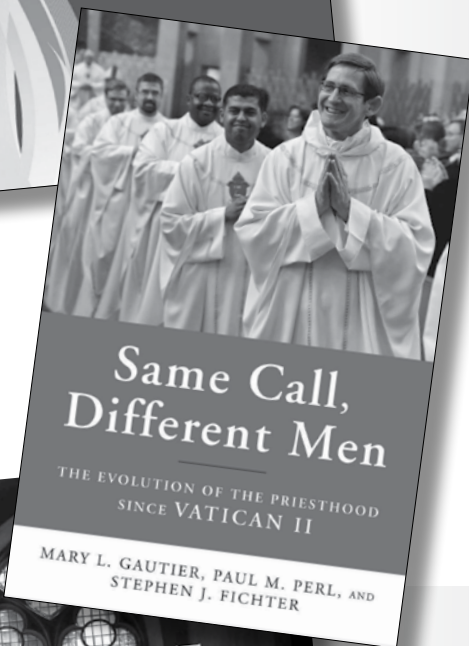
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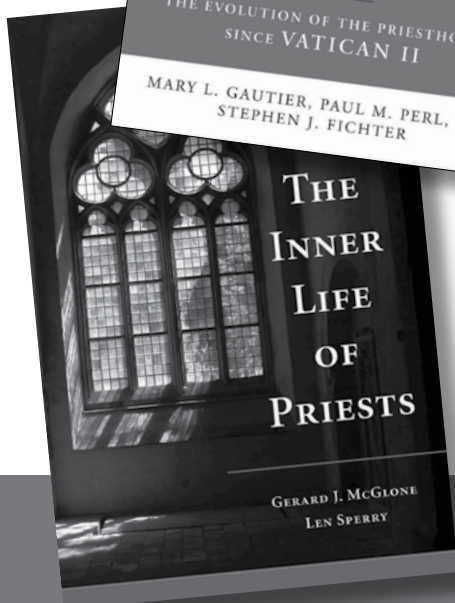
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of meaningfulness. As he said, the church can still retain the core of its message; however, perhaps it needs to find new ways of expressing it.

The third value is *inter-relationality* or human relationships. In their efforts to reform the liturgy and to build community, Guéranger and Beauduin recognized the importance of human relationships. Much of the success of the ecumenical movement involved neighbors from different churches working together, building trustful relationships and, at times, sharing the same hardships. The extent to which these events prepared the way for Vatican II's ecclesiological reforms and its spirit of ecumenical openness is incalculable. Even during the first session of the Council, we saw the value of person-to-person relationships reflected in the bishops' early decision to take the time to get to know one another before deciding on whom they wanted on the conciliar commissions.

At the same time, in order to build good, meaningful relationships, respect for the other is essential. We saw this expressed in the growth and development of the laity into more active forms of participation in the church in the 1930s, 40s and onwards. The recognition of their baptism opened the way to seeing the laity as full and equal members of the church. From there, respectful relationships were built; as Lakeland wrote, priests and laity could relate "as adults to adults." Pope John XXIII also demonstrated the value of equality and respect in the way he spoke as a "first among equals" to the other bishops in his opening address to the Council. Moreover, he encouraged the use of respectful language in the Council when he said that the gathering was to be supportive, not condemnatory. The Fathers were to use the language of mercy, not severity.

Finally, a fourth value transmitted in the nineteenth and twentieth centuries and promoted by the Council Fathers was *supportiveness*. We could also use other words like *encouragement* or *empowerment*. Such assistance was most prominent in the lay movement, with its early attempts at involving laity in the evangelizing work of the church. Later, through the pioneering efforts of Frs. Varillon and Montcheuil, laity were encouraged and supported in becoming more active on their own. This then blossomed into a theology of the laity at the Council itself and has resulted in laity being active at almost all levels of the church today. Pope John XXIII also exhibited supportiveness and empowerment when he encouraged the bishops of the Council to take ownership of it, to *be* the Council and to bring about the changes they wanted for the church.

Some Implications for Priestly Formation

I have proposed a vision of the Council from a historical perspective, based on four operative and implicit values: awareness, responsiveness, interrelationship and supportiveness (or encouragement or empowerment). I now return to my question: In light of collaborative leadership in ministry, what might these values suggest for how we form priests today?

I offer the following suggestions as a faculty member who teaches and has been involved in curriculum revision at a theological school, providing professional formation for both laypeople and seminarians. The goal in both cases is to prepare people for public ministerial leadership. In structuring my response to the question above, I will follow the four categories of the *Program for Priestly Formation*⁴⁷ (intellectual, spiritual, pastoral and human formation) but only focus on the first three (intellectual, spiritual and pastoral). Although what follows is intended to encourage further reflection on priestly formation, much of it could also apply to lay formation for collaborative leadership.

Intellectual or Academic Formation

In formal studies, we can inculcate the four values in two broad ways, both of which have implications for how we design the curriculum and teach our courses. The first way is through attentiveness to history. Clearly, the most important academic development within theology in the last two hundred years has been the emergence of historical consciousness and the idea of development and change. This is the *leitmotif* that runs through the movements prior to the Council. It was also at the heart of the modernist crisis and central to the method of the *Nouvelle Théologie*. Lack of historical mindedness was the problem with the schemas presented during the first session of Vatican II, which eventually caused an overturn in the Council proceedings. Pope John XXIII even called history "the great teacher of life" in his opening speech and criticized those who had not learned from it. Clearly, a profound awareness of history, historical development and change is a *sine qua non* in theology today; in fact, it could be considered as much a *propaedeutic* to theological studies as philosophy.

Considering this, in addition to courses covering the history of Christianity over the last 2,000 years, it is important that many of the theological courses in the curriculum have a strong historical component. In relation to collaborative leadership in particular, it is essential to have a historical section in courses covering:

- ecclesiology, especially during periods when

the church grew in its self-understanding to include the laity;

- ministry, where the laity shifted from being seen as participating in the ministry of the hierarchy to having their own apostolate;
- Vatican II, with special attention to sections of the Constitutions and Decrees relating to the theological status of the laity, the practice of ministry and positive relationships between clergy and laypeople;
- and any other courses generally dealing with the laity.

The idea here is not to turn ministerial studies over to studies about the laity. It is to show how the doctrines and disciplines have developed through the years, to help students share a common narrative and to understand how we arrived at the place we are today. In other words, it is about increasing awareness at an intellectual level so that people can form judgments, make decisions and take action when things are not as they ought to be, and to encourage and support when they are.

The second broad way to cultivate the values promoted by the Council is by fostering collaboration through course assignments. Lay students and seminarians ought to be given opportunities to work together on research assignments or in-class presentations. This will provide them with occasions for positive experiences and the opportunity to discover that strengths and weaknesses are characteristic to all.

Pastoral

St. Michael's College in Toronto approaches pastoral formation for leadership in two ways. The first is through field education, which involves supervised placement in a ministry base for a specific length of time, followed by a theological reflection seminar. The second is through short, skills-based units that are intended to promote the proficiencies necessary for the practice of ministerial leadership. These might include public speaking, conflict resolution, supervising people, managing parish finances and so forth. With both approaches, but especially in field education, it would be beneficial for seminarians to be supervised by someone who exhibits good lay leadership in ministry. This could be ministry in a school setting, a hospital, a social service organization, the military or correctional facilities, for example. Furthermore, part of the post-placement reflection seminar could include time for reflection on what was

learned by being supervised by a lay leader. The goals are for the seminarians to have a positive experience, to increase their awareness and to offer support and encouragement in settings of collaborative leadership once they finish their studies and enter into ministry.

Spiritual

The vision of the Council can also be promoted through the spiritual formation of students. One of the ways in which this can be accomplished is through experiences of lay-led or collaborative leadership in liturgies of the Word; another is through spiritual retreats led by well-trained and competent laity, or by laity and priests offering retreats together. These, and other encounters that offer opportunities for spiritual growth and development, can greatly assist in preparing individuals for experiences in collaborative leadership in ministry.

Finally, and more broadly speaking, the composition of the student body itself can encourage and promote the values of awareness, responsiveness, inter-relationship and supportiveness. St. Michael's has students who are both lay- and ordination-stream, men and women, older and younger, and first and second career; thus, the opportunity for a diverse group of laypeople and seminarians to work together is built into the very nature of our programs. This can take many forms both inside and outside of the classroom. Inside the classroom, students listen, discuss, debate and try to understand one another. Lines are not drawn between lay and seminarians, and most often, agreements and disagreements do not fall into lay and ordained camps. The students simply work together on class projects and present together in seminars.

Outside of the classroom, there is a broader range of opportunities for students to do things together. Students go on break together, have coffee together, go to lunch or have dinner together. On weekends, they socialize by going to a movie, the theatre, a baseball game or perhaps visiting a local winery. In doing so, they are developing normal, human relationships; they are becoming friends, regardless of whether they are lay- or ordination-stream. All of this contributes to a culture of awareness and responsiveness to one another's needs, to strong and meaningful relationships, and to mutual support. As faculty, we cannot oblige these things to happen, we can only create the conditions that invite the possibility of their development.

Collaborative leadership in ministry is a reality in the Catholic Church today. The Second Vatican Council

officially taught the theological means to promote it. It also provided us with a vision for the future. As educators, it is appropriate for us to now turn to this vision for guidance and direction in how we may do formation.



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Endnotes

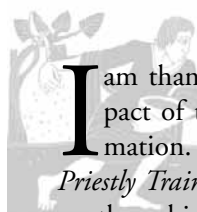
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- Fenwick and Spinks, *Worship in Transition*, 25.
- Fenwick and Spinks, *Worship in Transition*, 25.
- For example, in 1903, Pope Pius X issued the Instruction on Sacred Music *Motu proprio, Tra le sollecitudini* (22 November 1903) calling the church's liturgy "the first and indispensable source" of the true Christian spirit, and encouraging the active participation of the laity. In 1947, Pius XII issued the Encyclical on the Sacred Liturgy *Mediator Dei* (20 November 1947), once again encouraging the active participation of the laity.
- For an overview of Modernism, see: Bernard M. G. Reardon, "Roman Catholic Modernism," in *Nineteenth Century Religious Thought in the West, Vol. II*, eds. Ninian Smart, John Clayton, Patrick Sherry, and Steven T. Katz, (Cambridge, UK: Cambridge University Press, 1985), 141–177; and Gabriel Daly, *Transcendence and Immanence: A Study in Catholic Modernism and Integralism*, (UK: Clarendon Press, 1980), see especially: Ch. 1 "Roman Fundamental Theology in the Last Quarter of the Nineteenth Century," Ch. 8 "The Integralist Response (I): Prelude to the Roman Condemnation of Modernism," Ch. 9 "The Integralist Response (2) *Pascendi* and After," and Ch. 10 "Modernism in Retrospect."
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- According to Pope Pius X, three responses were necessary to eliminate this problem. First, the philosophy of Thomas Aquinas was to be required. Second, anyone found to be a modernist, critical of Scholasticism, or to have "a love of novelty in history, archaeology, or biblical exegesis" was to be excluded from teaching positions. Finally, bishops were to censor publications, priests needed the permission of their bishops to meet with one another, dioceses were to establish a "Vigilance Council" to inform the bishop of any heresy, and every three years bishops and religious superiors were to submit reports on how these requirements were being implemented; cf. O'Malley, "The Long Nineteenth Century," 70.
- Mettepenningen, *Nouvelle Théologie*, 10–11.
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Priestly Formation in the Wake of Vatican II: From Dualism to Integration

Rev. Melvin C. Blanchette, SS, PhD

This article is based on an address given at The Catholic University of America on September 28, 2012.



I am thankful for the opportunity to address the impact of the Second Vatican Council on priestly formation. In doing so, I will focus on the *Decree on Priestly Training* (DPT, *Optatam Totius*).¹ I will also draw on the subject of priestly life and ministry that was almost forgotten at the Council but was addressed in the *Decree on the Ministry and Life of Priests* (*Presbyterorum Ordinis*).² I say “almost forgotten” because, as many of you know, this decree was the last document produced by the Council, and the subject of priestly life and ministry was chiefly ignored in the preparation leading to the Council. Fortunately, numerous participants in the proceedings encouraged the writing of the decree, owing to the attention that had been given to the role of bishops and laity.

In looking at these two decrees, I will consider how well what these documents outlined was incorporated into the life of the church and specifically in the life of seminaries. I will also consider if there are elements that have not been well-implemented. I will keep my focus on the church of North America.

Successful Reforms

One of the biggest reforms of the *Decree on Priestly Training* was to decentralize the supervision of seminary life and encourage local conferences of bishops to develop programs of formation that would be suitable for their own local environments and pastoral needs. As you well know, the U.S. bishops adeptly took this to heart and, since the inception of the DPT, they have produced five editions of *The Program for Priestly Formation*

One of the biggest reforms of the *Decree on Priestly Training* was to decentralize the supervision of seminary life and encourage local conferences of bishops to develop programs of formation that would be suitable for their own local environments and pastoral needs.

(PPF), the most recent being in 2005. For examples of how the U.S. bishops have developed their understanding of formation needs, I recommend Katarina Schuth's very fine article, “A Change in Formation,”³ which traces how the editions of the PPF have addressed (or not addressed) the issue of sexual abuse by Catholic clergy and the role seminaries have in addressing the issue of sexuality in a healthy and faithful way.

In addressing this topic of renewal in seminary formation, I bring to bear more than 45 years' experience as a member of the Society of St. Sulpice. Most recently I had the privilege of serving as the rector of Theological College in Washington, DC, from 2007 to

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2011, and I have just returned to Theological College as a part-time faculty member after a year-long sabbatical. My experience touches on the life and practices of nearly every seminary in the United States because of the Institute for the Preparation of Seminary Formation Staff and Advisors that the Sulpicians have co-sponsored with the NCEA Seminary Department since 1991. We conducted the 11th Institute in 2013 and have had more than 400 seminary personnel join us in these gatherings. Not only have we had the opportunity to prepare these seminary ministers for their work, but we have also been able to keep abreast of how seminaries are progressing in the development of their programs and in their responsiveness to the various editions of the PPF. I must also add that, as a clinical psychologist, I have been deeply involved in the sometimes-contentious battle of integrating psychological studies with the overall programs of seminary life.

Even though the *Decree on the Ministry and Life of Priests* followed the promulgation of the DPT, it provides an important context for the development patterns we have experienced in seminary formation. This decree constituted a groundbreaking move away from the long-held focus on the individual spiritual life of priests towards an acknowledgement of the web of relationships that shape the lives and pastoral ministry of priests. I recall Bishop Ken Untener speaking to Sulpicians about priests serving as “one-man bands,” singlehandedly managing parish affairs and directing the lives of the parishioners entrusted to them. I recall Donald Messer in his 1982 book, *Contemporary Images of Christian Ministry*,⁴ speaking of the images of “sexless servants” and “superheroes” who could supposedly put aside all their human needs and longings in order to perform the

spiritual “duties” that had been given to them—and to them alone—by virtue of their ordination. Nowadays we laugh at these images, but I can recall the days when they were ingrained in the very fiber of my life.

The shift to a focus on relationships grew out of the image of the church as a people of God journeying together toward their ultimate destiny, as described in the *Dogmatic Constitution on the Church (Lumen Gentium)*.⁵ This relational focus pushed priests into the world of human experience; although this was a much-needed shift, few seminary formators were prepared for it. Even among Sulpicians, whose society was founded in 1642 on the conviction that seminarians needed to be trained among the people in the pastoral settings they would one day serve, there had been a return to isolated seminaries that only minimally addressed the issues of genuine pastoral ministry. Up until the mid-1970s most Sulpicians moved into seminary training directly following ordination and, though they were knowledgeable about pastoral ministry, they had minimal field experience. Today, seminaries expect that formators and spiritual directors will have had some hands-on experience with pastoral ministry before they take on the task of training seminarians in preparation for priestly ministry. The DPT underscored this requirement and, in fact, suggested the implementation of the kind of institutes that we have been sponsoring:

Since the training of students depends both on wise laws and, most of all, on qualified educators, the administrators and teachers of seminaries are to be selected from the best men, and are to be carefully prepared in sound doctrine, suitable pastoral experience and special spiritual and pedagogical training. Institutes, therefore, should be set up to attain this end.⁶

One of the benefits of this shift is that most seminaries now include personnel who are knowledgeable about and experienced in pastoral ministry. Most seminaries provide opportunities for supervised pastoral ministry. Because formation programs have been decentralized, bishops of individual dioceses may opt to provide a full year of pastoral ministry somewhere in the course of a seminarian's theological training. This gives diocesan bishops a chance to see how a seminarian is developing firsthand, and it makes the seminarian more aware of the kind of pastoral relationships to which he will be committing himself. Even though diocesan bishops may not opt for a pastoral year, almost all dioceses place their graduate seminarians in parishes during the

summer months. Prior to the Second Vatican Council, seminarians had very little hands-on contact with actual pastoral ministry.

One might even argue that, prior to the Second Vatican Council, there was no such thing as “pastoral ministry” (or at least that it was not identified as such), because the focus was more on a “cultic ministry.” This is where the biggest shift has taken place in the life of priests and in the formation of seminarians: situating the priest in the midst of pastoral relationships. This change has been vital in helping us move from a harmful, dualistic understanding of priesthood toward a more integrated approach.

I was ordained in 1967 and have been engaged in seminary formation since that time; you might say my experience spans two eras. My own training took place in the pre-Vatican II setting and I began my ministry in seminaries with the Sulpicians just as the impact of the documents was unfolding. In my view, the primary ideas articulated in the DPT were rather well-received in many seminaries, though not without battles. Even in those open and receptive seminaries a kind of retrenchment has occurred due to the ongoing battle between the notion of reform and renewal.

Five Cultures

I say this not only based on my experience, but from the schema developed by the sociologist Fr. David Couturier, OFM Conv., who describes five “cultures” that have marked seminary life since the time prior to Vatican II: essentialist, existentialist, socializing, behavioral and neo-essentialist.⁷

Essentialist. He calls the first an *essentialist culture* in which objective truth, apologetics, obedience, order and the faithful transmission of doctrine were among the traits that marked seminary life. I do not see a need to remark on this first phase, which is the phase that the DPT sought to renew, nor do I intend to explain what Couturier says about each of these cultures (because we could read it ourselves). However, I will use his categories to organize my thoughts on how the reforms of Vatican II influenced the development of seminary life. I must also note that these “cultures” are not necessarily sequential, but they do represent traits and practices that developed because of Vatican II’s spirit of renewal.

Existentialist. In the *existentialist culture* of seminary life, Couturier speaks of a focus on the personal development of human and spiritual maturity; the introduction of the word *human* is an important element of

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seminary reform. Human formation received a lot of attention when Pope John Paul II issued *Pastores dabo vobis* in 1992 and, as Katarina Schuth notes, it was the first time that a section on human formation was introduced to the subject of seminary life. The U.S. bishops picked up on this (finally) when the fifth edition of the PPF included an entire section on “Human Formation,” though I must admit they had already taken into account numerous practices that addressed some of the needs for human formation in previous editions.

The integration of spiritual formation with human formation draws on the social sciences (for example, psychology, sociology and anthropology) in such a way that seminarians can say they are being formed in a holistic manner that recognizes and applauds the age-old Catholic truth that grace builds on nature. The rules of growth in the spiritual life are no longer separated from the rules of growth for developing as a mature human being. The DPT clearly supports this kind of maturity:

The discipline of seminary life is to be reckoned not only as a strong safeguard of community life and of charity but also as a necessary part of the total whole training formation. For thereby self-mastery is acquired, solid personal maturity is promoted, and the other dispositions of mind are developed which very greatly aid the ordered and fruitful activity of the Church.⁸

This directly affects the way we approach the issues of sexuality and celibacy today. In mentoring relationships and in group reflection, seminarians today are given the opportunity to consider how their fragile human lives can become vehicles for divine grace through the very concrete human qualities that they choose to exhibit and share. Living the spiritual life means fully living a human life. Repression and suppression of human feeling are no longer considered to be the signs

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of a healthy spiritual life. Seminarians are instead given opportunities to squarely face their longings and expectations and learn how to make responsible decisions so that their energies and drives can be appropriately directed to the generous service of ministry.

In addition, we continue to teach the theology courses that will help future priests be faithful bearers of the tradition of faith that we have proclaimed for two thousand years. We also provide opportunities for theological reflection so that seminarians can see how the content of faith directly relates to both their experience and the life of the culture in which they dwell.

Socializing. The *socializing culture* of the third movement focuses on community and the development of a kind of “diocesan brotherhood” that makes discernment both a personal and communal process. This was indeed a fitting development inasmuch as *Optatum Totius* speaks from the very beginning about the need for a renewal of seminary formation stemming from the need for a renewal of the whole church. It is the church to which *totius* refers in its shortened Latin title.

It is important to recall that, on every level of its existence, the renewal of seminary life has gone hand-in-hand with renewal of the life of the church. The comprehensive scope of the council documents certainly attests to this. The decentralization of seminary formation allowed seminarians to be trained and formed in settings that were unfamiliar to them, but were part of the very culture they would seek to serve. This is one of the reasons that even the Roman seminaries are structured by nationality or continent. Seminarians discover how they will serve in ministry in the context of their own language, cultural traditions and societal web of relation-

ships. They no longer need to go through the painstaking task on their own of “translating” spiritual truths so that people will be able to understand them.

Prior to Vatican II, seminaries certainly focused on the development of community; however, I think it is fair to say that those communities had a monastic tone that supported priests as separate and different from ordinary, non-ordained people. The 1970s and 1980s witnessed seminaries opening their doors to lay students who were not seeking ordination and to non-ordained men and women serving in various formation roles. Today, some of those formation roles are limited to ordained priests, but seminaries have not lost their connection with the culture nor the opportunity to engage their own seminary communities with the larger community of the church.

Today, seminary communities pray together, sit in class together and eat together. In addition, we find supervised ministry groups, moderated reflection groups addressing the appropriation of spiritual and human values, and teams of seminarians and priests preparing for prayer and worship in a variety of modes. Whatever one has to say about the structure of parishes with their various committees, one might agree that the formation of seminarians now occurs in a setting that is somewhat analogous to the parishes in which most priests will live. They learn and experience what it means to collaborate. They learn what it means to share the faith with each other and with those to whom they will be ministering. They learn to listen to others so that, in their ministry as priests, they will be attuned to the longing and hopes of those whom they serve.

The focus on community has also helped seminarians understand the relationship they have with the world or human community. This focus has helped seminarians see the importance of sharing our Gospel values in the midst of the culture, understanding that God’s justice and peace are gifts offered not only to the church but also to the world. More and more, we have seen our seminarians become involved in activities and social causes of advocacy and care for the poor, the hurting, the alienated, the unborn and many others. This concern comes directly from the community and prayer life of seminarians, as the DPT hoped would occur:

They should be taught to seek Christ in the faithful meditation on God’s word, in the active participation in the sacred mysteries of the Church, especially in the Eucharist and in the divine office, in the bishop who sends them and in the people to whom they are sent, especially

The focus on community has also helped seminarians understand the relationship they have with the world or human community.

the poor, the children, the sick, the sinners and the unbelievers.⁹

Behavioral. The fourth culture addresses what Couturier calls a *behavioral culture*. Having just discussed the focus on community, I want to point out how finely the DPT integrates the notions of community with the activities that seminarians will undertake:

Administrators, however, and teachers must be keenly aware of how much the success of the students' formation depends on their manner of thinking and acting. Under the rector's leadership they are to form a very closely knit community both in spirit and in activity and they are to constitute among themselves and with the students that kind of family that will answer to the Lord's prayer "That they be one" (cf. John 17:11) and that will develop in the students a deep joy in their own vocation.¹⁰

With the encouraged renewal of seminary life, right thinking and right acting – orthodoxy and orthopraxis – have become integrated. Seminaries have put into practice processes of assessment, discernment and learning based on the recognition that a seminarian's actions and behaviors are the key indicators of their interior values and beliefs. When speaking of the qualities to look for in prospective seminarians, the DPT reminded us, "Also to be considered is the ability of the candidate to bear the priestly burdens and exercise the pastoral offices."¹¹

It was not long after the council, for example, that seminaries developed programs to assess and train seminarians in the skills of worship leadership. The Sulpicians' own Gene Walsh was one of the pioneers in this effort that essentially helped seminarians become aware of precisely how they engage a congregation in prayer and worship. Training no longer simply focused on ensuring that seminarians knew the rubrical details. Rather, they were asked to be aware of why they were doing

what they did and were encouraged to ask, "Would you pray with this person?"

Courses in homiletics also became practical exercises in actually delivering a homily. Formators could ascertain whether candidates effectively connect the stories of Scripture with the lives of parishioners, understandably articulate why faith is decisive for human experience, and competently develop the artistic skills associated with public speaking.

Neo-essentialist. The final culture that Couturier describes is a *neo-essentialist culture*. With this culture came the reemergence of some of the forms present in the essentialist culture of the pre-Vatican II years. On the one hand, this kind of seminary formation might be viewed as a retrieval of some of the key notions that had been lost as the wave of renewal swept through seminary life and, in fact, through the whole church. On the other hand, changes such as the reintroduction of clear authoritative lines, conveying the truths of faith and of moral action in unquestionable terms, and encouraging seminarians to see priestly identity as quite distinct from human identity, may also be understood as a reversal of reforms that had been put in place.

Seminaries that reflect this neo-essentialist culture continue to draw on the many practices that assist in forming priests who will be pastorally and faithfully engaged with people in the Gospel service of Jesus Christ that the church offers to the world. In that sense, seminary formation continues to reflect the spirit that Vatican II manifested in its challenge for a renewal of the way priests are formed. As long as there is not a return to a dualistic understanding of human and spiritual life, to a sharp separation between priestly holiness and human holiness, or to an authoritarian rather than collaborative way of leading and serving, I believe we will continue to build upon the renewal that the council fathers sought.

Areas Needing Attention

Is there anything we have not done well? In developing programs of priestly formation that reflect the challenges offered by the DPT, we have navigated through seas of tension. One might say we could not have avoided tipping in the wrong direction or even capsizing at times. There was a brief era when it appeared to many that seminarians themselves were in charge of the direction of formation. Some seminaries are still attempting to understand the level of importance that should be given to the psychological sciences. There are still formators and seminarians who are trying

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to articulate the meaning of priestly identity without recreating the gap between clergy and lay people that existed years ago.

I take heart for two reasons. Firstly, I have come to know well the men and women who are shaping the course of seminary formation today; I trust in their faithfulness and in the vision we share. Secondly, and more importantly, I take heart from the vision offered by Hippolytus, where Jesus Christ stands as the navigator of the ship we sail, assuring that neither wave nor storm will harm us.



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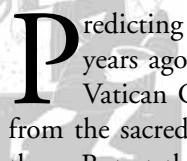
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Implementing the Vision of Vatican II: What is the Future of Preaching in the Next Fifty Years?

Karla Bellinger, D.Min.

This article is adapted from the white paper, "Innocence and Improvisation: Listening with Young Listeners for an Ecclesiology of Preaching," that was presented at the Academy of Homiletics Conference, December 1–2, 2011, in Austin, Texas.



Predicting is a notoriously tricky business. Fifty years ago, Pope John XXII opened the Second Vatican Council with a challenge: [never depart] from the sacred patrimony of truth received by the Fathers. But at the same time ... look to the present, to the new conditions and new forms of life introduced into the modern world, which have opened new avenues to the Catholic apostolate.¹

Conciliar documents called for the church to engage the modern world. The Sunday homily was to be integral to that engagement, "to be highly esteemed as part of the liturgy itself."² Hence, the biblical homily moved from a fresh innovation to a simple expectation within a single generation.³ Few people can recall pre-Vatican II preaching or the lack of it. As a high school student said to me, "Of course we have a homily at Mass!" as though to say, "duh...." Who in 1962 could have predicted this momentum?

At the same time, who could have foreseen the fifty year tug and pull within the church between preserving the continuity of received truth on the one hand and the challenge of putting it into the words of the people on the other?⁴ Where will the vision of the Second Vatican Council take us in the *next* fifty years? Predicting is a notoriously tricky business. Just ask the weather channel.

What is the future of preaching? At this point in history, the craft of public speaking seems to be rapidly disappearing. Can a homiletical monologue, which floats out into a vacuum of feedback,⁵ be an effective medi-

The biblical homily moved from a fresh innovation to a simple expectation within a single generation.

um in the future? People are accustomed to instantly "clicking in" their reviews and offering their opinions. How can the pulpit be a source of authority when one can always find another spin on the Internet?

As creative people, we could conjure up some delightful futuristic fiction about the possibilities for preaching. Close your eyes and imagine: might the new TV show of 2016 titled "Preachers Got Talent!," create a popular movement toward biblical exegesis? Might the audience participation in the reality show, "Lame Tongues and Stumbling Lips" in the 2018 fall line-up, help North American people to grow more attuned to oral delivery? Will the popular 2021 hit song, "Holy Ghost, My Heart is A-Churning," explode into the Post-Post-Modern Great Awakening? Professors could have great late-night conference fun dreaming up such scenarios. But as to what will happen to preaching in the next fifty years, in humility, we honestly have to say, "We don't know."

What we do know, right here and right now, is that the future of preaching is sitting in our pews.⁶ The

pope who presides over the one-hundredth anniversary of the Second Vatican Council in 2062, may currently be a junior in high school, discerning a vocation.⁷ How is today's preaching connecting with him? How do our young people respond to the homilies that they hear? Does our preaching bring them into an encounter with Jesus Christ? How and where does the Holy Spirit burn within them?

Adolescents are projected to spend 208.7 billion dollars this year.⁸ To reach the hearts, minds and pocket-books of American teenagers is big business. In the last twenty years, formidable investment has gone into determining how consumers receive and internalize messages. The body of knowledge about how to gain attention, enhance memory, change attitudes and develop loyalty to a brand has increased exponentially.⁹ Predictions for the future of a product are based on an intensive analysis of the present.

Can we afford to do any less? A search for studies of young peoples' response to the message of preaching comes up almost empty-handed, yet we wonder why secular messages carry so much sway. To determine the future of preaching, we must know where we stand so that we can move forward to where we want to be. We cannot guess. We cannot presume that we know. We need stronger data.

Youth and Religion

Dr. Christian Smith has done groundbreaking research on the religious life of American young people.¹⁰ In his *National Study of Youth and Religion (NSYR)*, he discovered that, rather than rebelling against their elders, "the vast majority of American teenagers are *exceedingly conventional* in their religious identity and practices [emphasis in the original]." Instead of embracing the "spiritual but not religious" mantra projected in the popular press, they view religion rather positively.¹¹ In terms of life outcomes, Smith discovered that parents, youth groups, youth minister mentoring and supportive congregational life all have a strong influence on what youth believe and how they live their lives. The good news is that the building of young disciples is alive and well in America.¹²

The flip side of that generally good news can be seen in the denomination within which I have lived and breathed for my adult life: Roman Catholic youth consistently score much lower than average on all measures of religiosity. Smith devotes an entire chapter to Catholic youth, asking, "Why? Why do U.S. Catholic teenagers as a whole seem so less religiously engaged than their

A friend of mine asked his sixteen-year-old son, "What can the church do to reach you and your friends?" The boy's response was instantaneous: "It's the preaching, Dad!"

teenage counterparts in other U.S. Christian traditions?" Why are the majority of Catholic teenagers "religiously and spiritually indifferent, uninformed and disengaged," falling through the cracks without much institutional notice?¹³ Eighty-seven percent of Catholic youth do not attend a weekly youth group. Seventy-seven percent have never been on a religious mission team or service project, and 59 percent never go to religious education classes or go only a few times per year.¹⁴ For those who are not involved in youth groups, service groups or religious education classes, the Sunday liturgy is the prime point of contact for those high school students who are still attending Mass. Yet only 37 percent of surveyed Catholic teens (ages 13–17) say that they have *ever* had an experience of spiritual worship that was very moving and powerful—the lowest of any Christian or Jewish denomination. Only the non-religious scored lower.¹⁵

What are the implications of this for a church historically centered in its sacramental heritage and somewhat weak in its preaching? If the majority of Catholic teens are only seen at Mass, and the Catholic cultural supports of school, family and community have fallen away in the last fifty years, can the liturgical homily carry the weight of being a primary source of input? These concerns resonate with the people in the pew, especially with parents. A friend of mine asked his sixteen-year-old son, "What can the church do to reach you and your friends?" The boy's response was instantaneous: "It's the preaching, Dad!"

Does Sunday preaching matter to teenagers' faith growth? If yes, then how can preachers more effectively connect with them? And how are we to find that out?

Are You Talking to Me?

We have stories. We do not have studies. To develop plans to strengthen the future of preaching, anecdotal evidence is not enough. As preachers (hopefully)

know, voluntary feedback is skewed by the fact that respondents must have the forthrightness to volunteer it. Comments at the door such as “Good homily, Father!” and “Great sermon, Pastor!” as well as the angry unsigned letter in the mailbox are not even the tip of the iceberg of the response to preaching. As a pew-sitter for all of my life, I have heard discussions about the homily in the parking lot, over a picnic, in the car on the way home and in the schoolroom. I recently ate lunch with a woman who had taught voice lessons for forty years. She described the throatiness in the voice of her 28-year-old former ministry intern and how she could so easily help him to fix it. “Did you ever tell him?” I asked. “Oh, no,” she shook her head. What has surprised me, as I have moved from swaying babies in the pew to sharing homiletical method with the theologically educated, is how much preachers *do not* hear these kinds of comments. Those in the pew discuss preaching and preachers all the time – but rarely with the preacher. Do most preachers know that people talk about their homilies? It is worth preachers’ time to listen to feedback from parishioners.¹⁶

One insight about pew-sitters in John McClure, et. al.’s *Listening to the Listener: Homiletical Case Studies* is, “If you ask, they will talk.”¹⁷ Bishop Ken Untener of the Saginaw, Michigan, diocese kept a notebook in his pocket and asked laypeople what they did and did not like about homilies. He said, “They talked; I wrote. Surprising how willing people were (and are) to talk about this. Others who overheard chimed in.”¹⁸

In order to chime in, to answer the question, “How can Catholic preachers more effectively connect with young people in Catholic Sunday preaching?” I implemented a qualitative and quantitative survey as the foundation of my doctoral thesis *Are You Talking to Me? A Study of Young Listeners’ Connection with Catholic Sunday Preaching*. In May and September of 2011, seven Catholic high schools from six regions of the United States participated in a paper survey of 86 qualitative and quantitative questions. The average age of the 561 respondents was 16.2 years old. As a random cluster sample, in five of these schools, all of the students in a particular teacher’s theology classes responded to the questions of the survey. Two schools required permission slips from the students’ parents; therefore, only those with the proper paperwork answered the questions. Of those who responded, 470 were baptized Catholics, representing 203 Catholic parishes. Of that Catholic population, 294 (63 percent) attended Mass at least once a month (Group I),¹⁹ which was the base-

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line for inclusion in the evaluation of 202 preachers that they had last heard. The remaining 176 baptized Catholics (37 percent), those who did not attend once a month (Group II), answered a second bank of questions including “Why not?” Ninety-one of the respondents were non-Catholics who described themselves as atheist, agnostic, Orthodox, various kinds of Protestants, Hindu, Muslim, Jewish, Sikh, Taoist, Rastafarian, animist, Deist, Wiccan, and nothing (Group III). The population was sought for its diversity of parishes and geography, clarity of articulation and ease of administration.

The quantitative element of the survey was broken into four sections. The first bank of survey questions, “The Person of the Preacher,” arose from the conjecture that the preacher’s image impacts how his homily is received. In her study of listeners, Lori Carrell consistently found that, “It’s not just what is said but who says it that makes a difference.”²⁰ Individual questions were adapted from Joan Gorham’s *Immediacy Assessment Instrument*,²¹ which measured teacher connection in educational communication, and Ronald J. Allen’s appraisal of characteristics of the ethos setting in listeners’ response to preachers.²²

The second bank of questions, “The Sunday Homily,” originated from the National Catholic Educational Association Seminary Department’s summary of what adult listeners look for in a homily.²³ The questions were further modified based upon characteristics of response in the study of consumer behavior. The questions evaluated cognitive (mental), conative (behavioral) and affective (emotional) responses.²⁴ Unlike traditional homily evaluations, this bank of questions did not deal with the homily itself, but with listener “takeaway” factors from the homily. (Such as in marketing, the determination is

not, “Is it a great advertisement?” but “Does it sell the product?”) This was an original attempt to ascertain not, “How did the respondent like the homily?” but “What happened within the listener *as a result* of the homily?” The third bank of questions, “Your Way of Seeing the World,” built a picture of the respondent’s personal faith life as adapted from Smith’s values of “religiosity.”²⁵ The fourth bank of questions, “The Person of the Listener,” gave the respondent a chance to appraise his or her life based on importance. Smith found a significant correlation between teenagers’ level of extracurricular activity, the quality of their relationship with their parents, an active social life and positive peer influence, with their perspective on, and involvement in, religion.²⁶ These latter two banks of questions provided input into listeners’ faith life and related motivational levels for processing the homiletical message.²⁷ They also provided for correlation between religiosity factors and the listeners’ responses to the preaching that was heard.

Open-ended focus questions were interspersed throughout the survey to provide a rich description of what “connection” and “faith growth” meant to this group of high school students. At the end of the survey, young listeners had an opportunity to nominate a preacher who connects well with young people. The remainder of this article will discuss a sample of the open-ended responses from these surveys and interview conversations. What do these teens have to say?

We Are Listening

The very last question in the survey titled, *Are You Talking to Me?*, offered respondents an opportunity to say anything at all to his or her preacher. There is good news. For those who are learning to preach and for those who preach regularly: young people *are* listening. Good homilies make a difference in their lives. With refreshing innocence, some young people expressed gratitude for the preaching they heard:²⁸

I would tell him how much his preachings help me in my life and how much I love going to Mass to hear him speak. He connects so well with others and keeps everyone interested. (Girl, age 18)

Keep up the good work. I am always listening. (Girl, age 18)

Thank you, Father, for how you guide me to be more faith-filled. I like how you are comforting and always there to help. I can’t thank you enough. (Boy, age 14)

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There are times in teenagers’ lives when they are highly vulnerable. Preaching is not the only venue for handling the difficulties of life, but it can be an influential one. Parents, friends, relatives and authority or hero figures can have a lasting impact on and create turning points in the lives of teens. Many students offered variations of “feeling better” when asked to articulate how a homily “helped you to grow in faith:”

It made me realize that everyone has bumps in their relationship with God and that I am not the only one. (Boy, age 14)

It was a couple of months ago and I think I was having an overall bad week (sports, grades, etc.). His homily talked about perseverance. The “light at the end of the tunnel.” I just remember feeling way better after. (Boy, age 15)

We don’t go to Mass like we should because of my dad’s illness. When I do go, I feel as [if] someone is listening to me and helps me to grow. (Boy, age 17)

I’ve had my insecurities (most teenagers have insecurities), but if they (the preachers) are available to talk to me afterwards and tell me that “This God-is-love stuff applies to you too,” I don’t need more than that. The one-on-one matters to me. (Girl, age 18)

Some young listeners put a lot of energy into processing a homiletic message. They will work to sort out ideas. They may be emotionally connected to the person of the preacher, have a strong commitment to God and may have had positive experiences with homilies that have helped them. These high-energy listeners simply expect the homily to connect with them:

I was really confused about what God wanted

me to do when I walked into Mass. That week, the homily was all about giving your life up to God and trusting in Him. I have had other experiences like this where the homily is exactly what I needed to hear that week. It just helped me believe that God was real and was trying to talk to me. (Girl, age 18)

If they help me to understand and make me aware how Jesus is always present and loving, I feel they have done their job! (Boy, age 15)

Situational moments of high sensitivity impact how the homily is received. Peak experiences come from retreats, mission trips, youth conferences, work camps and conversion experiences. A previously taciturn student may pump the preacher's hand and exude, "Great homily!" Preaching plays a role in continuing to strengthen that (perhaps temporarily) receptive disciple:

I go to [a youth conference] every year, and we go to mass during our time there. It is an amazing experience overall, but the homily was really good this year. It told about how he (the priest) was struggling in his faith and how he partially got out of it, but never fully can. It changed my outlook on my faith. I often feel lost and confused, but this homily in particular helped me to realize that God hasn't chosen to reveal more to me yet, and, for now, I need to do the best with what I have. (Boy, age 16)

Adults are sometimes put off by the seeming cockiness of teenagers. Although many young people project confidence, the marketing world knows that those with an innocent mind are the ones who are most easily influenced.²⁹ In times of emotional fragility, teenagers may question, "How do I make sense out of this?" When their view of the world broadens and new information prompts mental adjustment, teens ask, "How do I integrate this into my current belief system?" When they take a new behavioral path that shifts their identity and beliefs, questions arise, such as: "What should I do?" "What is right?" and "How does faith speak to *this* in my life?" When suffering, they may ask the profound question, "What kind of a God would make this happen?" In addition to the confusion expressed by many youth, these "valley experiences" are opportunities when preaching can help:

It was odd to think that Jesus, who is supposed to love us, could let us suffer so much

sometimes. But after hearing a preacher's homily about how to make gold, you must put it in the fire until it is ready and beautiful, I realized that I shouldn't give up on my faith just because life doesn't go my way. (Girl, age 15)

In times of uncertainty, people of all ages are most likely to look to the actions of others for guidance.³⁰ At this receptive time, adults can unfortunately "blow it" by not providing guidance, support, answers or direction to young people. For the people in the pew, preaching matters especially during sensitive times. A single homily can stick in the memory. A single homily can connect so as to help. A single homily can also hurt. Like a mother hen protecting her chicks, a twelfth grader from Indiana urged care as she described the influence that preaching has on her peers:

I would tell them to consider my age group. Our faiths are fragile right now and homilies could either make or break them.

The flip side for the receptive, high-energy listener is that ineffective preaching can deeply dishearten them. Young, vibrant disciples can be candid about losing their drive to hear the homiletic message:

The Eucharist (Jesus!) and my faith community is the reason I love the Mass. I generally hate homilies...this summer they even became my "nap time" on my mom's shoulder right before I had to go to work (after Mass). I would consider myself deep in my faith, but I want to make the preacher sit down so many times and have someone else talk. (Girl, age 17)

One eighteen-year-old listener plans to enter a cloister of contemplative nuns after college. Leah³¹ was the most high-energy young listener that I interviewed. Although she was innocently passionate about God and her faith, when asked to describe the preaching at her parish, she laughed:

Confusing! [The preacher] seems like he is wandering through the jungle, hacking away with a machete with *no* idea of where he is going. He has no idea of what he is going [to] say when he gets up there and makes it up, wanders around as though, "well... there's something we haven't heard yet...so...let's throw that in..." He knows the jungle, probably better than all of us, but he doesn't know where he is going in it. If he would make a path, I could follow him."

Author: How are you doing with following him?

Leah: It depends on how much I'm trying to follow...I usually...try to hang in there for about two minutes; I'm *always* hopeful...and if it's not going anywhere, it feels like it just goes into my head and trickles down to my feet.

In the same focus group, seventeen-year-old Leo sprawled on the couch with his long legs stretched out on the ottoman. He laughed about the same preacher:

I zone out within, like...once he stands up to walk to the pulpit. In one ear and out the other.

Author: Is that based on your previous experience?

Leo: Yup. In one ear and out the other.

Author: Why do you come?

Leo: You come because your parents say, "Get in the car."

Leo is not unusual. When queried, "Why did you go to Mass this Sunday?" about one third of the students checked, "Because I was required to."³² To get feedback from lower-energy listeners, the preacher who

wants to connect has to do the seeking; they will not come to him. This is a crucial population. When beliefs are not deeply held, these young people are vulnerable. The sample surveyed was not hostile. Those who regularly attend Mass rate the "person of the preacher" rather well. Their response to the quality of the homilies is akin to "meh..."³³ In spite of what looks like disinterest, however, these young people *are* listening. They value being treated with respect and a preacher knowing their name. Rather than focusing on what is being said in the homily, these listeners tend to be more observant of, and more impacted by, non-verbal communication, such as the body language and tone of the speaker, the music, the physical environment and the welcoming of the community. If a preacher wants to know what is going on in their world, the strongest remedy is to sit down with them to listen and observe.

Both high-energy and low-energy listeners consistently describe an ideal connection with a preacher as "Relate to me." Some clarify this with "understand my life" and "let me understand yours;" "know what I am going through" and "talk about things that matter to me." From across regions and ethnicities, many young people feel that the preaching is directed toward adults and not to them, yet they *are* listening. They repeatedly

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express that it feels as though they are not considered to be there.³⁴ Listening with these young listeners, much is at stake; the largest confusion in their milieu is that the secular culture is offering them a discordant value system.

Good ≠ Christian ≠ Good

The survey touched a nerve in one baptized-Catholic-non-Mass-attending young man from California. His response seemed angrily scrawled. Typing it out does not portray the intensity with which it was written:

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I practice my religion every day...just because I don't attend Mass out of school doesn't mean I'm a non-religion-practicing person. (Boy, age 17)

His vehemence led me to look more closely at this response from others:

I acknowledge and I believe in God, just don't go to Mass (Boy, age 17)

I am Catholic, I just don't go to Mass. (Girl, age 16)

I don't go to Mass regularly because it's a waste of my time...I get more spiritual time when I am doing service anyways. (Boy, age 17)

My parents are a bit religious but I don't care about God and don't believe in an afterlife. As long as you are kind, it does not matter. (Boy, age 15)

I originally included the fourth bank of questions, "The Person of the Listener," in order to correlate the listeners' response to the homily with what he or she valued as important. Before I got that far, however, one discovery became very clear: consistently, the highest value throughout *all* of these 561 students was "Trying to be a good person." The lowest two values were "Making God first in my life," followed by (the rock bottom), "Praying." The rankings, as averaged across each of the three populations, were identical. The numerical values varied between attending and non-attending students, but the order did not change. Being a good person is most important. Putting God first and prayer are at the bottom of their value system.

This ideological framework challenges older Christians to shift their paradigm in order to wrap their

In the eyes of young people, especially the ones on the margins of faith, to be Christian does not equate with being a good person (Christian ≠ Good).

minds around how these Catholic-school-attending young people are thinking.³⁶ Trying to be a good person matters. Being God's person does not matter as much; it ranks lower than good grades, an active social life, excelling in extracurricular activities and getting along with parents. For one to be good, Christianity is *just not that important* (Good ≠ Christian). Smith found a similar belief in his study: kids believe there is a God; God is useful when life has problems; God wants people to get along amiably, be happy and feel good; and good people go to heaven.

The flip side of that equation is equally painful. Since the time of the *NSYR* results in 2002–2003, Christianity has had much bad press. In the eyes of young people, especially the ones on the margins of faith, to be Christian does not equate with being a good person (Christian ≠ Good). Does this stem from the influence of the secular media? Does it arise from highly visible figures making monumental blunders? Or both? If this is their perspective, how are *we* to position belief? If tolerance is the highest of their values, then Christians who hold fast to certain standards are out of step. (Much dissent from Catholic teaching on the definition of marriage centers here: the official position isn't "nice.") If to be Christian does not equate with being a good person by their definition, then why would they want Christianity?

Toward the Future of Preaching

The vision of the Second Vatican Council was hopeful: be more evangelistic, increase receptivity to the Word of God, highlight the universal call to holiness, create liturgy that awakens the participation of the faithful, underscore solidarity within the church and with other faiths, and engage with the modern world. If we look at the implementation of Vatican II as a century-long process, we are at the fifty-year mark. This is the tipping point. This is the time to pause and evaluate

what we have done well. This is the time to look objectively at what still needs to be done. The future is built on a careful analysis of the present. At the same time, the Holy Spirit plays much like a jazz pianist, improvising and creating in ways that we cannot predict.

Conciliar authors of the past elevated the Sunday homily to be an integral element of the Mass. Could they have envisioned how much weight it would carry in the minds of the faithful in the present day? The Word as preached is to deepen the harmony between the people and spur the faith community toward God and others. The good news is that there are moments when this *is* happening:

I usually look around at other parishioners and feel a strong sense of faith and community after a good homily. (Boy, age 16)

When you connect with someone, you feel as if all your worries in life are not only your worries, and all your joy is not your joy only. (Boy, age 17)

When a preacher connects with me it helps me to feel much more at ease because it helps me to see that I am not alone and then I can grow in my faith. (Girl, age 16)

There are also moments when this is *not* happening. The desire for better preaching transcends ideological differences. No matter where one lies on the conservative-to-progressive gradient, we share the longing for preaching that “connects” with our young people.³⁸ Unfortunately, we live in a society that is bombarded by communication. As an act of self-preservation, we “tighten the intake valve” so that we are not overwhelmed by noise. We are a culture that is learning to specialize in how *not* to listen.³⁹ This might cause a Sunday homilist to feel as though his ten-minute homily were only a small light cast into a vast darkness. Yet three factors counter that sense of desolation and offer a word of hope:

1. From the results of this study, young people consistently say that preaching matters to them.⁴⁰
2. High school students who regularly attend Mass rate the “person of their preacher” highly. Statistically, they consider him to exude a love for Jesus, to be friendly, approachable and a role model for them. (If they knew about it, they would say that the seminary focus on hu-

man formation has borne fruit.)

3. Because of the overabundance of information that bombards us, the marketing world is now observing that sources of influence are coming closer to home. More and more, young people are trusting people with whom they have personal interaction.⁴¹

What does this mean for the future of preaching? This opens up remarkable possibilities for the voice of a credible and authentic witness to faith. The window of opportunity is here today.

Ideally, a preacher will paint an icon through the actions of how he invests his life and how he composes his words, thereby leading his people to God. If the preaching event is indeed iconic, then the preacher cannot get out of the way: he *is* the way. Formation matters. Preaching skill also matters. The two work together. The icon should be painted as beautifully as possible so that the assembly can move through that window to encounter the living Word.

Sifting through the mountain of responses of what young people would like to tell us about preaching, there is a consistent plea: give us more, not less; go deeper in your message; speak to my life. As technology grows more ubiquitous, human touch grows more vital. These teenagers do not describe “connection” as “more Twitter” or “more Facebook.” Over and over again, what they say is: through your preaching, “I want to be included...The homily matters to me...Preach as though I am a valued part of this community...Relate to my life and let me relate to yours...Help me with my problems...Teach me what I need to know...Challenge me to be a better person...Show me, by your actions and by your words, why I should be here.” Though they may not know the subtleties of sermon delivery, homiletic form and method, or scriptural exegesis, they do know what they want: preach as though you love me.

The past fifty-year tug and pull between passing on the tradition and putting it into the words of the people should not be cemented into an “either/or.” It is both hearing the needs of the faithful and responding to them with the words of the Gospel in words and images that they comprehend. As pastors and parents know, within a milieu of love, there are times to teach, times to exhort, times to offer comfort, times to witness to faith, times to explain and times to challenge. The Sunday homily cannot be delimited to any one of these elements. Each facet serves the core purpose of bringing the people of God into an encounter with Jesus Christ.

From the innocent aspirations of young people, then, comes this overarching message: preaching is an act of love.

From the innocent aspirations of young people, then, comes this overarching message: preaching is an act of love. They are not asking for a culturally defined “mushy tolerance,” but *love* in the Gospel sense of “to love your neighbor as yourself” and in Aquinas’ definition of “to will the good of the other.” Preaching as act of love means to give without the assurance that there will be a return, with the audacity to work for the long-term and common good.

Yet the act of preaching the Sunday homily is not a solitary pursuit. It is a *communio* of listening with our listeners so as to walk with them in their hungers. Effective homilists are first good listeners. Opening the conversation between pulpit and pew can strengthen our preaching through mutual interaction. In one focus group, a sixteen-year-old boy, who plans to become a priest, leaned forward in his chair and said earnestly, “Go to the seminaries. Tell them what we have said.”

For the next fifty years, what will the role of preaching be within the people of God? This study of young listeners offers good news. I suggest that preaching can gain in importance and not decline. Done carefully and with a common determination, that is a future toward which we can build.

At the risk of sounding simplistic in this high-tech world, it is still the human interaction in the relationship of love which will prevail. In theory, this is obvious. In day-to-day practice, it is courageously hard. We have a powerful role model for preaching this song of love: Spirit to spirit, heart to heart, life experience to life experience, Jesus preached the message of the Gospel in the words of the people, through stories, parables, teachings, chastisements, healings and miracles. There must have been something about the look in his eyes, the touch in his hands and the warmth of his voice: whatever it took to get his message to connect, that is what he did. If we do as he did, who can say how the Holy Spirit will move in the next fifty years?



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Spring 2014.


Endnotes

1. Pope John XXIII, Address on the occasion of the solemn opening of the Most Holy Council (October 11, 1962), at http://www.vatican.va/holy_father/john_xxiii/speeches/1962/index_en.htm.
2. Pope Paul VI, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963) §52.
3. Steven Vincent DeLeers, *Written Text Becomes Living Word* (Collegeville, MN: Liturgical Press, 2004), 11.
4. Avery Dulles, “Vatican II: The Myth and the Reality,” *America*, February 24, 2003.
5. Chris Chatteris, “Preaching in a Vacuum,” *America*, May 25, 2009.
6. In true postmodern sensibility, and because this paper was originally addressed to an ecumenical group of homiletics professors, I add the caveat “*hopefully* sitting in our pews.” Denominations vary widely in their numbers of young people. See: The Pew Forum on Religion & Public Life, “U.S. Religious Landscape Survey,” at <http://religions.pewforum.org/pdf/report-religious-landscape-study-chapter-3.pdf> [accessed August 16, 2011]. For example, the demographic of Presbyterians, among whom I grew up, has aged immensely, while the Mormon and the Muslim populations are, in 2011, decidedly young.
7. The average age at which the ordained class of 2011 decided to enter the priesthood was sixteen. Mary L. Gautier and Melissa A. Cidade, “The Class of 2011: Survey of Ordinands to the Priesthood,” (Washington, DC: Center for Applied Research in the Apostolate, 2011) at <http://www.nfcym.org/resources/research/ordination-class-2011-report.pdf>.
8. <http://www.statisticbrain.com/teenage-consumer-spending-statistics/>.
9. Wayne D. Hoyer and Deborah J. MacInnis, *Consumer Behavior* Third Edition (Boston, MA: Houghton Mifflin, 2008). In this vein, a book that has proven to be both accessible to students and useful to homiletics professors is Chip Heath and Dan Heath, *Made to Stick: Why Some Ideas Survive and Others Die*, (New York: Random House, 2007).
10. Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, (New York: Oxford University Press, 2005).
11. Smith and Denton, *Soul Searching*, 194–195, 119–120.
12. As of 2002–2003 when the data was collected.
13. Smith and Denton, *Soul Searching*, 194–195.

14. Smith and Denton, *Soul Searching*, 53.
15. Smith and Denton, *Soul Searching*, 45. This data has provoked much reflection in Catholic youth ministry since it was published. The National Initiative for Adolescent Catechesis at <http://adolescentcatechesis.org/> is a multi-organizational group that has developed desired outcomes and programs for families and parishes. Ironically, although this organization is the primary point of contact for teens, they make no mention of the role of liturgical preaching in the faith growth of adolescents.
16. As a theologically trained mother of five young people, I offer a set of experiences and a perspective that is not often heard in the church.
17. John. S. McClure (ed.), Ronald J. Allen, Dale P. Andrews, L. Susan Bond, Dan P. Moseley and G. Lee Ramsey, Jr., *Listening to Listeners: Homiletical Case Studies* (St. Louis, MO: Chalice Press, 2004) 126.
18. Ken Untener, *Preaching Better: Practical Suggestions for Homilists*, (Mahwah, NJ: Paulist Press, 1999), 1.
19. Coincidentally, 63 percent is the same percentage of Catholic adults who attended Mass at least once per month in 2005, as determined from the chart on page three of the Center for Applied Research in the Apostolate's, "Self-reported Mass Attendance of U.S. Catholics Unchanged during Last Five Years," (2005), at <http://cara.georgetown.edu/AttendPR.pdf>.
20. Lori Carrell, *The Great American Sermon Survey*, (Wheaton, IL: Mainstay Church Resources, 2000) 64, 169–172.
21. Joan Gorham, "The relationship between verbal teacher immediacy behaviors and student learning," *Communication Education*, 37, no. 1 (1988), 40–53.
22. Ronald J. Allen, *Hearing the Sermon: Relationship, Content, Feeling (Channels of Listening)*, (St Louis, MO: Chalice Press, 2004). Allen found that, for some listeners, the relational integrity of the preacher impacts them profoundly. For others, it is the content of the message; for a third group, intuitive awareness through feelings speaks most deeply to them. Each of these types of listeners is addressed through the survey questions asked.
23. Katherine Schmitt, "Effective Preaching: What Catholics Want," *Seminary Journal*, 16 (2011), 26–30. Schmitt's email message to the author, June 14, 2010, included an attachment of the NCEA "Survey on a Good Homily-A," which was later published in the *Seminary Journal* as referenced.
24. Hoyer and MacInnis, *Consumer Behavior*, 130–131.
25. Smith and Denton, *Soul Searching*, 108–113.
26. Smith and Denton, *Soul Searching*, 106.
27. Hoyer and MacInnis, *Consumer Behavior*, 6–7.
28. All spellings and punctuation remain as they were originally written.
29. Al Ries and Jack Trout, *Positioning: The Battle for Your Mind (how to be seen and heard in the overcrowded marketplace)*, (New York, NY: McGraw-Hill, 2001), say on page 20, "The first thing you need to 'fix your message indelibly in the mind' is not a message at all. It's a mind. An innocent mind. A mind that has not been burnished by anyone else's brand."
30. Robert B. Cialdini, *Influence: The Psychology of Persuasion*, (New York: HarperCollins, 2007) 129.
31. The names have been changed to protect the respondents.
32. Of the population that regularly attends Mass, 32 percent came because "I was required to;" 41 percent came "to worship God;" 18 percent answered "to be with family and friends;" and 0.6 percent said that they came "to be entertained." The remainder had no response.
33. Both sides are accountable in a communication gap. The pervasiveness of the word "boring" in the qualitative responses caused me to ask clarifying questions in focus groups: Does that come from content and comprehension, such as "I don't know what he's talking about?" Is it from emotional resonance: "I don't 'get' anything out of it?" Is it experiential consonance: "we don't live the same lives and he doesn't know what I am going through?" Is it delivery? Focus groups repeated "yes, all of the above" in response to these questions. Further research that analyzes this question of "boring" would be fruitful so that, rather than dismissing it, we can learn to address it.
34. For a detailed literature review of the marginalization of youth in preaching, see Richard W. Voelz, "Preaching, Adolescent Youth and the Turn to the 'Other:' An Agenda for Homiletics," Academy of Homiletics White Paper (2007).
35. McClure, et. al., *Listening to Listeners*, says on p. 127: "Responses to questions can be messy...Pay careful attention to the 'messy' moments in the listener's response, as these are often the most instructive."
36. Smith and Denton, *Soul Searching*, chapter 6, has much analysis and discussion on the secular values of Catholic high schools.
37. Smith and Denton, *Soul Searching*, 163.
38. For more on preaching with young people, see: Joseph Jeter and Ronald Allen, *One Gospel, Many Ears: Preaching for Different Listeners in the Congregation*, (St. Louis, MO: Chalice Press, 2004); and Lucy Atkinson Rose, *Sharing the Word: Preaching in the Roundtable Church*, (Louisville, KY: Westminster John Knox, 1997).
39. Ries and Trout, *Positioning*, 7.
40. From the results to their listener studies with church-going adults, McClure et. al, *Listening to Listeners*, found that those in the pew wholeheartedly concur that preaching matters greatly to them.
41. "Social Impact: How Consumers See it." <http://www.socialablelabs.com//Social-Impact-Study-2012>

Pope John XXIII's Opening Address as a Pedagogical Tool in Teaching Vatican II Documents

Cynthia Toolin, Ph.D.



When I teach my course, Vatican II Documents, to seminarians, I focus the entire course on John XXIII's opening address to the Council on October 11, 1962. As we read each document, I direct students back to the address so we can analyze how the council Fathers achieved the goals he itemized in it. The speech, being the centerpiece of the course, adds structure and focus to the learning process as we read the diverse doctrinal content found in the documents, from the nature of the church and divine revelation, to non-Christian religions and missionary activity, to states of life and social issues.

In his address, John XXIII spoke with conviction about the Magisterium, the teaching authority of the church: not only does it not fail, it cannot fail, and it lasts until the end of time. In calling the Council, he turned the eyes of the Magisterium onto "the errors, the requirements and the opportunities of our time" so the doctrines "might be presented in exceptional form to all men throughout the world." John XXIII knew the Magisterium's teachings on these matters would be correct and permanent. This Council (as are all ecumenical councils) is an exercise of the universal, extraordinary magisterium. It is one time—of only twenty-one—in almost 2,000 years of church history that this type of event has occurred. In line with the famous Nicaea and Ephesus councils, and more recently with Trent and Vatican I, these Council Fathers produced the major body of magisterial work of the last century. John XXIII recalled that, when he said the words "ecumenical council" in a 1959 speech to the Sacred College of Cardinals, the phrase was a surprise to him: "It was completely unexpected, like a flash of heavenly light,

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shedding sweetness in eyes and hearts." Inspiration from the Holy Spirit to call the council was for the purpose of imparting something important to the faithful and, through them, to the world.

The Focal Sentence

John XXIII said: "The major interest of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously." This sentence is heavily laden with information and undergirds everything the Council Fathers addressed. We spend significant time on this sentence in class, because it must be unpacked for students.

The words "sacred teaching" (or as some interpret the phrase, "sacred heritage") points to the fact that this Council does not include major doctrinal advances. Doctrinal information, both dogmatic and moral, has been established for centuries. As John XXIII stated later in his address, "The salient point of this Council is not...a discussion of one article or another of the fun-



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By Ralph Martin

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damental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians, and which is presumed to be well known and familiar to all." At the most basic level, John XXIII included within this teaching information about man and his nature; what he is to believe about God, the church and God's Providence; and how he is to act towards others—individually and socially—as a citizen of earth and heaven. He later referred to the church's doctrine as "the common patrimony of men." I ask my students, is there anything in the world that could be more important than this body of information?

The word "guard" is also of significance. The Magisterium is to guard the sacred teaching. A primary goal of the church's teaching authority, in general and specifically in this Council, is to protect and safeguard the doctrines of the church. Nothing can be allowed to diminish or harm the truth, nor can anything be erroneously interpreted or added to the truth taught by the Magisterium. This "guarding" is a task in which the Magisterium can never fail because it is protected by the Holy Spirit. As the social milieu in which doctrines are taught change, as doctrines are more deeply developed or applied to new circumstances, the truth remains the

truth. Different times, cultures and circumstances cannot impact the sacred teaching itself. Dogmatic statements remain accurate (for example, not believing in the Real Presence does not mean the Eucharist is just bread and wine) and moral standards remain solid (for example, not believing abortion is wrong does not mean the act does not kill the unborn). The foundational information taught by the church is built on rock, not the sands of shifting times and places.

Third, the Magisterium must not only guard the doctrine, but it must teach it. John XXIII said, the "Council, which will draw upon the effective and important wealth of juridical, liturgical, apostolic and administrative experiences, wishes to transmit the doctrine, pure and integral, without any attenuation of distortion." Further, "our duty is...to guard this precious treasure, as if we were concerned only with antiquity." To keep the doctrine pure and beautiful is a wonderful concept, but it will have minimal impact if the only people who know about it, or can understand the language in which it is expressed, are churchmen and theologians. Christ commanded us to go out and teach everyone so we can bring others to God, baptize them, change the earth and populate heaven. When we know

John XXIII said: “The major interest of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously.” This sentence is heavily laden with information and undergirds everything the Council Fathers addressed. We spend significant time on this sentence in class, because it must be unpacked for students.

the truth as it is taught to us by the Magisterium, we can evangelize the world; telling the Good News and teaching people dogma, what to believe, and morals, how to act. We have to teach the faithful first, to reinforce their beliefs and aid in their deeper understanding of them; the unfaithful second, to bring them back into the church's arms; the uncatechized third, so they will learn the truth and be attracted to a relationship with Christ inside his holy church; and even those who will not become Catholic (although we do not know to whom God will give the grace of conversion), so they will at least have heard our witness.

The last part of this focal sentence uses the modifier “efficaciously,” meaning that the Magisterium must guard and teach the doctrines in an effective manner. The methodology used—but not the doctrines themselves—must be updated to reflect the contemporary world with its various cultures and subcultures. The goal is to explain the doctrines to people in today's world, identifying heresies and making errors clear and recognizable. To know the church's doctrines, but not to understand them at the most basic level, further reduces their impact. This is an ongoing challenge because the cultures of the world remain very different and are influenced by their respective historical developments and political, economic and social systems. Finding the

appropriate method to effectively teach the doctrines is difficult. It cannot be done in a “one size fits all” manner. Each culture must be understood so that the truth can be made understandable to the people within it, otherwise it is analogous to speaking in Greek to people who only understand French. As John XXIII stated, “the substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another.”

This part of the focal sentence—that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously—is always relevant. This is not a statement made by the Fathers of Vatican Council II for the present time and cultures, but to the Magisterium at all times and in all places, and to all the faithful who depend on the Magisterium's guidance as they engage in evangelization appropriate to their state in life. Earlier in his address, John XXIII made an interesting point about the relationship of men to Christ and the church:

The great problem confronting the world after almost two thousand years remains unchanged. Christ is ever resplendent as the center of history and of life. Men are either with Him and His Church, and then they enjoy light, goodness, order, and peace. Or else they are without Him, or against Him, and deliberately opposed to His Church, and then they give rise to confusion, to bitterness in human relations, and to the constant danger of fratricidal wars.

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These are the two ways so beautifully articulated in the Old Testament: one leads to life and the other to death. Guarding the sacred deposit of Christian teaching more efficaciously makes the way of obedience, the way of life, more attractive and more available to be pursued by more people. Not doing so makes the way of disobedience, the way of death, more seductive and more likely. The former leads to the unity for which Christ prayed; the latter to division.

In one of the most profound paragraphs of the address, John XXIII continued:

[I]f one considers well this same unity which Christ implored for His Church, it seems to shine, as it were, with a triple ray of beneficent supernatural light: namely, the unity of Catholics among themselves, which must always be kept exemplary and most firm; the unity of prayer and ardent desires with which those Christians separated from this Apostolic See aspire to be united with us; and the unity in esteem and respect for the Catholic Church which animates those who follow non-Christian religions.¹

That unity can be pursued relentlessly with our common patrimony of all men. As the expert in man, the church alone can point to the way of life.

The Spirit of Vatican II

During my Vatican II Documents course, my students often complain that no one in the parishes knows what is written in the documents and how this ignorance is often used to justify all sorts of ungodly approaches to current issues by saying “it is in the *spirit* of Vatican II.” I gently remind them that they, like the laypeople they are discussing, did not know what the documents said at the beginning of the semester. My seminarians also observe that the politics of Vatican II are difficult to negotiate. Many people, whom they identify as “liberals in the parishes,” do not think Vatican II “went far enough;” others, whom they identify as “conservatives in the parishes,” think Vatican II “went too far.” I suggest they must accurately disseminate the teaching found in the Vatican II documents, because it is now within their capability to do so. I tell them to talk about the nature of the church, its role in the modern world, and its relationships with other Christian and non-Christian religions. I also tell them to focus on how each member is called to holiness and has a unique role to play in the church based on their God-given gifts and state of life.

I emphasize the task will probably not be an easy one. I close the course with the positive outlook John XXIII expressed in his address: “The Council now beginning rises in the Church like daybreak, a forerunner of most splendid light. It is now only dawn. And already at this first announcement of the rising day, how much sweetness fills our heart.”

My parting words to the seminarians: “Run into the dawn! Share the light!”



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Endnotes

1. Pope John XXIII’s Opening Speech to the Second Vatican Council (October 11, 1962) <http://www.christusrex.org/www1/CDHN/v2.html>.

Catholic Priestly Formation for the Unity of Christians

Brother Jeffrey Gros, FSC



When I open a priests' study day in dioceses across the country, I always quip that on the one hand, the presbyterate is the front line of Catholic commitment to the unity of all Christians; but on the other hand, for busy priests at this moment in history, ecumenical learning is on a "need to know" basis, like my knowledge of the computer! Working ecumenically requires a firm foundation in Catholic ecumenical principles, general knowledge of the ecumenical partners and our goals and progress with them, and the emerging pastoral ecumenical priorities appropriate to each local diocesan and parish context. Seminary formation in ecumenism, therefore, is necessary.

However, such an initial formation in ecumenism opens a door and calls for life-long learning and spiritual conversion. It does not offer a burdensome guilt trip about ministerial inadequacies. None of us knows how the Spirit will call us in fidelity to Christ's mandate to the serve the People of God. If there is no spiritual commitment to the church's ecumenical project, however, intellectual content or canonical guidelines will be of little use. The fiftieth anniversary of the Second Vatican Council offers an opportune occasion to reflect on Catholic seminary ecumenical formation and the church's ecumenical commitment.

The Council of Trent (1545 – 1563) was a great moment of renewal and consolidation for the Catholic Church. Vatican II, in continuity with Trent, sought to renew worship and the role of the Word of God in the life of the church and its internal structures. Trent was amazingly successful in two of its three primary goals, as we look at its history: 1) reform and renewal of the life of the church, and 2) clarifying doctrines in the face of Protestant criticism and Catholic confusion. The third goal of the Trent had to wait a half millennium to be

In continuity with the hopes of Trent, the Council took up again the task of dialogue, seeking together the basis in truth and love by which the full, visible unity of Christians might be restored.

taken up at Vatican II: 3) the reconciliation of divided Western Christians. In continuity with the hopes of Trent, the Council took up again the task of dialogue, seeking together the basis in truth and love by which the full, visible unity of Christians might be restored.

Those of us who have been teaching in seminaries since the time of the Second Vatican Council now have a mountain of resources available to us: from the magisterium, from ecumenical dialogues and from the relationships developed on the universal, local, diocesan and bishops' conference levels. These resources are both a gift and a burden in the ecumenical formation of our presbyterate.

In 1995, Pope John Paul II challenged us as educators in his encyclical *Ut unum sint*, not only to form a spirituality, a pastoral approach and a Catholic theological commitment to ecumenism, but also to make the results of (then thirty, now more than forty-five years) of ecumenical development, a "common heritage":

While dialogue continues on new subjects or develops at deeper levels, a new task lies before us: that

of receiving the results already achieved. These cannot remain the statements of bilateral commissions but must *become a common heritage*. For this to come about and for the bonds of communion to be thus strengthened, a serious examination needs to be made, which, by different ways and means and at various levels of responsibility, must involve the whole People of God. We are in fact dealing with issues which frequently are matters of faith, and these require universal consent, extending from the Bishops to the lay faithful, all of whom have received the anointing of the Holy Spirit. It is the same Spirit who assists the Magisterium and awakens the *sensus fidei*.

Consequently, for the outcome of dialogue to be received, there is needed a broad and precise critical process which analyzes the results and rigorously tests their consistency with the Tradition of faith received from the Apostles and lived out in the community of believers gathered around the Bishop, their legitimate Pastor.

This process, which must be carried forward with prudence and in a spirit of faith, will be assisted by the Holy Spirit. If it is to be successful, its results must be made known in appropriate ways by competent persons. Significant in this regard is the *contribution which theologians and faculties of theology are called to make* by exercising their charism in the Church. It is also clear that ecumenical commissions have very specific responsibilities and tasks in this regard.

The whole process is followed and encouraged by the Bishops and the Holy See. The Church's teaching authority is responsible for expressing a definitive judgment.

In all this, it will be of great help methodologically to keep carefully in mind the distinction between the deposit of faith and the formulation in which it is expressed, as Pope John XXIII recommended in his opening address at the Second Vatican Council.¹ (emphasis added)

Seminary formation contributes to building this "common heritage" by 1) nurturing an ecumenical spirituality, 2) developing ecumenical pastoral understandings and skills, 3) providing the theological, doctrinal and

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historical foundation for ecumenical ministry, and 4) developing the institutional relationships that will serve the seminary in this ministry. This article will also suggest some recommendations for international priests preparing to serve in the church in the United States and the relationship of ecumenical to interreligious seminary formation, which is the subject of another article.

This phase of the ecumenical movement can be characterized as one of "receptive ecumenism," or "harvesting" of the results of over forty years of developments in the magisterium, the dialogues with particular churches and the Catholic relational and pastoral initiatives. Those of us formed before the Council, and who watched with interest the debates on ecclesiology, religious freedom and ecumenism at the time of the Council, were not at all clear what the outcome would be, or the amazing developments on all fronts with which the Holy Spirit would gift the church in its wake. Even our seminary libraries have found it a challenge to keep up with the church's ecumenical productivity.²

For example, at the funeral of Pope John Paul II, many were surprised when then-Cardinal Joseph Ratzinger very publicly gave communion to Reformed pastor Roger Schutz, founder of the Taizé Community, a touching moment in the Mass. It was perfectly within the purview of the 1993 *Directory for the Application of Principles and Norms on Ecumenism*,³ and the 1983 *Code of Canon Law*. For some it was a surprise that the new Pope Benedict XVI spent his first full day on the job

with his Orthodox, Anglican and Protestant ecumenical partners, many of whom he had known for decades. One who graduated from college in 1959 could not have imagined the Patriarch of Constantinople, the Archbishop of Canterbury, Pentecostals and a host of other fellow Christians attending a papal funeral and subsequent papal inauguration. Ecumenical relationships have matured far beyond the expectations of the Council fathers a half-century ago.

Yet, as Pope John Paul II reminded us, we are early in the reception of the results of both the relationships between the churches and the results of the dialogues that have been produced.⁴ Cardinal Walter Kasper, recently retired president of the Pontifical Council for Promoting Christian Unity, characterizes the same process of internalizing the vision of the Council, the Catholic developments of the last half century and the results of the dialogues as “harvesting” the gifts the Holy Spirit has lavished upon the church in this journey of reconciliation.⁵ This stage in the church’s pilgrimage is especially important if the seminary is to serve the priest in his leadership for the twenty-first century and in the reception and harvesting of these developments among the whole people of God.

The Pontifical Council for the Promotion of Christian Unity’s 1998 study document on The Ecumenical Dimension in the Formation of Those Engaged in Pastoral Work is an essential resource for all engaged in Catholic formation work – including catechist preparation and lay ecclesial ministry development, but especially seminary leadership.⁶ It outlines the necessity, theological content, requirements and specific suggestions for this formation, giving further specifications to the 1993 *Directory for the Application of Principles and Norms on Ecumenism*.

These directives of the Holy See are very cognizant of the variety of contexts in which ecumenical formation takes place and the demands of the total formation program:

Patterns, structures and indeed length of theological programmes for students vary significantly from one country to another. Also faculties of theology, seminaries, study centres for initial formation in religious orders, and other pastoral, theological or catechetical institutes will in their own ways each find different possibilities and encounter different constraints. It is not, therefore, feasible or desirable to attempt a blueprint which would be applicable in every formation programme.⁷

Among the suggestions proposed in the directory and the study document on the ecumenical dimension of formation is that there be a compulsory course in the seminary program, that each specialized area be informed by Catholic ecumenical principles and the results of the dialogues, that there be adequate assessment of students’ ecumenical knowledge and that this intellectual formation be accompanied by practical ecumenical experience.⁸ It is furthermore suggested that this course be early in the seminary curriculum so that it may be foundational to what is learned in the various areas of formation. Some seminaries in the United States have not found it possible to implement this Vatican suggestion, so specific alternatives will be suggested in the course of this article.

The ecumenical formation of priests became a particular priority immediately after the Council. Post-conciliar *Programs of Priestly Formation* through the 1981 edition included a special chapter devoted to the ecumenical formation of priests.⁹ In 1993, this program incorporated the church’s ecumenical commitments into all of the areas of spiritual, theological and pastoral formation: “Ecumenism now represents an important dimension of priestly formation that should be integrated into all phases of seminary education.... The theme of ecumenism and interfaith cooperation is one whose roots must lie in the vision of faith of each of the churches and religions involved with attention to the basic theological issues they must confront together.”¹⁰

It will be useful to do a study to see if this program, indeed, has been effective in deepening or diminishing the priest-graduates’ competence in the ecumenical dimension of their ministry. Such an evaluation should survey not only how well the seminaries have “integrated [this theme] into all phases of seminary education,” but also should survey the laity, senior priests and bishops, and ecumenical colleagues with whom these seminary graduates serve. Such reality testing will determine if more attention is needed in future versions of the *Program for Priestly Formation*, or whether this shift of emphasis has been effective.

Finally in this introductory section, we note that the *Program for Priestly Formation* places ecumenism and interfaith formation in the same sentence, although their goals, theologies and methodologies are quite distinct.

The goal of the ecumenical commitment of the churches is full communion in faith, sacramental life and witness, including bonds of communion and structures of authority. This vision is spelled out clearly in ecumenical texts such as the World Council of Church’s

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document *The Nature and Mission of the Church*,¹¹ or the Pontifical Council for the Promotion of Christian Unity's *Directory for the Application of Principles and Norms on Ecumenism*.¹² It is yet a hope – a faith horizon – to be realized by dialogue and to be given form by the development of the churches together, under the impetus of the Holy Spirit.¹³

The goals of interreligious dialogue, by contrast, are mutual understanding, peace in society and common efforts on behalf of the human family.

The goals of interreligious dialogue, by contrast, are mutual understanding, peace in society and common efforts on behalf of the human family. Interreligious dialogue is oriented to dispelling prejudices, tensions and misunderstandings, and to collaborating together in service to the human community. With other religions, we do not attempt to resolve doctrinal differences or seek unity in truth and worship.

The theology underlying ecumenical dialogue is the recognition of the real, if imperfect, communion that all Christians share by their common affirmation of the divinity of Christ and the Trinitarian God, their common Scriptures and, for most, their common baptism into the one Body of Christ. Ecumenical methodology requires the spiritual discipline of dialogue, building mutual relationships of trust, resolving the barriers to full reconciliation in Christ and seeking the truth in love.

To make this distinction clear, the Holy See has two separate Pontifical Councils serving these two important dimensions of the church's life – Christian unity and interreligious dialogue.¹⁴ The United States Conference of Catholic Bishops, on the other hand, has an Office of Ecumenical and Interreligious Affairs,¹⁵ and many Catholic dioceses have placed the responsibilities for both missions in the same office.¹⁶

In our pluralist society, both within the US and in the involvements of US Catholics in the global community of peoples, it is important to give attention to formation for both the ecumenical and the interreligious dimensions of the church's mission, to be clear about the distinctions and to equip graduating seminarians with tools for continuing their formation throughout their ministerial career.¹⁷

The cross-cultural sensitivities, relational skills and dialogue etiquette learned in each of these dimensions of the church's mission are resources for developing pastoral skills in the other. Likewise, we can approach interreligious dialogue ecumenically in parishes and dioceses, with Christians collaborating together in outreach, hospitality and interaction with our sisters and brothers of other religions. We do not speak of fellow Christians as peoples of "other faiths," but work with them as fellow Christians to reach out to all persons of good will from a common starting point in Jesus Christ.

Spirituality: A Central Dimension of Ecumenical Formation

From the time of the Second Vatican Council, the church has been consistent in its focus on conversion as essential to the ecumenical spiritual life of the Catholic Christian. This conversion becomes especially urgent as the Catholic Church in the US experiences polarization among its members and an increasing decline of religious literacy in the general population, including Christians. As one prominent seminary dean admonishes his charges for pastoral approaches to the polarization,

Ecclesiology is the subject most affected by the filters among seminarians and, indeed, all students of theology.... You are being prepared for the Church *as it is*, not a Church *as you may wish it to be*.¹⁸

Commitment to doctrinal orthodoxy includes commitment to the church's ecumenical journey and to those to whom it is related by dialogue, common faith and sacramental bonds. The contested character of Catholic identity leaves some who come to seminary in

need of a basic understanding of the robust truth claims that characterize the church as it enters into dialogue. Others come with a neo-integrist defensive Catholicism, unresponsive to the church's call to a penitential and dialogical openness to fellow Christians and their churches. These latter candidates need conversion to the Catholic call to ecumenical sensitivity and commitment. All will need to be informed by the magisterial commitments to ecumenism and the results of the dialogues.

Some come with the experience of forty years of prayer with and for fellow Christians, including regular celebration of the Week of Prayer for Christian Unity.¹⁹ Others will need initiation to the Catholic heritage of spiritual ecumenism.²⁰ The seminary should showcase the annual celebration of the Week of Prayer for Christian Unity, transferred to an alternate date from the 18th to the 25th of January if it conflicts with semester break or other activities that draw the energy of seminarians and faculty. Whenever the Week is celebrated in the seminary, it can be coupled with a guest lecture or a series of ecumenical homilists at daily services, such as ecumenical vespers.

The tone for a Catholic spirituality of dialogue was set by Pope Paul VI's inaugural encyclical *Ecclesiam suam*, in which he outlines the priority and methods of dialogue at all levels of Catholic life: with the whole human family, with the world and science, with the religions of the world, with fellow Christians – the ecumenical agenda – and within the Catholic Church.²¹

Face-to-face encounters and participation in the worship of fellow Christians is an effective mode of spiritual formation, preferably with appropriate interpretive preparation and opportunities for dialogical reflection on the spiritual experience as a follow-up. In some seminaries, like Mundelein Seminary in Chicago, this experiential approach to participation and conversion is the primary vehicle for initiating the ecumenical formation process for some seminarians, as a representative of the Archdiocese of Chicago reports:

Third Year Seminarians have a field experience track as part of their formation. One of the tracks they can choose is Ecumenical and Interreligious. Usually there are 6-8 who choose this track. Ecumenical Office staff gives them a couple of hours' orientation in the fall, going over the basics of Ecumenical and Interreligious Affairs. Then they are required to have three experiences – at least one with another church and at least one interreligious.

We encourage them to think about their home dioceses – who are the religious communities there that they will be in relationships with. And we encourage them to explore communities that they do not already know. They have the option of writing a reflection paper on each experience or having a conversation with me. In the spring we meet again as a group to share those experiences and deepen the reflection.

The seminarians who choose this track seem to be either men who already have had some very good experiences and want to keep learning OR men who have had no experience at all and realize they need to move out of their comfort zone to become good priests. It is really a lot of fun to see them develop.

In this third year, most of the seminarians go to the Holy Land for 3 or 4 months. While they are there they do the course work for Ecumenical and Interreligious Affairs with [the dean of the seminary]. So by spring when we meet the second time, there has been a lot of learning from both the course and their experience in the Holy Land to talk about. Because of my relationship with the Jewish community here, I am able to offer a Shabbat experience with a family here in Chicago. Most of the group takes me up on this, and the Jewish family invites them back after their experience in the Holy Land. It is most amazing. (Sister Mary Ellen Coombe, Associate Director, Office of Ecumenical and Interreligious Affairs, Archdiocese of Chicago, Personal email.)

Again, this example demonstrates the importance of pre- and post-experience spiritual reflection; the distinction between and complementarity of interreligious and ecumenical spirituality; and the attention to personal spiritual journey in the process of ecumenical conversion.

Studies by diocesan ecumenical officers demonstrate that for Catholic seminarians, the most important factors in developing an ecumenical faith commitment and ecumenical spirituality – after growing up in a spiritually active inter-church family – is having interned under an ecumenically engaged priest and/or having a spiritual director who challenges and encourages them in the ecumenical dimension of their spiritual growth in

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ministry.

The curriculum at Mundelein also provides resources for ecumenical spiritual formation by giving an ecumenical perspective in instruction on worship, sacraments and pastoral care, especially of inter-church families. Skills in developing ecumenical prayer services, prayer groups and knowledge of a calendar of ecumenically appropriate liturgical occasions during the year, are important. Attention to the section on “Communion in Life and Spiritual Activity among the Baptized” in the Vatican’s *Directory for the Application of Principles and Norms on Ecumenism* will be useful for nurturing a personal ecumenical spiritual life, for supporting the spiritual ecumenism of the parish community and for making clear the spiritual and theological dimension of what can seem to some ecumenical partners and even some Catholics to be mere regulations about sacramental sharing.²²

Finally, it will be important to understand that ecumenism is not primarily:

- An institutional matter: getting church leaders together or making ecclesiastical agreements among the churches;
- An intellectual matter: agreeing on theological points that once divided the churches; or
- A matter of mission: developing common evangelical, social justice or service witness.

Nonetheless, all of these are dimensions of our calling together in Christ. Ecumenism is primarily a spiritual vocation of all who confess Christ²³ – a calling for all, whatever their ecclesial, doctrinal or missionary engagement. Each dimension of the ecumenical calling has unique spiritual gifts for the whole of the reconciling task, and specific challenges in realizing the reconciling call of the Spirit.

The Pastoral Dimension of the Ecumenical Formation of Seminarians

In today’s church in the US, many of the specific tasks of the ecumenical ministry are carried out by lay persons. Therefore seminarians need to be equipped to nourish lay ministry and promote adult faith formation; including formation in the doctrine of the church, in ecumenical progress at and since the Council, and in nurturing ecumenical relationships in the particular congregations in which priests and lay persons serve together in the mission of the church.

Even if there are competent lay ministers in the congregation and diocese, and persons with ecumenical responsibilities on the parish council or staff, the priest still will need to be supportive both symbolically – by prayer and presence in ecumenical services even when planned by lay members of the parish and their ecumenical colleagues – and by a knowledgeable nurture and support. If there are ecumenical study groups, prayer groups or inter-church marriage groups, occasional presence and proactive support of their lay leadership is integral to priestly leadership. Including these ecumenical initiatives and other Christian churches and congregations in the prayers of the faithful is an integral part of parish life. Seminary experiences of these ecumenical dynamics are important during the formation period.

Many dioceses have more than forty years of involvement in statewide or local ecumenical councils and ministerial associations, where various aspects of pastoral ministry are done together, with different priorities and in different configurations. Some dioceses have parish ecumenical representatives, formed on a diocesan or deanery level to assist in promoting parish programming,

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implementing diocesan guidelines and exploring the results of dialogue and initiatives of the Holy See.

Some parishes and dioceses have covenants of decades-long standing, giving structure to the commitment to full communion to which Catholics and these partner churches are committed together. Some have developed common baptismal certificates giving witness to the common baptism that is the basis for our initiation into Christ and the church, even if yet divided. Covenants provide opportunities for common pastoral witness, explicit recognition of mutual baptism and regular occasions for prayer, study and public celebration of the pilgrimage toward ecclesial unity. They are also structures that allow inevitable tensions to be worked out within intentional, ongoing relationships.

Priests should know the ecumenical programs of their own dioceses and the rich heritage of pastoral and theological leadership provided by the bishops of the US in support of the work of the Holy See and the universal church.²⁴ Seminaries or diocesan vocation directors can provide orientation programs so that those in formation or the newly ordained are brought on board regarding the particular pastoral context of ecumenical activity, and the structures of ecumenical support in the diocese and parish in which the newly ordained will minister.

Seminarians need learning skills as much as content, so that once ordained the process of in-service pastoral learning can begin in earnest. The few years of seminary experience provide the opportunity for the candidate to develop the skills for lifelong learning, not least of which will be learning from fellow Christians ministers in the other churches, learning from the decades of dialogue results available to enhance pastoral collaboration on the parish and diocesan levels and learning from the years of local ecumenical initiatives in the particular context in which he will serve.

Both interreligious and ecumenical skills are needed as our society becomes more pluralistic. As one Lutheran advises his seminary formators in helping to develop a robust Christian identity:

[A] few stamps of religious identity (albeit non-exhaustive) are necessary, which are contemporaneous with a sound theological education. First, students must be multilingual, if not with languages then with multiple religious concepts, a variety of religious texts, and recognition of polyphonic resonance and dissonance. Second, students need some sense of communitarian-based organizing capacity that can be translated

into a language of ministry and theological identity. Third, students need to be hybrid-leaders, who understand themselves as pastors, administrators, and facilitators often across multiple, complicating contexts; and fourth, in a pluralistic age students require a maturity of faith that is evangelically centered on the great commission while also working with inter-religious colleagues in the faithful co-mission of meeting today's challenges.²⁵

Preparation for the pastoral component of ecumenical ministry may be both the most important and the most challenging aspect of seminary formation. It requires human relationship skills, the ability to discern the appropriate theological resources for concrete relationships with Catholics and other Christians to reinforce both reconciliation and honesty, and the ability to adapt to the ever-evolving local contexts and universal initiatives of the Catholic Church with fellow Christians.

Theological Curricula

The compulsory course recommended by the Holy See but not realized in many seminaries is supplemented in US seminaries by units in other courses, so that the Catholic ecumenical content will not be missed. In this section, we will review the Catholic ecumenical principles and methodologies recommended by the *Directory for the Application of Principles and Norms on Ecumenism* and the study document on *The Ecumenical Dimension in the Formation of Those Engaged in Pastoral Work*, explore examples of specific courses where the ecumenical content is of particular importance and review some resources for this formation.

Principles and Methodology

1) Principles. The directives of the Holy See single out specifically the elements of a) hermeneutics, b) the hierarchy of truths and c) the results of the dialogues, as pertinent to all of the theological disciplines in the seminary curriculum. *The Ecumenical Dimension in Formation* text outlines the attitude with which these elements should be approached in each discipline:

The life of faith and prayer of faith, under the inspiration of the Holy Spirit, indicate the attitude from which every subject should be approached: with love for truth accompanied by a spirit of charity and humility.²⁶

a) Hermeneutics presents the tools brought to the study of Scripture and the magisterium, as the text clarifies:

Hermeneutics is understood here as the art of correct interpretation and correct communication of the truths which are found in Holy Scripture and in the documents of the Church: liturgical texts, conciliar decisions, the writings of Fathers and Doctors of the Church, and other documents of the Church's teaching authority, as well as in ecumenical texts. Furthermore, ecumenical dialogue, which prompts the parties involved to question each other, to understand each other and to explain their positions to each other, can help to determine whether different theological formulations are complementary rather than contradictory and so develop mutually acceptable and transparent expressions of faith. In this way a common ecumenical language is emerging.²⁷

It also helps to understand the worship life of the churches, the context of development and divisions and the living faith and spirituality of communities on the road to Christian unity.²⁸

Basic to all courses is interpreting the Scriptures, the magisterial teaching of the Catholic Church and the confessional positions of ecumenical partners in the most favorable but accurate light. The dialogues have placed churches, for example, in unexpected new relationships not only in interpretation of Scripture together, but also the classical texts that once divided us, like Trent and the confessions of the Reformation.²⁹ Historic examples of this hermeneutical enterprise are the "con-signing to oblivion" of the mutual Orthodox and Roman anathemas of 1054 by Pope Paul VI and Patriarch Athenagoras in 1965,³⁰ and the 1999/2004 *Joint Declaration on the Doctrine of Justification* between Catholics, Methodists and Lutherans.³¹

Seminarians will need to be given tools for the interpretation not only of magisterial, biblical and ecumenical texts, but also of the sacraments and ritual lives of fellow Christians. In the period before the Council, a juridical approach to interpretation often prevailed. Such attitudes change only gradually, even given the interpretive principles outlined by the Council and subsequent documents.

For example, even where we do not yet recognize the full Eucharistic mystery in one another's celebrations, we interpret the sacraments of others as means of

Basic to all courses is interpreting the Scriptures, the magisterial teaching of the Catholic Church and the confessional positions of ecumenical partners in the most favorable but accurate light.

grace, as Joseph Ratzinger, writing as a private theologian, notes:

I count among the most important results of the ecumenical dialogues the insight that the issue of the Eucharist cannot be narrowed to the problem of 'validity.' Even a theology oriented to the concept of succession, such as that which holds in the Catholic and in the Orthodox church, need not in any way deny the salvation-granting presence of the Lord in a Lutheran Lord's Supper.³²

Various moments in our common autobiography as churches carry an iconic character in our piety, which transcends the theological content of the particular events – whether they be traumatic moments like the Reformation or the French Revolution, or normative events, like councils of the ancient and early modern church. A hermeneutics of history is needed to interpret such events in a reconciling light. The dialogues with the Orthodox have clarified traumatic events, like the schism of 1054 or the Fourth Crusade of 1204, and the dialogues with the Reformation churches have clarified various dimension of sixteenth-century alienations. However, these events are so deeply etched in Christian piety that when specific events are clarified together and even apologies made, like those of Pope John Paul II on the first Sunday of Lent in the Jubilee Year 2000,³³ the healing of memories continues to be a spiritual and interpretive discipline that we must continue to learn. The seminary is the appropriate place to begin to equip future priests with this perspective and these resources.

b) The hierarchy of truths is sometimes mistaken for a distinction between the essential and nonessential within the heritage of divine revelation. This, however, is not the case:

these truths all demand due assent of faith, yet are not all equally central to the mystery revealed in Jesus Christ, since they vary in their connection with the foundation of the Christian faith.³⁴

For example, in presenting the Catholic position on our faith in Mary, we affirm the centrality of Our Lady's role in redemption as the central doctrine, affirmed at Ephesus (431) as a confession of the full mystery of the Incarnation. The division entailed in this definition between the Byzantine and Western churches, and the Persian churches we call Chaldean and Assyrian today, was resolved in 1994 with a common declaration focusing on Christ. The common declaration resolved the differences regarding the titles appropriately applied to the Mother of God, the Mother of Christ.³⁵

Protestant, Catholic, Orthodox and now Assyrian Christians can affirm together Mary's role as the Mother of God, confessing the full humanity of the God-Man.³⁶ At a level more removed from the Christological center, but normative for the Catholic faith, the specific Catholic dogmas of the Immaculate Conception and Assumption, while growing out of Catholic piety, point to the primacy of grace in salvation history and the final hope of the pilgrim people of God, of whom Mary is the first fruit. Such an understanding of the biblical warrants and Christological focus of these dogmas within the hierarchy of truths has enabled remarkable convergence in the Anglican-Catholic dialogue on "Mary: Grace and Hope in Christ."³⁷ In the hierarchy of truths, these Marian dogmas can only be understood in the context of justification by grace through faith in Christ and the hope of eternal life given in the Paschal Mystery.

When it comes to Marian piety, there is a rich variety in Catholic and Orthodox traditions. These devotions may be corrected by the doctrinal and liturgical traditions of the church, but none of them is an element of the Christian faith, nor required of all the faithful. Indeed, as anyone knows who has served in a multi-ethnic Hispanic parish, there is often a competition among the rich profusion of Marian devotions, such that one dare not slight the patronal Madonna of any national culture, no matter how small.

Much of Catholic magisterial teaching on Marian piety is more cautious and reserved than the popular devotion of the faithful. However, in ecumenical conversation, the enthusiasm of Catholic Marian piety or even the lack thereof, is contextualized within the hierarchy of truths, so that all devotion focused on the Mother of

God points to the incarnate God of whom she is the bearer. Whatever piety a seminarian brings to his ministry from his family or cultural background is contextualized, in his formation, within the dogma and doctrine of the church, and the ecumenical sensitivities to which it must be subordinated in service to Christ, the one Mediator to whom his beloved Mother gives witness.³⁸

c) Finally, the document on *The Ecumenical Dimension in the Formation of Those Engaged in Pastoral Work* proposes a third element necessary for each theological discipline: the results of the dialogues. These results have become so rich and profuse that it would be impossible, at a basic graduate ministry level, to incorporate all of them in a required one-semester course, much less the integration of the variety of courses in the US seminaries.³⁹

We need topically and confessionally integrated, accessible summaries if these results are to become what Pope John Paul II calls for – "a common heritage." Some work of synthesis has begun, but more work by educators, theologians and ecumenists is necessary if this vast material is to become an accessible resource for our seminary formation.

2) Methodologies. *The Ecumenical Dimension in Formation* text also outlines three methodologies that are key to incorporating these three principles into the seminary curriculum: a) what we hold in common, b) points of disagreement among the churches and c) the progress that has been made toward resolving those disagreements.

a) The text especially notes the centrality of our common faith:

Elements Christians Hold in Common. Attention should be drawn to the real communion already existing among Christians, seen in their reverence for the living Word of God and their common profession of faith in the triune God and in the redemptive action of Christ, the Son of God made man. It finds expression in the various Creeds Christians share; it is embraced in the one sacrament of baptism which constitutes the fundamental bond between them; it directs them all to full visible unity and a common destiny in the one Kingdom of God.

Moreover, each Communion treasures in its particular way "the riches of liturgy, spirituality and doctrine" which express this common faith.

Even as disappointing as some decisions of other churches are to us, or ours to them, over forty years of relationships are not dampened by new differences.

All of this can be highlighted in a given field of teaching and will deepen appreciation of the mystery of the Church particularly that its unity “is realized in the midst of a rich diversity” and that legitimate diversity is a dimension of the catholicity of the Church.⁴⁰

To those who have been working for decades to implement the Council and its ecumenical commitment, this point may well seem redundant in seminary formation. However, it becomes more urgent in the post-modern world, where there are strong tendencies to making contrasting elements of identity and particularity central to the self-understanding of certain groups, on the one hand; and a tendency toward total disengagement with institutions as a common spiritual perspective, on the other.⁴¹ The unity for which we seek and pray is a unity in diversity grounded in truth, so that we dare not lose any of the riches with which we have been endowed by the Holy Spirit in our separation, as we seek for reconciliation in Christ.

b) The second point is equally important, but set against this background of common faith in Christ and commitment to unity: noting the differences that remain church-dividing. The last thing that will serve the unity in truth that is the goal of the ecumenical movement is relativism, individualism or indifference. One of the most difficult things into which one is initiated in the ecumenical pilgrimage is both a respect, on the one hand, and realism about continuing differences, on the other.

In educating the emerging pastoral minister about historic, continuing and newly emerging differences, it is important to place them in the context of a) the common elements of the faith we share, b) the original social and cultural moments of alienation, and c) the ongoing commitment to dialogue, building incremen-

tally on the agreements already attained. Even as disappointing as some decisions of other churches are to us, or ours to them, over forty years of relationships are not dampened by new differences. As Pope John Paul II noted to a pilgrimage of Episcopal and Catholic bishops in 1994, when the ordination of women was clearly a new challenge, these new obstacles should neither surprise us nor deter us from the goal Christ has put before us.⁴²

c) Finally, as with the principles so also with the method: the results of the dialogues are to be presented. It is important at this point to distinguish between 1) official agreement, 2) consensus proposals to the churches from officially commissioned dialogues, and 3) convergences presented to the churches for evaluation and as a contribution to deeper levels of agreement.

This distinction is best presented each time a theme with ecumenical implications is approached. For example, in Christology, the common declarations with the Assyrian Church, noted above, involving Ephesus (431), or with the Oriental Orthodox Churches, involving Chalcedon (451),⁴³ do not detract from our common faith in the true humanity and true divinity of Christ, confessed in these councils. They do, however, represent authoritative resolution of the differences of the fifth century which are now interpreted, together, as linguistic and cultural, rather than as dogmatic.

Results of other dialogues propose full agreement on particular points, as with the *Anglican-Roman Catholic Final Report on Eucharist and Ministry* (1982). These must be read in the context of the authoritative responses of the churches to which the reports were submitted.⁴⁴ This same *Report* proposes a convergence, but not full agreement or consensus, on authority. However, on the basis of this convergence and responses from the Holy See and the Anglican Communion, this international commission was able to go forward to produce a more extended and deeper treatment of the subject in its 1998 *Gift of Authority*, the most extended and hopeful treatment of the papacy in international dialogue to date.⁴⁵

Following the development of this particular dialogue demonstrates how the Catholic Church has, gradually, begun to deal with the complex issue of evaluation, reception and action on developments in the ecumenical conversation, much more rapidly than could have been foreseen by the Council fathers in 1965.⁴⁶

The principles and methodologies can be learned in the variety of places where they are “integrated into all phases of seminary education.”

Specific Courses in the Curriculum

The *Program of Priestly Formation* has every element of the curriculum integrate the ecumenical program of the church. Here we will illustrate this challenge of integration with three course areas: 1) ecclesiology, 2) sacramental theology, and 3) history. Illustrations above hint how courses in Christology, Christian anthropology, Mariology or the Eucharist will take into account ecumenical principles, methodology and content.

1) Ecclesiology. Ecclesiology is a key place for integrating the theological foundations of Catholic ecumenical commitments, the self-understanding of the church at this moment in its pilgrimage, and the results of ecumenical relations and dialogues. A unit on the unity of the church can have a significant section devoted to the ecumenical dimension of this mark of the church for which several English language textbooks are available.⁴⁷ Of course, all of these texts are dated and will need to be updated by magisterial and ecumenical developments since their publication, but they synthesize materials that provide an introduction to the theme from a Catholic point of view.

The theology of church as communion/*koinonia* is foundational, following *Lumen gentium* and the 1985 Synod of Bishops. Many of the ecumenical texts are important clarifications of how Orthodox, Anglican and Protestants confirm with us the same basic theological convictions.⁴⁸ Work on apostolicity and ministry is also important, as the new Vatican II affirmations, for example, on the fullness of the priesthood in the episcopacy are explicated.⁴⁹ The 1995 invitation for a “patient and fraternal dialogue” with ecumenical partners on how the papacy can be renewed to better serve the unity of Christians has produced a rich library of resources.⁵⁰ These three dimensions of the doctrine of the church demonstrate the rich resources Catholic dialogues have produced in the ecumenical movement, and the urgency of the work of seminary education in the reception and harvesting of these results.

2) Sacramental Theology. A second example of integrating the ecumenical developments is sacramental theology. The common liturgical movement and the renewal of Catholic sacraments have brought us into a new level of ecumenical opportunity and challenge. All of the rites of the ecumenically-oriented Western churches have been renewed in the last 50 years, based on common *ressourcement*, so that we have much more common theological and liturgical ground on which to

build than at any time since the Reformation.

The renewal of the biblical and patristic understanding of grace and how it is mediated by the church in worship and sacrament is a major source of mutual understanding. The *Joint Declaration on the Doctrine of Justification* crystallizes this renewed, Christocentric, personalist perspective on grace, so that our understanding of sacraments in the wider context of salvation history and ecclesiology creates a new common ground.

We also have the classic World Council of Churches text *Baptism, Eucharist and Ministry* (1982)⁵¹ and the formal responses of hundreds of churches, including the Catholic Church,⁵² which provide an overall convergence context for mutual understanding. More specific agreements with Orthodox, Anglicans and Lutherans, in particular, are important stages on the road to resolving issues regarding the Eucharist and ordained ministry.⁵³

Baptism is foundational for the unity of the churches.⁵⁴ In many parts of the world, especially where the Catholic Church has been in the majority, formal agreements regarding baptism have been reached. In the US, where the Catholic Church clearly recognizes the baptism of Orthodox and Trinitarian Protestants, such formal recognition has not been deemed necessary. A recent agreement between Presbyterian/Reformed churches and the US Conference of Catholic Bishops has been an exception.⁵⁵ In spite of Catholic recognition of the baptism of other Christians, there are churches, including Baptists, and some evangelicals and Pentecostals who will re-baptize Catholic converts. Pastoral approaches to the RCIA and opportunities for common witness to the baptism we share are significant dimensions of parish pastoral practice.

Theological developments in Eucharistic understanding,⁵⁶ the pastoral practice of the Catholic Church as outlined in the *Directory for the Application of Principles and Norms on Ecumenism* and the approaches of other churches to Eucharistic sharing will be important areas of instruction, since this can be one of the most sensitive areas of ecumenical contact. The 1996 note in the worship aids used in the Catholic Churches in the US is not, formally speaking, a guideline, and it refers to the directives of the local diocese and to the 1983 *Code of Canon Law*. Seminarians should know the guidelines of their own diocese, where applicable, and the variety of pastoral interpretations that are possible in applying the guidelines of the universal church. The subjective attitudes of individual ministers must not override the breadth of the church's teaching or the variety of pastorally appropriate practices.⁵⁷

There has been less ecumenical work on the other five sacraments, but the guidelines that apply to Eucharistic sharing also apply to reconciliation and to anointing of the sick.⁵⁸ Liturgical renewal has made Catholic sacramental life, especially the Eucharist, more transparent to the faith of the church through the ages, and therefore more amenable to Protestant understanding.⁵⁹ Many Protestant worship books and congregational practice now include rites of reconciliation and healing.

Dialogues have focused on marriage,⁶⁰ but, more importantly, many dioceses have developed common guidelines with particular ecumenical partners to assist in ministry to inter-church couples. Ironically, anointing of the sick is a rite that joins Pentecostals and Catholics in a unique way, which remains to be explored more extensively in dialogue.⁶¹ Renewal of sacramental reconciliation is a challenge in Catholic internal renewal.⁶² The history of penitential practice in the West is at the center of such church-dividing questions as purgatory and indulgences.⁶³

3) History. Finally, the healing of memories is a major task of our ecumenical learning, as Pope John Paul II reminded us often, especially in his 1995 encyclical *Ut unum sint* and during the 2000 Jubilee celebrations. Our reworking of history is a component of this healing. As noted above, the history of the fifth, eleventh, twelfth and thirteenth centuries needs to be retold in light of our agreements with the Eastern churches. In the US, where the majority of fellow Christians are heirs of nineteenth-century revivals, rather than the sixteenth-century Reformation, attention needs to be given to the rise of the Baptists, Pentecostals, African American and Holiness churches and their understanding of history, which is quite different from approaches we share with Protestants of continental origin.⁶⁴

The most challenging area of rereading and reinterpretation may be the sixteenth century, the legacy of which still looms large over our past and present understandings of ourselves in the West. As we move toward the commemorations of 2017, we will need to lay the foundation for the healing of these painful memories by outlining interpretive principles rooted in our agreements and our common horizon of a reconciling future. Important texts from the Reformed Catholic dialogue and the US National Council of Churches have suggested principles for this joint retelling of our story.⁶⁵ Mennonite dialogues with Catholics and with Lutherans have made a significant contribution to begin reconciling this particularly painful dimension or sixteenth-

century history.⁶⁶

When I teach the sixteenth century, I use the dialogue results as a hermeneutical lens through which to read the texts, events and personalities of the era. I try to emphasize that Catholic renewal began well before Luther's initiatives. I also introduce my Protestant students to the variety of Catholic reformations, especially in Spain and Italy, and the reforming dimensions of the human rights witness of Las Casas and Francisco de Vittoria and the missionary work of Xavier and Ricci.⁶⁷ For a Catholic audience, I would stress the content and context of Trent, getting beyond the post-Vatican I, 1917 *Code of Canon Law* and Vatican II stereotypes. Such interpretations are often polarized, but seldom are informed by a critical reading of the texts, their context and limitations. The detailed work in all of the dialogues that has contributed so very much to healing sixteenth-century polarizations has not yet been drawn into a coherent, ecumenical narrative suitable for seminary work in both Catholic and Protestant, as well as ecumenical classrooms.

These suggestions of how ecclesiology, sacramental theology and history teaching in our seminaries are enriched by our Catholic ecumenical work are a few examples of how the *Program of Priestly Formation* can be implemented in these selected areas of the curriculum. Certainly professors in other disciplines can provide equally illuminating examples to assist in our development of this priority in seminary formation.

Resources to Support Seminary Ecumenical Formation

On the local diocesan level, one of the most important resources is the ecumenical officer and the diocesan ecumenical commission. Some dioceses are more developed than others in this dimension of their ministry. Therefore it will be important for seminary leadership to take advantage of their colleagues in ecumenical leadership in the dioceses they serve.

However, it will also be important to introduce seminarians to the ecumenical resources of their home dioceses and to the example of ecumenical leadership in Catholic dioceses that excel, when their own home diocese may be less developed. As illustrated by the Chicago example above, the ecumenical office is an essential resource in the pastoral ecumenical development of seminarians. It can also be a resource for ecumenical liturgical experiences, for specialized speakers and for identifying priest-mentors proficient in the ecumenical dimension of their ministry.

Some Catholic seminaries engage in consortia with Protestant and Orthodox seminaries with which collaboration in ecumenical formation is possible. Already in the 1960s there were initiatives among Catholic seminaries and universities to build collaborative structures. Bishop Floyd Begin of Oakland, California, for example, with the Vatican's support encouraged three Catholic schools to join the Graduate Theological Union in Berkeley.⁶⁸ Other seminaries developed consortia such as those in Washington, D.C.,⁶⁹ Boston,⁷⁰ and Chicago,⁷¹ each with its unique ecumenical composition and contribution.

When students are formed ecumenically in such consortia, both faculty and students need to recognize the importance of ecumenical formation for the local congregations to which they will minister and the leadership which oversees the churches' ecumenical program. It is easy to forget that not all leaders on a parochial or episcopal level have had the depth of formation that can be provided in an ecumenical consortium, where faculty, literature and experiences are shared at significant levels.

For example, the Graduate Theological Union which has worked as a unit since the 1960s with the approval of the Holy See, includes three Catholic seminaries. The liturgical professors in the Lutheran, Episcopal and Orthodox programs all have degrees from the University of Notre Dame. In such a context, it is easy to forget that many of our people, and some of our priests and bishops, are not as clear about the *ressourcement* in the sacramental and liturgical renewal of all of our churches which has laid the groundwork for such a deep convergence in theology and worship – deeper even than that demonstrated in the official dialogues.

International Priests Serving in the US

One of the unforeseen developments since the Council is the number of priests from Asia, Africa and Latin America coming to serve not only with missionary congregations, but also in the ordinary congregational life of our communities. These generous colleagues deserve a formation and support that will make them confident, secure and adequate servants of the ministry of the church in the US in all its aspects.⁷²

For many, acquiring an American accent is a priority that enables them to proclaim the Word of God and administer the sacramental life of the church with clarity, accuracy and enthusiasm. Effective dioceses also provide them with cross-cultural skills enabling them to understand the variety of US cultures: ethnic, clerical and regional. Some need to develop skills for team ministry

As our society becomes more pluralistic and our church welcomes new immigrants, so our presbyterates will be gifted with new ministers from Catholicism around the world. Our formation programs for these colleagues need to maximize their gifts in this new context, provide them with resources for their ministry, and accompany them as they learn, with us, what the Holy Spirit calls us to in reconciling all people.

and for working as equals with women in ministry. Others will bring gifts of interreligious and ecumenical experience not common in some US contexts.

However, appropriate ecumenical and interreligious formation and inculturation into a pluralistic context is key. It is important, for example, for those coming from majority Catholic contexts to learn the history of US Catholic ecumenical involvement, our affirmation of religious freedom and how it has benefited the Catholic Church here, and the particular ecumenical and interreligious demography in which they are to serve.

Programs that not only review their knowledge of the ecumenical teaching of the Catholic magisterium, but also the human, personal relationships that have been developed on the ground over the last fifty years since the Council, are essential. Ministers from Latin America, for example, may have only the experience of Pentecostals who are anti-Catholic proselytizers. They will need to know the Vatican dialogues with Pentecostals,⁷³ the more than forty years of positive academic relations here in the US⁷⁴ and the local Pentecostal ministers with whom we relate.

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Conclusion

The fifty years since the second Vatican Council have been a rich gift for all Christians, for the renewal of the Catholic Church and for deepened reconciliation among all who seek the unity for which Christ prayed. The seminary experience is a call for conversion, informed by pastoral skills, academic understandings and spiritual disciplines which will bring the future priest deeper into the life of Christ and his church, thus equipping him for serving the reconciliation of all Christians. Much has been accomplished at and since the Council. The Spirit has enriched the church with many developments in the first fifty years of its reception. We all rejoice that we can contribute to the reconciliation to which we are called as the pilgrim people of God.



Brother Jeffrey Gros, FSC, died peacefully on August 13, 2013. He is a former staff person for the Faith and Order Committee of the National Council of Churches and for the Secretariat for Ecumenical and Interreligious Affairs with the United States Conference of Catholic Bishops. He also was president of the Society for Pentecostal Studies, consultant to the Archdiocese of Chicago

office of Ecumenical and Interreligious Affairs and an adjunct professor at Catholic Theological Union. He was Academic Dean of the Institute for Catholic Ecumenical Leadership at Lewis University, Romeoville, Illinois, through 2012.

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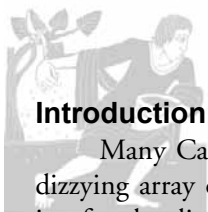
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Abiding in Prayer While in Ministry: An Ecclesiological Perspective

Rev. Mark Robson



Introduction

Many Catholic priests find themselves engaged in a dizzying array of activities: administration, teaching, caring for the disadvantaged and celebrating the sacraments are just some of the things that vie for the attention and care of the priest. The priest is encouraged to pour out his life, without counting the cost, as a libation for the Lord in sacrificial service. While a sacrificial attitude is noble, the sad reality is that Catholic priests often suffer burnout. Perhaps burnout among Roman Catholic priests is a call to heed Jesus' words: "If a man loves me...my Father will love him, and we will come to him and make our home with him" (Jn 14:23). The call of Jesus points to a meaningful encounter with him, facilitated daily by an awareness of our communion with him.

Most people assume that to be a priest is to have a profound love for and encounter with God. This assumption is partially true. It is likely that the priest has encountered the love of God at some point in his life, but for a variety of reasons he is encouraged to move beyond this encounter, beyond the realm of the affect, to a more mature relationship with the Lord. Ironically, such encouragement often leads to a spiritual life that may seem deep, but lacks true intimacy with God. Without divine intimacy, sacrifice is deadly. Sacrifice cannot sidestep the deep and profound love that Jesus has for his Father. One wonders if it is possible to sacrifice without love. If love is necessary, what does this love look like?

This article explores ministry as an extension of the communion that exists between the Father and the Son. *Pastores dabo vobis* describes pastoral action as an "ever-deeper communion with the pastoral charity of Jesus."¹ Communion, as the post-synodal apostolic exhortation goes on to say, is "the principle and driving

An intimate knowledge of God does not seek the light that God provides for our work (the effect of grace), it seeks God (the source of grace).

force of priestly ministry."² What does this communion look like? How does it inform ministry? Does it offer any solutions to the burnout and pain that so many priests heroically suffer?

The Inner Life of God

Communion of Love

A priest's identity begins with the mystery of the inner life of the Trinity.³ The New Testament reveals God as Father, Son and Holy Spirit; this revelation goes beyond a knowledge of what God does to a privileged glimpse into the mystery of God's interior life—an interior life that is love. The *Catechism of the Catholic Church* describes God as "truth" and "love."⁴ God's very essence is love (Jn 4:16), such that within the Trinity there exists a perfect and eternal exchange of love.

Divine Charity and the Call to Unity

The eternal exchange of love that characterizes the inner life of the Trinity extends to all creation, calling all things to unity. God the Father, Creator of all life, wills unity between himself and creation.⁵ His desire for unity is discernible in revelation. There is unity in creation (such as ecosystems that work together). He called Israel together and made a covenant with them and sent

Jesus to reconcile all things to himself. The will of the Father is an expression of the perfect love of the Trinity, which extends to all of creation.

The unity willed by the Father is perfectly and completely realized in the person of Jesus Christ who is fully human and fully divine (hypostatic union). The will of the Father is also accomplished in the relationship described as communion.⁶ Through Christ, and by the power of the Holy Spirit, we share in the divine life of God as we participate in the life of the church.⁷ Participation in the Trinitarian life of love calls for a life lived in communion with God.⁸

Communion is Accomplished in Christ Through His Pastoral Charity

Our communion with God depends on Christ's pastoral charity.⁹ There is a distinction between the charity of the Son (which applies solely to the Father), and the pastoral charity of Christ (which applies to humanity); one exists within the life of the Trinity and the other describes the vertical dimension of communion. It is the pastoral charity of Christ that accomplishes the will of the Father. Christ is the unique revealer of, and mediator between, the Father and humanity.¹⁰ In this way, communion does not describe an association with or knowledge of God, rather communion is profound union with God.¹¹ To participate in the charity of the Son is first to love the Father and seek to accomplish his will above all else. Christ's pastoral charity bids us to seek out our neighbor and bring them to the Father. With, in, and through Christ, in the unity of the Holy Spirit, we love, honor and praise the Father. The church is called to meditate on this charity, to reflect it and to live in it continuously. This is a lofty call, and the natural question is this: how does the priest cultivate an awareness of the lived expression of the communion of divine love?

Contemplative Life of the Priest

Faith, Hope and Charity as a Relational Reality

Faith, hope and charity are the theological virtues out of which a priest lives. These virtues are not cultivated or earned by the priest, rather they are graces freely bestowed by God. All other virtue springs from these and they form the basis of the cardinal or human virtues.¹² The theological virtues relate directly to God, disposing us to live in a relationship with the Holy Trinity.¹³ *The Catechism of the Catholic Church* describes the theological virtues as having "the One and Triune

The intimacy, wonder and awe borne out of an infused knowledge stretch the priest, inviting him to put aside personal agendas and preconceived notions in favor of the pure love that God offers him.

God for their origin, motive, and object."¹⁴ St. Paul teaches that while our knowledge and understanding of God might fail, the theological virtues give us a share in God's life. The greatest of these virtues is charity (1 Cor 13:8–9, 13).

Charity Leads to Infused Knowledge of God

Recognizing the primacy of charity, St. Thomas Aquinas distinguishes between two types of knowledge: *acquired* and *infused*.¹⁵ Acquired knowledge is gained through study and experience. He points to infused knowledge as an affective knowledge of God that depends on charity,¹⁶ as springing up in the depths of our heart. Infused knowledge is received as a grace and depends completely and utterly on God. Our affective knowledge (the result of infused knowledge) is born out of Christ's pastoral charity and causes our charity (our love of God) to grow.¹⁷ Infused knowledge born out of charity transcends our concepts of God and provides illumination. It is the act of love that puts us in contact with God and brings about knowledge of God. An intimate knowledge of God does not seek the light that God provides for our work (the effect of grace), it seeks God (the source of grace).

Infused Knowledge Leads to Intimacy with God

Infused knowledge leads to an intimacy with God, which in turn facilitates an appreciation for mystery in the depths of our hearts. Appreciation of the mystery of God is of paramount importance because it engenders an awareness of our dependence on God and humbly draws our hearts closer to him. The intimacy, wonder and awe borne out of an infused knowledge stretch the priest, inviting him to put aside personal agendas and preconceived notions in favor of the pure love that

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God offers him. Experiencing this love is absolutely crucial in the life of the priest; it is not something to be overcome on the path to a mature spirituality. God's love is a purifying love that leaves us speechless and in a state of joy and peace. Perhaps this is why experiences at this level can only be appreciated, never fully explained or described. Affective knowledge of God frees us from ourselves and puts us in direct contact with God; it is God who reveals, teaches and sustains. Love supersedes concept, love replaces activity, love envelops the priest who loses himself in God.

The act of losing oneself leads to divine love, bringing the priest's heart into union with the heart of Christ.¹⁸ To abandon ourselves is no doubt a sacrifice, but it differs from the sacrifice described in the introduction. Sacrifice is not something to be endured, but is an act of love that extends beyond itself. It is located in the realm of the affective. Charity is unitive (Col 3:14). It is first among the theological virtues because it brings about union with God, who in turn unites us to our brothers and sisters.¹⁹ At the heart of every vocation is the transformative mystery of a life lived *in* God (the preposition “in” is meant literally here), a life that allows the Spirit to move and guide.²⁰

Intimacy is Expressed Most Fully in the Eucharist

How is it possible for the priest to live his life *in* God? John 6:25–59 provides valuable insight into this divine-human dynamic; there Jesus describes how the Father not only reveals himself, but desires our union with him. In sending the Son, the Father calls us to a new way of “being,” an “abiding”²¹ in his Son. Jesus' teaching is occasioned by the disciples' concern for fulfilling the Law (Jn 6:28). The result goes far beyond the requirements of the Law and points to the prominence of a contemplative life rooted in love.

John 6:26 observes that people come to Jesus not because of who he is, but because of what he has done. They are attracted to the grace he offers and not to the Source of grace. The answer to the question, “What must we do, to be doing the works of God?” (Jn 6:28) unfolds in three movements. In the first movement, we learn that Jesus is sent by the Father (Jn 6:38) to accomplish the will of the Father that everyone may have eternal life (Jn 6:40). The second movement focuses on knowledge of the Father, found solely in Christ who reveals the Father (Jn 6:45–46). The third movement ends climactically with the notion of “abiding” in Jesus as the only means through which union with the Father is possible (Jn 6:55–56).

Jesus' flesh and blood are the only means of “abiding” in him. Abiding in Christ accomplishes the unity desired by the Father,²² thus the “pastoral charity of Christ” is most profoundly manifest in the reception of the Eucharist. The individual receives Jesus—body, blood, soul and divinity. The Eucharist is also the apex of ecclesial communion. Receiving the Eucharist is a public act whereby the visible unity of the church (horizontal dimension of communion) is united to the Father (vertical dimension of communion) through Christ. Our union with the Father is the ultimate goal of Christ's pastoral charity, a goal uniquely realized in the Son. Just as there was only one sacrifice on Calvary, one Eternal High Priest, one mediator between the Father and humankind, it stands to reason that there is only one “pastoral charity.” Ministry that unites people to the Father can only be described as a “participation in the pastoral charity of Christ.” Jesus' love alone accomplishes union.

The priest's participation in Christ's pastoral charity is not an imitation of Christ's love, but is a “union with” or “abiding in” the Son who alone offers communion with the Father. The priest must recognize this profound and intimate union while in ministry. Just as the priest does not copy or imitate the sacrifice on Calvary when celebrating Mass, he must also recognize that all ministry is unique to Christ. Christ's love accomplishes the will of the Father, facilitates our union with the Father, and provides the context and means necessary for true ministry to take place.

Goal of Ministry

True Priestly Ministry is the Ministry of Christ

If a priest is to engage in ministry, it must be the ministry of Christ. This may seem obvious, but it is unclear that this reality is appreciated or lived. At every

moment of his earthly ministry, Jesus' pastoral charity is rooted in his charity for the Father; these can never be separated—Christ's love for us is motivated by his love for our Father. The goal of ministry is to do the will of the Father, which can only be accomplished in Christ.²³ Priests who are engaged in ministry but overlook the intrinsic link between the will of the Father and the love of the Son are bound to fail. True priestly ministry can only be found in Christ's pastoral charity—Christ's ministry.²⁴ Participation in Christ's pastoral charity requires union with him, an "abiding" in the Eternal Word made Flesh and must never be confused with mere imitation.

Bringing People to the Father and Participating in Christ's Love

The purpose of a priest's ministry is to bring others to a love of the Father in Christ. The action of "bringing" is informed by the priest's contemplative life, living out of the reality of the Eucharist and the dynamic of "abiding" described above. For the priest, the inner source of communion found in Christ allows him to love through Christ's charity and leads him to participate in his pastoral charity. Within the context of the love of the Trinity, the priest discovers his identity; in the mission of the Son he understands what it means to be a minister. Participation in Christ's pastoral charity means to do what Christ was sent to do, to reveal and to reconcile. The charity described by communion focuses everything in Christ and not in the priest.²⁵

When the vertical dimension of communion is realized, the priest recognizes in his innermost being that his life is not only a journey toward the Father, but an unpacking of the profound union that Jesus accomplishes through his paschal mystery. In this dynamic, the priest realizes that he is the "beloved," an adopted son of the Father in Jesus Christ. Like the love between the Father and the Son, the priest's "being" in Christ seeks to extend his charity in such a way that all priestly ministry is formed in love, informed by the desire to extend the love he experiences and transformed by the Son's charity.

Dangerous Replacements to Ministry

There are a number of dangerous replacements to ministry that confuse the effects of grace with the Source of grace, only three of which are addressed here. Ministry is sometimes confused with counseling or psychological treatment.²⁶ Clearly, many people may never resolve or understand their situation, but they can still be led to a place of acceptance and love. It takes an

incredible amount of faith to trust that God will care for those to whom the priest ministers. Ministry is not merely preaching or teaching. If ministry only seeks to impart information but fails to facilitate an encounter with Christ, it fails to be true ministry. Finally, social justice undertakings that place the liberty of the person above love for God are not ministry.²⁷

While works of mercy may inspire a person to love the Father, they do not guarantee it. Christ healed, taught and fed many people while recognizing that many came to him for merely natural reasons (Jn 6:26). True ministry heeds the call of Christ to "abide" in him. The sixth chapter of John is clear—dwelling in the presence of God is not an antidote for life's problems, it is life itself.²⁸


The Priest at Prayer While in Ministry

Abiding and Ministry: Not Just a Matter of "Being" and "Doing"

Ministry depends on "abiding" in Christ. Communion that is formed in the mystery of love translates to a description of ministry as "Being-in-Love." The relational reality of "Being-in-Love" highlights a difference between *Pastores dabó vobis* and the Congregation for the Clergy's *Directory on the Ministry and Life of Priests* (*Directory*).²⁹ The *Directory* describes "pastoral charity" as a "manifestation of the Charity of Christ;" as the "principle capable of uniting the multiple and diverse pastoral activities of the priest;" as the impetus for "the total self-giving of himself to the flock with which he has been entrusted;" and finally as the "goal which requires continuous effort and sacrifice by the priest."³⁰ Conversely, *Pastores dabó vobis* suggests that pastoral charity is a state of "Being-in-Love" that invites the priest to be a "sharer in the life of love" of Christ.³¹ This is a relational reality that suggests "Being-in-Love" is both a noun and a verb, a state of being as well as a profound participation.

Prayer is the Most Profound Expression of our Communion with God

Insofar as ministry is relational (the priest as a sharer in the life of love), prayer is not an object or thing to be used to hone the priest's craft or to provide him with the necessary energy to accomplish the task set before him. Prayer is not a spiritual vitamin to be taken daily to ensure well-being. Rather, prayer is the most profound expression of our communion with God. All ministry must flow from our communion with Christ, a union that allows the priest to live through Christ's



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abide in Christ. *Christifideles laici* brings these two realities together in its discussion of “diversity and complementarity,” thus allowing for various expressions of this mystery—unity in diversity.³⁶

The “manifestations of Christ’s charity” described in the *Directory* express a universal reality. There is a discernible objectivity that provides certainty and is ecclesial in nature; these manifestations are rooted in the *regula fidei*. The word “manifestation” can be replaced with the word “revelation” without doing harm to the meaning of the passages referred to above. This manifesting or revealing is the second movement described in John’s Gospel: Christ reveals the Father (Jn 6:45-46). “Abiding” is relational; it depends on the subject and its unity lies in Christ. The relational is the third movement in John’s Gospel (Jn 6:55-56), a reality that John repeats in his Last Supper

charity (love for the Father) and Christ’s pastoral charity (love for humanity). “Abiding” in Christ as a state of “Being-in-Love” understands prayer as the most profound expression of our communion with God.³² Our prayer is experiential; it is not something that can be taught objectively. It is relational and thus subjective. Some might object to the notion of the subjectivity of prayer due to a justified distrust of subjectivism that leads to relativism. To overcome this objection, another distinction is necessary: the difference between the vertical dimension of communion and the mystery of communion.³³

The vertical dimension of communion available in Christ is universal and objective; the unique mediation of Christ is irreplaceable. Nevertheless, “abiding” is relational and thus rooted in the subject. This allows for a certain degree of relativism. In the vertical dimension of communion, this relationship is described as the mystery of communion.³⁴ “Mystery” is descriptive of the intimacy that the priest experiences with, in and through Christ in the divine dynamic of communion;³⁵ it is the personal union of each person who seeks to dwell or

Discourse.³⁷ It is unfair to insist that “abiding” fails to provide clarity; a more precise statement would be that clarity is often difficult to describe because it is experiential, as in, “tell me what an orange tastes like.”

The mystery of communion is expressed in prayer. Prayer uncovers the meaning of a life that is lived in, through and with Christ. Within the vertical dimension of communion, God is revealed. He is not revealed in others, but rather *we* are revealed in God as his children, his beloved. It is significant that the doxology is recalled at the end of the Eucharistic Prayer (which makes present the sacrifice on Calvary). In order for the priest to take seriously the call to offer “fitting praise and worship to the Father,” he must allow himself to be drawn into that act of love that Christ accomplished on the cross. Thus, the Eucharist connects to how the priest lives out his daily life, and eventually the two (the Eucharist and his life) become, inseparably, one. It is from the cross (altar) that the Son calls the priest to himself so that he can become one with Christ’s acts of self-donation, sacrificial love and “pastoral charity.”

Prayer uncovers the meaning of a life that is lived in, through and with Christ.

Dangerous Replacements to Prayer

The connection between prayer and ministry should never be separated from the sublime dynamic of love described above, and yet in some instances, that is precisely what has occurred. Some characterize the connection between prayer and ministry as “my work is my prayer.” These priests are prone to putting aside the Breviary in favor of pastoral work. Active ministry often takes the place of “formal” prayer and ultimately provides an excuse not to pray. At best this approach to prayer is a “horizontal” approach to the spiritual life; the primary object of the priest’s prayer life is God, who dwells in the priest’s neighbor. Unfortunately, the priest in this example fails to recognize the importance of his relationship with the Trinity. He fails to account for the mystery of communion—a fundamental and profound communion with the charity of Jesus.

Another approach to “abiding” in prayer seeks our Lord in quiet, privileged moments (usually before the Blessed Sacrament) so that the priest might be filled up to do the work of the Lord, or so that he might be strong and spiritually fit to engage in the battle that lies ahead. The priest says: “I cannot give what I do not have.” He desires to be rooted in Christ, but fails to dwell in Christ. This attitude transforms the people to whom the priest ministers into a distraction or hindrance to his personal sanctity.

In this example, sanctity itself is diminished because the priest fails to integrate the communion he is called to live, not obtain, with his ministry. Holiness is not seen in ecclesial or Eucharistic terms, but rather in individual and fragmented realities. Sadly, the priesthood becomes a private affair. The priest’s primary goal is to live in accord with the plan God has in store for him—this is his cross, his path to sanctification, his priesthood. It is a view that relies heavily on the priest, and unfortunately fails to appreciate that it is the work of the Spirit that accomplishes holiness.³⁸ Thus, this attitude is also a horizontal approach to the spiritual life.

The mystery of communion is the supreme and ultimate end towards which every baptized member

of the church tends. St. John describes it as “abiding.” Blessed John Paul II describes it as “holiness.” Holiness is “the prime and fundamental vocation” given to each Christian,³⁹ yet, holiness is not a personal affair, nor is it accomplished through sheer will and determination. Holiness is relational. In *Christifideles laici*, the ecclesial nature of holiness is rooted in the notion of “abiding.” We read that, “since the Church in Christ is a mystery, she ought to be considered the sign and instrument of holiness.”⁴⁰ Holiness is not “moral exhortation,” but is rather an existential reality; it is “an undeniable requirement arising from the mystery of the Church.”⁴¹ Individuals are not “gathered around” Christ, but as members of the church, they are “united in him, in his body.”⁴²

The work of the Trinity is the work of the church, which in turn is the work (ministry) of the priest.

“Reflection” in the life of the priest is a twofold reality that unites the active and contemplative life of the priest. The priest “reflects” inwardly, through contemplation, *on* the love of Christ, the grace that accompanies union with the Trinity in the mystery of communion, and dwells in his love. The priest “reflects” outwardly, as a mirror, the love of Christ, the grace that accompanies union with the Trinity in the mystery of communion, and calls others to communion. To reflect inwardly is to participate in the charity of the Son to the Father; to reflect outwardly is to participate in the pastoral charity of Christ. One forms identity, the other informs ministry.

Conclusion

Pastores dabo vobis teaches: “It is within the Church’s mystery, as a mystery of Trinitarian communion in missionary tension, that every Christian identity is revealed, and likewise the specific identity of the priest and his ministry.”⁴³ The mystery of the church is descriptive of two realities: God’s relationship to us (transcendent) and God’s involvement in the world (historical).⁴⁴ Francis A. Sullivan notes: “As the triune God: Father, Son and Holy Spirit, is the ultimate mystery of Christian faith, so the nature of the church as mystery is rooted in its relationship with the mystery of the Trinity.”⁴⁵ The “mystery of Trinitarian communion in mis-

If the candidate for priesthood does not live out of love, or fails to correctly understand how sacrifice and self-donation properly lead to ministry, he is a threat to both himself and the church.

sionary tension”⁴⁶ which shapes the identity of the priest is thus a Trinitarian and ecclesial reality.

The church as a “sacrament” and “a sign and instrument of intimate union with God and the unity of all humanity”⁴⁷ suggests two meanings in this context: “mystery” and “grace.”⁴⁸ “Mystery” points to the church’s inner life in the Trinity and the unity of all humanity, while “grace” points to the salvation that is accomplished by God through the church.⁴⁹

The work of the Trinity is the work of the church, which in turn is the work (ministry) of the priest. Just as the church shares in the mystery of God and participates in God’s saving work on behalf of all, so also must the priest be aware of the ultimate mystery of communion that forms his identity and informs his ministry. The church is not an autonomous entity, human association or juridical reality that is measurable by social, political or even ecclesial standards; rather, her very existence depends upon her relationship to God through Christ in the Spirit. In a similar way,

the priest, by virtue of the consecration which he receives in the sacrament of orders, is sent forth by the Father through the mediatorship of Jesus Christ, to whom he is configured in a special way as head and shepherd of his people, in order to live and work by the power of the Holy Spirit in service of the Church and for the salvation of the world.⁵⁰

Through Christ, and by the power of the Holy Spirit, the priest participates in the divine life of God and the communion that is the church.⁵¹ The divine communion found in the persons of the Trinity is mirrored in the spiritual communion that abides in the church. *Pastores dabō vobis* echoes the teaching of Vatican II when it says:

Consequently, the nature and mission of the ministerial priesthood cannot be defined except through this multiple and rich interconnection of relationships which arise from the Blessed Trinity and are prolonged in the communion of the Church, as a sign and instrument of Christ, of communion with God and of the unity of all humanity.⁵²

The nature and mission of the church are most fully experienced in the reality of God’s saving encounter with humanity through Jesus Christ and in the Holy Spirit. The priest who abides in prayer while ministering participates in the very life of God; he is the one whom the Father has always planned to raise up and to participate in his own divine life.⁵³ Abiding and participating in the life of the Trinity oblige the priest to live in communion with God, with the view of extending this communion through his ministry.

Only a profound recognition of the mystery and communion that inform ministry will allow the priest to take hold of his vocation and live it in a life-giving manner.⁵⁴ Mystery, communion and mission (ministry) are the three realities that describe God’s love for humanity. God’s love demands a response, a response that is rooted in faith, hope and charity.

The issues associated with priests who burn out or manifest unhealthy behaviors point to the need for seminary formation programs that underline the Trinitarian and ecclesial realities of ministry and that cultivate an awareness of the profound love that God has for the candidate or priest. Unhealthy attitudes towards prayer and ministry (our response) can lead to disastrous results, harming not only those to whom the priest ministers, but the priest himself. If the candidate for priesthood does not live out of love, or fails to correctly understand how sacrifice and self-donation properly lead to ministry, he is a threat to both himself and the church. Unfortunately, the offer of divine intimacy that leads to a healthy appropriation of ministry is not something that can be taught, it must be experienced, and insofar as divine love speaks to the heart of the candidate, seminary faculty must trust that the newly-ordained priest will come to a profound awareness that, in Jesus Christ, he is the beloved.



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Endnotes

1. Signalling its importance, the term “pastoral charity” appears approximately thirty times in *Pastores dabo vobis*, with at least one occurrence in each of its chapters. Pastoral charity is described as the “soul of priestly ministry,” which “animates and guides the spiritual life of the priest;” as “a participation in Jesus Christ’s own pastoral charity, a gift freely bestowed by the Spirit;” and finally as “a task and a call which demands a free and committed response.” John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis* (25 March 1992), *Acta Apostolicae Sedis* 84 (1992) 657-804, §23.
2. *Pastores dabo vobis*, §57.
3. “‘The priest’s identity,’ as the synod fathers wrote, ‘like every Christian identity, has its source in the Blessed Trinity,’ which is revealed and is communicated to people in Christ, establishing, in him and through the Spirit, the Church as ‘the seed and the beginning of the kingdom.’” *Pastores dabo vobis*, §12.
4. *Catechismus Catholicae Ecclesiae*, (Città del Vaticano: Libreria Editrice Vaticana, 1997), 214-221.
5. The Son and Spirit are the hands of the Father, through which the Father draws all people back to himself. The process is a journey to the Father from whom we have come and to whom we are called to return. “Now God shall be glorified in His handiwork, fittingly so as to be conformable to, and modelled after, His own Son. For by the hands of the Father, that is, by the Son and the Holy Spirit, man, and not [merely] a part of man, was made in the likeness of God. Now the soul and the spirit are certainly a part of the man, but certainly not the man; for the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshly nature which was moulded after the image of God.” Irenaeus, *Against Heresies*, Book V, ch. VI §1. see *The Ante-Nicene Fathers: Vol. I*, trans. Alexander Roberts, James Donaldson, (Grand Rapids: Michigan, WM. B. Eerdmans Publishing Company, 1973), 531.
6. The mystery of the church is descriptive of her communion, which roots all mission in the salvific will of the Father. In this way, the church’s mission is accomplished ecclesially in the one priesthood of Jesus Christ and informed by the will of the Father. Insofar as the mission is accomplished in Jesus Christ, the mystery of communion forms the vertical dimension of communion and demonstrates how God acts through the church.
7. “The eternal Father, in accordance with the utterly free and mysterious design of his wisdom and goodness, created the entire universe. He chose to raise up men and women to share in his own divine life.” Vatican Council II, Dogmatic Constitution *Lumen Gentium* (21 November 1964), *Acta Apostolicae Sedis* 57 (1965) 5-67, §2. Thus participation is principally located in the vertical dimension of communion, and gives shape and meaning to the horizontal dimension of communion. The “mysterious design of his wisdom” is understood in the “one complex reality which comes together from a human and divine element.” *Lumen gentium*, §8. The tension between the visible and the invisible manifestations of the church are held together in the person of Jesus Christ—fully human and fully divine. Francis A. Sullivan refers to this as the “deepest aspect of the mystery” in his book, *The Church We Believe In* (Mahwah, NJ: Paulist Press, 1988), 20.
8. Yves Congar suggests: “The Council went beyond what Mühlen called a ‘pre-Trinitarian monotheism.’ Whereas the idea of God that was presented in Vatican I was not explicitly Trinitarian, the teaching contained in several of the documents of the Second Vatican Council is based on a Trinitarian view of the ‘economy,’ of creation and grace. This applies to the principle that the Father’s initiative led to the mission of the Word, the Son, and that of the Spirit.” Yves Congar, *I Believe in the Holy Spirit* (New York, NY: The Crossroad Publishing Company, 2000), 168-169.
9. “We can call [those who belong to the new covenant] *people of God* only because it is through communication with Christ that human beings gain access to a relationship with God that we cannot establish by our own power.” Joseph Cardinal Ratzinger, *Called to Communion* (San Francisco, CA: Ignatius Press, 1996), 26.
10. “Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation through which He communicated truth and grace to all.” *Lumen gentium*, §8.
11. “The mystery is the Father’s will. The mystery is the Father’s will to join humankind into the *perichoresis*, the dynamic interpenetration and mutual reciprocity that flows between himself and the Son and the Holy Spirit. The mystery is Christ, who enacts that will. And the Church is where Christ (the mystery of God) and the Holy Spirit (the breath of God) are accomplishing God’s will.” D. W. Fagerberg, “Theologia Prima: The Liturgical Mystery and the Mystery of God,” *Letter and Spirit* 2, (2006), 65.
12. CCC, 1813.
13. “The theological virtues direct man to supernatural happiness...and as to a certain spiritual union, whereby the will is, so to speak, transformed into that end—and this belongs to charity.” Thomas Aquinas, *Summa theologiae*, I-II, q. 62, a. 3. see *Summa Theologica: Vol I*, trans. Fathers of the English Dominican Province, (New York, NY: Benziger Brothers, 1947), 852.
14. CCC, 1812.
15. See Thomas Philippe, *The Contemplative Life*, trans. Carmine Buonaiuto, (London, Ontario: Collins Religious Publishing, 1990), 13-20, for a fuller discussion on the contemplative life and the theological virtues of faith, hope and charity.
16. For a more in-depth analysis see T. Ryan, “Revisiting Af-

- fective Knowledge and Connaturality in Aquinas," *Theological Studies* 66, (2005), 45–68.
17. Interestingly, *Pastores dabo vobis* describes "pastoral charity" as a virtue in a number of places. Pastoral charity is described as the "force which animates and guides the spiritual life of the priest;" it "is the virtue by which we imitate Christ...which manifests Christ's love for us," §23. Alluding to infused knowledge, *Pastores dabo vobis* teaches that it is the "Holy Spirit, who infuses pastoral charity, introduces and accompanies the priest to an ever deeper knowledge of the mystery of Christ, which is unfathomable in its richness (cf. Eph. 3:14ff.) and, in turn, to a knowledge of the mystery of Christian priesthood," §70.
18. Ratzinger reminds us that "one enters into the Trinitarian community through communion with Jesus Christ in faith. One can construct a private relationship with Christ as little as one can create a private relationship with the triune God. For Christ is not at all an individual, self-enclosed person. As the new 'Adam' he is a corporate personality embodying within himself 'the unity of the whole creature.'" Joseph Cardinal Ratzinger, *Introduction to Christianity*, trans. J.R. Foster, (New York, NY: Herder and Herder, 1973), 176.
19. The Pauline understanding of the "Body of Christ" holds up a relational model that connects the individual to God, through Christ, within the context of community. Communion expresses a connection between two "participations:" first, participation in the life of God; and second, participation in the Christian community. Through baptism, the individual shares in a new reality, becomes a new creation and is introduced into a new mode of existence. The life offered in communion is primarily a communion founded in the life of the church which mediates the life of Trinitarian communion—the church is thus an "icon of the Trinity." For a fuller explanation of the term "icon of the Trinity" see P. Bruno Forte, *L'Église: Icône de la Trinité* (Paris, Ile de France: Mediaspaul, 1985), 50–73.
20. Our communion, our life in the church and our vocation begins with baptism. This is an act of mystical and real union with Christ. John Paul II observes: "Baptism symbolizes and brings about a mystical but real incorporation into the crucified and glorious body of Christ," John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici* (30 December 1988), *Acta Apostolicae Sedis* 81 (1989) 393–521, §12.
21. "Remaining," "dwelling" and "abiding" are the three possible translations of the Greek used by John. In the Gospel of John, the act of "dwelling" can also be described as an act of "loving." Mary L. Coloe suggests that the Johannine image of the vine first establishes the love between the Father and the Son, which is extended to the disciple of Christ who dwells in Christ. In connection with the Johannine image of the vine, Coloe concludes that: "It is not possible to differentiate between the Father/Son relationship and their mutual love. A definition of God that underpins the theology of the Fourth Gospel is 'Being-in-Love.'" Coloe, *Dwelling in the Household of God: Johannine Ecclesiology and Spirituality* (Collegeville, MN: Liturgical Press, 2006), 159.
22. The Eucharist is not "spiritual food" to be consumed, rather it brings about a union or communion with God. St. Clement of Alexandria notes, "To drink the blood of Jesus is to participate in His incorruption. Yet, the Spirit is the strength of the Word in the same way that blood is of the body. Similarly, wine is mixed with water and the Spirit is joined to man; the first, the mixture, provides feasting that faith may be increased; the other, the Spirit, leads us on to incorruption...union of both, that is of the potion and the Word, is called the Eucharist, a gift worthy of praise and surpassingly fair; those who partake of it are sanctified in body and soul, for it is the will of the Father that man, a composite made by God, be united to the Spirit and to the Word." Clement of Alexandria, *Christ the Instructor*, Book II, ch. II. see The Ante-Nicene Fathers: Vol. II, trans. Alexander Roberts, James Donaldson, (Grand Rapids: Michigan, WM. B. Eerdmans Publishing Company, 1975), 24.2
23. "Their mission is not theirs but is the same mission of Jesus. All this is possible not as a result of human abilities, but only with the 'gift' of Christ and his Spirit, with the 'sacrament': 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained' (Jn. 20:22–23). And so the apostles, not by any special merit of their own, but only through a gratuitous participation in the grace of Christ, prolong throughout history to the end of time the same mission of Jesus on behalf of humanity." *Pastores dabo vobis*, §14.
24. In the past, ministry was understood in terms of the church's mission; ministry is now understood in terms of an extension of communion. This shift is most noticeable in *Christifideles laici*, which deals with ministries and charisms, and not mission, in its discussion of communion.
25. "Among the virtues that priests must possess for their sacred ministry none is so important as a frame of mind and soul whereby they are always ready to know and do the will of him who sent them and not their own will. (cf. Jn. 4:34; 5:30; 6:38)." Vatican Council II, Decree *Presbyterorum ordinis* (7 December 1965), *Acta Apostolicae Sedis* 58 (1966) 991–1024, §15.
26. Removing obstacles that hinder or prevent people from loving (the operative dynamic in communion) are useful effects of counseling or psychological treatment, but this should never replace true ministry.
27. The church is not to be merely understood as a tool for political and social transformation, but as the inner dynamic that is part and parcel of the human person. Before an outer social unity can be achieved, an inner

- unity must be accomplished. Joseph Cardinal Ratzinger, *Principles of Catholic Theology: Building Stones for a Fundamental Theology* (San Francisco, CA: Ignatius Press, 1987), 52.
28. Joseph Cardinal Ratzinger writes: "The unity signified and effected by the Eucharistic and ecclesial body of Christ is the communion for which human beings strive. Human liberation cannot stop short at the mere identification with the power of history—and call that power God—or with what is producible in the sphere of human activity. What human beings desire exceeds anything with which human beings can identify in the realm of the historically concrete." It is rather the case, Ratzinger argues, "that God must identify with us, even now in the concreteness of our lives: 'that is the content of the communion that is offered to us in the Eucharist. A communion that offers us less offers too little,'" in *Called to Communion: Understanding the Church Today* (San Francisco, CA: Ignatius Press, 1996), 26.
29. This comparison is not intended to suggest that one document is right and the other wrong.
30. Sanchez, Cardinal Jose T., Congregation for the Clergy, *Directory on the Ministry and Life of Priests* (Città del Vaticano: Libreria Editrice Vaticana, 1994), §43. Available online at http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccclergy_doc_31011994_directory_en.html.
31. *Pastores dabo vobis*, §19.
32. The expression of the communion between the Father and the Son is recounted numerous times in the Gospel of Luke.
33. Perhaps a way forward is offered by Justin Martyr who unites the objective and the subjective in Christ: "since He [Christ] ministers to the Father's will, and since He was begotten of the Father by an act of will; just as we see happening among ourselves: for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word [which remains] in us, when we give it out...[it] remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which was kindled." Justin Martyr, *Dialogue with Trypho*, LXI. see *The Ante-Nicene Fathers: Vol. I*, trans. Alexander Roberts, James Donaldson, (Grand Rapids: Michigan, WM. B. Eerdmans Publishing Company, 1973), 227.
34. The Congregation for the Doctrine of the Faith describes the "mystery of communion" as "the Mystery of the personal union of each human being with the divine Trinity and with the rest of mankind, initiated with the faith." Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion, *Communio notio* (28 May 1992), *Acta Apostolicae Sedis* 85 (1993) 838-850, §3.
35. "In the words of Saint Paul we find again the faithful echo of the teaching of Jesus himself, which reveals the mystical unity of Christ with his disciples and the disciples with each other, presenting it as an image and extension of that mystical communion that binds the Father to the Son and the Son to the Father in the bond of love, the Holy Spirit (cf. Jn 17:21)." *Christifideles laici*, §13.
36. D. Tettamanzi, "The Church: Mystery, Communion and Mission: The Structure of *Christifideles Laici*," *The Laity Today: Bulletin of the Pontifical Council for the Laity*, 32/33 (1989-1990), 21-36.
37. *Pastores dabo vobis*, §12 teaches: "In this way the fundamentally 'relational' dimension of priestly identity can be understood. Through the priesthood which arises from the depths of the ineffable mystery of God, that is, from the love of the Father, the grace of Jesus Christ and the Holy Spirit's gift of unity, the priest sacramentally enters into communion with the bishop and with other priests (cf. LG 1) in order to serve the People of God who are the Church and to draw all mankind to Christ in accordance with the Lord's prayer: 'Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one...even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me' (Jn 17:11, 21)."
38. "Brothers and sisters: The Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because he intercedes for the holy ones according to God's will" (Rom 8:26-27).
39. *Christifideles laici*, §16.
40. *Christifideles laici*, §16.
41. *Christifideles laici*, §16.
42. CCC, 789.
43. *Pastores dabo vobis*, §12.
44. Dennis M. Doyle describes this as an approach to scripture that is "iconic and typological." He continues, "It is iconic in that it draws upon images in order to evoke a sense of the transcendent dimension of the Church. It is typological in that it finds 'types' of the Church in various things and persons in scripture. It is this approach, with roots in the Patristic authors, that has been so highly developed by von Balthasar." Dennis M. Doyle, *Communion Ecclesiology* (Maryknoll, NY: Orbis Books, 2000), 75.
45. Sullivan, *The Church We Believe In*, 11.
46. *Pastores dabo vobis*, §12.
47. *Lumen gentium*, §1.
48. According to Sullivan, "The council specifies a twofold grace of which the church is 'sign and instrument': namely, 'intimate union with God' (the vertical dimension) and the 'unity of all humanity' (the horizontal dimension)." He continues that this is "surely grounds for recognizing the church as a 'mystery,' containing and

- effecting results that go far beyond what any merely human institution could accomplish.” Sullivan, *The Church We Believe In*, 10–11.
49. Michael Schmaus, *Dogma 5: The Church as Sacrament* (Lanham, MD: Rowman and Littlefield, 1975), 9–12.
50. *Pastores dabo vobis*, §12.
51. “Jesus thus established a close relationship between the ministry entrusted to the apostles and his own mission: ‘He who receives you receives me, and he who receives me receives him who sent me’ (Mt. 10:40); ‘He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me’ (Lk. 10:16). Indeed, in the light of the paschal event of the death and resurrection, the fourth Gospel affirms this with great force and clarity: ‘As the Father has sent me, even so I send you’ (Jn. 20:21; cf. 13:20; 17:18). Just as Jesus has a mission which comes to him directly from God and makes present the very authority of God (cf. Mt. 7:29; 21:23; Mk. 1:27; 11:28; Lk. 20:2; 24:19), so too the apostles have a mission which comes to them from Jesus. And just as ‘the Son can do nothing of his own accord’ (Jn. 5:19) such that his teaching is not his own but the teaching of the One who sent him (cf. Jn. 7:16), so Jesus says to the apostles: ‘Apart from me you can do nothing’ (Jn. 15:5).” *Pastores dabo vobis*, §14.
52. *Pastores dabo vobis*, §12.
53. *Lumen gentium*, §2.
54. “As a mystery, the Church is essentially related to Jesus Christ. She is his fullness, his body, his spouse. She is the ‘sign’ and living ‘memorial’ of his permanent presence and activity in our midst and on our behalf. The priest finds the full truth of his identity in being derived, a specific participation in and continuation of Christ himself, the one high priest of the new and eternal covenant. The priest is a living and transparent image of Christ the priest. The priesthood of Christ, the expression of his absolute ‘newness’ in salvation history, constitutes the one source and essential model of the priesthood shared by all Christians and the priest in particular. Reference to Christ is thus the absolutely necessary key for understanding the reality of priesthood.” *Pastores dabo vobis*, §12.

A Homiletics Program Overhaul: An Interdisciplinary Approach

Rev. Louis T. Guerin, D.Min.



When Saint Vincent de Paul Regional Seminary in Boynton Beach, Florida, approached its ten-year dual reaccreditation review by the Association of Theological Schools (ATS) and the Southern Association of Colleges and Schools (SACS), its faculty was asked to select an area of study for the Quality Enhancement Plan (QEP) required by ATS. The Q.E.P. is a five-year, intensive review and restructuring of a core discipline that a faculty chooses for improvement. After reviewing those programs of study that were nominated (parish administration, pastoral counseling, spiritual direction and homiletics), preaching was chosen as the most significant discipline needing a pastoral response to a church in crisis.

With the full support of the administration and faculty, a three-phase plan was introduced to ensure cooperation and collaboration. The first phase would be to prepare one individual to oversee the homiletics program and give him the freedom to redesign its curriculum in collaboration with the academic committee and Board of Trustees. I was chosen for that role. As part of this mission to immerse myself in the homiletics program, I began my own preparation by entering the Doctor of Ministry in Preaching program at Aquinas Institute of Theology in St. Louis, Missouri, the only Dominican-based doctoral program for preaching in the world. My three-and-a-half years of study under the direction of some of the finest Catholic preachers in the country provided a comprehensive approach to meeting the preaching needs of a post-modern church still striving to live out the vision of Vatican Council II.

Phase Two was to establish a Student Preaching Committee as a standing committee approved by the Board of Trustees (the bishops of Florida) for the pur-

The overall objective is to evaluate the homiletics program over a five-year period rather than evaluate individual student preachers who come and go.

pose of working with, and responding to, the requirements of the accrediting agencies. This committee created the student learning objectives that correspond to the principle goals of the preaching program (Table 1). The overall objective is to evaluate the homiletics program over a five-year period rather than evaluate individual student preachers who come and go. Along with these goals and learning objectives, a rubric was created specific to the learning objectives of the preaching program (Table 1). This rubric corresponds to the general grading rubric that was simultaneously endorsed by the Academic Committee and applied to all courses at the seminary. Descriptors were created and refined for precision in order to be applied during the assessment phase of each evaluation event. The faculty and administrators decided to employ a program called Live Text to objectively collect and tabulate raw scores and submit them to the Office for Institutional Review and Effectiveness (OIRE) for eventual submission to ATS.

As the faculty was being oriented to Live Text, the Student Preaching Committee, in collaboration with the Academic Committee, assisted individual professors teaching a combined fourteen courses with creating at

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least one learning objective for their syllabi that would focus on preaching. Students would meet this objective by, for example, being required to integrate the particular course in a homily outline or a class-preaching event that would include a central theme along with a clearly defined introduction and conclusion while incorporating sacred scripture. The faculty objective here is to make the applicability of all courses taught in the academic formation program relevant to preaching. As a result of this challenge, some of the professors discovered that they began to question the uniqueness and germaneness of some of their course material. The courses span four academic years (Table 2). The professors who teach these courses are requested to review a select number of student preaching events (usually no more than five) and, using the descriptors and rubrics posted on Live Text, write an assessment from the perspective of their course and its influence on the preached material.

The Student Preaching Committee sponsored a QEP contest to generate student excitement and support during the SACS/ATS visitation. Students were challenged to create T-shirts with a QEP slogan. The student body voted for three winners who each won a cash prize. The three top T-shirts read: “You Teach It, We’ll Preach It,” “God’s Word. The Final Word. Preach It Well” and “Homiletics 101: Not For Wimps.” The Student Council had shirts printed for students, faculty and staff.

Phase Three involved two main components: a complete overhaul of the preaching curriculum, which up to that time included a two-credit Theology of Preaching course and two noncredit preaching seminars, and the creation of a student preaching lab. Up to this point in time, we were using a handheld camera that required memory cards and the burning of CDs, a very time consuming effort for both professors and students. The curriculum revision had the full support of the Board of Trustees and faculty who decided to create four

core courses totaling eight credit hours: 1) Introduction to Preaching, 2) Theology of Preaching, 3) Homiletics Seminar I for the Sunday Eucharistic Homily and 4) Homiletics Seminar II for Sacramental Preaching and Special Events. In addition to these in-class lectures, the students participate in an assigned preaching lab where they are video-recorded.

Rev. Daniel Harris, CM, who holds a Doctor of Ministry in Preaching from Aquinas Institute of Theology, serves as an ongoing consultant to the seminary. Fr. Harris has designed the preaching labs at Aquinas as well as the preaching lab at St. John Seminary in Camarillo, California. Fr. Harris met with our Campus Administrator, Rector, Internet Technology Director and the professor of homiletics to determine a technological response to our student learning needs. We presently have high-definition cameras in our main chapel where all student preaching takes place. The system is simple and user-friendly. The professor or another student can record a student preacher. The camera has the capacity to zoom in and out, as well as to span the chapel so students can move away from the pulpit. Once the preaching is finished, the video automatically downloads to the server where it is later recovered, identified and uploaded to a V-drive, making it accessible to the teaching faculty and select students.

St. Vincent de Paul Regional Seminary is a bilingual seminary where the development of a pastoral language is required, so the 24/7 access to the V-drive is a particular benefit to our students. This also gives Dr. Joyce Martinez, Director of Pastoral Language Development, access to review the delivery component of student preaching without needing to be physically present

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during class, while several other professors are simultaneously making assessments from their own disciplinary perspectives.

This multidisciplinary approach to preaching has enriched student preaching by encouraging students to think “integration” as they study seemingly unrelated subjects. When preaching objectives are integrated into syllabi long before students will actually preach before a parish assembly, the students understand that formation involves critical thinking and integration of their entire seminary experience.

When seminarians are ordained to the transitional diaconate, usually in the spring of their third year, their preaching opportunities increase. They will preach before, and be evaluated by, their peers several times during their final year in seminary. Every deacon is responsible for submitting a preaching outline to his professor by Friday evening. In turn, students receive immediate feedback regarding their central preaching point and its development prior to venturing out to their respective assignments. They are assigned to local parishes for weekend ministry that must include preaching at no less than two Masses each weekend. While in the parishes, they are also available to preach outside of Mass at vigil and graveside services, baptisms, Exposition of the Blessed Sacrament and Benediction. In order to integrate their abilities of exegeting listening assemblies, as endorsed by *Fulfilled In Your Hearing*,¹ they also preach in a variety of venues. They are assigned to preach a minimum of two weeks of weekday Masses that include 6:30 AM and 5:30 PM Masses at a local parish and at a nearby Poor Clare Monastery. These different venues provide the students with the opportunity to preach at different times of the day and to different demographic assemblies. At all preaching events, whether they take place within or outside of the seminary, students are required to distribute five “Feedback From the Pew” evaluation forms to the assembly before Mass begins. As a result, every preaching deacon receives an average of seventy-five feedback reviews from the listening assemblies each semester. This feedback is considered a valuable component of their student preaching experience.

In light of the challenges that the newly ordained will face as they engage the New Evangelization, we have found that a multidisciplinary approach to preaching preparation ensures a solid foundation to engage a diverse and changing church. As a faculty, we have found it important to encourage our seminarians to listen to all preaching events with a critical ear for content, delivery and applicability to the daily lives of

As a faculty, we have found it important to encourage our seminarians to listen to all preaching events with a critical ear for content, delivery and applicability to the daily lives of people in the pew.

people in the pew. Keeping in mind the guiding principles spelled out in *Fulfilled In Your Hearing*, namely the importance of incorporating the listening assembly into the *lectio divina* process, the homily becomes a dialogical experience while maintaining its ability to catechize and be pertinent.

Early in their preaching formation, students are reminded that the responsibility to preach well and effectively is theirs alone and that, in many cases, they will define their public reputation as a priest in the ten to thirteen minutes they are in the pulpit each weekend. In the words of the great preacher Rev. Walter Brueggemann, “if someone must sweat, it might as well be you [the preacher].”

The most recent contribution to the craft of preaching by the United States Conference of Catholic Bishops, *Preaching the Mystery of Faith: The Sunday Homily*,² emphasizes the need for catechesis in light of the New Evangelization; what better way to engage our divergent assemblies than with an interdisciplinary vision of preacher formation?



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Endnotes

1. United States Conference of Catholic Bishops, *Fulfilled in Your Hearing: The Homily in Sunday Assembly* (Washington, DC: United States Conference of Catholic Bishops, 1982).
2. United States Conference of Catholic Bishops, *Preaching the Mystery of Faith: The Sunday Homily* (Washington, DC: United States Conference of Catholic Bishops, 2012).

Table 1: St. Vincent de Paul Regional Seminary Preaching Rubric**Date:****Name of Preacher:****Occasion of preaching:****Biblical citation:**

Learning Outcome: In the area of CONTENT the student must demonstrate in his homily a central theme that is theologically competent, pastorally relevant and developed in a well-organized way, with a clear beginning, middle and conclusion.						
%	Learning Outcomes	Unacceptable (1)	Marginal (2)	Good (3)	Excellent (4)	Raw Score
	Preaching: content					Adjusted Score
	Theologically competent: (a) Theological grounding; use of church teaching	<input type="checkbox"/> No evidence of doctrinal awareness <input type="checkbox"/> Little evidence of theology	<input type="checkbox"/> Theology was present, but not integral to homily	<input type="checkbox"/> Theology was present; good balance of catechesis and proclamation	<input type="checkbox"/> Clear evidence of theology; employed church teaching in a creative and appropriate manner; more than catechesis	
	Theologically competent: (b) Use of the Bible/Lectionary text(s); apparent reliance on text as a source of the message	<input type="checkbox"/> Little or no reference to lectionary or liturgical passages; did not seem based on lectionary or liturgical passage <input type="checkbox"/> Did not seem to understand the passage, or contained a high degree of eisegesis <input type="checkbox"/> Seemed more of a lecture than a message gleaned from the passage	<input type="checkbox"/> Seemed to have a superficial reliance on lectionary passage, but not a deep awareness <input type="checkbox"/> Some ability to relate the text to assembly	<input type="checkbox"/> Reliance on lectionary passage, but not a deep awareness of the text <input type="checkbox"/> Evidences the ability to relate the text or passage to assembly	<input type="checkbox"/> Reflected a deep awareness of the biblical context <input type="checkbox"/> Demonstrated a deep understanding of the exegesis of the passage <input type="checkbox"/> Clearly relates the text to the life of the assembly	
	Preaching: content					
	Pastorally relevant: (a) Awareness of the assembly	<input type="checkbox"/> Homily seemed generic <input type="checkbox"/> Directed to no one in particular; seemed to disregard the assembly	<input type="checkbox"/> Homily indicated some superficial awareness of the situation of the assembly, but made little attempt to adapt homily to them	<input type="checkbox"/> Homily seemed aware of the particular assembly being addressed	<input type="checkbox"/> Clear sense of the particular assembly <input type="checkbox"/> Adapted well to the particular assembly	
	Pastorally relevant: (b) Adaptation of theology to daily life of assembly	<input type="checkbox"/> Little evidence of how theology related to lives of assembly <input type="checkbox"/> No sense of how God acts within community	<input type="checkbox"/> Superficial relationship of theology to daily life <input type="checkbox"/> Minimal sense of how God acts in our lives	<input type="checkbox"/> Evidence of how theology is related to the lives of the assembly, but could say more about it	<input type="checkbox"/> Clear relation of theology to daily life of the assembly	
	Preaching: content					
	Developed in a well-organized way: structure of ideas and message are clear	<input type="checkbox"/> There was no clear central theme to the homily <input type="checkbox"/> Ideas were scattered	<input type="checkbox"/> A central theme was marginally evident, but the homily contained <i>many</i> detours and distractions	<input type="checkbox"/> A central theme was evident, but the homily contained <i>some</i> detours and distractions from the theme	<input type="checkbox"/> Clear sense of structure with a clear message and mission for the assembly	

Learning Outcome: In the area of DELIVERY the student must demonstrate in his homily competent verbal and nonverbal communication skills and, when appropriate, the effective use of delivery aids and communication technology.						
Preaching: delivery	A clear beginning, middle and conclusion; focused introduction that led into main idea(s) of the homily; fits with the middle of the homily and good closure or conclusion	<input type="checkbox"/> Introduction did not lead into the remainder of the homily, i.e., only an attention getter <input type="checkbox"/> No clear closure at the end of the homily <input type="checkbox"/> Unclear about the homily's message <input type="checkbox"/> Multiple "touch-and-go" endings	<input type="checkbox"/> Introduction helped to focus my hearing, but dry and uninteresting <input type="checkbox"/> Brought the homily to a close, but without a focused message and mission	<input type="checkbox"/> Introduction engaged my attention and my interest, but not very creative nor imaginative <input type="checkbox"/> Good sense of closure at the end of the homily <input type="checkbox"/> A clear theme, but little impact	<input type="checkbox"/> Engaging, creative introduction gained my attention and led appropriately into remainder of the homily <input type="checkbox"/> Clear sense of message for the assembly at the conclusion	
Preaching: delivery	Competent verbal skills: (a) Use of pace, pitch, volume and articulation	<input type="checkbox"/> Monotone delivery; no enthusiasm; poorly read text <input type="checkbox"/> Inappropriate pacing <input type="checkbox"/> Accent made understanding difficult	<input type="checkbox"/> Lack of enthusiasm, but understandable <input type="checkbox"/> Not very confident; awkward pauses <input type="checkbox"/> Accent evident, but not an obstacle to delivery	<input type="checkbox"/> Appropriate variety in aspects of vocal delivery, but with room for improvement	<input type="checkbox"/> In full control of delivery, not derailed by minor or inadvertent mistakes <input type="checkbox"/> Animated delivery with good variety in pitch and pace	
Preaching: delivery	Competent verbal skills: (b) Use of language	<input type="checkbox"/> Excessive or distracting use of slang or colloquial expressions <input type="checkbox"/> Used language inappropriate to the assembly	<input type="checkbox"/> Frequent or inappropriate use of slang or colloquialisms <input type="checkbox"/> Language was acceptable, but not vivid nor precise	<input type="checkbox"/> Appropriate use of slang <input type="checkbox"/> Language accurate, but not vivid or creative	<input type="checkbox"/> Use of vivid language throughout the homily <input type="checkbox"/> Language appropriate to the assembly and context of the homily	
Preaching: delivery	Competent nonverbal skills: use of gesture, posture and eye contact	<input type="checkbox"/> No visual animation; looked lifeless or disinterested <input type="checkbox"/> Little or no use of gestures, or gestures were distracting <input type="checkbox"/> Little or no eye contact	<input type="checkbox"/> Little visual animation or dynamic in delivery <input type="checkbox"/> Highly distracting visual habits <input type="checkbox"/> Some eye contact	<input type="checkbox"/> Good posture with a few gestures; seemed comfortable with delivery <input type="checkbox"/> Good eye contact, but too much reliance on notes	<input type="checkbox"/> Good animation in delivery that supported and enhanced the content <input type="checkbox"/> Good eye contact with little or no reliance on notes <input type="checkbox"/> Gestures seemed natural and unplanned	
Preaching: delivery	Effective use of delivery aids: use of story, image, example or prop	<input type="checkbox"/> No illustrative material, highly abstract content; lecture-like <input type="checkbox"/> Illustrative material or prop seemed inappropriate to content of homily	<input type="checkbox"/> Illustrative material or prop was present, but clichéd, trivial or not relevant for this assembly <input type="checkbox"/> Too much or too little detail	<input type="checkbox"/> Illustrative material or prop was relevant to the idea(s) being made in the homily, but not creative or vivid	<input type="checkbox"/> Creative, vivid, evocative use of illustrative material or prop that clearly supported the idea(s) of the homily	
Preaching: delivery	Effective use of communication technology	<input type="checkbox"/> Lacked evidence or appropriate use of technology: microphone, etc.	<input type="checkbox"/> Evidenced some use of technology, but was distracting	<input type="checkbox"/> Evidenced effective use of technology and could be understood	<input type="checkbox"/> Evidenced proper use of technology and communication was very effective	
Comments:						

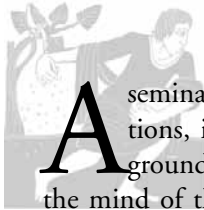
Table 2: MDiv/Ordination Program 2011–2013

SEMESTER I	SEMESTER II
BIB501 Intr. to Bibl. Stud. 3 BIB 510 Pentateuch 3 THY540 Theo. Anthropology 3 THY609 Intro. to Liturgy 2 PAS509 Pastoral Spanish I 3 PFS501 Pastoral Seminar I 2 THY550 Pro-Seminar 1 (n/c) TOTAL 16 credits 1 (n/c units)	THY501 Fund. Theology 3 BIB610 Prophetic Literature 3 THY541 Fund. Moral Theology 3 HIS510 Church History I 3 PAS510 Pastoral Spanish II 3 PFS502 Pastoral Seminar II 2 TOTAL 17 credits
SUMMER	
PAS403 Pastoral Summer Immersion 1 (n/c) PAS501 Clinical Pastoral Education 3	
SEMESTER III	SEMESTER IV
BIB611 Synoptic Gospels/Acts 3 THY611 Christology 3 THY825 Sacraments I (Sacrs of Initiation) 3 THY530 Christian Spirituality 3 HIS621 Patristics 3 PFS503 Pastoral Seminar III 1 PAS513 Pastoral Spanish III 2 TOTAL 18 credits	THY510 Trinity 3 THY610 Liturgical Theology 3 THY640 Social Justice 3 HIS720 Church History II 3 THY826 Sacraments II (Marriage) 2 HOM501 Intro. to Preaching 1 PFS504 Pastoral Seminar IV 1 PAS514 Pastoral Spanish IV 2 TOTAL 18 credits
SEMESTER V	SEMESTER VI
BIB710 Pauline Letters 3 BIB810 Wisdom Literature 2 THY740 Sexual Morality 3 HOM610 Theology of Preaching 3 HIS756 Amer. Church History 2 PAS615 Pastoral Counseling 2 PFS600 Liturgical Sacramental Seminar I 1 Elective 2 TOTAL 18 credits	BIB711 Johannine Literature 3 LAW710 Canon Law I 3 THY711 Ecclesiology/Mariology 3 THY827 Sacraments III (Holy Orders) 3 PAS616 Pastoral Counseling II 2 HOM710 Homiletics Practicum I 2 Elective 2 TOTAL 18 credits
SEMESTER VII	SEMESTER VIII
THY810 Missiology/Ecumenism 2 THY811 Grace/Eschatology 3 THY840 Medical Ethics 3 LAW711 Canon Law II 3 PAS672 Literature and Popular Piety 2 HOM810 Homiletics Practicum II 2 Elective 2 TOTAL 17 credits	THY828 Sacraments IV (Penance/Anointing) 2 PAS810 RCIA 2 PAS811 Spiritual Direction 2 PAS 430 Parish Administration. 2 (n/c) PFS601 Liturgical Sacramental Seminar II 1 Elective 2 TOTAL 9 credits 2 (n/c units)
PASTORAL YEAR	PASTORAL YEAR
PAS603 Pastoral Fall 3 PAS605 Pastoral Seminar V 2 TOTAL 5	PAS604 Pastoral Spring 3 PAS606 Pastoral Seminar VI 2 TOTAL 5

*Courses in bold type have been selected to participate in the QEP assessment program.

Manly Mentoring for Maturity

Rev. Paul Anthony McGavin, Ph.D.



A seminary must accomplish many complex functions, including: an educational mission that grounds seminarians across various disciplines in the mind of the church; a ministerial formation mission that prepares men for the sacred ministry of the church; a spiritual formation mission that deepens Christian discipleship and the prayer life of those preparing for ministerial life; and a human formation to ensure that these various strands are integrated into a whole-person development. This complex of mission tasks for formators and for seminarians is not well conceptualized under the single heading of leadership. Moreover, there are different approaches to leadership and different styles of leadership, including those presented in contexts as diverse as Educational Leadership, Business Leadership and Military Leadership. This article focuses on one approach to leadership—namely, mentoring.

Mentoring as a leadership style and activity is somewhat informal. A seminary rector once told me that the seminary would assign a spiritual director to a young man who had been mentored by me. I replied, “Well, that’s fine, as I’ve never been his spiritual director. The relationship has really been one of mentor-mentoree.” A mentoring relationship is not, in a formal sense, an assigned one. It is an elected one, and the chief actor in that election is the mentoree. It is he who decides to “take on” someone as a mentor.

The adoption of a mentor may be specific, such as an academic mentor who opens up different and imaginative approaches to learning, or a sports mentor whose performance goals provide challenge and guidance. In this paper, I focus on wider and, in a sense, less defined mentoring for life issues, where a more experienced man becomes a mentor to a young man as he moves through the transition from emerging adult to young adult to mature adult in several life areas. In a seminary context, a mature man who becomes a mentor may exercise that role across a number of the functional areas

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of seminary life. The mentor role may operate outside the mentor’s assigned curriculum and become a whole life manifestation. Mentoring thus provides a quality of manly presence for young men. Of course, there is an equivalent mentoring relationship that can exist between older and younger women, but writing in the *Seminary Journal* context, I address young men, especially young men searching and preparing for ministerial life in the church.

Keep Your Agenda Out of It

Mindful that mentoring as just described is not mainly a curricular assignment, the first thing to remember is that the goal of any mentoring relationship is to help the one whom you are mentoring (the mentoree). This means that something that is *your* agenda needs largely to be out of the picture. In curriculum areas, most formators are accustomed to assigning agendas, such as developing a systemic appreciation of church teaching and practice. But in the mentoring relationship, the mentoree makes the choices; it is the young man—or the group of young men—who decides to “take on” the mentor. It is not the older man who takes the initiative to act as mentor. The younger man is drawn in informal ways to a mentor’s manliness though

his manner of living, acting and speaking. A mentoree may be drawn to emulate a man based on his manner of life and character, whether it be scholarly, priestly, sporting or across a wide front. The relationship may last for a season or it may be more enduring. This is why the first point of emphasis is that the exercise of leadership as mentoring does not run on the agenda of the mentor. It is the mentoree or mentorees who instigate the relationship, and it is the mentor who responds—responds positively, and with integrity and generosity.

Respect His Freedom

Implicit in keeping your agenda out of it is a respect for the mentoree's freedom. This requires an attitude that avoids situations where the younger person feels cornered. After all, if you are offering help to a younger person, then he should be able to opt-out; to decide *No thanks*. As a mentor, you may need to choose circumstances where the younger person can walk out or walk away. A conversation can confirm if the signals you receive from the younger person aptly interpret his choice not to take your help. Based on his replies, you will know if it is okay to keep moving forward in that direction, or if it is necessary to "back off."

Mentoring Strategy

As just emphasized, it is crucial for the mentor to maintain a sense that "It's the young guy's life," and to support his agenda. Nevertheless, it is helpful for the mentor to offer a sense of direction—to develop and convey a sense of strategy over time.

A life lived without goals will have little direction; likewise, mentoring without a strategy will lack progression. A key way in which a mentor helps a young man is by using his wider experience to give the mentoree's aspirations strategic shape. The mentor should use the mentoree's aspirations to plot a way forward and make them operational. The various mentoring tips discussed in this paper arise from my own experience. I reference the term *emerging adult*, which is drawn from a work on the psychology of maturation titled *Emerging Adults* by Jeffrey Arnett.¹ As a means of organization I draw on Arnett's five scaffolding pillars for the transition to adulthood that he proposes for strategic interventions: planful competence; future orientation; motivation to change; successful mentoring; and positive engagement in age-salient tasks.

Planful Competence

Sometimes a plan has to be bold in order to bring about change, but mostly transitions need to be progres-

sive, and the progress needs to be planned. Strategic mentoring for transitioning to adulthood needs to engage the mentoree in the planning exercise. The mentoree needs to imagine, talk about, think through, and be able—in practical ways—to enact a progressive plan that brings about a transition to maturity. The mentor fosters in the young man an imagining or envisioning of maturity that fits with the young man's aspirations. The mentor's task is as a companion to the mentoree in building the competencies involved in a planful approach toward where he is going.

Future Orientation

A planful competence must have a future orientation. When the mentoree comes from circumstances where his own aspirations have not been cultivated or where they have been thwarted, a mentor can be most strategically significant. Such a past should not be denied, nor even necessarily decried; the mentor's obligation in these situations is to lend the perspective that "you're moving on." The future does not conform to the past; the future promises a place where one can enact change in important respects.

In contrast to the past, which cannot be changed, one can be the master of one's own future. Through thoughtful scaffolding and understanding of constructional processes, one can make a desired future happen; the mentoree can create his future. He can dream, and fulfill his dream. This is the confidence that a mentor has to cultivate in working with emerging adults.

Motivation to Change

There are many resources that one needs to achieve a successful transition to mature manhood and vocational maturity. But none is more crucial than the inward resource of one's own motivation. The mentor has to cultivate self-confidence in the younger guy; has to encourage the early signs of positive self-identity and recognition of emerging self-confidence; has to portray the kinds of futures that can be chosen and the pathways toward implementation of choices.

When a mentor discerns a wholesome desire, reinforce it with comments like: "examine this," "explore this," "identify the first steps," "position yourself for the first steps," and "go for it!" Motivation to change is cultivated by inspiring; by encouraging imagination; by cheering the early achievements; by believing that the young guy can be instrumental in his own moving forward.

Positive Engagement in Age-salient Tasks

The phrase “thoughtful scaffolding of strategic interventions for understanding the transition processes” is adapted from Arnett. The language is instructive, because it combines both reflection, thought and action. Thought and action need to address what developmental stage the young person has attained in order to be instrumental for change.

The very phrase “transition” implies not a discrete step, but a process. Only when each step is salient or relevant to where one is coming from and to where one is going will it aid the transition to mature manhood and vocational readiness.

One can think of age-salient things for a young teenager and age-salient things for a late-teenager. Yet the understanding of what is age-salient needs to be more comprehensive. Some young teenagers in certain areas may already have late-teenager competencies, while some late-teenagers may in certain areas have only early-teenager competencies. The competencies may be physical development, social development or cognitive development, for example. A mentor needs accurately to identify the developmental tasks and to assess when the mentoree is ready for the next development task.

All developmental tasks need to cultivate playful competence, be located in a forward-looking or future orientation perspective, be integrated with and supported by motivation for change and be supported by successful mentoring. These actions provide a scaffolding that supports the successful transition to mature adulthood. Assuredly they apply as much to young women as to young men, but the context for the present consideration is manly maturity, especially in respect to vocational choice and development. My applications here will relate to and appeal to a masculine psychology.

Priority of Personal Responsibility

From what has been said, it should be no surprise that the mentoring relationship, as far as possible, should be characterized by a sustained conversational tone. That is, the older man when acting in a mentoring role needs to minimize teaching in a didactic sense, and attempt to teach by engaging the young person in conversation. This means being alert to the opportunities for the young person to articulate his understanding, and for the mentor to take up the language that he uses in order to reinforce what the mentor thinks needs reinforcing.

I have said “he,” but I could say “they” because there will be contexts where conversations are best had

with a group (generally with a same-sex group). Where the conversation is with a group, the group can act to reinforce shared appreciation of conversation, including even delicate matters of a sexual nature. Where this is appropriate, one may be able to cultivate group reinforcement of virtuous behavior. But one needs to take care that one does not reinforce group conformity, because the priority of personal responsibility and morality that involves personal identification and personal choice is so important in a mentoring context. After all, each young person is being helped to take charge of his own life.

Avoid Condescension

In a mentoring context, we are fostering the nobility of the young person or persons as endowed with gifts from God. This means that there is no place for condescension. One does not win trust by putting-down. And one does not win trust by putting a cliff in front of a young person. Everything that is said should be thought of in pathway terms. A mentor needs to extend and challenge, but always in a manner that is kindly, rather than daunting.

Respect for the young person also respects what is possible, acknowledges graduation in moving forward, and reinforces a strengthening so that moving forward can be sustained. One of the best things that a young guy ever said to me is, “Father, you don’t say *Do this*, but *Let’s do this*.” That is, he affirmed a sense of my companioning him. Young guys growing to maturity need to encounter older guys as coming alongside them, rather than standing above them. Companioning the young guy build ups his identity while not over-aweing him. It’s got to be realistic and at ease – including at ease on matters sexual. My adage is, “Be relaxed, but not lax.”

Physical Activities

To the extent that it fits with the age and aptitudes of the mentor, it is desirable to include physical engagement – doing things together that have a manly robustness. This broadens his vision – expands his vista – that a priest can be a strong, fit man. Activities such as running, hiking, boating, gym work, team sports and sports coaching place physical demands upon the mentor. The young person may outclass you, but he will respect you as a vigorous man. These activities build confidence among younger persons that you are a man to be emulated. You are not simply a buddy in the peer-to-peer sense, but are a buddy in a man-to-man sense,

and physical engagement helps keep healthy an overall manly mentoring. A meal together, perhaps with a drink or two, rounds out the enjoyment of and reflection upon a wide sense of manliness, and strengthens the social aspects of the maturation process.

Cultural Exposure

A problem in listing things is that items further down the list may seem less important. But cultural experiences are an important part of manly maturity. Young people need sound cultural stimulation and education. Culture covers a wide field, but I here speak of the kind of cultural experiences that many miss out on. How many young men read during their youthful years a book like Homer's *The Odyssey*? It's a book set in a world far apart from ours, but it sets before the reader an epic journey, a broad vista, a compelling story of Ulysses searching for his father and of finding his own manhood.

A big part of the problem of guys not reading arises because as boys and young men they often have not been exposed to literature that stirs their manliness or advances their own engagement with becoming a mature man. And this is true across the whole field of higher culture. A symphony concert overture like *1812* has the kind of emotional texture that can enter the soul of a young man and stir his sense of valor. Paintings like those of Caravaggio stirringly depict the turmoil and the struggle in enacting manhood. A ballet like Khatchaturian's *Spartacus* gives the male form a heroic depiction that stirs a young man to walk tall and to appreciate manly vigor. All such cultural expressions are infused with moral purpose; they strengthen both the aspiration for and the momentum toward manly purpose and dignity.

Cultural experiences can also involve occasions where a young guy must dress more formally. How often have you seen an uncomfortable young man at a wedding or a funeral? Part of his discomfort is that he's not used to a suit and tie, not used to any clothing other than knock-about gear. A mentor needs to nurture a wider sense of the cultural horizons of manliness.

Being Adventurous

The previous two points have emphasized a sense of vista. A mentoring approach that is like a counseling session is not going to provide the momentum to the young man to open-up, see and appreciate the wide vista that is involved in manly maturation and that is integral to the development of vocation. Maturation in-

volves stepping out of oneself, a looking out and up. It is an adventure, and needs to be approached as such. Manly mentoring needs to involve adventurous activities – both religiously and more widely in activities that enhance physical, intellectual, social and cultural adventurousness. A successful mentor is ready to propose adventure to his mentoree and to accept challenges presented by the mentoree. It is good to allow him and his peers to take leadership of some activities, yet maintaining the steady presence and mature experience of an older man.

Socializing with Women

I've necessarily given a male perspective in describing how to mentor boys and young men, and especially emerging adults in a seminary setting. This will be lopsided unless it is infused with a reverent attitude toward girls and young women. One cannot respect boys and young men without respecting girls and young women. Maturing young men need to see mentors at ease with and positively interacting with girls, young women and older women.

Manly mentoring is one way that the older guy implicitly and at times explicitly conveys a lively sense of the truth that "in the image of God he created them; male and female he created them." The mentor manifests this truth in every-day and practical ways. Guys who mature in manly dignity have a deep respect for women and for womanly dignity, and for the beauty of humanity that is male and female. Without this sense, guy-to-guy mentoring will lack a genuine, manly robustness. It is helpful when seminarians encounter a mentor in the presence of both younger and older women, and to be included by the mentor in the kinds of respectful and relaxed exchanges that a mature celibate can bring in mixed company.

The Mentor's Manliness

I need to make explicit the importance of a mentor's sense of honor and of humility. Boys and young men need to encounter in a mentor a man of honor. Emerging adults do not need to encounter a man who is perfect, nor one who is unwilling to expose in appropriate ways his own learning from mistakes and his own vulnerabilities. They do need to encounter a man who has a keen sense of grace from God. The simply self-achieving man ends up being an arrogant man. The man who understands and practices the precept that grace builds upon nature can be a humble man. And a humble man has a dignity that is truly manly and that attracts emulation.

Be Prudent

The informal nature of the mentoring relationship has its own hazards. A young man who encounters a mature man who is at ease with his own sexuality may begin by allusion, and later more directly, to speak candidly about sexual issues – including delicate or difficult sexual issues. This may call upon a manly robustness on the part of the mentor that needs to be informed by a prudent sense of self-protection on the part of the mentor. I do not mean protection from someone who may be physically stronger than the mentor. I mean protection from detraction and false accusations. The mentor must assess whether there is a basic trust relationship between himself and the young person.

In charting a course for conversations about sexual issues, the mentor needs to consider whether what he says and the way he says it might be misinterpreted by the young person being helped. This is hazardous territory, because people young and old who do not have emotional and moral maturity can wreak havoc by misinterpreting something – even to the point of presenting something you said in a positive and restrained manner as reportable conduct under child protection legislation. This difficulty is not addressed by establishing secrecy because secrecy is a prime tactic of those who have perverse purposes and who may be grooming a young person for later sexual advances. It is prudent and wise, however, to consider if what you say would be judged, upon calm reasoning, as appropriate to the circumstances and age-appropriate to the young person involved.

Choosing Appropriate Settings

In all matters, but especially in matters of a sexual nature, the mentor needs to assess the actual setting of the mentor-mentoree interaction. When the venue is a sleeping area (whether camping or in a house), prudence dictates having another, responsible adult present, and not sleeping in a room or tent alone with a younger person. A mentor needs to take care and bring his awareness of professional standards and protocols in such matters.

It is better that mentoring interactions be clear of sleeping areas. It is better that settings be open, rather than closed. One often needs privacy to pursue a delicate conversation, but the setting should be where there is a physical remove such that someone approaching can see that this is a conversation not to be disturbed or where you can simply say, “We’ll join you soon, Jack; Jim and I just need to close this conversation.” A veranda is a good example, because it is open to others’

inspection, but others can’t approach all of a sudden. Where the young person is an adult, the prudential considerations are not as great. But most young men at 18 are still going to be somewhat boy-like, and one should not assume adult stability. There’s a big difference between the ways that one might relate with a young man in his early-twenties whose self-identity is stable as compared with the ways one might relate with a young man who by age, personality and background may be more vulnerable in matters of personal identity, including sexual identity. A mentor needs the maturity to adjudge such differences.

Age-appropriate Issues

It is also important to ask whether the language used in discussions of sexual issues is age-appropriate. A very real problem for the maturation process is speaking about sex too late. This is particularly so with primary school-aged boys. I doubt that in any era the first stirrings of sexual interest in children happened only after puberty. This certainly is not so now. Boys will often quite cheekily reveal what they want to know, and it can be a fine line as to what responses are age-appropriate. The question of age-appropriate sexual language is less marked with emerging adults such as seminarians, but there are still age-appropriate and degree-of-personal-development issues to be adjudged. A mentor who is a mature celibate is better able to assess what the young person knows already, what the young person is curious about and just how much communication will best help the young person in the situations encountered.

Manner of Speaking

In delicate matters, including matters sexual, the mentor’s manner of speaking is significant. It generally is better not to give a lesson in physiology. It’s important by his language that the mentor conveys a sense that sex, while a delicate matter, is not something to evoke shame. The mentor’s manner of speaking needs to convey that sex is an everyday matter that everyone has to deal with in a way that retains both dignity and straight-forwardness.

Addressing Moral Issues

It remains crucial that the mentor conveys a sense that sex is a moral issue. I don’t imply that sex is the only moral issue about which we should converse. It is, rather, that sex is a central topic for the emerging adult and for young men in formation for the sacred ministry. Sexual issues are a necessary but delicate topic, and a

moral topic. It's not a moral issue that a boy's testicles drop; that he gets erections; that he emits semen; that he has erotic dreams and sleeping ejaculations; that he's interested in others' sexuality, especially in girls' sexuality. It's not a moral issue that a seminarian is typically of an age of heightened sexual energy.

What is moral is how he governs his sexual instincts. And by governs, I do not mean represses. I mean how he acts out his sexual instincts and sexual urges. That means that an older person needs to convey to a boy or young man (or to groups of males) that sex essentially is like all our faculties. Our sexual faculties can be used or abused. It's important to convey a sense that making judgments in sexual matters often requires discernment. Discernment is not simply accepting the conventional (what everyone else is doing), but is something that must be worked through using moral reasoning. Discernment also uses honest prayer, the kind that lays all before God and seeks understanding and grace – not grace that supplants nature, but grace that builds on nature, including sexual nature. A mentor to young men preparing for a life of stable celibacy needs be a mature man who himself has stability and ease in this life choice, and who is able helpfully to respond to the issues raised by a mentoree.

Strengthening Virtuous Choices

When a young person engages a mentor on sexual matters, it is always an opportunity to strengthen the capacity of the young person to appreciate both the matter-of-factness of his sexuality and the dignity of his sexuality. The mentor thus needs to be at once down-to-earth and somewhat elevated. The mentor seeks to give the young person a sense of making choices responsibly, and making choices that are both realistic and moral. This can be complex territory, involving knowledge of moral theology, catechetical hermeneutics, and moral psychology.² I find psychological understandings to be helpful, yet one needs to be alert that this is not just a matter of psychology, but a matter of what is good and what is not good. Life's choices have to be about virtue, and engaging a young person on sexual matters needs to strengthen the mentoree's capacity to discern what is virtuous and to enact what is virtuous. Rightly understood, the mentoring relationship is always one that fosters a life of virtue.

Successful Mentoring

The place of mentoring in the thoughtful scaffolding of the transition processes to manly maturity

as canvassed in this article involves several over-lapping considerations. The essential point to reinforce is that a man who has achieved maturity needs to have a heart for younger men who are still making the transition, and be ready to proactively engage with them in the transition process. This is especially true for young men whose transitions occur in the context of preparation for the sacred ministry of the church.

It is a huge privilege to share one's experience and one's wisdom as a companion to younger guys on the path to mature manhood. Perhaps "companioning" is a key word to understand successful mentoring, because companioning carries a sense of walking with, rather than directing or walking ahead. The descriptor "successful" implies an end result wherein the younger guy is able to enact and to own his achievements.

Last Words

We learn much from those whom we help, and insightful words spoken to me by an emerging adult have stayed with me: "I am really grateful, Father, that you gave me space and time; space and time to grow. I'm really grateful for that." So don't try to hasten things. Work with a near-horizon objective and with a longer-horizon objective, and give the young guy space and time to find his own horizon. As I said at the beginning of this article, the agenda is not yours but his. In the exhortation, *Pastores dabо vobis*, Blessed John Paul II emphasizes that vocation is both ecclesial and personal, and that each one must be helped to embrace the gift entrusted to him as a completely unique person (#40). The mentor always listens to and speaks with the mentoree as a person.



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Endnotes

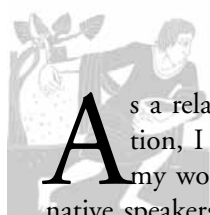
1. Jeffrey J. Arnett and Jennifer L. Tanner (eds.), *Emerging Adults in America: Coming of Age in the 21st Century* (American Psychological Association, 2006).
2. For more information, see the moral psychology chapter of my book, *Manly Maturity: psychological approaches to personal development* (Publicious, 2012), available through Amazon.

English Language Teaching in Theological Contexts

Edited by Kitty Barnhouse Purgason

William Carey Library, 2010

Reviewed by Sister Hilda Kleiman, OSB, Assistant Professor and Chairperson of English Communications



As a relatively new faculty member at my institution, I have been perplexed and challenged by my work with our seminarians who are non-native speakers of English. In addition to the students' diversity of native languages and skill levels, I have often asked myself how work at a Catholic seminary fits into the larger context of teaching English and writing. How have our colleagues at other institutions addressed challenges similar to our own? What materials have been developed to assist with this work? *English Language Teaching in Theological Contexts* has cracked open these questions and provided structures, contacts and materials that can help address the needs of the English-language learners in our seminaries.

In her introduction, Purgason explains several trends within Teaching English to Speakers of Other Languages (TESOL) that contribute to the development of teaching English in theological contexts. Teaching English for specific purposes (ESP) such as business, medicine or the workplace has been on the rise. Work with English for academic purposes has also been giving research and pedagogical attention to the language skills needed for various academic disciplines. Given these trends, explains Purgason, it is time to acknowledge the need to build upon the work that has already begun in teaching English to students who are preparing for, or are already immersed in, theological, biblical and ministerial studies.

Part A of the book, "Contexts and Programs," describes twelve programs that currently address the

***English Language Teaching in Theological Contexts* has cracked open these questions and provided structures, contacts and materials that can help address the needs of the English-language learners in our seminaries.**

needs of English-language students studying theology. These courses of study are large and small, Catholic and Protestant, and represent programs from North America, South America, Asia and Europe. While just two of these programs are within Catholic institutions (Saints Cyril and Methodius Seminary and Pontifical College Josephinum), all face common challenges, such as the need for students to proceed quickly through their English studies and who start their studies with a wide range of English skills. Each program description is followed by a list of English as a Second Language (ESL) and other materials that are used in that program.

The program descriptions are followed by Part B, a discussion of materials specifically designed for theological contexts. The contributions include reading

selections and materials, writing activities, dictionaries, and audio and video materials. While many of these were designed by the contributors themselves to meet the unique needs of their particular situations, their examples can certainly provide patterns and templates for work at other institutions. I was particularly drawn to Peggy Burke's "Content-based Academic Listening: Biola University's Theological English Through Video Series" and Cheri Pierson's "Dictionary of Theological Terms in Simplified English and Student Workbook: A Resource for English-Language Learners." Both will provide good models for developing similar materials for students in my own program.

From the perspective of those of us teaching in Catholic seminaries, the book's weakness is the lack of programs and materials that specifically address studying theology from a Catholic perspective. However, I see that weakness as an opportunity, a call for further effort and innovation from those of us who teach English-language learners in Catholic seminaries. We need English-language courses and curricula that specifically address Catholic theological vocabulary, structures and methodologies. Fortunately, the teachers and writers included in *English Language Teaching in Theological Contexts* can be conversation partners in, and inspiration for, that work.



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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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