



*The Gift of the Religious Priesthood Project:*

*Charism and Mission*

## **Formation for Presbyteral Ministry in Institutes of Religious Life**

**A Statement to the Members of the  
Conference of Major Superiors of Men**



By the action of the Holy Spirit who is at the origin of every vocation and charism, consecrated life itself is a mission, as was the whole of Jesus' life.

- *Vita Consecrata*

October 2011

*The Gift of the Religious Priesthood Project:  
Charism and Mission*

# **Formation for Presbyteral Ministry in Institutes of Religious Life**

**A Statement to the Members of the Conference of Major Superiors of Men**

---

## **ACKNOWLEDGEMENTS**

This document is the fruit of the ongoing Formation Committee project entitled *The Gift of the Religious Priesthood*. CMSM is grateful to the Advisory Sub-Group of the CMSM Formation Committee for their work in bringing this statement to completion: Leslie Hoppe, OFM, Chair of the CMSM Formation Committee; Paul Bednarczyk, CSC; Justin Biase, OFM Conv.; Paul Lininger, OFM Conv.; Richard Peddicord, OP; Paul Philibert, OP; Gary Riebe-Estrella, SVD; James Schroeder, SCJ; Katarina Schuth, OSF; Donald Senior, CP; Fred Tillotson, O. Carm.; and Freddy Washington, CSSp.

In addition, CMSM expresses its appreciation to those who helped to make this project possible through their generous contributions:

The May Bonfils Stanton Memorial Trust

The Order of Friars Minor of the Province of the Most Holy Name

The Priests of the Sacred Heart

The Order of St. Benedict of New Jersey – St. Mary's Abbey

Preface to on-line publication:

## The Gift of Religious Priesthood in the Church:

# Formation for Presbyteral Ministry in Institutes of Religious Life

Preface by John Pavlik, OFM Cap., CMSM Executive Director

In an intensive and exemplary manner, over the past three years an ad-hoc committee of formators, scholars and leaders, under the chairpersonship of Leslie Hoppe, OFM, labored to compose a document which clarifies and illuminates how men in consecrated life live out an additional calling to ordained ministry within the Church. This statement originated from a perceived need to express how dual roles within religious life enrich our Catholic faith practice so that religious might hand on this practice of faithful service to new generations. The committee members, in addition to Leslie, truly representative of the breadth of religious life in the United States, were Paul Bednarczyk, CSC; Justin Biase, OFM Conv; Paul Lininger, OFM Conv; Richard Peddicord, OP; Paul Philibert, OP; Gary Riebe-Estrella, SVD; James Schroeder, SCJ; Katarina Schuth, OSF; Donald Senior, CP; Fred Tillotson, O. Carm; and Freddy Washington, CSSp. This statement represents the collective wisdom of many streams of Catholic ministry flowing through religious institutes and demonstrates that religious ordinaries willingly assume their rightful responsibility in preparing new members to accept the Lord's invitation to live and serve within their communities in presbyteral ministry.

Experience teaches us that ordinary, practicing Roman Catholics recognize distinctiveness in priests who are consecrated religious. Some qualities of consecrated commitment inform the common priestly vocation and enrich the exercise of ministry. This researched and reflective document attempts to illuminate that distinctiveness, not for the sake of standing apart from or in opposition to our diocesan brothers, but for the sake of owning more clearly our contributing roles as religious in the Church.

Men who exercise a formational ministry towards new and younger brothers will welcome the insights in this statement garnered both from our rich theological and spiritual traditions and from our common experience; men in the process of this special formation for ordination will rejoice at the articulation of a role that, while different from diocesan priestly life centered in a parish community, nevertheless includes a centering in the gifts of the Spirit to religious founders for the sake of the Gospel within the larger Church, be it practiced in parochial, educational, monastic, or missionary settings.

Our CMSM Formation Committee composed this document for us. It would never purport to replace the *Program of Priestly Formation (PPF)* with its intensively developed course of preparation, nor would it dictate to our Catholic faith community an exclusivity that means our men are not equal to diocesan priests in training or preparation for roles of service to the faithful. As the historical portion of this document illustrates so well, from the earliest

instances of consecrated life in the Church, religious granted a gift from the Holy Spirit for the whole Church have accepted with serious intent their duty to raise up followers who reflect the mind of the Church *and* magnify the spiritual charism for which they have vowed their lives.

Various influences may be found within this statement. Legitimate critiques and praises offered through the Apostolic Visitation of Seminaries and Houses of Formation perhaps initially spurred some defensiveness towards a manner of preparation of candidates for presbyteral ordination, but those critiques prompted religious to delve further into the mystery of God's work within us in unity with our Catholic community of faith. The document has been reviewed and studied by several Vatican offices or dicasteries: the Congregation for Catholic Education, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the Congregation for Bishops, and the Congregation for Clergy, who all encouraged its completion and publication. Furthermore, a thorough review of the statement by bishops and staff associated with the USCCB Secretariat of Clergy, Consecrated Life, and Vocations offered studied observations that led to important refinements and emendations in the text. The CMSM National Board further reviewed the text and ultimately sought to complete this first portion of the *Gift of Religious Priesthood* Project so as to assist our members in fulfilling their duty to their brothers.

The CMSM expresses its gratitude to those who made generous contributions for this project: the May Bonfils Stanton Memorial Trust; the Order of Friars Minor of the Province of the Most Holy Name; the Priests of the Sacred Heart; and the Order of St. Benedict of New Jersey, St. Mary's Abbey.

We trust that this document will assist our members and allow us to collaborate with and to compliment our brothers in priestly ministry who generously serve in mission here and abroad.



# Formation for Presbyteral Ministry in Institutes of Religious Life

## A Statement to the Members of the Conference of Major Superiors of Men

### Introduction

This statement addresses a number of key issues important for the formation and education of candidates for priesthood in the context of religious life. As the Conference of Major Superiors of Men (CMSM) we affirm the essential role of the ordained priesthood in the life of the Church and the essential unity of the presbyteral order, its common identity, and its fundamental nature in accord with the Church's teaching. For this reason, the CMSM has traditionally supported there being one *Program of Priestly Formation (PPF)*, regulating seminary preparation for both diocesan seminaries and those sponsored by religious institutes.

Accordingly, this statement of the CMSM is not intended to be an addition to or a substitute for the United States Conference of Catholic Bishops' (USCCB) *Program of Priestly Formation (PPF)*, but rather to be a helpful resource for the religious institutes themselves, meant to underline some elements of priestly formation characteristic of preparation of candidates for ordination who are members of a religious institute. The statement underscores the responsibility of major superiors of religious institutes for the preparation of their men for the ordained ministry.

In addition, we foresee that this document could also serve as a useful resource for church leaders such as bishops, major superiors and others to distinguish and appreciate the process of priestly formation characteristic of religious life. It is foreseen that the statement might also be a source of reflection for presidents, deans, boards of directors, faculties and staff of the various schools and centers for the study of theology, for directors of formation and vocation directors, as well as for religious order seminarians themselves.

We also hope it might stimulate the creation of other more comprehensive and focused studies dealing with some of the theological and pastoral issues that can only be touched upon in passing in a statement like this with regard to the distinctive lived experience of priestly life as members of religious institutes.

It must be emphasized that this statement is not intended to be a comprehensive theological and pastoral discussion of the nature of ordained priesthood. Nor does it claim to address adequately related issues such as the current pastoral scene in the United States or the theological basis for lay ecclesial ministry and its relationship to ordained ministry. Its specific focus is on certain aspects of formation for priesthood for religious order candidates. Although its aims are modest, its points are still vital to a proper understanding of that formation.

Because the sixth edition of the *PPF* is in proximate preparation, the Conference of Major Superiors of Men has judged it prudent to prepare a statement, in view of the preparation for this forthcoming new edition, which describes some of the distinctive aspects of priestly formation of religious priests. This statement is also written after reception of the final report on the visitation of American seminaries released in December 2008 by the Congregation of Catholic Education, but this statement is not meant as a direct response to that report.

The content of the statement also takes into account recommendations proposed by major superiors and formation directors of institutes of religious life who were extensively consulted in the process of composing this document. Further, it also describes the adjustments that religious orders and congregations have made to the previous editions of the *PPF* in light of the nature and the legitimate autonomy of their religious missions and charisms (cf. *Mutuae Relationes*, n. 13c; *Vita Consecrata*, n. 48; *Inter-Institute Collaboration for Formation [IICF]*, n. 3).

Although the *PPF* has made passing references in its previous editions to what is particular about religious seminarians, that document has clearly envisaged parish ministry by diocesan clergy as its primary perspective. CMSM therefore thought it opportune to articulate more clearly those aspects of the *PPF* that may need specific interpretation in view of the nature and mission of religious institutes as they relate to priestly formation.

We will proceed first by describing some of the characteristics of priesthood within the context of religious institutes in a brief review of the history of religious life and its evolution. From that point, we then will draw out some of the implications of the character of religious life for priestly formation. The order of topics in the document generally follows the order of topics in the *PPF* (fifth edition).

At the outset it may be helpful to point out a significant difference in the varying responsibilities assigned to the seminary or school of theology proper and to the formation house of the religious institute. The *PPF* (and similarly, the 2008 report on the Apostolic Visitation of seminaries) identified several areas of responsibility in the process of priestly formation. In the case of diocesan seminaries most, if not all, of these responsibilities fall to the seminary itself. In the case of schools of theology operated by religious for religious order seminarians, these functions are properly divided between the school itself and the religious house of formation. In the fourteen functions listed here, for purposes of illustration, seven of the areas represent procedural/structural issues and seven concern content issues. For the sake of clarity, they are divided below into these two categories, noting for each the party or parties responsible for taking care of each issue. This statement explains, in each case, how religious institutes and their related schools of theology fulfill these requirements in ways that differ from diocesan seminaries (see *Inter-Institute Collaboration for Formation [IICF]*, n. 4). Distinctive features of religious life are described in this statement that illustrate the effectiveness of the cooperative relationship between the schools of theology and the religious institutes in fulfilling the obligations related to preparing men religious for priesthood. These are outlined in the charts that follow.

<b>Procedural/Structural Issue</b>	<b>Primary Responsibility</b>
Admission process	Religious Institute/Major Superior
Summer program requirements	Religious Institute/Director of Formation
Spiritual Direction	Religious Institute/Director of Formation
Daily Schedule	Religious Institute/Religious House of Formation
Governance of the Schools	One or more Major Superiors
Evaluation of seminarians	Religious Institute/Major Superior, Director of Formation (evaluation of overall capacity of the candidate to enter and develop in religious life)  School of Theology (evaluation mainly of academic and pastoral competence of the candidate)
Pre-theology requirements	Religious Institute, but sometimes along with the school, which determines if requirements have been fulfilled

<b>Content Issues</b>	<b>Responsibility</b>
Charism	Religious Institute
Education in the Vows	Religious Institute/Major Superior and the Director of Formation
Understanding of the Priesthood	Religious Institute and the School of Theology

Courses for specialized ministry, e.g., for international candidates and for U.S. candidates in missionary institutes	Schools of Theology
Theological scholarship	Schools of Theology in consultation with Religious Institute/Director of Formation
Preparation for Collaborative Ministry	Schools of Theology in consultation with Religious Institute
Ongoing formation	Religious Institute/ Major Superior and the Director of Continuing Formation

## **Background and Principles**

### **Historical Background of Priestly Formation within the Context of Religious Life**

When the Council of Trent mandated the institution of diocesan seminaries in the latter half of the sixteenth century, the religious orders of the Church for centuries had already assured the spiritual formation and ministerial preparation of their members who were destined for presbyteral service. Whereas the challenge of verifying adequate theological training and proper spiritual formation for parish priests was the underlying motive for Trent's decree instituting seminaries, the needs of religious orders were different. True, there was a need for a Catholic reform among them as well. But the pastoral and ministerial focus of religious clergy was not dominantly on parishes, but on the ministries for which their institutes were founded. Often these ministries provided pastoral care for the underserved and for those on the margins of the church's life – even those outside of it altogether – as well as for those seeking a more intense spiritual life.

A great variety of traditions of religious life have existed in the church. Beginning in the fifth century, St. Augustine had established Canons Regular to provide community and a rule of life for the clergy. This structure provided a clear spirituality for persons fully engaged in pastoral ministry. Further, in the early Middle Ages especially, monastic priests were great missionaries, often establishing the church in new lands and founding the first dioceses in pagan territories.

Monastics in the Benedictine tradition embraced especially pastoral care of a kind attuned to the great Benedictine tradition of hospitality. This focus meant not only sheltering travelers and pilgrims, but also the spiritual hospitality of sharing their life of prayer and spiritual practices. The Benedictine family of ordained and non-ordained monks embraces, of course, not only nuns and apostolic religious sisters, but also oblates and familiars who share in the charism



of the order and benefit from the pastoral care and direction of the monks. Although the principal aim of their monastic studies was contemplative rather than pastoral, it provided them with the foundations necessary for preaching and spiritual guidance. Abbeys and priories for the most part offer sacramental services to families and neighbors near the monastery, but they are not as such parochial, but instead collegial. It is in this sense that their ministry even today continues to be a form of spiritual hospitality.

The Franciscan and Dominican mendicants, founded at the threshold of the thirteenth century, both had preaching as central to their missions as they responded to and addressed the religious needs of the burghers in a newly urbanized Europe. The Dominicans took as their mission apostolic preaching that responded to the errors of the evangelical movements of the time, and hence their preaching was primarily catechetical, not liturgical. The Franciscans had as their mission popular penitential preaching and witness to the Gospel, and hence their preaching was primarily exhortatory and missionary rather than liturgical.

St. Francis, who received the tonsure and the confirmation of his personal call to preach directly from Pope Innocent III, was never ordained a presbyter. He, like the other mendicants, understood (as the Church understood) that their ministry of preaching arose from the charism that they had received to respond to the pastoral needs of their changing world. This same spirit imbued the other mendicant orders of the time as well, among them the Augustinian Friars (or Hermits), the Carmelites, and the Servites. The particular mission of the mendicants continued to be that of spiritual awakening, outreach to the unchurched, and the teaching of Christian doctrine.

From the very beginning for the Dominicans, and somewhat later in their history for the Franciscans, mendicant ministry and learning were linked to the training needed to prepare preachers and confessors notable for sound doctrine and exemplary poverty of life. In this respect, the Dominican and Franciscan examples greatly influenced the evolution of all mendicant religious life. Houses of these orders came to be founded in proximity to the universities, where the friars could become educated in a thorough and systematic style of higher education. These orders understood (and understand) theological formation not essentially as an initial propaedeutic for presbyteral ministry, but as a lifelong formation for their prophetic ministries. The post of *lector conventualis* (local community director of studies) is meant to ensure continued study and fraternal dialogue in theology among the members of their communities.

Some centuries later, the founding of the Society of Jesus in 1540 was almost contemporaneous with the Council of Trent. St. Ignatius and his five original companions were graduates of the University of Paris, and they were thoroughly convinced of the need for ministry in the Church grounded in a prophetic understanding of the word of God. The Jesuits became the great protagonists of Catholic schools, colleges and universities, turning them into training grounds for the well equipped mind in a turbulent world of new ideas and new humanistic education. The various ministries of the word that the Jesuits undertook included preaching, teaching, lecturing, spiritual direction, retreats, publishing, and ministering to heretics and unbelievers as fully as to the faithful.

The founding of apostolic religious institutes in the succeeding centuries was likewise motivated by pastoral needs, including foundations for charitable services and pastoral care for the poor, for the re-evangelization of Europe in the wake of wars and revolutions, and for foreign

missions. In all these cases, it was the charism and the mission of the founders and the apostolic call for attention to pastoral needs that governed their understanding of ministry and which was the source of their inspiration.

In the nineteenth century especially, a wave of missionary activity followed the expansion of European colonies in Africa and Asia, leading to the foundation of a great number of religious institutes to carry out missionary work (e.g., the Marists for the South Pacific and the White Fathers for Africa). National missionary societies were also founded like the Columbans in Ireland and Maryknoll in the United States.

This understanding of ministry as flowing from the institute's charism is articulated in the Apostolic Exhortation of Pope John Paul II, *Vita Consecrata* (1996). There the Holy Father explains the need for fidelity to the founding charisms of religious institutes and to their subsequent spiritual heritage (n. 36) and invites them to appropriate their charism with enterprising initiative and creativity (n. 37), while also exhorting them to present new answers to the new problems of today's world (n. 73). Pope John Paul II's exhortation here reiterates and expands the fundamental norm established by *Perfectae Caritatis* (n. 2), which stated that "up-to-date renewal of the religious life comprises both a constant return to the sources of the Christian life in general and to the primitive inspiration of the institutes, and their adaptation to the changed conditions of our time." *Vita Consecrata* amplifies this perspective by saying:

Religious life, moreover, continues the mission of Christ with another feature specifically its own: *fraternal life in community for the sake of the mission*. Thus, men and women religious will be all the more committed to the apostolate the more personal their dedication to the Lord Jesus is, the more fraternal their community life, and the more ardent their involvement in the Institute's specific mission. (n. 72)

The 1994 Document of Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *Fraternal Life in Community*, expresses the same idea in this way: "Religious community is a living organism of fraternal communion, called to live as animated by the foundational charism. It is part of the organic communion of the whole Church, which is continuously enriched by the Spirit with a variety of ministries and charisms." (n. I c) *Vita Consecrata* further explains that priests who are religious express the mystery of Christ in a particular way "thanks to the specific spirituality of their Institute and the apostolic dimension of its proper charism." (n. 30)

The exercise of presbyteral ministries among religious priests, therefore, is in the service of the charism of the religious institute and an expression of the institute's apostolic mission. While religious priests fall under the canonical jurisdiction of diocesan bishops in many ways, they are not ordained for parish ministry *per se*, nor for parish ministry in a particular diocese. Their life allows them to minister to the broader needs of the Church. They exercise such ministry in the service of the mission of their proper institute according to the spirit of their founder and the shared charism of their members.

As *Vita Consecrata* states, religious institutes are spiritual gifts received by the founders; they transmit that "experience of the Spirit" to their disciples to be lived and developed. Therefore they have a rightful autonomy in the discernment of the exercise of their mission, and

local ordinaries are therefore urged to preserve and safeguard this autonomy (n. 48). This statement mirrors what had been said in *Mutuae Relationes* (n. 11):

[Their] ‘distinctive character’ also involves a particular style of sanctification and apostolate which creates a definite tradition so that its objective elements can be easily recognized. In this time of cultural evolution and ecclesial renewal, it is necessary to preserve the identity of each institute so securely as to avoid the danger of ill-defined situations arising from religious involving themselves in the life of the church in an vague and ambiguous manner, without giving due consideration to their traditional apostolate and their distinctive character. (See also *Fraternal Life in Community*, n. 35 III; and *Inter-Institute Collaboration for Formation*, n. 7.1.)

Historically, many common elements developed regarding the formation of those who entered religious institutes and who would go on to be ordained presbyters. Among other things, they benefitted from an intense spiritual program in the novitiate that became the foundation for continuing spiritual development throughout their religious life. They undertook an intense academic program, often linked to university courses and an academic environment. They lived in close relationship with other members in community, including non-ordained members, and in many cases in relationship with religious sisters of the same religious family, as well as with members of third orders, oblates, and associate members. They recognized as their special calling ministries not being attended to by parochial structures, and consequently their academic and spiritual formation was determined by the need to be prepared to undertake and succeed in these special ministries.

### **Implications of These Characteristics for Contemporary Priestly Formation**

Consequently, because of the nature of religious life, adjustments are necessary to properly respect the dynamics of the four pillars of priestly formation – human, spiritual, intellectual, and pastoral – as they apply to candidates for presbyteral ministry in religious institutes. Formation for these four pillars is done both in religious communities and through the schools of theology. The Holy See and the bishops, affirming the essential unity of the presbyteral order, want to assure that certain things are realized in the preparation of priests, whether religious or diocesan, and this goal is the purpose of the *PPF*. For religious, however, this preparation is not done in one place and by one group, as in a diocesan seminary, but is done through a two-pronged approach involving both the religious community and the school of theology under the direction of the major superiors (see *Inter-Institute Collaboration for Formation*, n. 1-4).

For example, many dimensions of the human and spiritual formation of incoming religious are addressed from the time of their entry by the natural and continual interactions of fellow religious in community life and in collegial liturgical experiences. Many religious traditions speak in one way or another of community life as a school of charity, which it is. *Fraternal Life in Community* (n. 2, II) points out that “Because religious community is a *Schola Amoris* which helps one grow in love for God and for one’s brothers and sisters, it is also a place for human growth.” The mutual service and practical cooperation of religious priests and

brothers for the sake of a common life of prayer and service shape the generosity and the spirituality of their members in fundamental ways.

Further, the intellectual formation of religious is specified in important ways by the objectives for ministry and for pastoral initiatives coherent with the spirit and charism of the institute. Likewise pastoral formation is not merely generic, but rather rooted in the history and tradition of the institute and in its mission as conceived from its foundation. In other words, in the concrete particulars that will be described below, some aspects of priestly formation that fall to the responsibility of the diocesan seminary are, in the case of schools of theology sponsored by religious communities, habitually assured by the community life of the institute. There are also other aspects of formation that will take place within the school of theology that need to be adjusted to respect the specific spiritual and pastoral contribution offered by the institute to the church's pastoral life. This specific contribution is in accord with the gifts of the Holy Spirit given to the founder and developed by the institute's organic growth and evolution.

## **Particular Adjustments for Religious Seminarians**

The following adjustments are in accord with the provision of *PPF* n. 31, which describes “the different process of spiritual formation incumbent upon those whose primary call is to be of service to the Church through religious life and for whom fidelity to the charism of their founder is the gift that is shared.”

### **1. Admissions processes**

In general vocations to religious life are generated through familiarity and friendship with the communities and a sustained relationship with a particular community, usually over a period of years. The discernment process for entry into religious life begins at the time of formal association with the institute (cf. *PPF*, n. 35). This initial discernment is not first about suitability for ordained ministry, but rather about the fit of the person with the charism and spirit of the institute and with the community.

Typically a candidate for religious life passes through a period of candidacy and postulancy before being admitted formally to the institute's novitiate to become a religious. The admissions process aims to ensure a correspondence between the gifts of the candidate and the charism and mission of the institute. The ultimate responsibility for admission to novitiate falls on the major superior, acting in accordance with the norms established by the proper law of the religious institute and in consultation with the vocation director and others. This discernment presupposes an examination of the emotional and physical health of the candidate, his spiritual and sacramental life, his aptitude for community life, his capacities for future ministerial effectiveness, and evidence of his call to priesthood if the candidate aspires to ordained ministry. The assessment at this stage usually includes psychological testing and other evaluations of suitability that, along with the insights gained through community life, assure that the candidate meets all the requirements of the *PPF* and is ready for theological and pastoral studies.

At the conclusion of the novitiate, the newly vowed religious continues in the same process of human and spiritual formation that is an integral part of the life of his institute, and he

addresses whatever additional preparations may be needed to prepare for the school of theology. The candidate is then presented by the religious institute to the school of theology as judged worthy of formation for ordained ministry (*PPF* 12, 33-67, 285-86).

## **2. Pre-theology covered in different ways**

Many of the needs identified as the objectives of pre-theology programs are addressed in religious life through the programs of the novitiate, through spiritual conferences and chapters, and through individual study under the guidance of the formation director or the religious director of studies. Further, the religious schools of theology have designed and now execute programs to remedy *lacunae* in the intellectual readiness of candidates, particularly with regard to philosophy and the Catholic intellectual tradition. In certain cases religious, while living in community, will take courses at a college or university to complete a bachelor's degree that will prepare them to enter into graduate level studies. It is the responsibility of the institute to ensure that a candidate for theological study is rendered competent and apt to undertake the school's program (*PPF* 35, 46, 50, 60, 161-62, 185-90, 255).

## **3. Differences in the future ministry of many international seminarians**

Many international religious seminarians are studying in our schools of theology. The majority of them are destined to return to their homeland. In these cases, some parts of the American seminary curriculum are not particularly meaningful for their priestly formation. The identification of the locus of ministry of future religious priests is vitally important, as *Mutuae Relationes* (n. 30) makes clear in saying that "from the novitiate onwards, religious ... should be brought to a fuller awareness and concern for the local church ... ."

For this reason, the curriculum of the school of theology must be adapted to these pastoral realities. However, international religious seminarians who are destined to remain in the United States must be clearly formed to understand the religious and cultural context of priestly ministry and life in the United States (*PPF* 49, 140, 160, 162, 172, 182, 228).

## **4. Consideration of the charisms of various orders and congregations**

Consecrated life, as *Vita Consecrata* notes (n. 93), is the wellspring of a deep spirituality. For religious, the spiritual life ("life according to the Spirit") is a path of increasing faithfulness giving shape to a specific spirituality that is a concrete program of relating to God. The apostolic fruitfulness of religious is rooted in their fidelity to this spiritual tradition. It not only animates the spiritual life of their members, but is a charism to be shared with the whole church, "a school of true evangelical spirituality . . . which can inspire men and women of our day, who themselves are thirsting for absolute values" (ibid; cf. *Mutuae Relationes*, ch. III).

Religious priests therefore understand themselves to be engaged in the church's ministry in a particular way, appropriating the formation that will guarantee the expression of their charism and a readiness to offer their institute's ministerial tradition to the Church. This understanding clarifies the important claim of *PPF* (n. 28) that "the primary context of religious

priesthood ordinarily comes from the nature of religious life itself” and that “religious ... exercise [priestly] ministry within the context of their religious charism.” (*PPF* 29-31)

## **5. The experience and context of priesthood are not identical for diocesan priests and religious priests**

While affirming the essential unity of the presbyteral order, the distinctive contexts in which that one priesthood is exercised for members of religious life will differ from that experienced by diocesan priests. For example, priests living in a religious order or congregation under a rule constitute a complementary pastoral resource that overlaps with and extends the ministry and pastoral care of diocesan bishops and parish priests. Through the centuries, the diocesan clergy have ministered to the faithful primarily as the stable leaders of parish communities. Religious in ministering to the faithful do so in response to the mandate of their charism that takes on a wide variety of expressions: through mission preaching and catechetical work, through retreats and spiritual ministries, through schools and universities, through overseas missionary work, through chaplaincies, through ecumenical and interreligious dialogue, through research and publication, and in a great variety of other forms of social ministry, education, spiritual instruction, and evangelization. Religious clergy additionally assist diocesan bishops in the administration of parishes and, as is evident, certain religious institutes provide a great deal of parochial leadership to bishops.

We affirm that all ministerial priesthood is a share in and an expression of the unique priesthood of Christ, yet at the same time that ordained priesthood is expressed in two distinct ways. In the case of the diocesan priest, his identity and pastoral work are both stable in a way that normally is geographically defined and that meets the sacramental needs of the diocese. By contrast, the identity of the religious priest is rooted in the mission and charism of the religious institute which only from time to time coincides with the special pastoral circumstances of a diocese requiring parish service. However, what religious clergy essentially contribute to the pastoral life of a diocese is a flexibility that allows them to bring to bear the spiritual gifts and specialized ministries identified with their institute. For this reason *Vita Consecrata* (n. 81) explains that “if the great challenges which modern history poses to the new evangelization are to be faced successfully, what is needed above all is a consecrated life which is continually open to challenge by the revealed word and the signs of the times,” an emphasis that is mirrored in the words of *Inter-Institute Collaboration for Formation* (n. 7.1), calling for the expression of the patrimony of each institute with “creative fidelity.”

In view of these distinctive contexts, the formation of religious candidates for ordained ministry will differ according to the mission and charism of each institute. It must prepare them to be flexible and sensitive to the changing needs and circumstances of our times. The characteristic ministries of religious, as noted above, are grounded particularly in the call to proclaim the word of God first of all (*Presbyterorum Ordinis* 4), to explain the full participation of the faithful in their baptismal priestly life (*Sacrosanctum Concilium* 14, 26; *Presbyterorum Ordinis* 5), and to lead those who are distant from the church’s fellowship into a living and meaningful sharing of community and holiness. Their example expresses itself also in witnessing to communal life, serving the poor and outcast, and carrying the church’s mission to foreign lands.

As a consequence, academic and pastoral training in the proclamation and preaching of the word of God in all its forms – homiletics, evangelization, retreats, adult faith formation, and group scripture study – is a special concern for the priestly formation of religious priests. This special concern is linked to the very heart of their religious charisms and their characteristic ministries. Attention to the formation of religious priests for this characteristic set of ministries likewise corresponds to the urgent appeal of Pope Paul VI in *Evangelii Nuntiandi* where he says: “What identifies our priestly service [and] gives a profound unity to the thousand and one tasks which claim our attention . . . is this aim, ever present in all our action: to proclaim the Gospel of God.” (n. 68)

This appeal of *Evangelii Nuntiandi* fosters the clear proclamation of God’s word to those living in a changing world. *Fulfilled in Your Hearing* (NCCB 1982) extends a plea to priests to become effective preachers who can captivate the hearts of the faithful. *Our Hearts Were Burning Within Us* (USCCB 1999) charges priests to preach and catechize so as to enable the faithful to become the contact agents of an evangelization that will have impact on their surrounding world. All of these references underscore the proclamation of Vatican II in *Ad Gentes* (n. 35): “Since the whole church is missionary, and the work of evangelization the fundamental task of the people of God, this sacred synod invites all to undertake a profound interior renewal so that being vividly conscious of their responsibility for the spread of the gospel they might play their part in missionary work . . . .”

Religious priests need to take these papal and episcopal exhortations to heart with particular sensitivity, since they parallel the very reason for the existence of their institutes and their shared apostolic life (*PPF* 13-14, 19-31; see also *Fraternal Life in Community*, n. 35, III).

## **6. Human formation expressed through the vows**

Houses of religious formation for priesthood are cognizant of the prescriptions concerning human and spiritual formation as specified in the *PPF*. Concerning human formation, superiors of these houses are, for example, mindful that “The foundation and center of all human formation is Jesus Christ, the Word made flesh. In his fully developed humanity, he was truly free and with complete freedom gave himself totally for the salvation of the world.” (*PPF* 74) Thus, as specified in *PPF* 76, religious houses of formation strive to prepare candidates for priesthood to be free persons, of solid moral character with a finely developed moral conscience, open to conversion. Religious seminarians are to grow in prudence and discernment and be men of communion. They are to become good communicators who relate well with others of varied backgrounds and can take on the role of a public person. They are to develop affective maturity, respecting, caring for and having vigilance over their own bodies. The candidates must practice the vows, living a life of poverty, chastity, and obedience.

*Vita Consecrata* emphasizes the fruitfulness of the consecration of religious life according the evangelical counsels, i.e., through the vows of poverty, chastity and obedience. It says, “The priest who professes the evangelical counsels is especially favored in that he reproduces in his life the fullness of the mystery of Christ, thanks also to the spirituality of his institute and the apostolic dimensions proper to its charism.” (n. 30) Therefore in all aspects of formation, a growth in understanding of the vows requires that all formation must integrate and be permeated by the spiritual riches of the existential oblation expressed by the vows.

Today the Church is understandably concerned to be certain of mature sexuality and a generous understanding of celibate chastity in candidates for ordination. In addition to all the prescriptions in the *PPF* about celibate chastity, religious life expresses a broader commitment to evangelical life. Here it is important to recognize that chastity, as the expression of sexual continence and human generosity, is subsumed under a context different from that of diocesan clergy. For religious, the celibacy of consecrated chastity is linked to the other vows and expressed in a tradition of fraternal charity in community.

Vowed chastity lived faithfully in community is an education in generative love that maximizes the human formation of which *Pastores Dabo Vobis* speaks in saying that “The virtue of chastity leads to experiencing and showing...a sincere, human, fraternal and personal love, one that is capable of sacrifice, following Christ’s example, a love for all and for each person” (n. 50). Fundamentally, then, vowed chastity is rooted in respect and generativity congruent with the recognition that the Church one serves is the living expression of the Body of Christ, met first in the religious brotherhood and served more broadly in ministry to the wider Church.

Obedience is fundamental to religious life, expressing the obedience of Christ to the Father and taking shape concretely in terms of the members of the institute pledging fidelity to their call from God to follow Christ according to the rule and charism of their institute. *Vita Consecrata* expresses this thought well in saying, “Obedience, enlivened by charity, unites the members of an institute in the same witness and the same mission, while respecting the diversity of gifts and individual personalities. In community life, which is inspired by the Holy Spirit, each individual engages in a fruitful dialogue with the others in order to discover the Father’s will” (n. 92). This obedience is expressed in fidelity to the Church’s magisterium, to the Holy Father, to the Major Superiors of the respective institute, and in communion with the pertinent authority of the local bishop where the religious institute may be located.

Poverty is also closely linked to obedience, because obedience to the mission requires an emptying of the self that conforms the religious in particular depth to the kenosis of Christ. As *Vita Consecrata* (n. 90) notes, “The consecrated life shares in the radical poverty embraced by the Lord and fulfills its specific role in the saving mystery of his Incarnation and redeeming Death.” Evangelical poverty, expressed and lived in different ways, is a value in itself because it “attests that God is the true wealth of the human heart,” challenging the materialism of our age (ibid. n. 90). Further, this stance implies self-denial and restraint in terms of the principles of simplicity and hospitality, values that are sustained by the practice of community life. This poverty will also be expressed in a preferential love for the poor and in concern for the most neglected in society. Therefore the curriculum and the pastoral formation in religious schools of theology naturally emphasize the social teaching of the Church, including analysis of certain structures of a capitalist society that can lead to injustice and inequality.

All these considerations of the vows make it clear how religious life itself is formative of habits of chastity, simplicity, generativity, responsibility and obedience. It also makes clear that religious superiors and directors of formation need to relate the practice of the vows in their communities to the theological formation that their students receive in their academic programs (*PPF* 100-102, 110). As *Inter-Institute Collaboration for Formation* (n. 4) notes: “The formation community is the primary point of reference for which no center can substitute. It is the setting in which personal identity and response to [the] vocation received grow and develop, in the spirit of the respective founders ... .”



## **7. Governance of religious schools of theology, especially unions**

Schools of theology for religious in the U.S. have a variety of models of organization and governance, some being essentially *studia* of a religious institute, others being a collaborative endeavor of many institutes. However, in each school of theology the formation of religious candidates for priesthood is the responsibility of each particular religious institute according to the *ratio studiorum* and *ratio formationis* of each particular institute. (This same principle is applicable to religious who attend diocesan seminaries for academic and pastoral education. They maintain their own program of spiritual formation, particularly if the religious are still in initial formation.)

The responsibility for the canonical form of governance of the school belongs to those who hold ecclesiastical jurisdiction. In the case of religious schools of theology, it is either the major superior responsible for the *studium* of the institute or another major superior or collegiums of major superiors who represent the cluster of institutes served by the school of theology.

The boards of these schools of theology are organized and have authority within a variety of structures similar to the governance of diocesan and regional seminaries (*PPF* 289, 291, 293-304, 306-343, 347, *p. viii*).

## **8. Preparation for collaborative ministry**

As the Bishops of the United States have insisted in their resource document, *Co-Workers in the Vineyard of the Lord* (USCCB 2005), the basic call of Jesus to discipleship “is the same for all the followers of Christ,” that is, a call to the fullness of the Christian life and to a more human way of living in society (p. 7). The bishops’ document then goes on to repeat the affirmation of the *Catechism*, n. 910:

The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them. (Cf. *Evangelii Nuntiandi*, n. 73.)

With these affirmations in mind, the religious schools of theology in the U.S. have been committed to the theological and pastoral education of the lay faithful for important reasons. Many clerical religious institutes have lay members, i.e., religious brothers, who are also required to have theological education to prepare them for their future ministry within their religious congregations. Also many religious families have lay counterparts in communities of religious sisters under the same rule of life or some form of third order or associates. Often these members are connected in various ways to our schools of theology. *Mutuae Relationes* (n. 49) acknowledges that women religious will find themselves more and more in a position to represent the Church in ministry and should receive the formation that will maximize their apostolic presence and their pastoral competence. “Otherwise the People of God would be deprived of the special help which women alone can provide, owing to the gift which, as women, they have received from God.” (n. 50) *Fraternal Life in Community* (n. 40, IV) likewise notes that “[e]ncounter and collaboration among religious men, religious women, and lay faithful are

seen as examples of ecclesial communion and, at the same time, they strengthen apostolic energies for the evangelization of the world.”

Further, as *Pastores Dabo Vobis* (PDV) emphasized, it is especially important for a priest to have a capacity to relate to others, to be a “man of communion,” to “open himself to clear and brotherly relationships ... encouraging the same in others ... .” (n. 43) In the United States, at least 60 percent of the parishes have lay ecclesial ministers on staff who are salaried, providing vital pastoral services for the life and well-being of the parish. Consequently genuine habits of collaboration, fairness, and respect should be cultivated in all future priests as part of their formation and theological education.

Academic programs that include future lay ministers in the courses of the curriculum provide valuable experiences of the interests and gifts of both seminarians and lay students and of the ways in which they may complement one another. Further, this practice of matriculating future lay ministers in such a collaborative context makes a crucial contribution to the effectiveness of pastoral ministry in the national church. Religious communities have centuries of experience in providing effective spiritual formation, and now through their schools of theology they have begun to provide effective and satisfying spiritual training for new lay ecclesial ministers in formation. This particular contribution is invaluable to the Church’s pastoral life.

Nonetheless, the programs for human and spiritual formation for religious seminarians and for future lay ecclesial ministers have consistently been distinct in our schools of theology, for reasons articulated by *Pastores Dabo Vobis*, *Inter-Institute Collaboration for Formation*, and the *PPF*. Responsible preparation of lay men and women for ecclesial service clearly should not be conceived of as somehow in competition with or detrimental to the theology school’s responsibility to prepare candidates for ordination in full accord with the church’s norms. While many religiously sponsored schools of theology offer programs for the formation of lay ecclesial ministers, they must also guarantee quality preparation of religious candidates for priestly ordination, and they maintain an environment that supports and encourages priestly vocations.

As the *PPF* itself notes, “the ministerial collaboration of priests with bishops, other priests, deacons, religious and laity has become an important feature of church life in the U.S.” (n. 11) Therefore, the developing ecclesiology of a Church committed to collaborative ministry (e.g., the widespread deployment of lay ecclesial ministers) provides a clear rationale for the admission of appropriate candidates for lay ministry formation to the school of theology along with its continuing commitment to priestly formation.

In light of the commitment of religious schools of theology to educate both seminarians and lay students for collaborative ministry that is now a standard practice in the Church in the U.S., a diverse faculty including priests, religious, and laity is appropriate. Further, this same context explains why future presbyters must understand that their “ministerial priesthood is at the service of the common priesthood” and that they relate to the faithful as “a *means* by which Christ unceasingly builds up and leads his church.” (*Catechism*, n. 1547) As Pope John Paul II expressed clearly in *Pastores Gregis*, “The interplay between the common priesthood of the faithful and the ministerial priesthood ... is manifested in a kind of *perichoresis* [interplay] between the two forms of priesthood.” (n. 10) This “interplay” requires clear understanding of roles, mutual respect, and warm-hearted collaboration so that the church may become fully itself in a changing world (cf. *PPF* 308, 348, 350).

## **9. Spiritual and liturgical life**

Spiritual formation has as its basis “a foundational call to discipleship and conversion of heart,” so as “to live in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit.” (*PPF* 107) Superiors should convey to religious priesthood candidates the understanding that “To live in intimate and unceasing union with God the Father through his Son Jesus Christ in the Holy Spirit is far more than a personal or individual relationship with the Lord; it is also a communion with the Church, which is his body.” (*PPF* 108) Houses of formation provide a full spiritual program that includes, most importantly, the celebration of the Holy Eucharist, as well as availability of the Sacrament of Penance, opportunity to pray the Liturgy of the Hours, and other devotions appropriate to the spirituality of the religious institute. Spiritual direction, along with other practices such as personal meditation, reading of Sacred Scripture, retreats and days of recollection, and acts of asceticism and penance, are also practiced in accordance with the prescriptions of *PPF* 110.

The primary responsibility for the human and spiritual formation of religious seminarians pertains to each institute with respect to its own members. Consequently, spiritual direction, ongoing discernment of vocational stability and initiation into the spiritual doctrines and traditions of the institute are the responsibility of the community, its superiors and directors of formation. Further, the religious *horarium*, including daily Mass, the liturgy of the hours, participation in the sacraments, traditional devotions, meditation and mental prayer, and *lectio divina* are assured by each religious institute according to its own practices and traditions. Retreats and days of recollection are likewise the responsibility of the religious institute. The school of theology, while providing many academic and pastoral resources for the initiation of its students into spiritual ministries, is not the primary responsible agent for its religious seminarians’ human and spiritual formation as such. Nonetheless, religious seminarians are strongly encouraged to participate in school liturgies and spiritual exercises, especially those designed for special occasions, anniversaries, and festivities, when appropriate (cf. *PPF* 80, 110, 116-125, 127-135, 266-269, 294, 329-333, 351, 353, 372).

## **10. Required courses relative to future specialized ministries of the religious institutes**

The religious schools of theology in the U.S. have identified areas of study related to the specialized ministries coherent with the mission and charisms of the institutes that they serve. These areas are determined in response to recommendations proposed by the Second Vatican Council (cf., e.g., *SC* 43f, 127; *GS* 62; *AG* 40). While these topics are integral to all preparation for priesthood, the charisms and characteristic mission of many religious institutes call for special areas of emphasis in the curricula of religious schools of theology, such as the Church’s social teaching, preaching and biblical hermeneutics, missiology, spirituality and spiritual direction, ecumenism, and interreligious dialogue. These areas reflect the mission that flows from the charisms and traditions of the different institutes and that enables the contribution of their specific gifts to the life of the Church. Therefore the responsibility of the schools of theology to promote the study and development of these areas of emphasis is clear.

Many religious institutes have overseas missions as one of their primary apostolic commitments in light of their charism, which is also the reason why so many international students are being formed at religious order schools of theology. Religious have historically played a critically important role in the global mission of the Church and continue to do so. This commitment likewise explains the great emphasis in our programs on cross-cultural studies, on ecumenical and interreligious studies, and on collaborative perspectives. Therefore, the selection of faculty with expertise in these areas and the selection of courses, both required and elective, demand particular attention to ensure that these culturally diverse qualities are fully respected.

The openness of the Second Vatican Council to the signs of the times, the universal call to holiness, the apostolic mission of all the baptized, and the servant character of ordained ministry are all important values that religious institutes have worked to appropriate as life-giving goals for our religious mission. We desire to form the seminarians of our religious institutes in these theological and pastoral values that played such a consequential role in the documents of the Council. The example and documents of this Ecumenical Council, along with the ongoing teaching and directives of the Church's Magisterium, remain an authoritative guide to theological and pastoral developments that continue to allow religious institutes to more fully appropriate the meaning of their charisms and traditions.

Finally, on this point, we note that many religious communities have had a strong tradition of theological scholarship in the service of the Church, and therefore they need to prepare their priesthood candidates to grapple with primary sources and differing points of view in the course of their theological studies. Proper theological training requires fidelity to the Church's Magisterium, along with a critical grasp of the foundational meaning of Catholic theology and a deep appropriation of and love for the church's tradition and teaching, including the Catholic theological tradition's various schools of thought and the authentic reception of Catholic teaching from various historical periods and contexts. To a significant degree, it has been the patrimony of religious communities to help sustain the intellectual life of the Church in this way, and this aspect of preparation for priesthood should be encouraged. In fact, the pressing issue for many religious communities today – and by extension for the wider Church – is how, with diminishing numbers and resources, religious institutes can continue to encourage their new members to pursue a ministry of theological scholarship that is at the service of the Church (cf. *PPF* 136-235).

## **11. The nature of pastoral formation and the types of experience that are useful**

The general aims of pastoral formation as spelled out in *PPF* 239 form the basis for religious seminarians' programs as well. But in determining their pastoral placements, decisions are shared between the school of theology and the religious institutes, so as to take into account the particular needs of the institutes regarding their own institutions and their future ministry planning. The locus and duration of these placements are chosen in view of the fit between the individual student and the ministerial needs of the institute and the church. These placements, then, will not always or even usually be in a parish setting, but rather in a variety of suitable ministerial contexts (cf. *PPF* 73, 154, 196, 236-257, 280, 337-340, 357). This discernment of ministerial apprenticeships is highly important for the well-being of the student and for the benefit of the institute.

## **12. Summer program requirements**

As to summer programs, religious seminarians normally continue to live in a religious house of their institute, even though it may not be the house of studies, and so they profit from ongoing formation and example from their peers and their elders. The pastoral dimension of these placements is determined by the particular needs of individual students, and also by pastoral opportunities made available from time to time for cultural immersion or specialized ministerial experiences. Therefore, once again, it is the religious institute, not the school of theology, which is responsible for designing appropriate summer placements and seeing that their students thereby receive the necessary background to prepare them for their future ministry (*PPF* 278).

## **13. Evaluation of the seminarian by the school and by the religious institute**

The evaluation of the religious seminarian's academic progress naturally belongs to the faculty and administration of the school of theology. Other aspects of evaluation of the student's formation pertain primarily to the religious superior and the director of formation. Some aspects of pastoral formation are evaluated by the school of theology, particularly with respect to courses in this area. Human and spiritual formation are the primary responsibility of the religious institute, as noted; but other persons, especially faculty of the school of theology, should contribute to an assessment of the student's development, maturity, and ministerial readiness. Effective evaluation is marked by close collaboration between the school of theology and the directors of the houses of formation. This type of collaboration between the schools of theology and the religious institutes leads to a more effective and integrated evaluation of ministerial students (cf. *PPF* 35, 36, 248, 250, 272-289, 326, 338, 361).

## **14. Ongoing formation**

Many clerical religious institutes have a director of continuing formation who is responsible for the ongoing formation and enrichment of the members of the province or region. Schools of theology sponsored by religious institutes often provide effective opportunities for ongoing education and formation of religious priests.

Opportunities for enrichment include further formal education toward specialized degrees, workshops or courses to prepare for specialized ministries, and programs and workshops for the province or region as a whole to update the members in theology and pastoral practices. The give and take of community life itself offers certain opportunities for spiritual, theological and pastoral growth. Further, monthly meetings or chapters in the local houses of the institute often provide the occasion for common study and continued formation.

Participation in all these opportunities for ongoing formation enhances the vitality and effectiveness of the institute and the ministry it is able to provide. This dynamic of ongoing formation builds a sense of co-responsibility for the mission of the institute and for the solidarity of its members in realizing its mission through complementary and cooperative ministries. *Pastores Dabo Vobis* (n. 70) gives a theological focus to these considerations, saying that "God continues to call and send forth [the priest], revealing his saving plan in the historical

development of the priest's life and the life of the Church and of society. ... Permanent formation is necessary in order to discern and follow this constant call or will of God."

Ongoing formation enables religious priests to discern the prophetic importance of the charism and ministry that is their heritage, so as to enable the Church to respond to God's call to the whole Church to become "the sacrament ... of the unity of the entire human race [with God]" (*Lumen Gentium*, n. 1; see also *PPF* 227, 235, 368-373).

## Summation

In summary, diocesan clergy have as their intended ministry assistance to the bishop as pastors of the people of God in a particular diocese; whereas religious clergy, although often enough they exercise ministry in a parish setting, have as their intended ministry the pastoral expression of the charism and mission of their institutes for the sake of the Church. Readiness for this ability to respond to the demands of the charisms and missions of our institutes requires a theological and spiritual formation that in many ways calls for particular application of the norms of the *PPF*. The principal goal of this statement has been to articulate both why this is so and how religious priestly formation under the guidance of the major superior of the particular religious institute can help religious order candidates, as well as their houses of formation and the schools of theology sponsored by religious institutes, more effectively and faithfully attend to the proper formation of religious presbyters for the good of the Church.

In the overall process of formation of religious order candidates, it is spiritual formation that is first experienced—in many cases beginning some years before the candidate enters a seminary program. There is a clear distinction between personal spiritual formation of a young religious in the charism of his religious institute and his subsequent formation for priestly ministry. Religious are formed in a program that is properly governed by canon law and by the particular norms of their religious community for novitiate, temporary profession, and perpetual profession.

The spirit of this statement of the CMSM is to assist religious institutes to more effectively prepare candidates for ordained priesthood and to do so in accord with the mission and teaching of the Church.

*N.B. The following grid is provided based on the recommendations we received regarding issues to be addressed in this statement. They make reference to the sources we used in composing this statement and in thinking through the questions. In addition, the following two articles by Rev. John W. O'Malley, SJ, were of great value as a source for preparing the introductory pages: "The Houses of Study of Religious Orders and Congregations: A Historical Sketch" in Katarina Schuth, *Reason for the Hope: The Futures of Roman Catholic Theologates* (Collegeville: Liturgical Press, 1989), pp. 29-45; and "Priesthood, Ministry, and Religious Life: Some Historical and Historiographical Considerations," *Theological Studies* 49 (1988), pp. 223-257.*

<b>Formation Programs of Religious Institutes in relation to the <i>Program of Priestly Formation</i></b> [paragraph references are numbered; some page numbers (italics) also used]	
<b>Religious Institutes</b>	<b><i>PPF</i>, 5<sup>th</sup> Edition</b>
1. Admissions processes	12, 33-67, 285-286, <i>pp. 117-124</i>
2. Pre-theology covered in different ways	35, 46, 50, 60, 161-162, 185-190, 255
3. Differences in the future ministry of many international seminarians and if/how that might affect their formation	49, 140, 160, 162, 172, 182, 228
4. Consideration of charisms of various orders and congregations	29-31
5. Concept of priesthood is not identical	13-14, 19-31
6. Need for education concerning the vows, integration into formation of all types	100-102, 110
7. Governance of SOTs, especially unions	289, 291, 293-304, 306-343, 347, <i>viii</i>
8. Commitment to education of laity with seminarians	308, 348, 350
9. Spiritual direction (who does it; location – in the community rather than the school)	80, 110, 120, 127-135, 329-333, 351, 353, 372

10. Daily schedule, including prayer times, “acts of piety,” etc., generally not applicable to religious who have their own horarium in their communities	110, 116-125; Rule of Life: 266-269, 294
11. Required courses relative to future specialized ministries of the order/congregation	136-235; see also #12 below
12. Specific content of courses, e.g., documents (Vatican II) etc., that deserve more attention by religious	74-257 (*see Four Pillars below); Magisterial teaching: 345, 364-367
13. Nature of pastoral formation and types of experiences that are useful	73, 154, 196, 236-257, 280, 337-340, 357
14. Summer program requirements	278
15. Evaluation at the School and how it is integrated with the congregation’s evaluation processes	35-36, 248, 250, 272-289, 326, 338, 361
16. Ongoing formation	227, 235, 368-373

* Four Pillars:	
Human Formation:	74-105 (norms from 83-105)
Spiritual Formation:	106-135 (norms from 116-135)
Intellectual Formation:	136-235 (norms from 165-235)
Pastoral Formation:	236-257 (norms from 242-257)

Documents of the Vatican II		
Year	Latin Title	English Title
Dec. 7, 1965	<i>Ad Gentes</i>	Decree on the Mission Activity of the Church
Oct. 28, 1965	<i>Christus Dominus</i>	Decree Concerning the Pastoral Office of Bishops in the Church
Nov. 18, 1965	<i>Dei Verbum</i>	Dogmatic Constitution on Divine Revelation



Dec. 7, 1965	<i>Dignitatis Humanae</i>	Declaration on Religious Freedom on the Right of the Person and of Communities to Social and Civil Freedom in Matters Religious
Aug. 6, 1966	<i>Ecclesiae Sanctae</i>	Motu Proprio Implementing Four Council Decrees
Dec. 7, 1965	<i>Gaudium Et Spes</i>	Pastoral Constitution on the Church in the Modern World
Nov. 21, 1964	<i>Lumen Gentium</i>	Dogmatic Constitution on the Church
Oct. 29, 1965	<i>Optatam Totius</i>	Decree on Priestly Training
Oct. 28, 1965	<i>Perfectae Caritatis</i>	Decree on the Adaptation and Renewal of Religious Life
Dec. 7, 1965	<i>Presbyterorum Ordinis</i>	Decree on the Ministry and Life of Priests
Jun. 24, 1967	<i>Sacerdotalis Caelibatus</i>	Encyclical of Pope Paul VI on the Celibacy of the Priest
Dec. 4, 1963	<i>Sacrosanctum Concilium</i>	Constitution on the Sacred Liturgy
Nov. 4, 1963	<i>Summi Dei Verbum</i>	Apostolic Letter of His Holiness Pope Paul VI
Nov. 21, 1964	<i>Unitatis Redintegratio</i>	Decree on Ecumenism

<b>Additional Vatican Documents</b>		
1970 (r. 1985)	<i>Ratio Fundamentalis Institutionis Sacerdotalis</i>	Sacred Congregation for Catholic Education
Dec. 8, 1975	<i>Evangelii Nuntiandi</i>	Post-Synodal Apostolic Exhortation on Evangelization
Apr. 23, 1978	<i>Mutuae Relationes</i>	Sacred Congregation for Religious and Secular Institutes
Apr. 7, 1992	<i>Pastores Dabo Vobis</i>	Post-Synodal Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day

Feb. 2, 1994	<i>Fraternal Life in Community</i>	Document of the Congregation for Institutes of the Consecrated Life and Societies of Apostolic Life
Mar. 25, 1996	<i>Vita Consecrata</i>	Post-Synodal Apostolic Exhortation to the Bishops and Clergy, Religious Orders and Societies of Apostolic Life, Secular Institutes and All the Faithful on the Consecrated Life and its Missions in the Church and in the World
Dec. 8, 1998	<i>Inter-Institute Collaboration for Formation</i>	Document of the Congregation for Institutes of the Consecrated Life and Societies of Apostolic Life
Oct. 16, 2003	<i>Pastores Gregis</i>	Post-Synodal Apostolic Exhortation on the Bishop

<b>Documents of the American Bishops</b>		
Aug. 1982	<i>Fulfilled in Your Hearing: The Homily in the Sunday Assembly</i>	Bishops' Committee on Priestly Life and Ministry: National Conference of Catholic Bishops
Nov. 1999	<i>Our Hearts Were Burning Within Us: Pastoral Plan for Adult Faith Formation</i>	Statement of the U.S. Catholic Bishops: United States Catholic Conference
Dec. 2005	<i>Co-Workers in the Vineyard of the Lord</i>	Statement of the U.S. Conference of Catholic Bishops