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# The Integration of the Four Pillars of Priestly Formation According to the Fifth Edition of the Program of Priestly Formation

Thomas P. Nydegger  
*Seton Hall University*

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THE INTEGRATION OF THE FOUR PILLARS OF PRIESTLY FORMATION  
ACCORDING TO THE FIFTH EDITION OF THE *PROGRAM OF PRIESTLY  
FORMATION*

BY

THOMAS P. NYDEGGER

Dissertation Committee

Dr. Barbara Strobert, Mentor  
Dr. Anthony J. Colella, Committee Member  
Msgr. Robert J. Wister, Committee Member  
Most Reverend Arthur J. Serratelli, Committee Member

Submitted in Partial Fulfillment  
Of the Requirements for the Degree  
DOCTOR OF EDUCATION (Ed.D.)  
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**SETON HALL UNIVERSITY  
COLLEGE OF EDUCATION AND HUMAN SERVICES  
OFFICE OF GRADUATE STUDIES**

**APPROVAL FOR SUCCESSFUL DEFENSE**

Doctoral Candidate, **Thomas P. Nydegger**, has successfully defended and made the required modifications to the text of the doctoral dissertation for the **Ed. D.** during this **Fall Semester 2008.**

**DISSERTATION COMMITTEE**

(please sign and date beside your name).

Mentor: Barbara Strobert 9/25/08  
Dr. Barbara Strobert

Committee Member: [Signature] 9/25/08  
Dr. Anthony Colella

Committee Member: Robert J. Wister 9-25-08  
Rev. Msgr. Robert J. Wister

Committee Member: [Signature]  
Most Rev. Arthur J. Serratelli

External Reader: \_\_\_\_\_

The mentor and any other committee members who wish to review revisions will sign and date this document only when revisions have been completed. Please return this form to the Office of Graduate Studies, where it will be placed in the candidate's file and submit a copy with your final dissertation to be bound as page number two.

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### Dedication

This Doctoral Dissertation is dedicated to my mother, Michele A. Nydegger, who gave me life, who gives me love and whose has given me everything and anything I ever needed to succeed. She will always be the meaning and inspiration in my life.

Abstract

The integration of the four pillars of priestly formation (human, spiritual, intellectual and pastoral) is the principal task of Roman Catholic seminaries today. Using a single case study methodology, the faculty and seminarians of a seminary in the Northeastern United States were surveyed and interviewed to determine how programmatic integration looked and how well it was occurring. A conceptual framework was built and verified confirming that mentoring/spiritual direction, dialogue/discussion and reflection are of primary importance for successful integration. After an extended historical review, the inquiry followed definitive propositions to reach this conclusion and recommended a practical process for seminaries to integrate their programs. Expansion to a multiple case study with a revised survey was recommended for additional and future study.

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## CHAPTER 1

### Introduction

#### Context of the Problem

Prior to the year 1563, seminaries did not exist! Men were trained for the priesthood by way of apprenticeship. That was changed on July 15, 1563 by Canon XVIII of the 23<sup>rd</sup> session of the Council of Trent, the 19<sup>th</sup> of 21 ecumenical councils, the first ranked of seven levels of councils in the Church, which gathered all bishops of the world under the presidency of the pope. Canon XVIII decreed that, where possible, every archdiocese and diocese in the world should establish a seminary. What precipitated this decree was the need for a better and well educated clergy. In the early years and for the majority of their vast history, diocesan seminaries were almost exclusively dedicated to education. This emphasis was not only so that the clergy could keep up with society at large but also, and perhaps more importantly, so that they could know and defend the teachings of the Church cogently and coherently. While the catalyst for the establishment of seminaries was the intellectual, concern for becoming formed in the spiritual disciplines soon followed as seminaries were actually established.

For the vast history of seminaries that followed, the intellectual and the spiritual pillars were the causes of and the goals for seminary formation. It was not until the 1960s that two other perspectives evolved and entered into the agenda of seminary

formation. The pastoral pillar arrived as a separate and unique perspective with the Second Vatican Council, the last and most recent ecumenical council held in the early 1960s. Among its many decrees, it identified the need for proper training in *professional* practice as a priority for seminary formation. While aspects of a human pillar were present in a germinal way at this time, it was not until 1992, with Pope John Paul II's Apostolic Exhortation, *Pastores dabo vobis* ("I Will Give You Shepherds"), that the human pillar took its place alongside the other three, establishing the four pillars of seminary formation: human, spiritual, intellectual and pastoral.

### General Statement of the Problem

The research problem that this study specifically addresses is the issue of the integration of these four pillars of priestly formation. While *Pastores dabo vobis* explicitly identified these four pillars, the United States Conference of Catholic Bishops (USCCB), in their required update of the *Program of Priestly Formation* in 2005, (5<sup>th</sup> edition), stresses each of these pillars individually, while specifically accentuating the integration of the four. In fact, that was the driving point of the fifth edition:

The fifth edition of the *Program of Priestly Formation* of the United States Conference of Catholic Bishops (USCCB) builds upon the foundation of previous editions. The principal and new direction of the fifth edition stems from its reliance on the Post-Synodal Apostolic Exhortation *Pastores dabo vobis* (*I Will Give You Shepherds: On the Formation of Priests in the Circumstances of the Present Day*, 1992) to organize and integrate the program of priestly formation. (USCCB, 2006, p. 1)

In fact, the document contains eleven (11) direct references to the necessity of the integration of the four pillars with each other, represented in Table 1:

Table 1

*Integration of the Four Pillars*

Human Formation	foundation of	the other three
Spiritual Formation	informs	the other three
Intellectual Formation	appropriates/ understands	the other three
Pastoral Formation	expresses	the other three

Each of the direct references (found in Appendix A) from the *Program of Priestly Formation* envisions each pillar integrated with the other three while similarly retaining its specific character. This integration becomes paramount because the *Program of Priestly Formation* is normative for all seminaries in the United States. In his Decree of Promulgation, the President of the USCCB, Bishop William S. Skylstad, states that it is to “be observed in all seminaries, whether diocesan or interdiocesan, from the date of this same decree” (USCCB, 2006).

Why this stress on integration is the focal point of the fifth edition can only be speculated as there was a lack of any explanation or stated rationale provided. However, three considerations must be highlighted: (a) the human pillar is the newest one on the scene, never having a separate or distinctive identification before 1992; (b) the pastoral pillar has only had its separate and distinctive identification since the early 1960s; and (c) integration in the four prior editions of the *Program of Priestly Formation* was presumed but not necessarily implemented. The addition of two separate and distinctive pillars and scant evidence of any prior implementation of integration before, might explain the stress on integration. Whatever the reasons were, the stress on integration is undeniable.

Any Roman Catholic theologate/seminary in the United States and throughout the world would be familiar with and well versed in each of these pillars. The *Program of Priestly Formation*, spoken of above, is the document that provides the basic guidelines of formation for all seminaries in a particular region of the world overseen by their

conference of Catholic bishops. Each bishops' conference is required by the Church to have in place a program of priestly formation that governs what is required to be covered in any seminary program. The United States Conference of Catholic Bishops thus has had a *Program of Priestly Formation* since 1971, when Rome first required such a governing document. Every seminary within the confines of the United States Conference of Catholic Bishops is required to maintain a program based on that document. While there is a degree of flexibility in how each seminary implements the tenets of the *Program of Priestly Formation*, there is more than enough uniformity in the requirements to make each seminary similar in what it delivers by way of the formation program. Analyzing the program of priestly formation in one seminary will furnish a fairly consistent analysis of the program of priestly formation in all seminaries. While basing their programs and handbooks on the four pillars as required by the *Program of Priestly Formation*, it is questionable and remains to be seen how well these seminaries, or theologates, integrate these pillars or even know how that integration appears. Part of the reason for this concern would simply be time. The fifth edition of the *Program of Priestly Formation* was approved by Rome and implemented in the United States in June 2007. It would have been then that all seminaries would have presumed to begin implementing these new dimensions. How effectively and successfully Roman Catholic seminaries actually implement this integration is the point in question and the focus of this research proposal. Theologates may, and most likely do, address, train and educate well in each of these four areas; however, do they integrate them well or at all? As already stated, evidence of the effective and concrete integration, or even the addressing of this integration of the four pillars of priestly formation, does not readily present itself.

When this author questioned the Reverend Edward J. Burns, the Executive Director of the Committee on Priestly Formation of the USCCB, for example, about integration and if much has been done in this regard on a national, regional or institutional level, he clearly indicated that he was unaware of any specific persons or documents that addressed this issue of effective integration. He seemed to be somewhat perplexed by the question itself. Furthermore, when an extensive search of relevant journal databases was done in the area of the integration of the four pillars of priestly formation, no relevant treatment of this topic surfaced. Finally, when the fifth edition of the *Program of Priestly Formation* was approved and recognized by the Vatican's Congregation for Catholic Education, Bishop John Nienstedt, Bishop of New Ulm, Minnesota, and chairmen of the drafting committee for the new edition, in a paper highlighting the new emphases of the document, said nothing about the integration that is so central to the new edition.

After addressing the rationale of the revision, i.e., a restructuring of the document around the four pillars of formation, Bishop Nienstedt (2006) stated, "Overall, our greatest attention was given to the following areas: 1) human formation; 2) criteria for admissions of candidates; 3) required course work in philosophy; 4) evaluation of seminarians; 5) ongoing formation for the newly ordained; and 6) differentiation in the norms between requirements, recommendations and suggestions" (p. 321). At no point in that brief paper, does he discuss the integration of the four pillars, which seems so dominant as demonstrated above. In the section on human formation, while he spoke about the integration of one's physical, psychological and spiritual dimensions in order to live lifelong celibacy, he did not speak about the integration of the four pillars. In the segment on evaluation of seminarians, he did not speak about overall and integrated

evaluative criteria but rather of “qualities to be evaluated under each section of the “four pillars”” (Nienstedt, 2006, p. 323). In this sense the document itself became schizophrenic, on the one hand advocating integration and on the other treating each pillar quite separately and distinctly. In fact, it is somewhat mystifying why Bishop Nienstedt did not highlight the integration factor. There seemed to be no evidence of effective and concrete integration, or even addressing the integration of the four pillars of priestly formation.

Thus, the research question/problem is: How well do Roman Catholic seminaries integrate the four pillars of priestly formation? This question warrants further specification to refine the direction of the research proposal to a deeper level required to answer it. Additional questions help elucidate and elaborate the primary research question:

- 1) What are good indicators that integration is or is not occurring?
- 2) What, if anything, a) is currently being done; b) what needs to be done by seminaries to ensure that this required integration is occurring and c) how might this integration appear?
- 3) How is this integration perceived and implemented by the seminarians?
- 4) How is this integration perceived and implemented by the administration and faculty?
- 5) What is at stake if the integration does not occur?

These questions need always point back to the primary research question: How well do Roman Catholic seminaries integrate the four pillars of priestly formation?

The purpose of this study is, therefore, to address the concept of integration, to see how effectively and concretely seminaries are integrating the four pillars of priestly

formation: human, spiritual, intellectual and pastoral. That the desired integration of the fifth edition of the *Program of Priestly Formation* might not be the lived experience in theologates today guides the framework of this study, i.e., how well integrated are seminary formation programs, what are good indicators, what needs to be done, how is it perceived and implemented, what is at stake?

### Significance of the Problem

It is the last question stated above, what is at stake if the integration does not occur, that makes the study not only pertinent but important, even central, to a wide variety of constituencies in the Church. While on the surface, it would only appear to be a topic of interest to administrators and faculties of seminaries, as it could and would determine and impact the structures and foci of their programs, it should also be an issue of interest to the entire Roman Catholic community who will receive these men into their congregations as their priests. Daniel A. Kidd (2003), president of Guest House, an addiction treatment center for Catholic clergy and religious, points out what is at stake for the Roman Catholic community saying that “the formation of holy, healthy, and effective priests is a high priority both for the leadership of the Church and also for its people in the pews. The desire for a healthy presbyterate is particularly strong given the recent history of sexual misconduct...” (p. 1).

Today’s Church is a Roman Catholic community that has been fractured by scandals perpetrated by the clergy. They are a community looking for an explanation, a resolution and the confidence and trust that the men sent to serve them are well grounded, well integrated and well equipped to serve them with integrity and authenticity. The journey toward this restoration of trust led the Holy See in Rome to call for and implement a visitation of all seminaries in the United States in 2005 in order to evaluate



the programs of the theologates. However, much more needs to be done to restore this trust. While no study could restore trust, it could begin to move toward a restoration of that trust by charting a course that will move a restoration forward. It would be equally without grounding to think that without this integration what has happened, i.e., scandals, sexual and/or otherwise, and could happen, could lead to more people abused, not to mention more lawsuits.

However, it is not only the scandals that have made this integration so vital.

Robert F. Leavitt (2002), president and rector of St. Mary's Seminary and University in Baltimore, Maryland, identified September 11, 2001 as commensurate with the scandals in its impact on seminary formation:

Both events have created a bewildering new political and ecclesial situation.

Priestly formation in the next decades will need to take all this and its aftermath into account...the events themselves are so massive in social consequence and in the public imagination that they significantly redefine the landscape of social, political, and religious life. They will shape in one way or another what we do in seminaries for a generation. (p. 22)

As if the Second Vatican Council and its aftermath were not enough in a transitioning and evolving understanding and implementation of seminary formation, Leavitt feels these two events, the sex abuse scandals and September 11, 2001, will see seminaries and seminary formation "either evolve further into a vocational school for pastors or will remain a theological seminary for priestly formation. It will either be foundational in terms of ideas, experience, and skills or it will become a formational website giving the impression of scope while seriously compromising depth. It cannot be both" (Leavitt, 2002, p. 23). Thus, what is done now in seminary formation in its ongoing evolution from

the days of Trent can chart us forward in two divergent and separate directions. Either the pastoral pillar, emerging at the Second Vatican Council, could win the day and seminaries could become “vocation school for pastors” or intellectual could win the day and seminaries could become “the theological seminary for priestly formation”.

Rev. Raymond J. Webb, a member of the faculty at Mundelein Seminary and director of the Archdiocese of Chicago’s Newly Ordained Transition Program, emphasized and confirmed the significance of the problem:

Successful transition into the diocesan priesthood is significantly rooted in the initial selection and admissions process. Select candidates carefully. People’s lives and faith may depend on it. Admit candidates who will, from the outset, trust the seminary program, be open and transparent, and who are not shackled by pre-set agendas. The older the candidate, the narrower the room for development, and the more critical is total openness to the total formation program of the seminary. Seek students who can respect varied points of view, even while they might espouse firm positions themselves. Seek candidates who are passionate, intense, and full of fire. Attend to changing-age populations but don’t neglect younger candidates. Make some provisions for the excesses of the young. Keep in mind that, to a significant extent, the person you admit is probably the person you will ordain. (Webb, 1998, p. 58)

Webb clearly laid out what is at stake. The man who is trusting, open, transparent, and without an agenda is fertile soil for the kind of integration that is called for and necessary if the priesthood is going to be perceived as and, in fact, be, the well balanced population it needs to be. Webb brought the formation program down to integration. He said, “Work toward integration of all aspects of the seminary program rather than tolerating

compartmentalization and isolated sub-specializations” (Webb, 1998, p. 59). Webb also noted that integration may be the greatest challenge *and* opportunity facing seminaries today: “Without integration, the risk is that, after ordination, books will remain packed in their boxes, prayer life will erode because of work demands, and pastoral work will have connections to neither head nor soul...” (Webb, 1998, p. 59). The implications are far reaching and the significance of the level of integration is unparalleled.

Part of this integration is getting beyond the denial that can come so easily to people who are fractured by life. Michael Morton, L.M.F.T. (2004), an educator, trainer and therapist with over thirty years experience and a national reputation points to the fact that:

Common to our culture today is the reality of men struggling with the effects of traumatic events in their lives and in the lives of others. We live in a culture with a high incidence of social problems such as abuse, neglect of children, poverty, physical, and emotional problems. Many men are raised in families troubled by such issues as divorce, infidelity, addiction, and so on. In a developmental framework such “survivors” may learn to mask problems. These same problems come to light later in life, frequently under circumstances of extreme stress. In the meanwhile there are numerous ways to manage or medicate emotional pain and illness. The list of behaviors and substances for abuse is lengthy and many can be contained or denied for decades. (p. 56)

After raising the specter of substance abuse, Morton identified denial as the most significant psychological defense mechanism in the addictive process. What was more remarkable was the acknowledgement that most men who presented themselves and were accepted are born out of the predominant culture and cultural problems that are

unavoidable. Part of the integrative process is breaking through the denial of this reality. One might make an argument that once one breaks through the denial, the integration can come easily but that would perhaps be naïve. Nevertheless, breaking through that denial is important.

Seminary faculties might be, and probably are, at a loss as to implementing the integration of the four pillars of priestly formation. In his most recent work, *Models of Priestly Formation*, Charles M. Murphy (2006) repeats, “These are difficult days for seminaries,” quoting Ronald Witherup, S.S., the provincial superior of the Sulpician Fathers, a religious order that pioneered seminary formation. Murphy presents the problem of seminary formation today quite succinctly:

The difficulties are actually many. They concern not merely the decline in seminary candidates in many parts of the world. They refer not only to the fewer and fewer members of the religious organizations like the Sulpicians who staff seminaries. The most important question is even more fundamental: What is a seminary and what kind of formation should the seminary provide today for candidates to the priesthood? (p. 7)

The lack of any concrete plan of action may force many current faculties to fall back on the status quo particularly with regard to the integration factor. They might then point to certain areas of formation in their program where integration would naturally or spontaneously appear, for example, in a mentor or theological reflection program. With a mentor program, which matches seminarians to faculty members who serve as their advisors and assist them in evaluating their progress in the four areas of formation, the faculty might feel they are responding to the need for integration. With a theological reflection process, where a specific pastoral experience of a seminarian is conveyed by

way of a verbatim and evaluated from the human, spiritual, intellectual and pastoral perspective, the faculty may also think they are fulfilling the obligation of integration. But it is questionable that this is enough to accomplish the integration desired. In reality, perhaps faculties *and* students need assistance in ways of integrating the four pillars. Thus, from the perspective of seminarians, the faculties that educate, train and form them, and the Roman Catholic communities that receive them, many have a vested interest in a fully integrated clergy. Any attempt to integrate the four pillars will ultimately meet some very real needs in Catholic communities throughout this country at a time when the number of clergy is severely depleted and those same communities have been rocked by the scandals in these recent years.

#### Definition of Variables and Research Hypothesis

The Carnegie Foundation for the Advancement of Teaching, in conjunction with the Lilly Endowment, Inc. began a project in 2001 to study comparatively the education of various professions. They included the clergy as one of those professions believing it to be “vital to American society”. Lee S. Shulman, in his September 2005 foreword to the findings of that study, captured the central research question: “How does a professional school prepare its students both for the specific skills needed to perform the functions they must enact, while also preparing them to become the kinds of human beings – morally, experientially, intellectually – to whom others are ready to entrust the performance of those functions?” (Foster, Dahill, Goleman, & Tolentino, 2006a, p. x).

Their focus was also the integration that the *Program of Priestly Formation* speaks to: “Professional education is a cognitive or intellectual apprenticeship, a practical apprenticeship of skill, and an apprenticeship of identity formation. The academic setting, however, clearly tilts the balance toward the cognitive...At the same time, however,

professionals must also be able to integrate, or reintegrate, this kind of knowledge with practice, with everyday life” (Foster, et al., 2006a, p. 5). It was this reintegration of the individual parts that provided the greatest challenge.

The Carnegie Study contends that seminaries have become more aware of the need for integration: “seminaries across the religious spectrum have been giving increasing attention to the integration of their students’ knowledge and professional skills in a stable personal synthesis” (Foster, et al., 2006a, p. 7). The Carnegie Study advocated the progression from what they call “normative knowledge” to “formation” to “pastoral imagination.” Starting with the overarching question, “How do seminaries prepare students for their roles and responsibilities as clergy?” (Foster, et al., 2006a, p. 12), they focused on the means through which seminaries attempt to help seminarians integrate, or “fit together,” the various aspects of their educational experience. The goal was cultivating a “pastoral imagination,” or “a distinctive way of seeing and thinking that permeates and shapes clergy practice” (Foster, et. al., 2006a, p. 13). In the Roman Catholic imagination, one would call this the “priestly identity”. This goal refined their overarching questions: “How do seminary educators foster among their students a pastoral, priestly, or rabbinic imagination that integrates knowledge and skill, moral integrity, and religious commitment in the roles, relationships, and responsibilities they will be assuming in clergy practice?” (Foster, et al., 2006a, p. 13).

The Carnegie Foundation, with an organized research team, did a comprehensive literature review on Jewish and Christian clergy education; created and conducted surveys of faculty, students and alumni and alumnae from eighteen Jewish and Christian seminaries; interviewed faculty, students and administrators; observed classes; lived in some of the eighteen seminaries for a period of time; and conducted focus groups with

four faculty members for each of the schools visited. Their aim was “to understand the pedagogical resources that educators of clergy draw on in their efforts to maintain the relationship between theory and practice, intellect and commitment” (Foster, et al., 2006a, p. 15).

While there were some minor difficulties with the Carnegie Study as compared to this one, the most compelling difficulty and the crux of the problem with their approach vis-à-vis this study was the fact that they believed the needed integration is going to happen in the classroom. The expectation was that “students will, through their courses, integrate various cognitive, relational, spiritual, and professional understandings and skills” (Foster, et al., 2006a, p. 25). This distinction will somewhat limit the application of the Carnegie Study not only to formation in a Roman Catholic seminary but to the research question at hand. For them, the integration begins, ends, and happens in the classroom or in the coursework. The *Program of Priestly Formation*, however, envisions a much broader “pedagogy” that most certainly happens in the classroom, but also occurs in a myriad of other settings outside the classroom. The theoretical/conceptual framework of the Carnegie Study was somewhat different than the one that underlies this proposal, which is nothing less than the theoretical/conceptual framework of the *Program of Priestly Formation* itself. There was a logical reason for the Carnegie Study’s approach since they were looking at the education of all clergy and the classroom was the only “common” or “community” experience in non-Catholic seminaries, the “common denominator,” if you will. Catholic seminarians, on the other hand, not only learn but live in community.

The Carnegie Study, however, informs the central research question of this study. Catholic seminaries benefit from classroom opportunities for integration. The Carnegie

Study offers a basis for the implementation of integration in classroom settings. While they contend that integration takes place primarily through coursework, this proposal expands the coursework to those experiences that may not be directly associated with the classroom, credits or other typical characteristics strictly connected with education.

It should be noted that the Carnegie Study did not see the classroom as the *only* arena for integration. It touched on this reality when they identified the explicit curriculum, the implicit curriculum and the null curriculum. “The implicit curriculum is embedded in other structures as well. Among the most pervasive are processes for what Catholics and others call spiritual formation ... Many of the goals of the implicit curriculum in seminary education are articulated as dispositions, habits, and disciplines” (Foster, et. al. 2006a, p. 53). In Catholic seminaries, this is called “the Rule of Life” and it is rather explicit. The Carnegie Study rightly found that these practices were embedded in the program and became visible in shared expectations, shared standards, participation in worship life, in ritual events and “even in patterns of greeting and interaction among members of the seminary community...” (Foster, et. al. 2006a, p. 53). However, it will become apparent that even these “extracurricular” opportunities are acknowledged relative to how they affect what is taught or not taught in the classroom.

The closest that the Carnegie Study’s conceptual framework came to that of this proposal is when they spoke of the pedagogies of formation. This is where one finds the most fruitful parallels to this conceptual framework. They acknowledged that “A distinguishing feature of professional education is the emphasis on forming students in the dispositions, habits, knowledge, and skills that cohere in professional identity and practice, commitments and integrity” (Foster, et. al., 2006a, p. 100). They even called it formation and acknowledged that these pedagogies took place outside the classroom and



were found in the worship life, organized activities that respond to human needs, and the supervision of field education. They again brought it back to the classroom: “However, we learned in this study that clergy educators also engage students in pedagogies of formation in the classroom” (Foster, et. al., 2006a, p. 101). They proceeded to articulate how faculties brought the practices outside the classroom into the classroom, e.g., using prayer in the classroom setting.

The above can be said of the Carnegie Study’s pedagogies of performance which may be associated with the pastoral pillar in Catholic seminaries. Interestingly enough, they did not speak of integration but, rather, interaction where “seminary educators emphasize the interaction of academic and religious expectations for effective leadership in clergy practice” (Foster, et al., 2006a, p. 157). Again, they immediately focused on how these skills were taught in the classroom environment: “Seminary educators are challenged when a student’s performance is technically proficient, theologically sound, or a marvelous instance of its genre, but has little possibility of reaching, engaging, or moving the people for whom it is intended” (Foster, et al., 2006a, p. 180).

The Carnegie Study was perhaps most helpful in the theoretical/conceptual framework as they identified communal pedagogies which focused on the teaching and learning that takes place outside of the classroom, i.e., in worship and prayer, the spiritual pillar and in field or pastoral education, the pastoral pillar. The Carnegie Study acknowledged the spiritual pillar: “Much of the attention to spirituality and to spiritual formation in contemporary seminary education occurs outside the classroom... The emphasis on spirituality, however, moves beyond the programmatic or curricular to permeate classroom teaching practices as well” (Foster, et al., 2006a, p. 259), again bringing the issue back into the classroom.

The Carnegie Study acknowledged the pastoral pillar, but did not use the word “integration” or even “interaction” but “bridging”: “The bridging of academic and ministry site cultures at St. John’s (St. John’s Seminary, Camarillo, CA) is also a primary emphasis of the field education program” (Foster, et al., 2006a, p. 307). The Carnegie Study also highlighted integration groups at Trinity Lutheran Seminary where “first- and second-year students...discuss issues of personal vocation, contextual learning and theological reflection with fourth-year students.” (Foster, et al., 2006a, p. 313). Despite these embedded acknowledgements, the Carnegie Study continued to centralize the intellectual pillar with the human, the spiritual and the pastoral in some kind of orbit around it, each not being equally important to developing and forming the priestly identity, or the pastoral imagination of the seminarian.

The Carnegie Study explicitly recognized the four pillars of formation in Roman Catholic seminaries in such a way that it further informs the need for this research proposal:

We observed well-developed and extensive – but quite different – programs of spiritual and human formation in both St. John’s Seminary and Catholic Theological Union. Like all Roman Catholic seminaries, they follow the U.S. Catholic bishops’ official broad guidelines and standards for the four major elements of ‘formation’ (human, spiritual, pastoral or priestly, and academic). (Foster, et al., 2006a, p. 288)

While not all programs of priestly formation need to be the same to be effective and integrative, the fact that they are “quite different” could also be indicative of the need for this research to assist seminary faculties in developing effective and integrative programs.

The Carnegie Study employed an extensive methodology that could not be duplicated here. While resources and time provided the most persuasive reason for not using a similar methodology for the purpose of this study, a strictly Roman Catholic seminary system is very different than the seminary system for other faiths and denominations. The Roman Catholic seminary has formation taking place in a residency program and is governed by a very specific document, the *Program of Priestly Formation* that makes them all quite uniform, almost identical, in their approach to and execution of formation and education. While there is the Association of Theological Schools (ATS), through which religious seminaries can gain accreditation, their guidelines essentially cover the academic and are not as specific, thus allowing for a diversity of approach and execution. The expansive Carnegie Study approach to analysis is unnecessary in Roman Catholic seminaries.

As indicated above, the Carnegie Study provided a place to launch this study. Furthermore, the Carnegie Study is perhaps most helpful in the theoretical/conceptual framework of this study when it discussed communal pedagogies which focused on the teaching and learning that took place outside of the classroom, i.e., in worship and prayer, and in field or pastoral education. Focusing on this area and acknowledging the uniformity present in Roman Catholic seminaries, a case study methodology is used. While a multiple case study of several Roman Catholic theologates might have been a better way to proceed, it was decided that a single case study would be more appropriate and feasible in order to analyze the integration of the four pillars of priestly formation in a program that has the built in standardization of the *Program of Priestly Formation*. The fourth edition of the *Program of Priestly Formation* established the four pillars of priestly formation in Roman Catholic seminaries. Thus, as seminaries seek to embody the

integration mandated by the fifth edition, this single case study will assess the integration taking place and also provide the tools and conceptual framework necessary for implementing the integration required. This study will provide a theoretical analysis and a practical implementation of the integration of the four pillars of priestly formation.

The methodology of this case study, including both a survey and interviews of subjects who are both seminarians and faculty members, revealed how well one theologate was integrating the four pillars and provided the foundation for a multiple case study utilizing the same methodology. Furthermore, the methodology, if duplicated at another point in time, could reveal how one or several theologates are progressing toward the implementation of the integration of the four pillars of priestly formation. Thus this single case study, although limited, could provide the foundation for a multiple case study assessing and analyzing the integration of the four pillars in a more comprehensive way and/or a longitudinal case study that would reveal how one or more theologates were moving, or not moving, closer to the integration required of the *Program of Priestly Formation*.

## CHAPTER 2

### Review of Literature

#### Identification of the Literature Relating to the Focal Problem

A search of pertinent journal databases done in the area of the integration of the four pillars of priestly formation, found no relevant treatment of this topic. In fact, other than the Carnegie Study itself, there were only isolated references to integration in the broad range of literature available on seminary formation. Thus, this research study is groundbreaking in its focus on integration in specifically Roman Catholic seminaries. The Carnegie Study analyzed integration in the wide range of clergy preparation programs in Jewish and Christian seminaries. However, as indicated above, some of their constructs did not find a parallel in the Roman Catholic seminary. Furthermore, the Carnegie emphasis on the classroom, while it is applicable and valuable in the classrooms of Catholic seminaries and should play a vital part in any consideration of integration, does not always apply or translate well into the seminary experience, currently or historically, vis-à-vis the four pillars of priestly formation or the integration of those four pillars.

Lacking any substantial prior research or literature specifically on the integration of the four pillars, and acknowledging that the Carnegie Study falls short of paralleling what this study hopes to accomplish, it is important to demonstrate the evolution of the four pillars in the history of the Roman Catholic seminary. This history will develop an

awareness of what those elements have brought the seminary, specifically in the United States, as to the need for integration as required in the *Program for Priestly Formation*. This cannot be a typical history. Rather, it is a history of the four pillars of priestly formation within the history of the Roman Catholic seminary. This kind of history will inform the problem, the context, and the variables at work in this study. It will also convey the unique categories that define the Roman Catholic seminary and the evolution of the four pillars of priestly formation that form the fabric and fiber of seminary formation today. Combined with this history, a literature review of integration in general, will provide the basis for a conceptual framework for the study at hand.

The catch word in seminary education and formation today is “integration”. In 1992, Pope John Paul II’s apostolic exhortation, *Pastores dabo vobis* definitively identified the four pillars of priestly formation as the human, the spiritual, the intellectual and the pastoral. In the brief fifteen (15) years since then, those charged with seminary formation and education have moved from simple identification of the four pillars to the integration of the four pillars. In the United States, the fifth edition of the *Program of Priestly Formation* makes integration the hallmark of formation. In seminaries and houses of formation throughout the country, the four pillars are touted as the “be all and end all” of seminary formation. However, the integration of the four pillars with each other, while identified, remains to be seen. Whether or not this integration will be successful, is a question at the heart of this current consideration.

The concept of integration represents a very critical juncture in the long history of seminary formation. That the current *Program of Priestly Formation* has definitively and clearly integrated the concept of integration into its pages is undeniable. On the one hand, it represents the very quick coming of age of the human, the spiritual, the

intellectual and the pastoral as the comprehensive approach to seminary formation. On the other hand, it represents a new challenge that cannot be overlooked. It would seem as though a plateau has been reached. The question becomes, “How long to rest upon the four pillars, enjoying the view, before embarking upon a journey to new heights that seminary formation needs to reach?” Integration may be the chosen vehicle that will bring us to the next plateau. Will the integration called for in the *Program of Priestly Formation*, however, be taken seriously and enacted in concrete ways?

Some persons argue that integration is something that happens naturally, spontaneously and need not be tended. If this was the case, there would have been no need for the integrative dimensions introduced into seminary formation even before *Pastores dabo vobis* and the latest edition of the *Program of Priestly Formation*, e.g., deacon internships, pastoral years, spiritual years, theological and spiritual reflections, mentor/advisor programs, and the like. Clearly the need for some kind of integration was observed and enacted. The questions then become whether or not these programs are enough and whether or not one should be satisfied with what has occurred viewing the latest focus on integration as the accomplishment and not the goal, or, whether or not the challenge of integration has been met or a more systematic approach to integration of the four pillars is necessary. With the dominant role integration plays in the latest edition of the *Program of Priestly Formation*, it would seem that there is a profound and significant statement being made that is based on the evolution and development of the four pillars of formation that now needs an era of concrete and objective integration.

## Historical Review

### In The Beginning

In order to adequately address the kind of integration present and needed in the four pillars of priestly formation, it is instructive and important to see that these pillars were latent in the history of seminary formation and that each emerged at a not-so-specific time and place. Identifying the emergence of each of these pillars will ultimately shed light on the kind of integration currently taking place and ultimately needed.

In the early years and for the majority of their vast history, diocesan seminaries were exclusively dedicated to education. To fill the need to turn an uneducated clergy into an educated clergy the diocesan seminary was established. This was not only so that the clergy could keep up with society at large but also, and perhaps more importantly, so that they could know and defend the teachings of the Church cogently and coherently.

Today, one does not speak of seminary education. Rather, education is only one dimension of seminary formation. This idea is reflective of an historical shift in the need that seminaries are called to fill. The word “formation” potentially has a more negative connotation than “education.” It could give the impression of indoctrinating in a cultic way a predetermined set of ideals or characteristics that are imposed by an authoritarian institution. In a less toxic interpretation, it gives the impression that there is a “cookie-cutter” program that accomplishes formation and is imposed on all.

In reality, the idea of formation vs. education is not that divergent from contemporary models of education and curriculum design. Educators today speak of educating the whole person and making them good citizens and fit contributors to society at large. This education includes not only academic subjects but the vast array of extracurricular activities that are meant to teach discipline, tolerance, values,



relationships, social consciousness, and social consciences. Priestly formation has become, in more recent history, very similar, if not more formalized, and designed to form a person into a priest, in much the same way that educators will form a child into a model citizen. While there are very specific programs for priestly formation adopted by conferences of bishops throughout the world and while each seminary today implements that program through their own program of priestly formation, it is very dependent upon how the individual seminarian approaches his formation. Understood in this way, there are as many programs of priestly formation as there are seminarians.

Historically, what has been included in the seminary program has altered as needs have changed. Changing needs forced seminaries and those in charge of them to move from a strictly educative framework to a much broader one that touched not only the mind but the entire person (emotionally, physically, psychologically, etc.), their spiritual life, their intellectual acumen and their pastoral praxis. Thus, while a program of priestly formation is imposed, it is internalized and possessed quite differently by each person who enters into it. Changing realities have called for the need to address formation humanly, spiritually, intellectually and pastorally. Seminaries are in the process of fully implementing and integrating these four aspects of formation. Without their proper appropriation and integration, priestly formation can risk becoming irrelevant and unproductive. Both would have far reaching implications.

#### The Institution of the Diocesan Seminary

During the Second Vatican Ecumenical Council, on Monday, November 4, 1963, Pope Paul VI addressed the council fathers stating,

With this extraordinary thanksgiving to God and with this great imploring of grace from God, we intend to commemorate worthily the fourth centenary of the

institution of diocesan schools known as seminaries, for the training of pupils who are preparing to receive sacred ordination and to exercise worthily the priestly ministry. (Pope Paul VI, 1963a, p. 1)

At that same session, Cardinal Stefan Wyszyński, the Archbishop of Warsaw and Primate of Poland, the man who had nominated Karol Wojtyła, the future Pope John Paul II, a bishop in 1958, would speak on “the historic origin and ecclesiastical significance of the institution of seminaries” (Pope Paul VI, 1963a, p. 1).

Canon XVIII of the 23<sup>rd</sup> session of the Council of Trent, dated July 15, 1563, unanimously approved by the Fathers of the Council stated:

The holy Synod ordains, that all cathedral, metropolitan, and other churches greater than these, shall be bound, each according to its means and the extent of the diocese, to maintain, to education religiously, and to train in ecclesiastical discipline, a certain number of youths of their city and diocese...The bishop, having divided these youths into as many classes as he shall think fit, according to number, age, and progress in ecclesiastical discipline, shall, when it seems to him expedient, assign some of them to the ministry of the churches, and others he shall keep in the college to be instructed; and shall supply the place of those who have been withdrawn, by others; that so this college may be a perpetual seminary of ministers of God (Council of Trent, p. 1).

This decree gave birth to the seminary, as it is known today. This is not to say that there was not priestly formation prior to this establishment of seminaries. Joseph M. White, in his history of the diocesan seminary in the United States, discussed the “antecedents of the seminary idea.” (White, 1989, p. 1). For example, he talked about the twelve apostles with Jesus as the first seminary, a not uncommon designation also used by Pope John

Paul II in his Apostolic Exhortation, *Pastores dabo vobis*. White also spoke about St. Augustine bringing together clergy to live in a community focused on prayer and study. He also made reference to the monastic and cathedral schools in the early Middle Ages that focused on ecclesiastical learning. As White was quick to point out, these “seminaries” were numerous and diffuse. In the period immediately prior to the Trent decree, “The young man who aspired to the priesthood was limited to a summary preparation under the guidance of some aged parish priest, or entirely in the schools that flourished alongside the cathedrals” (Orsenigo, 1943, p. 79). This was brought to an end in 1563 with Canon XVIII of the 23<sup>rd</sup> session of the Council of Trent.

Pope Paul VI stated the essential reason for the institution of seminaries at that time in *Summi Dei Verbum*, his Apostolic Exhortation on the occasion of the fourth centenary of the establishment of seminaries by the Council of Trent. He said:

...unfortunately, because of the worldly mentality that spread more and more even into ecclesiastical circles, and of the pagan spirit that was being reborn in the schools where the young were educated, these norms laid down by the Church for preparation of future priests [as in the III and IV Lateran Councils] appeared inadequate. (Pope Paul VI, 1963b, p. 1)

Thus the reason would essentially seem to be prophylactic “for preserving the young levites from the dangers that threatened them, by providing for them an appropriate formation in suitable places under the guidance of wise teachers and superiors” (Pope Paul VI, 1963b, p. 1).

Pope Paul VI essentially stated three reasons why it was important to celebrate the fourth centenary of the institution of seminaries:

1. To emphasize the spiritual benefits which it brought to the Church;

2. To emphasize the spiritual benefits which it brought to civil society; and
3. To call attention to some aspects of the ascetic, intellectual and pastoral formation of seminarians and priest.

For the purposes of this study, the focus falls to the third reason. Three of the four pillars (human, spiritual, intellectual and pastoral) of formation that would be outlined some twenty years later in Pope John Paul II's *Pastores dabo vobis* were contained here: ascetic (or spiritual), intellectual and pastoral. However, Paul VI did not exclude the human pillar. Later, he stated:

But when discussing this divine call to the priesthood (to which no one can claim any right) it is worth recalling that it concerns not only the spiritual faculties of the chosen one – his intelligence and free will- but involves also his sensitive faculties and even his very body. For the whole person must be fitted for the task of carrying out, in an efficient and worthy manner, the arduous duties of the sacred ministry, a ministry which often demands renunciation and sacrifice, sometimes even of one's own life after the example of the Good Shepherd, Jesus Christ. (Pope Paul VI, 1963b, p. 1)

In this same vein, he discussed those not called, i.e., “those insufficiently endowed in mind or heart, or because of obvious psychopathic weakness or serious organic defects.”

Pope Paul VI recognized seminary formation as a complex process. He identified it as the “complex work of physical, religious, moral and intellectual education that must be carried out in the seminary” (Pope Paul VI, 1963b, p. 1), again touching on the human, spiritual and intellectual pillars of formation. For Pope Paul VI, the ultimate goal of priestly formation was a candidate showing “the evidence of mature decision and of progress in sanctity, in learning and in discipline” (Pope Paul VI, 1963b, p. 1).

Having acknowledged the importance of the human and spiritual realm, the importance of the intellectual was not ignored. Not only did Pope Paul VI articulate a need for “an adequate knowledge of languages and especially of Latin (particularly those of the Latin rite)” but he clearly stated that a candidate’s “familiarity with history, science, mathematics, geography and art must be equal to that of the educated classes among whom he lives” (Pope Paul VI, 1963b, p. 1). While he recognized a need for wisdom from philosophical and theological formation, he also included “the essential or complementary studies” including “Biblical exegesis, according to the laws of Catholic hermeneutics, canon law, Church history, sacred liturgy, archaeology, patrology, history of dogma, ascetical and mystical theology, hagiography, etc” (Pope Paul VI, 1963b, p. 1).

Finally, the importance of the pastoral pillar was given its due. Pope Paul VI recognized pastoral or field education when he indicated that “the student must be introduced to the problems of pastoral theology, and take an increasingly active part in the life of the diocese” (Pope Paul VI, 1963b, p. 1). The goal was that “the future pastor of souls will gradually become acquainted with his particular field of activity, and receive suitable preparation for it” (Pope Paul VI, 1963b, p. 1).

It would be remiss if Pope Paul VI’s final words of exhortation and encouragement to those who recruit, educate and improve seminary formation were not included:

To conclude this exhortation, We wish to address a word of paternal encouragement to all who are engaged in a spirit of zeal and self-sacrifice in the work of recruiting and educating candidates for the priesthood in the secular clergy or religious orders. A special word of praise must go to those who carry on this work in those areas where there is a great shortage of vocations, and where

the work of securing new ministers for the sanctuary is most difficult and often dangerous.

Our approval is directed next to those who, following the directives and exhortations of the Sacred Congregation of Seminaries and Universities, strive by their writings and discussions to perfect for the greater good of the Church the methods of seminary training in view of the particular need of time and place, and the progress of pedagogy, but with due respect for the proper purpose and spirit of the priestly life. (Pope Paul VI, 1963b, p. 1)

Hence, upon the celebration of the fourth centenary of the institution of seminaries, one begins to see the foundations of the four pillars of formation that would be specified in Pope John Paul II's *Pastores dabo vobis*: the human, the spiritual, the intellectual and the pastoral, more clearly. Little was said regarding the integration of these four pillars, even in their rudimentary form found in *Summi Dei Verbum*. This is not to be understood as a weakness or criticism as much as a profound observation in time, in this case, 1963. As it will be demonstrated, the need for integration and, in fact, even the overt acknowledgement of these four pillars was neither present nor necessary for four hundred years of seminary education. It was only most recent history, from 1963 through today that the four pillars have clearly developed. And it is only today, that the authentic integration of these four pillars is becoming necessary to bring about effective seminary education and formation.

#### Origins and Early Development of Seminaries

It was not long after the unanimous approval of Canon XVIII of the 23<sup>rd</sup> session of the Council of Trent that the first seminaries began to surface. Clearly from Canon XVIII, otherwise known as *cum adolescentium aetas*, the bishop was the one to establish a

seminary in his diocese or some other location. “In establishing his seminary the bishop was to gather together poor boys – the sons of the well-born and the wealthy have other paths to the diocesan priesthood – in a program of general education, leading to the study of ‘scripture and ecclesiastical books,’ and rites and ceremonies” (White, 1995, pp. 1-2).

Pope Paul VI outlined the origin and early development of the Trent seminaries in *Summi Dei Verbum*:

1. St. Charles Borromeo, nephew of Pope Pius IV and Archbishop of Milan, opened his seminary in 1564.
2. Pope Pius IV opened his seminary, Capranica College, on February 1, 1565.
3. The Bishops of Rieti, Larino, Camerino and Montepulciano open their seminaries, a modest form of St. Charles Borromeo’s.
4. The Bishops of France, Cardinal Pierre de Bérulle, Adrien Bourdoise, St. Vincent de Paul, St. John Eudes and Olier, who “were concerned for the rebuilding of their dioceses. (Pope Paul VI, 1963b, p. 1)

All this is not to say that seminaries did not exist prior to the Council of Trent for they did. In fact, Pope Paul VI acknowledges the extraordinary efforts of St. Gregory

Barbarigo in Italy who reorganized seminaries as a result of Canon XVIII:

In Italy it was above all the merit of St. Gregory Barbarigo, at the end of the 17<sup>th</sup> century to have labored indefatigably for the reorganization of the seminaries of Bergamo and Padua according to the norms laid down by the Council of Trent, keeping in mind all the time the spiritual and cultural needs of his time. (Pope Paul VI, 1963b, p. 1)

Pope Paul VI credited St. Charles Borromeo with establishing a seminary in 1564.

While St. Charles was still serving in Rome, and with the permission of Pope St. Pius V,

in 1566, he attempted to establish a seminary through his vicar, Monsignor Ormaneto. Bishop Cesare Orsenigo, a famous biographer of St. Charles Borromeo, indicated that “On December 10, 1564, in a fourteen-room house near San Vito al Carobbio, thirty-four clerics dwelt with fourteen Jesuit fathers, and about a hundred other clerics from the outside also attended the school. Food and clothing were furnished by the Archbishop” (Orsenigo, 1943, p. 80). Unlike today, “clerics” referred to the students or seminarians. By 1572, there were 140 seminarians with 15 professors. Not only did St. Charles establish this seminary, he also established another called *della Canonica*, which was a seminary for students who could not handle rigorous study. Their training was limited to moral theology. St. Charles also established smaller and rural seminaries to serve those in the mountain districts.

This effort was part and parcel of St. Charles’ program of reform in his Archdiocese of Milan which included the clergy whom he saw as uneducated save those few who might have gone to secular universities. Part of his reform was fueled not only by concern that priests should be properly educated but, even more importantly, that they were educated spiritually. The concern was not only the education of the clergy but their spiritual formation as well. The problems with the clergy that precipitated the Tridentine decree and St. Charles’ quick action were many. Orsenigo indicated,

It is not hard to understand how priests with such poor spiritual preparation could later easily neglect their duties. Often they deserted their churches, neglected their ecclesiastical functions and even the celebration of Mass” and “they readily left their parishes to move to some pleasanter spot far from their labors. (Orsenigo, 1943, p. 79)



St. Charles drafted a rule of life. It was rudimentary and one that he never fully completed because he did not want to rush through it. Thus it was more an outline than a rule of life:

In this brief outline, he prescribes among other things for his seminarians the order of their daily occupations and the course of their studies, both sacred and profane. 'They are to be in school,' his rule reads, 'at least five and a half hours between morning and evening.' The classical authors he wished them to study were Cicero, Vergil, Sallust, Horace, Ovid, of course a prudent selection of the more fitting portions. (Orsenigo, 1943, p. 81)

But while the concern was intellectual, particularly in fighting the "Protestant heresy", St. Charles desired to form "a good priestly spirit". St. Charles' rule called for meditation, seclusion and examination of conscience: "The times of prayer...are as follows: in the morning, a half hour; before dinner, a quarter of an hour for examination of conscience; after the Angelus, the Litanies; and before going to bed, a little more than a quarter of an hour" (Orsenigo, 1943, p. 82). These regulations were in keeping with the Tridentine decree that governed seminary training until the Second Vatican Council. The assumption was that the candidate would be trained through classroom education and religious exercises to become a good priest.

From its foundation, the seminary was concerned not only with the intellectual but also with the spiritual. "Through the Middle Ages idealists regularly called for church reform. Among the Church's many failings, the diocesan clergy presented an uneven picture of learning and holiness" (White, 1989, p. 1). Thus the exclusivity of the intellectual pillar did not have a long life at all before the spiritual pillar came to the fore. It was soon after the Tridentine decree that the "influential tradition of clerical formation

emerged from the figures associated with the 17<sup>th</sup>-century French School of Spirituality, who took up an issue that the Council of Trent had not addressed, that is, the spirituality of the priesthood” (White, 1995, p. 3). The French School of Spirituality, founded by Pierre de Bérulle, highlighted a Christocentric spirituality and counted among its members men such as Charles de Condren, Jean Jacques Olier and Vincent de Paul. These men developed a Christocentric spirituality for priests and seminarians. Eugene Walsh, a modern Sulpician scholar, summarized this Christocentric spirituality: “The character of Holy Orders confers, as it were, a new nature, a new personality upon the priest. He is drawn by ordination into the personality of Christ, and with Him becomes by state, by an ontological reality, an official person...” (E. Walsh, 1949, p. 114). It was Bérulle and Olier who were the founders of the Society of St. Sulpice, which had a great influence on seminaries until very recent years.

From the 1620s through the 1640s, the French School offered a program of spiritual formation for priesthood candidates already at universities through retreats. “For the Catholic Church, generally, the legacy of the influential French School was that henceforth the diocesan seminary stressed spiritual formation of priesthood candidates often at the expense of formal learning” (White, 1995, p. 3). It would not be accurate to say that the intellectual was in competition with the spiritual or vice versa but rather that the initial and original intellectual thrust of Trent was soon matched by the spiritual thrust of the French School, forever putting these two pillars in tandem with each other.

The French School first attempted a seminary establishment when St. Vincent de Paul began a seminary in 1636 named the Seminary of Bons Enfants in Paris. It was a seminary for boys and it failed miserably, leading Vincent de Paul to conclude that seminaries were unworkable. While he respected the Trent decree establishing

seminaries, he believed a seminary for boys could not operate successfully. In 1642, at the request of Cardinal Richelieu, the chief minister of France, he opened another seminary at Bons Enfants for ordinands, or those in or about to be in orders. This became a model for future French seminary foundations. At the same time, one cannot underestimate the influence of the seminary at the parish of St. Sulpice in the Faubourg St. Germain section where in late August 1642, the new pastor, Jean Jacques Olier started a community of priests and seminarians. The clerical students lived in a separate house from the priests, assisted in Church services and gave religious instruction to the children of the parish. If they lacked formal studies they took them under the Theological Faculty at the Sorbonne which was supplemented by an academic program in their house. In their house they also had spiritual conferences and practical, pastoral training in ceremonies, administration of the sacraments and catechesis. “The clerical students, therefore, functioned in several contexts: the university, the parish church, and the house discipline, where they received individual spiritual direction and participated in religious exercises” (White, 1989, p. 16). While the major thrust of their formation, if it may be called that, was academic and spiritual, with perhaps the spiritual almost eclipsing the academic, there was also a pastoral dimension. While it would be premature to posit the pastoral pillar, it is a reminder that all the pillars of priestly formation were latently part of the seminary’s program right from their inception. By 1660, a century after Trent’s decree, seminaries were well established and under way throughout France.

As quickly as 1680, a seminarian’s course of training was already lengthening in France. During this time textbooks or manuals were developed. Their “purpose was to present a concise and comprehensive body of Catholic doctrine...that became the hallmark of seminary instruction for the following two and half centuries” (White, 1989,

p. 18). Different manuals developed and different manuals could be used by any one seminary. The manual a bishop chose for his seminary often reflected his position on theological issues. There was the *Medulla Theologica* of Louis Abelly (1603-1691). This was a two volume manual. The first volume focused on dogma and the second on moral theology and it was more practical and concise than speculative. There was also the *Cours de theologie morale* of Raymond Bonal. This was an eight volume manual that focused on moral theology. In time, these manual became larger. “Of fourteen manual authors whose works were in use in French seminaries from the 1690s to 1789, the most widely used were the theology of Portiers and the manuals of Honoré Tornely and Pierre Collet” (White, 1989, p. 20). By this time, in France, all 130 dioceses had seminary instruction in this vein.

White indicated that “In other parts of Europe, the success of seminary foundings varied, and seminary life reflected different local contexts” (White, 1989, p. 21). In Italy, for example, 128 seminaries were opened from the time of the Trent decree to 1600. They were usually connected with the diocesan cathedral and episcopal residence which was reflective of the Tridentine ideal. St. Alphonsus Ligouri (1696-1787) was to seminaries in Italy what St. Vincent de Paul was in France. His focus was on the spiritual pillar. The preaching of his parish missions became the instructional material for priests. “His *Dignity and Duties of the Priest; or Selva*, with its traditional exalting of the priesthood, offers instructions on the priest’s spiritual life emphasizing mental prayer and regular devotional practices (especially devotion to the Virgin Mary), self-denial, and zeal for pastoral activity” (White, 1989, p. 22). Again, the latent pastoral is seen but the focus is clearly spiritual and instructional. The scenario in France and Italy was truly the reality throughout all Europe.

White summarized the first two hundred years of the establishment of seminaries very succinctly:

By the close of the eighteenth century, over two hundred years had elapsed since the formulation of Trent's seminary decree. During that period, compliance with the decree had been uneven and varied. Specific provisions, though stated in general terms to accommodate various interpretations, had not always been observed. Authors of the decree could not have foreseen the rise of the great seventeenth-century figures associated with the French School, who exercised such a powerful influence on the modes and spirituality of the priesthood.

Likewise the importance of textbooks in seminary learning had not been foreseen at the time of Trent...At the end of the century, the great upheaval of the French Revolution and subsequent years of European warfare closed diocesan seminaries in France and other parts of Europe. As Europe's patterns of seminary life came to a temporary halt, the Catholic community in the United States was beginning its formal organizational life, including the founding of seminaries which relied on French models of training. (White, 1989, p. 23)

It is important to keep in mind that

From Trent's decree of 1563 until the Code of Canon Law of 1917, the diocesan seminary has no organizational plan with named officials as mandated from the church's highest authority. Instead, between Trent and the Code, the diocesan seminary passed through 354 years in which its leaders' work unfolded in a series of precedent-setting experiences. (White, 1989, p. 2)

From this development would ultimately come the foundations of the human, spiritual, intellectual and pastoral pillars of formation today.

### The Origin and Development of Seminaries in the United States

In the United States, the first seminaries simply replicated the European model. “Not only European traditions but a variety of creative approaches to priestly training reflected the primacy of the local in an era when seminary leaders struggled to sustain viable seminary institutions” (White, 1995, p. 5). Some seminaries were rather primitive in their education and in their facilities. Neither the American bishops nor the Roman authorities issued any overarching design for establishing a network of diocesan seminaries. Essentially, seminaries would be formed in response to local needs and interests.

In Baltimore on July 10, 1791, François Charles Nagot, the superior, Jean Tessier, Antoine Garnier, and Michel Levadoux – plus five seminarians: two Englishmen, a Canadian, an American and a Frenchman arrived from Paris to begin the first diocesan seminary in the United States. These Sulpicians were actually fleeing the French Revolution. The revolutionary government in France was requiring clergy to take an oath called the Civil Constitution of the Clergy, which subordinated them to the state. Jacques André Emery, the ninth superior of the Society of St. Sulpice, opposed the oath but was realistic enough to know that refusing could mean the destruction of the Society of St. Sulpice. Thus, with the blessing of Archbishop Antoine Dugnani, the Papal Nuncio in France, Emery contacted Bishop John Carroll, the first bishop of the first diocese in the United States just established in 1789, who was in Rome. Carroll was skeptical about the viability of a seminary in the United States as he did not see there being many candidates as yet in the United States. However, with the offer from Emery that the Sulpicians would fund the project, Carroll welcomed the offer.

For the Sulpicians, it was a choice between teaching seminarians and the guillotine. For Carroll, it was a case of “what have we got to lose.” Nagot and company, departing from France on April 8, 1791, arrived in Baltimore on July 10, 1791, and inaugurated the first diocesan seminary in the United States. One year later, more Sulpicians came from France. Among them was a seminarian named Stephen Badin who had received most of his training at the seminary of Orléans, France. However, because of his coming to the United States with these Sulpicians, “The Seminary of St. Sulpice, as it was then called, produced its first priest in 1792 when Bishop Carroll ordained Stephen Badin” (White, 1989, p. 31).

Most of the early United States seminaries struggled to find students and finances to support what few students they had. In fact, another Sulpician in Baltimore, William Dubourg, former president of Georgetown, in order to feed the Seminary of St. Sulpice, “obtained a university charter from the State of Maryland to open St. Mary’s College...For the next half century, the flourishing college that enjoyed local community support sustained the smaller seminary program” (White, 1995, p. 5). For the Sulpicians, this was the idea of the *communauté éducatrice*, or “formational community” made up of faculty and seminarians in a single community of prayer, study and residential life where priestly formation takes place primarily by word and example. While it was a struggle for the Sulpicians, the United States was a wide open market to engage in the establishment of seminaries. At the same time, it was filled with tension and intrigue as Georgetown began to compete with the Seminary of St. Sulpice for candidates. Emery threatened to pull the Sulpicians out if Carroll did not provide candidates. Carroll begged him not to. With a comment from the Pope, the competition ended and the closing of the Baltimore Seminary was averted. This opened the door for the Sulpicians to continue their

establishment of seminaries. They opened a minor seminary in 1806 and a second one in 1808 that would be called Mount Saint Mary's College at Emmitsburg, Maryland, started in April 1809.

While one might speculate that the spiritual would surpass the intellectual given the primacy of the Sulpicians of the French School, this was not the case. The intellectual and the spiritual truly move forward hand-in-hand. "The leaders of the 'mixed' seminary-lay colleges depended on the contributed services of seminarians as teachers of younger students" (White, 1995, p. 6). White speaks of John McCaffrey, the president of Mount Saint Mary's College who regularly asked sponsoring bishops to delay the ordination of some of their most capable seminarians because they were needed for teaching. Unfortunately, it seemed that seminarians involved as teachers often neglected their spiritual formation. Hence, this push to have seminarians remain seminarians would complement the intellectual pillar but neglect the spiritual pillar. McCaffrey would not agree. He did not view seminarians teaching as a distraction as they prepared for the priesthood. He felt that "Teaching gave each seminarian a personal share of responsibility for the institution and undoubtedly helped to 'mature his powers' in a way that seminarians elsewhere could not have" (White, 1989, p. 45). Historically speaking, it would seem that McCaffrey's advocacy of this seemingly pastoral dimension of their ministry was not pastoral at all. Rather, it was designed to bring about pride in the institution of Mount Saint Mary's, which had a rough history in its early years. Furthermore, it would seem that this was a more human dimension, i.e., "maturing his powers" than a pastoral one. Others would claim that this was utilitarian distraction from the spiritual dimension and had nothing to do with pastoral training, a view that would appear to have some merit.



The traditions begun at St. Mary's Seminary and Mount Saint Mary's Seminary were carried on in similar vein throughout the United States:

As some 20 dioceses were formed across the country from the 1820s to the 1840s, their bishops took the episcopal responsibility for clerical formation seriously. After appointment, a new bishop often aimed to start a diocesan seminary. He hereby honored the Tridentine ideal of each diocese having a seminary in which to develop a locally trained clergy. So great was the American bishops' respect for that tradition that when they met in their Second Provincial Council of Baltimore in 1833, their legislation endorsed the Tridentine principle that each diocese should found a seminary. (White, 1995, p. 7)

Yet it is White who also made the argument that these first seminaries established by the Sulpicians were not quite honoring the Tridentine ideal but rather the opposite. He stated, "The archbishops of Baltimore in a manner inconsistent with the Tridentine seminary decree did not directly administer or finance these institutions though they sanctioned their operation and occasionally intervened in their activities when requested or when they thought the interests of the church required it" (White, 1989, p. 47). Rather, St. Mary's Seminary and Mount Saint Mary's Seminary were under independent boards. While these seminaries could not have existed if the archbishops of Baltimore had not supported them, they did not strictly adhere to the Tridentine ideal, that is, for each diocese, a seminary. In reality, these seminaries did not serve the archdiocese of Baltimore but rather many dioceses. They were national seminaries. They would actually turn out to be an anticipation of the institutional models that developed in seminaries in the United States. Perhaps this was what the Second Provincial Council of Baltimore in 1833 was trying to avoid in its wholehearted endorsement of a seminary in each diocese.

The intellectual and spiritual pillars continued to be the bedrock of seminary formation throughout this time both in the United States and beyond. In 1820, John England of Cork, Ireland, was appointed the bishop of the new diocese of Charleston including Georgia and the Carolinas. In 1822, he opened the “Philosophical and Classical Seminary” of Charleston in the spirit of the Tridentine decree. Bishop England wrote and spoke about seminary education more than any other bishop in his time. His writings affirmed the continued importance of the intellectual and spiritual pillars. “According to his views, the seminary, of course, was intended to impart the ordinary ecclesiastical learning and to insure the holiness expected of seminarians under the watchful care of the bishop” (White, 1989, p. 51). So much was “ordinary ecclesiastical learning” of central importance in seminary education, that it must be followed by an “of course.” As it has been already posited, never far behind was the spiritual, “the holiness expected of seminarians.” In order to understand this unique, historical relationship between the intellectual and the spiritual, one ultimately needs to penetrate the inner workings of the seminary.

Ironically and coincidentally, Bishop England, both openly and clandestinely, supported the establishment of national seminaries or larger regional seminaries instead of smaller, local ones. This was clearly in opposition to the Tridentine decree. He saw little “effectual or permanent good” to be achieved in the establishment of many seminaries. Nevertheless, by 1842, twenty-two (22) seminaries had been established in the United States with a collective enrollment of 277 students, an average of 13 students per seminary. This is incredible growth from 1805, when St. Mary’s Seminary was established, to 1842 when 22 seminaries had been established. It is worth noting that

many, if not all, of these seminaries' establishment and sustenance were due to funding provided by European missionary societies.

These seminaries did not appear as they do today with full programs and full faculties. "Though the internal life of most such small schools is not known, it is fair to conclude that those in charge could not provide a formal program of sequential years of study for a small number of students" (White, 1995, p. 8). Rather, it would be safe to assume that theological education came in the form of tutoring consisting of studying tracts. Tracts were topical treatments in dogmatic and moral theology". For example, at Immaculate Conception Seminary, first at Seton Hall College and then in the Darlington section of Mahwah, a cycle was used. Throughout the four years students studied the same courses together in no particular sequence. All teaching came from manuals which was the pedagogical methodology for quite some time.

"In the 1840s, when Vincentian priests conducted many such schools for bishops, they usually supplied a three-priest faculty. The faculty usually had pastoral duties in the local area that supplemented seminary duties" (White, 1995, p. 8). These duties might provide a seed for future integration. Seminary faculty having pastoral assignments outside the seminary can foster an integration of the spiritual and intellectual pillars with the pastoral pillar. Faculty ministering in the field could foster the very integration that would be needed as the pillars become more formalized and objectified. The lived experience of the teacher could naturally find its way into the formation.

Structural and organizational changes in the United States would forever transform the seminary system observed thus far. White notes, that with the arrival of the Irish and German immigrants between 1846 and 1854, due to the agricultural crisis in western Europe, twenty (20) new dioceses and three vicariates apostolic, which would

eventually become dioceses, were established between 1847 and 1857. “The Catholic community in the United States that has grown steadily from 100,000 in 1810 to 600,000 by 1840 rose to 3,100,000 in 1860” (White, 1989, 67). The European mission societies could no longer provide the financial assistance to help establish and maintain the seminaries in each of these dioceses as Trent had envisioned. “Thus the ideal of each diocese having its own seminary declined, and the modest seminaries that had been started in the 1830s and 1840s began to close” (White, 1995, p. 9).

This tremendous growth provoked a reorganization of forty-two (42) dioceses from one ecclesiastical province under the Archbishop of Baltimore, established in 1808, into new ecclesiastical provinces each headed by an Archbishop. Thus, between 1840 and 1850, five provinces were established from among the largest dioceses: Oregon (1846), St. Louis (1847), New York (1850), Cincinnati (1850) and New Orleans (1850). These archbishops, acknowledging how unrealistic it would be to form a seminary in each diocese, promulgated the idea of *each* province having its own seminary. As the Catholic population in the United States grew, it provided financial support that far surpassed what the European missionary societies were able to produce. “This financial strength in turn yielded a major characteristic of the new type of diocesan seminary, which is freestanding; that is, it did not depend upon a related institutional enterprise such as a lay college to produce revenue” (White, 1995, p. 9-10). It is with this that Archbishop Peter Kenrick of St. Louis established St. Louis Ecclesiastical Seminary in Carondelet in 1848; Archbishop John B. Purcell of Cincinnati established Mount Saint Mary’s of the West in 1851; Bishop John Martin Henni established St. Francis de Sales Seminary in 1856 for German immigrants; and Archbishop John Hughes of New York along with eight (8) of the eleven (11) bishops of the New York ecclesiastical province

including New England established St. Joseph's Provincial Seminary in 1864 at Troy, New York. New Jersey did not participate in the New York venture. Seton Hall College in South Orange, New Jersey was established in 1856 and the seminary in 1861. "It was the only Catholic diocesan mixed seminary and lay college formed in the nineteenth century that survived the generation of its founding" (White, 1989, p. 81). Rochester, New York soon thereafter established St. Bernard's Seminary demonstrating the fact that, while the bishops might have attempted cooperation in seminary ventures, they never really could work together. This inability to collaborate happened amidst the establishment of seminaries in the dioceses of Pittsburgh, Wheeling and Philadelphia.

It must be noted that this pattern was not the only one followed in establishing a free standing seminary. St. Mary's Seminary in Baltimore, which had started a lay college to fund the seminary established in 1805, closed the lay college in 1855. The Archdiocese of Philadelphia, which had started its modest seminary of St. Charles Borromeo in 1838 "opened the new St. Charles Seminary in 1871 in a grand building providing every middle class comfort available in the era" (White, 1995, p. 11). Perhaps most unusual when one considers the trends, combined with these two more unique pathways to freestanding seminaries, is the case of the diocese of Newark, New Jersey, already mentioned above where a college for lay students was opened with the affiliated clerical seminary. "The successful founding of this combined institution under the direction of diocesan priests went against the prevailing pattern of diocese forming free standing seminaries." (White, 1995, p. 12)

There were now larger, freestanding seminaries which would make the challenges of integration, more feasible but more difficult. At this time, there were really only the intellectual and spiritual pillars as the pastoral and human ones had yet to be recognized.

Nonetheless, integration, if it had been addressed, would be more feasible because of a closed system that would have much greater latitude in controlling how formation was conducted. At the same time, integration would be more challenging because the smaller and more local seminaries might have been better able to inculcate an integration that would need a much greater effort to be created in these free standing seminaries.

The intellectual pillar at that time would have been guided by manuals so that the academic program would look nothing like today. “Whatever the variations in seminary education in terms of time, place, size of the seminary community, the approach toward learning or length of the course, American seminaries adhered to the tradition of reliance on theological manuals to impart a measure of theoretical and practical knowledge in those aspects of theology considered important for ministry” (White, 1989, p134). The use of the manuals was practical. A complex issue was divided into small propositions. This process facilitated both teaching and learning. It also facilitated examination. Moral theology was considered the most important discipline, dominated seminary learning and aimed at proper preparation for administering the sacrament of Penance. Scripture was taught in separate courses. Church history was present but only with slight interest. If Church history was slight, Canon Law was even less so. “Canon Law was little regarded in a country where the laws of the church were not in full force because of its mission status” (White, 1989, p. 141). Liturgy simply focused on offering the Mass and administering the sacraments. There was no instruction on the theology of worship. There was instruction in preaching but it was rudimentary and basically consisted in giving practice homilies, despite the importance many gave to the concept of preaching in the American Church.

The spiritual pillar would be guided by the French and Sulpician School.

According to Msgr. Robert J. Wister, Professor of Church History at Immaculate Conception Seminary, South Orange, “In the early U.S. seminaries, they relied on daily spiritual exercises and the horarium to inculcate almost by osmosis an ascetical behavior” (Wister, 2006). Thus the concept of the spiritual, derived from the French and Sulpician schools, was focused on sacrifice linked to the cross, hence, the use of the term “ascetical” rather than “spiritual.” Remnants of the horarium, or the schedule of daily seminary exercises, remained intact to this day, although altered significantly. The concern was not for direct integration of the intellectual with the ascetical. Rather, it was assumed.

Between 1848 and 1871, the growth of freestanding and provincial seminaries was unprecedented. Although the Second Plenary Council of Baltimore attempted to reassert the Tridentine decree of a seminary in each diocese, it was not a practical reality in the United States at that time. The implications were far more far-reaching than one might imagine. Historical realities brought the Church in the United States away from the Tridentine vision of a seminary:

The large freestanding seminary...represented a move away from the model of the Tridentine seminary decree that assumed that clerical formation would take place within the context of an existing institution, the cathedral, with its many allied activities of which the training of seminarians was to be a part. This model operated in several of the local diocesan seminaries up to the late 1840s. The large enrollments of the freestanding seminaries of a hundred or more contrasted with the handful of students in the early diocesan seminaries at the bishop's

residence or at a seminary combined with a local boy's school. (White, 1989, p. 84)

As a result of this development of freestanding seminaries, a much more comprehensive organizational structure was required to oversee and direct the formal instruction, the spiritual formation and the day-to-day activities. This structure also necessitated a larger number of priest faculty.

The freestanding seminary was a creature not anticipated but one which grew heartily. Whether or not integration would be promulgated or discussed at this time had seminaries developed along the Tridentine model would be difficult to determine. If one presumed that integration would be more successfully accomplished at much smaller and more local levels, then the answer would have to be in the affirmative, however, it would not necessarily be a foregone conclusion. But clearly, integration could become more of an issue as the superstructure of seminaries became larger. "The freestanding seminary created an environment in which seminarians and faculty priests lived a community life separated from other activities" (White, 1989, p. 85). This separation could have fostered further separation. One could equally make an argument that this development would be more conducive to integration of the intellectual and spiritual, and eventually the pastoral and human some seventy-five to one hundred years later.

The establishment of these freestanding seminaries, as well as their attributes, parallel developments in secular institutions. White states that sociologists and social historians call them the "total institution." It was a social theory that advocated, supported and promoted the care of prisoners, orphans or the insane by placing them in large institutions to "care" for them in whatever capacity they needed to be cared for.



This was not exclusive to the United States, but it did become the model for seminary training in the United States.

How is one to evaluate the job that Roman Catholic seminaries were doing in the United States particularly in relation to the education that they were providing? One such evaluation can be found by the observations of Archbishop Gaetano Bedini, the apostolic nuncio to Brazil, who made a visit to the American Church from July 1853 to February 1854. Notwithstanding his observations of the Church in general, he drew some concrete conclusions about the seminary system being established in the United States.

Ultimately, he would file a lengthy report with recommendations to the Apostolic See.

Bedini was not impressed with the seminaries he visited. While he thought they were well managed, he ultimately recommended the erection of an American College in Rome.

Bedini saw four advantages of the establishment of such a seminary. First, he felt it would assure a Catholic spirit among the priests and the people of the United States.

Second, he believed it would promote vocations to the priesthood. Third, he judged that

“The college would provide ‘a wider, more complete and more solid education to all the American clergy.’ Bedini cited the unsatisfactory scholastic exercises that he witnessed

at the American seminaries during his visit” (White, 1989, p. 91). Fourth, he felt such a

college would be a place to prepare successors to the bishops in the United States.

While each advantage could be addressed, it was obvious that Bedini was not impressed with the intellectual pillar being built in the United States seminaries at the time and saw the only solution was education in Rome. Pope Pius IX supported Bedini’s recommendation and urged the American bishops to establish a national seminary.

Amidst opposition from bishops in the United States, the North American College in

Rome was established on December 8, 1859. It opened with twelve students from eight different American dioceses.

The American bishops were not necessarily unified on whether or not this was the best solution to the education of clergy and the building of the intellectual pillar. While some would obviously say so, others were less convinced. “The students were immersed in the clerical culture of Rome, attending pontifical functions and welcoming high ecclesiastics to the college. They spent summers in a villa outside Rome, where the routine and discipline of seminary life could be continued. There was no hint that seminarians were being trained in the ways of ministry in America...” (White, 1989, p. 96). Those who were also sharply critical of Roman learning felt that Roman intellectual life left a lot to be desired. The college would survive amidst support and detraction.

In 1883, immediately prior to the Third Plenary Council of Baltimore, almost 25 years later, Cardinal Giovanni Franzelin, a member of the Sacred Congregation of the Propaganda, which oversaw the American Church, gave a report on the condition of the United States Church which included observations on the North American College in Rome. He reported that more bishops did not send their seminarians to Rome because of the cost involved but also because the bishops felt “the seminarians were not educated there in a manner suitable for work in the American mission” (White, 1989, p. 98).

Education of the clergy, the intellectual pillar, was far from perfect both in the United States and abroad at the American College in Rome, whose development was paralleled by the establishment of a similar institution in Belgium, the American College of the Immaculate Conception in Louvain. The mere establishment of seminaries should never be construed as a solution to the problem of educating the clergy. In the realm of the academic, much more work needed to be done. In fact, because it was essentially a

missionary Church at the time, “To make priests available to the ever-growing Catholic population, bishops and seminary educators were willing to have priests trained quickly” (White, 1989, p. 123). There was no Church legislation at the time on the length of studies. Even Bishop John England who advocated thorough clerical learning would acquiesce to the need for priests. In some cases, newly ordained priests only completed half of their studies. Pastoral need often took precedence over the intellectual pillar.

Bedini’s observations of the academic life and intellectual pillar could be considered biased on the surface; however, there was some merit to his claims with regard to smaller and local seminaries. Formal learning in these seminaries through this time period of the mid 1800s was characterized by unevenness and brevity. Most seminaries did not have a set number of years to study philosophy or theology. Most programs were often flexible to allow seminarians to study at their own pace. In one sense, “many local diocesan seminaries were little more than finishing schools for immigrant seminarians well advanced in their training” (White, 1989, p. 131). The growth of freestanding seminaries and those staffed by the Benedictines would change this. By the 1870s, academics became more standardized with at least three years of theology preceded by one or two years of philosophy.

From the 1850s through the 1870s as freestanding seminaries at major dioceses were emerging and the American colleges abroad were taking shape, six diocesan seminaries owned and staffed by religious communities of priests developed to serve the dioceses of their regions. These six were: St. Vincent’s at Latrobe, Pennsylvania; St. John’s, Stearns County, Minnesota; St. Meinrad, Spencer County, Indiana; St. Vincent College, Cape Girardeau, Missouri; Seminary of Our

Lady of the Angels, near Buffalo, New York; and St. Bonaventure College and Seminary, Cattaraugus County, New York. (White, 1989, p. 121)

Despite the mediocre and oft criticized seminary system being established both here and abroad, a vast infrastructure of seminary education was being established despite only moderate success. In spite of what is known about what happened in these seminaries, “From the internal evidence of seminaries, the impact of spiritual training and formal learning on seminarians seldom comes into view before the 1870s” (White, 1989, p. 142).

For those faculty members currently in seminary formation, the observations of an official visitation by Sulpician officials at St. Mary’s Seminary in Baltimore in 1874 revealed a reality perhaps all too familiar. While the minutes of their report acknowledged a well behaved body of seminarians faithful to the seminary rule, “The faculty believed the students observed the rules out of fear of being caught and as the price of remaining in the seminary and awaiting the call for orders” (White, 1989, p.143). The faculty further indicated that it was quite common to have seminarians who had already determined that they wanted to be priests and attached little importance to their directors’ or formators’ input. It was also the feeling of the faculty that the seminarians were prejudiced *against* the instruction and counsel of the faculty because they had heard it said among American priests that the seminary practices were not appropriate for American clergy. The more things change, the more they stay the same.

#### The Third Plenary Council of Baltimore

The Third Plenary Council of Baltimore opened on November 9, 1884, passed legislation that tried to standardize the system of seminaries. When one considers the nine decades of diocesan seminary activity thus far in the United States, “The freestanding seminary...would be the most influential institutional model to emerge from

the period” (White, 1995, p. 15). While in its early history in the United States it seemed as though national or regional seminaries were going to be the trend, “The bishops of the dioceses formed in the first half-century of the American Church demonstrated a close adherence to the Tridentine ideal of each bishop sponsoring a seminary, as bishops decreed at the Second Provincial Council of Baltimore of 1833.” Up to 1843, twenty-one dioceses had been established in the United States and all of them, with the exception of Natchez, at least attempted to establish diocesan priestly training.

With the Third Plenary Council of Baltimore,

The decrees gave much attention to seminaries and their programs. The decrees outlined the levels of seminaries, their programs, conditions for admission and sources of support. There was concern for the intellectual and cultural preparation of clergy and a program of two years of philosophy and four years of theology was established as the norm. (Wister, 1993a, p. 1)

These decrees were an example of how formal policy was directed by the circumstances at hand, with Rome and the American Bishops using their directive power as a result of circumstances.

Prior to the beginning of the Third Plenary Council of Baltimore, Cardinal Giovanni Franzelin, one of the cardinals of the Sacred Congregation of Propaganda Fide, a well-known Jesuit dogmatist and prefect of the Sacred Congregation of Rites, published a massive memoranda known as a *ponenza* that described the condition of the American Church. It contained his observations of the developing seminary system which he saw as deficient. He decried the lack of proper training in liturgy ceremonies and rites. Franzelin concluded that there were two main causes for the defects of the seminary system: 1. the brevity of the seminary course and, 2. the departure of seminarians for

summer vacations. Actually this second issue was not so minor an issue. John Tracy Ellis, Professor of American Church History at The Catholic University of America, which was formed as a result of the Third Plenary Council of Baltimore, in his biography of James Cardinal Gibbons, Archbishop of Baltimore during the Third Plenary Council, highlighted this very issue:

At the opening meeting on November 13 there were two subjects to which Gibbons took exception as they were framed by the Cardinals of Propaganda. The first was the recommendation that summer villas for seminarians be instituted in the United States. He was opposed to the idea being made a subject of general legislation and stated that their institution should be left to the discretion of individual bishops. Moreover, Gibbons gave it as his opinion that the summer vacation offered a good time to test the vocation of students for the priesthood, and that if a student were to change his mind about his vocation it were better it should happen before ordination. While Roman officials reemphasized the dangers of the vocation of young and inexperienced clerics during the free months of summer, they finally agreed that the coming council should not make the institution of villas obligatory, although it should strongly recommend them.

(Ellis, 1952, p. 211)

Ironically, this issue of summer vacations and summer villas was not related to the education or the intellectual pillar as much as it was to the virtue and discipline of seminarians, thus more connected with the spiritual pillar. Ultimately the bishops of the Third Plenary Council of Baltimore agreed to a general recommendation that summer villas be established.

The issues of the brevity of seminary training and the summer departure of seminarians would have been part and parcel of two of the “dubbi” or questions related to seminaries in the United States in Franzelin’s *ponenza*. There were a total of fifteen “dubbi.” It is important to note that the first question related to seminaries was “whether to urge the bishops to found provincial and diocesan seminaries and how to reform the content of clerical training in them” (White, 1989, p. 153). What was important was the divergence from what would be considered “policy,” for lack of a better word, established by the Council of Trent, that is, that every diocese establish a seminary. Here a high ranking Roman official, albeit many years since Trent, was questioning whether or not there should be diocesan or even regional seminaries.

Prior to the start of the Third Plenary Council of Baltimore, there had been priest-bishop conflicts which resulted in a priests’ rights movement.

In the minds of the bishops and Roman authorities, the behavior of American priests has raised questions about the length and thoroughness of their seminary training. At the behest of Roman officials, the bishops agreed in advance of the council to lengthen the course of major and minor seminary studies to six years for each. (White, 1995, p. 17)

The major seminary would have included the study of philosophy and theology and the minor seminary would have included high school and two years of college. As a result of the bishops’ actions at the Third Plenary Council of Baltimore, the curriculum of both the major and minor seminary included things never included before, i.e., biblical studies, homiletics and church history in the major seminary and the humanities, classical languages and the rudiments of clerical spirituality and culture. The preliminary work for the Third Plenary Council of Baltimore also stipulated that:

...faculties in the major seminaries were to be properly organized, especially in regard to philosophy and theology; textbooks were to be used that contained the entire course of theology, lacking nothing but a supplementary explanation from the professor; and qualified instructors were to be appointed. The bishops were also to appoint clerical deputies to oversee the seminary's temporal and spiritual matters. (White, 1989, p. 154)

Due to changes in the culture of society, subsequent changes in the culture of the Church gave rise to a solution that always seemed to go to the intellectual pillar as the corrective. In this case, "the council also voted to establish a graduate school of ecclesiastical sciences for priests that opened in 1889 as The Catholic University of America at Washington, D.C." (White, 1995, p. 17).

It is not surprising that there was such a focus on the intellectual pillar at the Third Plenary Council of Baltimore. At the time, Rev. William J. Barry, former rector of Mt. St. Mary's of the West, Cincinnati,

...privately expressed very harsh views on the American clergy, finding that they 'as a body, lack depth & height – depth of thought, & height of love. Education is only skin-deep on the brain and spirituality – at least among the secular clergy – only skin deep in the heart'. (White, 1989, p. 147)

This again showed the intimate link of the spiritual pillar with the intellectual pillar, the two which have grown hand-in-hand in the history of seminaries. Likewise, the Reverend John Lancaster Spalding, secretary to the bishop of Louisville and future bishop of the newly established Diocese of Peoria, Illinois, "lamented then: 'There is in the church of this country a deplorable dearth of intellectual men'" (White, 1989, p. 148). Spalding was the one who saw the establishment of a university as the one viable solution



to this dearth. However, Spalding abandoned the idea of the establishment of a university in favor of the establishment of graduate schools or schools of higher studies exclusively for priests.

It was actually Spalding that focused not on the complementarity of the intellectual and spiritual pillars but on the *tension* between the two. “He addressed the tension existing between the holiness and learning for the priest” (White, 1989, p. 149). He ultimately sided with learning saying, “A virtuous priesthood cannot remain ignorant, and an ignorant priesthood cannot remain virtuous. ‘Without knowledge,’ says St. Augustine, the profoundest of Christian doctors, ‘it is not possible to have the virtues which make life holy.’” This is perhaps the first time that the intellectual and spiritual pillars have presented a choice of one over the other versus the choice of both. It was as a result of Spalding’s first *ad limina* visit to Rome as bishop of Peoria that we find the seed of Rome’s order for the American bishops to convene the Third Plenary Council of Baltimore.

The preliminary draft of the acts of the Third Plenary Council of Baltimore would essentially pass at the Council itself, albeit with some minor revisions and additions. The Council urged that minor seminaries should be established in every diocese, which was consistent with Trent and the previous plenary council. The stated curriculum would include instruction in Christian doctrine, English, Latin, sufficient reading knowledge of Greek, history (religious and secular), geography, mathematics, natural sciences, plain chant, music and ecclesiastical bookkeeping. Conversely, the Council only recommended that a major seminary be established in every province “thereby continuing the precedent of the first and second plenary councils that in effect acknowledged that the Tridentine ideal of each diocese having a seminary could not be implemented in the United States”

(White, 1989, p. 156). As required by Rome, the major seminary was to consist of six years of study, two of philosophy and four of theology. The philosophy curriculum was to consist of the study of logic, metaphysics, ethics (with natural law), and natural science (continued from the minor seminary). The theology curriculum was to consist of dogmatic-scholastic theology, moral theology, biblical exegesis, church history, canon law, liturgy (theoretical and practical), and sacred eloquence.

“With the exception of the villas, the bishops generally endorsed the seminary reforms that Propaganda officials proposed, with minor clarifications” (White, 1989, p. 158). What was significant in the Council was the groundwork laid for the founding of an institution of higher learning. Again, it was Bishop John Lancaster Spalding, who was the catalyst. He gave a public lecture during the Council entitled, *University Education Considered in its Bearings on the Higher Education of Priests*. He saw the establishment of such an institution as a remedy to “the advancement of unbelief” and a defense of religion. While it did meet with resistance, on December 2, 1884, the bishops recommended that a seminary was to be erected “from which as from a seed the University is to grow” (Ellis, 1946, p. 110)

In the end, the Third Plenary Council of Baltimore, while enacting many things, particularly with regards to clergy rights, duties and expectations, gave:

...unprecedented attention to the issues of clerical formation. It lengthened the course of studies for the major and minor seminaries in response to the urging of Propaganda officials and established a committee to devise a model curriculum. It laid the foundations of a graduate school for priests as the start of a national Catholic university for the United States. These enactments responded to the

problems that had developed in the decades of growth of the American Catholic community, and they set the agenda for the future. (White, 1989, p. 161)

Clearly, the decrees of the Council were very much reflective of the motivation that fueled Trent, in establishing seminaries as a primarily intellectual endeavor while incorporating the spiritual reality. The two pillars of formation, the intellectual and the spiritual, which were a catalyst for Trent's decree on establishing seminaries in every diocese, were also the catalyst behind Baltimore III's decrees on seminary formation.

As a result of the seminary decrees there was a sustained and significant discussion by Church leaders and seminary educators regarding new demands on priestly ministry appropriate at the end of the century. These discussions were carried on in publications like *American Ecclesiastical Review* and John Talbot Smith's *Our Seminaries: An Essay of Clerical Training (1856)*. This was historically consistent with what had preceded: directives that were not necessarily issued in a vacuum but ones that were issued as a result of unique cultural shifts in society—shifts which determined the need to adjust seminary formation to meet the needs and the demands of ministry, which itself evolved and changed according to the circumstances.

“This sustained discussion revolving around reform of seminary studies, the model of the contemporary priest, and style of seminary life turned several rectors into apostles of seminary reform” (White, 1995, p. 18). In some cases, these leaders were at seminaries already established, i.e., St. Mary's Seminary, Baltimore (Alphonse Magnien), or ones to be established, i.e., St. John's Seminary, Brighton, Massachusetts in 1884 (John Hogan and Charles Rex), St. Joseph's Seminary (Dunwoodie), Yonkers, New York in 1896 (Edward R. Dyer and James Driscoll), St. Bernard's Seminary, Rochester, New York in 1893 (Bishop Bernard McQuaid), and The St. Paul Seminary, St. Paul,

Minnesota in 1894 (Archbishop John Ireland). It is most interesting to note that these seminary reformers turned to the intellectual. While they looked at the unique American culture, almost all of their reforms were in the intellectual realm: “All seminary leaders responded in some fashion to the discussion of the American priest’s need for greater intellectual and theological culture. A legacy of the era that bishops and rectors struggled to achieve was the six year major seminary course that all seminaries offered by 1911” (White, 1995, p. 20-21).

Aside from the original request to address this need in the Third Plenary Council of Baltimore, Roman authority had little input to this rash of intellectual development.

None of the figures mentioned here looked to Roman authority to guide them in developing ideas of the priesthood or the content of seminary programs. In the 1890s, Roman officials were not yet addressing seminary issues and promoting universally applicable ideas for the world’s Catholic seminaries as they would be doing in the next century. (White, 1995, p. 21)

When the “Roman occupation” would take hold and exert considerable control over the present and future formation programs. This trend led seminary historian, Joseph M. White, to call the period from after the Third Plenary Council of Baltimore to the beginning of the next century as the Americanist Era, 1884 to 1910.

#### The American Era of Seminary Formation

As the Catholic community in the United States continued to grow with an influx of German and Polish immigration and as the desire and hope of providing that community with priests, the founding of new freestanding and ethnic seminaries in major dioceses very quickly occurred. This was due, in large part, to the Sulpicians, who, because of their extraordinary success at Saint Mary’s, Baltimore, were asked to staff

new freestanding seminaries in Boston, New York and San Francisco. The establishment of these seminaries was most likely regional and commonly as a result of a reconfiguration of the Church in the United States in general.

St. Thomas Seminary in San Francisco opened in 1883 under the leadership of Archbishop Joseph Alemany but then abruptly closed in 1885 due to lack of funds. St. John's Seminary in the Archdiocese of Boston opened on September 22, 1884 under the leadership of Archbishop John Williams and was staffed by the Sulpicians, who had refused to staff the San Francisco Seminary but agreed to staff the Boston Seminary. Kenrick Seminary in the Archdiocese of St. Louis opened on September 14, 1893 staffed not by the Sulpicians, although they were originally invited, but then uninvited, by Archbishop Peter Kenrick at the request of the Vincentians, another religious order, who wanted to staff the Seminary. In 1896, Archbishop Michael A. Corrigan of New York closed St. Joseph Seminary in Troy, New York and reopened it in the Dunwoodie section of Yonkers due to competition with Boston's new St. John's Seminary. It too was staffed by the Sulpicians. Archbishop Patrick Riordan, successor to Archbishop Joseph Alemany in San Francisco, in what was part of a large development campaign in the Archdiocese, once again attempted to open a seminary, or perhaps reopen. After raising the funds and securing the Sulpicians, who had refused again but upon appeal from the Holy See agreed to staff it, opened St. Patrick Seminary in Menlo Park, California, thirty-two miles south of San Francisco in August 1898. In the San Francisco earthquake of April 18, 1906, much of the seminary was destroyed but it quickly reopened with a simplified design and \$200,000.

These were not the only seminaries built between 1883 and 1898. "The archbishops of Boston, New York, San Francisco, and St. Louis shared the responsibility

for developing their new freestanding seminaries with Sulpicians and Vincentians. Two of the most prominent bishops of the era, Archbishop John Ireland of St. Paul and Bishop Bernard McQuaid of Rochester...developed model seminaries staffed by their own diocesan clergy” (White, 1989, p. 175). St. Thomas Aquinas College Seminary was opened in the diocese of St. Paul in 1884. A “new and improved” version was opened when the diocese of St. Paul became the archdiocese of St. Paul in 1888. While freestanding, it was affiliated with the new Catholic University in Washington, D.C. St. Andrew’s Seminary was opened in the diocese of Rochester as a minor seminary for day students in the 1870s; however, its major seminary, St. Bernard’s, was opened in 1893.

In addition to the free standing seminaries staffed by the Sulpicians and the Vincentians (Boston, New York and San Francisco) and the free standing seminaries staffed by diocesan clergy (St. Paul and Rochester), seminaries were also established to serve ethnic constituencies, specifically, the German and the Polish immigrants. A German-born priest, Joseph Jessing, was the progenitor and driving force behind the establishment of a German seminary, first paying for secondary school for German orphans and youth inclined toward the priesthood and then opening a minor seminary in 1888. With the support of the Sacred Congregation of Propaganda Fide in Rome, this minor seminary in Columbus, Ohio, became the Pontifical Collegium Josephinum, under the protection of the Holy See on December 12, 1892. “The Pontifical Collegium Josephinum is the lasting legacy of the vision of a determined individual, working in a period of ethnic tension in the American Catholic community, who gained the Holy See’s permanent intervention in the area of diocesan clerical training (White, 1989, p. 181).

Joseph Dabrowski, a Polish-born priest affiliated with the new diocese of Green Bay, Wisconsin, was Jessings’ counterpart in the Polish community. It was Dabrowski

who proposed to Bishop Caspar Borgess, Bishop of Detroit, a national seminary for American-trained Polish priests. With Bishop Borgess' support, the cornerstone for Saints Cyril and Methodius Seminary was laid on July 25, 1885, seven years before the establishment of the Pontifical Collegium Josephinum. On that occasion, Dabrowski articulated themes soon to be found in secular educational circles:

I have in view the education of the Polish candidates for the priesthood and the education of others, so that they may be on par with other young men in this country. Heretofore we have been obliged to procure Polish priests from Europe, but they cannot speak English and cannot do what a native American might. We Poles have the right to enjoy complete liberty in this country, but liberty cannot be enjoyed fully by uneducated people. The better a people is educated, the better they enjoy liberty and the better citizens they become of America. (Renkiewicz, 1885, p. 35)

Saints Cyril and Methodius Seminary actually opened in December 1886 with a two year philosophy program and a three year theology program. The seminarians were taught by Polish clerics recruited from Poland.

During this time period, 1884-1910, what White calls the Americanist Era, the number of seminaries founded was not only reflective of the leadership of priests, bishops and Roman officials, who gained moral and financial support for these endeavors, but also reflective of the number of seminarians. Each seminary had anywhere between 100 to 200 seminarians.

This growth reflects the transition of foreign-born to American-born seminarians taking place at the end of the century... For the entire United States, there were a total of 6,835 secular and religious priests for a Catholic population of 6,623,176

in 1884. The numbers grew to 12,274 diocesan priests and 4,276 religious order priests for a Catholic population of 14,347,027 in 1910. (White, 1989, p. 188)

If the growth of the number of seminaries and seminarians is put aside, the focus of seminary formation remained unchanged. The intellectual and spiritual pillars were still the sole driving force behind the establishment of these seminaries. While all these seminaries were being established, it was John Cardinal Gibbons, the archbishop of Baltimore, who was the unofficial spiritual leader for all Catholics in the country and the one who set the standard for Catholic teaching for the priesthood, specifically in his book, *The Ambassador of Christ*. Education figured largely in this ambassadorship of the priest. Gibbons advocated the lifelong pursuit of learning. The priesthood is a learned profession. The priest must acquire religious knowledge and impart that knowledge to others through his preaching and teaching. John Ireland, Gibbons' contemporary and Archbishop of St. Paul, Minnesota, also spoke of the priest as scholar. "His scholarship is that of the liberally educated, not the specialist" (White, 1989, p. 213). It was Gibbons' and Ireland's model of priesthood that became the standard bearer of the day.

It was these practical and professional qualities of the "model priest" that guided the production of two manuals of pastoral theology used for systematic seminary instruction by William Stang and Frederick Schulze. The first was entitled *Pastoral Theology* and written by Stang. This work envisioned the priest as preacher and teacher, spokesman of the Church. The second, written by Schulze, was entitled *Manual of Pastoral Theology*. Both works together focused on the priest in very practical ways as moderator, administrator and treasurer.

At the same time, the typical theological subjects were not ignored as there was a "Plan of Studies" produced by the committee established by the Third Plenary Council of



Baltimore. Two seminary educators, Sulpicians Alphonse Magnien and John Hogan, assisted this committee of bishops in putting together this plan of studies based on a European model. It was another seminary educator, John Talbot Smith, who proposed extensive and unconventional American seminary curriculum in his *Our Seminaries*. He criticized the importance and preeminence given to moral theology in the European model and proposed his own order of importance: 1. biblical studies, 2. philosophy, 3. dogmatic theology, 4. literature, 5. moral theology, 6. social ethics, 7. physical sciences, and 8. canon law. Smith, Hogan and Magnien were just a few among many individuals and organizations of theologians at the time that were putting forth various models being discussed. However, “Organization of seminary studies was left to the individual bishops and seminary administrators acting in their own seminaries” (White, 1989, p. 244).

Despite all this intellectual activity, one thing was clear in this time period: the intellectual and spiritual pillars continued to be the driving force in seminary formation. All American seminaries at this time focused on the intellectual and the spiritual as reflected in the typical daily schedule or “horarium”. Periods of Mass, prayer, meditations, scripture reading, examens, devotions and visits to the Blessed Sacrament were balanced by periods of class and study. In the typical seminary day only one half-hour was given to “recreation” although one day a week, an afternoon, might also be provided.

White characterizes the time from the Third Plenary Council of Baltimore through what he calls the Americanist Era quite succinctly with regard to its primary and ongoing focus on the intellectual and spiritual pillars:

From the seminary decrees of the Third Plenary Council of Baltimore, and through the publications and activities of seminary educators, the standards of

seminary learning were reconsidered to meet the intellectual demands made of American Catholic diocesan clergy of the late nineteenth century. The major developments consisted of lengthening the course of studies, introducing new textbooks, improving professional training of the faculty, and an unprecedented interest in offering degrees for seminary studies. (White, 1989, p. 237)

However, Roman intervention was looming on the horizon, and the leadership in Rome would soon take a new interest in the curriculum of the seminary which would have a profound impact on the typical seminary formation in the late nineteenth century and early twentieth century.

#### Directive Leadership from Rome and U. S. Implementation

In the late 19<sup>th</sup> and early 20<sup>th</sup> century, Rome issued a variety of decrees primarily meant for the entire Catholic world but then applied to seminary formation and studies which had the net result of a stricter regulation of day-to-day life, imposing a quasi-monastic template on diocesan seminaries. “The ecclesiastical climate that had encouraged seminary leaders to consider reforms of the diocesan seminary’s internal life and an expansion of its academic dimensions underwent drastic change as the 19<sup>th</sup> century ended and the new century began” (White, 1995, p. 23) due in large part to changes in society. White identifies the 19<sup>th</sup> century’s faith in science and human progress combined with a decline in the credence of the supernatural as the sociological issue that called into question many aspects of religious tradition. Pope Pius IX, reigning from 1846 to 1878, clearly aligned Church authority close to the papacy to ensure the Church’s united front against these challenges. These challenges set the stage for Roman intervention in all aspects of Catholic life including the seminary and for the most part the focus was on the intellectual and the spiritual.

As far back as 1879, Pope Leo XIII issued his encyclical *Aeterni Patris* which identified and defined the method of St. Thomas Aquinas as normative for Catholic philosophical and theological scholarship. He also issued another encyclical, *Providentissimus Deus* in 1893 in which he established the Pontifical Biblical Commission in 1902 to monitor the views of Catholic biblical scholars. However, it was Pope Pius X's 1907 condemnation of theological Modernism that was applied to seminaries in his decree, *Sacrorum Antistitum*, which brought the "Oath against Modernism" to seminary and university officials and their faculties on September 1, 1910 and which changed the course of seminary formation and curriculum development.

The document requires a profession of faith and an oath against modernism for all seminary instructors. With these unprecedented provisions, the Holy See made a decisive advance in exerting control over the seminary and by doing so reversed the Tridentine tradition that assigned the ordinary responsibility for determining the content of clerical training to bishops. Henceforth, Roman authority would exert a powerful influence in determining the content of seminary life. (White, 1989, p. 264)

Pius X became known for a "profoundly anti-intellectual mentality, demonstrated in the crusade against modernism" (White, 1989, p. 267).

"Leo XIII and Pius X used the powers of their office to strengthen devotional activities by means of encyclicals and other decrees on Marian piety, devotion to the Sacred Heart, Eucharistic activities outside the liturgy, and devotion to saints" (White, 1989, p. 268). These encyclicals of Popes Leo XIII and Pius X, while asserting control over the intellectual life of the Church and seminaries not only strengthened the

devotional activities found in the universal Church but particularly in seminaries once again demonstrating how the intellectual and spiritual pillars go hand-in-hand.

In addition to control of intellectual life, the Catholic Church under Pope Pius X began in 1904 the process of creating a universal ecclesiastical law code that was promulgated in 1917 under his successor, Pope Benedict XV, as the Code of Canon Law. The Code established a uniformed ordering of all aspects of Catholic life. (White, 1995, p. 24-25)

The Code, promulgated in 1918, also “called on each bishop to establish a seminary in his diocese (Wister, 1995b, p. 55) as found in canons 1354 and 1361. Three years prior, in 1915, Pope Benedict XV had also established the Sacred Congregation of Seminaries and Universities that encouraged what Wister called this “unwise expansion” and became the source of Roman authority over the contents of seminary life.

Where archbishops, bishops and rectors determined seminary formation, with The Code of Canon Law of 1917, formation was now guided by Rome:

Under the Code’s seminary canons, the bishop, then, as the ordinary authority in a diocesan seminary (unless owned by an exempt religious community such as the Benedictines) lost much of the unlimited discretion in seminary matters that the Tridentine decree had in theory allowed. Instead, the bishop, the rector, and the administrative structure of any community or order conducting a diocesan seminary had to follow a basic organizational plan and in interpreting seminary canons depend ultimately on Roman officials...In this the church’s first general legislation on the subject, the canons defined the seminar’s nature and purpose as a place for training priests, named its officials, listed the subjects in the major seminary curriculum, set the number of years of study at six each for major and

minor seminaries, and required all candidates for the diocesan priesthood to take seminary studies – not just poor youths as proposed in the Tridentine seminary decrees. (White, 1995, p. 25)

For the first time, we see a new policy legislated that differed from the older policy: the 1917 Code of Canon Law trumped Trent and Rome took control.

The Code came out very strongly in supporting the intellectual pillar and in keeping with the history of the Church on seminaries. Canons 1364 and 1366 prescribed six (6) years of study in the major seminary: two (2) years of philosophy and four (4) years of theology including dogmatic theology, moral theology, Sacred Scripture, Church history, canon law, liturgy, homiletics, sacred music and pastoral theology. Likewise, the spiritual pillar was also reinforced: “The Code attached great importance to the office of spiritual director that was required in all seminaries. The rector was thereafter excluded from responsibilities of spiritual direction of seminarians or hearing their confessions unless a student specifically requested such services” (White, 1995, p. 26). This exclusion was essentially done to protect confidentiality but whether or not it would be in opposition to the full integration of the pillars is unknown.

Following promulgation of the 1917 Code of Canon Law, in addition to decrees disseminated by the popes, the Sacred Congregation of Seminaries and Universities commenced issuing regulations. It was the Pope who strongly reminded seminary educators that theology and philosophy must be taught and studied according to the method of St. Thomas Aquinas (*Studiorum Ducem* issued on June 29, 1923 by Pope Pius XI). He also mandated that courses in catechetics and canon law required Scripture instructors to have degrees from the Pontifical Biblical Institute (*Biblicorum Scientiam* issued on April 24, 1924 by Pope Pius XI). The control of the Sacred Congregation of

Seminaries and Universities would quickly become complete, even as soon as February 2, 1924, requiring a triennial report to determine if the Code's canons on seminaries and the Congregation's decrees were being observed. "Seminary officials were obliged to complete a printed questionnaire that asked for such information as enrollment figures, course offerings, the faculty and their qualifications, textbooks in use, and extracurricular activities of seminarians" (White, 1989, p. 273). These reports were reviewed and acted on in Rome:

The triennial report of 1927 raised the problem of noncompliance with the provisions of canon law at Mount St. Mary's Seminary at Emmitsburg. The seminary was required to appoint a spiritual director separate from other activities and the priest president of the college was to be a separate position from that of the seminary rector in order to comply with provisions of the code. (White, 1989, p. 275)

The leadership from Rome was not indicative of a point-by-point "attack" but rather a barrage of incessant activity affecting seminaries.

The Sacred Congregation of Seminaries and Universities issued *Ad Regnum* (September 8, 1926) requiring an introductory course for seminarians in catechetics. The Sacred Congregation also issued on August 28, 1929 an instruction that oriental theology, history and liturgy be taught in the seminary.

By the late 1930s, the Sacred Congregation's various decrees produced an accumulation of regulations for the world's Catholic seminary officials to observe. In 1937, Pope Pius XI, in whose pontificate (1922-1939) most seminary legislation had been issued, apparently wondered if it was being obeyed. He

ordered a great visitation of Catholic seminaries throughout the world. (White, 1995, p. 27)

All of this together made it infinitely clear who was in charge: Rome. It also made it infinitely clear which pillar seminary formation rested on: the intellectual. At the same time, its concerted attempt at isolation was also to preserve a discipline, behavior and attitude in seminarians that was clearly with the Church. These efforts, and the evaluations that came from Rome, tended to isolate seminaries from outside contacts. “The most important and far-reaching juridical act in the area of clerical learning during Pius XI’s pontificate was the apostolic constitution *Deus Scientiarum Dominus*, issued on May 24, 1931” (White, 1989, p. 277). This constitution gave a charter to the Sacred Congregation of Seminaries and Universities placing pontifical faculties under its direction and strengthening the quality of ecclesiastical degrees, following European standards which were more stringent. It was also an issue of control and Rome made it clear that it controlled the training of seminaries and seminary formation. This control expanded even to the summer vacations of seminarians and how they were spent.

The Roman leadership continued with Pope Pius XII’s encyclical, *Divino Afflante Spiritu*, issued on September 30, 1943, which addressed modern historical and critical approaches to biblical studies in a more positive light while maintaining prior warnings about their use. This Pope also wrote an encyclical entitled *Mediator Dei*, issued on November 20, 1947 which supported and endorsed liturgical studies. As indicated earlier, the Pope was not the only one to express ideas and give directives that directly effected seminary education. The Sacred Congregation of Seminaries and Universities also issued directives dealing with Seminary education. It issued an instruction to strengthen catechetics in the seminary curriculum in 1944 and musical education in 1949.

In reality, there was a flurry of directives and the like issued from Rome. While they were not necessarily in response to weaknesses in the seminary curriculum, they certainly affected the seminary curriculum and priestly education and formation profoundly.

It is instructive to compare this time to what was happening in secular education in the United States during this same period. Only in the early 20<sup>th</sup> century, did United States educational system finally divide clearly into elementary, secondary, college and graduate divisions. “However, Roman legislation focused almost exclusively on the internal life of the seminary while ignoring many seminary-related issues such as seminaries’ relationships with each other, their relationship to the national educational system, and seminary educators’ professional relationships” (White, 1995, p. 27).

Interestingly, the diocese of Newark, e.g., “fudged” adherence to Vatican decrees as did others. Its high school seminary was not residential as was the ideal. Rather, its seminary was on a college campus and “philosophy” students did not enter into the “major seminary” or the graduate division until their junior year of college.

Some seminaries abandoned the priority of the intellectual pillar and put in place leadership that focused more on discipline i.e., St. Joseph’s, Dunwoodie, NY, and St. John’s, Brighton, MA. Coincidentally, both seminaries removed the Sulpicians who had been administering them. On the other hand, places like St. Mary of the Lake Seminary, Chicago, IL, reinforced the intellectual by gaining a charter from the Holy See to grant pontifical degrees, including the doctorate, even while seemingly promoting “American academic freedom.” As can be seen in the case of these brief examples, there was a tension between Roman decrees and United States implementation.

This tension between decrees and implementation, together with Roman oversight, did not prevent existing seminaries from flourishing or new ones from being



established. “The seminaries conducted by diocesan clergy that had emerged from the 19<sup>th</sup> century flourished in the 20<sup>th</sup> century and were augmented by new ones” (White, 1995, p. 30), i.e., St. John’s Home Mission Seminary, Little Rock, Arkansas, 1913; St. Mary’s Seminary, Cleveland, Ohio, 1924, and Immaculate Conception Seminary, Huntington, New York, 1930. And beyond that,

During the half-century from 1910 to 1962 the network of seminaries expanded and seminary enrollments grew as the American Catholic population increased. Seminaries in existence at the beginning of the century continued to prosper, and virtually all either enlarged their facilities or relocated in new buildings to accommodate expanding enrollments. New freestanding diocesan seminaries opened, especially in the West and South where substantial Catholic communities enlarged to sustain them. (White, 1989, p. 293)

Undeniably, this growth was undeterred by decrees and Roman oversight.

While Rome initiated the intellectual pillar in the Trent and post-Trent days, it had been taken up essentially by individual theologates to greater or lesser degree until Rome commandeered what had been started. Actually, it might be more accurate to say Rome *re-commandeered* what *they* had started. However, the nature of this control, as thus far presented, might lead one to believe that the intellectual pillar was not open to typical intellectual freedom. This concern would be inaccurate. By the 1940s, “The Roman authority that exerted such control of intellectual life and created fears among seminary faculties about engaging in original theological and biblical scholarship gradually gave way to a new direction for Catholic thought” (White, 1995, p. 33). As stated already, Pope Pius XI’s constitution, *Deus Scientiarum Dominus* of 1931 gave the concept of historical research and critical methods for theological inquiry a foothold and foundation.

As a result, in the United States, “Catholic learned societies” were formed and new journals inaugurated. Among the societies formed, there was the Catholic Biblical Association, the Canon Law Society, and the Catholic Theological Society of America. Among the journals inaugurated, there was the Canon Law Society’s, *The Jurist*, the Dominican journal, *The Thomist*, and the Jesuit journal, *Theological Studies*. The societies mentioned above included a large number of members from many seminaries. “Along with associations of Catholic historians and philosophers founded earlier, the academic disciplines represented on major seminary faculties had learned societies by the late 1940s” (White, 1995, p. 34). It would not be until the 1960s that almost all Catholic Theological Society of America members were seminary professors.

These developments had to find their way into the intellectual pillar of seminary formation. They were further reinforced by Pope Pius XII’s encyclicals, *Divino Afflante Spiritu* (1943) which again gave Catholic biblical scholars license to use modern scholarship, *Mystici Corporis* (1943) which did the same for the ecclesiology of the Mystical Body of Christ, and *Mediator Dei* (1947) for the liturgy. While bishops and rectors may not have been as interested in this scholarship as their faculties were, they actually did begin to see the need for advancing the legitimacy of the intellectual pillar but perhaps not for the same reasons as Rome.

Given the absence of state-imposed standards for higher education in the United States, accreditation with regional associations of higher education gave credibility to the programs and degrees of member colleges and universities. Seminaries had been slow to seek an association with an educational authority beyond the church. (White, 1995, p. 34)

In time, however, the seminaries would come to see the benefits of such accreditation. For veterans returning from World War II, the G.I. Bill would assist them, only if they attended accredited institutions. Likewise, alumni of Catholic seminaries seeking recognition for their credits when applying to secular institutions were embarrassed. As a result, seminary accreditation advanced slowly on an institution-by-institution basis.

Pope Pius XII in 1950 promulgated the landmark and lengthy apostolic exhortation, *Menti Nostrae*, on the priesthood and the seminary. Pius XII said, “it is our earnest wish that, in literary and scientific studies, future priests should at least be in no way inferior to lay students who follow corresponding courses” (Veillot, 1958, p. 187). With this exhortation, until the Second Vatican Council, “forward-looking American seminary educators often quoted the pope’s words as a mandate for raising the educational quality of seminaries at the high school and college levels with the goal of obtaining their accreditation” (White, 1995, p. 35). What was most curious about this time and this extensive evolution of the intellectual pillar and which was practically exclusive up until the 1940s, was the fact that the Sacred Congregation of Seminaries and Universities had no reaction to these issues of accreditation. It was almost as if the momentum moved from Rome taking no control, to Rome having total control, to Rome maintaining control but allowing development, almost in a thesis–antithesis–synthesis dynamic.

White acknowledged that, “Despite the interest in academic reforms, many seminaries and those immediately responsible for them – bishops or rectors – rigidly maintained the strictest controls over seminarians’ intellectual, spiritual and personal development with little thought of adapting the seminary discipline to new situations” (White, 1995, p. 38). White identified intellectual, spiritual and personal development. It

has been this author's contention thus far that the intellectual pillar was what initiated seminaries and drove their development and that the spiritual pillar "grew up" side by side with the intellectual but with less force. White not only spoke about the intellectual and the spiritual but also about personal development. Thus, in the 1940s and 1950s it could be argued that the beginnings of the human pillar emerged, or the origins of what would become the human pillar. While it seemed White was simply speaking about personal development as the adherence to the strict policies and directives as spelled out by the bishop and/or rector in the seminary rule of life, i.e., doing what you are supposed to do, it was really the foundation of what would become the human pillar of Pope John Paul II.

At the same time, this idea is worth exploring further. White looked to *An Autobiography* by Andrew Greeley. In it, Greeley explained that obedience and pleasing authority were the primary foci of seminarians at that time and not ministering to God's people (pastoral pillar). Greeley said:

Hence, obedience, absolute unquestioning obedience, to the pastor and the higher ecclesiastical authorities was the primary virtue. Charity and zeal, which originally brought me to the seminary, were never questioned. The object was to produce not competent priests, not zealous priests, not sensitive, charitable, sympathetic priests, but obedient and chaste priests. (Greeley, 1986, p. 117)

Greeley's comment raised some interesting points.

First, it was interesting that he said the object was to produce obedient priests. This was part and parcel of the academic reform/intellectual development that caused Rome to take a more proactive role in seminary formation. When Rome did so in the intellectual realm, it went hand-in-hand with the spiritual but also contributed to the

directive dynamics inherent in seminaries even to this day. Second, it is interesting to note that what were primary for Greeley were the human (sensitive, charitable, sympathetic) and the pastoral (competent and zealous), not the intellectual and the spiritual. Rev. Philip J. Murnion would capture the same sentiment many years later applying the same to seminarians:

It seems to me that a test of readiness for ministry will be the seminarian's ability not so much to comply with the rules and order established by others but his ability to develop an order of work and spirituality himself, one that is both individual and relational, traditional and open to change, clear about what is at the heart of the matter and attentive to the norms of good judgment and taste, and finally both enterprising and stable, as paradoxical as these qualities may seem.

(Murnion, 1996, p. 51)

This idea was nothing new with regard to the human. In 1830 Bishop Francis Kendrick, coadjutor bishop of Philadelphia, advised the president of Mount Saint Mary's Seminary at Emmitsburg, John Purcell, that seminarians must be trained in "humility, disinterestedness, obedience, docility, temperance, and purity, with zeal, charity, patience and all the train of virtues" (White, 1989, p. 125). Thus, from that moment on, Catholic seminaries sought to develop good behavior in future priests by way of a strict routine to form self-discipline. It was out of this need that what was known as the seminary rule came about.

The rule of St. Joseph's Provincial Seminary, Troy, New York, approved by the bishops of the New York ecclesiastical province in 1871...is one of the most thorough seminary codes dating from the period. Its provisions spell out the

controls on seminarians that are common for seminaries before and afterward.

(White, 1989, p. 127)

The human was present and had been present, however, it was so tied into the intellectual and spiritual pillars that it never really stood alone. As is the case with both the pastoral and the human, it would seem that there was historically a far greater integration of the four pillars prior to their evolution and separation. The assumption in the past was that the rule and horarium developed the spiritual and human virtues that were conceptually inseparable. Likewise, the intellectual gave skills that had pastoral ramifications:

The intellectual pillar continued to evolve during the 1940s and 1950s. The Sulpician rector of St. Mary's Seminary, Baltimore, James Laubacher, when appointed in 1944, "questioned the inherited theological pedagogy with instruction based on the 'manuals,' that is, the digests of formal doctrinal treatises with opposing positions refuted and Catholic teaching defended" (White, 1995, p. 39) some of which dated back to the late 19<sup>th</sup> century. Instead, he supported an expository or systematic approach that would trace doctrinal development. This approach resulted in conveying the Church's understanding as reflected in its official teachings. Laubacher was not the "founder" of such ideas as they were developing elsewhere among the "rising generation of seminary educators." Taking their lead from Pope Pius XII, "Their graduate research opened their minds to the development of theological ideas while the old manuals that they had to use in the classrooms presumed a world of static theological ideas" (White, 1995, p. 39).

By the late 1950s, there were 381 seminaries in this country (53% of which had been established since 1945). Forty percent of seminaries had fewer than 50 students. This proliferation of smaller seminaries (particularly run by religious orders) led to a general isolation of seminaries from the mainstream theological pedagogy of Laubacher

and others. This sense of isolation precipitated a renewed realization for the need of accreditation and the effect of the directive leadership from Rome in the American seminary system. J. Cyril Dukehart, the first associate general secretary of the National Catholic Educational Association's (NCEA) Minor and Major Seminary Department, "To overcome the seminaries' isolation and related defects...urged seminary leaders to seek accreditation – a process that would keep seminaries 'on their toes' through self-evaluation and partially end their isolation from the educational world" (White, 1995, p. 40). This was really the beginning of a movement that "laid the groundwork for the general trend of Catholic seminaries to seek accreditation with The Association of Theological Schools beginning in the late 1960s" (White, 1995, p. 41).

#### The Early 1960s: Prelude to the Pastoral and Seed of the Human Pillars

At this juncture in the history of the seminary the rise of a very significant, although subtle, transition was seen.

By the 1960s, the questioning of every aspect of the seminary was taking place. In some seminaries, young faculty members and groups of seminarians assumed the role of critics as they analyzed the gulf separating the aims of ministerial training and the time honored methods of carrying them out. (White, 1995, p. 43)

It could be said that the intense and almost singular focus on the intellectual pillar eclipsed the pastoral pillar, or kept it down. It could also be said that it was the case that the intellectual pillar, having been taken care of and set on a good course, now yielded to the pastoral pillar. It could also be said that the pastoral pillar was simply neglected in lieu of the intellectual. Even in the years that have been discussed and before Vatican II, United States seminaries began introducing some "apostolic activity" or field or pastoral education into their formation programs. Seminarians conducted summer religious

education classes (then known as CCD, Confraternity of Christian Doctrine) among other things that brought the ministerial purpose and goal of the seminarian into greater focus. Perhaps there was a reduced need to “defend” the doctrines of the Church since the Church herself, in Vatican II, was reassessing itself, and thus the pastoral had an “opening,” so to speak, and seized it.

None of this implied that the pastoral pillar was nonexistent. In reality, throughout the entire history of seminaries in the United States, the pastoral pillar was always the end product. White related that “The formation and learning provided in the nineteenth-century American Catholic seminary aimed to prepare priests for pastoral work as it was practiced through the period” (White, 1989, p. 122). This did not mean that pastoral praxis in the sense of field education was necessarily practiced at that time. Rather, the intellectual and spiritual pillars presented during this time would enable the future priest to professionally and morally carry out his sacramental duties. What will come to be seen in the particular time frame of seminary and formational development was the actual incorporation of the pastoral as a rightful pillar in seminary formation.

The net effect of the Roman directive leadership was isolation. The seminarian lived an isolated life in the seminary learning what he had to learn. However, this did not sit well with all and as early as the 1930s, what might be called the beginning of the prelude for the pastoral pillar in the 1960s was seen:

Strict discipline and isolation from the world is not the entire story of seminary life during the era. The logical question was sometimes raised about the appropriateness of training priests for ministry in isolation not only from the world but from the life of the local church. As Chicago priest James A. Magner described the situation in 1935: “Until the day before his ordination, he [the



seminarian] is regarded merely as a boy with a vocation and some theological knowledge. Then suddenly he is released into the full stature of the priesthood, to face the world with the front and bearing of a man of experience.” Others recognized the need for training seminarians in the practical tasks of everyday ministry and making them familiar with the larger issues of church life. Modest but significant changes began to develop in selected areas in the 1930s that looked beyond seminary isolation to the life of the local church and to practical training for the tasks of ministry. (White, 1989, p. 345)

Thus attention began to turn more concretely to the pastoral pillar. It has already been seen in the history of seminaries that the pastoral pillar was not wholly ignored and there were periods, albeit somewhat limited, where seminarians did participate in the pastoral activity of the Church. While certainly the directives of Rome curbed this, the unintended consequences in the United States always seemed to have an inverse affect. While Roman directives might have fostered a more isolated seminary, they also had the opposite effect of turning seminaries not wholly inward but outward as accreditation was fostered. Likewise, the isolation fostered by the Roman directives also fostered the beginnings of the pastoral outreach which began to be more prevalent in formation programs in the 1960s and came to fruition in the Second Vatican Council. Even as early as the 1930s, some seminaries had their seminarians going into local parishes and Catholic institutions exercising a variety of ministries, mostly educational and catechetical. It is worth noting that the pastoral pillar in the United States was somewhat influenced by the pastoral pillar already happening in Europe. “The new ideas and practices in pastoral activity in Europe produced a literature that was available to those who thought about these matters in the United States (White, 1989, p. 356).

While the decades of the 1940s and 1950s saw an increased awareness of the necessity of pastoral activity for the seminarian, the isolation that the Roman directives produced was in no way dispelled and, in fact, thrived. It was not until the 1960s that there was an awareness of “the dichotomy between formation for holiness and professional preparation” (White, 1989, p. 359). One might call it the dichotomy between the spiritual pillar and the pastoral pillar. That these two pillars could actually be dichotomous was an extraordinary observation of the growth and development that had taken place in seminary formation before the Second Vatican Council. At the same time, this dichotomy was not intentional since holiness was seen as a prerequisite for a good pastor.

Wister paints a very engaging picture of life in the 1960s vis-à-vis Catholic seminaries. He said,

The enthusiasm of the 1960s flowed from a period of expansion of the Catholic Church in many directions. The ‘immigrant church’ of the Irish, Germans, Italians, and Poles had ‘come of age,’ signaled for many by the election of the first Catholic president, John F. Kennedy, in 1960. The previous two decades had seen the children of immigrants enter the mainstream of American culture and business life. The educational opportunities opened by the G.I. bill gave many Catholics for the first time the possibility to pursue higher education, and they did so with a vengeance. Catholic higher education expanded at a swift pace.

Significantly, Catholics did not restrict their educational options to Church-related institutions. (Wister, 1995b, p. 52)

This cultural milieu, or malaise, as some might suggest, makes one wonder about the trajectory of the pastoral pillar and the emergence of the human pillar. The “Catholic

coming-of-age” could have been the very dynamic that precipitated the sharp trajectory of the pastoral pillar and the emergence of the human. One cannot underestimate the effect of the culture and/or society on the Church and its inverse relationship, the effect of the Church on culture and/or society. History would seem to betray a symbiotic relationship between the two. It was not surprising that the “cultural revolutions” of the 60s and the emergence of the human pillar coincide.

In the case of the 1960s, one saw the Church expanding at unprecedented rates in the United States. “Much of this expansion was fueled by the numbers of Catholic men and women who entered the priesthood and religious life, providing personnel for this unprecedented institutional growth” (Wister, 1995b, p. 52). The statistics are compelling: “From 1949 to 1965, 173 seminaries were founded, 38 of them with theology programs” (Wister, 1995b, p. 55). Wister stated that most of the diocesan seminaries were “freestanding” institutions that provided “the entire program of spiritual, academic and pastoral formation at their own facility” (Wister, 1995b, p. 52). Wister, who wrote this article in 1995, referred to the spiritual, academic (intellectual) and pastoral formation with no mention of the human formation. It demonstrated that the emergence of the human pillar, although very much present, was going to take time to evolve separately when Pope John Paul II made it so in *Pastores dabo vobis*.

As seminaries approached and lived through the Second Vatican Council, the intellectual and spiritual pillars continued to be addressed and the pastoral pillar moved to the mainstream alongside of them:

Throughout the 1950’s and 1960’s the self critique of the seminaries focused on their physical and intellectual isolation and called for more involvement in pastoral training and greater efforts to achieve academic excellence. They had

begun to emerge from the period of the Modernist crisis and the decree *Sacrorum Antistitum* (1910) which applied the restrictions of *Lamentabili* (1907) and *Pascendi* (1907) to seminary formation. American and European periodical literature was openly available; libraries were being developed with the assistance of the CTSA...discussions, often rather heated, regarding academic excellence and theological methodology were taking place at conventions of the National Catholic Educational Association and the CTSA. The agenda of seminary reform was well under way; the 1960's and 1970's would bring about an official reform under the direction of the pastoral authority of the Church. (Wister, 1993a, p. 2)

With the beginning of this reform and the attention it gave to the intellectual, spiritual and pastoral pillars, various ways of integration were tried, i.e., theological reflections, pastoral reflection, and pastoral evaluation. However, the first signs of the emergence of the human pillar, or at least the seeds of the human were appearing. For example, psychological evaluation before entry into the seminary was introduced with great controversy in 1960s. Up unto this point, personal or human development was not even considered. "Psychology was suspect, especially Freudian and Jungian. Adulthood was simply a matter of chronological age" (Wister, 2006).

While there was some pastoral activity before the Second Vatican Council, any extensive pastoral activity for seminarians was almost impossible. The essential reason for this exclusion was that Roman legislation had restricted seminarians to the seminary property, very often extended and isolated. While the restriction from Rome itself precluded it, pastoral activity also would have required expensive transportation to sites that were quite distant from the seminary property. "It seems to have been presumed that seminarians would 1) develop pastoral skills (whatever they might be) after ordination; or

2) learn them from a pastor; or 3) simply apply theological principles learned in the seminary to individual pastoral situations” (Wister, 2006).

It is important to note that, despite the arrival of the pastoral pillar with the Second Vatican Council and the inklings of the human pillar beginning to emerge, the intellectual or spiritual pillars were not relegated to completion or “back-burner” status by any means. They too continued to evolve as the seminary system was under continual reform during this time. The Roman decrees spoken of earlier that shaped the intellectual pillar assumed a European system of a “gymnasium” which was equivalent to four (4) years of high school, one (1) or two (2) years of college, followed by two (2) years of philosophical studies, then (4) years of theological studies. Wister notes:

The organizational pattern did not always conform to the American System of higher education. In particular, 67 of the theologates were six-year institutions, combining the last two years of college (philosophy) with the four years of theology. This pattern conformed both to the requirements of canon law and reflected a European system of education. Throughout the 1960s, the seminaries began to move away from six-year programs. Some simply dropped the philosophy department and relied on college seminaries to fill the gap. Others expanded their philosophy sections into four-year college programs. Still others began to accept credits in philosophy from various universities as fulfilling the requirements for philosophy. (Wister, 1995b, p. 55)

As a result, the programs in United States seminaries were quite varied. Some were four (4) years of high school, four (4) years of college and (4) years of theological studies. Others were four (4) years of high school, two (2) years of college and six (6) years of theological studies. Still others were six (6) years of high school/college and six (6) years

of college/theological studies. In major seminaries, most hours of study were dedicated to dogma followed by scripture, Church history, Canon Law, homiletics, ascetical theology and pastoral theology. When all was said and done, these programs essentially relied on two measures: the intellectual and the observable. The seminarian was expected to pass his courses and obey the seminary rule. One could only be dismissed for academic reasons or grave infraction of the rules.

While a few theologates were accredited by non-Church accrediting agencies, in 1965, “302 seminaries held membership in the NCEA Seminary Department” and “Representing the theology programs, 33 diocesan and 95 religious order seminaries belonged to the Major Seminary Department of the NCEA” (Wister, 1995b, p. 56). The NCEA began to take shape in 1904 when some Catholic seminaries and colleges formed the *Catholic Educational Association* which would become the National Catholic Educational Association (NCEA). It would draw members from Catholic elementary and secondary schools, colleges, and seminaries.

Wister pointed out that in 1965 priestly formation was governed by three “agencies”. First, there was the legislation of the Third Plenary Council of Baltimore (1884). Second, there was the Code of Canon Law, promulgated in 1918. Third, there were the half-century of instructions by the Sacred Congregation for Seminaries and Universities in Rome. One might add two more “agencies”: the Second Vatican Council’s *Optatum totius*, which squarely placed the pastoral pillar alongside the intellectual and the spiritual, and the bishops’ conference in each nation which, also with *Optatum totius*, was to devise a program of priestly formation that would need to be approved by Rome. Thus, there could have been as many as five different realities dictating priestly formation. This proliferation of agencies could arguably put the

integration of the three pillars of the intellectual, the spiritual and the pastoral, as well as the emerging human pillar, at a serious disadvantage. With these five different sources informing priestly formation, each with different emphasis, one might ask if integration can seriously be accomplished. Integration was not as much a concern then as it is now but it is worthy of consideration.

Perhaps this was why Wister attached such great importance to the role of the rector in conjunction with the local bishop. Wister identified the rector as the “driving force of this engine of institutional expansion” (Wister, 1995b, p. 56). He pointed out what responsibilities fall to the rector according to the Code of 1918:

1. “All must defer to the rector in the fulfillment of their respective duties” (Code, 1918, canon 1360.2);
2. The rector should see to it that “the seminarians observe both the statutes approved by the bishop and the required program of studies and that they become imbued with the ecclesiastical spirit”;
3. The rector should “stress the rules of true and Christian urbanity and stimulate the seminarians by example to the cultivation of them”;
4. The rector should urge the seminarians “to the scrupulous observance of hygienic demands, of cleanliness of body and dress, and of a certain geniality combined with modesty and dignity in conversation”; and
5. The rector is responsible “to ensure the proper discharge of duty by the instructors (Code, 1918, canon 1369.1, 2, 3).

If one were to break down these responsibilities of the rector, they would see the presence of the four pillars even as early as 1918 with continued implementation in 1965. The

human can be seen in the first, third and fourth; the spiritual in the first, second and fifth; the intellectual in the first, second and fifth; and the pastoral in all of them.

In 1965, all seminarians resided in the seminary building, a reality of seminary formation since the establishment of seminaries.

The rhythm of life was ordered by a detailed *horarium* that dictated times for Mass, prayer, class, study, meals and recreation, as well as times for rising and lights out... Summers were either free, spent in pastoral assignments, or at the seminary itself in special programs. (Wister, 1995b, p. 61)

Each of these horarium parts were at the service of the intellectual, the spiritual, the newly arrived pastoral and the emerging human.

Intellectually, the course of studies was organized according to a Roman model curriculum, although not uniformly implemented. The Code of Canon Law mandated a two-year study of philosophy and a four-year study of theology including dogmatic theology, moral theology, Sacred Scripture, Church history, canon law, liturgy, sacred eloquence, ecclesiastical chant and pastoral theology. However, even this curriculum was beginning to be challenged. Theodore Heck, thirty years earlier did his doctoral dissertation in education at Catholic University in 1935. It was the first comprehensive survey of diocesan seminary studies in the United States. Heck found that, even at that time (1935), "seminary educators expressed unfavorable criticisms about the organization of studies" (White, 1989, p. 369), complaining that courses were "over-taught". There was too much memorization and not much independent study. Based on his dissertation, Heck recommended

...the greater use of assignments, private study, collateral reading, and prepared discussions and reports to make seminary learning correspond to the learning



methods in a contemporary college or university. He asserts that seminarians should not have twenty to twenty-four hours of class time per week, as in most seminaries, but fifteen to eighteen hours per week, as in a university. Less actual class time would enable seminarians to prepare properly for class. In fact Heck points to the “disintegration” of the seminary curriculum into too many classes and courses as a hindrance to learning and properly calls for the coordination of studies, the elimination of the obsolete matter, and the end to repetition. (White, 1989, p. 370)

His words would echo through the following thirty decades. In 1962, the criticism of the seminary curriculum continued. Seminary pedagogy was still being criticized. “There were no seminary academics who spoke out to defend the tradition of dogma manuals as they had been used in the seminary in previous centuries. Accordingly, some of the basic aspects of Catholic seminary learning had apparently reached a point of crisis”. (White, 1989, p. 378) This crisis situation was ultimately the catalyst that moved seminary graduate studies more in accordance with contemporary education and the goal became “bringing the seminary into a relationship with the educational world beyond it” (White, 1989, p. 389).

This was the beginning of the end of the isolation that had been produced by the Roman directives of 1930s, 1940s and 1950s. In the 1960s, seminary educators began talking about academic standards parallel to standards in contemporary education. Accreditation became the goal. Affiliations with lay colleges began. Corresponding degree programs emerged. Even courses in education were recommended: “At the major seminary department meeting [of the NCEA], a diocesan school superintendent, Anthony Egging, proposed course offerings of at least fourteen hours in education, to include

history of education, teaching methods, educational psychology, and school organization and administration” (White, 1989, p. 398). This was precipitated by the ever expanding role of priests as high school teachers and administrators in the country. Here was seen a convergence of the intellectual and the pastoral pillars of priestly formation with a touch even of the human pillar, that had yet to concretely emerge. Finally, by 1960 important changes were bringing the seminary out of isolation...” (White, 1989, p. 402) and “were being organized to correspond to the patterns of American education” (White, 1989, p. 402).

Spiritually, in 1965, the seminary “was clearly cast in a monastic mold and little room was allowed for experimentation or adaptation” (Wister, 1995b, p. 61). There would be one or two spiritual directors in each seminary. These spiritual directors would monitor the spiritual tone of the community. It was also their responsibility to give and provide lectures or conferences on asceticism and celibacy. For example, Immaculate Conception Seminary at Darlington, New Jersey, in 1965 had one spiritual director for theology and one director for philosophy which thus consisted of two spiritual directors for approximately 500 seminarians! The expectations of seminarians in the spiritual included not only Mass and prayer, as defined in the Code of Canon Law, but also monthly (at least) confession. Other than these duties, spiritual growth was simply presumed. The family and the parish were the first stage of spiritual growth. Once in the seminary, spiritual growth was evaluated by behavior – fidelity to the rule. “Roman instructions to spiritual directors did not stress growth or development in the spiritual life but focused on discernment of vocation” (Wister, 2006).

Pastorally, the seminary program had yet to reflect what would be its newly-arrived status as a result of the Second Vatican Council. At this time, it still relied

heavily on the classroom and gave little field experience: “Because seminarians were allowed only limited opportunities to leave the grounds, and the seminaries were often in isolated rural areas, the opportunities for pastoral involvement were minimal if non-existent” (Wister, 1995b, p. 61). Seminarians did have summer assignments but they were usually in the areas of catechetics and youth programs. This would change quickly in the wake of the Second Vatican Council which placed the primacy on the pastoral pillar alongside the intellectual and the spiritual pillars.

The human pillar, other than what was mentioned in the Code, did not offer much more. At the time, the recruitment of seminarians might speak to this emerging pillar. “The chief task of the rector was screening candidates with reference to character and ensuring that the number accepted would not overtax the facilities of the seminary” (Wister, 1995b, p. 63). It was historical realities that would require this task of the rector and jettison the human pillar from its founding position. The resignation of large, unknown and unrevealed numbers of priests both in the 1930s and then again in the 1950s was truly the reality that watered the human seed, and, for that matter, the spiritual pillar as well. “The Congregation of Sacraments and the Holy Office sent confidential documents to bishops on the issue. The problem was the many requests for ‘annulment’ of ordination based on immaturity or outside pressure” (Wister, 2006). As a result of this exodus, rectors were to interrogate candidates, not only upon entrance to the seminary, but also at various junctures throughout their time in the seminary. Seminarians were required to petition for Holy Orders in their own handwriting, clearly stating that they were doing so of their own free will and under no force or compulsion from any outside agency, i.e., parent or family. The instructions also noted things such as uncontrollable sexual desires in the petitions. These desires were considered a psychological problem

and action on behalf of them no doubt began to cast psychology in a different light in its service of priestly formation. Psychological testing began after the 1950's instructions in a limited way.

### The Second Vatican Council: The Pastoral Pillar Arrives

Throughout this history of seminaries, great attention was paid to the intellectual pillar, even though not named as such officially. The spiritual pillar was also given primary attention in tandem with the intellectual. It was not that either was seen as directly integrated with each other but that they were each addressed independently as being of primary importance in forming men for the priesthood. In the years prior to the more directive intervention from Rome, the pastoral pillar emerged with both of these as a programmatic dimension of formation programs, especially as seminaries began incorporating pastoral assignments and "apostolic work". Field or pastoral education was quickly developing with the support of the Second Vatican Council that placed it alongside, and not subordinate to, the intellectual and the spiritual.

However, as already stated, this was not the first time that the pastoral entered the picture. In fact, technically, the seeds and/or roots of the pastoral pillar began to emerge as early as 1896 when Camillus Maes, a Belgium-born priest in Detroit outlined a seminary formation program in the *American Ecclesiastical Review*. While advocating greater personal freedom to come and go from the seminary,

Maes recommended two afternoons per week spent away from the Seminary. One afternoon as well as Sunday mornings were to be devoted to catechetical instruction of children...Another afternoon should be spent away from the seminary in some cultural pursuit, such as visiting a museum or library, or even visiting friends. (White, 1989, p. 217)

This could also be the rudimentary introduction of the human pillar in addition to the pastoral pillar. Maes was truly ahead of his time. The pastoral pillar found its roots not only in Maes but in his contemporary Church leaders like Gibbons, Ireland and McQuaid, as well as his contemporaneous seminary educators like Strang, Sculze and Smith.

At this time, e.g., seminaries attempted to provide some pastoral experience. “At St. Mary’s Seminary a program of visiting hospitals and poor houses for an hour and a half one afternoon per week began in 1894 and were formalized under the name Association of St. Camillus” (White, 1989, p. 232). However, while present, the trajectory of the pastoral pillar was not consistent. In the late 1800s the pastoral pillar showed signs of emerging, if not in the field, certainly in the classroom. With the more directive Roman leadership that came in the early 1900s, the intellectual and spiritual pillars were strengthened to the exclusion of the pastoral pillar and its slow reemergence in the early late 1950s and early 1960s.

Notwithstanding the seeds and roots of the pastoral pillar as far back as 1896, the 2,500 bishops of the Second Vatican Council formalized it for the whole Church calling for the renewal of seminary formation primarily through its *Decree on Priestly Training (Optatum totius)*. “Formulating the seminary decree...enabled bishops to consider the purposes and methods of seminary training to the extent that had not been possible in the half-century of Roman legislation preceding the council” (White, 1989, p. 405). The decree acknowledged that “only general rules can be legislated” (Second Vatican Council, *Optatum*, p. 438) and so it called for each nation’s Episcopal Conference to undertake to draft a *Program of Priestly Formation*. It indicated that it must be “revised at definite intervals” and “approved by the Apostolic See”. As Joseph M. White points out, “This approach allowed the Catholic Church in each country to develop a seminary

program well suited to its national educational system and its people's ministerial needs" (White, 1995, p. 43). As White indicates, *Optatum totius* acknowledges that "universal laws are to be adapted to the special circumstances of time and place, so that priestly formation will always answer the pastoral needs of the area in which the ministry is to be exercised" (Second Vatican Council, 1966b, p. 438). Already, in the opening paragraphs, the Council Fathers were beginning to indicate that the pastoral was going to be important. In fact the pastoral can take its rightful spot among the pillars of formation with *Optatum totius*.

As early as paragraph four, the central goal of the document was stated: students were to be readied for the ministry of a shepherd and almost all revolved around this goal. "Therefore, every program of instruction, whether spiritual, intellectual, or disciplinary, should be joined with practical implementation and directed to the aforementioned pastoral goal" (Second Vatican Council, 1966b, p. 442). With these words, the pastoral took its place and quite forcefully, so much so that the *Decree* called all directors and teachers to "energetically and harmoniously bend their efforts to the pursuit of this objective" and must do so "in loyal obedience to the authority of the bishop." These statements make it clear that the Council Fathers were quite serious about joining the spiritual, intellectual and disciplinary with the pastoral.

This short decree, only three thousand words and one of the three shortest of the Council's decrees, can be divided into three major portions: 1. the deepening of spiritual formation; 2. the revision of ecclesiastical studies; and 3. the promotion of strictly pastoral training. Their use of the word "strictly" is significant. Taken on its own, it could be an argument for an understanding that mitigated integration. However, it was quite the opposite. It was not talking about a pastoral training that should be undertaken

independent of the other two but a pastoral concern “which should thoroughly penetrate the entire training of seminarians” and

...requires that they be carefully instructed in those matters which have a special bearing on the sacred ministry, especially catechetics, preaching, liturgical worship, the conferral of the sacraments, works of charity, the duty of seeking out the straying sheep and unbelievers, and other pastoral obligations. (Second Vatican Council, 1966b, p. 455)

The Council Fathers went on to emphasize that students should be “taught to use, in proper manner and according to the norms of Church authority, the helps pedagogy, psychology, and sociology can offer” (Second Vatican Council, 1966b, p. 455). It was quite surprising that, in 1965, the Church would appeal to the human and secular disciplines to inform its students. What makes it even more incredible was that this directive was taken from Pope John XXIII’s encyclical letter, *Mater et Magistra*, in 1961. As the pastoral was “given its rightful place” alongside the spiritual and intellectual, even in the midst of it, the human began to emerge.

Even as the pastoral pillar was solidified and the human began to take form, no less attention was given to the spiritual and intellectual pillars. In reality, the primary thrust of *Optatum totius* was to advocate the integration that had yet to be achieved. The spiritual pillar was addressed in much the same way as it had been in the past, perhaps given greater recognition to more contemporary problems facing the student. What was remarkable was the opening line of the section: “Spiritual formation should be closely linked with doctrinal and pastoral training” (Second Vatican Council, 1966b, p. 444). Hence, the major thrust of the spiritual section was to “link” the spiritual with the intellectual and the pastoral. Likewise, while the intellectual section focused on what

should be taught, i.e., human sciences, Latin, philosophy, theology, etc., what was notable was how it should be taught:

Under the light of faith and with the guidance of the Church's teaching authority, theology should be taught in such a way that students will accurately draw Catholic doctrine from divine revelation, understand that doctrine profoundly, nourish their own spiritual lives with it, and be able to proclaim it, unfold it, and defend it in their priestly ministry. (Second Vatican Council, 1966b, p. 451)

This statement envisions, and calls for, at this point, a complete and total integration of the three pillars of formation and, while the human began to emerge, the "star of the stage" was really the pastoral pillar.

Charles M. Murphy confirmed this reality. In his analysis of *Optatum totius*, he identified what was new, namely, that the spiritual, intellectual and disciplinary aspects (not mentioning human although the "disciplinary" might be argued to be just that) should be "subsumed" under a pastoral focus. But this was not the only integration needed. When going through section by section of *Optatum totius*, Murphy stated, "The fourth section on spiritual formation, once again, emphasizes the need for integration of the spiritual being instilled with the doctrinal and pastoral aspects of seminary life" (Murphy, 2006, p. 44), the kind of integration being advocated in this research.

However, Murphy went on to identify an integration not specifically the focus here when he stated "The fifth and seventh sections concern academic aspects of formation. Once again the overarching notion is the need for integration" (Murphy, 2006, p. 44). However the integration being advocated by Murphy was the integration of philosophy and theology "within the mystery of salvation" and not within the pillars of formation.



Nonetheless, it was this very integration that would ultimately serve the integration of the four pillars, for the priesthood operates within and as part of the mystery of salvation.

While this is the case, *Optatum totius* was truly revolutionary in the Church, perhaps, in a sense, reversing almost all that had come during the era of Roman leadership and directives. Reversing in the sense that, what Rome took to itself during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, it was giving significantly back to at least the episcopal conferences and reversing in the sense that the very isolation she created was being eradicated. At the same time, the *Program of Priestly Formation* would be approved by Rome. During the drafting process, Rome could and had made clear its wishes. Also, Rome could and would alter the text, which it specifically did in the fourth edition of the *Program of Priestly Formation* when it increased the Philosophy credits.

During the summer of 1963, bishops and episcopal conferences sent their *modi* or amendments to the schema. It was during this phase that bishops expressed their dissatisfaction with the existing forms of seminary education, especially its isolation and recommended the importance of training in personal responsibility, new methods of spiritual formation, and dealing with modern problems. (White, 1989, p. 409)

In reality, it was the bishops trying to take back what had at one time been theirs. These amendments, mostly proposed by “progressive” bishops, were debated, especially with the more “conservative” bishops. However, most of the amendments were ultimately incorporated. In fact one bishop, Archbishop Gabriel-Marie Garrone of Toulouse, France, not only criticized the Sacred Congregation of Seminaries and Universities for its own isolation but its lack of utilizing experts in higher learning.

The bishops were departing from the Roman centralization, however not entirely. The decree still upheld the traditional intellectual and spiritual pillars. “The revision of ecclesiastical studies combines elements of the old and the new” (White, 1989, p. 411). In the same fashion, with regard to the spiritual pillar, the decree recommended a time of spiritual apprenticeship when the seminarian took time away from the seminary routine or everyday life. In a certain sense, it even seemed like what the decree gave with one hand it took back with another. However, when parts were taken in the context of the whole, this was not the case. The stress on the importance of the intellectual and the spiritual pillars remained, while the pastoral pillar was given its rightful place after over sixty years of development.

It is worth giving brief attention to the cost of seminary formation. Obviously, there was a cost to each pillar; the greatest cost probably given to the intellectual pillar for faculty salaries and benefits. There would also be a cost to the spiritual pillar although minimally in comparison to the intellectual pillar. With the arrival of the pastoral pillar, there was a further cost consideration that was going to have an impact on effective integration. “Changes in the program often caused unexpected expenses. For example, who was to pay for the pastoral training expenses of the seminarian? The seminarians were normally unable to earn money but they required automobiles simply to get to and from their pastoral assignments”. (Wister, 1995a, p. 98). These unexpected expenses were a very cogent reminder that each pillar, arrived, arriving or to arrive, was going to cost money. The cost would need to be born, somehow, if the foundational experience in each pillar was going to be laid and the way paved for effective integration. The pillars were going to cost and the integration was going to have financial implications.

At the close of the Second Vatican Council, “seminaries reached the peak of their enrollment and were riding high on the enthusiasm generated by the Council and the continuing growth of the Church in the United States” (Wister, 1993a, p. 2). In March, 1966, the Seminary Department of the National Catholic Educational Association reported that there were 169 theologates enrolling 8,916 students (NCEA, 1966, p. 1). However, these were only the institutions that conducted four year graduate programs in theology (40 diocesan, 129 religious). When the high school and college seminaries were included, “there were 454 seminaries (120 diocesan, 334 religious) preparing men for the Catholic priesthood” (Wister, 1995b, p. 52). This same study acknowledged that more than two-thirds of these seminaries have fewer than fifty (50) students which precipitated John Tracy Ellis’ lament: “the dismal procession of small and weak seminaries continued to appear in every part of the land” (Ellis, 1971, p. 79). This lament led to the attention given by and to *Optatum totius*.

As in all times of transition, questioning of what has been and what needs to be came to the foreground. This questioning would be true of that time in an analysis of seminary formation. Two collections of addresses and essays, *Seminary Education in a Time of Change* (Notre Dame, 1965) and *Apostolic Renewal in the Seminary in Light of Vatican II* (New York, 1965) sought to respond to these questions. It was perhaps Stafford Poole’s *Seminary in Crisis* (New York, 1966) that helped the entrée of the pastoral. While very critical of the current approaches to Seminary formation, as it had evolved, and critical of the disciplinary dynamics of the seminary, “His questioning of obedience extended to raising the issue of conduct practiced in isolation from the larger church and held together by obedience was really a suitable preparation for the demands

of an increasingly active priestly ministry in a rapidly changing world” (White, 1995, p. 44). The operative phrase here was *an increasingly active priestly ministry*.

By the end of the Second Vatican Council, Catholic seminary leaders turned to reform and renewal of their institutions. To do so, like the Council did for the Church, they had to relate the seminary outward. According to White,

Their emerging task was to lead the seminary from its isolation and relate it to the standards of modern education, to integrate into it the recent developments in Catholic thought, to implement a spirituality suitable to candidates for the active ministry, and to discern the ministerial needs of Catholics in a rapidly changing culture. (White, 1995, p. 44)

This point could be argued.

One could certainly make an argument that seminary leaders were already in the process of relating the seminary to the standards of modern education. It was in October 1964 that thirty-four theologates in the Mid-West formed the Midwest Association of Theological Schools (MATS) whose “purpose was to assist member institutions in the accrediting process and to promote general excellence in seminary education” (White, 1989, p. 421). One could also argue they were already integrating the seminary into the recent developments in Catholic thought. If those two assertions of White’s were eliminated, leading the seminary from its isolation, implementing spirituality suitable to candidates for the active ministry and discerning the ministerial needs of Catholics in a rapidly changing world would be left. All of these concerns truly shifted the focus to the pastoral pillar. It even oriented the spiritual pillar toward the pastoral pillar. The pastoral pillar did not merely grow up with the Second Vatican Council; it began its ascent to, and even took its place in equality with the intellectual and spiritual pillar. While the pastoral

pillar was the newcomer in priestly formation, it was placed squarely central, alongside the intellectual and spiritual. In the years of and after the Council, more and more “practical” education entered with weekend assignments, a variety of apostolates, etc. Pastoral years and deacon internships were introduced.

### The Post Second Vatican Council Reorganization

With the revolutionary changes which took place in American society in the 1960s and 1970s, the Catholic Church began a period of renewal inspired by the Second Vatican Council. Seminaries likewise began a reorganization and realignment. Actually, the renewal was already in progress but the Second Vatican Council gave it a new energy. Pope Paul VI appointed Archbishop Gabriel-Marie Garrone, the Archbishop of Toulouse, France, who had criticized the Sacred Congregation of Seminaries and Universities for its own isolation and lack of utilizing experts in higher learning, as “pro-prefect” of this Congregation in 1966. He was to help the aging Cardinal Pizzardo.

Garrone and Pizzardo issued a letter in October 1966 authorizing seminaries to experiment with seminary reform according to the principles of *Optatum totius*. They directed that seminary reform was to be undertaken with reference to the episcopal conference, and that reforms in individual seminaries were to be of a nature that they could be reversed if the national program of priestly formation so provided. The letter inaugurates the formal process of seminary renewal. (White, 1989, p. 415)

This reorganization was far from organized:

This renewal was both orderly and chaotic, its direction was sometimes clear, at other times obscure. The direction and the definition of renewal were vigorously debated. Conflict would occur when there were contradictory interpretations of

the 'mind,' or 'spirit' of the council and the needs of the Church. (Wister, 1995c, p. 65)

One of the first signs of the indicated renewal was the change of the name of the Sacred Congregation of Seminaries and Universities to the Congregation for Catholic Education in 1967. While this name change was part of a curial reorganization, it did note a new direction in seminary renewal and reform.

It was one month later, in November 1966 that the bishops of the United States established their Committee on Priestly Formation to begin implementation of the provisions of *Optatum totius*. New guidelines were issued in April 1967 to high school seminaries, in November 1967 to college seminaries and in December 1968 to college and graduate theologates.

As it did in all arenas of Catholic life, the Second Vatican Council opened the floodgates to alternative thoughts on foundational Catholic ideology. With the "thesis" of the Roman directives and the antithesis of the Vatican II revolution, the beginning of the period of synthesis began and seminary reform was off and running particularly with the publication of the work mentioned above, *Seminary Education in a Time of Change*, a collection of essays by fourteen scholars edited by James Michael Lee and Louis J. Putz, C.S.C., of the University of Notre Dame. While some scholars would question whether or not the seminary was the best environment for clergy training, and while one would advocate adding sociological and psychological aspects into training and another would favor the theological *over* the spiritual, it was Lee, himself, a professor of education, who would find many professional failings in seminary education.

For instance, seminary administrators ordinarily had the proper academic qualifications but no background in educational administration. The theological

faculty also has academic qualifications but no formal training in teaching methods. Empirical studies of seminarians indicated that they found the seminary instructors often ineffective as teachers. (White, 1989, p. 414)

One cannot underestimate the effect of the dramatically changing society on seminary formation. Wister would point to growing secularism, psychology, the birth of the “me generation,” the emergence of the Third World from colonial status, the civil rights movement, the assassinations of Martin Luther King and Robert Kennedy, the Vietnam War, Watergate, emergence of the drug culture, the lunar landing, and technology growth to enumerate a few. Within the Church, Wister would also point to worship in the vernacular, ecumenism, and Pope Paul VI’s *Humanae Vitae* among others. “All of these religious and societal currents would impact the seminaries...” (Wister, 1995c, p. 66)

After *Optatum totius* the Congregation for Catholic Education published the *Basic Plan for Priestly Formation*, the *Ratio Fundamentalis Institutionis Sacerdotalis*, known as the *Ratio Fundamentalis* for short, which was ratified on December 10, 1969. It essentially elaborated the provisions of *Optatum totius*. “The *Basic Plan* provided that each Episcopal conference prepare a program of priestly formation attuned to the particular pastoral needs and times of the region” (Wister, 1993a, p. 2) which, according to White, would take place in the year following the Second Vatican Council. But, as Charles M. Murphy pointed out, there were two other points stressed. First, “that there should be a return to what the Council of Trent taught about local bishops taking more responsibility for the direction of seminaries” and second, that “seminaries should strive to overcome their isolation and enter into greater contact with the world the priests were being trained to serve” (Murphy, 2006, p. 47). An argument could be made that all three

of these points were at the service of the integration advocated by *Optatum totius* and the Second Vatican Council. Whether it was an “*intra*-integration,” that is, within what would become the four pillars of priestly formation, or an “*inter*-integration,” that is, reaching out to all other aspects of the Church and the world, must be considered. In this sense, bishops had more responsibility for the direction of seminaries, and the bishop himself, could serve as an integrating factor. Local adaptation would certainly integrate a formation program giving it greater alignment with the cultural milieu of the society in which it found itself. Finally, elimination of isolation would make a formation program subject to the forces and dynamics around it. For example, when Archbishop Peter L. Gerety, the Archbishop of Newark, moved Immaculate Conception Seminary from the sprawling and isolated hills of the Darlington section of Mahwah back to the campus of Seton Hall University, where it had started in 1860, the stated reason was to eliminate the isolation of the seminary and put it in the midst of a not-so-sprawling and suburban, and near-urban campus.

Armed with these two documents, *Optatum totius* and the *Ratio Fundamentalis*, the renewal moved forward. “Within the United States, the direction of this renewal was assumed by the Bishops’ Committee for Priestly Formation, established in 1966 by the National Conference of Catholic Bishops” (Wister, 1995c, p. 67). This committee was unprecedented in the history of the Conference. The National Conference of Catholic Bishops (NCCB) was established in 1917 as the National Catholic War Council (NCWC) “to enable U.S. Catholics to contribute funds and commit personnel to provide spiritual care and recreation services to servicemen during World War I” (USCCB, 2005, p. 1). The name changed two years later to the National Catholic Welfare Council when Pope Benedict XV asked the hierarchy to focus on issues of peace and justice. “Council” was



soon replaced by “Conference” and this continued until 1966 when it was renamed the National Conference of Catholic Bishops (NCCB) which in turn formed the Bishop’s Committee for Priestly Formation. While this committee did not control the seminaries or have oversight of them, they would assist and serve seminaries, conducting evaluative visits. They would also draft the *Program of Priestly Formation* called for by the Second Vatican Council’s *Optatum totius*. The first edition of the plan was approved by the NCCB in November 1969 and approved by the Congregation for Catholic Education on April 6, 1970.

It was here, for the first time, that the four pillars of priestly formation highlighted by Pope John Paul II in *Pastores dabo vobis* were seen. Here was viewed, for the first time, that the seminary “constitutes a community which in its human, faith, apostolic and academic dimensions provides the most effective basis for priestly formation” (White, 1989, p. 417). The seminary became a community of faith that informed and developed men into priests and not an isolated cloister of a myriad of individuals on their own journey. Now, “the purpose of the seminary program consists of formation of candidates for the priesthood in its spiritual, academic, and pastoral dimensions” (White, 1989, p. 417). It should be noticed in this quotation that White omitted the human pillar while in the one immediately before it, on the same page, he included it. It is emblematic of the fact that at this time, there were not two, but three pillars of formation: the intellectual, the spiritual and the pastoral. However, the human pillar was on its ascendancy and would soon take its place alongside the other three.

#### The Program of Priestly Formation, Editions 1 to 3: The Human Emerges

It was interesting to note that the human pillar of formation, although subtly and always present, up to this point, had not earned the status of the spiritual, intellectual and

pastoral. In 1993, after four editions of the *Program of Priestly Formation*, still only the spiritual, intellectual and pastoral were overtly identified. Wister, wrote at that time, "...seminary education is structurally so organized that the three dimensions of priestly training, spiritual, intellectual and pastoral, are intimately intertwined" (Wister, 1993a, p. 5). He based this conclusion on the fourth edition of the *Program of Priestly Formation* (PPF4). PPF4 actually presumed that the spiritual and human were linked and that the human presumed part of the spiritual.

However, elsewhere, and around the same time, Wister acknowledged the human pillar of formation: "Priestly formation in the Catholic Church traditionally has been composed of spiritual formation and human development, academic or intellectual formation, and pastoral formation" (Wister, 1993c, p. 103). In this treatment of the national coordination of seminaries by the PPF4, Wister acknowledged only three: "The *Program* described the objectives and the specifics of the spiritual, intellectual and pastoral aspects of priestly formation" (Wister, 1993c, p. 103). This was not to be interpreted as inconsistency. First, it was simply an acknowledgement of what was being written about in the first three editions of the *Program of Priestly Formation*. Second, it was an accurate portrayal of a reality that only saw the human pillar emerge. As stated above, it was always present but not objectified and really would not be totally objectified until Pope John Paul II's *Pastores dabo vobis*. Until then, it was a transitional stage where the human pillar would only begin to emerge and exist in the same fashion as the intellectual, spiritual and pastoral. There was nothing that a formation team could do regarding human formation other than make a judgment which was perceived only by how well they fulfilled the requirements of the program.

Even before the human took its place beside the intellectual, spiritual and pastoral pillars, integration began to emerge as a need. Wister made it clear that its achievement was evasive. “This goal of integration has not necessarily been achieved in all seminaries or at least to a satisfactory degree. But it is safe to say that serious attempts have been made and are being made to achieve integration” (Wister, 1993a, p. 5). It would probably have been premature for any kind of serious integration to have occurred up to this point, especially when renewal and reorganization was the primary task at hand.

In 1971, the Congregation for Catholic Education gave final approval to the *Program of Priestly Formation* formulated by the National Conference of Catholic Bishops after a lengthy consultation with the seminaries. The conciliar decrees, the *Basic Plan*, and the *Program*, together with subsequent decrees from the Congregation for Catholic Education, would form the foundational blocks of the renewal of Catholic seminary. (Wister, 1995c, p. 67)

The second edition of the *Program* was approved and published in 1976 and the third in 1981. Wister noted that, while they had some revisions, the second and third editions, remained essentially the same.

During the years of the first three editions of the *Program of Priestly Formation*, the reorganization of seminaries took place almost independently. This reorganization essentially took the route of consolidation. This restructuring was not the case in the diocesan seminaries. Here, such consolidation was not so willingly embraced by the bishops who sponsored them. Affiliation with universities was the route a few took and its reasons were primarily fiscal. This was the case with, e.g., Immaculate Conception Seminary, South Orange, New Jersey which affiliated with Seton Hall University and with St. John Vianney Seminary in St. Paul, Minnesota which affiliated with the

University of Saint Thomas. Moving a seminary from isolation in the countryside to a major college campus had serious implications for the integration of what would become the four pillars of formation. However, most seminaries remained free-standing. College seminaries tried affiliation more than theologates.

In light of the first three editions of the *Program of Priestly Formation* observations could be made about each of the pillars of formation, including the human. In each case, the stage was set and the understanding was that these pillars taken alone should be integrated with the others but not necessarily all the others. First, regarding the intellectual pillar, the *Program* demanded a revision of the curriculum, one which took into consideration the human and the pastoral:

The renewed academic program was expected to focus on the individual student and the issues of the times. Its basic principles were ‘to take into consideration the experiences, interests, and the needs of the student as a person... (and) include the social, moral, and ecclesial problems of the present time in their relation to the Christian faith. The image of the priest was to be that of servant. The seminarian was ‘to understand that the priest is ordained to serve a priestly people, to assist people to grow in their own gifts of the Spirit, not to dominate but to inspire and guide. (Wister, 1993c, p. 111)

Thus was seen an intellectual pillar at the service of the human pillar which took into consideration the experiences, interests, and the needs of the student as a person. This was also a strong and contemporary pedagogical technique, and also at the service of the pastoral pillar (“...the priest is ordained to serve a priestly people”). Even here, there was no mention of the spiritual pillar. Thus, while the *Program* was quite cognizant of integration there was not, by any means, a total integration.

The *Program* emphasized the importance of accreditation. This emphasis brought a professionalization of seminaries that later, as will be seen when faculty roles are addressed, was both a friend and a foe to integration. The Association of Theological Schools of the United States and Canada (ATS) was the primary accrediting agency. However, there was regional accreditation such as Middle States. With regard to the intellectual pillar as treated in the first three editions of the *Program*, benefits to integration can be seen. “The professionalization that ATS accreditation encouraged came at an opportune time for Catholic seminaries. It provided a mechanism to enhance pastoral training, absent from the pre-conciliar seminary” (Wister, 1993c, p. 112).

Second, regarding the spiritual pillar, the spiritual became more deliberate in the first three editions of the *Program*.

Spiritual growth that had been presumed to take place within the former system was now more intentionally directed and evaluated. New stress was placed on the interior conversion of the seminarian and the necessity to assist the seminarian to integrate his faith and prayer into every aspect of his life. (Wister, 1993c, p. 104)

Efforts were attempted at integration in these first three editions. While they indicated that integration should be present, it was not explained how this integration was to occur. The participation in spiritual exercises varied at this time from seminary to seminary. Some relaxed the overt spiritual exercises claiming maturity required seminarians to do them on their own. The overall movement seemed to move from a strict adherence to spiritual exercises to a more relaxed approach and then back to a stricter adherence. “The maintenance of an equilibrium between mandatory attendance and the interior appropriating of spiritual values continues to vex the faculties of many institutions”

(Wister, 1993c, p. 105). The goal would seem to be the integration of the spiritual into every aspect of their lives, but the methods to achieve this varied.

It is always worth noting the order in which the different pillars get placed. However, *Pastores dabo vobis* will ultimately dictate their proper order. It will be very surprising given the history of the pillars that the spiritual had never been placed first. This was understandable since the initial impetus for the establishment of seminaries was the intellectual because the spiritual was assumed. However, the spiritual always seemed to take its place behind the intellectual. “Perhaps as a result of the preoccupation with the practical pastoral training, professionalization, and accreditation in the 1960s, the first edition of the *Program*, in 1971, has placed spiritual formation after the academic and pastoral formation” (Wister, 1993c, p. 106). With the Second Vatican Council and *Optatum totius* it was not surprising that the pastoral pillar would be placed second. However, the second edition of the *Program*, in 1976, moved the spiritual to first place “as a sign that this is the basic purpose of the seminary” (NCCB, 1976, p. ix). This gave new importance and primacy to the spiritual pillar.

There was an integrative dimension of the spiritual pillar revolving around “personnel” issues.

While previously a spiritual director would be chosen from priests outstanding in personal piety, it was now required that he not only possess ‘manly piety and prudent judgment,’ but also have ‘pastoral experience.’ Moreover, it was strongly urged that he ‘receive advanced training in...contemporary theology, scripture and counseling. (Wister, 1993c, p. 106)

It was an integrative dimension trying to link the spiritual pillar with both the pastoral and the intellectual. Also, it more concretely introduced the human pillar when it

mentioned counseling. In light of this dimension, the human pillar emerged out of the spiritual with a little help from society's view on the therapeutic.

At this time, spirituality was perceived as in flux. There was an assumed spirituality but there were also efforts being made in this regard, i.e., the changing role of the spiritual director and the defined criteria for the naming and characteristics of a spiritual director. This instability was reflective of a much broader trend that consumed the focus of many theologians both pastorally and intellectually. The trend was perhaps better identified as a transition in the understanding of the ministerial priesthood. After the Second Vatican Council, the identity and the spirituality of the priest, like so many other concepts and institutions within the Church, began a period of change that is still finding its way today. Throughout the 1970s and 1980s, many priests, theologians and authors entered into the discussion of the identity and spirituality of the diocesan priest via numerous books and articles. Most were essentially trying to "figure it out." The concept of *alter Christus* and *in persona Christi*, longstanding understandings of the priest, remained. These treatments of the priesthood focused on the Passion, the Cross, ministry, etc., each having their own focus. As a result, the spiritual development was a bit confused, which was reflective of the confusion and flux found in the spiritual pillar of priestly formation.

Third, regarding the human pillar, the attitudes of society at large entered seminary formation:

Reflecting the increasing therapeutic attitudes of society, the spiritual director's role was expanded in 1971 to include provision of psychological counseling where needed. In areas distinct from spiritual formation, counseling programs were to be supervised by a 'Director of Guidance'. (Wister, 1993c, p. 106)

Perhaps it can be said that the human grew out of the spiritual with the help of the water of society.

The character, the 'qualities,' the experience of seminarians had changed and continued to change. Acceptance of the Church's teachings and laws regarding priestly celibacy was no longer to be taken for granted. Celibacy and chastity received additional comment in the 1981 edition that expanded the sections devoted to these questions. This edition also uses more 'psychological' terminology in these sections, for example, seminarians were expected 'to remain free of relationships that are characterized by exclusivity, dependency, possessiveness, and manipulation'. (Wister, 1993c, p. 109)

It was actually the 1983 Code of Canon Law that began a period a significant reflection on the issue of psychological testing.

Part of the reason for this reflection is the fact that the Code has included a new canon on the right to privacy (can. 220). When one considers this right, several canonical issues arise in relation to the topic: the meaning of the right to privacy, the obligation of testing on the part of Church authorities to ensure the psychological health of the candidate for major orders (cc. 241, 1029, 1051), the role of the psychological expert, the nature of the psychological testing, the issue of confidentiality, and the issue of seminarian's records. (Dunn, 2003, p. 36)

Psychological testing has now become the indispensable component of the admissions process.

Finally, regarding the pastoral pillar, it is important to note that prior to the Second Vatican Council, "Roman Catholic seminaries relied on the classroom for pastoral training" (Wister, 1993c, p. 116). However, after Vatican II, with its emphasis



on the pastoral pillar, field education became an integral part of the *Program*. The Association of Theological Schools (ATS) of the United States and Canada also influenced the growth of pastoral training as an integral part of the Master of Divinity, a “professional” degree, the degree most seminarians ultimately earned. ATS would require field education, the “professional,” or “practical” training analogous to other professional programs. With this degree, the further professionalization of seminary personnel with the addition of a director of field education was realized. While field education programs were not directly integrated with the seminary program, particularly the intellectual pillar, often the diaconate internship was connected to theological study whose duration was less than the required four years. This began happening in the 1970s and 1980s.

Initially, and perhaps still, pastoral programs were not received well and became counterproductive to integration:

The growth of the pastoral program was criticized by the more academically oriented members of the faculty, some of whom wondered whether the tail was wagging the dog. Often, they would look down on the program as thin and as interfering with more ‘serious’ academic pursuits. The heavy academic program in Catholic seminaries makes field education appear in many institutions to be simply an ‘add on’ to the program. When the director of field education does not possess academic credentials equal to those of the other faculty, the image of field education is diminished. The integration of field education into the seminary program has not been an easy task and is still developing. (Wister, 1993c, p. 117)

This provided a rather difficult challenge to integration despite the emphasis of the Second Vatican Council and the *Program* that continues to this day. The solution may be

as simple as making sure the director of field education has the academic credentials of his “peers” or it might be bringing his academic peers to a greater understanding of the necessity of pastoral education.

Another issue with the integration of field education was the approach to it as a pedagogical methodology which also involved the quality of the field education assignment. First, was the professional quality of the field education assignment and second, how the field education experiences integrated into the academic program. In some cases, the sole integrative tool was a concept known as theological reflection whereby pastoral experiences in the field were discussed by groups of seminarians in the form of a verbatim presented and discussed in light of the intellectual, spiritual and human pillars. As the fifth edition of the *Program of Priestly Formation* would say, “Theological reflection...provides an opportunity for personal synthesis, the clarification of motivations, and the development of directions for life and ministry” (USCCB, 2006, p. 52). The question if this was enough is raised. If one were to look at internship experiences in other disciplines, i.e., education, there would be requirements that ask the seminarian to integrate their experiences with what they were studying, perhaps in the form of reflections or the like. These would then need to be judged in light of what was being taught academically or how they were being formed spiritually and humanly.

One aspect of seminaries that could foster integration at a most fundamental level was faculty roles. At that time, Wister noted that a faculty member’s main task was teaching and research.

As members of the theological community they have a responsibility to remain theologically vital by participating in the life of the academy of theologians. Since the seminarians will be relating to that academy through the theologians’ writings,

the professors' acquaintance with developments in the field of theology is essential. (Wister, 1993a, p. 7).

However, Wister also noted that in many seminaries, especially diocesan seminaries, faculty members also participated in other aspects of the formation, for example, serving as mentors, spiritual directors and evaluators. This reality made a faculty member's exclusive focus on teaching and research "less workable and less common" and set the stage for a more integrated program because the same persons were directing both in and outside the classroom. Rev. James J. Walsh, executive director of the NCEA Seminary Department from 1993 to 2002, former president of the Athenaeum of Ohio and former rector of Mount St. Mary's Seminary in the Archdiocese of Cincinnati, made the same observation:

The ministry of seminary personnel involves many programs, courses, assignments, formation sessions, spiritual direction sessions, liturgies, homilies, supervised pastoral ministries, evaluation processes, rector's conferences, etc. Moreover, many in seminary ministry have at least three different roles. It is not unusual for the same person to be teacher to some, teacher/spiritual director (internal forum) to some others, or teacher/formation advisor (external forum) to still others...Add these to the ministries of liturgical presider and homilist and it is not surprising that seminary ministry can seem fragmented. (J. Walsh, 1999, p. 36)

Such fragmentation can be the enemy of integration. However, the reverse of this was also true.

Faculty members that did not share both the academic and formational role could also be detrimental to integration. The role of the faculty in this integration could not be

underestimated. Rev. John F. Canary, the President-Rector of Mundelein Seminary, characterized it in time:

The faculty, in their training and expertise, represent the memory of our long history as a Catholic people. The students represent the hope of the future in their idealism and desire to contribute. The interchange of the faculty and students creates a certain dynamism in the mix of the wisdom from the past in dialogue with the adventure of the future. (Canary, 2005, p. 9)

Walsh's solution to the fragmentation mentioned above moves along the same lines as that of Canary. Taking his lead from the famous theologian, Karl Rahner, who said "the eclipse of mystery" was the greatest pastoral problem in the world today, Walsh stated that seminary formation staff were "mystagogues" in that they led "seminarians into mystery of God's activity in their lives. As priests, they would lead the People of God into the mystery of God's activity in their lives through the sacraments and through their teaching, preaching, and leadership of the parish" (J. Walsh, 1999, p. 38). The question then becomes, will this understanding on the part of the formation faculty member be sufficient to eliminate the fragmentation that can plague seminary faculty members day in and day out. If the question is asked on a professional level, perhaps it will not. If the question is asked on a faith level, perhaps it is. At the same time, Walsh gave more practical guidance indicating what faculty could do, at least in the classroom. This advice was akin to the Carnegie Study mentioned earlier, that is,

...by continually pointing out how what they are teaching connects with the real lives of the seminarians and the lives of those to whom they will minister. Effective academic formation continually invites the seminarian to make connections between course work and real life. (J. Walsh, 1999, p. 44)

He indicated that this connection was the purpose of academic formation: “to help the seminarian assimilate, understand, and integrate the tradition so that he may use it pastorally in the ministry” (J. Walsh, 1999, p. 43).

In 1992, approximately three out of four seminary faculty members were priests. The others were lay women, sisters and lay men but this did not encapsulate all of the new diversity in seminary faculties. There were also religious priests who taught in diocesan seminaries. This diversity not only brought questions in general but real problems for integration:

When the faculty was from the same group of priests, diocesan or religious order, a common thread held them together – the diocese and the bishop, or the order and its ethos and traditions...the new diversity necessitated the development of new bonds of unity. The president or rector-president found it necessary to clarify his vision of the school and the mission of the school. Around the mission and under the direction of the president or rector-president, unity, or at least reasonable solidarity, could be found. It was not always easy. (Wister, 1995a, p. 92)

Historically, with diversity came professionalism. Accreditation also brought about diversity and professionalism. It was really the seeking of accreditation that pushed faculties seeking academic excellence to adopt more of the policies, procedures and criteria common to many American universities. With this push came the typical academic trappings: administrative handbooks, faculty guides, academic handbooks, formation handbooks, etc. “As responsibilities were clearly delineated, so were rights. This brought legitimate protection to faculty who were often called upon to perform many extraneous tasks, which, they felt, negatively affected their primary

responsibilities” (Wister, 1995a, p. 93). The Holy See’s instructions, as early as the 1920s, stressed that seminary faculties should have as few, if any, outside responsibilities as possible. This never happened, especially in diocesan seminaries. As each of the four pillars were coming to be understood and as the need for their integration was becoming evident, faculties were not only becoming more diversified and professional but more involved in endeavors above and beyond the seminary itself. The only reality that might have worked against this trend was the fact that, after the Second Vatican Council, faculty also became more involved with spiritual direction and pastoral formation. With faculty members teaching (intellectual pillar) *and* doing spiritual direction (spiritual pillar) and pastoral formation (pastoral pillar) the likelihood of a more integrated approach to overall formation was possible. However, this integration might have been negated by the diversification and professionalization of the faculties.

It could be argued that, had faculties remained as they were in the decades immediately before and stretching back to the foundation of seminaries, the reality and dynamics of integration might have been different today. As it was, this diversification and professionalism stood as a further challenge to integration and this was unlikely to change in the near future.

As the priest shortage continues in the United States, bishops and superiors are under pressure to fill other assignments in parishes and religious order apostolates. It is increasingly difficult to withdraw a priest from parish ministry and prepare him for seminary ministry. The same limited pool of potential candidates is often targeted by other offices or agencies who need priests in their service. It has become more difficult to find suitable candidates for higher education. (Wister, 1995a, p. 91)

Rev. Robert F. Leavitt, president and rector of St. Mary's Seminary and University in Baltimore, Maryland, indicated "the challenge of finding and training qualified seminary faculty and administrators should be at the top of the list" (Leavitt, 2002, p. 23) of the administrative challenges facing seminaries over the next decade. And even if this challenge were met, the professional aspects, while fostering the academic integrity of the institution, could still make the integration needed more difficult.

This challenge and difficulty cannot be underestimated. As Wister pointed out, "Faculty solidarity is essential for the good order of the seminary. Seminarians infallibly sense the unity and tension in the faculty, and almost unconsciously absorb it. Nothing is more important to a sound and prospering seminary than a strong and unified faculty" (Wister, 1995a, p. 95). The diversification and professionalism spoken of thus far was exponentially increased as one considered the ripple effect. In addition to the difficulty in recruiting academic faculties, other seminary positions became necessary and as difficult to recruit. For example, because spiritual direction became more complex and thus,

... directors are expected to have advanced training in spirituality and other related disciplines...Personal development and formation programs also require a staff trained in psychology and related fields. The faculty today requires not only professors trained in the traditional academic disciplines but also others trained in spirituality, psychology, social sciences and communications. (Wister, 1995a, p. 96)

With the increasing diversity and professionalism of seminary faculties, integration became more of a problem and challenge especially as integration of the intellectual, the spiritual, the pastoral and the emerging human became more and more necessary. However, as the intellectual and the spiritual continued to evolve and as the

pastoral gradually emerged and took its place, it fed the diversification and the professionalism already becoming predominant. Thus, as the four pillars merged and then emerged under the one banner of formation, they fueled the diversification and professionalism that made integration more difficult.

An administrative note on the first three editions of the *Program* might be helpful:

The new *Program* had directed, and the seminaries had implemented, many internal structural and programmatic changes between 1971 and 1981. All of these had necessarily impacted on the other since no aspect of the program could exist in total isolation from another. The allocation of scarce resources to one area often meant the lessening of support for another. Sometimes this was the actual case; often it was the perception of those who felt their area was neglected.

(Wister, 1993c, p. 119)

Perception and reality must both be considered if integration was going to occur. Wister made a stunning but realistic conclusion: no aspect of the program could exist in total isolation from another. Change one pillar of the program; it had ripple effects in the other pillars. It was clear that integration and coordination of these pillars, at this stage, the human still waiting to come of age, had not occurred despite efforts to do so. It seemed as though each of the three pillars was treated as an individual and isolated reality and not working together for the overall formation of the seminarian. Seminaries had yet to master how the components of one pillar of formation impacted the others. It was a matter of objectifying this reality and then proceeding from there. One question that may have needed to be asked and answered was whether or not mutual respect among faculty for the pillars was the answer.



### The Fourth Edition of the Program of Priestly Formation

After the publication of the third edition of the *Program of Priestly Formation* (PPF3), “a period of rapid and dramatic change had been completed” (Wister, 1993b, p. 123). With the election of Pope John Paul II, a more directive role by the Vatican was assumed in all areas of Church life, including seminary formation. Early in 1979, Pope John Paul II appointed Cardinal William Baum, Archbishop of Washington, to head the Congregation for Catholic Education. In turn, Cardinal Baum announced a “Papal Visitation” similar to the one that took place in the United States in 2004. This earlier visitation would effect an assessment of the seminaries in the United States. Bishop John Marshall of Burlington, Vermont was appointed the director of the visitation and hence, it became known as the Marshall Visitation. Bishop Marshall announced that the visitation would be based on the third edition of the *Program*.

The visitations began in 1982 and ended in 1986. “Each seminary was visited by a team that examined the spiritual, academic, and pastoral programs, and also the administration and structure of the seminary” (Wister, 1993b, p. 124). Note the fact that the human, although emerging, had not yet taken its place alongside the spiritual, academic and pastoral pillars. This visitation coincided with what was called the Assembly of Rectors and Ordinaries in 1983 which was funded by the Lilly Endowment. While it gave presidents and rector-presidents an opportunity to surface and discuss topics of concern, there was no talk of the human pillar and there was no talk of the integration of the three existing and one emerging pillar. While they did address matters of concern to rectors as well as matters being raised by the visitation, the four pillars of formation did not number among them. There was a second Assembly of Rectors and Ordinaries in 1986, the year the visitations ended. It focused on the identity of the priest,

yielded to the formulation of “Doctrinal Understanding of the Ministerial Priesthood” and the foundation of what would be the fourth edition of the *Program* written in 1993.

In 1986 Cardinal Baum sent a very positive “state of the seminaries” report to the United States Bishops describing a rather strong seminary system albeit with certain deficiencies. He made clear the point of the visit:

Our most serious recommendations have been about the need to develop a clearer concept of the ordained priesthood, to promote the specialized nature of priestly formation in accordance with Vatican Council II’s affirmation of seminaries, to deepen the academic formation so that it becomes more properly and adequately theological...and to ensure that the seminarians develop a good grasp of the specific contribution that the priest has to make to each pastoral situation. (Baum, 1986, p 315)

Again, there was a concern for the spiritual, the intellectual and the pastoral but no mention of the human pillar.

The fourth edition of the *Program of Priestly Formation* (PPF4), approved in 1993, was “different from its predecessors in format, tone, and content” (Wister, 1995c, p. 67). In its preparation, prior to the publication of *Pastores dabo vobis*, it was primarily based on the Baum Report from the Vatican Visitation of seminaries in 1980. While accreditation by organizations such as the Association of Theological Schools and Middle States ensured the maintenance of quality academic programs, the visitation itself also addressed the academic programs. The seminaries were described by Cardinal Baum as “generally satisfactory...the majority are serving the Church well” (Baum, 1986, p. 315). However, the Cardinal expressed concern regarding “a few cases of dissent from the Magisterium in the teaching of moral theology” (Baum, 1986, p. 315). It was

significant to point out that, while the pastoral, having arrived with the Second Vatican Council, and the human, still emerging and perhaps even beginning their evolution, no less attention or concern was paid to the original pillars that started the long history of seminaries: the intellectual and the spiritual pillars. One sees in Cardinal Baum's concern that very dynamic at work. The Church never looked upon itself as having the long standing and originating dimensions of seminary formation perfected. These pillars always received due attention even as the Church saw the need for these other pillars to emerge.

The need for integration of the pillars of formation in seminaries was evidenced in the tensions at this time within the Church and between theologians and the pastoral authorities. This had a profound impact on theologates who could either be victims or mediators of the tension leading to a better integration and understanding. Wister characterizes the situation:

The seminaries' ecclesial and academic mission to educate the future pastors of the Church requires that the teaching of the ecclesiastical magisterium be presented faithfully and in its entirety. This does not mean that contrary theological opinions be avoided but that they be presented as such. The focus of the seminary on training public ministers of the Church necessarily effects its understanding of academic freedom but cannot lessen its commitment to clarity of expectations and due process. To maintain their ecclesial and academic integrity seminaries must honestly address these questions. The resultant discussion could assist in the further clarification of the role of theologians in the Church. (Wister, 1993a, p. 11)

The resultant discussion would also assist in the integration necessary between the spiritual pillar, the newly developing pastoral pillar and the emerging human pillar. The expectations and due process Wister spoke of acknowledged that the intellectual pillar was going to affect the spiritual, the pastoral and the human pillars and vice versa. Thus a conscious and deliberate integration was going to become absolutely necessary; otherwise the force and demand of each pillar would compete and would not work with the other. Such a process of integration would not only make for a stronger and more consistent program for those studying for the priesthood, but would not allow any one pillar of formation to dictate another's development positively or negatively. Rather it would allow each pillar in the program to interact with the other in a symbiotic relationship bringing about a parallel integration in the seminarian himself.

Perhaps this is where the wisdom lies in the PPF4 hoping that "priest faculty members should teach significant portions of the course of studies in the major theological disciplines" (USCC, 1992, p. 487). While this hope would go far to ensure that Cardinal Baum's expressed concern about moral theology would be corrected, it would also go far to bring about the integration that was quickly becoming apparent as a need. If one group of people were teaching, guiding and forming in one arena, i.e., the intellectual, and an altogether different group of people were teaching, guiding and forming in another area, i.e., the spiritual and pastoral, how much harder the integration became. However, if one group of people were intimately involved in two, three or even the soon to be four pillars of formation, integration was given the head start it needed to move forward.

The problem here was that even in the 1980's and early 1990's, "As much as seminaries seek to hire priests for their faculties, they continue to find it to be difficult,

almost impossible to recruit a sufficient number of suitable priest professors” (Wister, 1993a, p. 11). The future was not encouraging.

The pool of priests who have advanced degrees in the sacred sciences is shrinking. No reversal of the trend is in sight. Uncomfortable alternatives can be anticipated: either the priest faculty is maintained with lower professional credentials, or the advanced degree becomes the determining factor, realizing that the presence of priests teaching in seminaries will dwindle accordingly.

(Bleichner, 1991, p. 25)

The first alternative, while it would bode well for integration, would see the intellectual pillar suffering. The second alternative, while it would bode well for the intellectual pillar (provided priests could be recruited), could see the integration so desperately needed suffering unless it was understood from the start that they would be involved in all aspects of formation and not just the academic.

One logical question would be, if more priests could be offered the opportunity to pursue advanced degrees while still continuing their pastoral works. This opportunity could be one solution to the problem, but, it would not necessarily be a solution. Most theologates would need priests to secure advanced degrees in the theological sciences and not other academic disciplines. To secure these degrees required sending men away, either to Rome or other more distant places. While this solution might allow the men to continue their pastoral responsibilities wherever they were going to school, most bishops preferred they study full time, secure the degree sooner rather than later and return to their diocese to take up the responsibilities for which they had been trained. This option might make it less appealing for the men as they would need to give up their pastoral responsibilities, move away from their diocese and become a full time student again.

This would also mark a rather significant change in their priestly ministry. Upon securing a degree, they would no longer be targeted for pastoral ministry in a parish but teaching in a seminary. In order to make this suggestion work, i.e., pursuing an advanced degree while continuing their pastoral work, institutions offering advanced degrees would need to move toward an online or executive type of degree program, which some were doing. However, an even greater number of priests would need to be sent to school so that the number of faculty members in the seminary could be maintained while the individual priest continued to minister primarily in a parish. If this were to be the plan, the impact on the integration of the four pillars could be devastating.

Pope John Paul II envisioned some kind of cooperation among the faculty:

We can expect beneficial fruits from their cooperation, provided it is suitably coordinated and integrated in the primary educational responsibilities of those entrusted with the formation of future priests, fruits for a balanced growth of the sense of the Church and a more precise perception of what it is to be a priest on the part of the candidates to the priesthood. (Pope John Paul II, 1992, p. 328)

Thus the importance and far reaching implications of a faculty that was coordinated, cooperative and integrated could be seen as it would impact the very understanding of the priesthood and the same coordination, cooperation and integration of the Church. Pope John Paul II stressed the unique nature of the teacher of theology indicating that “Experience teaches that they often have a greater influence on the development of the priest’s personality than other educators” (Pope John Paul II, 1992, p. 329). The Pope then gave a directive aimed at this integration: “The teacher of theology, like any other teacher, should remain in communion and sincerely cooperate with all other people who are involved in the formation of future priests...” (Pope John Paul II, 1992, p. 329).

Examining faculty roles and the positive or negative affect that they can have on integration, yields to a discussion of the students. Wister again noted at the time,

The general academic and personal background of contemporary seminarians is increasingly far removed from what was considered the traditional background of candidates for the priesthood. Some students now come with little or no personal experience of Catholic culture or with very limited or no personal education in the Catholic faith. (Wister, 1993a, p. 7)

This was what the Second Vatican Council both envisioned and implemented in their *Decree on the Laity*, “Training for the apostolate should start with a child’s earliest education... This formation must be perfected throughout their whole lives in keeping with the demands of new responsibilities” (Second Vatican Council, 1966a, p. 518).

While this lack of formation in the culture, in and of itself, presented some real challenges to seminaries, the situation was further complicated by a student profile with other difficulties that deepened the challenge. For example,

Thirty years ago the majority of candidates who applied to theologates had attended a college seminary or had participated in a two year philosophical program attached to a theologates. They had thereby experienced structured spiritual formation together with an academic program that emphasized the humanities, especially philosophical studies. (Wister, 1993a, p. 8)

This was quickly becoming no longer the case. Pope John Paul II even acknowledged this in *Pastores Dabo Vobis* when he stated,

The purpose and specific educational form of the Major Seminary demand that candidates for the priesthood have a certain prior preparation before entering it. Such preparation, at least until a few decades ago, did not create particular

problems. In those days, most candidates to the priesthood came from Minor Seminaries, and the Christian life of the community offered all, in general, a suitable Christian instruction and education. The situation in many places has changed... (Pope John Paul II, 1992, p. 325)

This precipitated Pope John Paul II calling for “a sufficient period of preparation prior to Seminary formation.” The Pope acknowledged that this call “implies the need for a period of study and experimentation in order to define as clearly and suitably as possible the different elements of this prior preparation or ‘*propaedeutic* period’: the duration, place, form, subject matter...” (Pope John Paul II, 1992, p. 325).

In response to this, PPF4 raised the entrance requirement for the theologates, or major seminary, from 18 to 24 credits in philosophy. The same was the case for religious studies.

The fragility of religious education in the 1970’s and 1980’s, combined with a rather generalist and professedly neutral approach in many university departments of religious studies, resulted in applicants whose knowledge of Catholic traditions was much weaker than that expected of those about to begin graduate theological studies. (Wister, 1993a, p. 8)

Like philosophy, the PPF4 replaced the requirement of 12 credits in religious studies with 12 credits in specified areas of undergraduate theology. While this response to the changing student addressed the intellectual deficiency, it did not address the spiritual and the pastoral difficulty nor did it even come close to addressing the difficulty of integration.

The impact of these new theologians, and the changes made in the intellectual and spiritual pillar, cannot be underestimated in relation to the rising need for integration.



Students no longer entered with an innate experience of an integrated Catholic faith but in some cases a neophyte experience of the Catholic faith, not being familiar with the intellectual and experiential traditions of the faith.

Generally, students had been well known in their parishes and had an active faith life, usually nurtured by supportive family structures. Most would have a solid educational background (and)...fortified with strong ethnic backgrounds that valued religious faith as part and parcel of their heritage. (Wister, 1993a, p. 8)

Not only was there a need to teach them the faith, in some cases, the basics of the faith, but to blend that teaching with an experience of the faith. This blending could best take place in an integrated program giving them not only the “facts” but the experience of the faith.

The need for integration became even more apparent as these changes in students became evident. “The continuing change in the qualities and background of students requires seminaries to adapt their programs and their teaching methodologies to new generations whose skills and learning styles are quite different” (Wister, 1993a, p. 12). The specific challenges of this new body of students were clear. Students needed to read and be motivated to respond to different cultures. They also had to deal with a lack of awareness of Catholic history and tradition as well as a rigid, closed, defensive, and theologically fundamental students who were convinced of their own correctness. These challenges all combined and pointed ever more strongly to the need for integration if the total person was to be formed by a whole program and not by separate and independent programs that did not allow the student to make connections and link aspects into a cohesive whole.

In the spring of 1995, Victor J. Klimoski, Ph.D., spoke of the challenge of higher education linking it to effectiveness: “Within higher education, there is renewed zeal for improving the quality and effectiveness of teaching. ‘Quality’ entails a fresh appraisal of the process by which learners are brought into interaction with information” (Klimoski, 1995, p. 1). Like Wister, he pointed to the changing student body. Essentially, he said that current student bodies were not like the student bodies of earlier generations. First, he stated that their academic preparation had not followed a predictable pattern like prior generations where there was a more common approach to undergraduate education. He indicated there had been a significant shift in the scope and in the depth of many liberal arts programs. Like Wister, he reiterated that there were more students who lacked a basic understanding of Catholic thought and culture. Second, he indicated that current students were not interested in a discipline (theology) that was heavily text dependent. They came from a generation that was rather focused on the audiovisual. As a result, there was less interest in reading and weaker written work. Third, current students preferred the application of information rather than the analysis of foundational ideas based on theory. The more concrete information was applied, the more comfortable current students were. Finally, current students seemed to lack what Klimoski called an “intellectual orientation”. They were interested in how information could be applied; they were not interested beyond surface analysis; they wanted certainty; and they did not want to engage in ideas that were going to lead to disagreement. All of these facts, taken together, might lead one to believe that there was passivity in today’s students, however, Klimoski warned against this conclusion. Ultimately, Klimoski directed attention to the very things Wister did:

There is a far ranging diversity among students in terms of intellectual ability and training, socio-economic and cultural background, ideological perspective, age, and life experience. Such diversity, combined with all the other characteristics faculty note about their students suggests that there is no straight path through the learning encounter. Each group of learners – each class – is new. Homogeneity, even in the seminary, is a phenomenon of the past which is unlikely to return.

(Klimoski, 1995, p. 3)

It was this very dynamic that would seem to have motivated the Association of Theological Schools, at their Biennium in 1996, to weave certain theological objectives into their standards:

(1) the cultivation of critical thinking skills captured on the concept of the ‘habitus’ of theological reflection; (2) integral learning, that is, holistic education that integrates intellectual mastery of the tradition with pastoral competence, and personal, spiritual capacities of the candidate, and (3) a public, dialogical set of capacities to engage in pluralistic, diverse, global context of theological education and ministry. (McCarthy, 2003, p. 17)

Here was seen the acknowledgement of the kind of integration advocated by the *Program for Priestly Formation*, precipitated by the changing student body and the way they thought and were educated. The ATS standards talk about integral learning, holistic education, and the integration of the intellectual with the personal, spiritual and pastoral. Msgr. Jeremiah J. McCarthy, Ph.D., of ATS, returned to the theme of integration and remained consistent in his advocacy for it. He said that:

Theological education includes, certainly, a commitment to providing students with a critical and deep immersion into the patterns of theological thinking

captured in the 'classics' of the tradition. But this intellectual mastery also requires the development and acquisition of formational capacities of personal maturity, character, and pastoral wisdom, to meet the demands of ministry. Assessing this complex panoply of skills and capacities is the challenge facing all of us in theological education today. For this reason, the reinvigorated conversation about theological reflection as a 'habitus,' or lifelong skill of integrating theology rigorously into one's affective and relational ministerial skills, seeks to overcome the 'fragmentation' of modernity... (McCarthy, 2003, p. 18)

What McCarthy was really doing was raising the integration factor to a whole new and more expansive level. He now placed it as a much broader imperative that would be necessary not just to produce good, balanced, well-adjusted, prayerful, intelligent and pastoral priests but the only way to reach into the broader society of postmodernism and eliminate the very rampant fragmentation. It immensely raised the stakes at hand if integration was not the norm. Furthermore, McCarthy indicated that all those involved with theological education must take responsibility for this integration: "to form ministers holistically with integrated skills of intellect, heart, and pastoral competence; and to engage the public square" (McCarthy, 2003, p. 20).

All this was reflective of a dynamic happening in the educational discipline: integrated learning was more successful than studying separate disciplines. Wister captured the challenge succinctly regarding seminary formation:

The most important challenge is the sum of all of them, an integrated and effective program. The relationship among the spiritual, academic and pastoral components of the program, although continually addressed, is the most difficult

to work out. It arises from a lack of resolution of the tension between orthodoxy and orthopraxis. It continues and sharpens the discussion of questions theologians have been asking themselves for decades. How should theology be taught? How can and ought it relate to the concrete situation of the students? How much should be geared to formation for mission in the world? What should be its starting point – lived experience, the tradition of the Gospel? On the practical level, do students find theology ‘usable’ in their lives, pastoral and spiritual? Have they the skills to translate it to their purposes? Do students actually function in several worlds with distinct theologies, one for teaching, one for spiritual direction, one for pastoral application? (Wister, 1993a, p. 12-13)

In a word, the question is: was the formation integrated. This question gave rise to a second and third: who is responsible for the integration the institution, the seminarian or both and, while efforts have been made toward integration on an institutional level, have the efforts been sufficient. The observation of Michael Putney gives caution:

“Connections are not always made. At worst there can be three parallel formation programs with formation through academic courses being the least integrated into the overall program, though contemporary theories of formation see integration as their primary goal...” (Putney, 1994, p. 9).

Wister and Putney were still only referring to “three” areas of formation: the spiritual, the intellectual and the pastoral. Although the human area had come on the scene as the “newcomer”, it still had not earned the rank of the other three as of 1994 and the PPF4. Philip J. Murnion did the same in a presentation given at the annual convocation of the Seminary Department of the NCEA in Philadelphia on April 10, 1996. While recalling the seminary professor who had the “greatest impact” on his life, he says,

He made evident the linkage between the intellectual, the pastoral, and the spiritual through the example of his own integration of Scripture studies with liturgical life, and the confluence of the biblical studies and liturgical understanding in the preaching and teaching ministry of the priest. To be pastoral in his formula required careful study, theological consistency, and a spirituality at once liturgical and personal, not just an ability to empathize with people.

(Murnion, 1996, p. 46)

While he spoke of integration, it was actually Murnion's use of the word "linkage" that captured the kind of integration between at least these three pillars (perhaps even the human pillar when he mentioned empathizing with people) that made this professor have a deep impact, the greatest impact, on his education and formation. It was this kind of impact that all formation programs needed to have.

The PPF4 was completed before *Pastores dabo vobis*; however quotes from that document were integrated into it after the fact. A shift to the order of spiritual then academic and the formal introduction of the human development occurred. Integration was highlighted more clearly. The lack of preparation became clearer; therefore, pre-theology was mandated, although its actual implementation was spotty. This discussion of a possible pre-theology year was begun by the Bishop's Committee on Priestly Formation in 1988 when they first began working on the revision of the *Program*. The Bishop's Committee "was aware that numerous programs were already in place. They were called 'propaedeutic,' 'introductory,' 'preparatory,' 'spiritual,' and 'pre-theology.'" The Committee decided to recognize these programs, provide guidance for them and designate all of them as pre-theology programs" (Wister, 1993b, p. 135).

As stated, “The spiritual formation program is placed first, and its strength and necessity underscored” (Wister, 1993b, p. 132). It likewise called for professional training of spiritual directors, that spiritual directors be priests, which came as a result of the Marshall visitation, and that the traditional components of community life, i.e., daily Mass and common prayer, were re-emphasized. The goal of intellectual formation, placed second, remained “the conversion of mind and heart” (USCC, 1992, p. 333) but it also was to be “comprehensive and extensive, covering the range of Christian doctrine...according to tradition and Magisterium” (USCC, 1992, p. 339). It is interesting to note that the incorporation of the pastoral into the intellectual was still present, i.e., “Such an education should be pastorally oriented, ecumenically sensitive, and personally appropriated by the individual seminarian” (USCC, 1992, p. 339). The connection to the human remained when it spoke about appropriation by the individual seminarian. While the intellectual was now placed second to the spiritual, as in its history, the intellectual remained central albeit with the calling forth of an integration that not all seminaries acknowledged. With regard to the pastoral, placed third, the different ways of scheduling field education were left to the discretion of the seminary.

In the fourth edition of the *Program*, while incorporating pieces of *Pastores dabo vobis*, the human pillar was not given the treatment it had been by the Holy Father nor the Church but this action would happen in due time. The human pillar was still being held at bay in its own regard:

It was immediately clear that the structure of the Seminary had been radically altered, not simply by the promulgation of a new edition of the *Program*, but by changes of the past three decades. The four-year program of priestly formation is now, for most seminarians, a six-year program: two years of pre-theological

studies and four years of theological studies. For some, it could be a seven-year program if they, as many do, take a year of pastoral activity away from the seminary between the second and third years of theological training. In a way, the Catholic seminaries have returned to the six-year program of philosophical and theological studies of 1965. However, there are major differences. The philosophical studies do not neatly mesh with the third and fourth years of college studies. The spiritual formation does not neatly build upon a deep background in Catholic life and culture. (Wister, 1993b, p. 140)

In 1993, there was an integration problem before one even gets to the spiritual, intellectual and pastoral and their integration.

The Contemporary: *Pastores dabo vobis*: The Human Arrives

In 1990, the International Synod of Bishops (an assembly in Rome of representative bishops) discussed the topic, “The Formation of Priests in the Circumstances of Today.” In 1992, in response to this International Synod of Bishop, Pope John Paul II issued an apostolic exhortation entitled *Pastores dabo vobis*. It was and is a watershed document that has since put its stamp on seminary education and formation.

*Pastores dabo vobis* insists that initial and ongoing formation of priests must be multidimensional: intellectual, spiritual, pastoral, and human. It is only in the balanced interplay of these four quadrants that a man is able to develop a truly authentic priestly character. (Coleman, 2001, p. 53)

There was probably not a seminary formation handbook that did not follow the model of the four pillars “promulgated” in *Pastores dabo vobis*: the human, the spiritual, the intellectual and the pastoral. Seminary formation was initially built on the intellectual



pillar. Alongside the intellectual pillar was always the spiritual pillar but one that was given increasing treatment as time moved forward and given primary importance in the *Program for Priestly Formation*. The Second Vatican Council, the time preceding and the time following it, inserted the pastoral pillar. And now, with *Pastores dabo vobis*, the human pillar, which was clandestinely embedded all along, emerging with changes in society and culture both internally and externally, became a pillar in its own right. “*Pastores Dabo Vobis* speaks for the first time about the importance of human formation and insists that it is the foundation upon which the rest must be constructed” (Terrien, 2005, p. 9). Not only did it become a pillar in its own right but it became the first one upon which the others follow.

From the first chapter, *The Priest in His Time*, the human dimension was addressed. Quoting Hebrews 5:1, “Every priest chosen from among men is appointed to act on behalf of men in relation to God.” Pope John Paul II clearly stated, “The Letter to the Hebrews clearly affirms the ‘human character’ of God’s minister: he comes from the human community and is at its service...” (Pope John Paul II, 1992, p. 268). The Pope identified the reason for the importance of this human character because of dynamics in the society that were contradictions: subjectivity, practical and existential atheism, the breakup of the family and an obscuring or distorting of the true meaning of human sexuality, the lack of due knowledge of the faith among believers, subjectivism in matters of faith, the lure of the so-called “consumer society,” the outlook on human sexuality, and a distorted sense of freedom.

Taking his lead from the Synod of Bishops who stated that the work of priestly formation would be lacking foundation without suitable human formation, the Holy Father stated:

So we see that the human formation of the priest show its special importance when related to the receivers of the mission: in order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of man. It is necessary that...the priest should be able to know the depths of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, to express serene and objective judgments. (Pope John Paul II, 1992, p. 306-307)

Considering the evolution of seminaries, this was an extraordinary beginning. To give the human such prominence, listing it first when each of the other pillars have held that distinction at one point or another, was incredible.

Pope John Paul II then listed the human qualities necessary for the priest: educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity, to be balanced in judgment and behavior (especially), and the capacity to relate to others (not being arrogant and quarrelsome but affable, hospitable, sincere in his words and heart, prudent and discreet, generous and ready to serve, capable of opening himself to clear and brotherly relationships and of encouraging the same in others, and quick to understand, forgive and console). He says these qualities were important because they “are needed to be balanced people, strong and free, capable of bearing the weight of pastoral responsibilities” (Pope John Paul II, 1992, p. 307).

All of this discussion leads to the single most important aspect of human formation: affective maturity. The Pontiff said that,

Education for responsible love and the effective maturity of the person are totally necessary for those who, like the priest, are called to celibacy, that is, to offer with the grace of the Spirit and the free response of one's own will the whole of one's love and care to Jesus Christ and to his Church. (Pope John Paul II, 1992, p. 308)

Distinguishing it from affective maturity, he further claimed that human maturity “requires a clear and strong training in freedom...” (Pope John Paul II, 1992, p. 308). From this claim it could be deduced that one who has achieved affective maturity was prudent, able to renounce anything that was a threat, vigilant over body and spirit, capable of esteem and respect in interpersonal relationships between men and women, truly a master of himself, and fighting selfishness and individualism. The Pope was confident that the education and formation in seminaries could accomplish this human and affective maturity but must include “education of the moral conscience” (Pope John Paul II, 1992, p. 308).

This concern was not to suggest that the human pillar had not been existent up to this point. Like the emergence of the pastoral pillar, so too there were signs of it even prior to *Pastores dabo vobis*. For example, seminarians in Roman Catholic seminaries for quite some time before *Pastores dabo vobis* participated in Clinical Pastoral Education (CPE). CPE is a field education program, usually in a hospital but could be in any institution, where pastoral ministry takes place, i.e., a prison, a nursing home, or other similar institutions. In its founding Protestant version, it always included a heavy psychological dimension. There was equal, if not more, time spent discussing what happened in a pastoral scenario and its impact on the pastoral minister than in the pastoral visit itself. While there are competing views about the merits of seminarians participating in CPE programs today, it was addressing human issues such as maturity,

empathy and affectivity, in much the same vein which Pope John Paul II spoke of with the human pillar in *Pastores dabo vobis*. Seminarians took CPE as well, usually as a way of addressing ATS concerns about “professional pastoral” training. Perhaps this was one of many other places where the human pillar was hiding.

On March 11, 1997, Rev. James J. Bacik gave a presentation titled *The Charism of the Priesthood II* at a colloquium hosted by the National Federation of Priests’ Councils in San Antonio, Texas, where he captured and characterized the human pillar as a tension that exists. He talked about male priests called to serve and collaborate with women who espoused diverse viewpoints and the difficulties and tensions that this collaboration presented. These tensions could become fruitful with a solid Christian anthropology that embodied responsibility for each other. All belong to one human family—interdependent beings and integral parts of a single and unified history and world. For the ordained leader, this fact meant articulating the challenges and opportunities in being human. Bacik stated,

This notion implies that the priest is neither divorced from everyday life nor completely submerged in it. It suggests an ideal with diverse facets: priests are immersed in the life of the faith community, but are still able to stand back and articulate the deepest concerns and hopes of the members; they share the common human condition, but are also able to serve wholeheartedly the needs of the community; they obviously know limitations and sinfulness, but must preach mercy and forgiveness...In short, the ideal of ‘inclusive uniqueness’ calls upon priests to be such active participants in the human adventure that they effectively illumine and guide the common search for truth and goodness. (Bacik, 1997, p. 40-41)

If the seminarian-priest was not able to internalize this “inclusive uniqueness” by understanding and integrating his own humanness, this task would be all the more difficult, if not impossible. Bacik’s comments demonstrated and elaborated the human pillar and its importance in priestly formation.

When moving from human formation to spiritual formation, Pope John Paul II identified another important bridge that essentially indicated that the next pillar built on the previous one. This bridge was and will be important in any attempt to integrate these four pillars, otherwise they would remain four separate and independent entities. Pope John Paul II stated, “Human formation, when it is carried out in the context of an anthropology which is open to the full truth regarding man, leads to and finds its completion in spiritual formation” (Pope John Paul II, 1992, p. 308). This was because there is an “essentially religious dimension of the human person” that needs to find God. “The educational process of a spiritual life, seen as a relationship and communion with God, derives and develops from this fundamental and irrepressible religious need” (Pope John Paul II, 1992, p. 309). The Pope verbalized that spiritual formation will bridge the gap between *being* a priest and *acting* as a priest. The Pope provided another bridge confirming how one pillar built upon another: “In this context, the Synod Fathers state that, ‘without spiritual formation, pastoral formation would be left without foundation’ and that spiritual formation is ‘an extremely important element of a priest’s education.’” (Pope John Paul, 1992, p. 309).

Pope John Paul II then defined spiritual formation quite simply as *Optatum totius* did thirty years earlier:

Spiritual formation...should be conducted in such a way that the students may learn to live in intimate and unceasing union with God the Father through his Son

Jesus Christ, in the Holy Spirit. Those who are to take on the likeness of Christ the priest by sacred ordination should form the habit of drawing close to him as friend in every detail of their lives...They should be taught to seek Christ in faithful meditation on the Word of God and in active participation in the sacred mysteries of the Church, especially the Eucharist and the Divine Office. (Second Vatican Council, 1966b, 20)

The Pope then proceeded through, what he called “a careful and loving meditation” on the text of the Council ultimately leading him to the content of the spiritual formation that must be:

The Decree *Optatum totius* would seem to indicate a triple path to be covered: a faithful meditation on the word of God, active participation in the Church’s holy mysteries and the service of charity to the ‘little ones’. These are three great values and demands which further define the content of the spiritual formation of the candidate for the priesthood. (Pope John Paul II, 1992, p. 310)

As such, the candidate for the priesthood must know the Word of God and must respond to that Word of God through prayer. Consequently, they must be trained in prayer. “The high point of Christian prayer is the *Eucharist*...a totally necessary aspect of the formation of every Christian, and in particular of every priest...” (Pope John Paul II, 1992, p. 312).

While this spiritual formation completed the human formation placed before it, it also considered the pastoral because “Spiritual formation also involves seeking Christ in people” (Pope John Paul II, 1992, p. 313). As such, “spiritual formation has and should develop its own inherent pastoral and charitable dimension...” (John Paul II, 1992, p. 313) and thus “the priest is...*a man of charity*, and is called to educate others according

to Christ's example and the new commandment of brotherly love (cf. Jn 15:12)" (John Paul II, 1992, p. 313).

Pope John Paul II then explained the celibate and chaste component of spiritual formation and in summary stated,

In the seminary, that is, in the program of formation, celibacy should be presented clearly, without ambiguities and in a positive fashion. The seminarian should have sufficient degree of psychological and sexual maturity, as well as an assiduous and authentic life of prayer. (Pope John Paul II, 1992, p. 314)

This was consistent with the link that the Pope indicated existed between the human and the spiritual, in that the spiritual presumed and *completed* the human. A link had been posited also with the pastoral, but each pillar was still independent, linked but independent.

The same segue that Pope John Paul II used to link the human to the spiritual he used to link the spiritual to the intellectual:

Intellectual formation has its own characteristics but it is also deeply connected with, and indeed can be seen as a necessary expression of, both human and spiritual formation: it is a fundamental demand of man's intelligence by which he 'participates in the light of God's mind' and seeks to acquire wisdom which in turn opens to and is directed towards knowing and adhering to God. (Pope John Paul II, 1992, p. 315)

And yet, he also extended the link from the human and spiritual *to* the pastoral:

These "pastoral" reasons (religious indifference and pluralism) for intellectual formation reconfirms what has been said above concerning the unity of the educational process in its diverse aspects. The commitment to study, which takes

up no small part of the time of those preparing for the priesthood, is not in fact an external and secondary dimension of their human, Christian, spiritual and vocational growth. In reality, through study, especially the study of theology, the future priest assents to the word of God, grows in his spiritual life and prepares himself to fulfill the pastoral ministry. (Pope John Paul II, 1992, p. 315)

Pope John Paul II then cited the *Instrumentum Laboris* of the Synod of Bishops that brought about *Pastores dabo vobis* and, for the purposes of this treatment of the four pillars of formation, was perhaps the most significant point: integration. Pope John Paul II quoted the *Instrumentum Laboris*: “To be pastorally effective, intellectual formation is to be integrated with a spirituality marked by a personal experience of God” (Synod of Bishops, 1992, 39). This was really the first ever reference to the integration of the four pillars. If the human formation “leads to and finds its completion in” the spiritual formation and if intellectual formation was connected to and expressive of the human and spiritual formation, then the human, spiritual and intellectual were connected to the pastoral and to be integrated. There was no mention as to how this integration was to occur, just that this integration was to occur.

The study of philosophy was again identified as a crucial stage of intellectual formation. A link to the human could be conceived since Pope John Paul II reiterated, A proper philosophical training is vital, not only because of the links between the great philosophical questions and the mysteries of salvation which are studied in theology under the guidance of the higher light of faith, but also vis-à-vis an extremely widespread cultural situation which emphasizes subjectivism as a criterion and measure of truth: only a sound philosophy can help candidates for the priesthood to develop a reflective awareness of the fundamental relationship



that exists between the human spirit and truth, that truth which is revealed to us fully in Jesus Christ. (Pope John Paul II, 1992, p. 315-316)

This philosophical training did more, however as the Pope later stated,

For a deeper understanding of man and the phenomena and lines of development of society, in relation to pastoral ministry which is as 'incarnate' as possible, the so called '*human sciences*' can be of considerable use, sciences such as sociology, psychology, education, economics and politics, and the science of social communication. (Pope John Paul II, 1992, p. 316)

In this brief treatment of philosophy an interesting observation could be made and possibly another connector seen. Philosophy would seem to be linked, especially since it happens at the initial stage of priestly formation, to the human, i.e., anthropology, sociology, psychology, etc. If the human was the starting point, and that led to and through the spiritual to the intellectual, where many of the human dimensions are found in the philosophical disciplines and beyond, a complex of links, a net if you will, working back and forth between the four pillars, could be seen. While this complex is acknowledged theoretically, the question remains is it realized practically. That is the challenge of priestly formation today and the integration of these pillars. While the connection is seen, the lines of the connection must be objectified if the integration is to be realized.

Pope John Paul II did not ignore theology by any means. "The intellectual formation of the future priest is based and built above all on the study of sacred doctrine, of theology" (Pope John Paul II, 1992, p. 316). He stated that a theologian is first and foremost a believer and hence the connection, the link, with spiritual formation. The theologian,

...is a believer who asks himself questions about his own faith (*fides quaerens intellectum*), with the aim of reaching a deeper understanding of the faith itself. The two aspects (of faith and mature reflection) are intimately connected, intertwined: their intimate coordination and interpenetration are what makes for true theology, and as a result decide the contents, modalities and spirit according to which the sacred doctrine (*sacra doctrina*) is elaborated and studied. (Pope John Paul II, 1992, p. 316)

John Paul II unceasingly looks for and points out the integration and connections of the pillars.

If intellectual formation was built upon the human and spiritual formation, being an expression of them, there was also what one might call reverse flow in Pope John Paul II's treatment of the intellectual. Since the theologian was a faith filled believer, intellectual formation, or theology, brought about a personal relationship with Jesus Christ and was hence, Christological and ecclesiological.

These Christological and ecclesial dimensions which are connatural to theology, while they help candidates for the priesthood grow in scientific precision, will also help them develop a great and living love for Jesus Christ and for his Church. This love will nourish their spiritual life and guide them to carry out their ministry with a generous spirit. (Pope John Paul II, 1992, p. 317)

The connections in which the intellectual flowed back into the spiritual (which will flow back into the human) but also reached beyond itself to the pastoral are viewed. Here was the key concept of *Pastores dabo vobis*: a symbiotic relationship between the pillars of formation, i.e., it moved in both directions. Pope John Paul II said, "Intellectual formation in theology and formation in the spiritual life, in particular the life of prayer,

meet and strengthen each other, without detracting in any way from the soundness of research or from the spiritual tenor of prayer” (Pope John Paul II, 1992, p. 317).

Pope John Paul II cited a problem “which is experienced especially when seminary studies are entrusted to academic institutions” and that problem was “the relationship between high scientific standards in theology and its pastoral aim” (Pope John Paul II, 1992, p. 318). Once again, while the intellectual is framed in the context of a problem and as we saw the connection with the spiritual, there is a connection with the pastoral. This problem “raises the issue of the pastoral nature of theology.” Concern is raised as to whether the pastoral would get lost in the highly academic endeavors of higher education. He said:

...the pastoral nature of theology does not mean that it should be less doctrinal or that it should be completely stripped of its scientific nature. It means, rather, that it enables future priests to proclaim the Gospel message through the cultural modes of their age and to direct pastoral action according to an authentic theological vision. Hence, on the one hand, a respectful study of the genuine scientific quality of the individual disciplines of theology will help provide a more complete and deeper training of the pastor of souls as a teacher of faith. And, on the other hand, an appropriate awareness that there is a pastoral goal in view will help the serious and scientific study of theology be more formative for future priests. (Pope John Paul II, 1992, p. 318)

The same forward and backward movement between the intellectual and the pastoral as between the intellectual and the spiritual was seen. It became clearer that while one pillar is built on the other, one pillar also referred back to that which it was built upon. It

becomes infinitely clear that these pillars should not, must not and cannot, at any time stand alone unto themselves.

There is no segue needed when moving to the pastoral pillar of formation because “The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character” (Pope John Paul II, 1992, p. 319), a concept mentioned earlier in reference to *Optatum totius*. Pope John Paul II did not speak about the integration of these four pillars but talked about the coordination of the four pillars:

The Council text insists upon the coordination of the different aspects of human, spiritual, and intellectual formation. At the same time it stresses that they are all directed to a specific pastoral end. This pastoral aim ensures that the human, spiritual and intellectual formation has certain precise content and characteristics.

It also unifies and gives specificity to the whole formation of future priests. (Pope John Paul II, 1992, p. 320)

While it might seem that the Pope was giving primary and pervasive preeminence to the pastoral since it was the end of the other three pillars of formation, this conclusion cannot be drawn too quickly. The Pope was really bringing the pastoral to a new level consistent with what he believed was the view of the Second Vatican Council. In doing so, he was saying that pastoral or practical theology needed to be studied. It must involve certain “pastoral services,” “pastoral experiences,” and “pastoral training.” But the Pope said that these realities were directed to an inner source: the ever deeper communion with the pastoral charity of Jesus. As such, it went much further beyond what one normally thinks of pastoral education or field education:

Pastoral formation certainly cannot be reduced to a mere apprenticeship, aiming to make the candidate familiar with some pastoral techniques. The seminary which educates must seek really and truly to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work. (Pope John Paul II, 1992, p. 321)

Pastoral formation must be more than it has been. It is here that is seen the need for a real and substantial integration and not just a casual connection or, worse yet, an independent study. Many theologates give pastoral education academic status with certain credits attached and have a theological reflection program and might think that enough has been done. Some theologates added what is called theological reflection in which groups take a pastoral situation, presented in the form of a verbatim, and discuss it from a theological and an intellectual perspective. This attempt could or could not be inclusive of the human and spiritual formation. However, an argument could be made that it necessarily did if the pillars were understood in the way Pope John Paul II presented them, i.e., as being all interconnected, one building on the other, one being part and parcel of the other. Understood in this manner, theological reflection, perhaps better termed formation reflection, was a clear, precise and objective means of integration because it not only identified the individual pillars but highlighted their interaction.

In a certain sense, John Paul II was both acting and reacting, with regard to the evolution of the four pillars of priestly formation. This response was perhaps most

noticeable in the pastoral pillar. In 1997, Sister Donna Bradesca, OSU, adjunct professor of pastoral theology at St. Mary Seminary in Cleveland, pointed out that:

For the past decade or so, pastoral internships have been a component throughout theologates in the United States. Realistically, this learning experience of ministerial practice has needed time for trial and error to earn what has emerged as ‘a pride of place’ among other ministerial learning components which prepare a man for the beginning of priestly ministry. The dues have been paid. The pastoral internship has proven itself to be an interactive learning experience in which local church membership, the seminary, and the student are mutually engaged in the preparation of the intern, and has contributed to vocational discernment.

(Bradesca, 1997, p. 31)

Bradesca’s comments, made in 1997, would then track back to 1987, making it five years prior to *Pastores dabo vobis*. As has been pointed out earlier, the pastoral pillar, while not known as such, had been in existence, even significantly, prior to the Second Vatican Council. While *Pastores dabo vobis* gave “pillar status” to the human pillar, it also confirmed and advanced the pastoral pillar, also very young in its existence as one of the four pillars of priestly formation.

Having covered the human, the spiritual, the intellectual and the pastoral pillars, positing their intimate connection with each other both spontaneously and planned, Pope John Paul indicated some prominent things regarding major seminaries. After noting how the need for the Major Seminary was reaffirmed by the Second Vatican Council and reaffirmed by the Synod of Bishops from which *Pastores dabo vobis* came, he redefined the seminary. He said, “The seminary can be seen as a place and a period of life. But it is above all an *educational community in progress...*” (Pope John Paul II, 1992, p. 322).

Having stressed the importance of the seminary as an ecclesial community, he refined his former statement calling the seminary “an educational ecclesial community, indeed a particular educating community” (Pope John Paul II, 1992, p. 323), and therefore it must have a precise program.

Pope John Paul II made a very concrete attempt to develop the integration he envisioned:

...the work of education should be able to bring together into an harmonious whole a clear statement of the goal to be achieved, the requirement that candidates proceed seriously toward the goal, and thirdly attention to the ‘journeyer’, that is the individual person who is embarked on this adventure, and therefore attention to a series of situations, problems, difficulties, and different rates of progress and growth. This requires a wise flexibility. And this does not mean compromising, either as regards values or as regards the conscious and free commitment of the candidates. What it does mean is a true love and a sincere respect for the person who, in conditions, which are very personal, is proceeding towards the priesthood. This applies not only to individual candidates, but also to the diverse social and cultural contexts in which seminaries exist and to the different life histories which they have. (Pope John Paul II, 1992, p. 324)

For John Paul II this educational work required continual renewal. But before passing too quickly to the matter of renewal the significance of what he said regarding the “wise flexibility” should be contemplated, otherwise one may miss the call for integration. Integration was essentially being called for there even if not objectively stated, e.g., “bring together into a harmonious whole”.

The Fifth Edition of the Program of Priestly Formation

Seminaries have been struggling to integrate the four pillars of formation. This integration has become all the more important as the population of seminaries have changed dramatically over the years. One must consider older men “who bring previous life and work experiences” (USCCB, 2006, p. 6). One must also consider foreign students “who speak English as a second language” (USCCB, 2006, p. 6) and have found a home in the seminaries. As such, multiculturalism and enculturation become realities which make said integration all the more complex and challenging. One must further consider the fact that the seminary has also become home to those recently converted to the faith and “candidates whose faith has been re-discovered and rekindled in a powerful way through significant religious experiences” (USCCB, 2006, p. 7). In addition to these issues, as society has been largely drawn along conservative and liberal lines, so too the Church has been drawn and seminarians have been affected as well, bringing

candidates born and raised in the United States who find themselves struggling intensely with particular cultural counterpoints to the Gospel, especially regarding sexual permissiveness, the drive to acquire and consume material resources, and the exaltation of freedom as merely personal and individual autonomy, divorced from personal responsibility and objective moral standards. (USCCB, 2006, p. 7)

Ironically, younger seminarians tend to be greater champions of a more conservative Church in every way from their older counterparts, a fact confirmed by a large number of studies. All of these together make for an increasingly more challenging, difficult and seemingly unlikely integration.

Yet these factors also make integration ever more important, if seminaries are to prepare the kind of priests that the world needs and demands. The fifth edition of the



*Program of Priestly Formation* (PPF5), approved by the United States Conference of Catholic Bishops on June 16, 2005 and approved *ad quinquennium* by the Congregation for Catholic Education in Rome on November 15, 2005, acknowledged this right from the opening lines:

The fifth edition of the *Program of Priestly Formation* of the United States Conference of Catholic Bishops builds upon the foundation of previous editions. The principal and new direction of the fifth edition stems from its reliance on Pope John Paul II's Post-Synodal Apostolic Exhortation *Pastores dabo vobis [I Will Give You Shepherds: On the Formation of Priests in the Circumstances of the Present Day]*, 1992] to organize *and integrate* the program of priestly formation. (USCCB, 2006, p1)

There were a myriad of other documents that the Preface cited as shaping the *Program of Priestly Formation* that tap into the historicity of statements about the priesthood and seminary formation. It also identifies the Apostolic Visitation of seminaries of the 1980s as well as voluntary visitations. All these elements and events shaped the PPF5.

As indicated in previous studies of leadership, articulation of a vision was imperative when implementing effective education and formation. The PPF5 acknowledged this in its introduction and connected vision to integration: "...it is critical that formators and seminarians keep returning to the core of the faith for the integrating vision necessary for the full realization of the four dimensions of formation: human, spiritual, intellectual, and pastoral" (USCCB, 2006, p. 8). In fact, the PPF5 calls these four pillars "the integrated dimensions of formation identified in *Pastores dabo vobis*" (USCCB, 2006, p. 19). Thus, the USCCB did not need to come up with the vision as it was given in *Pastores Dabo Vobis*. The main vision that the PPF5 tries to promote is a

vision of the nature and mission of the ministerial priesthood, based on Trinitarian, Christological and Ecclesiological foundations, and in a priestly identity that is configured to Christ and so ordered to pastoral charity.

The admission process described in the PPF5 very specifically identifies the different kind of candidates mentioned above, calling for the prerequisites or criteria of *Pastores dabo vobis* itself: "...a right intention, a sufficiently broad knowledge of the doctrine of the faith, some introduction to the methods of prayer, and a behavior in conformity with Christian tradition..." (Pope John Paul II, 1992, p. 325). The procedures invoke the principal of gradualism, that is, "progressively higher levels of expectations should be sought as an applicant seeks admission to progressively higher levels of preparation" (USCCB, 2006, p. 18), i.e., preparatory, collegiate or pre-theologate, theologates.

Not only does PPF5 address candidates of considerable diversity, it does so quite specifically in the framework of the four pillars, indicating that all candidates "need to have passed through certain thresholds of human, spiritual, intellectual and pastoral development, which will serve as foundations for further development" (USCCB, 2006, p. 18). Moreover, it seeks thresholds of foundations whereby "Candidates for admission...should have attained, at least in some measure, growth in those areas represented by the four pillars or in the integrated dimensions of formation identified in *Pastores dabo vobis*: human, spiritual, intellectual and pastoral" (USCCB, 2006, p. 19). The PPF5 calls upon seminaries to be very clear about what sufficient growth or development was in these areas. Thus, the PPF5 asks seminaries to establish what could be called a pillar profile, identifying where each candidate was humanly, spiritually, intellectually and pastorally, as these were the areas from which formation would begin

and would be built upon. The PPF5 is consistent with the application of *Pastores dabo vobis*. It is interesting to note what the PPF5 identified as the sufficiencies:

Sufficient Human Formation for Admission:

1. absence of serious pathology;
2. proven capacity to function competently in ordinary human situations without need to do extensive therapeutic or remedial work to be fully functioning;
3. a psycho-sexual maturity commensurate with chronological age;
4. a genuine empathy that enables the applicant to connect well and personally with others;
5. a capacity for growth or conversion; and
6. a deep desire to be a man for others in the likeness of Christ.

Sufficient Spiritual Formation for Admission:

1. a well catechized person who prays daily;
2. belongs to a parish;
3. participates weekly in the Sunday Eucharist;
4. participates regularly in the Sacrament of Penance; and
5. is drawn to explore and deepen his spiritual life and share it with others.

Sufficient Intellectual Formation for Admission:

1. proven capacities for critical thinking;
2. an ability to understand both abstract and practical questions; and
3. a capacity to understand other persons and to communicate effectively with them in both oral and written form.

Sufficient Pastoral Formation for Admission:

1. having a fundamental sense of the Church's mission and a generous willingness and enthusiasm to promote it and knowing how the ordained priesthood contributes to the mission;
2. having a sensitivity to the needs of others and a desire to respond to them; and
3. having a willingness to initiate action and assume a position of leadership for the good of individuals and the community. (USCCB, 2006, p. 19)

From there, the PPF5 concludes that the candidate must have the right intention. Having established these thresholds of foundation, the PPF5 now posits not only a criteria for judging the fitness of an applicant but, in the case of one accepted, a "seminarian's personal agenda for priestly formation" (USCCB, 2006, p. 20). Personal agenda is an unfortunate choice of words, as it can be understood very negatively in the present culture; this is not the case however, because, as the PPF5 points out, "... the observations and conclusions that emerge from the admissions process should serve as a significant resource for the seminarian's human, spiritual, intellectual and pastoral formation within the seminary" (USCCB, 2006, p. 20). This focus would be akin to the concept of culturally responsive education that builds on a student's culture, experiences and knowledge. Likewise, over the period of formation, the seminary will build on these foundations thus creating a very unique program for each seminarian.

Regarding the norms for the admission of candidates, the PPF5 assumes a well integrated individual as "the seminary formation program is not the place for a long term therapy or remedial work," (USCCB, 2006, p. 21). For this reason, "a psychological assessment is an integral part of the admission procedure" (USCCB, 2006, p. 23). The norms stated that the applicants "must give evidence of an overall personal balance, good moral character, a love for the truth and proper motivation. This includes the requisite

human, moral, spiritual, intellectual, physical, and psychological qualities for priestly ministry.” (USCCB, 2006, p. 21). These requisites are exactly what seminaries look for today:

Seminary programs are interested not only in an appraisal of the applicant’s overall mental health and stability, but also in whether or not an applicant’s *character* is appropriate to priestly life ... with particular attention...given to assessing psychosexual maturity level, capacity to maintain appropriate interpersonal boundaries, evident or likely sexual deviation, and important personality qualities such as the ability to relate appropriately to superiors and subordinates alike. (Buglione, 2003, p. 32-33)

One might also add the fact that the seminary used psychological instruments “as a result of the firm belief in the prudent integration of human sciences into the Church’s theology and life in order to provide a holistic approach to priestly formation and vocational discernment” (Dunn, 2003, p. 37).

The fifth edition of the *Program of Priestly Formation* takes the center of priestly formation, formerly focused on the different pillars and now focuses on the integration of those pillars:

The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual and pastoral formation – the four pillars of priestly formation developed in *Pastores dabo vobis*. These pillars of formation and their finality give specificity to formation in seminaries as well as a sense of the *integrated* wholeness of the different dimensions of formation...The sections which follow on human, spiritual, intellectual, and pastoral formation are to be read in this unified and integrated sense. These are neither discrete nor

layered dimensions of priestly existence, but they are – as we shall see – inter-related aspects of a human response to God’s transforming grace...Clearly, Human Formation is the foundation for the other three pillars. Spiritual Formation informs the other three. Intellectual Formation appropriates and understands the other three. Pastoral Formation expresses the other three pillars in practice.

(USCCB, 2006, pp. 38-39)

This introduction to the four pillars is very specific about their integrative nature. They are not *discrete* dimensions of priestly existence. They are not layered dimensions of priestly existence. They are not inter-related aspects of a human response. Rather, they are to be understood in a unified and integrated sense as represented in Table 1 (p. 6). In other words, the PPF5 clearly spells out that these are not to be understood separately even though they will be treated separately in this document. It is an interesting dynamic that is found in other disciplines as well: in order to objectify, explain and understand a single concept, it must be broken down into its component parts and then put back together again. The bishops are talking clearly about a single concept in four parts.

Aside from *Pastores dabo vobis* itself, the treatment of human formation in the PPF5 is the first of its kind in the long, extensive and complex history of seminaries since the Council of Trent. No other document treats the human as extensively as was done here. The aim of human formation is to prepare men to be “apt instruments of Christ’s grace” and

does so by fostering the growth of a man who can be described in these ways: a free person...a person of solid moral character...a prudent and discerning man...a man of communion...a good communicator...a person of affective maturity...a man who respects, cares for, and has vigilance over his body ...a man who relates

well with others... a good steward of material possessions... a man who can take on the role of a public person. (USCCB, 2006, pp. 30-31)

The PPF5 goes so far as to say how this human formation happens: “In general, human formation happens in a three-fold process of self-knowledge, self acceptance and self gift” (USCCB, 2006, p 33). The resources for doing so are instruction (through conferences, courses, and other educational means by rector and faculty), personal reflection, community life and feedback, application of the tasks of seminary life, formation advisors/mentors and directors, spiritual directors, and psychological counseling. This knowledge of self is so important and finds its parallels in other educational disciplines, i.e., leadership:

Before leaders can really develop a clear understanding of the organization and people affiliated with the organization, they must first develop an understanding of themselves. What one values, what one thinks of oneself, what one believes about people, what one believes about children, and what one believes to be the purpose of schools comprise one’s disposition, and one’s disposition influences leadership behavior. Therefore, knowledge of self helps individuals understand their own dispositions and enable them to acquire deeper understandings of how to respond to people and challenges in the organization (DuBrin, 1996). (Green, 2005, p. 63)

This self focus is not myopic but, as the PPF5 states, a knowledge and acceptance and gift of self that truly focuses outward onto others, i.e.,

the assumption that the candidates have the potential to move from self-preoccupation to an openness to transcendent values and a concern for the welfare of others; a history of sound and rewarding peer relationships; an ability to be

honest with themselves and with others; and an ability to trust the Church and the agents of formation. (USCCB, 2006, p. 37)

The PPF5 focuses on the preparation for celibacy as “one of the primary aims of the human formation program of any seminary” (USCCB, 2006, p. 37). It speaks in an integrated fashion indicating that the

the seminary must have a coordinated and multifaceted program of instruction [intellectual pillar], prayerful discernment [spiritual pillar], dialogue, and encouragement [pastoral pillar] that will aid the seminarians to understand the nature and purpose of celibate chastity and to embrace it wholeheartedly in their lives. (USCCB, 2006, p 37)

It further focuses on preparation for simplicity of life and for obedience all in an integrative framework that echoed and re-echoed throughout this document.

The PPF5 begins its treatment of spiritual formation stating, “Human formation leads to and finds its completion in spiritual formation,” (USCCB, 2006, p. 42) which was almost verbatim from *Pastores dabo vobis*. Moreover, “Human formation continues in conjunction with and in coordination with the spiritual, intellectual and pastoral dimensions,” (USCCB, 2006, p. 42) so as to say that while human formation finds its completion in the spiritual, it still continues through the spiritual and through the intellectual and pastoral. Likewise, “Spiritual formation needs to be integrated with the other three pillars of formation – the human, the intellectual, and the pastoral” (USCCB, 2006, p. 47). Through the sacraments, prayer, spiritual direction, spiritual reading (including the Scriptures), retreats, personal meditation, devotions, penance, obedience, celibacy, simplicity of life, reconciliation and solidarity, spiritual formation seeks “the development of sound and lasting habits and attitudes in the spiritual life” (USCCB,



2006, p. 47) which, in and of itself, was challenging. But PPF5 does not stop there.

Clearly spiritual formation must then be integrated into the other three pillars.

Regarding human formation, spiritual formation “assumes that the candidate has a basic relational capacity” (USCCB, 2006, p. 48) and can enter into significant and deep relationships with others and with God. Regarding intellectual formation, spiritual formation assists the intellectual formation: “The study of the traditions of faith and the experiences of faith among the saints and the people of God serves to deepen one’s own spiritual journey” (USCCB, 2006, p. 48). Regarding pastoral formation, spiritual formation is intimately linked with the pastoral formation because, in spiritual formation, “candidates are called to a greater and wider-ranging love of God and neighbor” (USCCB, 2006, p. 48). In other words the spiritual formation is the basis out of which the pastoral flows.

Here what could be an inconsistency or even contradiction of previous assertions may be encountered. Earlier, the PPF5 identified human formation as “the foundation for the other three pillars” (USCCB, 2006, p. 29). Likewise, as the PPF5 acknowledges, *Pastores dabo vobis* identified the human as the “necessary foundation” of priestly formation. And yet, here, in the spiritual formation sections, the PPF5 identifies spiritual formation as “the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects are integrated” (USCCB, 2006, p. 48). Presuming one posits a difference between that which is “foundational” [human] and that which is “the core,” “the heart,” and “the center” [spiritual], a problem does not exist. However, if “the foundation” is viewed as being synonymous with “the core,” “the heart,” and “the center,” then a problem, which asks the question, what is preeminent, as it would seem the PPF5 is positing one (or even two), exists, is it the human? Is it the

spiritual? Perhaps this potential “inconsistency” or “contradiction” is the very essence of the necessary integration. Perhaps each stands as preeminent in its own right *and* each stands supporting the other three.

The role of the spiritual director plays a significant role in the integration of the spiritual with the other three pillars that the PPF5 seeks. “The spiritual director should foster an integration of spiritual formation, human formation, and character development consistent with priestly formation” (USCCB, 2006, p. 51). Reverend Richard Chiola, Ph.D., former professor of pastoral theology at Yale Divinity School and St. John’s University, Collegeville, pointed out the affiliation between the spiritual and the human pillar.

In spiritual direction, as in psychological counseling, one can explore the feelings, difficulties, strengths, and successes of the person being companioned. The focus in each session is different. Gerald May, a psychiatrist who worked for decades with Sahlem Institute, defines spiritual direction as attention to one’s relationship with God and mental healthcare as attention to one’s world view. Both kinds of attending are necessary for treatment of sexual addiction and compulsivity. May recommends that spiritual directors form colleague relationships with healthcare professionals to assure the best care for their clients through appropriate referral for therapy. (Chiola, 2003, p. 44)

Brother Stephen Olert, FSC and Sister Ruthann Williams, OP, pointed out the same, especially with regard to sexual addition:

The sex addict looks to the [spiritual] director for help in coming to see the movement of the Spirit in his or her life. It is vital to listen carefully, for the Spirit cannot be tamed into acting only in certain ways at certain times. The very fact

that the sex addict has come for help is indication that the Spirit is working.

(Olert and Williams, 2003, p. 54)

This is a concrete example of the kind of integration necessary and called for in order to address the significance of this problem and what is truly at stake. Here at least an integration of the spiritual with the human is perceived; however, it goes beyond this when the PPF5 identifies *who* should be spiritual directors:

Those priests who do spiritual direction for seminarians must understand and support the full formation program. They also need to be integrated into the priestly community of the seminary. The spiritual directors are thus aware that they are part of the whole seminary program and community. (USCCB, 2006, pp. 51-52)

It is this kind of sharing in the whole complex of priestly formation that would foster the integration necessary and espoused by the document.

As its treatment of spiritual formation opens, so too does the PPF5's treatment of intellectual formation open, highlighting the integration:

There is a reciprocal relationship between the spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding – in accordance with the classical adage *credo ut intelligam* ('I believe in order to know'). Intellectual formation is integral to what it means to be human. 'Intellectual formation... is a fundamental demand of man's intelligence by which he 'participates in the light of God's mind' and seeks to acquire a wisdom which in turn opens to and is directed towards knowing and adhering to God.' (*Pastores dabo vobis*, 51, citing *Gaudium et spes*, no. 15). (UCSSC, 2006, p. 53)

Thus primary attention is paid to integration even before it is defined. Academics are integral to what it means to be human. Academics nourish the spiritual life. There is an interconnectivity, almost a natural integration, between the intellectual, the spiritual and the human. This assertion does not leave out the pastoral. The very next paragraph of the PPF5 reiterates, “In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry, especially preaching” (USCCB, 2006, p. 53), a concern that has been with seminary formation since its foundation. Not only is great attention paid to integration but also loyalty to a tradition.

Whereas human formation is treated in ten (10) pages, the spiritual in eight (8), and the pastoral in six (6), the intellectual receives the attention of sixteen (16) pages. While the spiritual is “foundational,” and is “the core,” “the heart,” and “the center”, the intellectual gets the lengthiest treatment. Conclusions about each section’s relative importance based on the length of the section should be avoided. It is not surprising that the intellectual receives such coverage. In fact, it is surprising, given its initial importance in the establishment of seminaries, its long history since the Council of Trent and subsequent historical and cultural need to preserve Church teaching, that the coverage is not more extensive. In addition, the intellectual pillar is the overriding reason for the fifth edition of the PPF5. The Congregation for Catholic Education in Rome required that more philosophy be put into the curriculum, which gave birth to fifth edition.

The PPF5 begins its treatment of the intellectual pillar focusing on establishing the connection and integration of the intellectual with the other three pillars: “There is a reciprocal relationship between the spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding – in

accordance with the classical adage “*credo ut intelligam*” (“I believe in order to know”) (USCCB, 2006, p. 53). Likewise, “Intellectual formation is integral to what it means to be human” (USCCB, 2006, p. 53). And finally, in remaining true to *Optatum totius*, “In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry, especially preaching” (USCCB, 2006, p. 53). These introductory comments to the intellectual pillar in the PPF5 address integration very creatively maintaining

The overall goal of every stage of seminary formation is to prepare a candidate who is widely knowledgeable of the human condition [human pillar], deeply engaged in the process of understanding divine revelation [spiritual pillar] and adequately skilled in communicating his knowledge [intellectual pillar] to as many people as possible [pastoral pillar]. (USCCB, 2006, p. 54)

It is clear that integration is the overall driving source and motivation of this document.

The PPF5 discusses the challenges that the intellectual faces at the beginning of the twenty-first century. The reasons for this are five-fold:

- (a) candidates are well educated but in very specific and narrow disciplines; (b) candidates have considerable life experience but not recent academic experience;
- (c) international candidates that have limited understanding of English; (d) candidates are heavily imbued with the popular culture which can be so antithetical to the Church teaching and (e) candidates have varied religious backgrounds and experiences. (USCCB, 2006, pp. 54-55).

These are not mutually exclusive as there could be various combinations of these characteristics. Thus the PPF5 spends considerable time covering the necessary

preparation for seminary formation, i.e., high school seminary, college seminary, cultural preparation programs and pre-theology.

While not losing sight of the other three pillars, the intellectual is primary in this section. In high school seminary, for example, “the primary intellectual goal...should be a well-rounded secondary education as a preparation for college” (USCCB, 2006, p. 55). The meeting of the educational requirements of local and state accreditation agencies is reminiscent of seminary’s efforts to be accredited in the 1940s. With regard to college seminaries, the intellectual is stressed as primary in that candidates must “first pursue the liberal arts through which they acquire a sense of the great human questions contained in the arts and sciences” (USCCB, 2006, p. 56). The extensive section on liberal arts is very revealing. The second pursuit is also primarily academic and that is specifically philosophy but also stressed was that undergraduate theology should focus on “the fundamental beliefs and practices of the Catholic faith” (USCCB, 2006, p. 61). With regard to cultural preparation programs, geared primarily to foreign born candidates, the focus should not just be on programs like ESL but should also, where possible, include study of United States history, culture and language as well as philosophy and pastoral experiences. Finally, Pre-Theology is advocated for those college graduates lacking the necessary philosophical background.

The PPF5 clearly stipulates, “In priestly formation, at least two full years should be dedicated to the philosophical disciplines” (USCCB, 2006, pp. 57-58). Philosophy is identified as an integrator. The PPF5 states that “The study of philosophy is not just part of intellectual formation, but is also connected to human, spiritual, and pastoral formation” (USCCB, 2006, p. 58) because philosophy is “closely linked to the question about the nature of truth”. Up until the 1950s, philosophy was the integrating discipline

in Catholic colleges. Theology was not. Philosophy and the liberal arts were geared toward the development of the human person. The PPF5 specifies, in conjunction with the requirements of the Congregation for Catholic Education, which philosophy should be taken: history of philosophy (ancient, medieval, modern and contemporary), logic, epistemology, philosophy of nature, metaphysics, natural theology, anthropology and ethics.

The PPF5, after responding to the types of candidates and programs needed for graduate theology, once again returns to the theme of integration:

Intellectual formation is closely related to the other three pillars of formation. As it develops the gift of human intelligence and so enables it to be in service to one's brothers and sisters in faith, intellectual formation complements and guides human formation. Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also of an ability to explain and even defend the reasoning that supports those truths. In this way, it provides those who are being formed spiritually with knowledge of the Lord and his ways which they embrace in faith. Finally, intellectual formation through the study of theology enables priests to contemplate, share, and communicate the mysteries of faith with others. In this way, it has an essentially pastoral orientation. (USCCB, 2006, p. 64)

It is clear that integration is the focus, the backdrop and the horizon of these four pillars. At this point, as it did in both the human and spiritual formation sections, the PPF5 clearly enunciates the norms for intellectual formation.

One of the most significant changes in PPF5, that pushed seminaries into some process of curriculum review, was its incorporation of a "mandate" from Rome for two

years of philosophy. The mandate was certainly reminiscent of seminary formation in the 1940s, 1950s and 1960s and also required by the 1917 Code of Canon Law: “At least two full years should be dedicated to the philosophical disciplines. This can be satisfied in the context of the college seminary program or the two-year pre-theology program” (USCCB, 2006, pp. 57-58). The bishops of the United States attempted to insert an exception clause, i.e., “Any exceptions to this norm must not be at the expense of the required norms...for study of philosophy, which is fundamental and indispensable for the formation of candidates for the priesthood” (USCCB, 2006, pp. 45-46). Certainly, it was a noble effort. However, it was not accepted by the Congregation for Catholic Education. The PPF5, however, still calls for twelve credits of undergraduate theology.

In a paragraph all its own, with no further explanation or elaboration, the PPF5 maintains that “At least four full years should be dedicated to graduate theological studies” (USCCB, 2006, p. 69). Regarding integration and in keeping with the tradition of the Second Vatican Council,

Due consideration should be given in theological formation to its pastoral aim.

Theological studies should be designed with the pastoral goal in view,

recognizing that the pastoral character of priestly formation applies to intellectual

formation as well as to other areas of formation. (USCCB, 2006, pp. 69-70)

The addition of the last eight words maintains a consistency of integration advocated throughout.

It is here that the first attempt by the PPF5 not only to advocate integration but to present a means of implementation. It states that, “Studies in Pastoral Theology are required and should include treatment of the principles and criteria for pastoral action and provide for theological reflection where seminarians are involved in supervised pastoral



placements” (USCCB, 2006, p. 74). It does not merely call for the integration of the intellectual pillar and the pastoral pillar but gives a vehicle whereby that can occur – through assignment in a supervised pastoral placement and theological reflection. This vehicle is unique and has given and will continue to give hints at how this massive integration needs to occur.

The PPF5 begins its section on the pastoral pillar consistent with the others: “All four pillars of formation are interwoven and go forward concurrently,” (USCCB, 2006, p. 76). As it has done repeatedly in each of the prior sections, preeminence is given:

Still, in a certain sense, pastoral formation is the culmination of the entire formation process: “The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character (*Pastores dabo vobis*, 57). (USCCB, 2006, p. 76)

Understood in this way, it would seem that no one pillar of formation is considered more important than the other. Rather, if unique positions were to be assigned, the human pillar is the foundation; the spiritual pillar is the core/the heart; the intellectual pillar is the informer and the pastoral pillar is the culmination.

The PPF5 identifies essential elements of pastoral formation. One element is the skills for effective public ministry whereby “seminarians need to learn how to make available in service to God’s people all the formation that has proceeded (the human, the spiritual, and the intellectual” (USCCB, 2006, p. 78). A second essential element of the pastoral pillar is a personal synthesis for practical use:

Another way of viewing pastoral formation is to see it as a process linking the elements of human, spiritual, and intellectual formation in such a way that they can be put to practical use for others, especially in the parish context. In a parish internship experience, for example, the seminarian draws on the experience before him in the parish and asks how his human, spiritual, and intellectual formation makes a difference. (USCCB, 2006, p. 79)

A more consistent attention is given to the integration of the pastoral with the human, spiritual and intellectual pillars throughout this section and not just at the beginning or at certain junctions along the way. A third essential element of the pastoral pillar is an initiation to various practical, pastoral experiences, especially in parishes. The PPF5 states,

It is important not to sacrifice human, spiritual, and intellectual formation for practical experience. Still, it is essential to cultivate pastoral formation and to enhance and integrate the other dimensions of formation so that the seminarian has opportunities to experience pastoral life first-hand. (USCCB, 2006, p. 79)

This treatment, appearing somewhat reactionary, stresses that the pastoral must not eclipse the other four pillars, something that many seminarians would like to see, but rather must find its relative importance side-by-side with the human, the spiritual and the intellectual.

Having stated these and several other essential elements, the PPF5 inserts the typical assertion of the integration necessary:

Clearly, pastoral formation not only connects with the other three pillars of priestly formation, in itself it provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, a

pastoral function. Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria and content to ensure that pastoral efforts are directly correctly, properly, and effectively.

(USCCB, 2006, p. 82)

Thus not only might the pastoral pillar be referred to as the culmination but also as the integrator.

The norms of pastoral formation are consistent with the integrative approach inherent throughout this section and the document. It calls for the pastoral formation program to be an “integral” part of the curriculum and the director of pastoral formation to have “faculty status”. One primary vehicle of integration mentioned earlier was that of theological reflection but, with these norms, supervision and evaluation are added:

Supervision, theological reflection, and evaluation are necessary components of an effective pastoral program. Although theological reflection can help the development of pastoral skills, its primary purpose is to interpret pastoral experience or activity in light of Scripture, Church teaching [intellectual], personal faith [human and spiritual] and pastoral experience. (USCCB, 2006, p. 83)

While the PPF5 does not comment on how the pastoral formation program is organized, it does state that

It must pay attention to the seminarians’ need to root a life of service in personal prayer. Seminarians need supervision in developing the habit of prayer in the context of pastoral activity and in learning to establish a rhythm of life that provides an appropriate balance of prayer, service, study, exercise, and leisure.

(USCCB, 2006, p. 84)

This speaking to nothing less than the personal integration of the four pillars of formation.

Having addressed the four pillars of formation explicitly, it is worth noting some other aspects of the PPF5 that foster the integration so firmly established in the document. In focusing on community, one might be able to conclude, although it is not explicitly stated, that both the seminary and the community of the seminary itself is an integrator:

The essential work of the seminary takes place in the context of community. Personal growth and character development should progress together harmoniously within a deepening spiritual life. The seminary is a school of human virtue, of growth in honesty, integrity, intellectual rigor, hard work, tolerance, where the common good is built with solidarity and discipline – all leavened by humor and healthy enjoyment. The seminary also must be a school of spiritual growth in which seminarians are formed into men of prayer...The seminary should help seminarians develop relationship and dialogue skills necessary for healthy interpersonal relationships as priests. (USCCB, 2006, p. 86)

The human, spiritual, intellectual and pastoral all come together “under one roof.” There is an integration factor in this reality alone. While it is not necessarily systematic in its approach, the seminary building and the seminary community are vehicles or instruments of integration that are firmly supported. Canary, the President-Rector of Mundelein Seminary, commented on the seminary community as a factor for integration:

At Mundelein, we have tried to emphasize the importance of establishing a spirit of fraternity at the seminary. We want to encourage a sense of genuine concern for one another among the seminarians. None of these men belong to religious

communities. They are preparing to be diocesan priests, but we want them to recognize that they are preparing together to undertake a common mission. The priesthood is not an individual undertaking even when a person finds himself to be the only priest in a parish. (Canary, 2005, p. 6)

While Canary indicated that the simple reality of living in community under the same roof was not enough, he also indicated that for true integration to occur, concrete efforts must be made to foster integration within oneself and with one another, an integration that needed to last long after one left the seminary. Rev. Gerald D. Coleman, SS, former rector/president of St. Patrick Seminary, Menlo Park, indicated the same about the seminary community and the responsibility contingent upon it when he said:

...it is very important that the seminary provide a healthy atmosphere that permits seminarians to speak appropriately about their strengths and their weaknesses regarding chastity and celibacy. Spiritual and human formation programs need to develop an atmosphere in which the seminarian trusts the seminary faculty and feels 'safe' in discussing these very important and delicate matters. If a seminarian experiences this zone of safety, he will hopefully be honest and forthright with seminary formators, and thus be open to the need of leaving a seminary formation program and not pursuing the priesthood, should his sexual history indicate an incapacity for celibate living. (Coleman, 2001, p. 55)

While Coleman placed it in the context of coming to a mature decision to leave the seminary, Rev. James J. Walsh puts integration in the context of formational growth. He said that, "Formational growth often comes when a trusted advisor or trusted faculty member confronts or challenges the seminarian in a spirit of love. This confrontation will not be effective unless the seminarian knows that he is loved" (J. Walsh, 1999, p.

42). Walsh sounds here most like Nell Noddings, a noted advocate of care who cited the old adage, “Care before you try to cure” and spoke about trust growing where there is acceptance and love.

Time and time again, those involved with or commenting on seminary formation stress the need for an open community to assist individuals with their formation. In addition to those mentioned thus far, there are those who specifically spoke of this need in the present addictive society. Kevin P. McClone, a priest and licensed clinical psychologist, indicated that “Those communities and formation personnel who model an environment of openness, honesty, and accountability will be better equipped to deal with addictive patterns” (McClone, 2004, p. 58). Likewise, Thomas F. Nestor, a priest of the Archdiocese of Boston and professor of psychology at St. John’s Seminary, Brighton, also stressed the importance of the climate of a seminary and formation program:

At issue is whether the seminary is structured in such a way as to help the seminarians establish honest relationships with advisors in which self-disclosure is encouraged. In the course of priestly formation, the seminarian who takes the formation task seriously is inevitably going to be confronted with himself. He is assisted in developing self-knowledge by studying his family, personal history, and relationships. He is encouraged to entrust his spiritual and emotional states, as well as the nature of his relationships, to his advisors in both the internal forum and the external forum, as appropriate. (Nestor, 2004, p. 60)

This is a tall challenge but one that is possible if the seminary community itself, and its leadership, focuses on being a source of integration. As Nestor rightly pointed out, a large part of being able to accomplish integration is the ability to overcome fear. The fear of disclosure and its repercussions and implications could keep the seminarian from

revealing the realities that followed him on a daily basis. Perhaps the biggest challenge in formation integration today is creating environments that enable the seminarian to overcome their fear.

The seminary community as a component of integration is supported by a norm requiring a handbook based on the *Program of Priestly Formation* in which the expectations of the formation program of the seminary are clearly stated. “These expectations specify the human, spiritual, intellectual and pastoral components of the formation program and include a rule of life” (USCCB, 2006, p. 87). Evaluations are to be developed in light of the pillars of priestly formation. The PPF5 lists a whole series of criteria to be used when evaluating seminarians. The following criteria in each area of formation are to be considered and applied, according to the principle of gradualism, at each level of formation:

#### Human Formation:

1. The human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity, and prudence;
2. The capacity to relate to others in a positive manner and the ability to get along with others and work with them in the community;
3. Good self-knowledge, self-discipline, and self-mastery, including emotional self-control;
4. Good physical and mental health;
5. A balanced life-style and balance in making judgments;
6. Affective maturity and healthy psychosexual development; clarity of male sexual identity; an ability to establish and maintain wholesome

friendships; the capacity to maintain appropriate boundaries in relationships;

7. Skills for leadership and collaboration with women and men;
8. Capacity to receive and integrate constructive criticism;
9. Simplicity of life, stewardship of resources, and responsibility for financial obligations;
10. Mature respect for and cooperation with Church authority; and
11. Engagement in the community life of the seminary.

Spiritual Formation: There should be:

1. Accountability in the external forum for seminarians' participation in spiritual exercises of the seminary and their growth as men of faith. Within the parameters of the external forum, habits of prayer and personal piety are also areas of accountability;
2. Commitment to a life of prayer and the ability to assist others in their spiritual growth;
3. Abiding love for the sacramental life of the Church, especially the Holy Eucharist and Penance;
4. A loving knowledge of the Word of God and prayerful familiarity with that Word;
5. Appreciation of and commitment to the Liturgy of the Hours;
6. Fidelity to the liturgical and spiritual program of the seminary, including the daily celebration of the Eucharist;
7. Fidelity to regular spiritual direction and regular celebration of the Sacrament of Penance and a habit of spiritual reading;



8. A positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life;
9. A love for Jesus Christ and the Church, for the Blessed Virgin Mary and the saints; and
10. A spirit of self-giving charity toward others.

Intellectual Formation:

1. Love for truth as discovered by faith and reason;
2. Fidelity to the Word of God and to the Magisterium;
3. Knowledge of Catholic doctrine and adherence to it;
4. Interest and diligence in seminary studies;
5. Successful completion of seminary academic requirements;
6. Ability to exercise the ministry of the Word: to proclaim, explain, and defend the faith; and
7. Knowledge of languages that will be necessary or suitable for the exercise of their pastoral ministry.

Pastoral Formation:

1. A missionary spirit, zeal for evangelization, and ecumenical commitment;
2. A spirit of pastoral charity, a quest for justice and an openness to serve all people;
3. A special love for and commitment to the sick and suffering, the poor and outcasts, prisoners, immigrants, and refugees;
4. Demonstration of appropriate pastoral and administrative skills and competencies for ministry;

5. Ability to exercise pastoral leadership;
6. Ability to carry out pastoral work collaboratively with others and an appreciation for the different charisms and vocations within the Church;
7. The ability to work in a multicultural setting with people of different ethnic, racial and religious backgrounds;
8. A commitment to the proclamation, celebration, and service of the Gospel of life; and
9. Energy and zeal for pastoral ministry. (USCCB, 2006, p. 91-93)

While such a list of criteria is excellent, one can legitimately ask how listing under separate pillars promotes integration. It would seem that such a list, while helpful, can serve to reflect four parallel formation programs instead of one integrated one. To truly capitalize on the integration the document is seeking, it may be a worthwhile endeavor to integrate the list so as to reflect the integration called for in the program. Regardless, these expectations do specify the human, spiritual, intellectual and pastoral components of a formation program.

While not explicit, the PPF5's treatment of administration and leadership could also be considered as serving an integrative function. First of all it calls for a leadership that is responsive to the needs and suggestions of the seminarians and one that should foster initiative and responsibility "by observing the principles of subsidiarity and collaboration while demonstrating forthright and confident leadership" (USCCB, 2006, p. 103). Moreover, "Seminary administrators have a unique opportunity to serve as models of leadership for seminarians" (USCCB, 2006, p. 103). This is significant. If the leadership of the seminary reflects a style that is responsive, responsible and

collaborative, while being forthright and confident, there is something to be gained by the seminarian who observes this behavior. It goes to a model that believes everything is formative. Mundelein Seminary tried to model this kind of integration that was responsive, responsible and collaborative:

At Mundelein we have tried to model the nature and exercise of Church authority by inviting seminarians to participate fully in the responsibilities entrusted to the Seminary. To accomplish this goal, seminarians participate in the legislative aspect of seminary life through their elected representatives who sit on the academic and formation boards which determine all policy for the seminary. The seminarians also participate in the administration of the seminary through representatives who sit on the faculty appointments committee, the seminary budget committee, and the Rector's weekly council with peer ministers. The seminarians participate in the juridical aspects of the seminary through the annual review process that evaluates a person's readiness to continue to the next level of theological education. The feedback from the seminarians supplements the vote of the entire faculty on each candidate. (Canary, 2005, p. 10)

While different seminaries used various vehicles to employ this kind of responsive, responsible and collaborative participation, aspects of it could be found in many seminaries throughout the country.

If the seminary/community itself, the seminary handbook, the criteria of evaluation, and the leadership/administration style can contribute to the integration of the four pillars of formation by their mere existence and the way they exist in the framework of the whole structure, than one cannot ignore the faculty itself. "The central role of the faculty is highlighted in the documents of the Church. The qualities necessary for faculty

members have been stated generically by the Second Vatican Council: pastoral experience and spiritual, academic, and professional preparation” (USCCB, 2006, p. 108). While dedicated to the intellectual formation of the seminarian, the PPF5 makes it clear that it cannot simply be this one aspect. It clearly states that “All faculty members should be dedicated to the total formation of the students, willing to form with them a genuine educational community” (USCCB, 2006, p. 110). The PPF5 envisions faculty members teaching first by the quality of their lives. Furthermore, “every faculty member influences seminarians’ growth in priestly maturity” (USCCB, 2006, p. 73). It is clear that all faculty members are involved in the total formation of the seminarian. As mentioned earlier, this involvement is a critical contributor to the integration necessary for formation today.

The seminary/community itself, the seminary handbook, the criteria of evaluation, the leadership/administration style and the faculty all serve, by their existence, the integrative function. The PPF5 also calls for parts of the program that uniquely serve an integrative function. One of those parts that speak directly to integration is the concept of formation mentors or formation advisors. “Formation mentors/advisors monitor seminarians assigned to them in all four areas of formation and they assist in the evaluation process” (USCCB, Program, p. 105). The mentor or advisor program might well be considered the one program that deals directly with integrating the four pillars of formation. One might argue that the sole purpose of the mentor or advisor program is not only to guide but to assist the seminarians in integrating these four pillars of formation in that one seminarian’s life and formation. Of course, in order for this to happen authentically, the program would need to explicitly state this reality and outline how this

integration might occur in the context of the mentor/advisor-mentoree/advisee relationship.

From the perspective of this treatment of seminary formation, it would seem that the issue receiving the most attention is the new requirement for additional philosophy and hence a two-year Pre-Theology Program, a requirement which initially came from Rome and was perhaps the major reason for the PPF5. It has been a catalyst for anticipation. Theologates have scrambled to revise their curriculum and have in place an academic program in compliance with the directives from Rome and the PPF5. Curriculum review has become the favored approach in anticipation of the PPF5. One wonders if the integration of the four pillars of formation, so central to the new PPF5, will reach the forefront of these curricula review. One can, and hopefully this author has, made a compelling case that integration is the key to seminary formation in the PPF5. It is the one common thread that runs through the entire document. While there were structural aspects akin to prior PPFs, i.e., admissions, norms, administration, etc., even they were fraught with the concept of integration. While the document itself can be somewhat schizophrenic, i.e., on the one hand identifying which pillar is most important and on the other saying they are all important, it is quite clear that integration is the common thread that ties the whole document together.

If integration is not being highlighted or discussed it could be indicative of three things. First, it could be indicative of the fact that most bishops felt integration was accomplished or at least being accomplished and there was no need to give it any more attention. Furthermore, it could indicate that the PPF5 was merely reflecting a reality already present. Second, it could be indicative of the fact that most bishops believed integration was not as important as the document made it out to be, hence the attention on

other matters of content. This perception would be an enigma given the centrality integration plays in the over all document. Thirdly, it could be indicative of the fact that most felt intimidated by the concept of integration and these feelings would not be without justification. While the PPF5 certainly makes it clear that integration is the common thread, it does not indicate how that integration is to occur. This lack may perplex and even intimidate current administrators when they think of the potential complexity of such integration.

#### Relation of Specific Problem to Previous Research and Current Needs

The intellectual pillar started the seminary endeavor at the Council of Trent. It was shortly followed, if not always under girded, by the spiritual pillar. The Second Vatican Council brought the pastoral pillar of age and Pope John Paul II's *Pastores dabo vobis* brought the human pillar onto the scene. As with all matters theological, these are somewhat artificial demarcations as each grew gradually prior to these designations and continued to grow subsequently as they were encouraged and re-affirmed by the Church. The human dimension has certainly been more analogous to the spiritual, but it is somewhat unique.

If integration is to occur as characterized by the PPF5, it will need to start with the human pillar. This was the method used by *Pastores dabo vobis* and the one used by PPF5. Somewhat like the spiritual, the human dimension was always present to greater or lesser degrees in the history of seminary formation, but only in the last few decades did it become so prominent and distinctive. Some of this prominence is due to the increasingly complicated backgrounds of the candidates. If all entering the seminary came from roughly the same background and were about the same age, it would easier to

move them along an educational and developmental track. They are more malleable.

This would not be so of the older seminarians or even the foreign born seminarians.

Adding the “human development” piece as a pillar of formation essentially resulted from experience. Cultural changes pushed it to the fore. The growth of the therapeutic influence in society was also a significant factor. People realized that if the seminarian was not developing as a human person, or had developmental problems, the spiritual, intellectual and pastoral aspects of his growth and formation would be severely inhibited. As stated above, the Pre Vatican II Church presumed the seminarian was already formed as an adult Catholic. Most seminarians in the United States had eight (8) to twelve (12) years of Catholic School and were about the same age. There was no real question or issue with integration but rather simply building on a firm foundation.

Progress was determined by the seminarian’s fidelity to the rule as externally manifested.

The Post Vatican II Church gradually recognized the need for human formation due to changes in society, changes in culture and seminarians from different populations, i.e., foreign countries and older seminarians. Even PPF4 noted that, “Because candidates for the priesthood are increasingly diverse in age, cultural background, religious heritage and personal experience, they often need additional preparation before beginning theological studies” (USCC, 1992, p. 209). Thus these changes give birth to a one or two year *Pre-theology* year to address, “human and spiritual growth, intellectual and pastoral formation, and community living” (USCC, 1992, 210). It is interesting to note that we have in the PPF4 an identification of all four pillars of formation, no doubt an addition to the *Program* after the writing of *Pastores dabo vobis*. However, what was not present was how these might be integrated to more effectively inculcate the necessary prerequisites of the faith across the board.

With PPF5, seminaries are returning to the six year program of philosophical and theological studies of 1965 and earlier. There are major differences however.

The philosophical studies do not mesh as neatly with previous college studies or with theological studies as they once did. Spiritual formation does not build as easily upon fragile personal backgrounds often devoid of a deep understanding of Catholic life and culture. (Wister, 1993, p. 9)

Thus the need for integration becomes all the more urgent as a means of overcoming the deficiency in experience of the tradition.

Integration was not an issue before Vatican II and it was not an issue after Vatican II. The presumption was that it would happen. Since it did not happen, attempts at integration were made. Additions to the formation program like the deacon internship, the pastoral year and the spiritual year became one avenue of integration while at the same time responding to a need of an individual seminarian. It was hoped that these things would allow one pillar of formation to catch up to another or even build them all up together.

Internal additions were also beginning to be incorporated in seminary formation programs. Theological and pastoral reflection groups were formed among seminarians to discuss the theological and pastoral response one might give to a particular ministerial scenario whether it came from the mind or the actual experience of one of the seminarians in their pastoral education. While spiritual directors were part and parcel of seminary formation, mentors and counselors, mentor programs and counseling programs were also coming to the fore.

Thus the present time represents a critical juncture in seminary formation. The question remains if the integration called for in the PPF5 will be taken seriously and



enacted in concrete ways. It would seem as though a plateau has been reached and the question becomes how long will seminary administrations and faculties rest upon the four pillars, enjoying the view, before embarking upon the new heights to which seminary formation can and needs to reach. Some might argue that integration is something that happens naturally, spontaneously and need not be tended. If this was and is the case, then why were integrative dimensions introduced to seminary formation even before *Pastores dabo vobis* and the PPF5, i.e., deacon internships, pastoral years, spiritual years, theological reflections, spiritual reflections, mentor/advisor programs, etc. Clearly the need for integration was observed and enacted. The question becomes, “are these enough?” Should the Church be satisfied with what has occurred, viewing the PPF5 as merely an update of what has already transpired, save the Pre-theology program which is being “perfected” or “honed”? Or have the challenges of integration not yet even begun to be met? Is a more systematic approach to integration of the four pillars necessary? It would seem that with the dominance integration plays in the PPF5 there is a profound and significant statement being made that is based on the evolution and development of the four pillars of formation that now need an era of concrete and objective integration.

It has been the fundamental thrust that there has been a kind of evolution of seminary formation and education that started with the establishment of seminaries based primarily on the intellectual pillar at the Council of Trent. Following on the heels, or perhaps even in tandem with the intellectual pillar, the spiritual pillar evolved and these two pillars walked hand-in-hand as the basis of seminary formation for its vast history. With the Second Vatican Council, the pastoral pillar came of age having begun its evolution in the fifty years or so prior to the Council. The human pillar, while the youngest and evolving in a similar fashion as did the pastoral, came of age with *Pastores*

*dabo vobis*. It was *Optatum totius*, that formally introduced the concept of integration at several different levels, not the least of which was the integration between, the intellectual and spiritual pillar with the pastoral pillar and vice versa. With the fifth edition of the *Program for Priestly Formation*, integration has become the driving force in seminary formation and one that is receiving eminently more attention as time moves forward.

Charles M. Murphy asks an interesting contemporary question. It is his contention that the seminary system currently in place is being asked to perform new tasks, tasks it has never been asked to perform before. He questions if the adaptability of the current system can respond to the challenges of those new tasks. “Can ‘tinkering’ with the present models accomplish the council’s vision? (Murphy, 2006, p. 55), that vision being the new pastoral situation that the Council both acknowledged and embraced.

The question itself begs the question of whether or not there are, in fact, distinct seminary formation models. Clearly, Murphy thinks there are. He identifies five modes of seminary formation:

1. The Council of Trent Model
2. The Saint Sulpice Model
3. The Vatican II Model
4. The Neocatechumenal Way Model
5. The Seminary of Paris Model

This author’s treatment of the history of seminary formation has been one of evolution and has included numbers one through three above, highlighting how seminary formation formed and grew to include the concepts that Murphy identifies as these models. Murphy

introduces the Neocatechumenal Way, founded in the 1960s, and the Seminary of Paris, inaugurating a “spiritual year” in 1984, as separate and distinct models of seminary formation and ones that have been implemented elsewhere throughout the world.

Since Avery Cardinal Dulles’ *Models of the Church*, the use of models has had a very privileged and distinctive role in theological circles, and rightfully so. However, application of these models to seminary formation, as Murphy suggests, is a route that this author does not see. Relative to the question Murphy asks, “Can ‘tinkering’ with the present models accomplish the council’s vision? (Murphy, 2006, p. 55), it seems those involved with seminary formation from its inception and throughout its vast history have been doing that with every new challenge placed before them. Since 1563 and the Council of Trent the Church has experienced many changes and movements that happened in the course of history. At each turn, the seminary system has responded to the needs of the Church, perhaps better at some times than others, but it has been forced to change. Rather than considering distinctive models of seminary formation, the trajectory for the development of seminary formation without distinctive models is a more advantageous and certainly more integrative approach.

While the spiritual year advocated by the Seminary of Paris was a wonderful idea, which no one could argue against, one must query whether or not this is the best way to integrate the spiritual pillar with the human, intellectual and pastoral pillars. Will any priest ever have the time and/or opportunity to spend one full year focusing solely on the spiritual? Pio Cardinal Laghi’s introduction of propaedeutic elements to the spiritual year might lend itself more readily to the integration of the four pillars, but does it adequately serve the needs of the integrative function?

The itinerancy of the Neocatechumenal Way, while giving a seminarian a full two years, or perhaps more, in a pastoral assignment, leads one to ask whether or not this is the best way to integrate the pastoral pillar with the human, spiritual and intellectual pillars. Of course, much of this would be dependent upon the individual and how they approach the pastoral assignment. However, it would seem more challenging and difficult for a seminary formation program to integrate the one, pastoral, when the other three may not be occurring in a formal seminary setting, a setting that can be evaluated appropriately.

It would seem that in both cases, the itinerancy of the Neocatechumenal Way and the spiritual and/or propaedeutic year of the Seminary of Paris, lends itself more to a separation rather than to an integration of the four pillars. The same dynamic is also reflected in what is found currently in the seminary formation in foreign countries. Seminary formation programs front-load their programs with an almost exclusive focus on academics, the intellectual pillar. These seminary formation programs having intense pastoral years following the academic. It appears as if these programs are handling one pillar at a time. While this trend does not automatically indicate that integration is not happening, the separation of the one-by-one programmatic addressing of each pillar would make integration more challenging and less observable than the program that sees these four pillars moving in tandem with each other in an integrated program.

Murphy's first three models of seminary formation would be sequential. The Council of Trent Model, Saint Sulpice Model, and the Vatican II Model, formally speaking, have not really functioned since the time that they existed. While there are aspects of each model that find themselves in current formation programs, evolution and change have made the seminary today different from any of these three. It would seem

that the Neocatechumenal Way Model and the Seminary of Paris Model are not models in and of themselves as much as examples of an effort to “tweak” the contemporary seminary to be reflective of a certain community or mindset in the Church.

Thus, if we are at a critical juncture in Seminary history where we ask if the integration called for in the PPF5 be taken seriously and enacted in concrete ways, how does one proceed. Is integration something that happens naturally, spontaneously and need not be tended? Is what has occurred prior to the promulgation of the PPF5 by way of integration, for example, deacon internships, pastoral years, spiritual years, theological reflections, spiritual reflections, mentor/advisor programs, etc., enough? Or have we not yet even begun to truly meet the challenge of integration? Is a more systematic approach to integration of the four pillars necessary?

It has been the fundamental thrust thus far that there has been a kind of evolution of seminary formation and education. With the fifth edition of the *Program for Priestly Formation* integration has become the driving force in seminary formation and one that is receiving eminently more attention as time moves forward. While there appears to be no relevant information on the integration of the four pillars of priestly formation, it does not negate the necessity of constructing a theoretical or conceptual framework with which to address the issue of integration in Roman Catholic seminaries in the United States.

Again, what does successful integration look like? What does successful integration look like in Roman Catholic seminaries? While the research and literature on integration in general is limited, a literature review in the area of integration in education will provide a viable and necessary framework with which to move forward.

### Previous Research on the Specific Problem of the Proposed Study

Despite the more limited application of the conceptual framework of the Carnegie Study to the conceptual framework being developed in this research, one cannot underestimate the magnitude of the Carnegie Study in the area of educating clergy. The Carnegie Study comes very close to landmark status because they identify their study as “an appreciative inquiry” or “one oriented towards fostering organizational change by looking for what is already working in an enterprise and amplifying these aspects – as opposed to focusing on problems and attempting to fix them” (Foster, et al., 2006, p. 384). As an appreciative study, it did several things:

First, the Carnegie Study is not meant to stand alone or isolated in time. In addition to the book, the authors produce a study guide stating in its very first line: “*Educating Clergy: Teaching Practices and Pastoral Imagination* was written to be a springboard for conversation” (Foster, et al., 2006c, p. 3). Through the study guide, the intention was to continue and even expand the conversation with others. In it they provide questions, corresponding to each chapter of the study (Part I), that are intended to assist interested parties to “linger” on key insights and cases in each chapter and even debate or construe further implications. Furthermore, the Study Guide provides designs for workshops (Part II) that could be used to further engage the book and allow its overarching categories to impact an institution and “provide an opportunity for participants to think or play with their own ‘data,’ to explore their own questions or insights, and to extend their insights in dialogue with others” (Foster, et al., 2006c, p. 6). In a certain sense, such an approach makes this a living document, one that could continue to grow and have an impact on educating clergy. It is hoped that an aspect of the Carnegie conceptual framework could ideally be built into the conceptual framework of

this study so that it too might be used, not as a study isolated in time and place but, as a study, living and operative, for Catholic seminaries to use as they investigate the integration required of the *Program for Priestly Formation*. Moreover, it is apparent that the fostering of this conversation, dialogue and discussion in the Carnegie Study is a vital part of what will be an essential part of the conceptual framework of this study.

It is important to point out that the Carnegie Study is not devoid of application to the experience in Catholic seminaries. For example, study question number five of Chapter Seven asks “What are the two historic forms of Catholic seminary education in the United States?” (Foster, et al., 2006c, p. 23). Likewise, study question number seven in Chapter Nine asks, “Does your denomination have anything like the Catholic Program for Priestly Formation?” (Foster, et al., *Study Guide*, p. 28). Study question number five in the same chapter queried “What are the ‘four pillars’ of priestly formation at St. John’s at Camarillo (and most Catholic seminaries)?” (Foster, et al., *Study Guide*, p. 29). There are other parallels to be drawn. For example, the Introduction to *Educating Clergy* indicates that professional education has three interrelated apprenticeships: intellectual (cognitive), skill-based (practical), and normative (identity/ethos/character). For the purposes of Catholic seminary education and formation, one might argue that the first corresponds to the intellectual pillar, the second to the pastoral and the third to the human. The parallel stops there as there is no corresponding spiritual pillar which could be a limitation of the application to the conceptual framework developed in this study. At the same time this framework could offer points of integration, either with professional education in general or with the Carnegie Study more specifically. Furthermore, the Carnegie Study’s identified signature pedagogical framework was “interpretation, formation, context, and performance” (Foster, et al., 2006b, p. 7) whereas the signature

pedagogical framework of this study and the Program for Priestly Formation, itself, is “human, spiritual, intellectual and pastoral.”

A second reason that the Carnegie Study has the potential to reach landmark status, in addition to its intention to engender ongoing discussion is the simple fact that this status has already happened in two concrete ways. The Wabash Center For Teaching and Learning in Theology and Religion, which supports teachers of religion and theology in higher education had both an Educating Clergy Conference and Follow-up Grant Projects. One hundred and one theology schools have received grants for projects in the ongoing conversations *Educating Clergy* sought to engender (Wabash Center, 2006a, pp. 1-16). Table 2 represents the number of schools and grants that have been given.

Table 2

Follow-up Grant Projects Funded by the Wabash Center

Grants for	Number of Schools
Faculty Retreats	26
The Purchase of <i>Educating Clergy</i> books.	22
Faculty Workshops	13
Faculty Discussions/Conversations	10
Faculty Luncheons	4
Faculty Conferences	4
Extending Insight Conferences	2
Miscellaneous	20

In addition to this extensive list of conversations, in one form or another, the Wabash Center has conducted Educating Clergy Conferences with the representative faculties of 123 schools between January 2006 through March 2006 (Wabash Center, 2006b, pp.1-4). Table 3 represents the number of seminaries that have participated in these conferences.



Table 3

## Educating Clergy Conferences Sponsored by the Wabash Center

Conference Dates	Number of Theologates Participating
January 19-20, 2006	20
February 20-21, 2006	19
February 23-24, 2006	21
March 9-10, 2006	21
March 13-14, 2006	23
March 27-28, 2006	19

While the Carnegie Study may not offer a direct parallel to formation in a Catholic Seminary and has a more limited application to the conceptual framework being proposed, these “conversations” were a constitutive dimension of the conceptual framework being proposed here in which “reflection” and “discussion” will have a vital role, specifically for seminarians but also for faculty.

Finally, two of the authors of *Educating Clergy*, Lisa Dahill and Charles R. Foster, admitted that theological education in the United States was a “puzzle”. They indicated that “The institutional configuration of U.S. and Canadian theological education in the professional preparation of Jewish and Christian clergy is a puzzle even to those who participate in it” (Dahill and Foster, 2003, p. 1). In order to justify such a claim they pointed to the variety of their names, their histories, their approaches to theology, their processes leading to ordination, and the social and demographic changes influencing their futures.

## CHAPTER 3

### Theoretical and Conceptual Framework

#### Theoretical Perspectives on the Specific Problem of the Proposed Study

The theoretical framework of the Carnegie Study, introduced in the first chapter, has the most to offer this study. However, when considering that framework, it became readily apparent that there were other theories that could undergird the ultimate conceptual framework of this study.

#### Cognitive Rationality

During the 1960s a consensus emerged about the nature and role of a professional. It was this consensus that almost removed ministry from its position as a profession. The major theorist of the professions was the social thinker Talcott Parsons (1968). Parsons defined a profession by its exercise of “cognitive rationality”:

Parsons suggested that a “cognitive complex” was the heart of the research university, which he conceived as the key engine of social progress. As a model, Parsons held up medicine’s marriage of university-based research to professional practice and education through the application of research to practice in the teaching hospital. Parsons posited that scientific knowledge required the complement of the “moral evaluative complex,” which lay outside the realm of measurable truth. (Foster, et al., 2006a, p. 3)

As a result of Parson's "cognitive complex", a threat was posed to ministry as a profession because clergy and their "work" were deemed nontechnical. While priests, ministers and rabbis may have a special knowledge and expertise, it was neither scientific in origin nor technological in its application and therefore, clergy might not be viewed as professionals. Parsons and others viewed clergy more like artists or literary intellectuals since, at the time, clergy training relied heavily on a general liberal arts tradition. For them clergy operated outside of the science-based cognitive rationality. The movement was toward a technical professionalism which ruled out clergy. "This vision of a purely technical professionalism tended to relegate to the background questions about public responsibility and the meaning of professional work. It also placed a significant burden of proof on clergy to demonstrate expertise on the technical-scientific model" (Foster, et al., 2006a, p. 3). Combined with the postwar expansion of higher education, where leaders of higher education were seeing history moving toward increased secularization, the threat to clergy professionalism was better understood.

Yet, as pervasive as this secularization was, religious consciousness persisted even as Parson's "cognitive rationality" took hold, a method of thinking that sought to purify human observation of the world without subjective, individual bias and distortion. Certainly, Parsons' disciplined pursuit of knowledge through methodical research posed a profound challenge to clergy training on both a cognitive and practical level. One might say that religious educators speak a completely different language from "cognitive rationality". The question of God,

although deeply cognitive, cannot be approached on the model of empirical science. Like knowledge of art or deep cultural understanding, it benefits from critical reflection and experimental exploration. But it demands a stance different

from that required by science. It requires engagement as well as critical distance.

In this stance, engagement leads. (Foster, et al., 2006a, p. 4)

While this challenge of “cognitive rationality” exists, religious educators must promote their students’ engagement “with the normative identities and purposes that define the professional lives of lawyers, teachers, physicians, or engineers” (Foster, et al., 2006a, p. 5) as these professions move beyond scientific analysis and detached skill to engaged practice.

All professions, clergy included, despite cognitive rationality, must face the challenge of engaged practice. As indicated in the history of seminaries presented in Chapter Two, around the turn of the last century the professional training of clergy, like physicians and lawyers, moved into the university. Knowledge, skill and ethos began a process of differentiation into three dimensions: the cognitive, the practical and the normative. Professional schools evolved into hybrid institutions:

They are part of the tradition of cognitive rationality at which the academy excels.

They are also part of the world of practice, emphasizing the craft know-how that marks expert practitioners of the domain. And they operate with the inescapably normative knowledge contained in the identity of being a particular kind of professional. (Foster, et al., 2006a, p. 5)

This was why Foster, et al. (2006a) spoke of a cognitive or intellectual apprenticeship, a practical apprenticeship of skill, and an apprenticeship of identity formation. They acknowledged that the presence in the academic setting tilted the balance toward the cognitive. However, the cognitive could not be to the exemption of the skill or identity formation which is just as vital.

Seminaries use pedagogies in each of the apprenticeships of knowledge, practice and identity. However, it has been in recent times, that seminaries have shifted toward a focus on the normative apprenticeship of identity. “More aware of this now, perhaps than in the past, seminaries across the religious spectrum have been giving increasing attention to the integration of their students’ knowledge and professional skills in a stable personal synthesis” (Foster, et al., 2006a, p. 7), an identity, if you will. This is integration in the pursuit of the normative apprenticeship. This is where the Roman Catholic seminaries found their formation. Normative apprenticeship or apprenticeship of identity was concerned with meaning, purpose and identity. Clergy, unlike other professionals, find their niche here because they “do not wield technological skills that enable them to alter the physical conditions of life. Instead, the clergy are caregivers and guides to meaning – working, like jurists, to discern the ethical import of their traditions” (Foster, et al., 2006a, p. 8). Both their knowledge and skill lie in their identity, allowing the normative apprenticeship to focus on formation.

Formation is where the professional training of clergy shift away from the cognitive rationality of Parsons and the cognitive and practical apprenticeships (based on intellectual and practical knowledge) toward something similar yet oriented toward an identity called normative knowledge. Both intellectual and practical knowledge gain a particular and new significance when understood from the perspective of normative knowledge. The goal was no longer simply the intellectual or practical but the normative knowledge needed to be a member of the clergy because clergy “are routinely called on to cast light on those practical or ‘existential’ matters, often personal but frequently also public, that purely technical knowledge cannot address” (Foster, et al., 2006a, p. 9). Cognitive rationality and the typical pedagogies associated with it, while still included in

the education of clergy, gave way to a “distinctive pedagogical ethos” in which normative knowledge needs to bear on practical situations.

This juncture is where one can find the change from simply education to formation because it involves the influence of normative knowledge on practical situations using the cognitive and the practical to create the normative.

At the center of this pedagogy is the idea of formation: the recognition that teaching and learning are about much more than transferring facts or even cognitive tools. Learning in the formative sense is a process by which the student becomes a certain kind of thinking, feeling, and acting being. (Foster, et al., 2006a, p. 10)

In this case, the thinking, feeling and acting being is the priest. Attention to this formative purpose of education is much like the learning and teaching for citizenship that might be found in the undergraduate, secondary and primary education curriculum programs. As schools form young people to be good citizens, seminaries form men to be good priests and each uses normative knowledge.

### Pastoral Imagination

Foster et al., with their theoretical framework that centralized normative knowledge, were attempting to move seminary formation away from the cognitive rationality of Parsons to what Craig Dykstra, the vice president for religion of the Lilly Endowment, called pastoral imagination. The pastoral imagination was defined as “a distinctive way of seeing and thinking that permeates and shapes clergy practice (Dykstra, 2001, p. 2-3). While acknowledging the “extracurricular” avenues in which this took place, the Carnegie Study saw pastoral imagination, which “integrates knowledge and skill, moral integrity, and religious commitment in the roles,

relationships, and responsibilities a future clergy member must assume” (Foster, et al., 2006a, p. 13), taking form primarily in the classroom. It is this theoretical framework that provided the springboard for a conceptual framework that might actually allow integration to occur.

The theoretical construct of “pastoral imagination” was given form primarily by Dykstra. He called pastoral imagination the “internal gyroscope and a distinctive kind of intelligence” that is “a way of seeing into and interpreting the world” and “shapes everything a pastor thinks and does” (Dykstra, 2001, p. 2-3). Seminaries are not the primary agent responsible for imparting this pastoral imagination, however, they are “the primary settings for the intentional, disciplined and sustained cultivation of the imaginative capacity for engaging in complex and rich professional practice” (Foster, et al., 2006a, p. 22). So what is possible in seminary education? Dykstra would claim that seminary educators seek to establish in seminarians, not only dispositions, but intuitive knowledge in a particular religious or intellectual tradition. “From this perspective, the pastoral, priestly, or rabbinic imagination requires not only capacities for engaging, integrating and adapting learning, but also what might be called new forms of religious productions” (Foster, et al., 2006a, p. 25). While some institutions and faculty members may lean toward the cognitive apprenticeship and others toward the practical apprenticeship, it is the development of the capacity to integrate various dimensions of the educational experience that truly is the pastoral imagination. This means:

...developing the capacity to integrate skills and concepts in this way involves increasing depth and breadth of understanding, expanding their ability to see connections among things typically hidden from view and to recognize the relevance of the subject to their lives and work, and learning to attend

simultaneously to the multiple and often competing tasks integral to the work of clergy – tasks that originate in texts, traditions, ideologies, practices, congregations, and larger publics. Clergy educators thus approach teaching by considering each individual learner’s growth as both a person and a religious leader. (Foster, et al., 2006a, p.25)

It was at this juncture that the Carnegie Study willingly admitted the self-imposed limitation already identified by this author:

The category of pedagogy writ large, however, encompasses topics for investigation ranging from institutional ethos to student readiness, teaching styles to learning theories, curriculum design to lesson planning and assessment. Since it would be impossible to explore all these topics, we chose to focus our attention on teaching practices – those complex and sustained pedagogical interactions involving strategies and methods to facilitate increasingly proficient participation in the community of the practice. (Foster, et al., 2006a, p. 26)

#### Scholarship of Teaching and Learning

The Carnegie Study gave insight into the theory behind the kind of integration discussed when considering the human, spiritual, intellectual and pastoral pillars. The theoretical constructs of cognitive rationality and pastoral imagination, however are not the only ones pertinent to the matter of integration. There is also the theory behind the scholarship of teaching and learning (SoTL) first introduced by Ernest Boyer in 1990. SoTL, in its early years, emphasized action research, reflective practice, teaching effectiveness, professional development, and discovery and advancement of knowledge. However, in more recent years, it provided a clearer picture with regard to theoretical concepts, principles, research, and practice. “Scholarly approaches to teaching and



learning are key for understanding learning, for developing responsive and integrated curricula, for enhancing the quality of student learning experiences, and for assessing which practices are effective in certain circumstances” (Hubball & Burt, 2006, pp. 328-329). The SoTL brings teaching and learning to a new level of rigor and engagement. It is seen as an institutional and faculty responsibility and could assist the learning-teaching complex of activities to bear on program evaluation projects and faculty development initiatives. Just to adhere to a SoTL approach “requires educational developers to continually reflect on and to integrate appropriate learning context, planning, assessment, and programming strategies” (Hubball & Burt, 2006, p. 330). It will be seen further how the SoTL could be helpful for assisting faculty in the integration of the four pillars of priestly formation.

### Reflective Learning

In addition to the theories of cognitive rationality, pastoral imagination and the SoTL, teacher reflection can find a place in the theoretical underpinnings of the integration of the four pillars of priestly formation. “Teacher reflection has a long history tracing back to John Dewey (1933)” (Dawson, 2006, p. 269), particularly where reflection was promoted as a means of extending learning (Smith, 1998, p. 891). Teacher reflection remained a cornerstone of teacher education because “Reflective activity aligns with a metacognitive approach to learning (Bransford, Brown, & Cocking, 1999) and ideally involves prospective teachers linking theory to practice, analyzing their own practice and learning from their experiences (Feiman-Nemser, 2001)” (Dawson, 2006, p. 269). However, teacher reflection needs to be substantive. It cannot just be focused on the logistical issues of teaching and ignore the teaching environments. Furthermore, it cannot be shallow thought without action. Rather, it must be reflection in very systematic

and intentional ways. “It scaffolds prospective teachers to move beyond logistical concerns to a focused passion, wondering or burning question, involves careful study of the educational context, and requires action-based responses” (Dawson, 2006, p. 269).

Teacher reflection, a theoretical component of another theory, teacher inquiry, could also be identified with action research, a concept also found in the SoTL, known as teacher research. However, research is often omitted in this theory because the goal is for teachers to focus on improving their teaching practice and not their research abilities.

Teacher inquiry, a kind of umbrella theory to teacher reflection “involves teachers defining a ‘wondering’ or ‘burning question’ that emerges from practice” (Dawson, 2006, p. 270) and then proceeds to develop, analyze and investigate that question so as to bring about professional growth. It is easy to see how these two theories of teacher reflection and teacher inquiry can lend themselves to priestly formation. As it helps teachers become better teachers, perhaps it could help seminarians become priests.

One of the most powerful uses of teacher inquiry rests in its ability to support prospective teachers as they intricately intertwine teaching experiences and systematic, intentional inquiry (Dana & Silva, 2003). In essence, teacher inquiry epitomizes the merger of experience and reflective activity (Posner, 2005).

(Dawson, 2006, p. 287)

Within the realm of teacher inquiry and teacher reflection is the theory of reflective learning. “Reflective learning is of particular relevance to the education of professionals, as it encourages students to integrate theory with practice, appreciate the world on their own behalf, and turn every experience into a new potential learning experience” (Wong, Kember, Chung and Yan, 1995, p. 48). It is not only a theory but also a learning strategy. The concept of reflection in teacher education has been around since the 1980s (Wong, et

al., 1995, p. 49). Reflection was immanently bound to theory in that it took an experience, examined it and then drew on the theory itself for verification. Kolb & Fry's (1975) experiential learning model is a very significant piece of this theory. It essentially stated that experience alone was not enough for learning. A person cannot merely experience in action a certain reality, e.g., teaching a class of third graders, ministering to a dying patient, etc., for the key to learning is the reflection. "The reflective process involves both feelings and cognition...and...generally involves higher-order mental processes at the conscious level" (Wong, et al., 1995, p. 49).

An important piece of reflective learning is keeping the experience close to the reflection in terms of time. "An important way to enhance learning is to strengthen the link between the learning experience and the reflective activity that follows it" (Wong, et al., 1995, p. 50). If learning is to occur, time for reflection on the experience must be given. Reflection incorporates such strategies as writing, brainstorming, and dialogue. The outcome is essentially a new way of doing something, e.g., an issue is clarified, a skill is developed or a problem is resolved. Many researchers have taken the theories of Argyris & Schon (1975) on reflective learning and further developed them, Wong, et al. among them. However, this need for reflection harbors back to Dewey (1933).

Most theorists will state that reflection is developmental. There can be an "on the spot" reflection which is called "reflection-in-action" and there can be reflection *after* an experience, which is called "reflection-on-action." It is in the latter that real learning occurs. Duke & Appleton identify the salient skills in this process of "reflection-on-action":

1. Describe the experience.
2. Identify salient features of the experience.

3. Analyze the feelings evoked by the experience.
4. Analyze the experience with respect to different sources of knowledge.
5. Analyze the contextual factors that might have influenced the experience.
6. Synthesize existing knowledge with the new knowledge gained from reflection.
7. Evaluate the experience and the learning achieved and the implications for future learning and practice plan action to take the learning forward into practice and other learning activities. (Duke & Appleton, 2000, p. 1558)

While these features of reflective learning are important, the overall direction of reflective learning needs to be toward greater depth. Various researchers have given different classifications to the depth level of reflection. It is sufficient to recognize that reflection cannot merely be observational but must utilize higher-order thinking skills to project the developmental reflection deeper, not only into the experiential but also into the cognitive, so that existing knowledge is used to gain new knowledge.

#### Self-Regulated Learning

In addition to the theories of cognitive rationality, pastoral imagination, SoTL, and teacher reflection (under the umbrella of teacher inquiry) or reflective learning, there is also the theory of self-regulated learning (SRL) which has become an important construct in education. While there have been many conceptualizations of SRL, "...most researchers agree that self-regulation refers to multi-component, iterative, self-steering processes that targets one's own cognitions, feelings, and actions, as well as features of the environment for modulation in the service of one's own goals..." (Boekaerts & Cascallar, 2006, p. 199). This theory holds that the person learning has control over that learning by steering and directing their own cognitive and motivational processes to

achieve a certain goal. It is assumed that learning is intentional and conscious. While it may be assumed that some students engage in SRL and others do not, "...researchers agree that SRL is not an all-or-none process or property of the system, but that it consists of multiple processes and components" (Boekaerts & Cascallar, 2006, p. 200) and, therefore, it is adaptive.

In this theory, there are several strategies understood as metacognitive which include "orienting oneself before starting on an assignment, collecting relevant resource material, integrating different theoretical viewpoints, monitoring for comprehension, and assessing one's progress" (Boekaerts & Cascallar, 2006, p. 200). This is not merely a cognitive theory but also a motivational one.

For example, they must initiate activities that set the scene for learning, assign value to the learning activity, and they must motivate themselves to actually get started on learning tasks and assignments and sustain effort till the task is completed. (Boekaerts & Cascallar, 2006, p. 201)

Motivation also needs to be intrinsic. In other words, the motivation to learn cannot simply be to graduate, or earn the certificate, or finish the thesis or dissertation. It must go beyond this to the very nature of learning itself. Otherwise learners can disengage, particularly when obstacles and drawbacks hinder the forward progress of learning. Coping strategies or volitional strategies are then needed to get back on track.

Self-regulation is driven by goals: "...students need to pay close attention to the alignment of their multiple goals (action program and scripts) in order to maintain their performance and well-being" (Boekaerts & Cascallar, 2006, p. 203). While goals look to the future learning that can occur, with SRL one does not ignore the past.

It is important to realize that the learning experiences that students have had in the past trigger expectancies and beliefs, which might have a profound effect on their current perceptions as well as on the choices they make and the effort they are prepared to invest. (Boekaerts & Cascallar, 2006, p. 204)

In addition to goals and history, SRL can be affected by different aspects of instruction and/or teacher behavior, i.e., clarity and pace of instruction, the amount of structure provided, autonomy granted, teacher enthusiasm, humor, fairness, and teacher expectations regarding the students' capacity. These same aspects and behaviors have a history in one's learning domain contributing to both positive and negative experiences that affect the learner in the present with regard to their learning and learning domain.

### Social Support

In addition to the theories of cognitive rationality, pastoral imagination, SoTL, teacher reflection/inquiry, reflective learning, and SRL, there is a theory of social support that is foundational. The theory of social support, utilized by the nursing profession, has been linked significantly to good health and individual well being, thus associating it directly with the human pillar of formation. There are two main hypotheses associated with the theory of social support. One is the direct effect hypothesis which holds that others will be helpful in stressful situations, leading to higher self esteem and enabling one to perceive more control over his or her own environment. The second is the buffering hypothesis which holds that social support is helpful in stressful situations because the social support will act as a buffer from a negative stressful response (Wilcox, Winn, Fyvie-Gauld, 2005, p. 709). Thus there is a link between social support and general well being. Specifically with regard to integration in a university setting "Social aspects include not only integration between students in both social and academic settings

but also material and spatial aspects of their social lives, such as accommodation contexts, meeting spaces, location of campuses and so forth” (Wilcox, et al., 2005, p. 720).

### Work-Based Learning

Like the theories of cognitive rationality, pastoral imagination, SoTL, teacher reflection/inquiry, reflective learning, SRL, and social support, work-based learning informs the theoretical body of knowledge pertinent here. “The overall premise of work-based learning is that for learning to be truly effective it must place students at the centre of the learning experience, so that they can integrate knowledge with experience...” (Webber, 2005, p. 474). Thus, work-based learning programs advance education and knowledge when they make every effort to bridge the gap between theory and practice. This can help to develop theory but it can also help to test existing theory in the field. .

Work-based learning has been largely criticized for its effectiveness. The criticism results from various fronts, i.e., “ignorance by academic staff and employers about how to develop criteria and standards in work-based learning environments, as well as how to give useful feedback on achievements” (Webber, 2005, p. 474). What were needed to allay any of these criticisms would be clear guidelines for learning outcomes, more effective documentation and more prevalent, better-sourced and more effective support mechanisms. “A major issue for some work-based programs is that there is a lack of integration between what is taught at university and what is required in the workplace setting” (Webber, 2005, p. 474).

Webber made an important observation on the effect of culture on work-based learning programs that would be particularly pertinent when considering the growing number of foreign-born seminarians in United States seminaries. She said,

A substantial effort is required in order to move away from Western discourse and find ways of linking and working both with local and global knowledge. It is argued here that the tension between local and global knowledge can only be appreciated if there is a deliberate effort to address the tensions between Western discourse and local understandings. (Webber, 2005, p. 474)

It is important to remember that Bishops' conferences in different countries have their own *Program of Priestly Formation* due to the Second Vatican Council's insistence on seminary formation being regionally determined. Taking seminarians out of their region and away from what is deemed necessary for their priestly formation, as well as out of their cultural milieu, and placing them in a new region, with new structures and policies makes the theory of work-based learning all the more important, not to mention its extension to related areas that are not work-based. "Simply placing students in a setting and expecting them to learn by osmosis (watching with little opportunity for discussion or practice) has been found to be unsatisfactory..." (Webber, 2005, p. 275). Rather, what is needed is the integration of international and cross cultural aspects into teaching, research, curriculum development, skills training and service functions, which might also be said of work-based learning in general. Work-based opportunities will then maximize learning.

#### Integration of Faith-Learning

Like the theories of cognitive rationality, pastoral imagination, the SoTL, teacher reflection/inquiry, reflective learning, SRL, social support, and work-based learning, a theory of integration of faith-learning (IFL) also informs the theoretical body of knowledge pertinent here. The focus again is on the student. It is the learner who needs to understand what is happening and convey that to the theorist or researcher so that they,



in turn, might discuss and expand their understanding of the learning process. In the case of faith and learning, it is not only the cognitive that is important but also the emotional, i.e., how the learner is feeling, accepted by his fellow students, and feeling safe vis-à-vis the teacher and other students.

IFL can be informed by theoretical ideas. First, there is the theory of “thinking Christianly” which is essentially thinking with the mind of Christ. Second, there is the theory of learning processes which perceives learning as a personal activity that occurs in the mind of the learner. Third, there is the theory of the locus of faith integration which views the institution, the curriculum, the teacher and the student as the primary loci of faith integration. Finally there is the theory of faith integration locus which envisions Christian educators developing specific approaches to foster the prior theory of locus of faith integration. IFL indicates that “Students’ learning experiences will become thoroughly Christian, and their learning will become integrated with faith, only when learning includes a natural integration of Christian faith with the moral dimensions of a topic” (Lawrence, Burton, and Nwosu, 2005, p. 27). This process requires a distinctively Christian worldview which often needs to be instilled even in those candidates who believe they are called to the priesthood. While this worldview certainly begins with a confession of faith, it also “acquires the understanding that enables a person to answer questions about such issues as the reason for our existence and where we come from or what we can do to solve problems of the world” (Lawrence, et al., 2005, p. 30). This is truly transformational learning.

While there is the teacher focused dimension of the learning process in IFL, the importance of the learner remains central.

No matter how much effort the teacher makes in presenting material and learning opportunity, it is not until the student is moved to link that learning with existing patterns of meaning in his or her own thinking style that the process can be considered successful. When learning is personalized (linking this theory to SRL), not spoon-fed, it has the possibility of being lasting.... (Lawrence, et al., 2005, p. 34)

This is, of course, the goal of priestly formation. It is here that learning, as pointed out by Robert Burns (1991) results in a relatively permanent change in behavior. Combined with the transformational aspect, the being and the behavior merge to form the single individual with the pastoral imagination.

#### Inter-disciplinarity

While cognitive rationality, pastoral imagination, the SoTL, teacher reflection/inquiry, reflective learning, SRL, social support, work-based learning, and IFL make for a central body of theory, inter-disciplinarity also supports the theoretical base being developed. While the four pillars are by no means four different disciplines, but rather four pillars of one discipline, the ideas that support interdisciplinary integration inform the integration of the four pillars. “The literature on inter-disciplinarity contains many attempts to organize the multiplicity of forms of interdisciplinary work into a coherent framework” (Nikitina, 2006, p. 251), which is essentially the goal of the integration of the four pillars of priestly formation: a coherent framework. While in interdisciplinary work, “parts of existing disciplines” are ‘totally integrated’...into a new discipline or a solution, in seminary formation the “new” discipline or solution is priestly formation according to the *Program of Priestly Formation* with the now existing pillars

of formation (the human, the spiritual, the intellectual and the pastoral). Nikitina proposes interdisciplinary strategies, which she states:

...looks primarily at the disciplines themselves and their role in guiding the quest for knowledge. The guiding disciplinary epistemology is its starting point: the mechanism of connection, the questions asked, the nature of the inquiry that takes place, and the standards of validation applied. (Nikitina, 2006, p. 252)

While knowledge was at the center, the strategies reached beyond mere knowledge into the same arena as that of the pastoral imagination.

### Andragogy

This discussion leads into one final theoretical construct, that of andragogy, which is derived from a variety of social sciences and is defined as “the art and science of helping adults learn” (Peterson & Provo, 2000, p. 104). As cited above, learning is a process that changes behavior permanently. One might also say that learning is “a process that has the potential for producing change in an individual” (Peterson & Provo, 2000, p. 105). The learner is central to the dynamic that puts a person in touch with their environment. In this context, the philosophies of behaviorism, cognition and humanism come together. Behaviorism focuses on observable behavior recognizing that the environment shapes behavior. Behaviorists approach learning as something that can happen when certain behaviors are rewarded. Cognition focuses more on the internal mental process in the control of the learner. People learn from experience and cognitive meaning grows as one interacts with their environment. Prior experiences may impact or even limit the current learning experience. Humanism focuses on the human potential for growth in the learning process.

A humanist orientation would reject the notion that behavior is predetermined either by the environment or one's internal subconscious. Humanism suggests that while individual's perceptions are centered in experience, individuals have freedom to pursue their unlimited potential for growth and development. Thus the concept of motivation drives humanist philosophy and is the foundation underlying the theory of self-directed learning. (Peterson & Provo, 2000, p. 106)

Humanism (and andragogy) may be connected to SRL.

Peterson and Provo (2000) focused on four theories that are vital components of adult learning theory: the theories of cooperative learning, experiential learning, self-directed learning, and transformative learning. In cooperative learning theory, learners work with each other in small groups toward a common goal. Knowledge is constructed in small groups. In experiential learning theory, learners engage in a continuous process and knowledge comes from transformation. There is some concrete experience that, with reflection or experimentation, produced knowledge and this knowledge transforms. The process repeats itself over and over again. In the theory of self-directed learning (SRL too), individuals take the initiative, determine their learning needs, identify goals, utilize different materials or resources for learning, choose and implement different strategies, acquire changes in either knowledge, skills, attitudes or beliefs and finally evaluate their outcomes. Here, educators are really facilitators of learning and not teachers. In transformative learning, the learner challenges himself or herself to reevaluate his or her own assumption of what they know and how they came to know it. It is influenced by both behaviorism and humanism. While each of these theories is very helpful, the question becomes whether or not these theories can be replaced by the concept of training for performance. The question is whether or not a faculty, e.g., seminary faculty, "whose

teaching and practices were more directive and controlling in nature could or would model and espouse tenets associated with adult learning theory” (Peterson & Provo, 2000, p. 108).

All of these theories interact with and overlap each other to form a single, integrated body of knowledge that underlies the very integration being sought in the four pillars of priestly formation. It is these theories that, coming together to form a conceptual framework and that will be developed below, may determine what is the most productive way of integrating the four pillars of priestly formation. These theories may totally reorient and make explicit what underlies the *Program of Priestly Formation* and the integration it advocates. This whole integrative discussion necessarily involves a new way of thinking about religious and theological reality. This discussion is truly theory at the service of theology.

Although not rising to the level of the theoretical framework, there is another example that demonstrates the integration of these four pillars. This integration can be found in the work of Arthur David Canales, who presented eight models of youth ministry. In many of the models, one sees the kind of integration exemplified in the *Program for Priestly Formation*. In presenting, first, the theology of each model, then the pastoral integration of that theology and finally the strengths and limitation of each model, the kind of integration between theology (the intellectual pillar) and the pastoral (the pastoral pillar), and, depending upon the model, the integration of three or four of the very pillars found in the *Program for Priestly Formation* are seen. His models demonstrate quite acutely the kind of integration demanded by the *Program for Priestly Formation*.

“The spiritual awareness model integrates three areas that will lead adolescents toward personal discovery and spiritual awareness: (1) prayer experiences, (2) inspirational worship, and (3) weekend retreats” (Canales, 2006, p.210). This is a fine example of what the *Program for Priestly Formation* might envision in the integration of the spiritual with the human. When he spoke of “personal discovery” through the spiritual, this is a human reality integrated with the spiritual and vice versa, a spiritual reality integrated with the human, each under girded by theological or intellectual pillar and directed toward the pastoral pillar. Furthermore, it leads not only to integration of the spiritual and human for the individual minister and the people ministered to, but it gives concrete direction that integrates the spiritual with the ministerial.

Likewise, in the liberation model, Canales said, “Pastorally, liberation involves growth, learning, maturing and conscious development, and adolescents, as with all people, must continue to struggle toward transformation if authentic liberation is the goal” (Canales, 2006, p. 214). Here exists a theological concept (liberation) as in the intellectual pillar, integrated with the human (growth, learning, maturing and conscious development) pillar. It was also integrated with the pastoral because this model leads one to see the reality that the self is not the only existence but a world of people existing with needs of their own (the pastoral pillar), serving those needs and so building a more human world.

Canales’ biblical-hermeneutic model demonstrates an integration of the intellectual, spiritual and pastoral because it involves “interpreting the bible [intellectual pillar] for pastoral reflection [spiritual pillar] and ministerial praxis [pastoral pillar]” (Canales, 2006, p. 216). Canales viewed it as “embracing the word of God as a prominent theological and pastoral vehicle and shapes adolescent religious experience”

(Canales, 2006, p. 226). His servant-leadership model integrates the human pillar with the pastoral pillar: “the servant-leadership model...gives ten sterling attributes (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth in people and community building)” (Canales, 2006, p. 224), all different aspects of the human pillar at the service of the pastoral pillar, and, because it incorporates scriptural references, it integrates the intellectual and spiritual pillars as well.

While the Carnegie Study does not provide an exact conceptual framework for application to Catholic seminaries, it does present a useful starting point. Canales’ models, on the other hand, offer insight into the type of integration demanded in seminary education. If an interdisciplinary approach is taken for the development of a conceptual framework of integration then the theories from the disciplines of education and nursing may provide other useful dimensions of successful integration. The student teacher and the nurse in training resemble and parallel the seminarian in formation to be a priest. Since there was a dearth of information and studies done on the integration of the four pillars of priestly formation, these disciplines may provide us with different aspects of what successful integration will be and so provide a theoretical framework with which to analyze successful integration as called for by the *Program for Priestly Formation*.

#### The Seven Strands of Pillar Integration: A Conceptual Framework

The seminarian can be placed in the center of a web of activities and persons that will foster and bring about the integration required. It might be called the web of pillar integration as exemplified in Appendix B. With either the seminarian or the program itself as the focus of the conceptualization, seven strands of integration can be identified as bringing about the integration desired:

1. Dialogue/Discussion

2. Reflection
3. Mentoring/Spiritual Direction
4. Faculty Efforts
5. Student/Seminarian Efforts
6. Social Support
7. Common Ground Analysis

The seminarian, given interaction with these seven strands will successfully integrate the human, the spiritual, the intellectual and the pastoral pillars of priestly formation so that every aspect of their education and formation will be integrated into a whole. Without these strands of integration as vital components of their education and formation there will be fragmentation of the four pillars of priestly formation. They will forever be seen as separate and independent aspects of what should be one process.

Each of these strands in the web of pillar integration will themselves have different aspects that must be given primary, although not exclusive, consideration in constructing a program of priestly formation that reflects successful integration. The Dialogue/Discussion strand must not only include in-class dialogue/discussion, i.e., the Carnegie Study, but also out-of-class dialogue/discussion. Whether it is in-class or out-of-class dialogue/discussion, an aspect of each conversation should include brainstorming. Included also in this strand would be the concept of theological reflection, when seminarians would join together with a faculty member and discuss a pastoral situation through the medium of what is called a verbatim, also considered a critical incident analysis.

The Reflection strand must incorporate individual and group reflection. A proven contributor to successful reflection would give due consideration to journaling as a mode



of reflection alongside the many other modes which bring about, not only simple reflection but, different levels of reflection. While there is a connection between the Dialogue/Discussion and the Reflection strands, as aspects of each might coincide, in seminary formation reflection can definitively happen outside of dialogue or discussion, i.e., individually, in prayer, in journaling, so that it should be considered a separate strand.

The Mentoring/Spiritual Direction strand is a process that links a seminarian with a mentor and director who gives individual and focused assistance to each seminarian. The mentoring process allows for and enables integration of the four pillars in what is called the *external* forum or, simply put, those areas that are not considered private or confidential but part of the external manifestation of the impact and effects of priestly formation. The spiritual direction process, while very rich in its own history and development, allows for and enables the integration of the four pillars of priestly formation in what is called the *internal* forum or those areas that are considered private or confidential. In the Catholic faith, these are the matters that would be relegated most closely to and include sacramental confession. Included in this strand of integration would be counseling, placed under the auspices of spiritual direction not because the matter is the same (in fact, it is quite different) but because it involves the same or similar confidentiality.

The Faculty Efforts strand is important, as integration can and does occur under the leadership of faculty. This strand would not only include the faculty specifically assigned to the seminary but also adjunct or external faculty. For example, those faculty members who teach isolated courses and are thus properly a component of the intellectual pillar, but are not necessarily part of the other three pillars, would be included. Also

admitted are those who are responsible for field education (or pastoral formation) supervision who oversee seminarians in the field and are thus properly part of the pastoral pillar but not necessarily involved in the other three pillars. Successful integration however will not permit excusing them from consideration of the other pillars of priestly formation in their specific domains. Of course, this integration will consist of proper training not only of formally assigned faculty members but also those adjunct or external individuals who often play vital roles in seminary formation.

The Seminarian/Student Efforts really compliments the Faculty Efforts strand and works in unison with it. While the faculty provides the direction and leadership, the seminarian/student is constantly reminded that he is largely responsible for his own formation. Seminarians may or may not invest their time, efforts and heart fully in the process. In this sense it is, in large part, a “self-regulatory” process. While seminarians must be guided toward the integration of the four pillars, that integration ultimately will not occur unless they are conscious of it and making concrete efforts to do it. All aspects of the other strands will ultimately be incorporated into the program for the sake of integration of the four pillars only if the seminarian ultimately does it himself. Thus, Seminarian/Student Efforts become critically important even if the strategies advocated by the other strands are carried through in full.

The Social Support strand could be the most overlooked strand in the integration of the four pillars and yet may be the greatest point of divergence from the Carnegie Study in Catholic seminaries. It must be explicitly stated that seminarians, in training to be priests, do so full-time and with residence in a seminary building. This is a very important distinction, by no means a part of every other faith or denomination where they live at home and might even engage in formation on a part-time basis. Thus, included in

this strand are the seminary building and/or climate which need to contribute to, but could detract from, the integration necessary for seminary formation. This need in turn could and should foster small group work, either organized formally or self-initiated by the seminarians and revolving around, not just academics, i.e., study groups, but also formation groups. This strand could tie into both the Discussion/Dialogue and the Reflection strands. Also to be given consideration is the teaching methodology in that it may or may not create a climate or environment that fosters and invites openness, honesty and authentic dialogue and reflection. This strand embraces the seminarian-faculty relationship as a contributor to integration.

Finally, there is the Common Ground Analysis strand. While linked to each of the other, this strand would be specific exercises whereby common ground can be found in and between the four pillars of formation. For example, what is there about this particular aspect of human formation, i.e., affective maturity that finds its way into the spiritual, intellectual and pastoral pillars? Seeking common ground will, by necessity, also point out distinctions or uncommon ground which could, in and of itself, foster integration instead of fragmentation.

It is important to justify each of these strands so that the power of the web of pillar integration will be strengthened and allow for the introduction of other strands yet to be discovered. The efficacy and effectiveness of each strand in the web of pillar integration will be discussed.

#### The Dialogue/Discussion Strand of Pillar Integration

Dialogue and/or Discussion have played a vital role in interdisciplinary integration when various disciplines come together in a common effort to deliver services that demand different proficiencies. While this is not directly related to the kind of

organizational or programmatic integration at hand, particularly when discussing the integration of the four pillars of priestly formation in one individual, a seminarian, who in turn, will “deliver services” to the People of God, the effective strategy of dialogue and discussion, that can bring about integration, has much to offer by way of parallel. Often, the four pillars of priestly formation can be seen as different, unique and independent disciplines. The very manner in which they are sometimes treated, not as four interrelated parts of one process but as four separate entities, causes them to take on characteristics similar to that of different disciplines within the same field. It is approaching the four pillars from this perspective that makes interdisciplinary integration particularly useful in pillar integration. While in interdisciplinary fields the different disciplines involve assorted people, in seminary formation the diverse pillars subsist around one individual. Bringing together these individuals to discuss and dialogue about the different pillars with an eye toward integration not only helps to bring about the integration desired but, when used in conjunction and linked with the other strands of pillar formation, can take on the same effectiveness of integration.

M. B. Fallsberg and M. Hammar conducted a study and qualitative analysis in a training ward at the Department of Orthopaedics in Linköping, Sweden in which the focus was strategies that led to an integrated, interprofessional training ward. The integration was about teamwork and how students work together and try to understand each other’s competencies. One of their three strategies of delegation, differentiation and discussion, specifically, discussion, could be very useful in the integration of the four pillars of priestly formation. In their training ward, problem based learning and program integration were primary for the purposes of their analysis.

One aspect of their study lends itself specifically to the matter of pillar integration. They purposefully overlapped the shifts to create time for the members with different competencies to discuss the current situations being addressed in the ward. In addition to this, members of the departing shift “met together with a tutor to discuss the diverse competencies during the shift and the possibilities for individual students to develop their own professional role” (Fallsberg & Hammar, 2000, p. 338). The use of discussion to bring about integration and also the presence of a tutor, or mentor, another strand of pillar integration, were exemplified. These were opportunities to develop assorted abilities in various disciplines, i.e., change, dealing with uncertainty, reasoning, communication, empathy, valuing others and their discipline’s insights, knowledge and skills. This time was not only for discussion and dialogue, the integrative strand, but also of reflection as part of the learning process, a strand of pillar integration to be addressed next. Their discussion contributed to the shared learning aspects of the program. Given the postgraduate nature of seminary formation, their conclusion that the “Advantages of shared learning are proven better within post-graduate learning compared to undergraduate activities” (Fallsberg & Hammar, 2000, p. 339), is all the more pertinent.

The primary focus of the Fallsberg & Hammar study was how learning took place. They discovered learning as dialogue:

Some students have a much more diversified conception of learning. Learning is reinforced through a dialogue or discourse and a positive attitude. Some students report that learning can be achieved by a dialogue where viewpoints are discussed, not only given. (Fallsberg & Hammar, 2000, p. 345)

Historically, in seminary formation, the posture of learning by “giving” reigned supreme and, to a certain degree, still does today. If the advice here is heeded, the merits of

learning by dialogue or discussion should not only be explored, particularly with regard to the integration of the four pillars of priestly formation, but also implemented in seminary formation programs.

Such a dialogue could also contribute to attitude. Often enough, seminarians will hold one or two pillars of formation preeminent over others. In this context, some seminarians will often comment about which pillar the institution or administration considers more important than the others. Identifying which pillar is most important says a lot about one's agenda, administration/faculty or seminary, and in seminary formation, in some cases, very deliberately so. Fallsberg & Hammar discovered that dialogue or discussion can bring about an attitude of respect and consideration for the other disciplines or professions (Fallsberg & Hammar, 2000p. 345). This attitude of respect might also be so when it comes to the human, spiritual, intellectual and pastoral. An attitude of respect and consideration for each of the different pillars of formation could be brought about by discussion and dialogue.

#### The Reflection Strand of Pillar Integration

“The promotion of reflection as a means of extending learning can be traced back to writings by Dewey (1933)” (Smith, 1998, p. 891). The reflective process can bring about new understanding, new appreciation, the creation of knowledge and the development of capacities. Seminarians are often told that the formation process is designed to make them feel uncomfortable. Hence the key stages in the process of reflection identified by most authors:

1. The awareness of uncomfortable feelings or thoughts.
2. Critical analysis of those feelings.
3. Uncovering of new perspectives.

Reflection is a vital, constitutive and concrete dimension of integration which, in theory, aims at the application of theoretical knowledge in a practical way in the real world. “Reflective learning is of particular relevance to the education of professionals, as it encourages students to integrate theory with practice, appreciate the world on their own behalf, and turn every experience into a new potential learning experience” (Wong, et al., 1995, p. 48). Whether it is a single individual’s reflection or reflection that takes place in the context of a group, it is a strategy for integration, for bridging the gap between theory and praxis. Journaling can make the reflection all the more concrete. Kara Dawson asserted and espoused the notion that “field experiences and reflective activity must coalesce to yield professional growth for prospective teachers” (Dawson, 2006, p. 266). While Dawson emphasized this relative to the professional growth that came to teachers in reflection during curriculum-based, technology-enhanced field experiences, it could find concrete application to the same field experiences that have become a vital and constitutive dimension of priestly formation in the past 40-plus years since the Second Vatican Council. As George J. Posner held that prospective teachers “do not actually learn from experiences as much as [they] learn from reflecting on experience” (Posner, 2005, p. 21), the same can be said of seminarians in training. In seminary circles, the concept of “theological reflection” is the same kind of reflection, individual and group, whereby seminarians participate in reflective activity in the learning and professional development process.

This was not to be understood as some idle, passive or casual reflective activity. Rather, it was a very active and proactive reflection as outlined by Dawson. She constructed a step-by-step inquiry process to prove her case: First, a “burning question, concern, or wondering” was identified. This question was fully and concretely described.

Second, a data collection plan was constructed that linked the question that arose in field experiences with what was happening on a theoretical basis in the classroom. This was where the work of integration began and took concrete theories from the classroom and applied them to the field experience and the question that was the focus. Third, this data collection was then analyzed and, fourth, it was then presented to others (Dawson, 2006, p. 279). Theological reflection in seminaries most commonly reflects a “critical incident analysis” in which what is called a verbatim is constructed from a pastoral experience, analyzed from the individual’s perspective and then presented to the group for further analysis or reflection. Dawson’s process does not so much add to the theological reflection exercise as much as refines it, providing that integrative link with what is happening in the classroom, the spiritual life or the human development of the seminarian. This process also demonstrated how the strand of reflection was linked to the strand of dialogue in pillar integration. “Reflection as an approach to learning is clearly related to the dialogue but of a more holistic and complex nature. One student expresses here professional development based on interplay between actions and thoughts about actions” (Fallsberg & Hammar, 2000, p. 345).

Journaling is a reflective strategy of data collection. Dawson pointed out that synthesis papers, like journaling, were another form of reflective strategy. Providing a context and a plan for reflective activity was very important. For example, in the integrated ward described by Fallsberg & Hammar above “students were asked, according to the Critical Incidents Method (Flanagan, 1954), at different periods throughout the year to describe in writing an episode of a smoothly functioning integrated activity” (Fallsberg & Hammar, 2000, p. 340). It might also be beneficial for seminary



students to write similarly about incidents and/or situations where the four pillars of priestly formation came together in their priestly formation.

The study of Frances K. Y. Wong, David Kember, Loretta Y. F. Chung and Louisa Yan in 1994 indicated that student writing could be the “evidence for the presence or absence of reflective thinking” (Wong, et al., 1995, p. 48). While they were dealing explicitly with nursing students, their work was easily directed, by their own admission, to any professional education. They posited three categories of students: the non-reflector, the reflector and the critical reflector. Reflection begins with experience but then must move to higher-order mental processes at the conscious level. It essentially meant taking some common place experience, at least commonplace in one’s particular field, and not taking it for granted, analyzing it critically and seeing something altogether new that would help one in their professional competence (Wong, et al., 1995, p. 50). Hence the theory that integration would lead to learning and professional competence, at least in part.

It has already been noted how journaling could be one strategy of reflection. However, there are other strategies of reflection, e.g., brainstorming and dialogue. Wong, et al.’s conceptual framework took an experience and re-evaluated it in the reflective process. It resembled, although was not identical to, Dawson’s process above. First, there was association (relating new data to old data), then integration (identifying relationships in data), then validation (authentication of the ideas and feelings) and finally appropriation (owning the knowledge gained) (Wong, et al., 1995, p. 50). The aim was the same as it was in Dawson.

In order to conceptualize that process, Wong, et al. suggested that there are six reflective elements: attending to feelings, association, integration, validation,

appropriation and outcome of reflection. In their categories, based on 45 scripts from students, they found that non-reflectors demonstrated none of these six elements. Reflectors demonstrated one or more of the first three elements (attending to feelings, association and integration). This case was found to be most common. Critical reflectors demonstrated the last three elements (validation, appropriation, and/or outcome of reflection). What was perhaps most important about their findings was that their category and/or level of reflection could accurately be determined by students' written journal. While it may be elaborated on verbally, this embellishment was only that and still reflective of the kind of reflection in their journal (Wong, et al., 1995, p. 56).

Although not explicitly stated, it was obvious that Wong, et al. saw that there were different levels of reflection. While reflection can occur in the car driving home from school or work, there are far deeper forms of reflective thinking and learning. The focus is integration between theory and practice within professional education. Sue Duke and Jane Appleton theorized that reflection is developmental. Like prior theorists, they posited twelve levels of reflection: description, focus, analysis of feelings, analysis of knowledge, analysis of content, synthesis, implications for practice, implications for learning, action planning, clarity, referencing of sources and self-evaluation. Based on their analysis of 160 scripts and graded according to these twelve criteria, Duke and Appleton discovered that there were high grades for description, focus, clarity, referencing sources and self-evaluation. There were low grades for analysis of knowledge, analysis of content and action planning. They further discovered that over time improvements were made in students' ability for description, analysis of feelings, analysis of content, analysis of context, synthesis, raising practice and learning implications and referencing.

These findings, “suggest that some reflective skills are harder to achieve than others” and “suggest critical reflection is harder to achieve. This gives weight to the argument that reflection varies in levels or depths” (Duke & Appleton, 2000, p. 1565). While they concluded that reflection is developmental, they could not determine what specifically enabled one to be a critical reflector. Linking this finding to their theory, the critical reflector (or, perhaps the developmentally critical reflector) was more capable of integration between theory and practice within professional education. Efforts must be made to discover and determine what enabled one to move from a non-reflector to a reflector to a critical reflector.

As Posner pointed out, if prospective teachers, or, for that matter, prospective priests, merely “do [a] field experience without thinking deeply about it, if [they] merely allow [their] experiences to wash over [them] without savoring and examining them for their significance, then [their] growth will be greatly limited” (Posner, 2005, p. 21). Dawson found the same outcome relative to her study, i.e., a systematic and intentional vehicle that merges experience and reflective activity will help integration. In the case of seminary education, “field experience” need not only include pastoral experiences but should also include human, spiritual, and intellectual experiences which require reflective activity in order to see where each incident merges and integrates with another.

Ann Smith (1998) conducted a study of nursing students that sought to analyze how reflection brought about learning. Much research has been done on the place of reflection in the learning process but, while certainly important, it was not the focus of this study. The focus is the place of reflection in the integrative process, particularly with regard to the pillars of priestly formation. Her conclusions provided implications for each of the pillars of priestly formation. First, Smith concluded that, “The findings

indicate that students learn a great deal about themselves, their hopes and misgivings, and indications of how nursing changes their outlook” (Smith, 1998, p. 893). This result related significantly to the very substance of the human pillar of formation: to have seminarians learn about themselves and how their outlook can be changed. While the Carnegie Study called this “pastoral imagination”, Catholic seminaries name it “priestly identity” but it is learning about themselves, feelings, hopes, misgivings, doubts, expectations, and outlook that is at the heart of the human pillar. Reflection works toward this end.

Second, Smith concluded that her “findings also provide insights into the process of ‘professionalization,’ including students’ expectations, stresses, misunderstandings and perceptions of appropriate/inappropriate behavior...” (Smith, 1998, p. 894). This outcome is the very substance of the pastoral pillar of formation: to assist seminarians in learning how to be priests, in a professional and pastoral way, in the manner in which they exercise their ministry. Particularly now, in the wake of the sexual scandals of priests, this concern has become imperative. It involves typical aspects of the human pillar, i.e., expectations, stresses, misunderstandings, etc. Reflection works toward this end.

Third, Smith concluded that “there is evidence of the recognition and development of nurturance/knowledge, a powerful hidden orientation which is as capable of empowering, enlightening and changing nursing action as the prevailing more formalized power/knowledge base which has a privileged status” (Smith, 1998, p. 894). This finding aligns with the very substance of the intellectual pillar and the original goal of seminaries when first established: to aid seminarians in thinking and utilizing their knowledge in a practical, applicable and contemporary ways to take the knowledge and

wisdom of the extraordinary theologians of history and make it their own -- powerful, insightful and relevant -- not only for themselves but for those they serve. This orientation may be related to both the human and the pastoral pillars because it is knowledge at the service of compassion with authority. This attitude was at the heart of Jesus' ministry and, should be of priestly action as well. Furthermore, as Smith points out, "there is some evidence that reflection involves the integration of practice experience [pastoral] and academic knowledge [intellectual] and that there is reassessment of old perspectives so that some views and ideas may be rejected, whilst others retained" (Smith, 1998, p. 897). Reflection works toward this end.

Fourth, and finally, Smith concluded that "coping mechanisms such as the use of humor, detachment, routines, rituals, reflective deliberation and group or individual support systems are identified" (Smith, 1998, p. 895). These actions and ones similar to it are akin to the spiritual pillar of formation. In seminary formation spiritual detachment, rituals, reflection and support groups are not simply coping mechanisms but mechanisms to drive seminarians more deeply into themselves and their relationship with God (spiritual) and to discuss them so that they might serve the people of God with authenticity (pastoral), with confidence, compassion and love (human) and a knowledge grounded in the great traditions of the Church and theology (intellectual). Reflection works toward this end. Reflection works toward integration.

It has been suggested that reflection cannot simply be idle and passive, it must be active. The goal of reflection is to bring together theory and practice. Reflection must be not only active and rigorous but supported by a concrete input, "data" in the strict sense of the word. Each of the four pillars can produce "data" but reflection on this data could simply be arbitrary and speculative. However, when the data is placed into concrete

situations, the reflection can become data based. Field education programs are capable of providing data based reflection. While these programs are commonly placed in the pastoral pillar they should be incorporated into all four pillars to be comprehensive and integrative. While placement in the field is very much a pastoral effort, it is imperative to stop viewing field education assignments as the exclusive domain of the pastoral pillar but rather, as another strategy and/or vehicle for pillar integration based centrally in reflection (individual, group, classroom, mentor, spiritual director). In field education evidence of *all* the other strands of integration may be seen.

Krokfors, Jyrhämä, Kynäslahti, Toom, Maaranen, and Kansanen provided an example of field education experiences that find a parallel between the education of teachers and the formation of priests. Krokfors, et al., sought to identify the integration of theory and practice and did so by focusing on a teacher education program in which teachers learned to be teachers while working, in much the same way as seminarians learn to be priests while ministering in field education assignments. The goal of this teacher education program was the integration of theoretical studies with their work as teachers. There was one significant difference between the teacher education program study and most seminaries: this program was a multimodal program that allowed teachers to study while working in school. This is not the case with seminaries. However, aspects of this multimodal program and findings from its study can inform the field education process of seminaries in that this study not only integrated theory and practice but provided the “data” so multimodal reflection could take place in classrooms, with peers, faculty, mentors and with spiritual directors, etc.

The study revealed that there needed to be reciprocity or a two-way learning process. “Integration...has to refer to a two-way process in which theory is utilized in

out where this “taking into account” actually occurred. The three categories say a lot: 1) in assignments, 2) in discussions; and 3) in reflection. Two of the other strands of pillar integration: Dialogue/Discussion and Reflection are apparent.

In the reflection category the students’ answers related more to their personal thought processes, such as: ‘I can “link” studies to my work and vice versa’...

Finally, in the discussions category, the students indicated that they had discussed matters dealing with their teaching work with each other and share their ideas, an opportunity they clearly appreciated and would have liked developed further.

(Krokfors, et al., 2006, p. 32)

While this is the case, it was Reflection and Discussion that took place in the context of an elaborate, multimodal program that truly gave teachers something to reflect on, something to talk about and so blend theory with practice *and* practice with theory.

As Fallsberg & Hammar concluded, “Experience without reflection remains as just experience for those students going through the rotation with a superficial attitude. Experience turns into knowledge and competence for those students using dialogue for active adaptation” thus demonstrating the close link between the strand of reflection and the strand of dialogue but also demonstrating that it cannot just be reflection for the sake of reflection and dialogue for the sake of dialogue but it must be “for active adaptation.”

#### The Mentoring/Spiritual Direction Strand of Pillar Integration

The literature and research on integration was heavily imbued with the idea of mentoring or supervision as integral to any process of integration. While the heavy emphasis of some research may fall on Dialogue/Discussion or Reflection, it was never dialogue, discussion or reflection that was free floating or unguided. Mentoring, directing, or guiding, specifically by the faculty, is an aspect of any integration plan. In

seminary formation, mentoring takes place in what is called the external forum, or those areas that would be “out in the open,” and able to be discussed among the entire faculty. There is also the internal forum of spiritual direction or counseling that would observe strict criteria of confidentiality, only to be addressed between seminarian and spiritual director and/or counselor. In this sense, taken together, and including the supervision that can come from field education, there is really a mentor or guide for each of the pillars of formation. The important reality is that there is some formalized guidance in the integrative process whether they are called mentors, supervisors, directors, tutors, etc.

Paula Wilcox, Sandra Winn and Marylynn Fyvie-Gauld discussed the importance of mentoring when it came to new students in higher education. “The key issues raised by students in relation to social support in the academic side of their new lives were relationships with staff, especially personal tutors, and relationships with other students on the course” (Wilcox, et al., 2005, p. 716). Later, they would state that tutors played key roles in one’s academic life. Duke & Appleton, in their work on developmental reflection, spoke of the “quality of mentorship” (Duke & Appleton, 2000, p. 1566), something that could strongly influence how critical and deep the reflection of students could be. Ruth Webber made it clear that “Previous studies indicate that supervision is a significant aspect of work-based learning and has a great impact on the effective learning by students” (Webber, 2005, p. 482). The same theory was advanced by Krokfors, et al., when they address the particulars of their teacher education program.

The students work in different kinds of schools and working contexts that encourage reflection and the sharing of experiences. The role of the working community is not totally lacking. In the advance practicum that takes place at the



end of their studies, the student gets support from the mentor who is one of the teachers in their school. (Krokkors, et al., 2006, p. 26)

It was noteworthy that, as much as some form of mentoring was mentioned, it was always *just* mentioned. Not as a constitutive dimension of the process of integration or as something in and of itself to be studied but as part of the fabric and fiber of everyday supervision. If truly assessed for its impact on priestly formation, it is this author's contention that mentoring and the mentoring process is where one will find the most opportunity for and accomplishment of the integration that is called for in the *Program for Priestly Formation*.

#### The Faculty Efforts Strand of Pillar Integration

Faculty in a seminary cannot merely be content with teaching in their particular theological discipline, i.e., systematic, sacramental, pastoral, moral theology, or history, etc. There needs to be a merger between theological theory and learning theory. Faculty must be given, and take advantage of, opportunities that would allow them to improve their teaching and assist them in bringing about the integration of the four pillars in and out of their classrooms. "There is growing recognition of the complexity of academic work, as well as the need for university and college teachers to develop scholarly approaches to teaching and learning" (Hubball and Burt, 2006, p. 327). While Harry T. Hubball and Helen Burt focused on a program development and evaluation framework for the integration of theory and practice, they also identified a number of strategies that could enhance this process. They saw it as an individual and group process.

Hubball and Burt focused on "the scholarship of teaching and learning (SoTL)" as introduced by Ernest Boyer in 1990. While initially vague, SoTL has become much clearer. "Essentially, scholarly approaches to teaching and learning can engage faculty at

all ranks in reflecting upon and initiating positive changes to curricula and pedagogical practices” (Hubball and Burt, 2006, p. 328). They were looking for a means for faculty to not only understanding their role in teaching but their role in learning, i.e., having responsive and integrated curricula and enhancing student learning. In essence, while the faculty maintains a key leadership role in the process, the student is at the center of the process. At the foundation of their study, Hubball and Burt operated from three basic assumptions:

1. Learning requires faculty to be actively engaged in the learning process;
2. Faculties learn in a variety of ways and are at different stages in SoTL; and
3. Learning is an individual and social contextual process. (Hubball and Burt, 2006, p. 333)

These basic assumptions about learning link the Faculty Efforts strand to the other strands indicating that learning is a process much broader than the confines of the classroom.

Furthermore, Hubball and Burt advocated a process for the faculty not markedly different from that of the student. In other words, the faculty should engage in dialogue/discussion, reflection, and analysis in the same way as seminarians should. As part of their study, planning strategies were conducted whereby the faculty were expected to:

1. Think critically about curriculum and pedagogical issues in higher education;
2. Articulate their own values and beliefs about teaching and learning;
3. Recognize the value of inclusion, student equity and diversity issues;
4. Design responsive courses and assess student learning using a variety of methods;
5. Facilitate active learning, critical thinking, and problem-solving skills;

6. Develop a critically reflective teaching practice; and
7. Use a variety of communication, teamwork and leadership skills. (Hubball and Burt, 2006, p. 334)

The Carnegie Study comes into play and adds one vital addition: Giving more attention to institutional self-consciousness which “refers to the capacity of the faculty and administration of a school to reflect on its educational purposes and practices in general, and about ways in which their classroom and communal teaching practices convey their values” (Foster, et al., 2006b, p. 9). This addition also links the Faculty Efforts strand to the Reflection strand.

Hubball and Burt’s data reinforced the idea that quality program learning experiences were necessary. It was not just a matter of transmitting knowledge but of utilizing skills in facilitation by course instructors (Hubball and Burt, 2006, p. 338). As part of their study, they discovered that almost all of the faculty members indicated some level of reflection on their teaching practices.

While the study of Shari L. Peterson and Joanne Provo focused on the integration between two faculties (Adult Education and Human Resource Development) in a large, mid-western doctoral granting research institution, its true focus came down not to the integration of the faculty as much as to program integration as exercised by the faculty. “Programmatic integration between compatible faculty units can result in efficient and effective design and delivery of curriculum that addresses the concerns of faculty, meets the challenging needs of students, and responds to the demands of the changing landscape of higher education” (Peterson & Provo, 2000, p. 104). In this particular school, alignment of the faculties was inevitable and integration of the program was thus imperative. Programmatic integration came down to resolving andragogical,

philosophical and theoretical differences, like those that could exist not only between different faculties but also between faculty departments in a single school.

Andragogy is defined as “the art and science of helping adults learn.”

Philosophically, learning can be based on behaviorism, cognitivism, and humanism.

Behaviorism states that learning is manifested in behavior and not internal thought processes; environment shapes behavior; and contiguity and reinforcement are central to learning. Cognitivism focuses on the internal mental processes that the learner controls, sees individuals building their own learning from experience by interacting with the environment and that learning can be limited by prior experiences. Humanism indicates that people are free to pursue an unlimited potential for growth. (Peterson & Provo, 2000, p. 106). In that particular case study, one faculty (Adult Education) drew from cognitive and humanist theories while the other (Human Resource Development) drew from behaviorist theories. As in the Common Ground strand below, while theoretically different, there was some common ground and it was found in the humanist theory.

Theoretically, “the issue of programmatic integration came down to whether or not cooperative learning, experiential learning, self-directed learning, and transformative learning...might be replaced by training for performance” (Peterson & Provo, 2000, p. 107). In other words, it came down to how adult education programs impact practice. It is a different way of posing the integration of theory and practice. In light of this, each faculty attempted to find the common ground they could build upon. They found the common ground, established a common mission and an integrated conceptual framework and therefore a common programmatic core was established. “While complete intellectual integration may not yet be achieved; it is unclear that such a state is even desirable. Total convergence would eliminate the creative tension and negate the

opportunity for dialogue and discussion necessary for each field to grow” (Peterson & Provo, 2000, p. 110). Not only does this study demonstrate the use of the Common Ground strand of successful integration but also the Discussion/Dialogue strand, in this case, among the faculty. At the same time, this integration of the faculties and their programs linked theory and practice in a very dynamic way.

The same tensions can exist in a school of theology between different departments, not only of the academic faculty but between the formation faculty. For example, human and pastoral formation departments can be at odds with academic faculty, or at least operating from a completely different mindset. Likewise, different academic faculty departments can be at odds with other academic faculty departments. Following the example of Peterson and Provo might be helpful:

1. Acknowledge the creative tension between the fields and verbalize it openly;
2. Search for a common ground and focus on similarities rather than differences;
3. Allow for individuality by striving for integration and overlap rather than total alignment; and
4. Appreciate the contribution that each field can make to the other resulting in a whole that is greater than the sum of its parts. (Peterson & Provo, 2000, p. 113)

On the one hand, this can bear a direct impact on the integration in a seminary, particularly those affiliated with larger universities. For example, how can the faculty of a school of theology integrate with, if not the faculty, the theories of the other faculties particularly when it comes to education, teaching and learning. On the other hand, this can bear an indirect impact on the integration within seminary faculty departments or the faculty responsible for the different pillars of formation.

Having focused on the kind of integration necessary on the faculty level alone, Terry Anne Lawrence and Larry D. Burton ask a very pertinent question that brings the integration to the teacher or the student: “Is integration a teacher activity or a learner/student activity?” It is a little bit of both but Lawrence and Burton put the onus on the teacher when it came to the integration of faith with learning. Like the Carnegie Study, their focus was the classroom. Thus its applicability is limited in this study. Lawrence & Burton based their study on the premise that, first, when it came to the integration of faith (human and spiritual pillar) with learning (intellectual pillar), classroom climate set the stage for faith-learning integration. For example, do students feel accepted by classmates, do students feel safe to respond honestly, is the classroom a nice place to be, do students feel supported by teachers and fellow students alike? Second, structure and teaching activities were keys to facilitating integration of faith and learning. The student needs to be actively involved, there needs to be discussion in classrooms and small group meetings (link to dialogue/discussion strand). Third, there should be an inclusion of specific teaching methods, e.g., active learning approaches where students may manipulate and develop ideas, i.e., cooperative learning, role play and inquiry training (Lawrence & Burton, 2005, p. 19). But these strategies do not answer the question as to whether or not integration is teacher or student activity.

One might think that Lawrence & Burton were stating that this integration of faith and learning took place in the mind of the student when they said “Learning is a personal activity that occurs within the mind of an individual” (Lawrence & Burton, 2005, p. 21). However, they were stating nothing less than the truth. Learning happens in the mind of the learner and therefore, integration takes place in the mind of the learner. At the same time, they indicated that three other loci for faith integration exists other than the student:

the institution, the curriculum and the teacher. These loci assisted the student in the learning process and in bringing faith into the learning environment. The teacher in an institution within the framework of a curriculum passes on knowledge whether the teacher is viewed as a teacher in the strict sense of the word or one who directs a process of self-education.

Lawrence & Burton conducted a study to determine just where the onus of learning fell, on the teacher or the student. They wanted to know how students define integration of faith and learning. In their open-ended, qualitative approach, they were able to divide the responses into six categories: learning processes, making connections, atmosphere, parallel processing, faith application and foundational. “The single largest category of descriptions was Learning Processes (35%), where students describe [integration of faith and learning] by identifying or giving examples of teaching methodologies” (Lawrence & Burton, 2005, p. 38). The second largest category was Making Connections. “Only three descriptions (out of 29) placed the student, rather than the teacher, in the active role” (Lawrence & Burton, 2005, p. 39). Through further analysis of the data they found that one fifth of student statements clearly put the integration of faith and learning as a student behavior and fourth fifths of student statement put the integration of faith and learning clearly as a teacher behavior. Ultimately, in their study, Lawrence & Burton discovered that, according to student perceptions, integration *was* occurring but that it was primarily a teacher activity/behavior and not a student activity/behavior. They were not exonerating the student, for ultimately integration happens in the mind of the learner. However, if not proactively promoted by the teacher, the institution and the curriculum, integration was less likely to occur in the mind of the learner.

Hubball and Burt's study as well as Lawrence & Burton's greatly contributed to the fact that teaching was not just standing in front of the classroom and verbally passing information. It was not simply writing on a chalk or erasable board and having their students memorize their notes. Rather, it was a process of learning that involved professor and student. The SoTL approach of Hubball and Burt and the integration of faith and learning approach of Lawrence & Burton would definitely lend themselves to the kind of integration called for by the *Program for Priestly Formation*. Not needing to rely solely on their own devices to incorporate the human, spiritual and pastoral into the intellectual, teachers could do so by more fully inserting themselves into the learning process with each other and with their students.

Paula Wilcox, Sandra Winn and Marylynn Fyvie-Gauld supported this same finding in their study of students entering the university setting: "Students' relationship with academic staff is an important part of their integration into academic life," (Wilcox, et al., 2005, p. 716), a theory strongly supported in related research. In the Wilcox study, one interviewed student indicated that his personal tutor was not approachable, failed to listen and was not available and that made a difference in a negative way. "Experiencing the personal tutor as supportive and approachable helped students to gain confidence within the academic environment, and tutors were also a key source of support for some students who faced stressful situations that affected their academic work" (Wilcox, et al., 2005, p. 718). The role of faculty in setting the stage not only for integration of the seminarian into seminary life but for creating the climate and environment for the integration of the four pillars of priestly formation is crucial.

This dynamic was not only at work relative to faculty members actually assigned to and/or working full time in the seminary. It was also applicable to those faculty



members who worked as adjuncts, teaching a course or two. Likewise, it would be applicable to those pastors and supervisors ministering in the field and supervising seminarians. By virtue of their supervision, they were really extensions of the faculty. In fact, they should be considered faculty and obliged to the same kind of integration as members of the resident faculty. The importance of their being “on board” with pillar integration cannot be underestimated and, in fact, may be *more* important since they are the ones that find themselves on the “work” end of the equation whereas resident faculty find themselves on the “theory” or “knowledge” end of the equation. In reality, it is the field education faculty members who may really hold *more* clout because they are living the pastoral experience that the residential faculty members may not be doing, at least as fully and daily as the field education supervisor.

It comes down to the integration of theory and practice, of the intellectual pillar (and by extension, the human and spiritual pillar) with the pastoral pillar of formation. Ruth Webber conducted a study focusing on the integration of work-based and academic learning in international and cross-cultural studies. What she discovered could inform this aspect of faculty efforts, that of pastors and supervisor in the field. She found that:

A major issue for some work-based programs is that there is a lack of integration between what is taught at university and what is required in the workplace setting. Likewise, information and skills that are gained in an artificial environment such as a university are not necessarily directly applicable to the work setting.

(Webber, 2005, p. 474)

Webber was clearly leading to the idea that there needs to be a link, a connection, between what was being taught in the school and the skills required in the workplace.

This connection meant that there needed to be criteria, standards and methods for feedback in work-based learning environments.

One could draw the parallel with a pastoral education or field education program in the seminary. “Carefully constructed field experiences that integrate book knowledge with clear recognition of and access to local knowledge can help students learn new ways of approaching work-related issues” (Webber, 2005, p. 474). Linking this strand with the strand of student efforts, Webber would most certainly state that the seminarian needs to be placed at “the center of the learning experience” where they, the seminarian, can integrate knowledge with experience. It is there that the student can actually be given the opportunity not only to integrate theory but to develop theory. Like all other strands, this one has to be concretely and explicit sought. Integration, learning, theory building was not going to happen just because someone was there. It needed to be built into the system and into the program.

In the end, “It is argued...that integration of knowledge between settings is enhanced when all parties are adequately prepared for work-based programs” (Webber, 2005, p. 479). This would include students, work-based supervisors and academic supervisors. These roles needed to be clearly delineated particularly when identifying who was responsible for assessing student performance. Webber’s work actually supported the idea of *not* allowing student selection of field education experiences because such arrangements made integration more difficult. They would tend to be sloppy or poorly organized which ultimately could undermine integration. When it came to evaluation of a student in the work site, Webber found that “In almost all programs, the decision to pass or fail a student was left up to the university supervisor...site supervisors were often unclear about how truthful or critical they should be when reporting on the

work of a student” (Webber, 2005, p. 484), a common complaint and problem in pastoral education programs in seminary formation.

#### The Seminarian/Student Efforts Strand of Pillar Integration

The Fallsberg & Hammar study mentioned above was under girded by a study done by Fallsberg and K. Wijma a few years earlier which focused on the same interprofessional, integrated training ward at the Faculty of Health Sciences in Linköping, Sweden. This study “focused on students’ attitudes towards the goals of the integrated learning activity” (Fallsberg & Wijma, 1999, p. 576). They found that students entered the integrated program with high expectations and those high expectations were satisfied. This study measured students’ attitudes in three categories: their expectation prior to beginning the program, during the process of the program and upon conclusion of the program. The net result of the study confirmed only one of five hypotheses: “Practice in the training ward would give/had given the students an understanding of the skills of other health care professions” (Fallsberg & Wijma, 1999, p. 579). While there was no increase of expectations from beginning to end, there was high expectation at the beginning and those expectations were satisfied at the end of the program.

The question became why were the other four hypotheses rejected (expectations did not rise through the program, there was no real cooperation between the different healthcare professionals, the students did not develop their own professional role, and practice in the ward did not allow the students to recognize the needs of their patients). Fallsberg & Wijma suggested that the concept of integration was not clearly understood:

A drawback in the results of the student attitudes may be that the desired outcome of integration was not clear to all students. One explanation could be that their

cooperation did not have the character of an educational activity or shared task with an underlying aim. (Fallsberg & Wijma, 1999, p. 580)

The Fallsberg & Hammar study above attempted to determine this lack of clarity regarding integration and discovered the importance of dialogue and discussion in the learning process. This prior study was brought up because it demonstrated the fact, in an introductory way, that student efforts were important in learning. In this case they not only needed to know what the goal or aim was with regard to integration but they also had to be on board with it by investing themselves in concrete dialogue/discussion. As important as it would seem to be, the burden cannot reside with the faculty alone. It must rest also with the student. Each in their own way must work and work hard toward the goal at hand.

Self-regulated learning informs this strand of pillar integration. This self-regulation refers to “multi-component, iterative, self-steering processes that targets one’s own cognitions, feelings and actions, as well as features of the environment for modulation in the service of one’s own goals (Boekaerts, Maes, & Karoly, 2005)” (Boekaerts & Cascallar, 2006, p. 199). It takes into consideration the human pillar as found in the seminarian and applies it to the goals he sets for himself. It becomes eminently more relevant if the seminarian sets concrete goals for himself as part of the formation process, a requirement of many programs for priestly formation. This self-regulatory learning utilized what were called metacognitive strategies, i.e., “orienting oneself before starting on an assignment, collecting relevant resource material, integrating different theoretical viewpoints, monitoring for comprehension, and assessing one’s own progress” (Boekaerts & Cascallar, 2006, p. 200).

One of the issues in seminary formation is the motivation of each seminarian for learning. Self-regulated learning includes the self-regulation not only of learning but also the motivation for learning and their effort investment. Applied to seminarians, it is important that “they must initiate activities that set the scene for learning, assign value to the learning activity, and they must motivate themselves to actually get started on learning tasks and assignments and sustain effort till the task is completed” (Boekaerts & Cascallar, 2006, p. 201). When setting goals, seminarians can be asked not only to state the goals but to prioritize them and indicate how they are going to hold themselves accountable for them. Metacognitive strategies must be complimented by motivational strategies. Integration of these strategies into a self regulation framework is difficult enough in and of itself let alone in a program that seeks the integration of the four pillars of priestly formation. In their assessment study of self-regulated learning, Monique Boekaerts and Eduardo Cascallar called for access to a well-integrated goal hierarchy. “In order to achieve these multiple higher-order goals, students must have access to the necessary action programs and scripts (behavioral sequence of steps) and use them strategically to align and achieve their salient higher-order goals” (Boekaerts & Cascallar, 2006, p. 203). These action programs and scripts are the metacognitive strategies, e.g., generating meaning, setting up a search strategy, building up an argument, and writing it up coherently. This self regulated learning can lead to a concept called parallel-holistic processing. “This is a highly sophisticated, non-conscious system that integrates an extended network of past representations involving the self, including personal preferences, needs, somatic feelings, and non-conscious options for action in a particular situation” (Boekaerts & Cascallar, 2006, p. 205). For example, what brings a man to enter the seminary? A whole host of situations in his past that involved his

human, spiritual, intellectual and pastoral learning and motivations, and which may very well be non-conscious, were used by God. This self-history is brought into the seminary. The four pillars of formation seek to make explicit in the human, spiritual, intellectual and pastoral that which had preceded them, and to bring them into a learning situation so that each pillar can inform the other.

#### The Social Support Strand of Pillar Integration

If successful integration is the ability to improve student learning by enabling one to move from theory into practice, and this conceptual framework argues that this integration does not simply take place in the classroom (limitation of the Carnegie Study), then the relevance of one emphasis of the Program for Priestly Formation, that of the seminary environment itself as an integrator, becomes all the more important, particularly with regard to the social support that the seminary environment does or does not offer the seminarian. If this point is so, then retention becomes an important indicator of an integrative environment.

Wilcox, et al., placed successful integration into the social and academic world of the institution as a key factor in the retention of students. Ultimately they were looking for ways to enhance student experiences:

We use the concept of social support to investigate the processes through which social integration (or the lack of it) influenced student's decisions to stay at a university or withdraw, our aims being to identify factors that lead to withdrawal and to explore ways in which the student experience can be enhanced. (Wilcox, et al., 2005, p. 709)

They discovered that influences on retention are complex and many-sided. In qualitative interviews, 13 items were identified as reasons for leaving a university and they were divided into three categories: social support, academic factor, material factor.

Wilcox, et al., pointed out that becoming a student in a university was really building a new identity and a sense of belonging as well as being a student academically. It meant maneuvering one's way from what they left behind, i.e., family, home and friends, and the new life they have ahead of them. They identified it as "finding your place". This dynamic is even more dramatic in the seminary. Not only are they entering the seminary for a discrete and specific period of time, they chart a very specific course for the rest of their life, of taking on the priestly identity. If this dynamic of "finding your place" is present in a college freshman, all the more in a seminarian.

In this transitional phase students have an urgent need to belong, to identify with others, to find a safe place and to negotiate their new identities as university students, and friendship is about having friendly faces around and making initial contacts which may or may not develop into friendships. (Wilcox, et al., 2005, p. 713)

While there is a certain nuance to this transitional phase relative to seminarians, the concept is the same, even more so, given that these may be older men, who have perhaps had careers and lead very independent lives. It is really about support and most especially in today's day and age, given the nature of society, given the scandals that have hit the Church and the priesthood, seminarians need support especially amongst their peers. Wilcox, et al. argues "for much greater attention to be paid to social aspects of student integration" (Wilcox, et al., 2005, p. 720).

Included in this strand of pillar integration is teaching methodology which is inclusive of the characteristics of the relationship between student and faculty. Ibtesam Halawah conducted a study to investigate how the informal interpersonal relationships between student and faculty affected the student's intellectual and personal development. He measured six different components: academic integration, peer relations, social integration, informal faculty relations, faculty concern and student commitment.

“Most experts in higher education agree that students' informal interactions with faculty members have a positive relationship to personal growth as well as academic achievement” (Halawah, 2006, p. 1). This perspective sees teachers as more than just ones who transmit knowledge but also as ones who develop their students emotionally both inside and outside the classroom. For resident seminarians, this is a vital aspect of seminary formation since many faculty members not only teach seminarians but also live with them in the same building, eat with them, socialize with them, mentor them and direct them. Most of Halawah's theory was based on studies done in the 1980s and early 1990s even though his study was done in 2006. In his statistical analysis, Halawah found that four independent variables, academic integration, faculty concern, informal faculty relations and social integration were significantly correlated with intellectual development. While Halawah's study might be relegated to the intellectual development of students and making teaching and learning more satisfying and rewarding, his study demonstrated that teaching was not just transmitting knowledge in a classroom but helping students develop emotionally in and out of the classroom.

College professors should be aware that simply posting office hours on their door and sitting in the office during those hours does not provide adequate opportunities for interaction. Professors need to be aware of students' personality



differences and their effects upon student behaviors...intellectual and personal development of the students can be predicted from the social interaction variables: academic integration, peer relations, social integration, informal faculty relations faculty concern, and student commitment. ( Halawah, 2006, p. 5)

Resident faculty members need to understand that interaction does not just happen because they are living under the same roof. Non-resident faculty members need to understand that much greater efforts must be made on their part to create relationships with their students and seminarians.

“Several researchers have shown that students who do not feel well integrated in their social environment are at risk to obtain poor results” (Boekaerts & Cascallar, 2006, p. 204). Thus the social environment and the nature of that environment have a significant impact on the learning and integration that takes place in the other threads of integration as well as in the classroom. Social support impacts how well the other threads integrate because it is the context in which the integration in those threads occurs.

#### The Common Ground Analysis of Pillar Integration

When one speaks about “common ground” the impression may be given that, between the four pillars, there are common or even identical concepts and ideas contained in each. This impression would be a misunderstanding of this strand of pillar integration. The human is the human, the spiritual is the spiritual, the intellectual is the intellectual and the pastoral is the pastoral. However, there are connections between these pillars. In other words, common ground from one pillar to the next is not sought, but rather, one seeks common ground or connections between how one would approach an experience, a situation or even a piece of one pillar, make applications utilizing the proper pillar and the other pillars and draw out its implications. Each pillar approaches life, faith and

formation from a very distinctive position but there are connections between them. If this was not so, there would be no need to speak about integration at all. This is the essential foundation and work of integration: making connections to something using all four pillars, even when the *something* quite definitely falls within one of the pillars.

For example, one might take a pastoral experience, i.e., a man dying of cancer and questioning his faith. How one approaches this man ministerially falls definitively within the pastoral pillar of formation. At the same time, however, this is not to say that the human pillar cannot and will not inform that pastoral approach. One's own mortality, one's own loss history, one's own personal and familial history among many other human aspects will affect how this man approaches this pastoral situation. Likewise, the spiritual pillar will inform the pastoral approach. One's own faith, belief, value emphasis, prayer life and nature of spiritual direction will inform and affect how this man approaches the pastoral situation. The intellectual pillar will also inform the pastoral approach. One's own knowledge of faith, scriptures, and doctrine will inform and affect how this man approaches the pastoral situation. Finally, the pastoral pillar, of which this situation belongs, will inform the pastoral approach. One's own knowledge, abilities and skills in pastoral theology will inform and affect how this man approaches the pastoral situation.

This is not to say that the only direction of making connections or finding common ground between the pillars will be oriented toward the pastoral. For example, there is the seminarian struggling with his call to the priesthood. Clearly, the spiritual is going to be the first and primary pillar used to address this struggle. However, the other pillars will be needed to assist in the kind of complete and thorough approach one needs to have. He will use the human pillar as he gauges his emotions, fears, hopes and dreams

for his life as he analyzes his heart. He will use the intellectual pillar as he judges his thoughts, understandings, misunderstandings as he analyzes his mind. He will even use the pastoral pillar as he takes from different pastoral scenarios of himself or others and incorporates them into his own life and discernment. Each of the pillars is quite distinct, looking at formation in a very unique and distinctive ways. However, there is common ground when assessing how to approach any and every formational situation, even life itself, and make connections.

Understood in this way, pillar integration can clearly be associated with interdisciplinary integration. Svetlana Nikitina conducted a study focusing on three strategies for interdisciplinary teaching that demonstrated, by way of parallel, the kind of integration being discussed. While some researchers might focus on this common ground between disciplines in different ways such as looking at connections, looking at bonds, and looking at bonding classifications, Nikitina indicated that her “classification of interdisciplinary strategies, while also attentive to the nature of bonding among disciplines, looks primarily at the disciplines themselves and their role in guiding the quest of knowledge” (Nikitina, 2006, p. 252). Nikitina thus identified the strategies: contextualizing, conceptualizing and problem-centering. Contextualizing places any situation into history, time, culture and personal experience. Conceptualizing isolates core concepts central to two or more disciplines and measures the connectedness. Problem-centering takes knowledge from several disciplines and examines real-life problems (Nikitina, 2006, p. 253). Her goal was “not to discourage or dispute the value of any mode of understanding, but rather to point to the different epistemological requirements and expectations that they impose on the interdisciplinary process and curriculum” (Nikitina, 2006, p. 253). In her study, she asked the very questions one

might ask in the integration of the four pillars of priestly formation, i.e., how are the different pillars brought together and integrated, how is connection-making facilitated, and how is integration assessed.

Nikitina emphasized the role of the teacher or faculty in the process of interdisciplinary integration in the conceptualizing strategy. As connected with the Faculty Role strand, the role of the teacher was crucial to integration. She clearly said this integration was difficult and cannot be taken for granted. “It pays to take the time and effort to guide the students through multiple representations of the same concept, and then have them discover the underlying coherence among facts and theories they had earlier regarded as unrelated” (Nikitina, 2006, p. 262). Krokfors, et al., saw a form of contextualizing that “means a continuous interaction between theory and practice” (Krokfors, et al., 2006, p. 23). While in the contextualizing and conceptualizing methodologies, in theoretical integration leading to knowledge, a vital part of seminary formation in the theological arena, problem-centering is different. The epistemological goal was not so much to advance knowledge or make it personally meaningful (although this would be important in seminary formation) but to analyze a pressing problem and, drawing upon all useful disciplinary tools, resolve it. It is in the problem-centering methodology that one might find the most contemporary efforts at integration in the modern seminary, e.g., theological reflection. Nikitina saw this integrative strategy, of all of them, demanding the most innovative resolution of the difference in the discipline.

Each of the vehicles of integration put forth--contextualizing, conceptualizing and problem-centering, has its strengths and weaknesses, according to Nikitina. For example, contextualizing could build broad-based connections between disciplines using culture, history and philosophy. However, it could also be arbitrary or speculative.

Conceptualizing could foster coherence between facts and practice rigorously; however, the connections are not necessarily very broad. Problem-centering could also make broad-based connections among disciplines; however, it might short-change individual disciplines.

When discussing the four pillars of priestly formation, using them as the “disciplines,” each would also have their strengths and weaknesses. Contextualizing can link the four pillars with contemporary society, culture, history and philosophy. However, it too could be arbitrary and speculative, two items that are part and parcel by nature of the four pillars. Conceptualizing may bring the four pillars into rigorous coherence but they could be too broad to an extreme. Problem-centering is probably the one most currently used in seminary formation, understanding “problem” not necessarily as a problem per se, but as a situation, i.e., a pastoral scenario used in what is called theological reflection. Although its strength is that it can make broad-based connections between the pillars, it could also short change the individual pillars, not giving each their due.

What could be said in general, whether discussing the contextualizing, the conceptualizing or the problem-centering strategy, is that they each give us a common ground analysis between the four pillars. Translating their use from disciplines to pillars, offers a concrete, deliberate and rigorous way to find components in each of the pillars that address a certain theory, concept, doctrine, dogma or pastoral situation. These strategies help to find common ground where each can be applied in a viable, concrete and relative way. It is not just a simple attempt to see how each individual pillar touches on or is relative to a certain topic or scenario but a blending or a weaving of these pillars to see, not only how each one impacts the central issue but, how each one interacts with

the other and impacts the other, creating an authentic integration or a mosaic of common ground.

These seven strands of pillar integration work together, producing the interaction and integration of the four pillars of priestly formation with each other in order to produce a successfully integrated program. But like many things, this integration needs to be consciously, deliberately and concretely implemented if the fullest integration is to be realized. A distant but somewhat related study of volunteers in a coastal monitoring program in Australia may provide a connection. While that study discovered that successful monitoring programs must consider the participant motivations, skills and knowledge in the design and delivery of the programs, using what the researcher called an interpretive approach, one that assesses multiple interrelated objectives and not just motivation, skill and knowledge alone or independently, Michael Cuthill discovered that “An interpretive approach integrates multiple objectives into volunteer-based monitoring programs and argues the importance of evaluating each of these components.” (Cuthill, 2000, p. 135). In the case of this monitoring program, they wanted to assess the communication strategy, the educational goals, the outcomes realized, commitment, quality experienced and the nature of the data, i.e., was it reliable and valid. Thus Cuthill called for “a planned evaluation process designed to assess all these criteria” (Cuthill, 2000, p. 135). This evaluation process did not take place at the end. Rather it took place continuously throughout the program. The institutional seminary, while evaluating seminarians regularly might want to do the same with their programs, assessing how Discussion/Dialogue, Reflection, Mentoring/Spiritual Direction, Faculty Efforts, Seminarian/Student Efforts, Social Support and Common Ground Analysis are working in the program on a regular basis.

While for the vast history of seminaries, one might argue that there had been an ongoing search for a cookie-cutter program that universally addressed all the conceivable components of priestly formation, such a program is not only evasive but perhaps non-existent. This admission came when the Second Vatican Council asked regional bishops' conferences to construct programs for priestly formation applicable and relative to their region. While there are certain substantive and universal components globally, there is also uniqueness. The particular "uniqueness" of the current *Program for Priestly Formation* is integration, given from "on high" as it were, but not without an extraordinary amount of flexibility, and that would rely heavily, perhaps even primarily, on the leadership of bishops, rectors and faculties of seminaries to implement.

The Church is at a crossroads in seminary formation yet again, as it has been many times in the past. The future of seminary formation will be established by the decisions of the leadership of seminaries today. It is a rather large burden to place on the shoulders of this generation of priestly formation leaders but the charge has clearly been given, even if the *what* and *how* has not. That charge is nothing less than an integration of the four pillars of priestly formation. It is believed that this integration can come about in the conceptual framework presented here which positions leadership to act in concrete ways to weave these strands into a program that simultaneously integrates the four pillars of priestly formation.

## CHAPTER 4

### Methodology

#### General Overview Of Design And Method

An extensive, mixed method approach utilizing quantitative and qualitative methodologies, i.e., survey, interview, observation and case study tools, similar to the Carnegie Study will provide an in-depth analysis of the reality of the integration of the four pillars of priestly formation in Roman Catholic theologates throughout the United States. This research proposal, while referencing the Carnegie Study, will not duplicate its methodology. This study design utilized primarily a case study format focusing on the reality of integration from the perspective of seminarians and the formators/faculty that direct and implement the program of priestly formation.

A case study methodology was used to determine not only the integration of the four pillars of priestly formation but also to expand upon the theoretical and conceptual framework established in Chapter Three. The seven strands of pillar integration (dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts, student/seminarian efforts, social support, and common ground analysis) are established means of programmatic integration. Robert Y. Yin indicates that:

...case studies, like experiments, are generalizable to theoretical propositions and not to populations or universes. In this sense, the case study, like the experiment, does not represent a 'sample,' and in doing a case study, your goal will be to



expand and generalize theories (analytic generalization) and not to enumerate frequencies (statistical generalizations). (Yin, 2003, p. 10)

It should be clear that the aim or goal would be analytic generalization in which the theoretical and conceptual framework (based on prior theories and frameworks) of this study is used as “a template with which to compare the empirical results of the case study” (Yin, 2003, p. 32-33).

This chapter describes the research methodology used for this study. The chapter is divided into five sections. This first section provides a general overview of the methodology. The population, setting and characteristics of the subjects of the research are described in the second section. The third section explains the procedures. This is followed, in the fourth section, by a description of the measures and the data analysis procedures. Lastly, an operational statement of hypothesis is given.

Proceeding with the general overview of the methodology, the unit of analysis in this particular case study was the program of priestly formation at one theologate in the Northeast United States. It is one to which this author has unique access, and, as Yin points out, “you already may know the case you will study because of some special arrangement or access that you have” (Yin, 2003, p. 78). It is essential to point out that the unit of analysis was not the individual seminarian and integration as it bears itself out in his formation but rather the program itself. While the *Program for Priestly Formation* itself cannot be the unit of analysis, as it is the guiding principle for the integration being studied, it is the catalyst to determine the required integration that the *Program* demands in any seminary.

Therefore, the seminarian himself, while not the unit of analysis, presents the evidence necessary to determine if the required integration is in fact embodied in the

program and occurring in his formation. While the integration necessary bears itself out in the testimony and witness of the seminarian, that evidence itself was focused on the program's integrative dimensions. The goal was to determine if the program of priestly formation operative at the seminary was in fact accomplishing the integration required by the *Program of Priestly Formation*.

This stated understanding delineated the unit of data collection and the unit of analysis. As Yin points out, these must not be confused:

The common confusion begins because data collection sources may be individual people (e.g., interviews with individuals), whereas the unit of analysis of your case study may be organizational (e.g., the organization to which the individual belongs) – a frequent design when the case study is about an organization. Even though your data collection may have to rely heavily on information from individual interviewees, your conclusions cannot be based entirely on interviews as a source of information (you would then have collected information about individuals' reports about the organization, not necessarily about organizational events as they actually had occurred). (2003, p. 76)

While the primary unit of data collection, the source of the evidence for this case study, was the seminarian and faculty surveys and interviews, the confusion Yin describes was not the case and was guarded against in this design. The researcher had access to multiple resources, such as his own experience in and with the institution for seven years, the rationale behind programs and programmatic changes, notes and briefs from formation programs, etc. These resources added support to the surveys and interviews in drawing conclusions about the institution itself. Likewise, other sources of evidence were also employed since using multiple resources is important in case study research. As

has been done with the history in Chapter Two and the use of the *Program for Priestly Formation*, the use of documentation and archival records was utilized throughout the study. Surveys and interviews were the primary unit of data collection supplemented by multiple resources. Questioning and analysis needed to be sensitive to response bias and poor recall but these weaknesses could be overcome. Direct observation, both current and past, was used as well as participant-observation by this author who had a role to play in the formation program in this seminary. This participation was a distinct advantage in the study.

Exploring the perceptions, the opinions and the input from individual seminarians and faculty members through the use of a survey and individual interviews about the integration of the four pillars, this design lent itself to construct validity. It utilized multiple sources of evidence to establish a chain of evidence either toward integration or away from it. This use of multiple sources of evidence also allowed for “a broader range of historical, attitudinal and behavioral issues” and the development of “converging lines of inquiry, a process of triangulation...” (Yin, 2003, p. 98).

Prior to the research, it was thought that two scenarios could present themselves. In the first scenario, the perceptions, the opinions and the input from individual seminarians about the integration of the four pillars could be determined as it manifested itself (a) in their own individual formation (as a means of making a judgment on the program itself) and (b) as they observed it in the program itself. It was presumed that integration is occurring in the program if (a) integration is occurring in the individual seminarians’ formation and (b) the individual seminarian observed it in the program. Likewise, it was further presumed that integration was not occurring in the program if (a) it is not occurring in the individual seminarians’ formation and (b) the individual

seminarian did not observe it the program. Finally, it was presumed that integration was occurring if (a) integration was not occurring in the individual seminarians' formation but (b) the individual seminarian observed it in the program OR (a) integration was occurring in the individual seminarians' formation but (b) the individual seminarian did not observe it in the program. This construct is exemplified in Figure 1 where R=integration is a reality in the seminarians' formation (Reality), NR=integration is not a reality in the seminarians formation (Not Reality), O=seminarian observes integration in the program (Observed), NO=seminarian does not observe integration in the program (Not observed). The conclusion that integration was occurring when there was a discrepancy in the individual/program observation of integration was designed to increase the reliability and validity of the study. Since integration was measured, as long as it was occurring in some way, shape or form, than the program was at least moving closer toward what the *Program for Priestly Formation* envisioned. Figure 1 represents the reality and observation of integration in a formation program.

Figure 1

The Reality and Observation of Integration in a Formation Program

	Integration	Non-Integration
Integration	R/O	R/NO
Non-Integration	NR/O	NR/NO

It was thought that a second scenario could present itself once the research was completed, one that could actually attribute individual integration or lack of integration to the individual, the program or some combination of the two. This could be exemplified in Figure 2, three on the side of integration and three on the side of non-integration. On the

integration side, first, the possibility exists that a seminarian could give evidence of the kind of integration envisioned by the *Program for Priestly Formation*; however, that integration would be totally attributable to the individual seminarian himself and not the program (“Individual” cell under “Integration”). Second, the possibility exists that a seminarian could give evidence of the same kind of integration, however, it is totally attributable to the program itself and not the individual (“Program” cell under “Integration”). Third, the possibility exists that a seminarian could give evidence of the same kind of integration; however, it is attributable to some combination of the individual and the program (“Individual/Program” cell under “Integration”).

On the non-integration side, first, the possibility exists that a seminarian could give no evidence of the kind of integration envisioned by the *Program for Priestly Formation*. However, that lack of integration would be totally attributable to the individual seminarian himself and not the program (“Individual” cell under “Non-integration”). Second, the possibility exists that a seminarian could give evidence of the same lack of integration, however, it is totally attributable to the program itself and not the individual (“Program” cell under “Non-integration”). Third, the possibility exists that a seminarian could give evidence of the same lack of integration; however, it is attributable to some combination of the individual and the program (“Individual/Program” cell under “Non-integration”). Figure 2 represents the integration that can be attributable to the individual, the program or to both.

Figure 2

## Loci of Integration

Integration	Non-Integration
Individual	Individual
Program	Program
Individual/Program	Individual/Program

The case study research could support the fact that the distinctions in the above two scenarios may be artificial in that it might be impossible to conclude, in the first scenario, that real but not observed and not real but observed actually equals integration or that integration or lack of integration is attributable to the individual, the program or a combination of the two. At the same time, each of these scenarios must be kept in mind when gathering the evidence in so far as they will enable a judgment to be made about the program itself, the unit of analysis.

The case study also used the perceptions, the opinions and the input from individual formators/faculty members, specifically those who participate in dimensions of formation already deemed integrative, i.e., those formators/faculty members who serve as mentors and conduct theological reflection. In the case of formators/faculty members, since their own integration of the pillars was not pertinent or relevant to this study, it involved only their observations of (a) the integrative dimensions of the program and (b) the integration they observe in and between seminarians.

The Sample: Population, Sampling Frame and Method, Characteristics

In the United States today, there are approximately 229 seminaries. This number includes graduate schools of theology, college-level seminaries, houses of formation, and

academic institutions that educate secular and religious clergy. Since the primary interest of this research study was seminaries at the graduate level, major seminaries, of which there are thirty-five (35) in the United States, this case study specifically focused on one of them: a seminary in the Northeast region of the United States.

While a multi-case study methodology might be a more ideal way of proceeding, there were several reasons why a single case study methodology was chosen. First, most multi-case studies need greater resources, more personnel and more time to conduct than was available here. As Yin points out, "...the conduct of a multi-case study can require extensive resources and time beyond the means of a single student or independent research investigator" (2003, p. 47). It was preferable to do a more comprehensive single case study than a less than comprehensive multi-case study. Second, the research dealt with a potentially very complex and evasive issue, that of integration. Casual and surface evidence would not do as it was believed that more substantial and in depth evidence of integration needed to be established. Third, a single case study with a well documented methodology and thorough evidence could provide the basis of the same analysis in other theologates and could lead to the multi-case study that would be ideal. In fact, this research could be the catalyst for further research which combined would be the beginning of a multi-case study. As such, the insight that such a multi-case study would bring to achieving effective integration could be of immeasurable value to theologates throughout this country.

There was other rationale for doing a single case study relative to the nature of case study research itself. First, there was rationale for doing a single case study

...when it represents the critical case in testing a well-formulated theory... The theory has specified a clear set of propositions as well as circumstances within

which the propositions are believed to be true. To confirm, challenge, or extend the theory, a single case may meet all of the conditions for testing the theory. The single case can then be used to determine whether a theory's propositions are correct or whether some alternative set of explanations might be more relevant.

(Yin, 2003, p. 40)

In this particular study, there were a clear set of propositions based on the theoretical and conceptual framework, that discussion/dialogue, reflection, mentoring/spiritual direction, faculty efforts, student/seminarian efforts, social support, and common ground analysis, the seven strands of pillar integration, all contribute to the integration of the four pillars of priestly formation. They were believed to be true and this single case would be able to confirm, challenge or extend this theory.

Second, there was rationale for doing a single case study when the ...single case is the representative or typical case. Here, the objective is to capture the circumstances and conditions of an everyday or commonplace situation....The lessons learned from these cases are assumed to be informative about the experiences of the average person or institution. (Yin, 2003, p. 41)

This single case study of this Northeastern seminary is a representative or typical case. As stated before, this seminary has been bound by a *Program for Priestly Formation* since 1971, like every other Catholic theologate in the United States. Thus, this seminary should resemble in appearance and in substance, every other Catholic seminary in the country. While there may be different manners of achieving the same content and goal, the essence is the same. Furthermore, any institution accredited by the Association of Theological Schools (ATS), which would be the case for many Catholic seminaries, is also bound by the same accrediting requirements and makes this seminary



representative or typical. In fact, this resemblance may be so much the case that additional case studies of other Catholic seminaries to create a multi-case study might be unnecessary in light of the knowledge gained from this one particular study.

#### Description of the Procedures

The Rector and Dean of the seminary was contacted via letter informing him of this research proposal and seeking permission to conduct the case study. He was given the broad strokes of the methodology and the hypothesis expected to minimize any anxiety about analysis of the program. With the approval of the Rector and Dean as well as the Institutional Review Board of the University of this researcher, the study proceeded.

One might question the validity and reliability of the study being conducted by a member of the administration of the seminary, especially when that member of the administration has input into the advancement of seminarians to their next level of study and is partially responsible for the direction of formation at this particular theologate. On one level, it would seem to be a reality that could compromise the validity and the reliability of the study. The question of undue pressure upon the seminarians and formators to participate or not participate might also be asked. Compromising the level of truth given in those who do participate may be a concern. From another perspective, the researcher, a member of the administration and the community being studied could facilitate the validity and reliability more than any outside observer. First, being a member of the administration presented unprecedented access to many levels of information available from the institution. Second, having lived in the community for a significant time period gave the case study researcher a broader and more comprehensive perspective. Third, there was a vested interest on the part of the researcher of getting at

the reality of integration, of hearing what needed to be heard rather than what was desired to be heard, and therefore producing an accurate picture of the integration occurring there.

While the case study researcher's position in the administration could have some compromising effects, it could also advance a more in depth study than would otherwise be expected in the limited time frame available.

The research methodology included two distinct parts in which the members of the target population, the faculty and seminarians, would be free to participate in one or both parts. Part I consisted of a survey administered to the administration, faculty, and seminarians. Logistically, already having secured the permission and approval of the Rector and Dean, the survey would proceed. The survey was then distributed with a cover letter asking those who were willing to participate to complete the survey and return it within a week's time. This survey sought to determine how both faculty and students perceived the integration of the four pillars taking place at the seminary and its program for priestly formation.

The survey was divided into four sections. The first section of the survey included biographical identifications, i.e., age, ethnic background, if a student, their class year, and, if a faculty member, their institutional status. The second section contained one question: "When you consider the program of priestly formation at your seminary, which statement is most accurate: 1. The formation program views the four pillars of formation as separate and distinct entities; 2. The formation program views the four pillars of formation as four layers of a single, fully integrated entity. 3. The formation program views the four pillars of formation as four interrelated aspects of a human response to God's transforming grace."

The third section was composed of statements made based on the integrative statements from the *Program of Priestly Formation*. Participants were asked to indicate whether or not they “strongly agree, agree, are uncertain, disagree, or strongly disagree” with each statement. Thus, for example, regarding the second integrative statement in Appendix A, the following statement will be posed: “In our program, human formation is the foundation for the spiritual, intellectual and pastoral pillars.”

The fourth section was composed of the concrete examples of integration mentioned as part of the historical analysis and the conceptual framework already developed. Concrete elements and/or programs were briefly described to which they would be asked several yes/no questions: 1. Would this contribute to the integration of the four pillars of formation? 2. Do you have such or similar a program or see components of these in your program?

Part II of the case study proceeded independently of the survey analysis. Part II consisted of interviewing each seminarian and then members of the formation faculty. The interview of the seminarians provided the evidence for the integration of the formation program at the seminary. The interview of the members of the formation faculty furnished the evidence for the integration they observed in the program.

In the interview of the seminarians, the primary intent was to attempt to move the study from the perception of integration (achieved in the survey) toward the reality of integration taking place and to give a more in depth and detailed account of the certainty of integration in the formation program. The questions posed to each interviewee were based on the central conceptual framework of the seven strands of integration: dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts, seminarian efforts, social support, and common ground analysis. Furthermore, the constructs

indicated in the two scenarios of integration above were included among the questions.

The first scenario sought to determine the integration of the four pillars as manifested (a) in each seminarian's individual formation and (b) as each seminarian observed it in the program itself. The second scenario explored the concept as to what did they attribute the integration or lack of integration: themselves, the program or some combination of the two. The set of questions asked in each seminarian interview were as follows:

1. What role has dialog or discussion of any kind had on the integration of the four pillars of priestly formation?
2. What role has reflection of any kind had on the integration of the four pillars of priestly formation?
3. What role has mentoring and/or spiritual direction had on the integration of the four pillars of priestly formation?
4. What role has faculty efforts, i.e., in the classroom, outside of the classroom, in assignments, by pastoral education supervisors, had on the integration of the four pillars of priestly formation? Is integration primarily a faculty activity or a seminarian activity?
5. What role have your own efforts, i.e., self regulated learning, had on the integration of the four pillars of priestly formation?
6. What role has social support, i.e., seminary environment, feeling of belonging, identification with others, informal interpersonal relationships with faculty members and/or peers, had on the integration of the four pillars of priestly formation?

7. What role has common ground analysis, i.e., making concrete connections in the classroom, the chapel, at field education, had on the integration of the four pillars of priestly formation?
8. Do you feel integration is occurring in your own formation? Do you feel integration is occurring in the program for priestly formation? How?
9. Is the integration/lack of integration in your formation attributable to yourself, the program or some combination of the two? How?
10. What else can be done to foster greater integration in the program for priestly formation? What factors have contributed to integration in your formation that have not been identified?

By adding this last question, internal validity was satisfied as it included in the evidence/data gathered any other causal explanations for integration in one's formation. It also introduced any rival explanations or possibilities.

Overall, these ten questions satisfied essential qualities of interviews, particularly in case studies: "(a) to follow your own line of inquiry, as reflected by your case study protocol, and (b) to ask your actual (conversational) questions in an unbiased manner that also serves the needs of your line of inquiry" (Yin, 2003, p. 90). These questions were based entirely on the line of inquiry as determined by the theoretical and conceptual framework. The questions themselves did not, in any way, suggest that the particular strand or item being asked about is, is not, should, or should not be a part of the integrative nature of seminary formation.

Because the perspective of the faculty members or formators was entirely different, the same content questions were asked, however, they were phrased somewhat differently since they were not providing evidence of their own integration but evidence

of the integration they saw taking place in the program or in the individual seminarian.

Their's was an observatory role and they would provide that kind of evidence. The set of questions to be asked in each faculty/formator interview were as follows:

1. What role do you see dialog or discussion of any kind having on the integration of the four pillars of priestly formation in individual seminarians?
2. What role do you see reflection of any kind having on the integration of the four pillars of priestly formation?
3. What role do you see mentoring and/or spiritual direction having on the integration of the four pillars of priestly formation?
4. What role do you see faculty efforts, i.e., in the classroom, outside of the classroom, in assignments, by pastoral education supervisors, having on the integration of the four pillars of priestly formation? Is integration primarily a faculty activity or a seminarian activity?
5. What role do you see the individual seminarian's efforts, i.e., self regulated learning, having on the integration of the four pillars of priestly formation?
6. What role do you see social support, i.e., seminary environment, feeling of belonging, identification with others, informal interpersonal relationships with faculty members and/or peers, having on the integration of the four pillars of priestly formation?
7. What role do you see common ground analysis, i.e., making concrete connections in the classroom, the chapel, at field education, having on the integration of the four pillars of priestly formation?
8. Do you feel integration is occurring in seminarians' formation? Do you feel integration is occurring in the program for priestly formation? How?

9. Is the integration/lack of integration in an individual seminarian attributable to himself, the program or some combination of the two? How?
10. What can be done to foster greater integration in the program for priestly formation?

The interviews were not designed to be long ones. A simple response to the question was all that was necessary. If there was any clarification needed in their response, it was asked at the time of the interview. The key for the interviewer was to get as concrete a response as possible and move onto the next question. This provided the requisite evidence necessary to make a more than adequate judgment not only on the integration taking place but also what could be done to foster the integration as envisioned by the *Program for Priestly Formation*. During the data collection, direct observation and participant-observation evidence was added to the data collected, whether it was current direct observations and participant-observations or prior ones.

The advantage of doing the survey and the interviews was that it gave a more comprehensive picture of the integration taking place in the program. Some respondents chose to participate in the survey and not participate in the interview. Some chose to participate in the interview and not participate in the survey. Some chose to participate in both the survey and the interview. By doing both, the chances that more seminarians and faculty members would participate was increased thus presenting a more comprehensive picture of the integration taking place. It also allowed the analysis of each part to cross reference the other and so increased the validity. Furthermore, the survey provided a perception and the reality of the integration taking place at the seminary using the ideas and the parameters for integration taken directly from the *Program for Priestly Formation*. The interview furnished the perception and reality for integration taking

place as established in the theoretical and conceptual framework. Taken together, each furthered the conclusions of integration and when cross referenced and blended together led to definitive conclusions consistent with the intention of the *Program of Priestly Formation* and the theoretical and conceptual framework.

#### Description of Measures and of Data Analysis Procedures

Each of the two parts of the research design, the survey (Part I) and the interviews (Part II) yielded their own measures and their own data analysis procedures. The survey allowed for determination of percent responses, correlations, cross tabulations, variance and factor identification and analysis, among others. It was thought that the survey results would allow for the construction of an *integration quotient*. Since the study attempted to see how closely faculty and students view the integration in their program, coinciding with the way that the *Program of Priestly Formation* views it and concrete elements of integration present, each survey item could have been given a rank from one to three. When a statement was responded to in a way that strongly reflected the intent of the *Program for Priestly Formation*, i.e., choosing number three in section two of the survey; “strongly agreeing” with each integrative statement in section three; or answering “yes” in section four, it would be given a value of three. When a statement was responded to in a way that only reflected the intent of the *Program of Priestly Formation*, i.e., only “agreeing” with each integrative statement in section two, it would be given a value of two. When a statement was responded to in a way that did not reflect, strongly or otherwise, the intent of the *Program of Priestly Formation*, i.e., choosing numbers one or two in section two of the survey; “disagreeing” or “strongly disagreeing” with the integrative statement in section three; or answering “no” in section four, it would be given a value of one. When these values were added together and their mean determined,



for each student and for each faculty member there would be an “integration quotient,” the higher of which would reflect a higher perception and degree of integration and the lower of which would reflect a lower perception and degree of integration. Since biographical information was included, an integration quotient could be determined based on age, year of study and ethnic background as well.

It was thought that a multiple or hierarchical regression model could then be constructed with the integration quotient as the dependent variable and the biographical categories as the independent variables and so determine how accurately age, ethnicity, year of study, or institutional status could predict the variance in the integration quotient, or the perceived integration of their program of priestly formation. Likewise, if an analysis of variance and an analysis of covariance would seem appropriate, how much variance in the integration quotient (the dependent variable) was associated with each of the biographical categories (the independent variables) would be revelatory. These types of analyses would be helpful in determining, for example, if older seminarians are more inclined to perceive integration than younger seminarians or if those further along in the formation program were more inclined to perceive the integration than those nearer the beginning of the formation program, etc. In the end, this determination of an integration quotient, however, was abandoned as the statistical analysis and results did not warrant such a construct as it would not have revealed anything that had not already been learned by the statistical analysis and results.

The survey itself allowed the individual seminarian and faculty member/formator to get an idea of what was meant by integration. While the survey identified the perception and/or reality of integration taking place in the program itself, or, if you will, the what, i.e., what kind of integration was taking place, the interviews yielded the who,

the where, the how, and the why. In order to facilitate the analysis of the measures in the interview part of the research design, an extensive database was created.

A separate interview transcript was constructed for each person interviewed. It contained as much detail as was necessary to answer adequately the question. Analysis of the responses looked for patterns of similar replies. For example, when asking the question about what role reflection had to play in the integration of the four pillars of priestly formation, the collective responses yielded some who indicated strongly that reflection was critical, some who indicated that reflection was not important at all, and some that reflected a variation between the two. When done for all ten factors being considered, patterns emerged that gave greater or lesser evidence of the role each played in integration. The type of analysis was similar to a kind of “pattern matching” described by Donald Campbell (1975), an approach “whereby several pieces of information from the same case may be related to some theoretical propositions” (Yin, 2003, p. 26). Much of the information yielded from the interview phase could not be known prior to the actual interview. Once the responses were gathered, the database could be manipulated in any number of ways to ultimately support a better sense of the validity of the conceptual framework and the scenarios of integration. While anonymity of the participants was not utilized and which was made known to them at the outset, confidentiality was maintained.

This was a case study research design that essentially followed the theoretical proposition. It attempted to verify integration, perceived or real, and the theoretical construct and then to draw an ultimate conclusion about the theologate in question. The ultimate analysis combined the analyses of the survey and the interview. It ultimately revealed how much normative integration there was, relative and perceived, according to

the *Program of Priestly Formation* and what was concretely happening in this particular theologate. If this research methodology was repeated at other theologates, it would become the beginning of a multi-case study.

Presentation of the evidence followed the same pattern as its collection, that is, surveying the perception of integration by seminarians, moving then toward the reality of integration, particularly as it bears itself in the theoretical and conceptual framework, and moving then toward confirmation (converging lines of inquiry) as found in other sources of evidence. This progression will maintain a chain of evidence allowing one “to follow the derivation of any evidence, ranging from initial research questions to ultimate case study conclusions” (Yin, 2003, p. 105). In addition the analysis will follow the theoretical propositions that lead to doing this case study.

While it might be asserted that external validity could only be satisfied once a multi-case study is completed, there were several factors that mitigate against this conclusion. First, because all theologates have evolved and developed in the same context as demonstrated in the history of the seminary in Chapter Two and, second, because all theologates follow prior programs of priestly formation demanded by the authorities of the Church, it can be presumed that other theologates resemble this seminary and thus external validity was satisfied. The same would apply to reliability: For reliability, “The objective is to be sure that if a later investigator followed the same procedures as described by an earlier investigator and conducted the same case study all over again, the later investigator should arrive at the same findings and conclusions” (Yin, 2003, p. 37). Again, because all theologates have evolved and developed in the same context and under the same rules and policies, the presumption was that investigation would yield the same findings as this case study.

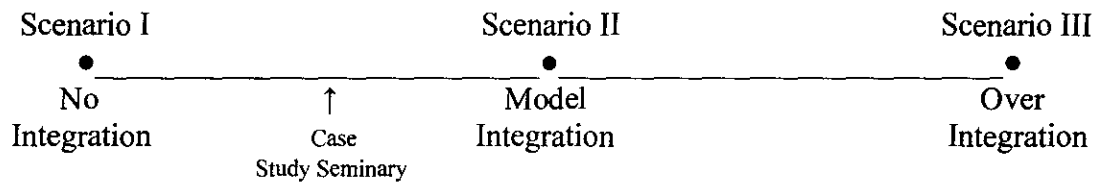
### Operational Statement of Hypothesis

With regard strictly to the integration exemplified (or not exemplified) in the program itself, the study of the unit of analysis could yield three possible integration scenarios. First, this could be a program with little or no integration of the four pillars, i.e., each pillar represented by four circles completely independent of each other. Second, this could be a program with an integration that has each pillar sharing some aspects of the other three yet remaining distinctive, what this author believes the *Program of Priestly Formation* intends. Third, this could be a program with so pervasive an integration that the four pillars are practically equated with each other, i.e., the entire program for priestly formation represented by the four concentric circles. It is important to point out the different or rival explanations. “Overall, the more rivals that your analysis addresses and rejects, the more confidence you can place in your findings” (Yin, 2003, p. 113).

It was hypothesized that the evidence would reveal a level of integration in the program of priestly formation of the case study seminary somewhere between the first scenario and the second scenario with the third scenario being most unlikely. This hypothesis puts the level of integration on a continuum which might be viewed in Figure 3.

Figure 3

## Level of Integration at Case Study Seminary



If the findings do reveal the level of integration at the case study seminary as being in this range, this finding would bode well for this seminary's acquiescence to the demands of the *Program for Priestly Formation*. While efforts would still need to be made to move toward the model integration of Scenario II, it would reveal some evidence of the integration required.

The analytical technique that was most recommended in case study research would be the pattern matching technique. While aspects of pattern matching may be operative, it would not necessarily be viable as there was no existing pattern against which to compare the pattern that the research would reveal. It would only be a hypothesized pattern. Thus it seemed that the explanatory technique would be the most viable one linking any explanations to the theoretically significant propositions already made. This would reveal causal links. Yin uses an operative example:

For example, the casual links may reflect critical insights into public policy process or social science theory. The public policy propositions, if correct, can lead to recommendations for future policy actions...; the social science propositions, if correct, can lead to major contributions to theory building...

(2003, p. 120)

In the case of this research design, the casual links for the integration of the four pillars of priestly formation, that is, the seven threads of pillar integration, may reflect critical

insights that could lead to recommendations into formation program design (process) *and* major contributions to theory building.

There was an iterative nature in this explanation that could be in place if, as it has been suggested, this research design was used to make this single case study a multiple case study. The series of iterations that can be used are identified as such:

1. Making an initial theoretical statement or an initial proposition about policy or social behavior.
2. Comparing the findings of an initial case against such a statement or proposition.
3. Revising the statement or proposition.
4. Comparing the other details of the case against the revision.
5. Comparing the revision to the facts of a second, third or more cases.
6. Repeating this process as many times as needed. (Yin, 2003, p. 122)

A version of this iterative process could be used in this research design. For example, the *Program for Priestly Formation* itself could be the first number or the initial theoretical statement. This research design could be the initial case of the second number against which to compare the program at the case study seminary. This could lead not necessarily to a revision of the third number but a fuller explanation about the integration and the way that integration could be achieved, i.e., through the use of any one or all of the seven strands of pillar integration. It was here that the suggestion of turning this single case study into a multiple case study could be applied by utilizing the same process to analyze other formation programs, so producing further iterations of the comparisons and, therefore, giving fuller explanation to the *Program for Priestly Formation*. Of course, care would need to be taken to not change the original intent of the *Program for Priestly Formation* by the theologate who may use the analysis this study would provide.

Depending upon the findings, this research has the potential to become a catalyst that transforms seminary formation for the near and distant future. Such an integration, and such a transformation, would certainly be very appropriate and meaningful for a Catholic community scarred by the scandals of most recent history and make dramatic advances in the healing and the trust that Catholic communities so desperately need. It is no doubt the hope of a vast array of individuals that a well-integrated program would produce well-integrated priests who would serve well the people of God, that is, the Church.

## CHAPTER 5

### Results

#### The Survey and the Interviews

The purpose and focus of this study was the integration of the four pillars of priestly formation within seminary education. Primarily, the study was to determine which elements create effective integration in priestly formation. Not only is integration required by the *Program of Priestly Formation* but, it has been well-established that integration is absolutely necessary in producing excellent and well-balanced priests in a Catholic community fractured by scandal and suspicion. Utilizing procedures and techniques found to be effective in other disciplines, for the theoretical reasons stated above, these are concepts that are thought to be effective in priestly formation.

Utilizing the case study format through a survey of its faculty and seminarians, this study sought to establish whether or not integration was occurring as envisioned by the *Program of Priestly Formation* in a Catholic seminary in the northeast United States. This study then sought to establish what techniques were effective for the integration of the four pillars of priestly formation through interviews of its faculty and seminarians. Proceeding in this sequence allowed for the establishment of what elements made for good integration and also what could be done to facilitate integration at this particular theologate in light of the survey results. Utilizing the results established in the survey, the seminary could then move toward the prescribed integration by employing the



techniques most effective in, and perhaps missing from, their particular formation program.

The surveys completed and the interviews conducted served two distinct purposes in this effort to determine what fostered the integration of the four pillars of priestly formation. The surveys were a referendum on the integration taking place at the seminary. They were conducted anonymously allowing the subjects the necessary freedom to answer honestly so that an accurate analysis could be made of the integration of the four pillars. The survey results were tested statistically to establish confidence and reliability of instruments.

The interviews were also a referendum on the concept of integration and what techniques facilitate the programmatic integration called for by the *Program of Priestly Formation*. While clearly the responses were heavily imbued by the experience of faculty members and seminarians, this experience was not the focus. Rather, the focus was on the conceptual framework and the theoretical framework, which indicated whether or not dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts, seminarian efforts, social support and common ground analysis were viable and effective means of integrating the four pillars of priestly formation.

The invitations to complete the survey and to participate in the interview were distributed to 74 subjects (54 seminarians and 20 faculty members). It was distributed only to full time, resident seminarians and faculty. It was not distributed to non-resident seminarians from other seminaries or religious orders who only participate in the academic program nor to adjunct faculty members who only teach but do not participate in any other aspect of the formation program. The survey was distributed to the same population as the invitation to participate in the interview. This provided the first

unexpected outcome of the research study. It was expected that a significantly higher number of subjects would agree to participate in the survey than to participate in the interview. This was not the case. More subjects were willing to participate in the interview (62%) than the survey (53%). Thirty-nine respondents completed the surveys (26 seminarians and 13 faculty members) which represented a 53% response rate (48% for seminarians and 65% for faculty members).

The response rate by number and percentage for the survey, by class and faculty status, is represented in Table 4:

Table 4

## Survey Response Rate

Class/Faculty	Number of Surveys	Percentage of Class
Pre-theology	1	20%
First Theology	9	38%
Second Theology	5	63%
Third Theology	7	70%
Fourth Theology	4	57 %
Faculty	13	65%
Total	39	53%

The class of Third Theology represented the peak of willingness to participate in the survey. Willingness and participation decreased proportionally with length of time in the seminary. It also decreased to 57% for Fourth Theology but rose to 65% for the faculty. Perhaps a question to ask is not so much why the other classes and faculty decreased in willingness to participate as much as why Third Theology was so willing to participate. For various reasons, it may be supposed that Third Theology represented the height of integration. One reality supported by the interviews was the fact that integration of the four pillars happened more readily after one had been in the seminary for a period of time. This observation was not supported by the interviews of Pre, First and Second

Theologians as they appeared not able to make that decision. Rather it came more from the Third and Fourth Theologians who indicated in greater numbers that they were better able to integrate in their Third and Fourth years than they were in their Pre, First or Second years.

Likewise, 47 subjects responded and participated in the interview (38 seminarians and 8 faculty members) which represented a 62% response rate (70% for seminarians and 40% for faculty members). There was an inverse relationship between the seminarians and the faculty responses to the survey and the interview, that is, more seminarians were willing to participate in the interview (70%) than in the survey (48%) and inversely, more faculty members were willing to participate in the survey (65%) than in the interview (40%). Certainly more research beyond the scope of this research would be needed to understand why this was the case and positing a reason would be sheer speculation, however, this inverse relationship stands out in an obvious and unexpected way.

The response rate by number and percentage for the interview, by class and faculty status, is represented in Table 5:

Table 5

Interview Response Rate

Class/Faculty	Number of Interviews	Percentage of Class
Pre-theology	2	40%
First Theology	15	63%
Second Theology	6	75%
Third Theology	10	100%
Fourth Theology	5	71 %
Faculty	8	40%
Total	47	64%

The class of Third Theology represented again the peak of willingness to participate in the interview. While all groups demonstrated more willingness to be interviewed than

participate in the survey the exception was the faculty. They were much less willing to participate in the interview (40%) than they were in the survey (65%).

Ethnically, all groups, except Caucasian, were much less likely to participate in the survey than the interview. Table 6 demonstrates the percentage of the different ethnic groups in the seminary as well as the percentage of that group that participated in the survey and in the interview:

Table 6

## Percentage Participating in the Survey and the Interview

	Percentage in the House	Percentage Participating in the Survey	Percentage Participating in the Interview
Caucasian	51%	66%	61%
Black	4%	100%	100%
Hispanic	28%	38%	62%
Asian	8%	33%	67%
Other	8%	17%	50%

If the percent of participation of the black ethnic group in both the survey and the interview (100%) is discarded, because their number was small (N=3), and consider the other ethnic groups, it is clear that the Hispanic, Asian and Other groups were much less likely to participate in the survey than they were in the interview. The Caucasian group stayed fairly even in their participation in the survey (66%) and the interview (61%). However, the other groups dropped by almost half when compared to their participation in the interview versus their participation in the survey. This was not just an interesting observation as it could appreciably affect the conclusions that were drawn about the integration of the program at the seminary. When one considered that many in these ethnic groups had been in the seminary before, in their native countries, had they participated in greater numbers a more accurate picture of the integration might have been ascertained. This reality however, did not compromise the conclusions drawn when

cross referenced with those in groups who participated in the interview as their responses were consistent but it should be kept in mind when drawing the conclusions.

Despite the high number of Caucasian faculty members, if they were removed from the survey results and focus was only on seminarians, the results stayed approximately the same when compared with those that participate in the survey and those that participated in the interview, represented in Table 7:

Table 7

Percentage of Seminarians Only Participating in the Survey and the Interview

	Percentage in the House	Percentage Participating in the Survey	Percentage Participating in the Interview
Caucasian	51%	87%	80%
Black	4%	100%	100%
Hispanic	28%	35%	65%
Asian	8%	33%	66%
Other	8%	0%	40%

From this table, it was clear that Caucasian seminarians were more likely to participate in both the survey and the interview by almost 20 percentage points and Black seminarians did participate at 100%.

The age category of responses to the survey and the interview corresponded to the overall age categories in the seminary so that there did not appear to be any greater inclination among any one age group to participate in the survey or interview. The institutional status category provided a breakdown of faculty and administration by classification (see appendix D). Most respondents categorized themselves as academic and formation faculty (46%) and corresponded to the relative make up of the faculty versus the administration. It should be noted that the categories in the institutional status category were not mutually exclusive as some could be administration, academic and formation faculty. This response called into question what category a person chose to

include themselves in and which could not have been ascertained, at least from the survey. This was a limitation of the study as it did not allow any distinctions to be made between faculty who were exclusively a part of any one faculty category and another and would need to be corrected in any subsequent study.

### The Survey

The results of the survey indicated that the seminary was doing a very good job integrating the four pillars of priestly formation. These results appeared to be consistent with the results of the interviews which will be discussed below. The questions of the survey were based almost verbatim from statements made on integration from the Fifth Edition of the *Program of Priestly Formation*. The statements themselves were applied to the formation program at the seminary and the subjects were asked to indicate whether they strongly agreed, agreed, were uncertain, disagreed or strongly disagreed. Unlike the questions of the interviews, which were applied to the theoretical conceptualization for integration in general, these statements were designed to relate directly to the formation program and the integration taking place in that program at the seminary. The results were compelling. For each of the 11 statements on integration, the level of agreement or strong agreement was exceptionally high among all subjects. Consistent with the information gathered in the interviews, however, this should not lead anyone to believe that the integration of the four pillars was, by any means, perfect. There is work to be done on fulfilling the integrative demands of the *Program of Priestly Formation*, in some areas more than others. At the same time, this seminary has a program that integrated the four pillars of priestly formation in a very positive and persuasive way.

As indicated in Section II of the Survey: Overall Formation Program, the most important question was asked, i.e., whether or not the formation program at the seminary

viewed the four pillars of formation as separate and distinct entities, as four layers of a single, integrated entity or as four interrelated yet distinct aspects. The *Program of Priestly Formation* is definitive that the four pillars are not and should not be viewed as separate and distinct entities or as four layers of a single, integrated entity. Clearly the preferred and required conceptualization was that the four pillars are four interrelated yet distinct aspects. It should be noted that there was no preparation of the subjects for the taking of this survey. While the participants would have had an orientation to the four pillars as part of their orientation program and ongoing involvement in the program there was no immediate preparation of the subjects for the taking of the survey. They were not asked to read anything and they were not given any specific directions or explanations. They were merely asked the questions. In this particular question, 71.8% of the respondents indicated the preferred answer, i.e., that the four pillars are four interrelated yet distinct aspects of the formation program. Only 2.6% viewed them as separate and distinct entities. Of greater concern was the 25.6% who viewed the pillars as four layers of a single, integrated entity. While 71.8% viewed the pillars in the way directed by the *Program of Priestly Formation*, the 25.6% is a considerable number, a quarter of the group, who viewed the pillars as layers and not distinct entities. While this might be attributed to semantics, it may mean that work needs to be done in the formation program to counter this integrative reality.

Section III of the survey asked 11 questions based on the 11 direct references to integration in the *Program of Priestly Formation*. The response rate in the survey to each question is demonstrated in Table 8.

Table 8

## Response Rate to Section III Survey Questions

Question	Percent Strongly Agreed	Percent Agreed	Percent Total Agreed	Percent Uncertain	Percent Disagreed	Percent Strongly Disagree
1) Pillars are integrated	38.5	56.4	94.9	2.6	2.6	0.0
2) Human formation is foundation	10.3	48.7	59.0	12.8	20.5	7.7
3) Human formation is integrated	23.1	71.8	94.9	0.0	2.6	2.6
4) Human formation relates with spiritual formation	12.8	64.1	76.9	15.4	7.7	0.0
5) Spiritual formation is integrated	28.2	64.1	92.3	5.1	2.6	0.0
6) Spiritual formation is center	30.8	30.8	61.6	15.4	20.5	2.6
7) Spiritual and intellectual formation are related	17.9	48.7	66.6	20.5	12.8	0.0
8) Intellectual formation is closely related to other three	10.3	61.5	71.8	17.9	7.7	2.6
9) Pastoral formation is center	15.4	56.4	71.8	12.8	10.3	5.1
10) Pastoral Formation integrates	17.9	53.8	71.1	15.4	7.7	5.1
11) Seminarians interiorize the pillars of formation	20.5	66.7	87.2	12.8	0.0	0.0

The first statement of Section III: Specific Questions on the Four Pillars was very similar to the overall question of Section II: Overall Formation Program. The first question stated, "In our program, the human, the spiritual, the intellectual and the pastoral formation are understood in a unified and integrated sense, that is, they are neither discrete nor layered dimensions but interrelated aspects of a human response to God's



transforming grace.” One would expect the responses to this question to mirror the responses to the overall question of Section II, however, this was not the case. In this question, the preferred answer would be agreement or strong agreement, as in the overall question in Section II. Here the percentages were much higher, 56.4% agreed and 38.5% strongly agreed for a total of 94.9%. This number was considerably higher than the 71.8% who identified this conceptualization as the one that characterized the formation program over the distinct and layered conceptualizations. This figure represented a 23.1% move closer to the conceptualization required by the *Program of Priestly Formation*. The number of those that disagreed (2.6%) with this question or were uncertain (2.6%) was more in keeping with the first of the non-preferred answers (separate and distinct entities) of the Section II question. Comparing the question from Section II with the first question of Section III indicated that there is a problem with between 2.6% and 25.6% of the subjects who sometimes did and sometimes did not make the distinction between the four pillars as being interrelated, distinct entities and layered dimensions of a single entity. When cross-referenced with the responses to the question in Section II, there was an indication that enough subjects (between 2.6% and 25.6% or 23%) needed to be moved from thinking of the four pillars as layers of a single entity to four interrelated, distinct entities.

The remainder of the statements in Section III: Specific Questions on the Four Pillars gave greater direction as they were more specifically geared to each individual pillar, they were taken from the sections that directly addressed the human, spiritual, intellectual and pastoral pillars. While the responses of the survey indicated extremely high agreement with the conceptualization of those pillars in keeping with what is required of the *Program of Priestly Formation*, they also revealed the areas where greater

work needs to be accomplished in placing the pillars in their appropriate place. The level of agreement varied from pillar to pillar indicating that the weakest area of the formation program at the seminary was the human pillar. This finding would certainly contribute to the perception that the pillars were layered and not distinct and that some parts were seen as weaker than others. If any one pillar is not viewed as being as important as the others, or, if any one pillar is viewed as being more important than the others, it would be difficult to argue that there are four interrelated, distinct entities. This conceptualization would only contribute to the perception that there is one single entity of formation with four layers rather than four interrelated, distinct entities.

Statement 2 of Section III of the survey stated, “In our program, human formation is the foundation for the spiritual, intellectual and pastoral pillars”. The responses to this statement revealed a much less compelling agreement with the statement. Only 10.3% strongly agreed, and 48.7% agreed for a total of 59% in some form of agreement. Those who were uncertain (12.8%), in disagreement (20.5%) or in strong disagreement (7.7%) represented 41% of the subjects. Forty-one percent (41%) may be considered a very high number for those who were uncertain or disagreed with the human pillar being the foundation of the other three. This breakdown of responses indicated that the human pillar as a foundation for the other three was considered a much weaker pillar.

However, this was not to say that it was not integrated. Statement 3 posited, “In our program, human formation is integrated with the other three pillars of formation – the spiritual, the intellectual and the pastoral”. Similar to the findings of Section II on the overall integration, 94.9% either strongly agreed (23.1%) or agreed (71.8%). Only 2.6% were uncertain or strongly disagree. These numbers corresponded to the percentages associated with the same dynamic in the question in Section II. Taken together with the

second statement, while a compelling number of subjects agree or strongly agree that the human pillar was integrated with the other three pillars, a much less compelling number of subjects agreed or strongly agreed that the human pillar was the foundation of the other three.

Statement 4 related the human pillar to the spiritual pillar while continuing to blend it with the spiritual, intellectual and pastoral dimensions stating, "In our program, human formation leads to and finds its completion in spiritual formation but it also continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation". The human was to be understood as a thread that ran through each of the pillars, that is, integrated with each of the pillars. The percentages come closer to resembling the responses in Statement 3 seeing an integration of the human pillar with the other three. Seventy-six point nine percent (76.9) either agreed (64.1%) or strongly agreed (12.8%) that this kind of integration of the human with the spiritual, intellectual and pastoral took place in the formation program at the seminary. While the level of agreement was not the higher level of Statement 3, it was nonetheless compelling. Essentially the statement was the same as in Statement 4 but the responses were not at the same level. This response would lead one to believe that the way the question was posed is important. Perhaps those that responded to this question, while seeing the integration of the human with the spiritual, intellectual and pastoral, did not feel as comfortable saying that the human led to and was completed in the spiritual while still acting in conjunction with all three. It is this kind of integration that the *Program of Priestly Formation* called for and, which the subjects experienced, however, not as strongly here.

Statement 5 moved from a focus on the human to a focus on the spiritual and had a simple integrative statement: “In our program, spiritual formation is integrated with the other three pillars of formation – the human, the intellectual, and the pastoral”. The responses indicated a high level of agreement with this integration, i.e., 92.3% either agreeing (64.1%) or strongly agreeing (28.2%) with the integration of the spiritual with the human, the intellectual and pastoral. Only 7.7% either were uncertain (5.1%) or in disagreement (2.6%) with this integration. While this finding was very edifying for the integration of the spiritual pillar, when the next two, more specific statements focused on the spiritual, much like the human, there was significantly less agreement.

While statement 2 indicated that the human pillar was the foundation of the other three, statement 6 indicated that the spiritual was the center of the other three: “In our program, spiritual formation stands at the heart of seminary life and is the center around which all other aspects are integrated”. While it was clear that many seminarians made the spiritual the center of their own formation and the heart around which, as was indicated in their goals and their responses to the interview, they did not perceive the program as fostering this centrality. Compared to the strong responses in the other statements ranging between 70% and 90% agreement, only 61.6% of the subjects agreed (30.8%) or strongly agreed (30.8%) that the formation program fostered this understanding of the spiritual as the center. As compared to the level of uncertainty or disagreement in the other statements, a higher number were either uncertain (15.4%), disagreed (20.5%) or strongly disagreed (2.6%). The speculation could exist that the subjects were indicating that they themselves were not so inclined to agree that the spiritual was the center and the heart. However, this would not be consistent with what

seminarians expressed in their actual formation, i.e., goal setting, self evaluations, etc., where they placed a strong emphasis on the spiritual.

This outcome could lead to the conclusion that the program was not so inclined to place the spiritual at the center. However, this finding would also be inconsistent with the actual time devoted to the spiritual pillar. For example, seminarians were required to participate in Morning Prayer, Mass, and Evening Prayer. They were obliged to have spiritual directors and meet with them at least once a month. There were three holy hours that were made available to them as well as regular retreats and days of recollection. All seminarians from the diocese of the seminary were required to participate in the Institute of Priestly Formation at Creighton University in Omaha, Nebraska, a program which embodies this statement about the spiritual being at the center and the heart of the other three. There was a heavy emphasis on the spiritual to the point that one faculty member, at the Faculty Assessment Day at the conclusion of the year, stated that the spiritual was too heavily emphasized. And the findings revealed a much softer level of agreement and much strong uncertainty and yet disagreement among the subjects. This result posed a problem for the formation program. With the seminarian emphasis by experience on the spiritual and with the heavy emphasis in the program of the spiritual, the question was raised as to why were fewer agreeing with the spiritual as the center and the heart around which the other pillars are integrated. Perhaps it was not so much the lack of emphasis on the spiritual as a perceived greater emphasis on another pillar, for example, the intellectual pillar, which seminarians over and over again will indicate was the most heavily emphasized pillar. It may have been this that eclipsed the spiritual emphasis.

This conclusion might be given credence in statement 7 where, again, in comparison to the agreement, uncertainty and disagreement in the other statements, a

weaker agreement and stronger disagreement were found in the integration between the spiritual and intellectual. Statement 7 indicated, "In our program, there is a reciprocal relationship between spiritual and intellectual formation with the intellectual nourishing the spiritual and the spiritual opening vistas of understanding". Further nuances that attempted not only to identify the integration of the two but specified the nature of the integration were seen. Like in the previous statement the level of agreement was not as strong as in other areas. As compared with the agreement in other statements, again between 70% and 90 %, only 66.6% of the subjects agreed (48.7%) or strongly agreed (17.9%) that the spiritual and intellectual were related in this way and a much stronger number of respondents as compared to those who were uncertain or disagreed in the other statements, 33.3%, were either uncertain (20.5%) or disagreed (12.8%) that the spiritual and the intellectual were related. With the intellectual perceived as receiving programmatic emphasis among seminarians, this perceived weaker relationship between the intellectual and the spiritual were consistent with the prior statement. The weaker agreements found in statements 6 and 7, linking the spiritual with the intellectual, led to the conclusion that something was being lost between the actual theoretical emphasis on each of the pillars and how that theoretical emphasis was practically implemented and perceived in the program.

This was not to say that the subjects did not see the intellectual integrated with the other three pillars. Statement 8 indicated, "In our program, intellectual formation is closely related to the other three pillars of formation." Seventy-one point eight percent (71.8%) either agreed (61.5%) or strongly agreed (10.3%) with this statement while only 28.2% were uncertain (17.9%), disagreed (7.7%) or strongly disagreed (2.6%). This was actually a surprising result as the expectation had been that this number would not be as

high. It seemed that a decisively stronger percentage of subjects were willing to indicate that there was integration of the four pillars or even integration between two of the four pillars. However, when that characterization was actually fleshed out, i.e., the human was foundational, the spiritual was the center, and the intellectual was informed by the spiritual, there was a much weaker percentage of agreement. This finding posed a problem. Initially it was noted that when the United States Conference of Catholic Bishops called for the integration of the four pillars in the *Program of Priestly Formation*, they did not state what that integration should specifically look like. However, when they gave some concrete images of the integration, there was less agreement. Because their directions were not as clear as needed, the formation programs have more work to do, specifically, merging more consistently the theoretical construct of integration with the practical application and perception of it.

The same was not necessarily so for the pastoral pillar which made it somewhat unique. Unlike the other three pillars, when a specific statement was made about the nature of the pastoral pillar, there was as strong an agreement with that statement as there was when it was merely stated that there was integration. For example, in statement 9, “In our program, while all four pillars of formation are interwoven and go forward concurrently, pastoral formation is the culmination of the entire formation process”, the pastoral is placed at the center by way of the nature of its integration and is perceived as the culmination of the entire formation process. The same stronger percentages that presented themselves when speaking simply of integration were present in this case. Seventy-one point eight percent (71.8%) either agreed (56.4%) or strongly agreed (15.4%) with this statement, whereas a weaker percentage, 28.2%, was uncertain (12.8%), disagreed (10.3%) or strongly disagreed (5.1%). These numbers were

consistent with the findings in the interviews, that is, many subjects felt integration happened later in the program when there were pastoral applications to be employed. While these numbers represented a much stronger agreement, that they were not in the 90% range was troubling. This finding demonstrated that as much as integration was accomplished, more work needed to be done so that subjects would be able to see these pillars and their integration as they were presented.

These numbers were incredibly similar when the statement did not specifically characterize the nature of the pastoral integration as when it simply stated there was integration. Statement 10 indicated “In our program, pastoral formation not only connects with the other three pillars of priestly formation, but in itself provides a goal that integrates them”. On one level, this fact could simply be considered a statement of integration, however, on another level, it reclassified the pastoral pillar as not just a pillar but as a goal of the other three pillars that helped to integrate them. It was a statement that combined the simple statement of integration with a very specific commentary on the nature of that integration. The numbers that presented themselves represented a higher level of agreement, yet not so high as to make it definitive. Seventy-one point one percent (71.1%) either agreed (53.8%) or strongly agreed (17.9%) with this statement while only 28.2% were uncertain (15.4%), disagreed (7.7%) or strongly disagreed (5.1%). These numbers were similar to the numbers for the prior statement. Thus, while it could be said that a much higher percentages of subjects were willing to indicate that the pastoral pillar was the culmination and the goal of integration, a specific commentary on the nature of its integration, not as high a percentage was willing to say that it simply integrated.



The final statement spoke, not about the integration of the four pillars but, about how, or rather, that, seminarians interiorized the pillars of formation. Statement 11 stated, "In our program, individual seminarians strive to interiorize the values of the spiritual life and integrate the lessons of human, spiritual, intellectual and pastoral formation". While the statement consistently separated the spiritual life (if it was the center than it could be singled out), this aspect touched upon the same concept in the interviews of seminarian efforts versus faculty efforts as well. If integration was or was not occurring, it might be attributable to the seminarian, the faculty or a combination of the two. In this particular case, there was not one participant who disagreed that seminarians interiorized the spiritual and integrated the lessons of the human, the spiritual, the intellectual and the pastoral. Only 12.8% were uncertain which was a low percentage compared to the 87.2% who either agreed (66.7%) or strongly agreed (20.5%) with this statement.

In summary, it would appear that when subjects were asked if the four pillars were integrated without any qualifiers and elaborations, a very high percentage were inclined to agree or agree strongly. However, when subjects were asked if an individual pillar was integrated with another, or even the other three, and were given specific and definite qualifiers or descriptives, the level of agreement dropped by almost 20%. This was not to say that the subjects were less inclined to agree that there was integration but that they were less inclined to agree that the human was the foundation, the spiritual was the center, the intellectual was the informer and the pastoral was the goal or culmination. This finding, however, broke down when it came to the pastoral. There was the same level of agreement when asked if the pastoral pillar was integrated and when asked with giving certain qualifiers, i.e., it was the culmination and the goal. It must be

acknowledged, however, that while this was the case, overall, the agreement was likewise closer to the 20% drop from above.

It was originally proposed that an integration quotient be determined by weighting the responses, giving a higher value to the “right” answers according the *Program of Priestly Formation* and a lower value to the “wrong” answers. Instead of assigning an “integration quotient” in this manner, the statistics from the survey were inputted through several different statistical measures to perceive if the same result could be determined without weighting the responses. The exercise yielded some interesting results.

A cross tabulation or correlation was conducted comparing the responses to the question in Section II, indicating the overall integration of the formation program with the responses to each of the 11 questions in Section III. It was determined that there were no correlations. While there were no correlations found, this result indicated that there was consistency. A cross tabulation or correlation was conducted comparing not only the responses to the question in Section II and each of the 11 questions in Section III but also including the demographic factors, i.e., age, ethnic background, year of study and institutional status. Adding the demographic factors produced no further significant correlations than when the demographic factors were not included. This outcome could be an indicator of a limitation in the survey questions. It could also indicate that the survey questions did not allow for enough distinction in order to determine a correlation. At the same time, it appeared that the faculty responses were more consistent than that of the seminarians. It also appeared that the differences or inconsistencies occurred more with “younger” seminarians, meaning those earlier in their formation, than “older” seminarians, meaning those further along in their formation.

A factor analysis was conducted in which the question in Section II on the overall integration of the formation program and each of the 11 questions in Section III were compared to each other. Coincidentally, 11 unknown factors surfaced with a value greater than 0.500, each indicating some unknown factor that determined the way subjects responded. Specifically, it was determined that three factors were measured by each of the responses. The first factor accounted for 40.507 % of the variance, the second factor for 16.682% and the third factor for 9.636%. These three factors accounted for 66.825% of the variance.

In attempting to move toward identifying those factors, a rotated component matrix was conducted for each of the three unknown factors seeking the responses that yielded a rotated component matrix of greater than 0.300. For the first factor, those responses yielding greater than 0.300 were: 1. Pastoral formation is the culmination (0.912); 2. Pastoral formation is the goal (0.817); 3. Human formation is the foundation (0.713) and 4. Spiritual Formation is the center (0.677). For the second factor, those responses yielding greater than 0.300 were: 1. Intellectual formation is closely related to the other three (0.908); 2. Seminarians interiorize the pillars of formation (0.815); 3. The pillars are integrated (0.696); 4. Spiritual formation is integrated (0.577) and 5. Human formation integrates with the spiritual (0.489). For the third factor, those responses yielding a greater than 0.300 were: 1. Seminarians interiorize the pillars of formation (0.815); 2. The pillars are integrated (0.696); 3. Spiritual formation is integrated (0.577); 4. Human formation relates with spiritual formation (0.489) and 5. Spiritual and intellectual formation are related (0.467).

Taken together, in attempting to move closer toward identifying what these factors were, three realities seemed to be presenting themselves at this point. First, it

appeared that those further along in the formation program were doing much better with integration than those earlier in formation, a finding confirmed by the interviews. Those further along in formation were more proficient in integrating the four pillars, whereas those earlier in the program needed to work on this integration more. Second, the subjects seemed to be rather clear on how the human, the spiritual and the pastoral were integrated with each other according to the desired model of the *Program of Priestly Formation*. However, they were not so clear on how the intellectual was integrated with the other three. They saw the intellectual as standing more apart and distinct. Third, when the subjects were asked overall integration questions, i.e., in the program, this pillar was integrated with this pillar, etc., there tended to be higher agreement. However, when specific aspects of that integration were introduced, i.e., human is the foundation, spiritual is the center; intellectual is the informer; and pastoral is the culmination and/or goal, there tended to be less agreement.

The last fact was further attested to by cross tabulations that were conducted comparing the responses to the first question in Section III, about overall integration, and the remaining ten questions in Section III utilizing the Chi-Square Tests to determine association between the one with the others. There were significant Chi-Square test results for every question that asked if one pillar was integrated with another. However, there was no significance with any of the questions that asked specific questions using specific descriptives, i.e., the foundation, the center, the informer or the goal/culmination. No association was found when asked if the human was the foundation, the spiritual was the center or the pastoral was the culmination. Furthermore, there was no association with those who said intellectual formation was closely related to the other three, thus, not only raising the reality that the intellectual pillar was not the informer but also that it was not

related. Finally, there was no association with those who said that human formation was integrated. This was the first time this was being raised and it was not consistent with the prior cross tabulation and factor analysis which saw the human as being integrated.

Further statistical analysis revealed that 1. the further along in formation, the better equipped one was to integrate the four pillars; 2. integration between the human, the spiritual and the pastoral was more likely than when the intellectual was included; and 3. when the nature of the integration was delineated and described, there was less association with integration. However, the task at hand was to move closer to the identification of the three factors or components that seemed to indicate some correlation, i.e., the response one was more inclined to give if this component was present.

Reliability analysis was conducted to determine the reliability of these three components. Using Cronbach's Alpha, a reliability statistic, it was determined that the first component (accounting for 40.507% of the variance) had an Alpha of 0.820. Since the Alpha was greater than 0.80, this factor was internally consistent among the four items representing this factor, that is, the pastoral was the goal/culmination, the human was the foundation and the spiritual was the center. It could be concluded that there was a correlation between these four items. Furthermore, if any one of these items were deleted there would be no significant improvement of the internal consistency factor. The finding was that there was internal consistency and correlation between these four items.

This outcome could support several conclusions as to the reason for this correlation and internal consistency that might move the analysis closer to what the unifying principle was. First, it called into question how well each of the participants, specifically the seminarians, knew the four pillars. These four items identified specific

characteristics of each of the integrated pillars. The fact that these were internally consistent and demonstrated a lower level of agreement in the overall response rate for each of these items would seem to support that either these pillars were not well known or they did not see the pillars as the *Program of Priestly Formation* visualizes them. Second, since the intellectual pillar did not come into play in this factor, it would appear to indicate that the intellectual pillar stood apart from the human, the spiritual and the pastoral pillars. In the desired model of integration presented by the *Program of Priestly Formation*, where each of the four circles shared an area equally with the other three, this finding might indicate that the intellectual pillar was almost completely separated from the other three with little or no sharing at all. It might further indicate that the three pillars that did share more equally might not be as equally espoused as by the *Program of Priestly Formation*.

The reliability analysis conducted to determine the reliability of the second and third factors or components did not yield as high an Alpha as the first factor or component. The Alpha for the second component, which included the items where the intellectual, spiritual and human were integrated, was 0.769 indicating that this factor or component was supported with reliability falling very close to the required 0.80 but not as strong as the first factor. The Alpha for the third component, which included the items where seminarians interiorized the four pillars, the pillars were integrated, the spiritual was integrated and the human related to the spiritual, was 0.726 indicating that this factor or component was supported with reliability again falling very close to the required 0.80 but not as strong as the first factor. It would be difficult to draw any specific conclusions from these reliability statistics as was the case with the first factor. In fact, the statistical manipulations conducted thus far, while revealing some correlations, three factors or

components correlated with each other, and some other conclusions already indicated, had not identified the three specific components that accounted for 66.825% of the variance in the responses. This was exactly what the integration quotient originally proposed had hoped to discover.

The next step was to determine if each of these three factors or components were in any way positively correlated with the demographic information. Despite the fact that no correlations were identified between each of the 11 items in Section III and the demographics in Section I, it was thought that there could be correlations between the factors or components. This was not the case. This is unfortunate because it did not get any closer to identifying the three factors or components. At the same time, it allowed a fairly safe conclusion that age, ethnicity and year in formation had minimal impact on the integration of the four pillars. It would appear that any age group, any ethnic group or any level of formation allowed for the same or similar integration as the other. Since prior statistical information indicated that the further along in formation one was the more inclined integration was to occur, it would seem that year in formation might have a larger role to play, albeit not as strong as originally thought. This finding would be consistent with the interviews where there was one fourth year theologian who reported the level of integration that most others had.

Further statistical analysis seemed pointless. The computations conducted already seemed unable to identify the specific nature of those three factors, components or the unifying principle in them. However the statistical analysis was not futile and revealed information fairly consistent with the information yielded by the interviews. The greatest advantage gained from this analysis was that the survey needed to be dramatically revised to more accurately measure how the programs integrated the four pillars of priestly

formation. If an integration quotient was ultimately what was desired, allowing for the identification and comparison of the integration taking place in a certain theologate, or seminarian group, then a different type of survey might be more effective.

### The Interview

The interviews were conducted from March 31, 2008 through April 29, 2008. Those seminarians and faculty members who responded to the invitation to participate in the interview signed up with the researcher for an allotted time. Table 5 represents the number and percentage of seminarians and faculty that responded to the invitation to be interviewed.

Each interview lasted, an average of a half hour, depending upon the individual being interviewed. The participants were asked ten questions. The first through the seventh questions referred to the effectiveness of the particular strand of pillar integration (dialogue/discussion, reflection, mentoring/spiritual direction, seminarian efforts, faculty efforts, social support and common ground analysis) in integrating the four pillars. The eighth question addressed whether or not integration was occurring in the seminarian's formation and the formation program. Whether or not the integration or lack of it was attributable to the seminarian or the program was the focus of the ninth question. Lastly, the tenth question addressed if there were anything more that could be done to foster greater integration in the formation program. When seminarians were asked these last three questions, they were in reference to their own formation and when faculty members were asked these same questions, it was in reference to their observations of the seminarians' formation and the formation program.

Initially, the interviews were much shorter than they were at the end of the process. As the researcher became more attuned to the kinds of responses he was getting,



it lead to more specific, follow-up questions to ascertain whether or not the responses were similar or dissimilar to ones that had come before and why they were or were not similar to the prior responses. This is the strength of case study interviews in that they allow the interviewer to hone his or her interview skills as the researcher obtains a better sense of the kinds of responses received. In the end, interviews that lasted perhaps 25 minutes to a half hour when the process was begun developed into ones that lasted almost one hour in length when the process was completed.

### Dialogue/Discussion

The Dialogue/Discussion Strand of Pillar Integration must not only include in-class dialogue/discussion, i.e., the Carnegie Study mentioned earlier, but also out-of-class dialogue/discussion. When asked what role dialogue or discussion of any kind had on the integration of the four pillars of priestly formation, “of any kind” was stressed. Faculty and seminarians were told that this dialogue or discussion could be formal, that is, in the context of an organized and facilitated dialogue or discussion that would take place in the classroom, a formation group session, or theological reflection, or in the context of a more casual and non-facilitated dialogue or discussion, one that could take place among friends, peers, around a refectory table or a social gathering.

Every faculty and seminarian interviewed, with the exception of one faculty member, indicated that dialogue or discussion not only had a role to play but a very important one in the integration of the four pillars of priestly formation. One Faculty Member indicated that “There cannot be integration without dialogue or discussion” (64402, personal communication, April 2, 2008). Most faculty members used modifiers like “critical” and “foundational” as a means of highlighting the role that dialogue or discussion played in the integration of the four pillars of priestly formation:

I think that dialogue has a foundational role in the integration of the four pillars because 1) speaking with someone helps the seminarian to process what he is learning. In the articulation of what he is thinking and feeling, the seminarian “exteriorizes” it, which helps make it more real and authentic. 2) Speaking with someone helps him hold himself accountable, to “fan into flame” the desires that he feels God placing in his heart. (61401, personal communication, April 1, 2008)

This placed dialogue and discussion as effective not only within the intellectual and cognitive realm but also in the human, spiritual and pastoral realm.

For the most part, the faculty was divided on whether or not formal or informal discussion or dialogue was most effective. Siding with the formal as being more effective, one Faculty Member indicated its importance because the discussion was prepared for and guided by the expertise of the presenter. Siding with the informal as being more effective, another Faculty Member said of dialogue and discussion, “It is big. In the sense that sometimes connections are made in late night discussions, hashing stuff out... (64401, personal communication, April 1, 2008). It was this same Faculty Member who acknowledged dialogue or discussion with a faculty member was important but “most effective would be one guy speaking with his trusted friends on a Friday night over a beer” (64401, personal communication, April 1, 2008).

One Faculty Member stressed, in formal dialogue or discussion, the nature of the dialogue or discussion that must take place: “The discussion leader should facilitate and not dominate the discussion” (61408, personal communication, April 8, 2008), acknowledging that while the input of the facilitator was important, it is the discussion that was extremely important. While he used discussion in the classroom, when seminarians did case studies, he felt the classroom was essentially for instruction via the

Socratic method. However, in formation sessions, discussion should prevail as it allowed the seminarian to wrestle with an issue or a concrete situation. Flowing from this “wrestling”, another Faculty Member stated it helped to “clarify ideas” and “see beyond ourselves to the larger picture” (61407, personal communication, April 7, 2008).

As indicated above, only one Faculty Member saw dialogue or discussion as having “minimal” or “very little effect” on the integration of the four pillars of priestly formation. It was his contention that the seminarians either had an understanding of integration or they do not. He based this assertion on the discussions he has had with them. However, with this single exception, the other seven faculty member participants all felt dialogue or discussion, formal or informal, had a vital role to play in the integration of the four pillars of priestly formation.

Every seminarian, without exception, indicated that dialogue and/or discussion had a role to play in the integration of the four pillars of priestly formation. The prevailing reason was that dialogue and/or discussion gave them a different perspective other than their own and learning that perspective had far reaching implications. One First Theologian said:

I think dialogue and discussion is very important for me and integral. When we share ideas we can discern the importance of some things or the problems. For example, in our end of the year evaluation of the formation program, it is important to hear other people’s ideas. They may make us aware of things that we are not aware of. For example, with the deacons, I didn’t realize the impact of the deacons until someone else spoke about it. It made me think. I think this is the ideal of formation. When we talk about formation and the four pillars in a

good sense of how the formation is important for us. This is ideal. (21429, personal communication, April 29, 2008)

He went on to say that when seminarians talk and evaluate, they learned how to better approach their formation as well as better ways of engaging in it. That same seminarian raised the importance of the effect of this dialogue and discussion indicating that “it creates conscience” (21429, personal communication, April 29, 2008). For example when deacons talk about the importance of the spiritual life, the new seminarians will realize that this aspect was more important than they originally thought. He also suggested that when a deacon indicated that plagiarism was inappropriate, then the seminarian may begin to realize that it was worse than he may have initially thought. Thus, not only was there an educative value but a moral value that dialogue and discussion could bring to formation. (21429, personal communication, April 14, 2008).

Another First Theologian framed the same dynamic but emphasized the self cognition rather than the moral. He stated that

...when you can share with others what you are thinking and what you are feeling; you can discuss the real meanings and what the points of view of others are. You can solidify your own position, change your position or accomplish some mix of the two. Others give you another perspective. (21429, personal communication, April 29, 2008)

The same concept was also stated by another First Theologian when he stated that discussion “helps us to hear another person’s point of view. This helps others to express themselves about the four pillars...Even when the four pillars are clear in their presentation, we can discuss them and we can discover an interpretation of these pillars...a new interpretation of these pillars and a new way of looking at them” (23415,

personal communication, April 15, 2008). Another First Theologian expressed the same dynamic stating “Sometimes I’m reflective on the impact of one area and someone else is reflective in another. Dialogue and discussion bring this reflection together” (22331, personal communication, March 31, 2008). Thus, dialogue and discussion not only made one aware of another’s perspective but also helped one to modify his own thoughts and behavior. While this seminarian emphasized how discussion could bring many perspectives into one that resided in the individual, another preferred a multi-perspective approach:

You can share vocational experiences with each other. You can also share formational experiences with each other, and how the experience of the other can help you. The dialogue and discussion means there are very different points of view. It is not just one point of view. It is many. (24415, personal communication, April 15, 2008).

In fact, one Third Theologian acknowledged that sometimes “you can ignore the importance of a singular point but through dialogue you can grow in awareness and knowledge” (42410, personal communication, April 10, 2008). While some pointed out that dialogue or discussion surfaced ideas never thought of by another, it also produced the more reasonable position: “...dialogue helps bring out what is really required in a particular setting. It brings out reasonable ideas that come out. It taps into reasonable ideas and then adjustments can be made when necessary” (44409, personal communication, April 9, 2008). It was the approach that was different, not the end product. While one respondent might be collapsing different perspectives into one real meaning for himself, the other was practically and ultimately doing the same thing, however, entertaining multiple perspectives.

In the end, he was going to need to do exactly what the first one was doing, the route was simply different. Most seminarians preferred to emphasize the process: “dialogue and discussion forces one to process their thoughts” (45409, personal communication, April 9, 2008). Again, in the end, whether you go through an iterate, culling down process or a multi-dimensional process, discussion or dialogue helped to bring clarity to the self meaning:

It has a very important role to play because the seminarian has to go ahead and formulate and evaluate what he is encountering and make it his own. Whenever you speak, you’ve thought about it, reflected on it and verbally expressed it and made it your own. (12421, personal communication, April 21, 2008)

A First Theologian’s input was very revelatory not only because of his place in formation but also due to the process being highlighted. He said that dialogue and discussion,

...illuminates us. Sometimes we understand it and sometimes we don’t but we can sense it in time. We find ourselves being led to something but we don’t know until we get there. It is the kind of situation where we say let me go through it so that I can understand. (21410, personal communication, April 10, 2008)

This statement indicated that ultimately, all seminarians were led to a moment when they finally understood. Dialogue and discussion played an important role in the process.

A second prevailing notion of what dialogue or discussion accomplished in the integration of the four pillars of priestly formation was that more formal dialogue or discussion was better than informal dialogue or discussion (23414, personal communication, April 14, 2008). In fact, 22 seminarians (58%) said that formal dialogue or discussion was more important than informal. Only ten seminarians (48%) felt that informal dialogue or discussion was more important. Six seminarians (16%) stated that it

was a combination of both the formal and informal. Those who sided with formal dialogue or discussion indicated the reason as being that dialogue or discussion had a purpose and was guided by someone with expertise. Those who cited informal dialogue or discussion indicated that dialogue or discussion could be more open and balanced. Those who felt both were important indicated that it depended upon the topic.

One major distinction between the formal dialogue and discussion with a faculty member, mentor or spiritual director and the informal dialogue and discussion with a peer, was that the formal dialogue or discussion carried with it much more of an obligation for the seminarian to integrate. One Second Theologian indicated, “Coming from a peer, it is easier. If coming from your mentor, you could be in trouble if you don’t finish it. With a peer, you feel you have a little more latitude” (32407, personal communication, April 7, 2008). In other words, if one had a dialogue or discussion about some area of formation requiring some kind of behavior modification, i.e., if formal and coming from your mentor, then there was more of an obligation and requirement to “accomplish” it than if it were coming from a peer.

A third but less mainstream notion of what dialogue or discussion accomplished in the integration of the four pillars of priestly formation was that integration happened automatically, naturally and without much effort. It was one respondent’s contention that once the dialogue or discussion began, integration of these four specific pillars happened by necessity:

It is hard to separate them from each other. You are a human being. Your spiritual nature will help you in your human nature. This then becomes an issue in the pastoral life when you come into dialogue with others. In dialogue, even if

specifically geared to one pillar, the others do come in. The other three are always there. (24331, personal communication, March 31, 2008)

This particular First Theologian actually attributed this necessity of integration to the metaphysical nature of who persons are: “Dialogue helps make us aware of this. It brings out the inherent link between all four” (24331, personal communication, March 31, 2008). This same dynamic was characterized by another First Theologian who indicated that “We don’t talk about the pillars openly. It is implicit” (21331, personal communication, March 31, 2008). Another First Theologian said the same, “We are seminarians; we are receiving all four pillars. All of the parts come to us from the program. When we have dialogue, we put everything together... whenever I speak with others, it revolves around integration” (23331, personal communication, March 31, 2008). Both seminarians were indicating that dialogue or discussion helped integrate, however, it did not need to be conscious integration since there was implicit integration between the four pillars by nature.

A fourth notion of what role dialogue/discussion played in the integration of the four pillars of priestly formation was the fact that it assisted one to learn from others. “It has helped me to get other people’s experiences. I’ve learned from others. I use what I have learned in dialogue when I am being active in these pillars. At field education, I’ve used what I’ve learned from others” (26331, personal communication, March 31, 2008). This response was considered distinct from the first notion expressed above about giving different perspectives which were more geared toward the existential than concepts actually learned and that could be applied to the other pillars, specifically the pastoral pillar. One Third Theologian was the only one to make a distinction between dialogue and discussion in general and in this notion of learning from others. He believed, “In a



parish, dialogue is key, especially in a new assignment. You are going to try to learn from the people of the parish and they are going to try to get a feel for you. Dialogue leaves itself open to understanding” (41422, personal communication, April 22, 2008). This particular seminarian found dialogue as a friendlier approach where discussion was more of a means to push one’s own agenda. An interesting perspective on this reality was brought up by a Third Theologian who took dialogue and discussion out of the picture: “It you are only listening, it won’t work. But sharing from your experience and the experience of others, this helps to integrate. It is in the give and take where you get more. If you give as one, you gain ten back” (43402, personal communication, April 2, 2008). This flowed back to what was said above about the necessity of integration when dialogue or discussion was part of the process.

A Second Theologian highlighted this dynamic in a much more existential way stating that dialogue or discussion helped one “to understand who you are and who others are” (32415, personal communication, April 15, 2008). He used the example of informal discussions “when you get to know someone when they really share with you honestly without even knowing it. They share openly and honestly. They tell you your strengths and weaknesses” (32415, personal communication, April 15, 2008). Thus not only do we find dialogue and discussion fostering moral and cognitive knowledge but also knowledge of self and others.

This idea of dialogue or discussion integrating the four pillars so that one can learn was not only expressed in what one can learn from others but what one can learn from oneself. About dialogue or discussion, one Fourth Theologian affirmed:

Well, I think [dialogue] is one of the most important. First of all, in dialogue, people tend to learn things as they are explaining to someone else. Or if you are

trying to explain or hold a position against a classmate, you have to come up with arguments from more than one direction. You are going to have to integrate.

Hopefully, you are doing so personally and generally, and discussing real things.

You might not have all four in all discussions. You won't just be speaking solely intellectually either. Talking helps you to congeal things...it is a kind of pre-game

show of the questions that you will get from the people in the parish. Also,

afterwards, I tend to think about what you've talked about and then continue the conversation. (55401, personal communication, April 1, 2008)

This commentary on the learning that could happen when dialogue or discussion was integrating the four pillars was turned not outward toward learning from others but learning from self, utilizing the personal knowledge gained in each of the four pillars of priestly formation.

The idea of dialogue or discussion integrating the four pillars so that one could learn was not only expressed in what one can learn from others and what one can learn from himself but also what one can learn *for* others:

For example, in the parish, there is dialogue and discussion in different groups, regarding the liturgy or a special event. As leaders, we will convene these meetings and conduct these discussions. Some of our people will agree. Some will disagree...In the human pillar, you need a good relationship with people and you need to know how to use dialogue and conduct discussions to make for good relationships and meetings that accomplish things. (22416, personal communication, April 16, 2008)

A fifth notion of the role that dialogue/discussion played in the integration of the four pillars of priestly formation was more of a commentary on where dialogue and

discussion did not occur: the classroom. Not one seminarian indicated that dialogue and discussion were present in the classroom or even desired in the classroom as it related to the other three pillars. Yes, there was a dialogue or discussion in the intellectual realm, however, it was not an integrated discussion of how it interrelates with the other three pillars. While no one even mentioned its presence in the classroom, relative to the integration, some did mention its absence. One Fourth Theologian stated that dialogue or discussion had a relatively large impact on the integration of the four pillars and that the formation process promoted the integration.

The one thing I don't understand or like here is how the academic seems to be separated from formation. There should be some classes that we take on our own and where formation would be integrated into the academic in the same way that the spiritual is integrated into the program in order to promote integration.

(53401, personal communication, April 1, 2008)

This judgment indicated that the human, spiritual and pastoral were well integrated but that the intellectual stood alone, completely separated, from bearing on or being born by the human, the spiritual or the pastoral. Not only did this seminarian "blame" the faculty but other factors such as the presence of lay students, which he felt inhibited open dialogue or discussion. Another participant stated that "many formators focus only on the intellectual pillar. They communicate that the most important is the intellectual and don't focus on the other three" (25331, personal communication, March 31, 2008).

One First Theologian indicated that, by nature, the intellectual did not lend itself to integration. He suggested that dialogue or discussion would not help with the integration of all the pillars:

It wouldn't help with the intellectual but it would help with the others. They are more practical or pragmatic. Dialogue would help explore the intellectual but not help with its integration with the other three. Integration could occur but it does not lend itself to it. (21409, personal communication, April 9, 2008)

This seminarian did not go so far as to say that the intellectual stood absolutely alone without any connection to the human, the spiritual and the pastoral, however, he did indicate that if dialogue or discussion was the only vehicle for integration of the intellectual with the other three, than it did and would stand alone. The only allowance he was able to give was with moral theology because this "really scrapes up against some of the ideas in the pastoral pillar" (21409, personal communication, April 9, 2008).

While a solid majority of seminarians never specifically mentioned the intellectual pillar in connection with dialogue or discussion and while two respondents specifically indicated it was outside the realm of integration, one quite aptly placed it within the integration with the other three.

I think it definitely plays a role and should play a role in the future. Often we acquire essential knowledge pertinent to faith and morals in our intellectual development; then it provides the challenge of how does this impact my human, my spiritual and how do we communicate it to the people in the pastoral. For example, communicating to a couple the merits of the moral teaching of the Church...discussing it will help us to learn it and then be able to live it and present it. It helps to develop a tool set to bring to parish ministry. (11421, personal communication, April 21, 2008)

While this Pre-Theologian's comments further confirmed that integration of the intellectual with the other pillars could happen in the discipline of moral theology, unlike

the First Theologian above, he indicated how it could be integrated with the human, the spiritual and very much in the pastoral. His comments might be the basis of effort toward integrating the intellectual with the other three.

A sixth notion of the role of dialogue and discussion in the integration of the four pillars of priestly formation held that dialogue and discussion proved more effective the further along one was in the program, for example, once a seminarian reached Second, Third or Fourth Theology. The main reason for this was the pastoral pillar. That is, once a student had more pastoral formation experiences, dialogue and discussion became more effective. One Third Theologian maintained that “Discussion is the best way especially when you are in Second or Third Theology. You can have a discussion about a topic especially when you can bring pastoral experiences to the discussion” (42402, personal communication, April 2, 2008). One Fourth Theologian argued similarly,

You might talk about how your prayer life meets your pastoral life. You might not lead a spiritual experience if you don't have knowledge. We talk about these things when we come back from our parishes. It's easier to say this after four years. (55408, personal communication, April 8, 2008)

This response leads one to conclude that the realization of the importance of dialogue and discussion only came later in formation, once the seminarian had the chance to find where it was most effective. However, this was not necessarily consistent with the findings of the interviews, where all seminarians, even in Pre and First Theology indicated that dialogue and discussion had a central role to play in integrating the four pillars of priestly formation. What it might indicate was the fact that the nature of dialogue or discussion later versus earlier in the program was somewhat or even entirely different when one could bring pastoral experiences to bear on the human, the spiritual

and the intellectual pillars. One Second Theologian presented a good idea why this might be the case:

When you get information, you can really apply life and pastoral application. We get a lot of theory but pastoral application is where the rubber hits the road.

Dialogue keeps us grounded as humans. We need to hear from people who can put flesh and bone on the theory. This is helpful to me. Practical examples help me. (34407, personal communication, April 7, 2008)

In the actual formation program at this seminary, while Monday through Thursday was given over to the classroom, Friday was dedicated to what they call Friday Formation. These sessions, devoted primarily to their overall formation in the human, spiritual, intellectual and pastoral areas, ran for two hours on Friday morning. Six years ago, the program's structure had all seminarians meeting in the Seminary Chapel where a presenter from outside the seminary would address a prescribed topic. Each year all the prescribed topics were dedicated to one of the four pillars. Thus in the course of a five-year seminary career, the program would address each of the four pillars at least once. After a major overhaul of the program six years ago, a more integrated approach was designed which responded to the different nature of each year of formation. Four interrelated topics were selected and each of those topics was addressed from the human, the spiritual, the intellectual and the pastoral perspectives. Instead of having one presenter address the topic for all the seminarians, five presenters were selected and invited to speak on each of the individual classes. While the presentation addressed topics integratively and was geared to the level of formation of the individual seminarians, after five years of the program's implementation it was discovered that many of these assemblies were conducted exactly like a classroom session. Last year, the program was

revised again allowing for more participation by the seminarians. A very specific format was given to the presenters utilizing the first hour for the presentation and the second hour for participation by the seminarians via discussion. This proved to be a very crucial move for the integration of the four pillars of priestly formation.

A Fourth Theologian, who had experienced the program before and after the second revision, found the format very beneficial for the integration of the four pillars of priestly formation. He said of the format,

It has been one of the best formats for integration. You get to talk about it. You get to bring out all the points you want to speak about. You are not just listening or reading but get to apply it to your own life. It will also help you to get clarification on things you might not be clear about. (52401, personal communication, April 1, 2008)

This was the opinion expressed by many of the seminarians in an evaluation session at the conclusion of the year's program. A Second Theologian felt that discussion or dialogue was extremely important because "all four pillars have aspects that need to be discussed to grasp fully what they mean" (32414, personal communication, April 14, 2008).

In summary, both faculty and seminarians alike identified dialogue/discussion as having a vital role to play in the integration of the four pillars of priestly formation. While the faculty was divided on whether formal, programmatic or more informal dialogue/discussion was more effective, seminarians felt that the formal, programmatic was the more effective. Seminarians made six prevailing observations about dialogue/discussion and why it was so effective: 1) it provided a different perspective that forced reevaluation of one's own; 2) it was a more effective integrator when it was

organized and formal than when it was informal; 3) although receiving less emphasis, it brought about integration automatically, naturally and without much effort once initiated; 4) it was an effective learning tool that assisted not only in learning theories and ideas but in learning about self and others; 5) it rarely happened in the classroom with the intellectual pillar relative to the other three pillars; and 6) it was more effective the further along in the program of priestly formation that one was. Dialogue/discussion was so prevailing a notion for the integration of the four pillars that it had already manifested itself as such and had or was being incorporated more effectively into the formation program at this Seminary.

### Reflection

As a result of the interviews, reflection proved to be as universally accepted as a thread for pillar integration as dialogue and discussion. It also proved to be as fundamental, if not more fundamental, than dialogue or discussion. Every faculty member and seminarian indicated that reflection had a vital role to play in the integration of the four pillars of priestly formation and, because it was understood as a precursor to dialogue or discussion, it could be viewed as even more fundamental to integration as dialogue and discussion itself.

Unlike dialogue and discussion, where one of the eight faculty members did not see it having a role to play in the integration of the four pillars of priestly formation, all eight faculty members identified reflection as having a role to play. When asked about the role of reflection, it was stressed with the subjects that reflection of any kind was to be considered. It was important to emphasize that the type of reflection being considered was not just the kind of reflection that one might engage in through personal prayer but also the reflection that one might engage in on a human, intellectual and pastoral level as



well. Thus reflection would not only include prayerful reflection but also reflection on any other experiences associated with the formation program, i.e., reflection on a personal level, on an academic level and on a field education experience. It was also important to stress reflection on many different levels as an educational tool where the seminarian could learn from the reflection. One Faculty Member focused on reflection as a tool that led to private prayer:

It is important because it brings them to their own private prayer. How do they handle situations like a funeral? How do you handle them when it affects you and then how do you give that back to Jesus? It helps to see that because the pillars are lived all at once, it is a lot to take on by ourselves. Thus we give it over to Jesus. (64402, personal communication, April 2, 2008)

This faculty member actually blended the human with the spiritual and, in so doing, indicated how reflection could be a tool for integration. Reflection was something that resided in and depended very much on the human pillar of formation. The same dynamic was echoed in another Faculty Member's comment that reflection was important

...but it depends on the individual's maturity...reflection is only successful for the mature. I think it is important but they need an honest degree of self-knowledge for it to be effective. Of the guys in the house now, there are 20% to 25% who are capable of productive reflection. (62408, personal communication, April 8, 2008)

This same faculty member did not only include self-knowledge as a prerequisite for productive and effective reflection but also attitude and intelligence. For effective and productive reflection to take place, a seminarian needed to be mature, know himself and have an appropriate attitude and level of intelligence. This placed reflection primarily in

the human pillar while leading to the spiritual pillar and flowing from the intellectual pillar, a reality highlighted by a third Faculty Member: “Thinking about it, particularly through prayer, they come to an understanding that I am having a problem with such and such and I can’t address these spiritual factors unless I straighten out the human” (62409, personal communication, April 9, 2008).

One of the problems pointed out by the Faculty Members was finding the time for the important and necessary reflection: “I don’t see much time left for reflection where the seminarian can get some empty space for it. There are so many tasks I don’t think there is the time for reflection” (61408, personal communication, April 8, 2008).

Another Faculty Member expressed the same concern, “I don’t know that we give them sufficient time in their generally whirlwind schedules to do proper reflection” (61401, personal communication, April 1, 2008). As a result of this lack of time, the prior faculty member believed that the seminarian would forego the time necessary for reflection and collapse it into his prayer and meditation time. Obviously such a move has implications for the merits of reflection itself but also for the merits of prayer itself. If reflection did play a vital role in the integration of the four pillars but was not allowed for in the way that it should occur, i.e., both inside and outside of prayer, one might ask if the necessary integration would take place. The kind of reflection that should take place outside of prayer might hinder the kind of reflection that should take place inside of prayer if that was the only time given over to reflection. In the end there are implications for reflection and the integration that did or did not come from it and for prayer and its purposes. On the positive side, the same faculty member who indicated that reflection might not occur due to a lack of time also indicated that the requirement and/or encouragement for seminarians to engage in counseling provided time to reflect and might force deeper

reflection. He said the same of mentoring. For the sake of reflection itself, a counseling requirement, like mentoring, might be built into the program to force the time needed for reflection.

The question might be asked, which comes first, dialogue/discussion or reflection. The common understanding had been that some kind of reflection has occurred prior to dialogue/discussion as it provides the fodder for the dialogue or discussion. However, one Faculty Member saw a kind of reciprocal and iterate dynamic where reflection occurred as much after dialogue/discussion as it did before: “Reflection is vital for the proper integration of the pillars. After learning many facets in class and dialogues/discussions, seminarians need to let it all ‘percolate’ within and let the Lord order it in their hearts” (61401, personal communication, April 1, 2008). Another Faculty Member pointed out reflection was the more personal internalization and dialogue/discussion was the expression of that which was internalized. But “they promote each other. Dialogue helps me to reflect some more” (61407, personal communication, April 7, 2008).

The problem pointed out here by one of these Faculty Members was that one might not give seminarians “the proper skill set to know how to reflect. Part of that comes with personal maturity, but an important part is also learned, and we need to teach it to them” (61401, personal communication, April 1, 1008). Reflection was put into the human pillar when the personal maturity was brought into the picture. For those outside the 20% to 25% suggested above, teaching proper reflection techniques and skills might aid significantly in the integration that could be achieved through reflection. Another Faculty Member pointed out that giving them the skill set for reflection included encouragement, “Without our help, encouraging them to reflect, they might not do it. A

big formal session would not be as effective but would help the process” (64401, personal communication, April 1, 2008).

At the same time, another Faculty Member indicated that through guided dialogue and discussion, seminarians were given the focus and skills they needed for effective reflection. Specifically, in more formal dialogue and discussion, “they are getting an approach that is prepared as well as the expertise of the presenter” which were important elements for guided reflection that might and should come after the dialogue and discussion. Thus, the faculty was seeing that the prerequisites for effective reflection and integration that came from reflection were maturity, time and skill sets.

As with dialogue/discussion, every seminarian, with the exception of one, indicated that reflection had a role to play in the integration of the four pillars of priestly formation. In fact, a significant number of their responses indicated that reflection went hand-in-hand with dialogue/discussion, a dynamic that was intuitive, logical and born out in the section on dialogue/discussion. Most seminarians agreed that reflection helped one to see and dialogue/discussion enabled sharing that which they had seen. This seeing and sharing was a vehicle for integration. A Second Theologian made the external/internal complementarity of dialogue/discussion and reflection:

Reflection allows you to stop a little and see how you are integrating the four pillars and how they are integrated in your own life. If you can internalize them, they will come out naturally and integrated...Reflection allows you to see the existential. (32414, personal communication, April 14, 2008)

One First Theologian also indicated that reflection “had a role of internalizing. All these things are happening. Dialogue brings them to light. Reflection brings it inside and

helps to externalize it or express it” (22331, personal communication, March 31, 2008).

A Third Theologian characterized it as going deeper:

You know, by reflecting on a particular thing; the seminarian thinks deeper on it.

One deliberates within himself, even in a public setting or out loud, making sense of that particular subject or point. He wants to think more deeply about what something means and then how to incorporate it. By reflecting, things become clearer and deeper and easier to understand. (44409, personal communication, April 9, 2008)

One Fourth Theologian gave insight into how the reflective process worked for him on many different levels and involved the different pillars of formation:

Reflection is definitely key as well. If it just goes in and comes out on tests or explaining stuff, if it doesn't sit with you, what have you really learned? You need to sit with it for a while. Do I understand it? Do I resonate with it? Do I do it? ...The formation program, starting in the classroom, wants discussion and invites a deepening and a reflective attitude and response. If you are questioning you are already beginning to reflect. Then you are sitting in the chapel and cannot stand what the person is doing next to you. You reflect on that. Reflection springs from the activity. Then you have spiritual direction which should force you to reflect as do mentors. This is all built in. Then you could go to a lunch table discussion, someone says something and it happens and strikes you in a different way. Then there are reflection papers that professors want us to do. (55401, personal communication, April 1, 2008)

Clearly, this Fourth Theologian saw a formation program filled with opportunities and requirements for reflection, more so than the average seminarian. This Fourth

Theologian also blended the human (“Then you are sitting in the chapel and cannot stand what the person is doing next to you”), the spiritual (Then you have spiritual directors which should force you to reflect”), the intellectual (“The formation program, starting in the classroom, wants discussion and invites a deepening and a reflective attitude and response,” and “Then there are reflection papers that professors want us to do”), and the pastoral (“Reflection springs from activity...”). This was probably an individual with a heightened sense of the need and opportunity for reflection but it gave as great an insight into seminarian reflection as any comments these interviews have surfaced. It was an ongoing and intensive process for one who sought to take advantage of it.

A First Theologian’s comments on reflection presented us with a similar insight into the reflective process in the same vein as the above Fourth Theologian and the others. He said,

In reflection we become aware of what is happening in ourselves. We become more profound. We broaden our minds. We tend to understand what we have done. We become so keen that even those things that we neglect, true reflection helps us to go back to them and see where they are relevant. (21410, personal communication, April 10, 2008)

Reflection could take something that would otherwise be or seem irrelevant and make it relevant in the context of a much broader reflection. Something might happen that did not make sense or seemed out of context, unrelated or unimportant, however, when another event occurred, with reflection, it might pull the irrelevant into relevancy.

The question that arises is what actually comes first, dialogue/discussion or reflection. While one might think sequentially, i.e., that first came reflection and then dialogue and discussion, the trend coming from seminarians voiced dialogue/discussion

first and then reflection. While reflection certainly was necessary to dialogue/discussion, it was the reflection that followed dialogue and discussion that seemed to play the vital role in the integration of the four pillars. As one First Theologian stated, “Dialogue/discussion fosters reflection and that has fostered greater integration” (23414, personal communication, April 14, 2008). A Third Theologian confirmed the effectiveness of reflection after dialogue and discussion indicating that “Reflection is necessary to fully appreciate or get from a discussion whatever it offers” (45409, personal communication, April 9, 2008). He definitely saw the effectiveness of reflection coming as a result of dialogue or discussion, or at least interspersed with it but the dialogue or discussion definitely came first.

The very busyness of the seminarians’ schedule, a concern raised in the dialogue and discussion section, might not bode as well for effective reflection as it did not bode well for effective dialogue and discussion. When it came to reflection, one Second Theologian iterated:

It all depends on the amount of time that you have. Sometimes you don’t have enough time for reflection before the next thing. However, if given the opportunity of time and maybe a couple of weeks, then you can see what it means. Reflection plays a part as long as you have enough time. It is not going to happen in 15 minutes. (33410, personal communication, April 10, 2008)

However, it was that very busyness that in some cases fostered at least some reflective process:

For me and in general, reflection is very important. Now-a-days, people are surrounded by a lot of activities and things that don’t allow them to stop and reflect about themselves, their behavior, what they are doing, what they should

do. Reflection in prayer or outside of prayer is very important. It helps me to discern my ideas. To think about myself. To evaluate myself. To see what is right and what is wrong in my behavior. (21429, personal communication, April 29, 2008)

It was significant that this seminarian did not begin by commenting on the busyness of seminarians' schedules but that of "now-a-days" for people. There was a more general sense of connection with people and society when put in this way. This sense, in and of itself, was reflective of the integration taking place in this particular seminarian who was able to see a link between his life and the people whom he would be serving. He was learning how to live reflectively and this would enable him to guide others to living reflectively.

It was thought that seminarians might not make the distinction between the reflection that came in prayer and the kind of general reflection being asked about relative, not just to the spiritual pillar but also, to the human, the intellectual and the pastoral. However, this was not the case. They were able to make the distinction and articulate the importance of reflection outside of prayer. One First Theologian stated,

We have to integrate. Reflection in prayer can help this but that kind of reflection has to be present all the time. Even in the classroom. It has to be a common topic between us. Our formation has to be a common reflection. (24415, personal communication, April 15, 2008)

Another First Theologian said,

The constant theme is that the four pillars are closely linked to each other. In my reflection, I reflect on what I am doing, what I am studying. Sometimes in class, I've been brought to a spiritual moment. I felt the presence of the Holy Spirit that



I have felt in prayer. Even in the classroom I am spiritual. (24331, personal communication, March 31, 2008)

A Third Theologian indicated the same when asked how he reflected:

Human, pastoral, intellectual and spiritual. You can't separate them. Human is your own life. Pastoral you can think of in the parish. The intellectual in the classroom and the spiritual in the Church. Outside of prayer, if you have good formation in all areas, the people will see that. You don't have to speak too much, the people will recognize it. If you are integrated the people will recognize this by your personality. The impression that the people will take from us is according to the integration we have. (42410, personal communication, April 10, 2008)

This was integration at its best! And this statement brings back the purpose of this study and what is at stake: a well integrated clergy. At the same time reflection needed to become a more normative process in the formation program.

A Third Theologian made a fine distinction between the reflection that came in prayer and the reflection that came outside of prayer:

Reflection probably does play a good role in the rethinking of your experiences which is maybe a little different and goes better with the human, intellectual and pastoral. I can sit down at the end of the day and think of these pillars, and then return to a friend, a teacher or supervisor or parishioner and dialogue with them. Because the spiritual is more your connection with God, it takes on a different form of reflection. (41422, personal communication, April 22, 2008)

The First Theologian above who said formation had to become a common reflection further stated, “It has to happen more often” (24415, personal communication, April 15, 2008).

This was not to say that reflection for some seminarians was only relegated to prayerful reflection. A Fourth Theologian indicated that all pillars came into play in prayer. A First Theologian thought that prayer helped to integrate and most of his reflection took place in prayer:

Sometimes I don't understand things as clearly as I'd like. I need to pray in order to make those things clear. Also, if I am not doing too well in the human dimension, I have to pray. I have to see what is going on. (21331, personal communication, March 31, 2008)

Another First Theologian observed of reflection, “This is the spiritual pillar. Outside of prayer, it doesn't make sense” (22416, personal communication, April 16, 2008). While it might be hard to make this judgment, one could argue that the reflection relegated to prayer and prayer alone by some seminarians more closely resembled general reflection than prayerful reflection and, therefore, was more consistent with the broader and more general reflection being advocated in the integration of the four pillars.

The large majority of seminarians did not engage in a formal reflective process, i.e., manifesting a formal process and skill set for reflection. Rather, it was a more informal process with formal aspects to it that varied from individual to individual. One might say their behavior, in this regard itself, reflected the relative worth they gave to formal versus informal reflection, although this could be due to the ever present time factor involved with contemporary formation. While the informal would appear to be

advocated as reflected in behavior, this did not necessarily reflect the belief. One Pre-Theologian, while supporting reflection, favored the informal over the formal:

I really think that when you go ahead and start evaluating your life in general as a human, you have to reflect on things and you have to discern them in light of God. Unless you do that, life becomes haphazard and lacks meaning and organization. (12421, personal communication, April 21, 2008)

He also noted,

I think with regard to this type of reflection, it is not as open ended and systematic like an examination of conscience. It is not the most healthy way to reflect. Not that there is no value to doing it informally, with this type of reflection there is a need to be holistic and allowing you to evaluate the topic in question. (12421, personal communication, April 21, 2008)

This was not to say that this particular seminarian engaged in a formal process. In fact, he admitted to a not-so-formal process while admitting it was not the healthiest way to reflect.

As with dialogue/discussion, it seemed informal reflection was advocated over formal reflection and the behavior reflected this. In fact, 29 seminarians (76%) indicated that informal reflection was more important than formal. Five seminarians (13%) indicated that formal reflection was more important. Four seminarians (11%) indicated it was a combination of both formal and informal. This was not the case when it came to formal dialogue/discussion. However, this particular formation program built in time for formal dialogue/discussion whereas it did not incorporate time for formal reflection. Thus, left to their own devices, while they might believe that formal reflection was better and more productive, they only utilized an informal process. One Fourth Theologian,

who admitted to only reflecting in times of prayer, advocated building in time for reflection: “I don’t know how much of that is worked into it. This would seem to be more applicable to spiritual directors and mentors to incorporate. Reflection helps a concept to be set into your mind and heart” (53401, personal communication, April 1, 2008).

What were the techniques that seminarians were using in their reflection? One First Theologian identified, “You know, I take notes. I have it in my notebook. Then sometimes during the week I open it, I read the notes and think about it. It helps mold you” (23414, personal communication, April 14, 2008). Another First Theologian kept a journal on his computer. He said,

Yes, I keep a journal on my computer. It’s more like reflections. Like writing like a book...they are just ideas. When I reflect on something I do not know, I put it together in writing. It helps. I remember many thoughts of what someone said. I heard this. I believe this. So I have to do it. It is very connected with dialogue and discussion. While that is external, reflection is internal. This is a talk with myself. (21429, personal communication, April 29, 2008)

A Second Theologian culled out various techniques he used together: “I keep a journal. I have quiet meditation. I’ll do the examen. Even at Mass, just listening” (32415, personal communication, April 15, 2008). Still another First Theologian indicated he used journaling:

It helps me to see how I’ve grown over time in my views and how I handle things. It helps me especially in human formation. I set aside time to pray every day and I journal. However it is more spontaneous. I do journal on a regular basis. I get a

lot out of it. Sometimes I will have insights but I don't sit down and say, I'm going to reflect now. (26331, personal communication, March 31, 2008)

Here was viewed a formal technique used with an ex post facto awareness of a regular use but not an a priori decision to utilize this formal technique in a systematic way. One could argue it was both formal and informal. One Fourth Theologian used the technique of a retreat day: "Personally, I need to take time away. The yearly retreat was a time for that. In the context of prayer, all pillars come into play. I've also started a monthly day of recollection. It helps me refocus" (55401, personal communication, April 1, 2008).

One First Theologian advocated the lack of a formal technique as a method for reflection itself:

I think this can be more effective simply because it is less structured...this permits the agent of reflection more freedom and that would be conducive to integration...it is more spontaneous. You can spark reflection. If you are not reflecting in the seminary, something is wrong. (21409, personal communication, April 9, 2008)

This was echoed in the words of a Pre-Theologian when he noted "From my experience, particularly at MIT doing engineering research, so much innovation comes not from someone prompting you but being given time to work on something without restraint. That environment is conducive to effective integration." When asked if that made it a more formal than informal process, he responded,

It has to be free and personal. I would need to come up with what I need to consider and then consider it. We would just need to be given the problem and the desire to find the solution. This is appropriate for the diocesan priest in the 21<sup>st</sup> century who will most likely be alone. He will need to be given creativity to

solve problems and not be overwhelmed. (11421, personal communication, April 21, 2008)

While not necessarily a technique in and of itself, many seminarians saw the pastoral as being the environment that produced the most food for reflection. One Third Theologian said,

Reflecting on a pastoral experience and to affectively bring in the other pillars, i.e., the intellectual, the spiritual and the human, is important... The pastoral is the capstone of the other pillars and everything in formation, however, the base of everything is the human. The human and spiritual are not easily separable. I don't think of the human as a separate pillar. It is more of a base that the spiritual and the intellectual sit upon. Plus, human formation, for a lot of us, has already taken place. But you must refine that. That refinement is tied to spiritual and intellectual. (41402, personal communication, April 2, 2008)

It was interesting to note that this seminarian began with the pastoral as the capstone, preceded to the human as the base and concluded with emphasizing the spiritual and the intellectual that refined the human. In reality, this seminarian's commentary was consistent with paragraphs 73, 82, 106 and 241 of the *Program of Priestly Formation*, four of the eleven statements on integration contained there. A First Theologian with prior seminary experience also found the pastoral pillar as the nourishment for reflection: "I do most of my reflecting in the pastoral area. I can take what I study in the classroom and what I pray for into the pastoral. For me, I reflect in the pastoral" (25331, personal communication, March 31, 2008).

Generally, the techniques seminarians used for reflection were not necessarily applied or used consistently. Most of the seminarians that utilized a journal did not

necessarily journal consistently, everyday. Rather, it was more an inconsistent application. If the formation program gave them something to reflect on, they turned to the journal but it did not mean they were setting aside time everyday to write in their journal. One Third Theologian said he journaled “if the topic motivates me to. When I am happy with a presentation, it really makes me and forces me to think. The journaling helped me to discuss and to reflect” (42402, personal communication, April 2, 2008).

Just because every seminarian indicated that reflection had a role to play in the integration of the four pillars did not mean that they actually utilized reflection in their own formation. One interview with a Fourth Theologian revealed this most poignantly: “Reflection is helpful. Personally, I didn’t do much of it. But reflecting on a pastoral situation is good. It is good to stop and think about what happened and how it is affecting your formation” (52401, personal communication, April 1, 2008). When pressed further on this discrepancy, he persisted, “Reflection was not a big part of my formation. However, it would play a big role in the integration” (52401, personal communication, April 1, 2008). When pressed again and brought more personally contingent upon him (“So you are not reflective?”), he said, “Not necessarily. It is not something that is forced. It just happens. It is more spontaneous” (52401, personal communication, April 1, 2008). Whether he actually did mean this or was just responding to the researcher’s tenacity in questioning was uncertain. However, it would seem that there was a legitimate reason to believe he did mean it because, later in the interview, he said things indicative of someone who thought as spontaneously as he indicated.

While this seminarian did not utilize reflection, he saw its value. Only one seminarian did not view reflection as having a role and he might be an example of someone who was not integrating the four pillars:

I really don't think that reflection has a large role to play. Yes, I think about things I want to work on. But I don't have those reflective moments that often. I don't need to think past what I've already done. It is hindsight. (32407, personal communication, April 7, 2008)

This statement was somewhat a concern because not only did this seminarian not see reflection happening but he did not see it as being important.

In summary, reflection was seen to be as universally accepted and having a vital role to play in the integration of the four pillars as dialogue/discussion by both faculty and seminarians alike. Almost all subjects were able to make a distinction between the reflection that happened outside of prayer and that which occurred within prayer, even indicating that reflection outside helped the reflection inside. The biggest obstacle to this thread of pillar integration was the busyness of the current schedule which could almost preclude it. While faculty saw more effective integration coming with dialogue/discussion followed by reflection, seminarians saw more effective integration coming with reflection followed by dialogue/discussion. Unlike dialogue/discussion, informal reflection was more readily utilized and viewed effective by seminarians than formal reflection done with a written or computerized journal, a rereading of notes or a journal, or an examination of conscience/consciousness. Utilization of a formal means of reflection among those who used them was inconsistent and viewed as being as effective as regular and consistent use of these tools.

#### Mentoring/Spiritual Direction

In the conceptual framework of this study and in its research design, mentoring and spiritual direction were included together as one of the threads of pillar integration. The reason for this union was that they both served similar purposes, that is, the guiding



and assisting of the seminarian in his formation for the priesthood by a mentor or spiritual director. The mentor dealt with what is called the external forum, or those realities, topics and considerations that were relevant and able to be observed externally and to be shared with members of the formation faculty. The spiritual director dealt with the internal forum, or those realities, topics and considerations that were of a more spiritual nature, confidential and could and should not be readily available to others. While mentoring existed in the external forum and spiritual direction in the internal forum, they were viewed as having the same objective, that of someone else, with expertise, assisting a seminarian more directly and one-on-one to maneuver his way through the formation process.

In the interviews, the distinctions between the two were so important against the commonalities they shared, that the conceptual framework might more appropriately make them separate threads. While the faculty and seminarians were able to view them together as a single thread, an argument that was still viable, the vast majority saw the differences between the two, rather than the commonality between them, particularly as regards the integration of the four pillars of priestly formation. With regard to the conceptual framework of the study, because of the commonality that these threads shared, which was the focus of this framework and study, they might more aptly be viewed as two sides of the same coin rather than two distinct threads.

The faculty members interviewed all perceived this thread as a very important aspect of the integration of the four pillars of priestly formation. While they might have addressed them separately, they were better equipped to see the common bond between them than the seminarians themselves. One Faculty Member observed, “Both are

together most important” (64402, personal communication, April 2, 2008). Another Faculty Member captured their purpose in the conceptual design almost perfectly:

Again, they need a guide. They need counseling. The way we have it, in a world run by human beings, this is the best way. There is one that is their confidant and one who is their coach. It is absolutely a necessity. (62408, personal communication, April 8, 2008)

Still another Faculty Member thought both were very important in making a link with the discussion and reflection threads of pillar integration. He noted that they were both very important because,

They are both an opportunity for reflection and discussion, with a mentor or director to drive reflection deeper in a way that makes connections. One thing I see, down the line, is the joy of the seminarians making connections. This happens later in the program. When you see how a concept presented in class impacts their spiritual life, there is great joy. It is these connections that really enable seminarians to say they are ready to embrace the priestly way of life. (64401, personal communication, April 1, 2008)

Another Faculty Member recalled his own days as a seminarian:

In my personal experience of seminary, I met with spiritual director and formation advisor (mentor) every two weeks. That meant that practically, I was meeting with someone to discuss my integral formation every week and it definitely helped keep me focused in discernment and absorbing formation. (61401, personal communication, April 1, 2008)

Perhaps the most enduring image was that of a seminarian making connections, that is, integrating, with the assistance of the mentor and the spiritual director. However, another Faculty Member put them together, not in their connections but, in their identity:

*I would see my mentoring focusing in particular on goals and purposes. Spiritual direction is primarily an attempt to pull together very deliberately my life according to the four pillars with particular emphasis on identity. Particularly spiritual direction is retaining and deepening the identity as Christian, and priesthood candidate. (61407, personal communication, April 7, 2008)*

It was interesting to note that the two faculty members who made these observations about connections and identity in both mentoring and spiritual direction were the spiritual directors of the house.

While five faculty members saw both mentoring and spiritual direction together having a role to play in the integration of the four pillars, two saw mentoring as being the more important when it came to the integration of the four pillars. When speaking directly about mentoring, one of these Faculty Members made direct reference to integration, "Mentoring is important because the same can be done in the external forum but in a different way [than spiritual direction]. How can I integrate?" (64402, personal communication, April 2, 2008). He did not make this connection with spiritual direction. Another Faculty Member indicated, "I definitely think mentoring more than spiritual direction [has a role in integrating the four pillars] because the mentoring is expected to address all four areas whereas in spiritual direction you might only address the spiritual dimension rather than the others" (61408, personal communication, April 8, 2008). This response was the most common attitude held by the seminarians as well, one that will be addressed later. When directly asked if mentoring or spiritual direction was the more

important integrating factor, another Faculty Member said, "I'd favor more the mentoring situation" (63409, personal communication, April 9, 2008). A Faculty Member who felt that mentoring's primary goal was discovering what made a seminarian think and act, likewise said, "I think in the formation of a seminarian, there is nothing more important than mentoring" (62409, personal communication, April 9, 2008).

While one Faculty Member indicated that both mentoring and spiritual direction ought to play important roles in integrating the four pillars, he saw problems in the current mentoring program that mitigated against integration:

First, I think mentors all need to be "on the same page," as it were, in their vision of priestly ministry. Truth is supposed to be symphonic. But I don't know if the faculty themselves have an integrated vision of the priesthood that we are passing on. So, sometimes we are reduplicating efforts. Second, I think it would be helpful if mentors had well-planned programs of topics that they want to take their mentorees through. Otherwise, important subjects can slip through the cracks, with each mentor thinking someone else is addressing the issue, or wanting to "re-invent the wheel" with each person. And, if you know what they are already supposed to know, then you can ideally build on it. Otherwise, I think there is a danger in mentor meetings of it being a content light "check in" sort of thing, which is a disservice. (61401, personal communication, April 1, 2008)

Clearly, the need was seen for some concrete refinements of the mentor program so that it facilitated the very integration it espoused. Only one seminarian picked up on the same observation saying, "the problem is that you never get to the integration. You look at each one but not how they are integrated" (26408, personal communication, April 8, 2008). There was an important lesson to be learned in these observations: mentoring did

not automatically ensure that the four pillars were being integrated well. In other words, just because a seminarian had a mentor and was talking about the four pillars, did not mean those pillars were being integrated, or at least integrated well. There needed to be a conscious effort on the part of all mentors and programmatic components of the mentor program that would allow the mentoring to be more integrative.

Unlike the faculty, the seminarians were more inclined to view mentoring and spiritual direction quite differently. They were split fairly evenly between those who felt that mentoring and spiritual direction were together effective for pillar integration (39%), those who felt that spiritual direction was more effective for pillar integration (34%) and those who felt mentoring was more effective for pillar integration (26%).

Thirty-nine percent (39%) of the seminarians interviewed viewed them together as one thread and saw that unity as vital and crucial to the integration of the four pillars. One First Theologian, at a more basic and fundamental level, simply felt that both mentor and spiritual director made the seminarian aware that they must integrate. He responded,

Normally and regularly you focus on your studies. I am focused on what I am doing academically. Sometimes I can forget the other pillars. When talking with my mentor, he reminds me that I must integrate them in my life and formation. Also, with my spiritual director, I am not just helping my spiritual pillar but I am trying to make stronger my human, intellectual and pastoral pillar. (21331, personal communication, March 31, 2008)

For this First Theologian it was a matter of both mentor and spiritual director placing integration into the consciousness of the seminarian. This was an important reality to keep in mind when the mentor and spiritual director approach their respective processes.

Openness and honesty in both was the emphases of one First Theologian who felt that without them, their effectiveness in integration was dissolved:

Spiritual direction is essential for the seminarian formation and integration of the four pillars. The seminarian has to be very honest. The spiritual director has to be very open and a very worthy person and has to be somebody with good experience in priesthood. Same way for the mentor. The mentor is more external. The mentor has to address some things and encourage the seminarian to trust and believe in his spiritual director even though he does not know what is going on in the spiritual direction. The danger here is when the seminarian is not honest, open and does not believe that the spiritual director can help him. These two people can help the seminarian to find their boundaries and their weakness. He can find things that seminary doesn't know, i.e., problems, moral life or psychological or things that the seminarian doesn't know. A spiritual director can bring them out. This is especially effective when the seminarian is new in the seminary. Initially they have fervor and learn a lot but eventually they lose interest and lose heart but it is important. The seminary is not helping this person to believe in himself. (21429, personal communication, April 29, 2008)

What was most interesting in this particular characterization of the spiritual director/mentoring thread of pillar integration was that this seminarian truly saw them on a continuum with each other; he truly saw them as being integrated themselves. He talked about the mentor helping the seminarian to fully utilize spiritual direction even though the mentor did not know what was happening in spiritual direction. While he viewed both as important in the integration of the four pillars, he also saw them as being integrated with each other and that make the integration of the four pillars necessary.

to know and rule myself. Spiritual direction is much more informal but I've grown so much from it. I don't know if I would have gotten to where I am today without it. It has absolutely helped. (26331, personal communication, March 31, 2008)

He envisioned mentoring and spiritual direction both helping him to integrate the four pillars of priestly formation. A Third Theologian helped to get to specifics:

When I first came to the seminary, I focused on the intellectual. My mentor and spiritual director challenged me on that. I was overwhelmed with academics and they stressed the importance of prayer. My mentor has helped me reach beyond these things. They help me to focus and think about the human pillar. How am I doing with the human? Am I taking care of myself? They have helped me look more closely. (41415, personal communication, April 15, 2008)

Another First Theologian really captured without being prompted the original reason for grouping the two together:

Mentoring and spiritual direction are one of the most important tools for integration. It is an opportunity to receive help as a seminarian. You don't know everything. You need help. You need someone to lead you and give you advice about the four pillars. (24414, personal communication, April 15, 2008)

When specifically asked if one was more important than the other, he said that he thought "both were equally effective. You don't divide your life. It is one consistent whole and it gets addressed in both" (24414, personal communication, April 15, 2008). It was life that was addressed in both and both were equally effective in the integration of the four pillars, so said a First Theologian. "Both are important. They are the people who know

you and, if I am open to them, they can help in the integration with good advice and direction” (25331, personal communication, March 31, 2008).

This same opinion was shared by a Third Theologian who also saw both mentoring and spiritual direction as being equally important but utilizing different methodologies. He said,

Each of them really does work in the formation of priestly life. Let me use an instance. When someone plants a seed, it needs to be watered. Mentoring is watering the seminarian in order to achieve what is expected. In spiritual direction, nobody judges himself wrong but the spiritual director helps him to walk the right path. (44409, personal communication, April 9, 2008)

This Third Theologian also captured both mentoring and spiritual direction in the same fashion as the conceptual framework of the threads of pillar integration: “They complement in some ways. They are geared to giving the right direction. The objective is the same, it is one, but the procedure differs” (44409, personal communication, April 9, 2008).

This complementarity was also espoused by a Third Theologian. While he indicated that he felt spiritual direction was the more effective integrator, by a margin of 60% to 40%, he really envisioned the two of them working together. For him,

Mentoring is offering me a lot of ways to handle all the situations that I am encountering here in the formation program...this is your view. This is my view. We turn it inside out. We can create a picture and then evaluate together what this says and what it means. Spiritual direction does the same thing but on a spiritual level. (43408, personal communication, April 8, 2008)



He further goes on to say the neither mentoring nor spiritual direction could stand alone because “We are spiritual and secular. We cannot take them apart” (43408, personal communication, April 8, 2008).

This idea of not being able to separate them or take them apart was also shared by a First Theologian who gave a particular insight to this link:

I think these two things play an important role because we are pulling together both areas: my spiritual and my behavioral. They cannot be divorced. They cannot be separated. They have to be together always. When I first came here, I thought one way and I found out I was wrong. First, I understood spiritual direction was just prayer, holy hours, and masses and how I feel about that but spiritual direction is about how I am feeling outside of the spiritual area. Now, I understand I can get more help if I put together how I am feeling and put this together with my spiritual life. (21416, personal communication, April 16, 2008)

This idea of “putting together” is integration. This opinion that they could not be separated or divorced reinforced the original conceptual framework of this thread of pillar integration, that both mentoring and spiritual direction coexisted on the same plane in complimentary way to help form the whole individual.

The one Fourth Theologian who did not see reflection as having a major role in the integration of the four pillars saw mentoring/spiritual direction as having a large role in the integration of the four pillars. While he stressed spiritual direction, it was only because this would continue in the priesthood. His comments on mentoring really made them both important in his view: “Mentoring has helped me to stay focused. It helps me to focus on goals. It forces me to write the goals down and focus on them and bring all the pillars together. It helps me to hold myself accountable” (52401, personal

communication, April 1, 2008). Thus he was really stressing the importance of each in the integration of the four pillars.

All of these commentaries, placing mentoring and spiritual direction together, were consistent with the conceptual framework that originally put mentoring and spiritual direction together. In a similar vein to what has already been said, one Third Theologian went so far as to say

Without them, we are nobody. They're very important. Spiritual direction is not just that I have to go and talk about my spiritual life. I can talk about anything that is going on in my formation. I can bring anything to him and I have the freedom to talk and be honest. Mentoring is a great support that I need to build a better understanding of my vocation. It gives me reason. I am receiving something I need to know. (42402, personal communication, April 2, 2008)

This sentiment echoed the words of another First Theologian who claimed,

The mentor is the help to the seminarian. The mentor corrects me. The mentor points out my mistake and helps bring direction. If I need something to help me, the mentor can do it. The spiritual director is the confidential person. You bring confidential problems to him. You discuss it. (22416, personal communication, April 16, 2008)

It was for reasons such as those stated above that mentoring and spiritual direction were put together as one. The responses of the seminarians are compelling enough to do so. However, this is not to say that some would favor one over the other as an integrating factor in seminary formation.

Thirty-four percent (34%) of the seminarians interviewed saw that spiritual direction was more vital and crucial to the integration of the four pillars than mentoring.

The reasons for their siding with spiritual direction over mentoring were varied but similar.

One First Theologian sided with spiritual direction as more important in the integration of the four pillars because it included the spiritual pillar and he saw mentoring as addressing only the human, intellectual and pastoral. He stated,

Mentoring excludes the spiritual. Spiritual direction focuses more on prayer and intimacy and your journey with God. We are going to be priests and who is the priest but a man of prayer. Spiritual direction can be more integrative. Mentoring is just looking at the human, intellectual and pastoral. It is not that mentoring doesn't allow for it but there are restrictions. (23414, personal communication, April 14, 2008)

While one Third Theologian indicated that their relative impact on the integration of the four pillars was dependent upon the individual seminarian and their mentor or spiritual director, he felt spiritual direction was more effective in integrating the four pillars because "you have the ability to be a little more intimate and honest in spiritual direction". However he felt that they each really had different aims "so you cannot hold them up as the same entity because spiritual direction is primarily spiritual. Mentoring covers them all" (45409, personal communication, April 9, 2008). It was interesting to note that while he admitted that mentoring covered them all, it was spiritual direction that could be more integrative, even though it was more spiritual, because one could be more open and honest in spiritual direction. While he acknowledged that there could be complementarity, they were separate entities. This same attitude was shared by one of his classmates:

As we know, we are not perfect. We have made a lot of mistakes. Spiritual direction tells us where we are going wrong in each pillar. He helps us to integrate the four pillars by conversation and counseling and trying to introduce the spiritual life. It is not something far away from you but near you. Spiritual direction gives you counseling and spiritual help. Spiritual direction collects information and helps us to understand how we need to act in difficult situations. (42410, personal communication, April 10, 2008)

Later in the interview, he overtly stressed that because spiritual direction worked in the internal forum and not the external forum, it had a more integrative role for the same reason expressed above. It allowed you to be more open and honest, a thought also shared by another First Theologian who saw spiritual direction as being “more conducive to integration because it allows for freer expression” (21409, personal communication, April 9, 2008).

This idea was repeated by a Third Theologian, who, while stressing that both could help integration, “spiritual direction helps you to be open and honest with everything” (32415, personal communication, April 15, 2008). Another of his classmates expressed this image and noted “mentoring does not allow me the freedom to talk about whatever I want to talk about...there is not such freedom. Mentoring can help but I don’t talk freely or openly” (44410, personal communication, April 10, 2008). A Pre-Theologian in the same vein stated,

I think spiritual direction has a greater potential than mentoring because it is in the internal forum and one can explore the integration without fear of any of the ideas that come up...Mentoring can certainly be helpful for integration but, because one would not have the comfort to speculate or share matters pertaining to the internal

forum it would be somewhat limiting. Mentors must keep it in the forefront but the spiritual director can go real deep. (11421, personal communication, April 21, 2008)

This last observation called for some reflection when it came to the consideration of mentoring and spiritual direction.

The tenor of most of the commentary on spiritual direction being more conducive to integration, because it was in the internal forum and allowed for freer and more honest discussion, would seem to indicate an often feared idea by seminary formators that somehow seminarians would “fly under the radar” by only being so open and honest in the external forum. The more sinister concept in this thinking is that the seminarian would be “hiding something” and/or “saying the things that need to be heard” in the external forum and more formally evaluative process of mentoring. However, this seminarian subtlety put a different spin on it that was worthy of consideration. He seemed to be indicating that seminarians made a distinction between the internal and the external forum, a distinction made by the Church, herself, and that the requirements of both made the external forum more limiting only because one could not speak about certain things that would be important to speak about when considering integration. In other words, seminarians were not “flying under the radar”, “hiding something” or “just saying the things that need to be heard” because mentoring was in the external forum but, rather, that integration had a more limited range of effectiveness in mentoring because one could not speak about certain realities that could be spoken about in the internal forum and in spiritual direction. It was not that they did not speak about these things but because they could not speak about these things and therefore mentoring was more limiting. It automatically excluded certain realities that would be crucial for effective integration.

When another Third Theologian said that in mentoring “there is a line I won’t pass” (33407, personal communication, April 7, 2008), he might more aptly mean “there is a line I cannot pass.”

While one Pre-Theologian characterized the importance of mentoring, indicating it had made him stop and reevaluate himself, gave himself goals and accountability, and a systematic process for addressing his entire life, he cited spiritual direction as the more important because,

It is the cultivation of your relationship with God. It transcends what we are doing here now. It is inclusive to the process of formation, but it is also exclusive. It is superior to mentoring. Whether in formation here or not, I should have spiritual direction. (12421, personal communication, April 21, 2008)

While one must accept his commentary as an honest sharing, one might wonder whether this response was driven more by the need for spiritual direction to be more important than the other. While there seemed to be an inflated sense of the spiritual, particularly after such a glowing assessment of mentoring, his response must be taken to mean exactly that, spiritual direction was more important than mentoring.

These same sentiments were echoed by a Fourth Theologian who also saw spiritual direction as having a role to play in the integration of the four pillars, citing spiritual direction as giving him little option but to include a holy hour in his daily routine. In this holy hour, it was through reflection, prayer and meditation that the “other pillars enter into that time” (53401, personal communication, April 1, 2008). It was here that a Fourth Theologian indicated that he would leave integration to the Holy Spirit. On the one hand, this idea could appear to be a convenient shifting of the responsibility of integration to the Holy Spirit, however, on the other, there was merit to bringing

integration to the divine. This was the only seminarian who stated so. It was this same seminarian who indicated that mentoring could bring about integration but it all depended upon the mentor and the style of mentoring used. A First Theologian introduced that same concept saying that mentoring or spiritual direction could have “a very large role or a very small role” to play with regard to integration as it was “really subjective depending upon the mentor or spiritual director” (21409, personal communication, April 9, 2008). At the same time, he did feel that ideally they could both be very effective for integration.

One Third Theologian was forced to side with spiritual direction as being more integrative not so much by the nature of spiritual direction as much as by the nature of the mentoring, which he had not seen in the same conceptual framework as this research. Mentoring was not for guiding and advising but was rather for evaluation: “My experience in mentoring is that it is something for evaluation and not integration. I have not gotten a whole lot of benefit of integration from mentoring” (41402, personal communication, April 2, 2008). He specifically cited this experience as being something he learned from the Institute of Priestly Formation at Creighton University in Omaha, Nebraska, which he felt focused totally on integrating the human with the spiritual.

As mentioned previously, 26% of the seminarians interviewed thought that mentoring was more vital and crucial to the integration of the four pillars. The reasons for their siding with mentoring over spiritual direction were varied but similar.

A Second Theologian indicated that mentoring played a major role in the integration of the four pillars of priestly formation:

All my experiences have been an examination of the four pillars and how I am integrating them. This has been consistent with my mentors. This has been like a checklist. Sometimes I am challenged on how one pillar affects the other. For

example, in my self evaluation this year I didn't give much weight to the intellectual. Mentoring forced me to ask the question, 'Why did I do that?' (33410, personal communication, April 10, 2008)

As had been done by two other seminarians mentioned above, he acknowledged that a lot depended upon the structure and approach of the mentors. However, in his experience of mentoring, he found it to be effective in integration.

The most common argument put forth for favoring mentoring over spiritual direction has been the simple fact that, as one Fourth Theologian puts it, "The spiritual director focuses on the spiritual..." (54408, personal communication, April 8, 2008). When indicating that "mentoring has been more influential for integration," one First Theologian specified that, "in spiritual direction, it must relate to the spiritual. Mentoring is more geared to integration than spiritual because the spiritual is more geared to the spiritual" (22331, personal communication, March 31, 2008), quite simply put. One Third Theologian said the same. In spiritual direction one shared spiritual realities. "In mentoring, you are not only sharing spiritual realities but any reality in any of the pillars. Spiritual direction focuses on spiritual things but mentoring is also looking at pastoral, intellectual and human things. Mentoring is more broad" (43402, personal communication, April 2, 2008). This particular Third Theologian stressed the one-on-one dynamic of mentoring: "Mentoring is good for integration because, if you have some issues or places you don't understand or disagree with, you can share your opinion one-on-one" (43402, personal communication, April 2, 2008). His classmate felt similarly saying, "For integrating, mentoring offers a little more. Mentoring is not only about yourself but your relationship with others. Spiritual direction is more about yourself"



(41422, personal communication, April 22, 2008), which was an interesting observation brought up also by another seminarian.

The same sentiments regarding mentoring over spiritual direction were expressed by a Second Theologian, who said,

Spiritual direction deals with the spiritual pillar only. Depending upon the relationship with the mentor, the mentor can tell you and guide you in general.

Spiritual direction is more one-sided. Mentoring has a guiding role to help you fit the four pillars into your life. (32407, personal communication, April 7, 2008)

As will be acknowledged in the next point, this seminarian pointed out that it depended on the relationship that one had with the mentor, but his assessment also fit mentoring into the conceptual framework of this thread of pillar integration. The mentor had a guiding role and assisted in integrating the four pillars. When asked if mentoring, and the constitutive goal setting associated with it, dealt with separation of the four pillars, he responded “the goals are intertwined with each other. They overlap and revolve around each other” (32407, personal communication, April 7, 2008).

The process of mentoring was cited as integration itself by one Fourth Theologian:

A good mentor will basically ask you about each of the pillars and then the main goal. With goals, you have one main goal and four sub goals. This is integration. Mentors should help you to see how you are achieving these goals and integrating. Then you have the self evaluation and the goals. The mentor should be guiding you through the process. (55401, personal communication, April 1, 2008)

While he indicated that it depended upon the openness of the seminarian, even in the external forum of mentoring, it also depended upon the mentor, the process he used and how overtly he brought integration into the process. Integration did not happen automatically, implicitly or even by way of the Holy Spirit. Rather, integration occurred when the mentor and seminarian purposefully made it happen.

For some seminarians, it was the process of mentoring that just worked better for them. Another Fourth Theologian stated,

I had a great experience of mentoring. All mentors have expressed integration very well. They would point out ways in which the four pillars were tied together. It was addressed over five years by virtually every mentor that I had. It has kept me focused on the integration in a very dynamic way. (55408, personal communication, April 8, 2008)

He stated this opinion while acknowledging with regard to spiritual direction that mentoring was better for him because he was a “lousy directee”. He also said that mentoring lent itself more to integration. “Spiritual direction may help one in a specific area to integrate” but it was the process of mentoring and the disposition of the seminarian that made mentoring more effective in the integration of the four pillars for him.

While many seminarians identified the internal forum of spiritual direction as the celebrated reason for integration, the opposite was also held by one seminarian who noted that mentoring was the more effective integrator because “this is open space, there is no internal forum. In spiritual direction there would be little openness. The mentor is more inclined to talk about the pillars” (23415, personal communication, April 15, 2008). This seminarian truly maintained the opposite opinion that so many seminarians held. He

viewed the mentor as the person with the skills to understand the four pillars and the “person who pulls, or provokes, the knowledge and talk about these four pillars” (23415, personal communication, April 15, 2008). In this understanding, the mentor was the catalyst for integration when acting in the role of the mentor.

One First Theologian saw the mentoring process as leading to God. It perhaps began with seeking compliance in the rule of life but ultimately it led to God:

In mentoring in general, sometimes mentoring is obligatory just for compliance. Some mentors would really just deal with what is happening...they are doing what they need to do as a mentor. However, some mentors are really concerned with the persons they are mentoring. They are leading their mentoree to God and not just compliance. Mentoring would help because we don't really know what is happening and judge things from our own perspective but it is the mentor who will tame us, say it is wrong. Mentoring gives us balance. (21410, personal communication, April 10, 2008)

This First Theologian finally said that the good mentor was the one “who is not looking for compliance but leading to God. He is interested in what is happening in you” (21410, personal communication, April 10, 2008). This seminarian closed in on what could be a cause célèbre in seminary formation: the idea that the internal and external are and are to be completely separate or that the internal ultimately bore itself out in the external. This seminarian felt the mentor needed to know some internal things but only reported the external. The only difference he held between the mentor and the spiritual director was that they differed in their reporting.

In summary, faculty and seminarians alike viewed mentoring/spiritual direction as a vital part of the integration of the four pillars. They made more of a distinction between

spiritual direction and mentoring than originally expected. Rather than separating them as threads of pillar integration, they were more appropriately seen as opposite sides of the same coin. Faculty were more inclined to identify mentoring as the more important side whereas, seminarians were more inclined to see both spiritual direction and mentoring as important. Furthermore, seminarians were inclined to view them both on a continuum with each other and therefore inseparable, a very edifying finding. It was this reality that kept the two as one thread of pillar integration for the purposes of this study. In order for mentoring and spiritual direction to be most effective in and of themselves and in pillar integration, openness and honesty were key ingredients, which was why those seminarians identified spiritual direction as the more important integrator, because it took place in the internal forum instead of the external forum. Seminarians who identified spiritual direction as the more important for integration and those who identified mentoring as the more important did so for the very same reason: the fact that spiritual direction included the spiritual and mentoring did not. For those who saw spiritual direction as more important, including the spiritual made for a more comprehensive integration of the four pillars because all were treated in spiritual direction. For those who saw mentoring as more important, the spiritual of spiritual direction eclipsed the other three pillars. Whichever of the two were seen as being the more important for integration, ultimately, both were viewed as having a vital role to play in the integration of the four pillars and each would stand alongside dialogue/discussion and reflection as being fundamental to the integration of the four pillars of priestly formation.

#### Seminarian Efforts

Accounting for the seminarian efforts thread of pillar integration went hand in hand with faculty efforts. While many of those interviewed attributed the integration of

the four pillars of priestly formation primarily with seminarian efforts, the second largest block of responses indicated that it was a combination of seminarian and faculty efforts. For these subjects, while the integration of the four pillars ultimately rested with the seminarian, they attributed a significant portion of the effort to the faculty not only in terms of raising awareness about integration but also in facilitating the effort at integration. In linking this thread with the theoretical and conceptual framework, seminarian efforts would encapsulate what they themselves did to integrate the four pillars. This effort may include concepts like self-regulated learning, goal setting and any activity that they did on their own to integrate the four pillars of priestly formation.

Like the seminarians, the faculty overwhelmingly saw integration as an effort of the seminarian (66%). A majority of them did so unequivocally. One said,

Well, to my mind, the seminarian above all else is the prime goal of integration. Therefore his openness to all aspects of formation and the internalization of the formation process itself bring about deeper integration. I think they have to internalize this (61407, personal communication, April 7, 2008)

When asked which were more important, seminarian efforts or faculty efforts, he answered “Seminarian efforts. We cannot do it for them. They have to do it” (61407, personal communication, April 7, 2008).

“They are responsible for their own formation,” said another Faculty Member. “We are responsible for them corporately but they are responsible for themselves. If they don’t take personal responsibility, education will go nowhere. Part of it is motivation” (62408, personal communication, April 8, 2008). He continued to note that while responsibility primarily rested with the “seminarian, it is going to be a difficult, if not impossible, task if they don’t have the support and guidance from the faculty” (62408,

personal communication, April 8, 2008). There was not an equal sharing of the burden of integration. The burden rested with the seminarian and the faculty was relegated to an indispensable supporting and guiding role.

Another Faculty Member characterized it in the same way with integration primarily resting with the seminarian but being supported by the faculty:

The individual seminarian, cooperating with God's grace, is the beginning and ending of formational integration. Formation cannot be "spray painted" on from the outside. We challenge them to be authentic men, to take responsibility for their lives, to take responsibility for their actions, to grow into the men God wants them to be, to be the priests Jesus died to make them. But, in the end, it is the individual seminarian wrestling with his response to the invitation of God who responds with a "yes" or "no" on his deepest level. Formation faculty are examples...teachers...companions...models...cheerleaders...observers and challengers, but it is ultimately the seminarian – with the Lord – who makes it happen. (61401, personal communication, April 1, 2008)

When it was expressed that the seminarian efforts were the cause for integration, it was not to the exemption of the faculty or even a reduction of a faculty to no role. In attributing integration to seminarian efforts, it was with the implicit understanding that the faculty had a part to play but the question was how much of a part. Several faculty members viewed it as a supporting role whereas others who placed it with the seminarian and the faculty perceived it as being more equally shared.

One Faculty Member saw this integration primarily working itself out in the seminarian peer activity indicating that seminarians "have an extremely important role in their interaction with others in formation" (61408, personal communication, April 8,

2008). He considered peer and fraternal correction and dialogue as being most important. Another Faculty Member envisioned it more developmentally. For him seminarian efforts have a lot to do with integration.

If they don't have their act together, if they don't know who they are and what this is all about, then formation can fail. But it is a developmental type of thing. It is over time. They come in fresh and new and they need to be trained to think developmentally. (62409, personal communication, April 9, 2008)

It was his contention that no seminarian came in completely formed. They needed the support of the faculty but, "ultimately, the seminarian has to deal with it" (62409, personal communication, April 9, 2008).

There were also those faculty members who imagined integration as a kind of joint effort between the faculty member and the seminarian (33%). These faculty members put integration as a kind of co-equal sharing of the seminarians with the faculty. One stated, "It begins with the faculty but ends with the seminarian. To be effective we have a role and a responsibility but so do they" (63409, personal communication, April 9, 2008). Seminarians need to be receptive. They must embrace what was being given to them. They need to use the things being suggested to them.

Another Faculty Member made it more explicit saying, "The responsibility falls half to the seminarians and half to the faculty" even though,

...it falls a little more with the seminarian. A seminarian can survive poor faculty work. However, if the seminarian cooperates and works with it, even if it is poor, there will be integration. It really is a mutual effort; however, if it had to fall on one side, it would be with the seminarians. (64401, personal communication, April 1, 2008)

It was this opinion that might offer a rapprochement for those who place integration in the seminarian efforts and faculty efforts category and those who put it primarily in the seminarian efforts. It was more of a co-equal sharing but, if having to fall on one side, it would fall with the seminarian efforts.

One Faculty Member stated that seminarians, do not like to compartmentalize their formation:

...they will ask, 'Why are we studying Justin Martyr? They are asking how do you integrate knowledge...their questions are yearning for integration. They are asking for the integration. They get frustrated when we make things too black and white or too simple. They challenge us asking 'What does this have to do with us today?' (64402, personal communication, April 2, 2008)

This integration was not an uncommon struggle for seminarians, i.e., to know what anything had to do with the overall picture and to say that this was almost a spontaneous effort for integration and learning was very insightful. It equates the learner seeking knowledge to the seminarian seeking integration. Thus, it was natural that this Faculty Member would see integration as coming from both the faculty member and the seminarian but not necessarily from what was being taught: "The faculty has to live it and give example of how integration happens. The seminarians respond" (64402, personal communication, April 2, 2008).

Not one faculty member interviewed indicated that it was the faculty efforts that brought about integration. Surprisingly enough, the percentage of seminarians that felt the same way was almost the equal. The majority of seminarians believed that the integration of the four pillars were primarily an effort of the seminarian, perhaps with the



support and encouragement of the faculty, but still belonging almost exclusively to the seminarian.

Unlike the faculty, 41% of the seminarians saw integration as an effort primarily and most importantly of the seminarian. In fact, some were quite assertive about this fact. One First Theologian linked it squarely with the thread of reflection and the metaphysical make up the individual seminarian. When speaking about his own efforts he said,

A lot of it has been reflection. A lot has come from being in the classroom or being in a social gathering on formation. How did I react on a human level today? How did I react today to something that I didn't react the same way two or three years ago? Reflecting on how I acted differently or felt differently. Even on a Friday night at dinner with friends and family, we got into a discussion about the Pentateuch. My goal was to reflect on that conversation to see how each of these elements is working within me. Did I give good explanations and answers? Was it pastoral enough? Could I bring it to common ground? (24331, personal communication, March 31, 2008)

When asked about which was more important, he clearly felt that integration was more of an individual seminarian's activity. He responded "It happens because of our metaphysical make up. It is part of our being. We are a person and we are wired in a certain way that brings these pillars together" (24331, personal communication, March 31, 2008). A Second Theologian also looked at it philosophically saying, "I have to live these pillars existentially but must go beyond the mere existential" (32414, personal communication, April 14, 2008). As was considered when treating the faculty, this was not to say that faculty had no role even when they identified the primary role belonging to

the seminarian. Even here, faculty members had a role to play but it was less and much more supportive of the process taking place in the seminarian.

For example, one Third Theologian saw it as being 60% seminarian efforts and 40% faculty efforts, what he viewed as the seminarian having a “much greater role”. He said,

It is a seminarian activity but faculty have a role to play. The seminarian is the one whom formation is directed at so they have a greater role to play in the praxis of it...not so much in the planning or preparing for it. They implement it and reflect on it. (45409, personal communication, April 9, 2008)

In other words, similar to the faculty responses, the faculty gave the raw materials and created the environment but then it was the seminarian who must move it along. A Fourth Theologian put the split as being 65% seminarian efforts and 35% faculty efforts (54408, personal communication, April 8, 2008).

A Fourth Theologian also linked this thread of pillar integration, seminarian efforts, with reflection. He identified making time for reflection as something he had done to help him in the integration “because it is not built in,” reflection, that is:

I wouldn't be opposed to having something like grand silence to help encourage seminarians to take what is given by the faculty and make fruit of it. This is a difficult thing to do. However, it would be worthwhile...you need to set aside time to reflect. Also, you need to be disciplined about it. (53401, personal communication, April 1, 2008)

But it was not just that it was part of the metaphysical or existential nature of an individual seminarian, building in time for reflection or that the seminary faculty started the started and helped sustain the process.

There were those seminarians who felt that they were the ones who made integration a reality. A Second Theologian captured the dynamic quite well when he said of the thread of seminarian efforts:

This is the most important because you are the one who came forward to be formed. I need to take what is given to me and have it make sense in my spirituality, in my intellect and my formation. I have to take what I learn in the classroom and see how I can bring it all together with the assistance of my mentor, spiritual director, faculty and staff, and become the best formed, well-rounded individual I can in order to serve the people. (33410, personal communication, April 10, 2008)

As stated but also accentuated later, the role of the faculty was to give the information and make sure it was being accepted. Integration is not what is given in each of the pillars. That is formation. Integration is taking from formation what is given in each of the pillars and connecting it with the other pillars. If these connections were not being made, then the faculty, in the person of the mentor, stepped in and asked why not.

A classmate was not so “forgiving” of the seminarian who did not take responsibility for his own formation and the integration that must accompany it:

The self effort is the most important role. It is totally up to you. When you think that you are the key here and you have to observe all this and you have to find out how to do it. The self has a big role to play in integrating the whole four pillars. (43402, personal communication, April 2, 2008)

One Third Theologian stated, “...as a seminarian, we have to make our integration a reality. We need to talk about our culture, what I like, what I don’t like; to grow in knowledge about ourselves” (42410, personal communication, April 10, 2008). For this

particular seminarian, this was not a solo activity. It was one that was done within oneself but also done in conjunction with his fellow seminarians.

It's not just that I do what I need to do but I work with my brothers and be available to them. We need to be able to help in the whole community...Maybe they have problems but I don't know his situation or why he is acting the way he is. But if I know him, I can see that he needs help. Thus we need to be together and knowing each other. (42410, personal communication, April 10, 2008)

Another Third Theologian who identified the burden of integration falling primarily with the seminarian pointed out the frustration with the lack of integration. As one who enjoyed the intellectual pursuits in general, and actually indicated that he was attracted to it, he said, "I need to see school work as an integrated part of formation and connected to prayer. Otherwise, I'm just miserable" (41402, personal communication, April 2, 2008). Herein lies a very poignant aspect of the motivation to integrate: it can be miserable if you do not. The intellectual was not valued for the intellectual alone but for the way it could help the human, the spiritual and the pastoral to be informed. This idea might be said of the other pillars. It might be parlayed into the cause of integration.

Ultimately, for one Fourth Theologian, what it came right down to was engagement affecting the outcome:

In general, how engaged you are in the process affects the outcome. There are guys who are less engaged and some that are more engaged. I am a very engaged guy. I'm trying to stay with the intention of what we are doing. I'm there for a purpose. This gives me time with that focus, that opportunity. I take the opportunity and grow in virtue when I may not want to be there. You have to put

something into it. I can say what others want to hear or I can dig deep... this becomes a habit. (55401, personal communication, April 1, 2008)

This Fourth Theologian was making a very important point that could be lost simply in the way he phrased what he is saying. He was essentially stating that the seminarian has a choice. He can sit back, take it all in and hope for the best, or he can take an active role. The decision to do one or the other is all important. Those who sit back and take it all in are the ones who, later, in priesthood, will only be able to integrate on an artificial or superficial level. His whole presumption was that integration must occur at some point. If one engaged in the process right from the start, if he strove to engage in the integration process as a seminarian, when he could get by without integrating (choosing to sit back and take it all in), when the time came for him to truly and sincerely integrate (when he is a priest in the parish) it would not be superficial, artificial or forced. It would be authentic and sincere in which both he and those he attends would be effectively served. He envisioned this kind of integration as “a seminarian activity that is guided by/coached by/led/pushed/promoted by the faculty” (55401, personal communication, April 1, 2008).

The same construct was shared by his classmate, but in a slightly different way, who also said seminarian efforts have a large role to play. He noted,

There is a lot of personal responsibility that has to go into the integration. Faculty can point you in the right direction. They can give you encouragement...but ultimately you have to want to integrate. If you don't want to integrate, you can fight it off. A lot is on the individual. No one can make you do something. You can get by without it. (55408, personal communication, April 8, 2008)

This comment was a very interesting observation. The whole of this research and dissertation revolved around integration and the utter importance of it. However, the seminarian can get by without it. Or does he? It must be remembered what is at stake. It is possible for a seminarian to get by without integrating the four pillars. In fact, he could even excel in the seminary without integrating. But the burning question becomes, what will be the fallout. One First Theologian clearly summarized the issue at hand: “The faculty is secondary” (21410, personal communication, April 10, 2008).

Slightly edging out seminarian efforts (41%) were those seminarians who saw integration as a joint effort between the faculty efforts and the seminarian efforts (49%). One First Theologian very aptly linked the thread of seminarian efforts to the threads of discussion/dialogue and discussion:

We have to be conscious that the four pillars are the base of our formation and vocation... We have to be aware that they must be integrated... We don't always take advantage of opportunities to integrate or share this. We need to express this. We need to bring others to think about these things in different ways as they make us think about it in different ways. Conversation opens us up to other perspectives. We need to be more open and share with each other. I can learn from the older guys. I need to receive what they have received...not the bad things but the good things. (21414, personal communication, April 14, 2008)

It was this sharing that was focused on by another First Theologian:

My effort to integrate is to keep doing what I am learning and what I have learned from my formators, for example, having a discussion with others, praying, and learning in classes. In the way I relate with others. I learn from others. I keep

what is good for me and reject what is not. (23331, personal communication, March 31, 2008)

When the former was asked which was more important, he captured perhaps what was the most common understanding of how seminarian efforts worked with faculty efforts, when a seminarian or faculty member identified a co-equal sharing of responsibility or joint effort: “First, it is a faculty activity. We need to have rules. Then it moves to the seminarian. We all have the same goal. The one with more experience can guide us” (21414, personal communication, April 14, 2008).

While one Fourth Theologian sounded as if he was putting the onus on the seminarian, careful observation understood him talking about faculty giving as well:

The seminarians’ efforts are the main thing because it depends upon him, how well he can be formed. The faculty can give 100% but if he is not trying, it doesn’t matter how much the faculty put into it. The seminarian needs to be accepting and willing to be transformed and molded.

When asked which was most important, he replied, “I think it is both. Again, if a seminarian is not open and integrating, then nothing can be done but it needs to be a two way street. If the formator is not trying it will affect me” (52401, personal communication, April 1, 2008). These same sentiments were shared by a First Theologian who indicated that the seminarian must take an active role in the integration: “if you are not actively integrating, there can be no noticeable change in the formation program” (22331, personal communication, March 31, 2008).

Some seminarians were either not so clear or clear at the outset and then changed their opinion. For example, when one First Theologian was asked what role seminarian efforts play in the integration of the four pillars, at first, he stated, “the faculty...because

they have the responsibility and authority over the seminarians” (23415, personal communication, April 15, 2008). However, when asked further, “What if the faculty does all that is possible and the seminarian doesn’t want to hear it?” he responded,

When the person is in the role and rhythm of the seminary life, he is the one who ultimately integrates the four pillars. The responsibility eventually passes to the seminarian. In the end, the answer belongs more to the individual seminarian...when the faculty have given the formation and the training and they’ve done their job, then it is the role of the seminarian to integrate. (23415, personal communication, April 15, 2008)

It could be argued that the follow up question influenced the way the seminarian answered the question. However, when asked objectively and neutrally, it did get at the truth of the reality. It clearly stressed the importance of integration in both the hands of the seminarian and the faculty member.

Earlier, it was indicated that one Third Theologian placed seminarians’ efforts before faculty efforts due in part to the peer relationships and the role that they played in pillar integration. The same reason did not cause a First Theologian to draw the same conclusion. He said that “interaction with friends is where integration takes place, i.e., going out for a pizza or a beer” (11421, personal communication, April 21, 2008). What he was emphasizing was that friendship was part of human development and with the benefits of human development came the benefits of integration. However, unlike the Third Theologian mentioned earlier, this First Theologian still placed equal responsibility on seminarians and faculty members alike. When it came to integration, he said, “I wouldn’t want to give priority to either. Both groups need to make it a responsibility” (11421, personal communication, April 21, 2008).



For some, it was more clearly a joint effort. One Third Theologian viewed integration as the responsibility of the seminarian, however, “if not facilitated by faculty members, they might be reluctant to achieve this” (44409, personal communication, April 9, 2008). He essentially could not see integration taking place without the faculty closely monitoring the integration and efforts of the seminarian. He quite simply said, “the faculty has a lot to do” (44409, personal communication, April 9, 2009). While framing formation and integration in the context of self discipline, a fellow Third Theologian indicated that “the faculty belongs to the seminary. I don’t see them as separate from the seminarians. They work hand-in-hand. I need to work with both myself and the faculty” (42402, personal communication, April 2, 2008). The same was also stated by his classmate, who reiterated,

I think it has got to be both. We need you as leaders and examples. And you need us. The two cannot exist without the other. You can make the most perfect formation program in the world but without us, it is not going anywhere. It needs us and we need to engage in it. (41422, personal communication, April 22, 2008)

A Second Theologian observed the efforts of the seminarian and the faculty with regard to integration as being intertwined, working together symbiotically, “you’ve got to teach by experience. We’ve got to get into your heads” (34407, personal communication, April 7, 2008).

One First Theologian perceived it more as a programmatic proposition. As it has been articulated, it was both the seminarian and the faculty who have a role in the integration of the four pillars but their respective concerns fell in different arenas. While he would envision “the openness to evaluating the proper role of all the pillars” and “willingness to engage in the formation process” as falling to the seminarian, he would

distinguish “effectively offering the four pillar in an integrated and balance way” as falling to the faculty (21409, personal communication, April 9, 2008). Thus, they each have their respective roles to play and, if they play them correctly and well, the integration desired would be found. A Second Theologian stated the same concept. “They are both involved. There has to be a willingness on the part of the seminarian to be formed and the faculty understand what it is to be a priest and they are leading us to that goal” (32415, personal communication, April 15, 2008). A First Theologian iterated the same, “It needs to originate in the seminarian but the faculty member facilitates” (22331, personal communication, March 31, 2008).

The observation that integration was a give-and-take proposition was a very interesting one to explore. One Second Theologian also indicated that integration was both a seminarian and faculty activity “because we are really meant for each other. It is a give-and-take process. We receive and you receive. You take from us and we take from you” (33407, personal communication, April 7, 2008). This was actually quite insightful. For example, while it was easy to see the give of the faculty and the take (or not take) of the seminarian, it might be more difficult to appreciate the give of the seminarian and the take of the faculty but it does or should occur. When constructing the formation program year to year, a large component of preparing what to give the seminarians came from their feedback. Different content and methods were utilized from year to year. They were evaluated with the seminarians and feedback was brought back to the faculty when deciding the content and methodology for the next year. This was a give-and-take process and, often enough, what was given by the seminarians, was taken by the faculty and given back to the seminarians the following year in another form and format.

Very few seminarians, only 11%, saw integration as an effort primarily of the faculty. After stating that as a seminarian he must look at all four pillars together, not focusing on any one, he said integration was primarily a faculty activity, “For example, in any priest here, we are looking at how this faculty member is praying, behaving, pastoring and teaching. They are examples and models to follow” (24415, personal communication, April 15, 2008). Unlike other disciplines, faculty members were not only evaluated for their teaching methods but the way they lived their lives relative to what was being taught. Seminary formation must see the faculty member “practicing what he preaches” and not just “preaching”.

The same sentiment was shared by a Pre-Theologian. While “ultimately, the responsibility is on the seminarian because he is a free will agent,” that is, he can accept or reject what was being given to him by the faculty.

It is not the responsibility of the seminarian to be the supreme guide of his own formation. It is formation. He is being formed. Ultimately, he is to cooperate, be obedient and exercise this. It gets dangerous when a seminarian dictates too much of what that process is, especially if their faith formation has been deficient...

Between the two, the responsibility is really primarily of the formation faculty and secondarily on the seminarians. (12421, personal communication, April 21, 2008)

The onus was most certainly on the faculty as echoed by a First Theologian, who said,

The faculty has the greater responsibility in making sure integration takes place and the seminarian has been fully integrated...the onus is more on the faculty.

The seminarian has to grow into it. We are faculty. We are priest. We are fully

integrated. The seminarian cannot be at that level. (26408, personal communication, April 8, 2008)

This First Theologian was clearly taking a developmental approach to formation as others have. There was merit here. The seminarian who had just entered the seminary could not be at the same level as the seminarian who had experienced five years of formation and should not be expected. In a certain sense, that new seminarian was more pliable, malleable and easier to work with because they were so open. In quick time, they became more resistant, reluctant and cynical. Development would be easy to accept if the resistance, reluctance and cynicism did not come into play.

In some cases, the seminarians recognized this. One First Theologian stated that “The faculty as the visible head of the seminary has the main role in integration; however, we as seminarians need to be able to accept their comments and integration. The seminarian must cooperate” (25331, personal communication, March 31, 2008). Often enough, however, that did not happen. Perhaps this was why one Third Theologian, in stating that the burden rested with the faculty stated, “the faculty have a good grasp of what is going on. The faculty are the ones who observe something wrong and need to know better. If I am dictating it, it is a different formation program” (43408, personal communication, April 8, 2008).

In summary, seminarian and faculty efforts went hand-in-hand in the effective integration of the four pillars of priestly formation. While most subjects identified seminarian efforts as being more primary, both together were seen as important in this integration, even if the faculty efforts were minimized by comparison to the seminarian efforts. While the faculty can and must provide the formation and integration, it was the seminarian who must accept it and implement it in his own formation. While some

faculty and seminarians emphasized one over the other, the joint nature of the two would appear to prevail over any emphasis on one over the other, even among those who would emphasize one over the other. It was not a case of either/or but of both/and with the seminarian efforts edging out the faculty efforts only because the seminarian was the ultimate recipient of the formation and integration. It was a give and take proposition. There was a healthy tension between the two in that the results viewed the importance of the formative role of the faculty but balanced it with the responsibilities and acceptance of the seminarian at one in the same time. Both faculty and seminarians were important players in the overall formation and integration of the four pillars of priestly formation.

#### Faculty Efforts

As demonstrated in the prior section, seminarian efforts and faculty efforts went hand-in-hand. By way of summary, 66% of faculty overwhelmingly saw integration as a seminarian effort and 33% saw it as a joint effort between the faculty member and the seminarian. No faculty member interviewed indicated that it was the faculty efforts that brought about integration. On the other hand, 41% of the seminarians primarily and most importantly viewed integration as a seminarian effort; 49% saw integration as a joint effort between the seminarian efforts and faculty efforts; and 11% of the seminarians felt integration primarily as a faculty effort. It would be reasonable to state that 100% of the faculty and 90% of the seminarians envisioned some kind of mutual relationship between the thread of seminarian efforts and faculty efforts when it came to integrating the four pillars because, even if primary responsibility was assigned to the seminarian, the faculty almost always was seen as having a role to play. While some might tip the balance decisively to either one or the other (the faculty to the seminarian and the seminarian to

both), there was a significant degree of sharing in the responsibility of integrating the four pillars between the seminarian and the faculty.

One faculty very aptly identified the faculty efforts as not being an effort at compartmentalization. He indicated that:

We have to be careful not to separate them so much that they become different topics all together. When you talk about the spiritual, it brings in the other pillars. We cannot over compartmentalize these pillars. I cannot only be intellectual in the classroom. My spirituality will come out. I cannot just give the facts. There are going to be stories, examples and moments of reflection. We cannot make them overly distinct. (64402, personal communication, April 2, 2008)

This was reflective of a change that was made in the formation program that took place on Friday mornings. As mentioned previously, for the past five years, a topic had been addressed from the perspective of each of the four pillars making for four separate sessions on each pillar for each topic. This methodology has been abandoned in the program which was organized for the upcoming year. Topics will not be addressed in separate sessions for each pillar, which was an acknowledgment of exactly what this faculty member was saying, that of not over compartmentalizing them. While there was always a lot of overlap when addressing a topic from each of the four pillars, it was hoped that abandoning the division by pillar would speak more to the integration of all the four pillars in one particular topic.

Having covered what that joint effort meant for the seminarian in the prior section, as well as the relative weight each gave to the role of seminarian efforts and faculty efforts, it remained to be seen what exactly the faculty efforts would be. This section will report how those efforts were perceived and presented by both faculty and

seminarian alike. One of the first realities that must be pointed out was that the faculty as well as the seminarian must be aware and conscious of the need for integration. “The faculty must be very conscious of the integration. The most difficult is the human pillar. For us, we feel like everything is very formal. Sometimes you feel you need more attention. They need to be conscious of the integration” (21414, personal communication, April 12, 2008). Once conscious of the need for integration faculty could make the seminarians “aware of the fact that the expectation of our formation is that we as seminarians should be figuring out how to integrate ourselves” (41402, personal communication, April 2, 2008). One Fourth Theologian characterized it as the faculty member and seminarian “being on the same page” (55408, personal communication, April 8, 2008).

Once conscious themselves of the need for integration, the faculty can then act accordingly in the different arenas where they can impact that integration and become the “facilitators” of integration as one First Theologian pointed out (24415, personal communication, April 15, 2008). Providing “the atmosphere or environment” for integration to happen (45409, personal communication, April 9, 2008), was noted by another Third Theologian. A Fourth Theologian characterized it as “tilling the soil”: “They help create an atmosphere so the seminarian can water it and work with it and make it grow” (53401, personal communication, April 1, 2008). Another Fourth Theologian framed it similarly when he said, “I guess they kind of start you off and give you the seeds. The faculty helps by sparking discussion or ideas...” (54408, personal communication, April 8, 2008). A First Theologian portrayed it as a balancing effect:

Generally fostering an atmosphere where students are invited to reflect on the relationship between the pillars. Often, one pillar is emphasized over the other or

less emphasized. The ideal is to balance the four. Faculty could have a balancing effect. (24415, personal communication, April 15, 2008)

Interestingly, this same First Theologian indicated that this balancing effect would invite “active reflection” linking the faculty efforts thread of pillar integration to the reflection thread of pillar integration.

The faculty and the seminarians both viewed the areas where faculty efforts were most apt to promote integration. Unlike their treatment in the coverage of the other threads of integration, they will be treated together.

Logically, the classroom was seen as an opportunity where a faculty member could highlight the integration of the four pillars. One Faculty Member acknowledged that “the human, the spiritual and the pastoral will show up in the classroom” (61408, personal communication, April 8, 2008). One Pre-Theologian said that integration in the classroom “is almost exclusively intellectual with occasional suggestion for pastoral application” and “there may be implicit insights for spirituality as well” (11421, personal communication, April, 21, 2008). However, he cited what might be called the “extension of the classroom” where real integration took place:

I think the refectory turns out to be an environment where a lot of integration takes place. Often questions or issues will come up that require the integration because they are real. Most real scenarios necessitate integration. For example, sitting with [one professor] and there is a moral question, there will be an exchange of ideas, the human will come into play, the spiritual implication will be necessary and a pastoral solution will be presented. I would connect this to the informal discussion...it even goes to pub. (11421, personal communication, April 21, 2008)



This Pre-Theologian did mean to say “pub” as every Thursday night offered an opportunity for the seminarians to gather in a social setting with their fellow seminarians for what they call “pub”.

This concept of the “extension of the classroom” was very revelatory of the kind of integration taking place inside the classroom. One might conclude that it was not, or at least not to the degree that was desired or wanted by the student. Rather, the classroom appeared more to be the arena where ideas were presented but these ideas were integrated in the reflection and discussion that took place beyond the classroom when students strove and struggled to connect these ideas to real situations. Two things could be taken from this reality. First, more attention needed to be paid to integration in the classroom and, second, the presence of faculty members outside the classroom was necessary so that these all important discussions could take place, guided by the knowledge and expertise of the faculty members.

Not only did an intellectual discussion take place bringing in the human, the spiritual and the pastoral, but also the faculty was able to know the students better in the exchange, which was considered important by some seminarians. One Second Theologian said it was in these “extensions of the classroom” situations that the faculty “can get an outside picture of who you are and what you do...it’s the difference between the formal and informal” (32415, personal communication, April 15, 2008) or the difference between in the classroom and outside the classroom. His main contention was the fact that in the informal, outside the classroom situation, the faculty member could know you and, in turn, make a better judgment of you.

This was not to say that all seminarians did not see integration taking place inside the classroom. One Third Theologian said:

There are certain professors I like and when I take their classes I find them not simply as academic or intellectual but they are spiritual and they have the other pillars. They bring their own spirituality and intellect and pastoral situations into their teaching. (44410, personal communication, April 10, 2008)

It was very interesting to note that when most seminarians spoke directly to the integration of the four pillars in the classroom, they almost universally left out the human. For some reason, the human pillar did not find its way into the classroom in the same way that the spiritual, the intellectual and the pastoral did.

A second area where the faculty member could focus on integration of the four pillars was in mentor meetings with the seminarian. This was an arena where “valuable input...and observations would be helpful to the students (61408, personal communication, April 8, 2008). Much of what was said in the treatment below of the faculty efforts taking the form of guidance will find their way most legitimately into the mentor relationship as well as the spiritual director relationship.

Formation presentations given by the faculty was a third area whereby the faculty would have an opportunity to promote the integration of the four pillars. Taken together with the classroom, it was here that the faculty member provided the seminarians with “the facts” of the priesthood both intellectually and from their own experience (61401, personal communication, April 1, 2008). It was interesting to note that these first three areas where faculty efforts fostered integration, as seen by the faculty, were only mentioned by one faculty member. Overwhelmingly it was the fourth that was mentioned by four of the eight faculty members interviewed.

In keeping with the theoretical and conceptual framework promoted by this study, a fourth manner in which faculty efforts were seen as having a role in the integration of

the four pillars was by way of guidance. As one First Theologian stated, faculty “are called to guide the seminarians...” (21429, personal communication, April 29, 2008). One way in which they did this was by holding the seminarian accountable. One Pre-Theologian indicated that he would,

...expect them to hold the seminarians accountable, to really act as father-figures and not the best friends of the seminarians. I’ve seen a lot of parents are really friends and the children will run all over them. This is unhealthy. And the same would be for the priest and the seminarian. They are not friends. One is a father figure and there to counsel them, guide them and hold them accountable and to give them a level of confidence. (12421, personal communication, April 21, 2008)

A second way that they did this was by challenging the seminarians. While stating that he saw the faculty as trying to help him, one First Theologian stated,

They have really gotten me to ask why. To grow. To mature. To become a responsible adult. To challenge me to face my issues. They really look at things and issues closely. They make me uncomfortable with my defects but compliment me on my strengths. (26331, personal communication, March 31, 2008)

A third way they did this was by being the catalyst for the seminarian. One Second Theologian framed it quite positively saying,

They have a distinct goal in mind. They have their own goals to reach with regard to you. They are the catalyst that makes this happen. They get the ball rolling. They keep it rolling. They support it along the way. They are the nudge when you are slacking. They keep you on your toes. They make sure that what

you've set out to do you accomplish. (33410, personal communication, April 10, 2008)

While it seemed this seminarian thought that much of this took place in the mentoring sessions, it cannot be discounted that this took place in the classroom, in formation presentations, and in informal interactions as well.

One Third Theologian placed their guidance under the auspices of leadership saying "The faculty has a very tremendous role. Like I said before, in every setting there must be a group of persons responsible for others. There need to be leaders. If there is no leadership, people will do whatever they want and go astray" (44409, personal communication, April 9, 2008).

This fourth area where faculty efforts could assist in integration was by their example, "by modeling for them what healthy, holy, happy priests look like" (61401, personal communication, April 1, 2008). Of course, this arena presumed that the faculty members were healthy, holy and happy priests and who put their healthiness, holiness and happiness on display so that the seminarian could observe it. Another Faculty Member acknowledged the same saying, "The example of the priests is significant. I'm always aware with them that I am 'on'" (62409, personal communication, April 9, 2008). Another Faculty Member called the faculty member a model of identity: "I think faculty, above all else, assist integration by providing models of identity" (61407, personal communication, April 7, 2007).

One Pre-Theologian, like the faculty members, saw the example of the faculty as one of two primary ways in which the faculty efforts have a role in integration. Of the faculty he said, "They are an active and living example of the priesthood. How ever they carry themselves here in the seminary is the image of the priest they want to demonstrate.

The seminarians will use them as models and examples” (12421, personal communication, April 21, 2008). The second way he indicated was by holding seminarians accountable. A Third Theologian simply stated that “without them, it is not going to work...they are models for our formation. If we don’t see them, we won’t do it. They reflect everything we can be” (42402, personal communication, April 2, 2008). Another Faculty Member acknowledged this role of example saying, “If we are here and don’t pray and don’t reflect theology in a homily, it will have a negative impact. However, if they are engaged in a real way and consciously integrate, they will be conducive to integration” (64401, personal communication, April 1, 2008). This last observation brought out another area where faculty efforts could assist in the integration of the four pillars: the homily at daily Mass. Example and modeling was important and noticed. One Third Theologian observed,

When I come into the chapel at 6:00 AM, there are two faculty members there already. The presence of the faculty...to see a professor in his room reviewing his notes or his classes shows you that they are committed to it. It is not just a job. It is their life. (41422, personal communication, April 22, 2008)

This is a particularly helpful observation to faculty members who may doubt their presence and ministry in the seminary.

Seminarians were perceptive enough to realize that some faculty members have more of a role to play in integration than others. One Third Theologian pointed out, “I think one’s position on the faculty will influence any one particular pillar” (45409, personal communication, April 9, 2008), pointing out that one of the priests on the academic faculty and not the formation faculty would logically have more to contribute in the intellectual pillar. A Second Theologian indicated that:

Each member of the faculty had something different to contribute. In the classroom, they stick to the intellectual but they can bring in the pastoral. In terms of supervision, you get pastoral and human more than intellectual. The spiritual pillar is a little more global. (32414, personal communication, April 14, 2008)

He meant that the intellectual pillar tended to be more easily incorporated in both the classroom and the supervisory roles. A First Theologian stated that it:

...varies very much on whom the faculty member is and what their role is. Some have greater influence. My pastoral supervisor, also a spiritual director, is very helpful in bringing the pillars together, as opposed to [a lay academic faculty member] who is solely academic. (22331, personal communication, March 31, 2008)

This attribution of relativity to the faculty member was not to be interpreted as any kind of indifference but, rather, that either the characteristics of the faculty member, their position or some combination of the two lent to greater impact in some ways rather than others.

One Fourth Theologian summarized all of these areas in which the faculty efforts have a role to play in the integration of the four pillars:

Well, certainly as mentors and spiritual directors and they are professors. The fact that they are living in community with us helps us to see their own integration. It is a positive and negative witness. They model for us what they preach to us and teach to us. They foster discussion that can range from trite subjects to deep discussions at the lunch table. They participate in theological reflection. If you include the pastors, that is a whole other area where they are

connected to the seminary but whose input is very, very valuable. Also presenters in the formation program, they have credibility, they have the parish experience. Thus field education supervisors and outside presenters help you very much.

(55401, personal communication, April 1, 2008)

This succinctly summarized all the areas that faculty efforts played in the integration of the four pillars of priestly formation. It was stated similarly by a First Theologian who said:

I think that the faculty has three roles to play in pillar integration. One is definitely to be sure that all the people that have to know the four pillars, know them. Second, the faculty helps in the development of these four pillars. They help the seminarian to learn and grow and mature in these different pillars. Third, the faculty has the role to supervise, control and verify that the four pillars are functioning in the community. For example, the faculty must provide this formation and this integration. In all the pillars, the seminary faculty needs to be aware of their role and see that it is accomplished. (23415, personal communication, April 15, 2008)

It was not just a ministry of presence but an active ministry among the seminarians where they were involved with the lived experience of the seminarians. It was a style and relationship that was perhaps not replicated in any other discipline. In what other discipline does a faculty member get so intimately involved with the lived experience and growth of their student not only in an intellectual level but on a comprehensive level, that is, a human, spiritual, intellectual and pastoral level? One First Theologian noted,

I have heard the saying that 'words convince you but the testimony pushes you.'

If you see in the faculty people that pray, that are intellectual, that love the

pastoral life and are good humanly, that is helpful and you can take them as your model to follow. (21331, personal communication, March 31, 2008)

When the full gamut of ways that faculty efforts affect pillar integration were viewed, it complimented and magnified the rather significant percentage of seminarians and faculty members who expressed their belief that faculty efforts having a role to play. Initially, by being aware of the need for and requirement of integration and taking up a position of facilitating it, the faculty promoted integration as teachers in the classroom (and outside the classroom), as mentors, as formation presenters, as guides (by holding seminarians accountable, challenging them, acting as catalysts for integration, and their own leadership) and, perhaps most importantly, as examples. In this particular case, it was not so much what they said but what they did.

Perhaps no other faculty in any other discipline was called upon to invest themselves so entirely as in the seminary. It requires a total investment mirroring the total investment required of the priest in the parish. It was not surprising that integration must not only be taught by the faculty but lived by them.

In summary, as indicated above, faculty efforts and seminarian efforts go hand-in-hand. One of the primary, overarching roles of the faculty was the avoidance of compartmentalization. Integration must be in the forefront of the faculty's minds and efforts in everything they do relative to formation. Several realities manifested themselves: 1) the faculty must be aware and conscious of the need for integration both inside the classroom and outside the classroom; 2) mentors must make integration the primary focus of the mentoring process; 3) faculty members must make integration primary in any form of presentation they give to the seminarians, i.e., formation presentations, homilies, etc.; 4) faculty members must make integration a primary focus



of their guidance by challenging seminarians and acting as catalysts for their integration; and 5) faculty members must view the example they set as an important part of imaging the integration process. Ultimately, faculty must be aware of the need for and requirement of integration and then must facilitate it at every turn.

### Social Support

It was interesting to observe the reaction of the subjects when asked about the role that social support had to play in the integration of the four pillars of priestly formation. When speaking about social support, primary reference was made to the seminary environment but included identification with others, feelings of belonging, and informal interpersonal relationships with faculty and peers. Perhaps no other profession requires students to live in one place and dedicate 24 hours a day, 7 days a week for 6 years of their life to training for their ultimate goal.

When most of the subjects were asked about social support, there was a less than enthusiastic reaction. When asked about the other threads of reflection, i.e., discussion, reflection and mentoring/spiritual direction, most of the subjects jumped at their importance indicating the role they play in the integration of the four pillars. But this was not the case when asked about social support. It was not that they were not enthusiastic about it and, while most indicated that it did have a role to play in the integration of the four pillars, the researcher did not perceive it to be an all encompassing and decisive role. Most saw it as positive, some as negative. While Social Support was present it may have been a constitutive dimension of priestly formation and therefore, to separate it was counter productive. Perhaps the responses of the participants will reveal why this was the case.

The faculty felt that the thread of social support guarded against the kind of isolation that can mitigate pillar integration. “If someone isolates themselves from the community, they take themselves out of integration. The more integrated the community, the more integrated the pillars” (64402, personal communication, April 2, 2008).

Another Faculty Member indicated that “the guys that don’t feel like they belong do not make it” (62408, personal communication, April 8, 2008). Openness to the community was a constitutive dimension of being open to formation and to integration:

Social support helps keep us open if we are identifying with the place. We have open ears, open minds, open hearts. If we feel negatively toward the place, we are not going to be formable...most of our formation happened early on...because I was more open and willing to engage. As time went on, my more cynical or sinful side comes out and then changes everything...if a guy is happy here, takes pride in the seminary and is at home here, integration is eminently more possible. (64401, personal communication, April 1, 2008)

One Faculty Member indicated that it was extremely important saying “That is why people like coming here. They get support” (61408, personal communication, April 8, 2008). Another Faculty Member stressed the support they received on a peer-to-peer level as being what made it so important.

Social support is important at a seminarian-to-seminarian level. They have a profound impact on each other in a way the faculty could not have on them...it is the peer-to-peer reality that challenges the seminarian in a way the faculty and staff could not. (61401, personal communication, April 1, 2008)

He further said,

Seminarians create the “culture of the seminary.” With a critical mass of solid, mature men who are serious about holiness and becoming good priests, those who are less mature in formation become rapidly aware that it is just “culturally unacceptable” in the seminary to miss Mass, get “buzzed” at pub, to engage in gossip at table, etc. Likewise, they see modeled before their eyes that authentic seminarians are serious about their prayer, study, and so on and thus they want to grow in that way. (61401, personal communication, April 1, 2008)

It was in this seminary environment where the example, not so much of the faculty, but of fellow seminarians fostered the integration of the four pillars. It primarily set the stage for fellow seminarians to be observed and emulated. The social support came in the positive example they set for each other. As another Faculty Member articulated it, “social support brings into focus what seminarians should be involved with and what direction they are going in” (63409, personal communication, April 9, 2008).

The faculty observed that the seminary environment could be positive or negative but, as indicated by the Faculty Member above, it was all dependent upon the individual seminarian:

I think the social environment overall helps to maintain a sense of conviction about our identity. It can be either positive or negative. It can be constructive or destructive. Therefore it is an important part of assisting the integration process.

The social environment assists identity. (61407, personal communication, April 7, 2008)

This observation that the seminary environment can be negative or positive was unsolicited. The question of social support begs the positive response yet the faculty saw fit to see it in the positive and negative terms.

Perhaps the best that could be said about the seminarians' characterization of the role social support had to play in the integration of the four pillars of priestly formation was that it did have a role to play. However, there was little consistency as to why it had this role. Many of their responses and explanations were varied and indecisive. Perhaps it would have been sufficient for them to say, "Yes, it does have a role but that's about all I have to say on the subject." One First Theologian said, "Of course it is important (long pause). I was thinking but I can't say much more..." (21414, personal communication, April 14, 2008). One of his classmates responded saying "I don't know. I think for the most part it has helped..." (24331, personal communication, March 31, 2008). At the same time, there were some notable responses and explanations given.

The most prevalent response was a commentary on the positive nature of living together in a community and the type of social support that can come from that: comfort, acceptance, relationship and perspective. One Fourth Theologian stated, "It has a big role to play. Just feeling at home, being comfortable, feeling accepted, being comfortable around people you don't know is important in how you will be receiving formation" (52401, personal communication, April 1, 2008). A First Theologian found the social support to be a relief whereby he had been "grateful to have other guys that can relate to me" (26331, personal communication, April 2008). Regarding integration, he said, "Spiritually and intellectually, I get many different perspectives. The same is the case with pastoral perspectives. The seminary community has given me different vantage points" (26331, personal communication, March 31, 2008). A Second Theologian preferred to highlight the same dynamic as acceptance noting,

When I arrived, I was timid and shy. The formation helped me to be more interactive with the whole community here in the seminary. In the interaction, I

discovered I'm more inclined to accept and express myself freely when there is the essence of acceptance by both faculty and my peers. I've come to be who I am, know myself and reach beyond myself. (33407, personal communication, April 7, 2008)

A Third Theologian offered the same,

I came thinking that I was going to be out of place. But everyone made me feel right at home. I felt part of family right from day one. I have to overcome my own concerns but the social support has been incredible. Most of my experiences support my vocation here and just being able to share the fears and concerns has been very helpful. I could share the concerns and not feel I am going to be degraded. I found out that others felt the same way. The social environment helps me to grow, step out and be myself. (41415, personal communication, April 15, 2008)

However, in all these responses it should be acknowledged early in this treatment of social support that little commentary was made on social support as a thread of pillar integration, even though that was exactly how the question was put to them. All subjects seemed to focus on social support more in formational terms than integrating terms. Such an action might have relegated social support not so much to a thread of pillar integration but as a constitutive dimension of the human pillar of formation.

Another common response was the fact that living in community provided all the members of the community with the opportunity to learn from each other. When one First Theologian was asked how social support had a role to play in the integration of the four pillars, he responded "Because you are living in community. You are not by yourself. You need to learn from others. You need to teach others. You can say, 'I'm

doing my formation by myself' but you cannot. You've got to learn from others" (24415, personal communication, April 15, 2008). Another First Theologian said of social support,

I need to have a relationship with everybody. To speak, and to have knowledge from many points of view. To be open to speak about politics...about religion. I need to speak about it. I need to be open...open mind...to think about all these things. I don't want to remain in ignorance. We need to have knowledge of everything. (21416, personal communication, April 16, 2008)

This learning and teaching could happen by way of example which motivated one for self-regulated learning. A First Theologian said of social support,

Yes, it has been helpful, especially in the human. But also in the spiritual. If you see others praying, it is a motivation to you. The same with people who study. Everyone has to do their own thing but it is helpful to witness what others do. (21331, personal communication, March 31, 2008)

Another First Theologian emphasized this importance of learning from each other but linked it more to the discussion/dialogue thread of pillar integration:

You get to share the experiences with others. I think it is more, in those dialogues with seminarians and faculty, positively or negatively, it has brought the realization to me on how pastoral life is difficult. Living in seminary gives us the opportunity to be in dialogue and solve these problems. Living in community has been very influential. (24331, personal communication, March 31, 2008)

It was notable that this respondent was the same seminarian who initially said, "I don't know." The question became did he talk himself into its importance, or, after reflection and discussion, did he come to see its importance? A Third Theologian also linked social

support to the discussion/dialogue thread. After saying that social support allowed seminarians to witness good example, he stated, “the other answer would go back to dialogue and discussion. Informal discussion will arise out of social support. It gives us something to chew on in how to integrate” (41401, personal communication, April 1, 2008) thus linking it not only to dialogue and discussion but also to reflection. This thought process was what a First Theologian did when he said of social support, “I wouldn’t place it on par with dialogue or reflection because it leads to those things which are important” (21409, personal communication, April 9, 2008). Another Fourth Theologian mentioned that “The community in itself provides opportunities and data for discussion” (55401, personal communication, April 1, 2008).

Some indicated that the role social support has to play was dependent on other factors. For example, one Third Theologian essentially said its role depended upon how much a member of the community wanted or did not want it (45409, personal communication, April 9, 2008). A Second Theologian responded in the same vein, that it depended upon the efforts that the individual members of the community made toward it (32414, personal communication, April 14, 2008). A Third Theologian, only after redefining social support as “activities together”, thought it depended upon how individual seminarians participate in the community concluding that “Unfortunately, many do not participate in it in the best way to know each other” (42410, personal communication, April 10, 2008). A Pre-Theologian indicated it depended upon one’s commitment to succeed in community noting that the social support available from the seminary could inhibit integration “if a seminarian doesn’t commit himself to succeed in community. If he resists it and doesn’t practice fundamental virtues like patience and prudence, integration could become disintegration” (11421, personal communication,

April 21, 2008). Another Fourth Theologian indicated that it depended upon the people you spend time with or your group of close friends. He said, "...the people I spent time with had a great impact on my formation...but in the house in general, I wonder if it is not that important" (55408, personal communication, April 8, 2008). Still another Fourth Theologian felt it depended upon the atmosphere in the house. For example, he said that a few years ago,

the atmosphere was different here. It was not conducive to anything let alone integration. This has changed. There is enough good examples of seminarians doing things right and this is good to see. I can see qualities in my peers that make me go 'wow' and work for. (53401, personal communication, April 1, 2008)

For him, a good and positive integrating atmosphere was one where good example was prevalent and which was dependent upon how many good examples were present in the community. The same idea was echoed by a First Theologian who believed social support was "case dependent. It depends on circumstances and people" (22331, personal communication, March 31, 2008). Desire, effort, participation, commitment, friends and atmosphere all determined whether or not social support would actually help with integration or disintegration.

This variable's significance was not attributed to any of the other threads of pillar integration mentioned prior to this one but these responses led one to believe that social support only helped in the integration of the four pillars in as much as someone engaged in it. The further understanding of this was that one could choose not to engage in the social support as well as one could choose to engage in it. Also, unlike any of the other threads of pillar integration, not only could social support lend itself to integration but it



could also lend itself to disintegration. These responses did not provide compelling arguments that social support, found at whatever level, was a significant contributor to the integration of the four pillars. Even the response of the one First Theologian who linked it to dialogue/discussion would seem to indicate that the integration came not from the social support but from the dialogue/discussion. Two seminarians very distinctly stated that social support did not have a role to play in pillar integration. One First Theologian said, "I think it can be a great impediment if there is no support but I don't think it works if the seminarian doesn't buy into it" (26408, personal communication, April 8, 2008). One Second Theologian indicated that he thought social support has only a small role to play, claiming only a "small group of friends is ideal. You don't need to be friends with everybody" (33410, personal communication, April 10, 2008).

This might be too harsh a conclusion to draw. It was perhaps more accurate to say that social support was a good tool for formation but not necessarily a good tool for integration. One Pre-Theologian characterized it as such:

I think it's critical but only in being foundation to what a seminarian is. To me, going ahead and coming to live at a seminary is part of denying yourself, picking up your cross and following Christ. The seminary is acting in the person of Christ, laying out certain demands of the faith. There is merit to living here and being here, even on weekends. But it is too easy to run away from. If they don't make this their own, what the seminary should instill in each seminarian, they are being cheated. I think the environment plays a key role. It is part of the priestly identity. It defines who they are and what they are to become. Being here in the seminary, you are constantly reminded who you are, what you are and what

sacrifice you are making, forcing identity, forcing a decision. (12421, personal communication, April 21, 2008)

Again, there was no mention of integration. It was considered very important and this same seminarian was later very critical of seminarians who “escaped” the seminary the first opportunity they had. He felt that had a detrimental effect on formation. But he and many others spoke more in “formational” terms rather than in integrating terms.

Many of responses appeared as “ramblings”. For example, one Third Theologian stated:

I would say it is very crucial. Community life is not easy but it isn't going to be much different from the parish or ministerial functioning of the parish. Each member of the community influences the various pillars in a different way. I can crack a joke with the staff and that is part of human. I can go to a movie, which is human. A classmate can have a study question and you see them blending together. We pray together. Your door is always open and that plays a role.

Another thing that is crucial is that it builds character and it allows character to be known, of both faculty and seminarian. For example, it is very easy to be judgmental. I've know you now for three years and it becomes different. If the blending works out well the bitterness of the priesthood can end. (41422, personal communication, April 22, 2008)

This was representative more of a flow of consciousness associated with identifying all the areas of social support or community life categorized by the pillars. It would seem to declare that social support was a constitutive part of seminary formation, and perhaps even a constitutive part of pillar integration. However, this might be because it actually had a concrete role to play in integrating the pillars, touched upon several of the other

threads of pillar integration or just that it was a dominant, all-pervasive aspect of seminary formation.

One Third Theologian characterized this same reality when he said of social support,

There is some part of our life here in the seminary that is known as morale or attitude. We try to respect each other, each others' cultures, etc. We try to be open to each other. It builds the brotherhood. We have all our failures and we try to understand. If we don't have a social program, it becomes more difficult. Part of the success of the formation program is the automatic social process. (43408, personal communication, April 8, 2008)

This response seemed to indicate that this all pervasive social dimension of seminary formation was not necessarily the concrete breeding ground for the integration of the four pillars but the canvas on which that integration was forged. One Fourth Theologian indicated that social support had a role to play,

...especially on the part of the seminarian who has to put all these things together. Relationships with others play a huge part in this. The fact that you are in community with others dealing with the same things and the same goal, I find it hard to see how you do it without that. (54408, personal communication, April 8, 2008).

This idea captured the logic of this researcher in thinking that social support would have a key role to play in pillar integration.

By way of summary, intuitively one would think that this all pervasive social support mechanism of living in community would have a profound impact on the integration of the four pillars. Based not only on the responses but also by the way the

responses were given by the subjects, this was not as compelling a thread for pillar integration as originally thought or as dialogue/discussion and reflection. As noted earlier, social support might play a constitutive role in the human pillar of formation and only an ancillary role in the integration of the other three pillars.

### Common Ground Analysis

Common ground analysis was understood as a learning activity whereby a seminarian sought to integrate the four pillars of priestly formation by making concrete and direct connections either individually or in groups between the four pillars. This could take place in the classroom, in the chapel, in formation sessions, in field education assignments or in individual reflection. The most frequent example of a common ground analysis activity, utilized in other disciplines like the medical profession, would be what is called theological reflection. This exercise is when seminarians gather in groups and one individual seminarian presents a pastoral situation in the form of a verbatim or the like and the group then analyzes the pastoral response taking into consideration the human, spiritual, intellectual and pastoral pillars of formation. This same dynamic could happen in activities other than theological reflection but in theological reflection there is a concrete application of the dynamic of common ground analysis.

All the faculty members interviewed agreed that common ground analysis had a role to play in the integration of the four pillars of priestly formation. In fact, one Faculty Member went so far as to say that “theological reflection does not allow for separation or the pillars being truncated” (64402, personal communication, April 2, 2008). One Faculty Member, very involved with the exercise of theological reflection, found common ground analysis to be very important for integration but expanded it well beyond just theological reflection indicating it could happen in the formation

Actually, the same could be said of the seminarians. While indicating that common ground analysis did have a role to play in the integration of the four pillars, it was also not supported though their responses because it did not lead to much further discussion or observation in the interviews. In fact, some of the seminarians even went on to discuss aspects of formation unrelated to the topic of common ground analysis.

One Second Theologian said,

Theological reflection is one of the good tools the seminary has. It does help a lot in the integration of the four pillars. I cannot speak for all groups but, in formal and informal situations, the facilitator will give an interpretation of a situation and then others will give their input. (32414, personal communication, April 14, 2008)

There was nothing further that this Second Theologian had to say despite being pressed for more. It was as if each seminarian would say that common ground analysis did have a role to play in the integration of the four pillars and that that was it. One First Theologian said, "Not more than what I've already said" so indicating that common ground analysis happened in the context of all the prior threads of pillar integration. This reason could possibly be one explanation as to why seminarians responded the way they did with regard to common ground analysis.

At the same time, some seminarians expounded a little bit further giving insight into the dynamic of common ground analysis. One Third Theologian indicated that the process of common ground analysis, as in theological reflection, allowed the surfacing of many different ideas and perspectives that informed the learning process. Of theological reflection, he said,

It was something in my experience that was very positive because you bring your special case to the group and explain what you did and then everybody says what they would have done in a similar situation. It is not just what you think in that situation but how many possibilities you have to work with in that situation. In theological reflection you can discover, 'I did this but I didn't think of this other possibility'. (42410, personal communication, April 10, 2008)

As another Third Theologian put it, "theological reflection makes it more available to you...helps you to understand all of it...because when we understand something well, then we can give it to others" (44409, personal communication, April 9, 2008).

Thus common ground analysis, while integrating the four pillars into a single setting, also allowed one to see things that might not have been seen before. Not only was there integration of the four pillars but the integration of a variety of methods or means that could lead to a more comprehensive and cohesive way of proceeding in a certain situation, pastoral or otherwise. One Second Theologian talked about it in the context of making connections saying common ground analysis "gives you flesh and bones. It is bantering back and forth and addressing a situation. You look at all sides of the situation. These situations stick with you. You make connections" (34407, personal communication, April 7, 2008).

While this particular point of view of common ground analysis advocated an ever broadening horizon on which to view a specific situation, the opposite could also happen. It could bring a narrowing of the horizon, building consensus on how a certain situation should be handled. One First Theologian said "If you see something is common in different things, it becomes truer. When something convinces you, you know that it is good" (21331, personal communication, March 31, 2008). Perhaps it was not necessarily

the opposite of the dynamic explained above. Rather, common ground analysis at first broadened the perspective only to then bring back to the narrowest of possibilities, even if that might not happen in the context of the group but may have happened later in personal reflection or informal dialogue/discussion. This movement created a rather dynamic image of pillar integration found in the thread of common ground analysis: one first broadening the range of possibilities bringing in the human, the spiritual, the intellectual and the pastoral and then, from each of those possibilities, culled what was most important, either as determined by the group or the individual, and narrowed down the variety of ways to handle a situation. It is the equivalent of the brain storming session.

A First Theologian framed common ground analysis as an academic exercise that allowed one to learn in a more structured way. He said, "I think it provides a structured, more academic approach to something that may have been done 'on the fly' in the future more spontaneously. It teaches you to think" (21409, personal communication, April 9, 2008). In reality, this was one of the stronger endorsements of common ground analysis because it was a student recognizing that learning took place in the context of common ground analysis. At the same time, this also merged it somewhat with the dynamic taking place in the dialogue/discussion and reflection threads of pillar integration. The same sentiments were expressed by a First Theologian who stated, "I can see one situation from different points of view. Analyze it and find solutions. Or formulate an opinion" (23331, personal communication, March 31, 2008).

Some seminarians linked common ground analysis more as a structured development of the reflection and dialogue discussion threads of pillar integration. One First Theologian pointed out how common ground analysis allowed the seminarian to

speaking about a particular formational experience and, in speaking about it, made its impact in the learning and formational experience more effective. He said,

Yes, common ground analysis has a role because this is what we are experiencing in the seminary. This is what we live. This is what is affecting us. The important thing, if you want to talk to people, you need to experience it yourself and then share that experience with others. (25331, personal communication, March 31, 2008)

Indicating that the particular experience was important but then sharing that experience with others magnified its impact so that the seminarian was more able to help others. He said, "In that way, we can help others. For example, we can give a talk and this not only passes through our mind but also our heart and soul. By reaching out to others and sharing it, it comes out of our own experience" (25331, personal communication, March 31, 2008).

One Fourth Theologian totally merged it with the reflection and the dialogue/discussion threads of pillar integration:

I would say it happens but it happens most times when I'm reflecting on things myself or am trying to explain something or put together a concept. Or when I'm talking to someone, things will start to click. Things will come together. It is a moment of revelation. The only problem here is I get the impression we have an overkill of class, formation, mentoring, spiritual direction, Sunday conference. Sometimes there is so much stuff and if everyone is trying to do the same thing, you can tend to build up walls. Sometimes I go to theological reflection and just say I'm going to get through this. We are just bombarded with so much stuff. (53401, personal communication, April 1, 2008)



While admitting that common ground analysis was like the “clicking” together of many different realities, this Fourth Theologian also surfaced an overall drawback to common ground analysis, and even reflection and dialogue/discussion, when it became too much. He compared to “shutting off”:

Some will shutoff earlier and some will go longer. I would always be conscious of being formed. As soon as you have a guy who is not interested in being formed, then you have a problem. It is just an issue of overkill. You can only take so much. (53401, personal communication, April 1, 2008)

For him, he might shut off at a particular time and space when, e.g., he had reached his saturation point as it were. However, the specter he raised was that someone can shut off completely or permanently if pushed too far. It was the first time that moderation in the integration process was raised.

One Fourth Theologian observed that common ground analysis became more effective the further into formation you went. He said, “Personally, this is happening more now with what we have been learning in the classroom compared to earlier. It was more theoretical earlier in formation than now. You do use more of the pillars now” (52401, personal communication, April 1, 2008). Likewise, a Pre-Theologian said that common ground analysis had a role to play but only in the later years. “My argument would be that when you have a seminarian at his earliest stage, they need to focus on the spiritual and the intellectual. Then they can exercise their pastoral and human pillars” (12421, personal communication, April 21, 2008).

Earlier it was observed that as in the pastoral pillar, as one moved along in the formation program, integration became more effective. The Fourth Theologian above was not simply resting the integration on the framework of the pastoral experience. What

was applied to the pastoral pillar before was applied to all the pillars. He was suggesting that there was a common ground analysis attitude, rather than an activity, that was imbued as time moved forward. A First Theologian followed a similar train of thought when he said,

This is where integration is most fruitful. To look for common ground. It is not so much looking for common ground but it is where it is. In other words, it is not difficult to find common ground; it is just a matter of identifying it. (24331, personal communication, March 31, 2008)

He was making the point that the common ground between the pillars was there and did not have to be created. However, it must be identified overtly in order to concretely integrate them in the life of the seminarian.

There was an often heard complaint in seminary formation, most especially and perhaps exclusively, when the same topic was addressed from each of the four different perspectives. The complaint was that there would be a lot of overlap or repetition. For example, if the topic of the virtue of faith was addressed from the human, spiritual, intellectual and pastoral perspectives, while there would be a lot of good input, there would also be a lot of overlap and repetition, even when different presenters were brought in to give the formation presentation. Common ground analysis was the very tool that might eliminate this repetition and overlap. One Third Theologian viewed the pillars as lenses in this particular case:

Specifically, if you are trying to integrate these four things then you must look at something through these four lenses. You cannot integrate the four unless you bring the four to bear. The difficulty is understanding and knowing what these

lenses are...defining them and delineating them. (45409, personal communication, April 9, 2008)

Do not mistake what this seminarian was saying. He was clear on what the four lenses or pillars were. What was not always clear was which aspects of a certain topic fell into the parameters of a certain pillar or lens. This was what made addressing a topic from any one perspective practically impossible because there was so much overlap.

One could make an argument, that in the end this overlap would help with integration, and this may be so, but the cost was the frustration that came with ongoing repetition. The merits of a common ground analysis approach would be that one would not focus on anyone of the pillars but on all of them at the same time. The topic then became central and the presentation or discussion took on a life of its own as it fluctuated between the human, spiritual, intellectual and pastoral pillars. This was exactly where a Third Theologian directed his response. He discussed using a common ground approach not simply in theological reflection but in any formation presentation:

Theological reflection has been so helpful...Maybe we should do something like this on Friday formation. The [theological reflection facilitator] put all four areas together and made them alive so you can apply your studies and the work you bring to future ministry. Friday formation doesn't do that as well. Maybe we need to do it more together and not separate. Good presenters have good integration themselves and that is evident when you listen to them and talk with them. It can help us to learn things, what we might really need in the pastoral ministry. Really, it helps us to integrate our intellectual pillar with our pastoral experience. (42402, personal communication, April 2, 2008)

This response supported what was being planned for the upcoming year of formation. Topics will not be addressed from the four different perspectives separately but in a more common ground analysis approach.

Perhaps one created an image that captured all of the additional ideas expressed about common ground analysis: “I would think that theological reflection is the melting pot and you find how everything fits in. It is the war stories. This is what is going on and what common experiences you have” (33410, personal communication, April 10, 2008).

There were seminarians who did not see common ground analysis as important, whether related to theological reflection or not. One Third Theologian said, “I don’t know. I don’t know how theological reflection is relative. It is just pastoral. I’m not sure it has played much of a role in formation and integration” (41402, personal communication, April 2, 2008). A First Theologian noted, “I have not engaged in it. I have noticed it sporadically or spontaneously...but never analyzed it as such” (26331, personal communication, March 31, 2008). Another Third Theologian, when asked if common ground analysis had a role to play in the integration of the four pillars, simply responded, “Probably not” (44410, personal communication, April 10, 2008). One Third Theologian reiterated, “A little bit” (41415, personal communication, April 15, 2008) and then went on to speak about the problem of overlap and how it was dependent on the presenter, issues that had already been mentioned. A Fourth Theologian did not experience common ground analysis as really integrating at all saying, “I don’t know how much we really integrated them in that respect. They were addressed separately. Sometime they were tied together better than others” (55408, personal communication, April 8, 2008). At the same time, in theory, he said

...when you take a concrete situation and tie in the four pillars, this has to be good priestly formation because it is where the 'rubber hits the road'. This helps you to understand why it is helpful that all four pillars were integrated. There needs to be a conscious effort to integrate. (55408, personal communication, April 8, 2008)

This idea had been mentioned before. One Second Theologian pointed out that it "depends upon the presenter" (32407, personal communication, April 7, 2008).

Despite the general consensus, among faculty and seminarians, that common ground analysis had a role to play in pillar integration, but not overwhelmingly, the comments of one First Theologian were very instructive with regard to the implications of integration relative to common ground analysis. He said,

...unfortunately, most priests don't integrate. I've seen that. We are working with many priests. They are very pastoral but they are not intellectual. They are very spiritual but they are not human. They don't have a social life. If you don't like to share your life with your parishioners, then maybe you should choose another. As a priest, I have to be conscious of how I present myself to my people. (21416, personal communication, April 16, 2008)

He continued that the people need to see a well integrated priest who integrates all four pillars of priestly formation in his life. They have to be human, spiritual, intellectual and pastoral together and not simply one, two or even three of them.

#### Most Important Thread of Pillar Integration

During the interviews, upon concluding the questions asked about the role each thread (dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts, seminarian efforts, social support and common ground analysis) had to play in the

integration of the four pillars, the faculty and seminarians were asked to state which thread they believed to be the most important one of pillar integration. They were told that they need not name only one but that they could name several if they felt it was important enough. The results are listed in Table 9.

Table 9

## The Most Important Thread of Pillar Integration

	% Faculty Response	% Seminarian Response
Dialogue/Discussion	37.5	34.2
Reflection	50.0	28.9
Mentoring/Spiritual Direction	62.5	47.4
Faculty Efforts	12.5	18.4
Seminarian Efforts	12.5	23.7
Social Support	12.5	21.1
Common Ground	0.0	10.5

The percentages in Table 9 are based on those faculty members and seminarians who concretely identified that particular thread as being the most important even if they mentioned more than one. For example, if a faculty or seminarian identified four that he considered to be most important, each of the four was included in the calculation. It is important to note the following:

1. Of the 62.5% of the faculty members who identified mentoring/spiritual direction as one of the most important, 27.8% of them said it was the single most important one.
2. Of the 12.5% of the faculty members who identified seminarian efforts as one of the most important, 100% of them said it was the single most important.
3. Of the 34.2% of seminarians who identified dialogue/discussion as one of the most important, 46.2% of them said it was the single most important one.

4. Of the 28.9% of seminarians who identified reflection as one of the most important, 9.1% of them said it was the single most important one.
5. Of the 47.4% of seminarians who identified mentoring/spiritual direction as one of the most important, 27.8% of them said it was the single most important one.
6. Of the 18.4% of seminarians who identified faculty efforts as one of the most important, 14.3% of them said it was the single most important one.
7. Of the 23.7% of seminarians who identified seminarian efforts as one of the most important, 22.2% of them said it was the single most important one.
8. Of the 21.1% of seminarians who identified social support as one of the most important, 12.5% of them said it was the single most important one.
9. Of the 10.5% of seminarians who identified common ground analysis as one of the most important, 25% of them said it was the single most important one.
10. Of the 47.4% of seminarians who identified mentoring/spiritual direction as one of the most important, 11.1% identified only mentoring (and not spiritual direction) as the most important one and 38.9% identified only spiritual direction (and not mentoring) as the most important one.
11. Of the 27.8% of faculty who identified mentoring/spiritual direction as the single most important, 20.0% identified only mentoring (and not spiritual direction) as the most important one and 60.0% identified only spiritual direction (and not mentoring) as the most important one.

The information listed above identifying the distinction between those who identified any one thread of pillar integration as the most important thread and the same who identified it as the single most important is represented in Table 10. The information

regarding those who identified mentoring/spiritual direction as the single or most important thread of pillar integration and which of those identified either spiritual direction or mentoring as the most important one is represented in Table 11

Table 10:

The Single Most Important Thread of Pillar Integration

Thread of Pillar Integration	Faculty		Seminararian	
	Most Important	Single Most	Most Important	Single Most
Discussion			34.2	46.2
Reflection			28.9	9.1
Ment./Sp.Dir.	62.5	20.0	47.4	27.8
Faculty Efforts			18.4	14.3
Sem. Efforts	12.5	100.0	23.7	22.2
Social Support			21.1	12.5
Com. Ground			10.5	25.0

Table 11:

Mentoring or Spiritual Direction as the More Important

Ment./Sp. Dir. Most Imp.	Faculty		Seminararian	
	Sp. Direction	Mentoring	Sp. Direction	Mentoring
47.4	<del>60.0</del>	<del>20.0</del>	38.9	11.1
27.8	60.0	20.0	<del>38.9</del>	<del>11.1</del>

It is important to keep these points in mind as they informed the importance of a particular thread. The importance of any one particular thread was added to when that was the only one that was mentioned by any particular individual and that weighted emphasis needs to be noted.

Overwhelmingly, the thread of mentoring/spiritual direction was seen as the most important by most faculty members and seminarians (62.5% for faculty and 47.4% for seminarians). In addition, it is important to note that more faculty members and seminarians separated them and favored spiritual direction over mentoring (60.0% for faculty and 38.9% for seminarians). Those that separated them favoring mentoring over



spiritual direction were significantly lower (20.0% for faculty and 11.1% for seminarians). For faculty members, those that kept them together in importance (20.0%) were equivalent to those that separated them, favoring mentoring (20.0%), and much less than those that separated them, favoring spiritual direction (60.0%). For seminarians, those that kept them together in importance (50.0%) were still greater than those that separated them, favoring mentoring (38.9%), and those that separated them, favoring spiritual direction (11.1%). Thus, clearly, the thread of mentoring/spiritual direction was overwhelming seen by faculty member and seminarian alike as the most important thread for pillar integration with the faculty members clearly favoring spiritual direction over mentoring and seminarians favoring both over those favoring one or the other.

The faculty viewed reflection as the second most important thread for pillar integration (50.0%) whereas the seminarians viewed dialogue/discussion as the second most important thread of pillar integration (34.2%). Inversely, the faculty viewed dialogue/discussion as the third most important thread for pillar integration (37.5%) whereas the seminarians viewed reflection as the third most important thread for pillar integration (28.9%). The faculty members and seminarians both ranked the threads of dialogue/discussion and reflection as the next most important behind mentoring/spiritual direction for integrating the four pillars, however, the faculty members placed reflection before dialogue and discussion whereas the seminarians put dialogue/discussion before reflection.

The seminarians were more inclined to give greater importance to the remaining threads of pillar integration than were the faculty. The faculty members ranked faculty efforts (12.5%), seminarian efforts (12.5%) and social support (12.5%) equally as next in importance with common ground analysis (0.0%) not being considered. The seminarians

ranked seminarian efforts (23.7%), social support (21.1%), faculty efforts (18.4%) and common ground analysis (10.5%) respectively as the next in importance behind mentoring/spiritual direction, dialogue/discussion and reflection for the integration of the four pillars of priestly formation.

Thus, for the integration of the four pillars of priestly formation, from the analysis of each thread above and while each of the seven threads have a role to play in the integration of the four pillars of priestly formation, preeminence was given to mentoring/spiritual direction, dialogue/discussion and reflection. An argument could be made based on those who separated spiritual direction and mentoring that spiritual direction would take preeminence over mentoring. However, it seemed to be compelling enough to separate them and consider them two separate threads of pillar integration. While 60.0% of those faculty members who indicated the importance of the mentoring/spiritual direction thread identified only spiritual direction, 50.0% of seminarians who indicated the importance of the mentoring/spiritual direction thread identified both mentoring and spiritual direction. Thus it appeared that mentoring/spiritual direction, dialogue/discussion and reflection were viewed as the three most important threads of pillar integration followed, in importance, by seminarian efforts, social support, faculty efforts and common ground analysis respectively.

#### Integration and Attribution

Questions eight and nine in the interview sought to determine whether or not the subject felt that integration was occurring in the seminarian and the program and whether or not integration, or lack of integration, was due primarily to the seminarian, the program or some combination of the two. The questions were constructed so as to allow the subject the full range of options as well as the researcher's anticipation that there

would be a fairly even distribution between those who thought integration was occurring and those who thought it was not occurring, as well as the anticipation that some might attribute the integration, or the lack of integration, more evenly between the seminarian, the program or a combination of the two. As it turned out, this was not the case at all.

Overwhelmingly, integration was supported. Every faculty member interviewed indicated that they felt integration was occurring in the seminarians' formation as well as in the program itself. Likewise, every seminarian interviewed felt that integration was happening in their own formation. Every seminarian interviewed, with the exception of one, felt that integration was occurring in the program. The one who felt integration was not occurring in the formation program thought that every seminarian was too much doing their own thing: "We don't look for the opportunity to make that integration. Everybody is doing their own work and doing their papers, and doing their own things. The seminary doesn't foster time for integration. We are not given opportunities to integrate" (42410, personal communication, April 10, 2008).

The outcome of whether or not integration or lack of integration was attributable to the program, the seminarian or some combination of the two, although overwhelming supported, was not so decisive. Fifty percent (50.0%) of the faculty members interviewed attributed either the integration or the lack of it to the individual seminarian and 12.5% attributed either to the program. Thirty-seven point five percent (37.5%) attributed either the integration or the lack of integration to a combination of the two. It must be noted that this was quite divergent from how the seminarian subjects responded.

The vast majority of seminarians attributed either the integration, or the lack of it, to some combination of the program and the seminarian. Seventy-eight point nine percent (78.9%) of the seminarians attributed the integration occurring to a combination

of the program and the seminarian. Seventy-one point one percent (71.1%) of the seminarians attributed the lack of integration to a combination of the program and the seminarian. It was this divergence of 7.8% points that was perhaps most curious. In the case of when integration was occurring, 15.8% of the seminarians attributed this integration to the seminarian (versus the 78.9% that attributed it to a combination of the two). In the case of when integration was not occurring, 23.7% attributed this lack of integration occurring to the seminarian (versus the 71.1% that attributed it to a combination of the two). This result confirmed a 7.9% divergence. This difference was due to the fact that 7.8% more “blamed” the seminarian when integration was not occurring than when integration was occurring. When it was occurring, those 7.8% attributed the integration to a combination of the program and the seminarian. When it was not occurring, those 7.8% attributed it to the seminarian.

It was clear that the overwhelming majority of faculty and seminarians at the seminary believed that integration was occurring in the seminarians or their own formation and that integration was occurring in the formation program. Likewise, an overwhelming majority of the faculty and seminarians at the seminary believed that integration and the lack of integration was due to some combination of the program and the seminarians. When integration was occurring, more faculty members attributed it to the seminarian than to a combination of the program and the seminarian. However, fewer seminarians attributed it to the program (given the majority are already attributing it to a combination of the two). Like the faculty members, when integration was not occurring, more seminarians attributed it to the seminarian than to the program, again, given that the majority were already attributing it to a combination of the two. One Second Theologian stated it succinctly, “It is the seminarian’s fault if there is not integration. It is a

combination of the two if integration is occurring. I cannot form myself. But if I am open to what is being presented then formation will happen” (33410, personal communication, April 10, 2008).

There was one consistent qualifier that must be noted. This was pointed out by both faculty member and seminarian alike. They emphasized that while integration was occurring in the program, there was more, in some cases, much more, that could be done in the program to foster greater integration. One Faculty Member indicated of the faculty, “But I think that we need to talk more about it. We need to speak more about how all these things come into play...that way the seminarians are challenged to see how they are interrelated” (64402, personal communication, April 2, 2008). Another Faculty Member said that while integration was occurring in both the seminarian and the program, “There is always room for improvement” (62408, personal communication, April 8, 2008). A third Faculty Member stated “we are only partially successful. I don’t know if all the formational efforts, i.e., formation, academics, etc., are really ‘in sync’ with each other. Cultural and maturity issues also need to be considered” (61401, personal communication, April 1, 2008).

Many seminarians admitted the same. One Pre-Theologian, in a very forthright way, said integration,

...occurs but I don’t know if it is done as well as possible. We are all working in these areas and something happens. So, yes, to a degree, it does happen. They do overlap and they influence each other. So it definitely occurs. Is it the best, I don’t know. (12421, personal communication, April 21, 2008)

One First Theologian stated that while integration was occurring in his formation, it was “not the best” and while integration was occurring in the program, “It could be better”

(21429, personal communication, April 29, 2008). Another First Theologian said of integration in the seminarian, “It is not perfect but it is” (21409, personal communication, April 9, 2008) occurring. Of the integration in the program he said, “The program strives for integration. There are too many variables to say if it is occurring” (21409, personal communication, April 9, 2008). A Third Theologian “blamed” both the seminarian and the program, indicating of the seminarians, that

We don’t look for the opportunity to make that integration. Everybody is doing their work and doing their papers and doing their own things. The seminary doesn’t foster time for these occasions. We don’t have many opportunities to make that integration. (42410, personal communication, April 10, 2008)

One Fourth Theologian echoed a sentiment that fourth theologians have admitted in other areas: that over time, integration has taken place to a greater degree. He said, “I would say progressively over the years, it has gotten clearer (55401, personal communication, April 1, 2008). So while both faculty members and seminarians were quite willing to admit that integration was occurring, they were also quick to stipulate that more could be done or more needed to be done. However, it should also be noted that while they admitted that more could be done, very few seminarians indicated what the “more” was. Faculty members indicated things like the formation faculty needing to talk about it more in homilies, conferences and the like. They also said that there needed to be a greater coordination to keep the approach to the four pillars in sync with each other. However, seminarians offered few concrete examples of any lack of integration that occurring.

Fostering Greater Integration

The final question of the interview asked both faculty member and seminarian what else could be done to foster greater integration in the program of priestly formation. Generally speaking, while most subjects participating in the interview were easily able to identify strengths and weaknesses of integration in their commentary on each of the threads and while some subjects were somewhat critical of the integration taking place, in the end, faculty members were full of suggestions while few seminarians offered minimal suggestions or new ideas.

Every faculty member was able to offer some or even a few concrete ideas about what could be done to foster the greater integration of the four pillars of priestly formation. Faculty Members offered the following ideas:

1. Focusing on the opportunities we (faculty) do have, i.e., homilies, conferences, etc., to address integration;
2. Giving seminarians greater exposure in the parish setting;
3. Offering seminarians instruction on how they can play a positive role in the integration of each other's formation, i.e., how it could be done well and how it could be done poorly;
4. Making more volunteer kinds of activities available to seminarians;
5. Fostering prayer and fasting among the faculty and the Christian faithful as means of asking the Holy Spirit to act in seminarians' lives;
6. Working out and articulating among the faculty a unified vision of priestly formation and how all the activities that take place are related to and promoted in that unified vision;

7. Developing leadership skills in the top quality and most mature seminarians so that they might help create a seminary culture most conducive to good peer formation;
8. Providing deeper accountability in order to communicate that what happens in formation is very important;
9. Mentoring that will allow formation faculty members to know each seminarian in greater detail
10. Focusing on the theological formation of seminary professors; and
11. Providing for an exit interview that would allow for reflection and evaluation of the formation process.

As indicated above, seminarians were less inclined to offer suggestions about what else could be done for foster greater integration. However, 55.3% offered a suggestion or a part of a suggestion. Some 44.7% offered no suggestions at all, either indicating something that was already being done, offering nothing at all or simply stating that there was no more to offer. Seminarians who did respond offered the following suggestions:

1. Reinforcing the human pillar by bringing in lay persons and experts in psychology to speak to the seminarians and spend more time on simple human elements, i.e., manners, dress, attire, service, etc.;
2. Reminding seminarians continually of the need to integrate the four pillars and to take their goals seriously;
3. Providing more opportunities for conversation and dialogue between seminarians themselves, perhaps with deacons or those further along in formation leading the discussion;



4. Spending more time by seminarians in the seminary, i.e., they should not leave on weekends;
5. Intensifying the spiritual life;
6. Offering more time and encouragement for private and personal reflection and contemplation, i.e., something like a grand silence;
7. Providing more opportunities for pastoral experiences;
8. Streamlining the schedule, making it less busy;
9. Fostering greater accountability;
10. Allowing seminarians the opportunity to offer testimonies to each other;
11. Offering seminarians the opportunity for strategic thinking and planning;
12. Offering more field trip type of experiences; and
13. Evaluating the goal setting process, perhaps allowing a seminarian to present one goal with four different aspects of it.

Overall, it seemed that the seminarians were asking for more time, i.e., for reflection, dialogue, conversation, for more peer-to-peer opportunities and a more streamline program that afforded them these opportunities while the faculty members seemed to be focusing more on “professional development” types of opportunities for both faculty and seminarians alike. Both faculty and seminarians were asking for more accountability and more share responsibility.

By way of conclusion and summary, after analysis of the data collected, there was a high percentage of integration happening at this seminary as reported by the faculty and seminarians. The conceptual framework of the seven threads of pillar integration was a

viable one that not only indicated a high level of integration perceived by the faculty and seminarians but one that fostered greater integration of the program of priestly formation. Of the seven threads of pillar integration, the most foundational and fundamental would be that of dialogue/discussion and reflection, most particularly as these took place in the mentoring/spiritual direction thread, determined to be the most important thread of pillar integration. While seminarian efforts and faculty efforts attributed the work of integration to a particular individual or individuals, they stood alongside dialogue/discussion and reflection as the primary means through which integration occurred. There was reciprocity between these threads of seminarian efforts and faculty efforts that actually favored seminarian efforts. The same could be said of the thread of social support in that it provided the background in which integration occurred. While the thread of common ground analysis would not stand as the context for integration, it would be more akin to what happened in mentoring/spiritual direction and which could include the dynamic of common ground analysis but also allowed for it in other contexts, i.e., theological reflection, formation sessions and the like. Thus the dynamics of dialogue/discussion and reflection served as the foundational or fundamental threads of pillar integration, the dynamics of mentoring/spiritual direction, social support and common ground analysis served as the contextual threads of pillar integration, and the seminarian efforts and faculty efforts served as the attributable threads of pillar integration. In this framework, the further along one was in the process of priestly formation, the more effective integration was. The surveys indicated that the highest degree of agreement with the integration came when subjects were asked if the pillars were simply integrated. A lower degree of agreement came when specific aspects or attributes of an individual pillar were indicated, i.e., the human pillar was the foundation,

the spiritual pillar was the center, the intellectual pillar was the informer or “nourisher,” and the pastoral pillar was the culmination or the goal. These same specific aspects or attributes appeared to form the foundation for four factors that would account for the variance in responses. While the statistical analysis was unable to isolate these factors, they appeared to be related. It was actually the intellectual pillar that stood most apart from the other three in terms of the integration of the four pillars, that is, if one included the intellectual pillar, the level of integration decreased whereas if one did not include the intellectual pillar, the level of integration increased. While the level of integration at the seminary was high, there was room for improvement. Faculty and seminarians alike all indicated room for and some concrete means of further integration. Thus, while there was much to celebrate in the integration of the four pillars of priestly formation at this seminary, there was also work to be done in producing the kind of integration envisioned by the *Program of Priestly Formation*.

## CHAPTER 6

## Conclusion

Summary of the Problem

Of primary importance for any leader in education today is the ability to apply academic and scholarly ideas to a practical problem, not only to “solve” the problem, but to understand the problem in all its dimensions. In it can be seen the movement from and application of theory to practice. It is with this progress that research can begin to move toward a field-based analysis of an actual problem of practice. *Problem Analysis: Responding to School Complexity* by Charles M. Achilles, John S. Reynolds and Susan H. Achilles (1997) provided a constructive framework for this chapter by advancing through the problem and making a determination of how to best deal with a problem of practice based on the research that has been completed. The major categories of *Problem Analysis* are 1) The Problem of the Problem, 2) the Problem of the Solution, 3) Problem Sharing, 4) Leadership in Decisions and 5) Change. The *Eight-Step Problem-Analysis and Problem-Solving Model* of Reynolds and Silver (1987) is the approach that will be utilized in the Problem of the Solution category. This chapter will not be rigidly wedded to such a step-by-step problem analysis process, however, its major tenets can provide a framework to accomplish a constructive discussion of the “problem” of the integration of the four pillars of priestly formation. Of course, the problem need not necessarily be understood as a problem in the strict sense of the word, while that may very well be the

case. Rather, a problem is understood as a state of affairs requiring action to bring about improved student achievement and, perhaps, a better learning environment.

The problem analysis process of Achilles, Reynolds and Achilles begins with the category of the *Problem of the Problem*. In order to identify the problem of the problem, one must engage in a process of problem finding which is very creative, intellectual and sometimes difficult. As pointed out by Achilles, Reynolds and Achilles (1997),

A problem situation exists when some discrepancy (uneasiness, dilemma, puzzlement, etc.) suggests or shows an unfamiliar situation or difference between a presumed better or desired state and the state that exists (status quo). To some, the problem situation is a dilemma that evokes problem analysis activities.

(Achilles, et al., 1997, p. 9)

One such problem situation that currently exists in the area of priestly formation today is the problem of integration. In seminary formation, there are four accepted “pillars” of priestly formation as defined by Pope John Paul II in a document entitled *Pastores dabo vobis*, an apostolic constitution in Church terminology.

The four pillars of priestly formation are 1) the human, 2) the spiritual, 3) the intellectual and 4) the pastoral. The human pillar is that part of priestly formation that addresses the human development and affective maturity of a candidate for ordination. The spiritual pillar focuses on the spiritual life of the candidate including, but not limited to, prayer, worship, spiritual direction and the like. The academic program of the candidate for ordination, essentially a post-graduate degree program known as a Masters of Divinity or a Masters in Pastoral Theology is addressed by the intellectual pillar. Finally, the pastoral pillar is that part of priestly formation that addresses the field or

pastoral education of a candidate for ordination and is most commonly associated with work or ministry in a parish or other church institution, i.e., school, hospital, etc.

The identification of these four pillars of priestly formation was inextricably linked to the history, development and evolution of seminaries. Prior to the year 1563, seminaries did not exist. Men were trained for the priesthood by way of apprenticeship. That was changed on July 15, 1563 by Canon XVIII of the 23<sup>rd</sup> session of the Council of Trent. Canon XVIII decreed that, where possible, every archdiocese and diocese in the world should establish a seminary. What precipitated this decree was the need for a better and well educated clergy. In the early years diocesan seminaries were almost exclusively dedicated to education. This was not only so that the clergy could keep up with society at large but also, and perhaps more importantly, so that they could know and defend the teachings of the Church cogently and coherently. While the catalyst for the establishment of seminaries was the intellectual, concern for becoming learned in the spiritual disciplines soon followed on its heels as seminaries were actually established.

For the vast history of seminaries that followed, the intellectual and the spiritual were the causes of and the goals for seminary formation. It was not until approximately the 1960s that two other pillars evolved and entered into the agenda of seminary formation. The pastoral training of men arrived as a separate and unique perspective with the Second Vatican Council in the early 1960s and which identified the need for proper training in the *professional* practice as a priority for seminary formation. Aspects of a human perspective, like the pastoral, were present in a germinal way at this time but it was not until 1992, with Pope John Paul II's Apostolic Exhortation, *Pastores dabo vobis* ("I Will Give You Shepherds"), that the human took its place alongside the three other

pillars of formation, establishing the four pillars of seminary formation: human, spiritual, intellectual and pastoral.

The Problem of the Problem that precipitated this research was the issue of the integration of these four pillars of priestly formation. While *Pastores dabo vobis* explicitly identified these four pillars, it was the United States Conference of Catholic Bishops (USCCB), in their required update of the *Program of Priestly Formation*, 5<sup>th</sup> edition, (the document which set the policy for seminary formation required by the Second Vatican Council) in 2005, which stressed each of these pillars individually and specifically emphasized the integration of the four. The 5<sup>th</sup> edition of the *Program of Priestly Formation* envisions each pillar integrated with the other three while at the same time retaining their specific character. This integration became all the more important because the *Program of Priestly Formation* is normative for all seminaries in the United States.

The USCCB's identification of the integration of the four pillars of priestly formation as the hallmark of formation is the problem to be addressed. Unfortunately there was no concrete identification as to why there was this stress on integration as the major focal point of the 5<sup>th</sup> edition. There was a lack of any explanation or rationale offered. While any Roman Catholic theologate would not only be familiar with but well versed in each of these pillars, and while it might be said that many theologates do an exceptional job in educating and forming men in each of these four pillars of priestly formation, it was questionable and remained to be seen how well these same theologates integrated these pillars or even knew how that integration occurred and appeared. How effectively and successfully Roman Catholic seminaries actually implemented this integration was the point in question. The question was: whether integration, other than

being printed on the pages of the *Program of Priestly Formation*, was on the radar screen of leaders and policy makers in seminaries on a national or local level. This is a very serious question.

Not only did there appear to be a lack of evidence for making effective and concrete integration the rationale of the document, but there seemed to be a lack of evidence of even addressing this integration of the four pillars of priestly formation, even in this author's seven years of experience in seminary formation. However, this lack was only part of the problem. It was not just the fact that integration was the central point of the *Program of Priestly Formation* but it was the reality that no concrete and definitive image of what that integration should look like was given.

The essential problem was what successful integration looked like, particularly when all that existed was a statement that maintained there should be integration. Specifically, how well do Roman Catholic seminaries integrate the four pillars of priestly formation? This might be elaborated upon by asking further questions:

- 1) What are some good indicators that integration is or is not occurring?
- 2) What, if anything, is currently being done and what needs to be done by seminaries to ensure that this required integration is occurring and how might this integration appear?
- 3) How is this integration perceived and implemented by the seminarians?
- 4) How is this integration perceived and implemented by the administration and faculty?
- 5) What is at stake if the integration does not occur?

But the most important question was what successful integration looked like in and of itself. What were the characteristics of successful integration? The USCCB did not



identify these characteristics. While they stated that integration must be the hallmark of any theologate's program of priestly formation, they neither articulated this integration nor how it was to occur.

As Achilles, Reynolds and Achilles (1997) pointed out, "A problem situation exists when there is a difference between the way things are perceived to be and the way that someone would like them to be (discrepancy)" (p. 66). While this discrepancy existed, it was still somewhat vague. The *Program of Priestly Formation* clearly would like the four pillars of priestly formation to be integrated. If this integration is what ought to be, then one can deduce that this was not what is perceived to be. It is what Achilles, Reynolds and Achilles (1997) called the "is-ought discrepancy." The United States bishops characterized but did not clearly identify what the presence or lack of integration looked like. Put another way, the "what is" was either a formation program that treated the four pillars of priestly formation as separate and distinct entities or four layers of a single integrated entity (the existing condition) and the "what ought to be" was a formation program that regarded the four pillars of priestly formation as four interrelated but distinct aspects of priestly formation (the preferred condition).

As indicated above, the Problem of the Solution category can be approached using the Eight-Step Problem-Analysis and Problem-Solving Model of Reynolds and Silver (1987). The first step in this Problem of the Solution category is Understanding the Problem (Problem Finding). Why might the USCCB identify integration of the four pillars of priestly formation as the hallmark of the most recent edition of the *Program of Priestly Formation*? Why would they not identify what that integration should look like and how it should occur? In answering these questions it would seem that the second step in the Model, Identify Likely Causes, could also be addressed at the same time.

In trying to understand the integration called for (understanding the problem) and why it might be called for (identify likely causes), it was helpful to broaden the point of view focusing on the kind of men that are ordained priests. This is not only of interest to bishops, seminary administration and faculty but an issue of interest to the entire Roman Catholic community who will receive these men into their congregations as their priests. They need to have a reasonable expectation for “the formation of holy, healthy, and effective priests ... particularly strong given the recent history of sexual misconduct...” (Kidd, 2003, p. 1).

This is a Roman Catholic community that has been fractured by scandals perpetrated by the clergy. They are a community looking for an explanation, a resolution and the confidence and trust that the men sent to serve them are well grounded, well integrated and well equipped to serve them with integrity and authenticity. However, it was not only the scandals that have made this integration so vital. Other social dynamics, i.e., the post Second Vatican Council Church, the post 1960s society and the post September 11, 2001 society, also had an impact on the future of seminary formation in its ongoing evolution from the days of Trent, which can chart seminary formation forward in two divergent directions. The pastoral pillar, which emerged in the Second Vatican Council, could win the day if seminaries became the “vocation school for pastors” or it could be the intellectual pillar: “the theological seminary for priestly formation”. In any case, neither option would be faithful to the integration for which the *Program of Priestly Formation* called. It must also be acknowledged that the men that present themselves and are accepted for priestly formation are born out of the predominant culture and cultural problems that are unavoidable. Part of the integrative process is breaking through any denial of this reality.

Seminary faculties might be, and probably are, somewhat at a loss as how to implement the integration of the four pillars of priestly formation. The lack of any concrete plan of action can force many current faculties to fall back on the status quo particularly with regard to the integration factor. They might point to certain areas of formation in their program where integration would appear and be content with that. However, this identification may not be enough to accomplish the integration desired. From the perspective of seminarians, the faculties that educate, train and form them, and the Roman Catholic communities that receive them, have a vested interest in a fully integrated clergy, attempting to meet some very real needs in Catholic communities throughout the country at a time when the number of clergy is severely depleted.

Returning to the “is-ought discrepancy”, this exercise in Understanding the Problem and Identifying Likely Causes presented a certain sense of what integration should look like (the preferred condition):

- 1) The formation of holy (spiritual pillar), healthy (human pillar), and effective (intellectual and pastoral pillars) priests.
- 2) A formation program that did not favor one pillar (seminaries becoming vocational schools – pastoral pillar) over another (seminaries becoming exclusively theological – intellectual pillar).
- 3) A formation program that admitted candidates who will trust the seminary program and be open and transparent without pre-set agendas.
- 4) An integration of all aspects of the seminary program without compartmentalization or isolated sub-specializations.
- 5) A formation program that deliberately attempted to integrate the four pillars of priestly formation and not just hope or allow it to happen.

The third step in the Model was to Search for Relevant Information. The heart of the problem (the Problem of the Problem) and the heart of the solution (the Problem of the Solution) were to identify what successful integration was, at its most fundamental level. Any search for relevant information was going to need to be systematic and comprehensive. At its most optimal level, it would actually be constructing a conceptual framework for successful integration. The only way to get to the Problem of the Solution was to make every effort to build a conceptual framework for successful integration.

Since there was a dearth of information and studies done on the integration of the four pillars of priestly formation, other disciplines provided different aspects of what successful integration might look like in seminary formation and so provided a conceptual framework with which to analyze successful integration as called for by the *Program of Priestly Formation*. The seminarian can be placed in the center of a web of activities and persons that will foster and bring about the integration required. It might be called the web of pillar integration (see Appendix B). With either the seminarian or the program itself as the focus of the conceptualization, seven strands of integration can be identified as bringing about the integration desired:

1. Dialogue/Discussion
2. Reflection
3. Mentoring/Spiritual Direction
4. Faculty Efforts
5. Student/Seminarian Efforts
6. Social Support
7. Common Ground Analysis

The seminarian and the program, given interaction with these seven strands of integration, can successfully integrate the human, the spiritual, the intellectual and the pastoral pillars of priestly formation so that every aspect of their education and formation will be integrated into a whole. Lacking these strands of integration as vital components of education and formation will lead not to integration but to fragmentation of the four pillars of priestly formation. The pillars will forever be seen as separate and independent aspects of what should be one process.

Each of these strands in the web of pillar integration have different aspects that must be given primary, although not exclusive, consideration in constructing a program of priestly formation that reflects successful integration. The Dialogue/Discussion strand must not only include in-class dialogue/discussion but also out-of-class dialogue/discussion. The Reflection strand included individual and group reflection. There was an explicit connection between the Dialogue/Discussion strand and the Reflection strand as aspects of each might coincide with each other. However, in seminary formation, reflection can definitively happen outside of dialogue or discussion, i.e., in prayer, individually, in journaling, so it should be considered a separate strand. The Mentoring/Spiritual Direction strand was a process that links a seminarian with a mentor and director who gave individual and focused assistance to each seminarian allowing for and enabling the integration of the four pillars of priestly formation. The Faculty Efforts strand was an important one as it saw that integration could and did occur under the leadership of, involvement of and interaction with the faculty. The Seminarian/Student Efforts complimented the Faculty Efforts strand and worked in unison with it. While the faculty provided the direction and leadership, the seminarian/student was constantly reminded that they were largely responsible for their own formation, a “self-regulatory”

process. The Social Support strand could perhaps be the most overlooked strand of the integration of the four pillars of priestly formation but it should be explicitly stated that seminarians in training to be priests do so full-time and with residence in a seminary building. Finally, there was the Common Ground Analysis strand. While linked to each of the other strands, this strand was a specific exercise whereby common ground can be found in and between the four pillars of formation.

It was important to substantiate and give good reason for each of these strands of pillar integration so that the power of this web of pillar integration would be fully realized and yet allow for the introduction of other strands yet to be discovered. It was also imperative to take each strand and support its efficacy and effectiveness in the web of pillar integration by way of validating these as strands of pillar integration. These seven strands of pillar integration work together, producing the interaction and integration of the four pillars of priestly formation with each other, to produce a successfully integrated program. Like many things, this integration needed to be consciously, deliberately and concretely implemented if the fullest integration was to be realized.

Seminary formation is again at a crossroads, as it has been many times in the past. The future of seminary formation will be established by the decisions of the leadership of seminaries today. It is a rather large burden to place on the shoulders of this generation of priestly formation leaders but the charge has clearly been given, even if the what and how has not. That charge is nothing less than integration of the four pillars of priestly formation. It is believed that this integration can come about in the conceptual framework presented which positions formators to act in concrete ways to weave these

strands into a program that simultaneously integrates the four pillars of priestly formation.

### Design of the Study

A case study methodology was used to determine not only the integration of the four pillars of priestly formation but also to expand upon the theoretical and conceptual framework established, which was that the seven strands of pillar integration, dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts, student/seminarian efforts, social support, and common ground analysis were established means of programmatic integration. The aim or goal was analytic generalization in which the theoretical and conceptual framework of this study was used as a template in order to compare the empirical results of the case study.

The unit of analysis in this particular case study was the program of priestly formation at one theologate in the Northeastern United States. The seminarians and faculty members, while not the unit of analysis, gave the evidence necessary to determine if the integration required was in fact embodied in the program and occurring in their formation. The goal was to determine if the program of priestly formation operative at the seminary was in fact accomplishing the integration required by the *Program of Priestly Formation*.

While the primary unit of data collection, the source of the evidence for this case study, would be the seminarians and faculty surveys and interviews, the researcher in this case had access to multiple resources, i.e., his own experience in and with the institution for seven years, the rationale behind programs and programmatic changes, notes and briefs from formation programs, etc. As has already been indicated, surveys and interviews were the primary unit of data collection. Direct observation, both current and

past, was used as well as participant-observation as this researcher, had a role to play in the formation program in this seminary, which was parlayed into a distinct advantage in this particular study.

This case study used primarily the perceptions, the opinions and the input from individual seminarians and faculty members through use of a survey and individual interviews about the integration of the four pillars. This design lent itself to construct validity as it used multiple sources of evidence (from seminarians, faculty members and from surveys and interviews) and established a chain of evidence either toward integration or away from it. It was anticipated that two scenarios would present themselves. In the first scenario, the perceptions, the opinions and the input from individual seminarians about the integration of the four pillars could be determined as it manifested itself (a) in their own individual formation (as a means of making a judgment on the program itself) and (b) as they observed it in the program itself. It was presumed that integration was occurring in the program if (a) integration was occurring in the individual seminarian's formation and (b) the individual seminarian observed it in the program. Likewise, it was further presumed that integration was not occurring in the program if (a) it was not occurring in the individual seminarian's formation and (b) the individual seminarian did not observe it the program. Finally, it was presumed that integration was occurring if (a) integration was not occurring in the individual seminarian's formation but (b) the individual seminarian observed it in the program OR (a) integration was occurring in the individual seminarian's formation but (b) the individual seminarian did not observe it in the program (See construct in Figure 1).

A second scenario was anticipated, one that could actually attribute individual integration or lack of integration to the individual, the program or some combination of



the two (See Figure 2), three loci on the side of integration and three on the side of non-integration. On the integration side, first, the possibility existed that a seminarian could give evidence of the kind of integration envisioned by the *Program for Priestly Formation* but that integration would be totally attributable to the individual seminarian himself and not the program. Second, the possibility existed that a seminarian could give evidence of the same kind of integration but it was totally attributable to the program itself and not the individual. Third, the possibility existed that a seminarian could give evidence of the same kind of integration but it was attributable to some combination of the individual and the program. On the non-integration side, first, the possibility existed that a seminarian could give no evidence of the kind of integration envisioned by the *Program for Priestly Formation* but that lack of integration could be totally attributable to the individual seminarian himself and not the program. Second, the possibility existed that a seminarian could give evidence of the same lack of integration but it was totally attributable to the program itself and not the individual. Third, the possibility existed that a seminarian could give evidence of the same lack of integration but it was attributable to some combination of the individual and the program.

While a multi-case study methodology might have been a more ideal way of proceeding, there were several reasons why a single case study methodology was chosen. First, most multi-case studies need greater resources, more personnel and more time to conduct than were available. It was deemed preferable to do a more comprehensive single case study than a less than comprehensive multi-case study. Second, the research was dealing with a very complex and evasive issue, that of integration. Casual and surface evidence would not do as it was believed that more substantial and in depth evidence of integration needed to be established. Third, a single case study with a well

documented methodology and thorough evidence would provide the basis for the same analysis in other theologates and could lead to the multi-case study that may be ideal.

There was further rationale for doing a single case study relative to the nature of case study research itself. First, the seminary represented a critical case in testing a well-formulated theory. This theory had specified a clear set of propositions as well as circumstances within which the propositions were believed to be true. Second, this seminary represented the representative or typical case. This seminary has been bound by a *Program for Priestly Formation* since 1971, like every other Catholic theologate in the United States. Thus, this seminary would resemble in appearance and in substance, every other Catholic seminary in the country. While there may be different manners of achieving the same content and goal, the essence was the same. Furthermore, it was accredited by the Association of Theological Schools (ATS), which because of its accrediting requirements further made the seminary representative or typical. In fact, this similarity may be so much the case that, as mentioned above, further case studies of other Catholic seminaries to create a multi-case study might be unnecessary in light of the knowledge gained from this particular study.

Specifically, relative to this particular study, with IRB approval, the Rector and Dean of the seminary was contacted via letter informing him of this research proposal and seeking permission to conduct the case study at the seminary. He was given the broad strokes of the methodology and the hypothesis expected. With the approval of the Rector and Dean as well as the Institutional Review Board of the university, the study proceeded.

The research methodology included two distinct parts in which the members of the target population, the faculty and seminarians, were free to participate in one or both

parts. Part I consisted of a survey to be administered to the administration, faculty, and seminarians. The survey was distributed with a cover letter asking those who were willing to participate to complete the survey and return it within a week's time. This survey sought to determine how both faculty and students perceive the integration of the four pillars taking place at the seminary and its program for priestly formation.

The survey was divided into four sections. The first section of the survey asked for biographical data, i.e., age, ethnic background, if a student, their year of study and if a faculty member, their institutional status. The second section contained one question: "When you consider the program of priestly formation, which statement is most accurate: 1. The formation program views the four pillars of formation as separate and distinct entities. 2. The formation program views the four pillars of formation as four layers of a single, fully integrated entity. 3. The formation program views the four pillars of formation as four interrelated aspects of a human response to God's transforming grace." The third section was composed of statements, based on the integrative statements from the *Program of Priestly Formation*, in which the participants were asked to indicate whether or not they "strongly agree, agree, are uncertain, disagree, or strongly disagree" with each statement. The fourth section was composed of concrete examples of integration in which actual elements and/or programs were briefly described and to which they were asked if the item contributed to the integration of the four pillars of formation. Part II of the case study proceeded independently of the survey analysis. It consisted of interviewing seminarians and members of the formation faculty.

The interview of the seminarians sought evidence of the integration of the formation program at the seminary and the interview of the members of the formation faculty requested evidence of the integration they observe in the program. In the

interview of the seminarians, the intention was to move the study from the perception of integration (achieved in the survey) toward the reality of integration taking place and to give a more in depth and detailed account of the reality of integration taking place in the formation program. The questions posed to each subject were based on the central conceptual framework of the seven strands of integration: dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts, seminarian efforts, social support, and common ground analysis. Furthermore, the constructs indicated in the two scenarios of integration above were included among the questions: in the first scenario, the integration of the four pillars being determined as it manifested itself (a) in each seminarian's individual formation and (b) as each seminarian observed it in the program itself, and, in the second scenario, to what did they attribute the integration or lack of integration, themselves, the program or some combination of the two. These questions were based entirely on the line of inquiry as determined by the theoretical and conceptual framework.

The questions themselves did not, in any way, suggest that the particular strand or item being asked about was, was not, should, or should not be a part of the integrative nature of seminary formation. Because the perspective of the faculty members or formators was entirely different, the same content questions were asked, however, they were phrased somewhat differently, since they would not be providing evidence of their own integration but evidence of the integration they saw taking place in the program or in the individual seminarian. Their role was an observatory one and they provided that kind of evidence. The interviews were not necessarily designed to be long ones. A simple response to the question was all that was necessary. If there was any clarification needed in their response, it was asked at the time of the interview. During this data collection,

direct observation and participant-observation evidence was added to the data collected, whether it was current direct observations and participant-observations or prior ones.

The advantage of doing the survey and the interviews was that it gave a more comprehensive picture of the integration taking place in the program. Some chose to participate in the survey and not participate in the interview and vice versa. Others chose to participate in both the survey and the interview. By doing both, the chances that more seminarians and faculty members would participate was increased thus giving a more comprehensive picture of the integration taking place. It also allowed the analysis of each to cross reference the other and so increased the validity. The interview gave the perception and reality for integration taking place as established in the theoretical and conceptual framework. Taken together, each would further the conclusions of integration and when cross referenced and blended together led to definitive conclusions consistent with the intention of the *Program of Priestly Formation* and the theoretical and conceptual framework.

Each of the two parts of the research design, the survey (Part I) and the interviews (Part II), yielded their own measures and their own data analysis procedures. For Part I, it was believed that the structure by sections described above would have allowed for the construction of an *integration quotient*. Since the study attempted to see how closely faculty and students viewed the integration in their program, coinciding with the way that the *Program of Priestly Formation* viewed it, and concrete elements of integration present, each survey item would have been given a rank from one to three. When a statement was responded to in a way that *strongly* reflected the intent of the *Program for Priestly Formation*, i.e., choosing number three in section two of the survey; “strongly agreeing” with each integrative statement in section three, or answering “yes” in section

This was a case study research design that essentially followed the theoretical proposition. It attempted to verify the integration, perceived or real, and the theoretical construct and then to draw an ultimate conclusion about the theologate in question. The ultimate analysis combined the analyses of the survey and the case study itself. It ultimately revealed how much normative integration there was, relative and perceived, according to the *Program of Priestly Formation* and what was concretely happening in this particular theologate that integrates. If this research methodology was repeated at other theologates, it could become the beginning of a multi-case study.

Presentation of the evidence followed the same pattern as its collection, that is, surveying the perception of integration by seminarians, moving toward the reality of integration, particularly as it bore itself in the theoretical and conceptual framework, and progressing then toward confirmation (converging lines of inquiry) as found in other sources of evidence. While it might be asserted that external validity could only be satisfied once a multi-case study was completed, because all theologates have evolved and developed in the same context as demonstrated in the history of the seminary in Chapter Two and because all theologates followed prior programs of priestly formation demanded by the authorities of the Church, it could be presumed that other theologates resembled this seminary and thus external validity would be satisfied. The same would apply to reliability for the same reasons.

### Major Findings

Overall, the results of the survey and of the interview indicated that there was a significant level of integration of the four pillars of priestly formation in the formation program at this seminary and that the conceptual framework of the seven threads of pillar integration (dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts,

seminarian efforts, social support and common ground analysis) represented a viable construct for integrating the four pillars of priestly formation. Furthermore, the reliability and the validity of this single case study were confirmed by the fact that the results of the survey were consistent with the results of the interview. While the results indicated that there was a significant level of integration in the formation program at this seminary, accomplished very much by the seven threads of pillar integration, it was also clear that there was additional work to be done to more fully integrate these interrelated yet distinctive aspects of seminary formation so that the program further complied with the integration demanded and required by the fifth edition of the *Program of Priestly Formation*.

As stated earlier, the results of this case study provided sufficient information to assist other Roman Catholic seminaries in integrating their formation programs in compliance with the *Program of Priestly Formation*. The reason was the fact that this seminary was a representative or typical case of all Roman Catholic theologates that have been guided by the previous *Programs of Priestly Formation* by requirement. Furthermore, the results indicated that, most likely, any theologate will never necessarily attain the level of integration, or the perfect integration, if such a thing exists, that the *Program for Priestly Formation* required. Seminaries will only be moving closer and closer to that perfect integration. In order to do so, the reality of the call for integration must remain forever in the forefront as seminaries construct, develop, evaluate and change their programs. It must remain in not only the forefront of the administration's and faculty's minds but also in the forefront of the seminarians' minds. Not only must additional work be done on behalf of integration but work must continually be done to further the integration already occurring. The integration of the four pillars of priestly

formation is an ongoing reality that must also look to other potential threads of integration that will foster presbyterates that are themselves well integrated and balanced in their ongoing formation.

### Survey

The survey results revealed a program of priestly formation that was significantly well integrated. In the statements of the survey taken directly from the *Program of Priestly Formation*, there was an unexpectedly high level of agreement by both faculty and seminarians that integration was occurring. While the analysis of the integration by statement has already been accomplished, it is instructive to note that the overall level of agreement, by averaging those who agree or strongly agree with the integration envisioned by the *Program of Priestly Formation*, reached 71.6%. Almost three quarters of the subjects saw the integration envisioned by the *Program of Priestly Formation* occurring in this program. While representative of a high level of integration as defined by this study, it was also indicative of the fact that more work needed to be done.

The major findings of the survey include the following:

1. Third Theologians were significantly more inclined to participate in the survey than any other class. While the exact reason for this was not known, it could be a confirmation of the fact that integration was something that was more of a reality the further into formation one went. Those further along in the formation program were more proficient in integrating the four pillars than those earlier in formation who needed to work on this integration a little bit more. This reality was confirmed by the interviews.



2. According to those surveyed, this seminary was doing a good job at integrating the four pillars of priestly formation, a fact confirmed by the interviews as well.
3. While the overall program at the seminary was well integrated, the nature of that integration, specifically in reference to individual pillars, was not as established. More work needed to be done in seeing the human pillar as foundational, the spiritual pillar as the center, the intellectual pillar as the informer of the others and the pastoral pillar as the goal or culmination of formation.
4. As well integrated as the program of priestly formation was additional work needed to be done for overall integration and much more work needed to be done in conveying the specific kind of integration called for with regard to each individual pillar.
5. The subjects seemed to be clear on how the human, the spiritual and the pastoral were integrated with each other according to the desired model of the *Program of Priestly Formation*. They were not as clear on how the intellectual was integrated with the other three. They saw the intellectual as standing more apart and distinct.
6. More work needed to be done to assist seminarians in understanding the distinctive and qualifying nature of each of the four pillars of priestly formation and their particular distinctiveness, how they were to be measured and how they were to be integrated.
7. Demographics, specifically age and ethnicity, seemed to have little or no impact upon the integration of the four pillars of priestly formation. Each

demographic group was as inclined or disinclined as the other to integrate the four pillars of priestly formation.

8. Significant revisions of the survey would be required to actually yield the measurement of the integration that was originally hoped for.

### Interviews

The interview results revealed an effective conceptual framework for the integration of the four pillars of priestly formation. Of the seven threads of pillar integration (dialogue/discussion, reflection, mentoring/spiritual direction, faculty efforts, seminarian efforts, social support and common ground analysis), the interviews succinctly revealed that reflection, dialogue/discussion and mentoring/spiritual direction were the most effective means to integrate the pillars of priestly formation. Faculty members clearly considered mentoring/spiritual direction, reflection and dialogue/discussion as the top three integrators. Seminarians clearly believed that mentoring/spiritual direction, dialogue/discussion and reflection were the top three integrators. The argument could be made that since reflection and dialogue/discussion happened in the context of mentoring/spiritual direction, one could remove mentoring/spiritual direction from the list and state that reflection and dialogue/discussion were the two most effective means of integrating the four pillars of priestly formation. Thus more time needed to be given over to these two more fundamental threads of pillar integration. At the same time, one could also argue that the thread of mentoring/spiritual direction was overwhelming the most important thread for pillar integration with the faculty members clearly favoring spiritual direction over mentoring and seminarians favoring both over those favoring one or the other.

The seven threads of pillar integration were not all on the same level. Some were more fundamental in and of themselves and the others used them in their practical expression. For example, as stated above, mentoring/spiritual direction, faculty efforts, seminarian efforts and common ground analysis utilized the more fundamental techniques of reflection and dialogue/discussion. Social support could also be considered more fundamental because it provided the environment for the others. In fact, social support may be so fundamentally present that it was almost passed by unnoticed or not given its due because it was so much the background or horizon on which the others occurred. It was fair to say that reflection, dialogue/discussion and social support could be classified as the fundamental building blocks that allowed mentoring/spiritual direction, faculty efforts, seminarian efforts and common ground analysis to occur. Because social support might be underestimated in its importance, dialogue/discussion and reflection rose to the top as being the most important and fundamental techniques for effective pillar integration, and therefore, more time should be given to them in formation programs if the kind of integration required by the *Program of Priestly Formation* is to occur.

The major findings of the interviews more specifically included the following:

With regard to dialogue/discussion:

1. Formal (vs. informal) periods of dialogue/discussion lead by a faculty member or fellow seminarian were more effective for pillar integration because they were more directed, guided and instructive. There was more of an expectation or felt obligation to integrate in formal vs. informal dialogue/discussion. However this was not to say that informal dialogue/discussion did not play a significant role in the integration of the four pillars.

2. The importance of dialogue/discussion in pillar integration lies in the fact that it offered a perspective different from one's own, creating a sense of awareness not had before. For some it was conscience forming and for others it was simply a matter of cognitive functioning.
3. Dialogue/discussion lent itself naturally and logically to integration and there did not need to be a deliberate mechanism to focus on integration.
4. Dialogue/discussion allowed for the learning process to continue in a non-classroom setting in that one could learn from others and not simply a professor or a book. This learning process not only helped seminarians to know concepts and theories but themselves as well.
5. Dialogue/discussion did not happen effectively in the classroom. The classroom environment was a more instructive and directive one that did not necessarily use dialogue/discussion. This was not to say that dialogue/discussion was not or could not be effective in the classroom. Rather, it just was not utilized there to the degree it was in the other areas of formation, specifically the formation program on Friday mornings which hinged on dialogue/discussion.
6. Dialogue/discussion became more effective the further along in formation one was. This was due largely to the benefit of pastoral experiences that provided the fodder for the dialogue/discussion but this did not exclude the human, spiritual and intellectual experiences that also fed the dialogue/discussion as one progressed through formation.

With regard to reflection:

1. Reflection outside the prayer experience led to better reflection within the prayer experience.

2. Reflection was more effective among those who were more mature and knew themselves. While this was common sense, it was edifying to see that the same dynamic was at work for those in formation.
3. The biggest enemy to effective reflection was the lack of time or being provided the time to do so. The busy formation schedule mitigated effective reflection and hence effective integration of the four pillars of priestly formation.
4. Reflection was more effective when it followed dialogue/discussion than when it preceded it.
5. More effective reflection happened when those reflecting were provided with a skill set to do effective reflection. This skill set could be given in the directed, guided and instructive dialogue/discussion that preceded it.
6. Reflection helped the seminarian to internalize, interiorize and go deeper where the four pillars could be authentically integrated.
7. Seminarians were well aware of the difference between reflection in general and the kind of reflection that came in prayer. They made that distinction. They saw the need for both.
8. Few seminarians engaged in a formal reflection process, i.e., journaling (in writing or on the computer) or an examen, but rather relied on a more informal and/or spontaneous process. They likewise indicated that this was the more effective kind of reflection.
9. The pastoral pillar provided the most food for effective reflection.

With regard to mentoring/spiritual direction:

1. The faculty was more inclined to see the commonality and complementarities between mentoring and spiritual direction than seminarians. If they had to side

with one, faculty were more inclined to side with mentoring and seminarians were more inclined to side with spiritual direction when it came to their integrating the four pillars of priestly formation.

2. Both mentoring and spiritual direction required absolute openness and honesty if they were to integrate effectively the four pillars of priestly formation.
3. Mentoring and spiritual direction gave perspective to the seminarian. Not only a different perspective but a fuller perspective on themselves and their formation that they would be hard-pressed to gain on their own. The perspective of another with expertise was important because it gave the fuller, or even the whole, picture that was informed.
4. Those seminarians who felt spiritual direction was more important than mentoring in the integration of the four pillars thought so because spiritual direction allowed for discussion of the spiritual and not just the human, the intellectual and the pastoral. They also felt so because they could be more open and honest in spiritual direction. Those seminarians who felt mentoring was more important than spiritual direction thought so because they felt spiritual direction only focused on the spiritual to the exclusion of the human, intellectual and the pastoral.
5. Whether a seminarian sided with spiritual direction or mentoring seemed to be dependent on the disposition, attitude and maturity of the seminarian.

With regard to seminarian efforts:

1. While a combination of seminarian and faculty efforts accounted for the integration of the four pillars of priestly formation, seminarian efforts was more commonly associated with the effective integration among faculty and seminarian

alike. The most succinct characterization was that the integration of the four pillars of priestly formation was primarily a seminarian effort supported by the faculty. Put differently, integration began with the faculty but ended with the seminarian.

2. Seminarian peer activities were effective means of pillar integration.
3. Faculty efforts alone did not bring about integration.
4. Faculty members were more inclined to attribute integration to complementarities between seminarian and faculty member, whereas, seminarians were more inclined to attribute integration to the seminarian even though a majority of seminarians saw it as a joint effort.
5. Seminarian efforts were most commonly linked to the reflection thread of pillar integration.

With regard to faculty efforts,

1. A mutual relationship between the thread of seminarian efforts and faculty efforts existed when it came to integrating the four pillars with primary responsibility being assigned to the seminarian and the faculty seen as having a role to play.
2. The faculty must continually be aware and conscious of the need for integration in all their efforts associated with seminarians whether it was in the classroom or outside the classroom. They must then become “facilitators” of integration, creating an atmosphere of integration in those same environments.
3. More attention needed to be paid to integration in the classroom. The presence of faculty members outside the classroom was important so that these all-important discussions could take place guided by the knowledge and expertise of the faculty members.

4. Faculty members who also served as mentors must be particularly conscious of the need for integration in their regular mentor meetings.
5. Faculty members who made formation presentations must be particularly conscious of the need for integration in their presentations and conveying what that meant.
6. Faculty members must more aptly see themselves as true mentors or guides, that challenged seminarians, were catalysts for integration, modeled the priesthood, led the formation and integration, and held the seminarians accountable.

With regard to social support,

1. Social support guarded against isolation and fostered openness in seminarians.
2. Social support was the stage on which integration occurred but it could be both positive and negative.
3. It was difficult to characterize exactly what social support was and what role it had to play in integration. While most admitted that it had a role to play, most also could not say much more.
4. When stated, social support provided support, encouragement, perspective, peer example, acceptance, comfort, and additional opportunities to learn.
5. There was a variable and varying significance attached to social support that was not attributed to any of the other threads of pillar integration, thus indicating that social support only helped in the integration of the four pillars in as much as someone engaged in it.

With regard to common ground analysis,

1. Common ground analysis prevented compartmentalization and truncation of the formation program and fostered greater integration.



2. Common ground analysis was the weakest of the seven threads when it came to integration.
3. Common ground analysis made connections and broadened individual horizons.
4. Common ground analysis was most closely linked with reflection and dialogue/discussion.
5. Common ground analysis gained strength as an effective means of pillar integration the further along in the program one went.
6. A common ground analysis structure, where all four pillars were reflected on or discussed concurrently was the most effective means of eliminating repetition in formation presentations.

With regard to the attribution of integration,

1. Integration was occurring in both the seminarians and the formation program in significant and compelling ways.
2. When integration occurred and when integration did not occur, it was due to some combination of the program and the seminarians.
3. While integration was occurring in the program, there was more, in some cases, much more, that could be done in the program to foster greater integration. This “more” that could be done might be as simple as providing more time for utilization of these seven threads, particularly dialogue/discussion and reflection.

#### What Has Been Learned: Meaning of the Results

From the research that has been completed, there were several realities that became very apparent:

First, formation programs need to stop looking at the four pillars separately or as separate entities. *Pastores dabo vobis*, the *Program of Priestly Formation*, seminarian

formation handbooks and seminarian evaluations at the end of the year look at them separately. There is value to looking at them separately because each has its distinctive character, a unique dimension that informs and forms the whole person. There is value to looking at them separately, perhaps even when seminarians set their goals, in seminarian self evaluations and in the formation program as they are presented. This should not be to the exemption of pulling them together and analyzing them at their points of intersection.

There is always a dynamic tension between keeping them separate and together at the same time. Looking at them separately keeps them neat and tidy. Looking at them together may be more convoluted. The tension between separating them and keeping them together bears itself out in the oft heard criticism of the formation program, i.e., when addressing them from each perspective lends itself to repetition. This complaint gives strength to the proposition that consideration be given to abandoning their separate analysis and addressing the realities from the four perspectives simultaneously. At some time, each seminarian will complete his seminary formation and will be left to consider these four pillars on his own. While the pillars each maintain their separate and distinctive characteristics, their points of intersection will become much more evident and much more important. The seminarians will find themselves forced to view them more integrally because that is how they will bear themselves out in their life and ministry. The seminary environment is artificial and can allow for separation. Life and parish ministry will not be. Thus seminary formation needs to lend itself to allowing for more integral analysis so that the seminarians will be able to do so easily and readily when the time comes for them to live outside of the seminary in the priestly ministry.

Second, formation programs need to stop looking at one pillar as being more important than the other. Clearly, the *Program of Priestly Formation* does not consider any one pillar more important than the other. Whenever they are looked at, as such, either personally or institutionally, this is in error. Each one is as important as the other, but that is not their perception or presentation. Often times, when moving through the goal setting and evaluation process one pillar is made more important than the other. The goal setting process asks seminarians to identify which pillar is the priority for them. Often times, in evaluations, it will say that, “So and so indicated that this was the most important goal”. This most often happens with the spiritual. It was not a secret that a large number of seminarians identified the intellectual pillar as the one that the institution communicates as most important.

Institutionally and personally, the requisite is to stop viewing one pillar as being more important than the other. This is actually what happens when they are looked at quantitatively and not qualitatively. When the pillars are examined quantitatively, one can be seen, perceived or presented as being more important, e.g., questions such as: which pillar is given more time or attention or which pillar carries more weight. The pillars are compared and contrasted. Their value comes in some quantifiable measure. In reality, they cannot be quantified. When the pillars are looked at qualitatively, these value judgments or attributable value judgments disappear. One is not more important than the other, deserves more time than the other, or carries more weight than the other. They each serve their own qualitative purpose.

The question might also be asked, “How does the *Program of Priestly Formation* view them?” It is quite clear, as presented in Table 1 (page 5). The human pillar is the foundation of the other three. The spiritual pillar informs the other three. The

intellectual pillar appropriates or understands the other three. The pastoral pillar expresses the other three. To state it even more explicitly, focused on the human: the human is the foundation of the spiritual. The human is the foundation of the intellectual. The human is the foundation of pastoral. Also, focused on the spiritual: the spiritual informs the human. The spiritual informs the intellectual. The spiritual informs the pastoral. Focused on the intellectual: the intellectual appropriates and understands the human. The intellectual appropriates and understands the spiritual. The intellectual appropriates and understands the pastoral. Focused on the pastoral: the pastoral expresses the human. The pastoral expresses the spiritual. The pastoral expresses the intellectual. One is no more important than the other. They rise and fall together. The question becomes how this gets translated into the formation program appropriately. The question becomes how each individual faculty member and seminarian translates that into the formation program appropriately.

Third, formation programs need to be streamlined. In reality, there is probably just too much to do. Faculty members' and seminarians' schedules are filled with a lot to do. In and of itself, this is not the problem. In fact, those who aspire to the priesthood will need to get used to it as the person who fully engages himself in ministry. Busyness will be a daily reality. Busy schedules, full of a lot of things in and of themselves, are not the problem. However, busy schedules that do not afford the time to process that busyness can be very dangerous. They can lead to stress, burnout and the senseless churning out of activity without awareness of what it all means and where it is all going. Processing allows for analysis of what is being done and fosters awareness of what is being accomplished in all four pillars. "Processing" in the human pillar addresses one's activities on an emotional and motivational level. "Processing" in the spiritual pillar

addresses one's activities on a prayerful and divine level. "Processing" in the intellectual pillar addresses one's activities on a rational and theological level. "Processing" in the pastoral pillar addresses one's activities on a ministerial and ecclesial level. Processing in all four pillars at the same time is the integrating ideal.

Proper formation requires time for all four of these processes happening at the same time. Seminarians need to figure out a way, institutionally and personally, to process all the things they are doing. This means that time must be allowed for dialogue/discussion and reflection, alone and with others. Moving from one activity to another, in a ceaseless flow of activity, without adequate time to address questions like what, where, why and how, projects individuals into an endless milieu of confusion and malaise. People do not know what they are doing; they do not know where they are doing it; they do not know why they are doing it and eventually, they will not know how to do it. How does one streamline a formation program that lends itself to endless activity and endless functioning? How does one streamline a formation program when other forces mitigate against it, for example, when priests "out there" indicate what additionally needs to be addressed in the formation program. The reality is if seminaries included everything that anyone ever said should be included in the program formation would take significantly more time than it already does. Add, on top of that, the necessary time to process all that is being done and addressed and the time could perhaps be doubled. Seminaries must figure out a way to include everything that needs to be included and the necessary time to process it adequately and meaningfully.

Fourth, as indicated above and flowing logically from it, formation programs will need to allow for more formalized and serious dialogue and reflection. Reflection allows the human, the spiritual, the intellectual and the pastoral to enter into it. During a

seminarian retreat in the past year, Bishop John W. Flesey mentioned how he kept a journal of over 500 pages while he was in the seminary. It is this kind of formalized and serious reflection that needs to be incorporated into formation programs. One seminarian indicated how he kept a journal keeping it on his computer rather than handwriting it. The question becomes how can this serious and formalized reflection and the time to discuss it with others or dialogue with another about in a formalized and serious way be included in the seminary formation program.

Fifth, formation programs will need to rely more on accountability from the individual being formed, from the seminarian himself. In the seminary formation program at the study seminary, there is a block of time on Sunday afternoons of approximately five hours for the seminarians to use for their formation, as they see fit. A time given over to fraternity, prayer, or study. It would be important to analyze how many seminarians actually use that time for the intended purpose. When constructing the Sunday schedule, the seminary faculty could have included a series of activities spaced apart in small increments to keep seminarians “busy” the whole day. However, it was thought that a large block of time that they could use for their formation, humanly, spiritually, intellectually and pastorally with each other would be more beneficial. Many deacons have noted, as they no longer had this time due to their assignments in parishes, that this time should be appreciated. This research has clearly indicated, among faculty and seminarians alike, that formation is primarily the responsibility of the seminarian not the institution, not the program, not even the formators.

Seminarians need to be queried and reflect on the fact that if they were entrusted with formation in a greater capacity, how would they use it? Would they be accountable for that which is entrusted to them? Once the seminarian is ordained and assigned to a

parish, it will be totally in their hands. There will be no formators or faculty members hanging over them. There will be no formation program telling them what to do, when to do it and how to do it. The implications will not be an evaluation from the faculty with commendations and recommendations. The implications will not be an A, a B, a C, a D or an F for a particular course or semester. The implications will be their individual credibility. The implications will be the individual's very own sanity. The implications will be the individual's very life. Somehow, formation programs have to be put in place that will teach seminarians how to appropriate, take responsibility for, and be accountable for their own human, spiritual, intellectual and pastoral formation. No doubt, many seminarians would say that, if they were not given so much that they need to accomplish, they would be more inclined and motivated to take that responsibility and be accountable. However, would that necessarily bear itself out? Is this only something that can be hoped for? Perhaps that opportunity should be given to seminarians. The fear is always that seminarians would use the time for their own purposes and pursuits, outside the formalized processes that historical formation and this research has indicated will make for the integration of the four pillars of priestly formation. Pursuing their own things would not be the problem. However, pursuing them in a systematic, formalized and constructive way that integrates the four pillars in their lives might be. Perhaps the one suggestion from a faculty member to give them training on a skill set for reflection as well as dialogue and discussion would be helpful. There is also mentoring and spiritual direction that can address their use of time in a direct way.

#### Other Possible Interpretations and Conclusions

Having discussed the major findings of this research and, while the results lead to a very clear direction, the specifics of how to move in that direction are not necessarily as

clear. Any number of programmatic directions could be implemented at this point. Moving from the major findings to a road map for future implementation of integration could involve any number of specific directions. In order to make the transition from the major findings of this study to the practical implementation of them in the best way possible will require definitive leadership and utilization of resources, both human and otherwise, to make the required integration of the *Program of Priestly Formation* a reality. In order to do this, it would be recommended that the research be moved toward the field-based analysis of an actual problem of practice as begun at the outset of this chapter, utilizing the problem analysis process advocated by Charles M. Achilles, John S. Reynolds and Susan H. Achilles (1997). Resuming this constructive framework, a determination of how to best deal with this problem of integration based on the research that has been completed would be a positive way to proceed. Having covered the first step of the problem analysis process, the Problem of the Problem, and partially covering the Problem of the Solution, the process of problem analysis can be resumed with the benefit of the research completed. Having already addressed the first three steps of the Problem of the Solution, that is: 1) Understanding the Problem, 2) Identifying Likely Causes and 3) Searching for Relevant Information, as completed in the research itself, the next step can now be addressed, that is, Set Specific Goals.

Having completed the search for relevant information and having built a conceptual framework of the web of pillar integration, the fourth step in the Model is to Set Specific Goals. The specific goal of priestly formation as given by the USCCB and approved by Rome are all the components of the *Program of Priestly Formation*, specifically, integration. The goal is integration; however, this might actually be too high an expectation, at least at this stage. Achilles, Reynolds and Achilles (1997) made it



clear that the goals being set are reasonable, attainable and ones that one may have reasonable control over. It might be more realistic to set intermediate goals but never losing sight of that goal of integration as indicated by the research. Acknowledging that total and perfect integration may well be an ideal type or construct that one moves closer to but never really attains puts the ultimate goal of integration in proper perspective. Thus, setting intermediate goals, goals in and of themselves that are reasonable, attainable and controllable, is perhaps the better option.

Leadership is the key to successful integration. This does not mean that the Rector, as leader of the Seminary, is the one alone to enact the concrete steps for integration. However, he will set the tone, monitor the progress and help the process move forward. A rector, like any leader, should build consensus with all his constituencies that integration is the ultimate goal. He must convince them that integration is the charge and the goal. Thus consensus building would be a goal. This goal would not only serve the ultimate integration that will hopefully occur but will also serve the way in which that integration is achieved. A cardinal rule in organizational structure is that one needs to bring on board those who will ultimately be responsible for implementing the integration. If they have not “bought” the concept and the charge, the ultimate goal of integration will not have a chance from the start. Consensus building would be an intermediate goal that would serve the ultimate integration desired.

With consensus building comes the requirement for collaboration and cooperation, particularly among the seminary faculty, whose leadership will ultimately make integration a reality. Programmatic integration would completely realign the entire existing program. Some aspects of the program of priestly formation will be “threatened” and some agents of those programs might also feel threatened. Territorialism could strike

quite easily. If the entire faculty can be brought together in a spirit of cooperation and collaboration in reaching for the goal of integration, then integration will be served. The Rector will lead this endeavor. “Rational persuasion, consultation, collaboration, and inspirational appeals are the most effective tactics for influencing target commitment to carry out a request or support a proposal” (Yukl, 2002, p. 168).

An important thing to keep in mind is that, even though a conceptual framework that would define integration has been presented, there is still no clear picture about what that integration may look like. The curriculum will be affected and how that curriculum is delivered will also be influenced. Faculty may need to change their teaching style and the components of their teaching methodology. Different programmatic changes could totally reconstruct the “way we do things around here and have always done things around here.” Mentors and spiritual directors may be obliged to change their methodology. Supervisors out in the field may have to take on a larger role in priestly formation. Schedules may need to change to allow for dialogue/discussion and reflection. There could potentially be much change and thus a fostered spirit of collaboration and cooperation will necessarily be a goal. Once consensus is built, then one should foster a spirit of collaboration and cooperation. Since responsibility must be born by seminarians/students themselves, they too will have to be collaborative and cooperative. All constituencies will need to take ownership of the process of integration.

The participative leadership of Gary Yukl (2002) is being advocated in this particular case given the foregoing commentary:

Participative leadership involves the use of various decision procedures that allow people some influence over the leader’s decision. Other terms commonly used to refer to aspects of participative leadership include consultation, joint decision

making, power sharing, decentralization, and democratic management. (Yukl, 2002, p. 81)

The Rector cannot go it alone; he is going to need his faculty. In addition to participative leadership, psychological empowerment of the faculty will be vital. One might go even so far as to say that the Rector must exercise transformational leadership or inspirational leadership whereby,

The leader transforms and motivates followers by (1) making them more aware of the importance of the task outcomes, (2) inducing them to transcend their self interests for the sake of the organization or team, and (3) activating their higher-order needs. (Yukl, 2002, p. 253)

If the leader cannot accomplish the goal using participative leadership then he should most certainly use transformative leadership. He needs to have the faculty on board if any integration is going to be successful.

Thus, consensus-building, cooperation and collaboration are going to be the hallmark goals while implementing the change in the program that will allow the conceptual framework of the seven strands of integration to be implemented. While these are not the exclusive leadership goals, they would be vital ones if the march toward integration is going to commence and continue toward the ultimate goal of integration of the four pillars of priestly formation.

The fifth step in the Model is to Identify Alternative Solutions. The problem of the problem is integration, for example what is it, what does it look like, how will it be achieved. The problem of the solution is integration, for example, accomplished by the seven strands of integration (the dialogue/discussion, the reflection, the mentoring/spiritual direction, the faculty efforts, the student/seminarian efforts, the social support

and the common ground analysis). The identification of the solution would constitutively include these strands but the solution may not simply be, and probably is not, the obvious solution. In other words, implementing the strands as described may not be the only solution to the problem of integration. Presumably some of these strands were already in place, if not fully, at least in part. While the one solution is integration, the implementation of the seven strands, that solution may need to begin with alternative solutions. The acknowledgement that “there is always more than one way to respond to any problem or dilemma” (Bolman & Deal, 2003b, p. 17) must be understood at this point and will enable any leader to recognize and give credence to ideas other than his own, particularly that of the faculty, who will ultimately help implement and allow him to build consensus and practice cooperation and collaboration.

One alternative solution would be to discard the program that the seminary has in place and replace it with one that includes all aspects of the seven strands of integration, particularly those that were deemed most effective from the research. This would be a tear down and rebuild from scratch approach. The advantage is that it allows one to create and build a program utilizing the conceptual framework developed here. The disadvantage is that one might be “throwing out the baby with the bathwater.” The program had good integrative dimensions in it. If it did not, the research would have indicated otherwise. However, that was not the case. The study seminary received high marks for its integration in the research. Not only would it be a shame to throw these out, particularly if they were working and helped the seminarian to integrate the four pillars of priestly formation, but it would also be inappropriate. This should be viewed as a deliberately aggressive solution and one that is not viable.

Thus an alternative solution must be formulated. Another alternative solution may be that of assessment. This would mean looking at the existing program/programs, seeing how they are perceived and received among the seminarians and faculty, evaluating how the current program includes and does not include the strands for successful integration and evaluating and assessing the integration taking place and what are the most effective aspects of the existing program as they relate to the research. This solution would seek a different aspect of the program that needs to be eliminated, added or changed. The advantage of this solution is that it really allows one to see, to get a “birds-eye” view, of the existing program and then target the areas that do not serve the integration and allow the strands of integration to permeate them. This alternative would afford one the opportunity to “establish an accurate picture of what is happening” and then give way to “a deeper level, asking, ‘What is *really* going on here?’” (Bolman & Deal, 2003b, p. 33). This often forgotten step could set the stage for a total revamping or for small and/or incremental changes that could refine an already strong integrative program.

Another alternative solution would be to shape the integration. Instead of taking the position of revamping the entire program, perhaps tearing it down and rebuilding it including the seven strands in the construction (an alternative solution not considered a viable one), assessing and evaluating the program (alternative solution mentioned above), to have the assessment and changes made progressively, i.e., allowing the assessment to interact with the implementation and the implementation to interact with the assessment. This method would be reflective of a descriptive theory’s incremental model, described as

...one that allows the school leader to make changes in small increments to avoid unanticipated negative consequences... Decision objectives and alternatives are intertwined, and alternatives are selected when they are only slightly different from current reality and lie between current reality and the desired goal.

Outcomes of decisions made are assessed and compared to the desired direction or what is accepted before other decisions are attempted. (Green, 2005, p. 125)

The advantage of this solution is that it allows for the impact of gradual and progressive changes to be measured and/or discovered. This would be an ongoing process that could take a considerable amount of time and effort but would also allow for consideration to be given to the changes that have already taken place and the impact that they would have.

Each of these possibilities necessitate inclusion of all the tenets of the *Program of Priestly Formation*, the construction of tenets that would characterize integration of the four pillars using the strands of integration and finally a blending of the two. The tenets of the *Program of Priestly Formation* would be easily ascertained and obtained exclusively from the *Program of Priestly Formation*. The tenets of integration, in the form of principles, would then need to be constructed in a systematic way and blended with the tenets of the *Program of Priestly Formation*. This would be where the consensus-building, cooperative and collaborative goals would come into play as the faculty would need to be unified in their promulgation of the integration and its individual strands.

In setting the goals, given the leadership of the Rector and the needed leadership of the faculty, it might be helpful for the Rector to take stock of the existing situation and the desired situation (the “is-ought discrepancy, or the “what is” and the “what ought to

be”) by doing a kind of multiple frame assessment prior to the next step of selecting a preferred alternative. Taking the frames of Lee G. Bolman and Terrence E. Deal, the political, the human resources, the structural and the symbolic frames (2002a, 2003b), the leader, i.e., the Rector, could assess the information that has been gathered, evaluate the goals that have been set, analyze the current program of priestly formation in place and the different dynamic associated with it, apply a multiple frame analysis and then proceed with guiding the faculty toward the next step, i.e., selecting a preferred alternative, with greater confidence, anticipating any potential missteps and preventing them.

It can be seen that moving a program of priestly formation from one model to another is going to involve all four of the frames and the wise leader is one who will have thought this through, perhaps even with his faculty. The frames might assist in that process of utilizing the goals of consensus-building, collaboration, and cooperation. While this method could and probably should be a process the Rector does on his own, the fruits of it must be shared with the faculty either directly or indirectly, where the knowledge gained from such an analysis is passed onto the faculty who will be required to implement the selected preferred alternative.

It is not difficult to see how the structural frame would come into play. The seminary, like the Church, is a very well structured entity and the premises of the structural frame, “clear, well understood roles and relationships and adequate coordination” (Bolman & Deal, 2003a, p. 44) will assist the leader not only in identifying alternatives but selecting them.

The structural frame emphasizes productivity and posits that classrooms and schools work best when goals and roles are clear and when efforts of individuals

and groups are highly coordinated through authority, policies, and rules as well as through more informal strategies. (Bolman & Deal, 2002b, p. 4)

Most seminaries have clearly defined roles and, when moving to implementation of a plan of integration using the seven strands, the Rector will need to turn to the seminary's director of formation (human), spiritual director (spiritual), academic dean (intellectual) and field education director (pastoral), not to mention a myriad of other people in place.

Likewise, it is not difficult to see how the human resources frame is operational. Persons are being dealt with, not only the people that are leading the change toward greater integration but those that will be led to a greater integration. "The human resources frame offers another possibility: an organization can ...be energizing, productive and mutually rewarding" (Bolman & Deal, 2003a, p. 114). This is the kind of energy the leader will need in his faculty and his students when the integration of the four pillars utilizing the strands is concretely implemented. "The human resource frame...highlights the importance of individual needs and motives. It assumes schools and classrooms, as other social systems, work best when needs are satisfied in a caring, trusting work environment" (Bolman & Deal, 2002b, p. 4). This is all the more so when discussing a Roman Catholic seminary where the virtues of faith, hope and love are expected to be embodied, even enshrined. The human resources frame will be eminently important to the Rector when choosing alternatives and selecting them.

It is also not difficult to see how the political frame would be utilized. The Church and its primary training institutions, seminaries, are as political, if not more political, than any secular institution. Political considerations need to be a vital part of the Rector's consideration when identifying and selecting preferred alternatives to implement the integration using the seven strands. "Viewed from the political frame,



politics is simply the realistic process of making decisions and allocating resources in a context of a scarcity and divergent interests” (Bolman & Deal, 2003a, p. 181). There certainly is scarcity of resources for any Church organization, specifically a high value item, such as a seminary. Also, the divergent interests, for example, conservatives, liberals and progressives in the Church, can make decisions very difficult.

Everyone is caught up in this swirling political vortex. Goals emerge from bargaining and compromise among competing interests rather than from rational analysis. Conflict becomes an inescapable by-product of everyday life. If handled properly, it can be a source of constant energy and renewal. (Bolman & Deal, 2002b, p. 3-4)

One might not think this is the case in a seminary but it most certainly captures the reality more accurately than it may in other schools. The Rector will need to be aware of all of these tensions and dynamics prior to entering into a consideration and selection of preferred alternatives.

Perhaps, of all the frames, the most useful to the leader will be the symbolic frame. The Church and seminaries have at their disposal a myriad of realities and opportunities to use the symbolic frame. “The symbolic frame focuses on how humans make sense of the messy, ambiguous world in which they live. Meaning, belief, and faith are its central concerns” (Bolman & Deal, 2003a, p. 240). This is the Church’s domain, a domain fostered at its very core by a seminary. Not only will this frame be important for the Rector in building consensus, cooperation and collaboration with the faculty, it will go a very long way to assisting them, the Rector and the faculty, in implementing the seven strands of integration. The Church is a culture all its own, with myths, visions, heroes and heroines, stories and fairy tales, rituals and ceremonies, metaphors, humor and

play all its own, both human and divine. “The symbolic frame centers attention on culture, meaning, belief and faith...symbols govern behavior through shared values, informal agreements, and implicit understandings...” (Bolman & Deal, 2002b, p. 4). This frame could be the one frame most useful to the Rector in a substantive and not manipulative way, in guiding the faculty and school toward an integration utilizing the seven strands of integration. “In recent years, symbolic leadership has moved to center stage, and the literature abounds with advice on how to become a visionary leader capable of transforming cultural patterns” (Bolman & Deal, 2003a, p. 365). However, it is a comprehensive approach to leadership using all the frames that will get the Rector to the best possible position and place not only to assist the faculty in determining the different alternatives but selecting one that was most able to bring about the transformation to integration called for by the *Program of Priestly Formation*.

The sixth step in the Model is to Select Preferred Alternative. This stage would need to consider the impact of all the different alternatives as well as the direct and indirect consequences, the long term consequences, the constraints and any ethical considerations (Achilles, et al., 1997, p. 89). While this step would need to be done by the Rector in consultation with the faculty, as leadership will play a primary role in the integration, this researcher would suggest the preferred alternative of assessment, that is, to analyze and evaluate extensively the current program in place and assess where the seven strands of integration already exist in the program and where they do not exist. This assessment could then be compared with the perceptions of integration by both the faculty and the seminarians. This choice would not only provide a kind of built in confirmation or negation of the veracity of the seven strands of integration, the conceptual framework, but also an analysis and evaluation of how much the seven strands

are actually already a part of the program. Upon conclusion of the assessment, then concrete steps can be taken to determine the best method of implementation, taking into consideration those aspects of the program that already utilize one or more of the seven strands and those aspects that do not utilize them and could be assisted if they did. This alternative would also permit the incremental model of implementation, allowing for the impact of gradual and progressive changes to be measured and/or discovered.

The seventh step in the Model is to Implement Preferred Alternative. While the entire faculty should be the agents of implementation, clearly one should take a leadership role vis-à-vis the faculty. A good argument can be made that the Rector himself should be the leading agent among the faculty, however, he may designate a delegate to do so. A very concrete action plan and timeline should be set up to work through the assessment and implementation utilizing the findings of the research. Several brainstorming sessions should be held by the faculty to review the analysis and then begin the process of integrating its findings into the program. Action items are itemized so that what needs to be done (and what it will accomplish, thus linking it to the kind of integration desired) is clearly presented. Once a comprehensive list of action items is drawn up, then people or peoples are designated who would be responsible for implementation. This entire process must focus on successfully determining the reality of and the hoped for successful integration of the four pillars of priestly formation utilizing the seven strands of integration. It is the responsibility of the Rector or his delegate to “assure that procedures, expectations, and workable condition are in place to help move events toward success” (Achilles, et al., 1997, p. 90).

The eighth step of the Model is to evaluate. Once the assessment and the action plan are completed, immediately the faculty must turn back to the beginning and evaluate

the steps taken to solve the problem of what successful integration looks like. Often, as Achilles, Reynolds and Achilles pointed out, this step and category can be forgotten or ignored. After all the hard work of this monumental task has been completed, it is perhaps not surprising. However, this temptation needs to be resisted. Evaluation is very important as it provides a starting point for all future and necessary evaluations that will, and must, take place not only to determine how the integration of the four pillars of priestly formation are progressing but how they are maintained over time.

It is at this point that one of the alternative solutions, intensifying the integration, could become the overriding concern of the faculty. If evaluation occurs at this point and on a regular basis, integration would be monitored and the action items already implemented could be adjusted so that integration could be maximized. It is presumed that such evaluation could also increase the faculty's ongoing awareness of and more in-depth understanding of integration: what it really is, how it manifests itself and any other unforeseen consequences, positive or negative, of integration. An action plan for evaluation would be a helpful tool to ensure that ongoing evaluation is done.

After the category of Evaluation, the next category informing the problem analysis is that of Problem Sharing. As indicated above, not only must the nature of the problem, in this case, what does successful integration look like and how is it implemented, involve sharing the problem but the ongoing evaluation should also be shared. This is what problem sharing is all about. An important dimension of this step is the fact that "...cooperation, understanding, and trust among faculty members, including the principal, [builds] an enabling environment for creativity in problem analysis and decision making" (Achilles, et al., 1997, p. 101).

This is really where the Rector or leader becomes a facilitator and shares decisions about how to further develop integration. “Sharing decisions using complimentary association can be a highly effective way to implement educational change. Faculties who embrace collaborative decisions and make new strategies to replace the ‘older’ ways engage a complimentary association” (Achilles et al., 1997, p. 101). This is really where the faculty needs to become a team and therefore the Rector’s leadership will take the form of team-building.

The next category of the theory of problem analysis is that of Leadership in Decisions. This step would primarily affect the Rector, or his delegate. A predetermined pathway cannot be the underlying motive. Consultation cannot be merely an illusion. Leadership in such a process of assessment and implementation will mean coming face to face with discrepancy, disagreement and even conflict about how to best proceed. While consensus building, cooperation and collaboration were the goals set from the beginning of the process, it would be naïve to think that there will not be some difficulties, challenges and impasses in this monumental task. The leader will need to make decisions that will not alienate the constituency, keep everyone on board and focused on success and ongoing success. Likewise, decisions cannot be made in personal or subjective ways but always in a manner most conducive to the entire situation.

As has been clearly indicated above, leadership plays a significant role in keeping everybody focused, not only on the ultimate goal and solution of the problem, on the process used to reach that goal/solution, but also to being faithful to the policy as promulgated by the USCCB in the *Program of Priestly Formation*. Integration is the goal. Integration is the solution. However, this integration is at the service of the *Program of Priestly Formation* and it can become very easy to overlook this reality. It

would be the job of leadership to keep everyone focused and faithful to the plan and the tenets as given or set up in the solution of the problem. Green (2005) would call it a democratic leadership style vs. an authoritarian or laissez-faire style, and see it as being the most effective. “It is strongly advocated that to be effective in today’s schools, the leader must be democratic, driving fear out of the workplace and fostering a community of learners who collaborate on all major issues” (Green, 2005, p.17).

The leadership role of the Rector in leading this change cannot be underestimated. Not only must the leader accompany the entire organization through this process of change, moving to a more integrated program utilizing the seven strands of integration, he must be more. “Effective decision making also depends on the judgment and disposition of the leader. As school leaders make selections from various alternatives, they reveal their preferences for particular values, interests, and beliefs...” (Green, 2005, p.121). Knowing that every action and every decision will be reflective of a much larger reality within the individual leader will reveal the judgment and disposition behind the man, inside the man.

The final category in the theory of problem analysis is that of Change, the actual change that is implemented. Before even entering this process, the realization has got to be that there is going to be change. And whenever there is change, the territories that people occupy could also change. This essentially brings us back to the beginning.

Achilles, et al. (1997), indicated that:

The first, and perhaps the most important, step in implementing a decision is to secure its acceptance on the part of those who will be most affected by it. One way to gain acceptance is to involve people in the process as early as practical.

(Achilles, et. al., 1997, p. 130)

Get them on board, consult with them often, allow their opinions to drive decision making or even be the decision and a true leadership will be exercised, one that will bring about the necessary change for the successful integration of the four pillars of priestly formation.

When one speaks about the integration of the four pillars of priestly formation utilizing the seven strands of integration, essentially one is talking about the primary purpose of change and that is to improve learning or student achievement. Whenever one talks about change, one would likely encounter resistance. However, the capacity for change “is likely to exist if the leader of the change process creates an environment wherein stakeholder involvement is respected and the programs being implemented are respected” (Green, 2005, p. 189). Thus, the leader must lead without dominating. Drawing from the social system perspective, this would really best comprise a situational view of leadership, which is consistent with the democratic style, seeking consensus building, collaboration and cooperation:

As the relationship among environment, organization and workers changes, so must the leadership in response to the new situation. Leadership is not seen as fixed in some superior psychological traits but in the ability to recognize changing situations and respond to new needs with the appropriate set of behaviors.

(Hanson, 2003, p. 154)

Leadership is going to be very important in any process of change.

From the beginning, the problem of the problem and the problem of the solution was rightly identified as the integration of the four pillars of priestly formation. However, the lack of an explicit image of what integration was, in a general sense, and what integration of the four pillars was, in a specific sense, either as given by the

*Program of Priestly Formation* or the research in the field, was a handicap to overcome. While each of the steps of problem analysis are important in determining the solution, it was the search for relevant information that yielded a conceptual framework that would lead to integration as embodied in the seven strands of integration. Using research and theory were indispensable in helping to clarify the problem and led to the very conceptual framework advocated here. Each one of the strands demonstrated elements of exemplary practice to help in establishing a conceptual framework and determine a course of action. However, it was all the steps of problem analysis that leads one to a plan of action. The importance of leadership and the kind of leadership cannot be underestimated. This author would relish the opportunity to implement a plan of integration as described in this assessment.

#### Limitations and Implications for Future Research

This research conducted on the integration of the four pillars of priestly formation was not perfect. There were most certainly limitations and implications for future research in this area. Of course, prior to the research being conducted, it was thought that this was the perfect research design, allowing for fullest disclosure of the reality being researched. No researcher would purposely design a flawed or limited study. Unfortunately, as with any research design, the imperfections only become apparent after the research was completed. However, these limitations and implications are not to be lamented but celebrated as they redirect the line of inquiry and the means of inquiry so as to improve the research design. In this particular study, this was absolutely essential and required, as it was designed to be a single case study ready to be made into a multi-case study. Other seminaries might be willing to assess their own level of integration (as in the survey) and see where this theoretical and conceptual framework could assist them



(as in the interview) in creating a more integrated program of priestly formation while at the same time adding to the body of knowledge gained. This researcher would look forward to conducting this same study in another seminary, perhaps many other seminaries, obviously addressing the limitations and implications for future research each time.

The design used in this study, that is, a case study design, utilizing primarily the survey and the interview as well as experience in and observation of formation, was thought to be a perfect design to assess the integration taking place in a particular formation program relative to its reference point, the *Program of Priestly Formation*, to assess the merit and worth of the theoretical and conceptual framework formulated, and also to maximize the number of participants and the depth in which their observations were considered. By separating the survey and the interview, allowing those who wished to participate in one, the other or both, it was thought that the number of those participating would be increased. This was just an assumption but there was no way to validate if that actually happened. The tools were separated, the surveys were anonymous and the interviews were confidential. There was no way of matching one with the other and thus it cannot be known if this separation actually increased the participation rate. Also, a risk was the fact that it might have sacrificed the depth of the analysis, particularly of the responses given in the survey. Future research should consider linking the survey with the interview so that subjects would participate in both with the researcher utilizing his survey responses during the interviews and making that a whole separate line of inquiry. While this method might cause difficulty for any IRB board, and hence the researcher doing the research, it is well worth considering. With a linked case study, confidentiality would most certainly need to be maintained, but the

researcher could then probe more deeply in an interview why someone might be less inclined to identify the human pillar as the foundation, the spiritual pillar as the center, the intellectual pillar as the informer and the pastoral pillar as the goal and culmination. This methodology would give greater depth of information as to why one might be less inclined to do so and reveal whether or not it was a substantive and peripheral reasoning.

Also, linking the survey with the interview might foster a greater reciprocity. Reciprocity did exist in this case study, between analysis of the integration taking place in a particular seminary (survey) and the analysis of integration taking place as a result of components of the theoretical and conceptual design (interview). A linked survey and interview would seem to be more inclined to give a greater depth of understanding to both.

Another way of increasing understanding might be for future researchers to consider using focus groups, not used in this research design. The thought was that focus groups might sway the crisp understanding of the individual. In other words, that a point-counterpoint dynamic would be fostered persuading others to change their mind about the conclusions they drew about the integration taking place in the program or in general. This dynamic happened to a certain extent in the interviews themselves. When subjects first responded to a certain question, they may have taken one, definitive position on the role that a certain thread of integration played in the integration process but as they responded further to other questions, that original decisive position was tempered and given greater clarity. This did not exclude their original position but it did foster a refinement of their original position as they reflected and responded to further questions. While it would not be recommended that focus groups be used as the sole form of inquiry, in addition to the survey and the interviews, they might add depth and refinement

to the study. However, it must also be kept in mind that while such groups would serve the purpose of formation beautifully, they might not serve the purpose of research into integration as well. Linking or connecting the survey with the interview and utilization of focus groups would add to the depth of understanding of how these four pillars dynamically act or do not act together, the whole point of integration itself.

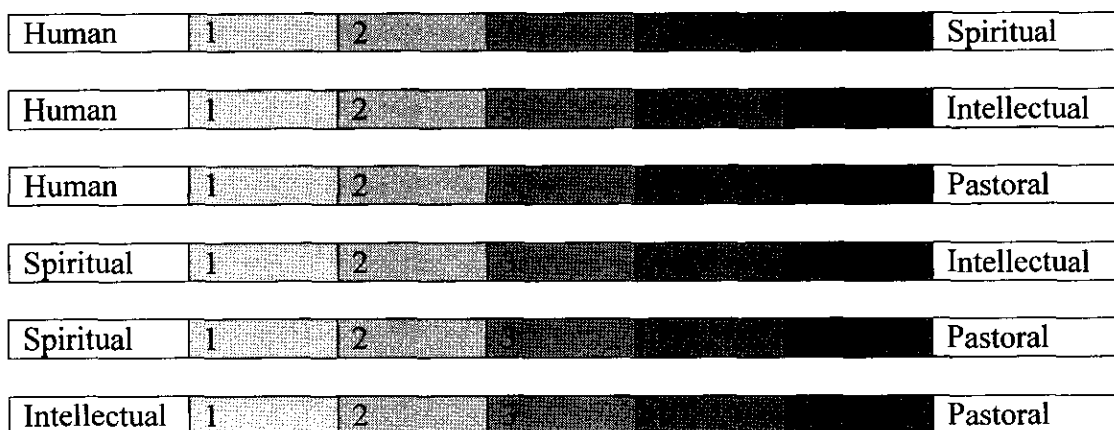
The statistical manipulation of the survey results did not yield any obvious correlations. It was not until further manipulation that they began to yield valuable insights into the integration taking place in the program. This lent credence to the argument that the survey statements were not distinctive enough to yield obvious correlations. Utilization of statements directly from the *Program of Priestly Formation* might not have yielded enough of a distinction between the four pillars to establish clear correlations between them. Rephrasing the statements to allow for greater discrepancy between the specific natures of the role each pillar has in the integrative process might have resulted in better correlations. While the subtlety of difference allowed for conclusions to be drawn, the conclusions drawn might have lent themselves to greater correlation. For example, if greater attention was given in the phrasing to the foundational nature of the human pillar, the central nature of the spiritual pillar, the informing nature of the intellectual pillar and the culminating nature of the pastoral pillar, correlations might have been established that would have produced greater insight into how they interacted and interrelated with each other. As it was, while the phrasing lent itself to the interrelatedness of the pillars, it did not necessarily lend itself to the distinctiveness of the pillars.

The phrasing also might have lent itself better toward the respondents expressing an opinion rather than a fact. Obviously, each subject brought to the statement posed

their own subjective opinion and perception. They brought to each statement posed an a priori understanding as well as an a priori position regarding the relative merit and worth of each of the pillars. Future research would need to find a way to root out any subjective, a priori prejudices that they provide to the conclusion. For example, instead of saying, “In our program...” perhaps a better way to phrase it would be to say, “Ignoring your own opinions, this program...” It would be important not only that the rephrasing highlight the distinctive nature of each of the four pillars but also that the subject attempts to look at the statement in a more objective manner so as to assess the integration as the *Program of Priestly Formation* envisions it than as they themselves envision it.

A more dramatic revision of the survey might also be called for in this particular case. Since integration was what needed to be measured, perhaps a survey structured as in Figure 4 would more accurately capture the information desired that could be statistically analyzed in a variety of ways.

Figure 4: Alternative Survey Structure



The survey in Figure 4 uses the Likert Scale, but in a different way. The question could be posed in several different ways, i.e., how loosely or strongly integrated are each of these pillars with “1” representing “very loosely” and “5” representing “very strongly,”

or how does the significance or importance of one pillar compare with that of the other with the respondent choosing the number closer to the pillar that is more important or significant. For example, if one respondent deemed the spiritual pillar much more significant or important than the intellectual, they would choose “1” in the grid between the spiritual and the intellectual. Each of these questions could also be phrased to include perspective, i.e., from your perspective, from the program’s perspective and/or from the perspective of the *Program of Priestly Formation*, how loosely/strongly is one pillar integrated with the other or which pillar is more important or more significant than the other. The measurement of integration and/or the measurement of significance/importance would then be represented by a particular number allowing for the analysis of statistical measures that could look at integration and significance/importance side-by-side and include individual, programmatic or required perspectives. A survey structured in this way would allow for a myriad of statistical analyses and would bring the survey closer to measuring more precisely what it needed to measure with greater detail and distinctiveness than the current one. While the survey used in this research study effectively allowed certain conclusions to be drawn, perhaps the greatest merit of the survey was that it allowed one to see what was wrong with it and how it could be revised to more effectively measure the integration of the four pillars, and the associated importance that naturally flowed from it.

With the inclusion of these refinements to the research design, a stronger and more in-depth study could be conducted, perhaps even revealing new insights into formation, particularly if the route of a multi-case study were continued. A multi-case study would need to include an analysis of the formation programs in place in each seminary, highlighting their similarities and differences, as that would have an impact on

the conclusions drawn regarding integration within and between seminaries. Another alternative to a multi-case study design would be to conduct the single case study at a program like the Institute for Priestly Formation which draws from seminaries throughout the country. Another much more expansive possibility would be to conduct a single case study utilizing representative and randomly selected subjects from the 35 major seminaries in the United States.

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Appendix A



## Appendix A:

Direct References to Integration in the Fifth Edition of the *Program for Priestly Formation*

1. “The sections that follow on human, spiritual, intellectual, and pastoral formation are to be read in this unified and integrated sense. These are neither discrete nor layered dimensions of priestly existence, but they are – as we shall see – interrelated aspects of a human response to God’s transforming grace” (§ 72) (USCCB, 2006, p. 29).
2. “Clearly human formation is the foundation for the other three pillars. Spiritual formation informs the other three. Intellectual formation appropriates and understands the other three. Pastoral formation expresses the other three pillars in practice” (§ 73) (USCCB, 2006, p. 29).
3. “It is both possible and necessary to integrate human formation with the other three pillars of formation – the spiritual, the intellectual, and the pastoral. Human formation is linked to spiritual formation by the Incarnate Word and by the fact that grace builds on nature and perfects nature. Human formation is linked to intellectual formation by the cultivation of the human functions of perception, analysis, and judgment. It also contributes to intellectual formation by enabling seminarians to pursue theology as a response to the questions of the human condition. Human formation is finally linked to pastoral formation, which enables a priest to connect with and care for others with his human personality. Conversely, pastoral formation sharpens

his human skills and empathic capacities.” (§ 82) (USCCB, 2006, p. 35).

4. “Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation” (§ 106) (USCCB, 2006, p. 42).
5. “Spiritual formation needs to be integrated with the other three pillars of formation – the human, the intellectual, and the pastoral” (§ 112) (USCCB, 2006, p. 47). (§112 to §114 elaborates)
6. “Since spiritual formation is the core that unifies the life of a priest, it stands at the heart of seminary life and is the center around which all other aspects are integrated. Human, intellectual, and pastoral formation are indispensable in developing the seminarian’s relationship and communion with God and his ability to communicate God’s truth and love to others in the likeness of Jesus Christ, the Good Shepherd and eternal High Priest” (§ 115) (USCCB, 2006, p. 48).
7. “There is a reciprocal relationship between spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding...Intellectual formation is integral to what it means to be human” (§ 136) (USCCB, 2006, p. 53).
8. “In a heading “Integration of Intellectual Formation with the Other Pillars: “Intellectual formation is closely related to the other three pillars of formation. As it develops the gift of human intelligence and so enables it to be in service to one’s brothers and sisters in faith,

intellectual formation complements and guides human formation.

Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also to an ability to explain and even defend the reasoning that supports those truths. In this way, it provides those who are being formed spiritually with a knowledge of the Lord and his ways which they embrace in faith. Finally, intellectual formation through the study of theology enables priests to contemplate, share, and communicate the mysteries of faith with others. In this way, it has an essentially pastoral orientation” (§ 164) (USCCB, 2006, p. 64).

9. “All four pillars of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process...” (§ 236) (USCCB, 2006, p. 76).
10. “Clearly, pastoral formation not only connects with the other three pillars of priestly formation, but in itself it provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, a pastoral function. Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria and content to ensure that pastoral efforts are directed correctly, properly, and effectively.” (§ 241) (USCCB, 2006, p. 82).
11. “Seminary programs of formation have two focal points: the seminary community and its public life as an environment for growth and

development that includes many different kinds of relationships, *and* individual seminarians as they strive to interiorize the values of the spiritual life and integrate the lessons of human, spiritual, intellectual, and pastoral formation. The interplay between individual and community lies at the heart of formation” (§ 261) (USCCB, 2006, p. 86).

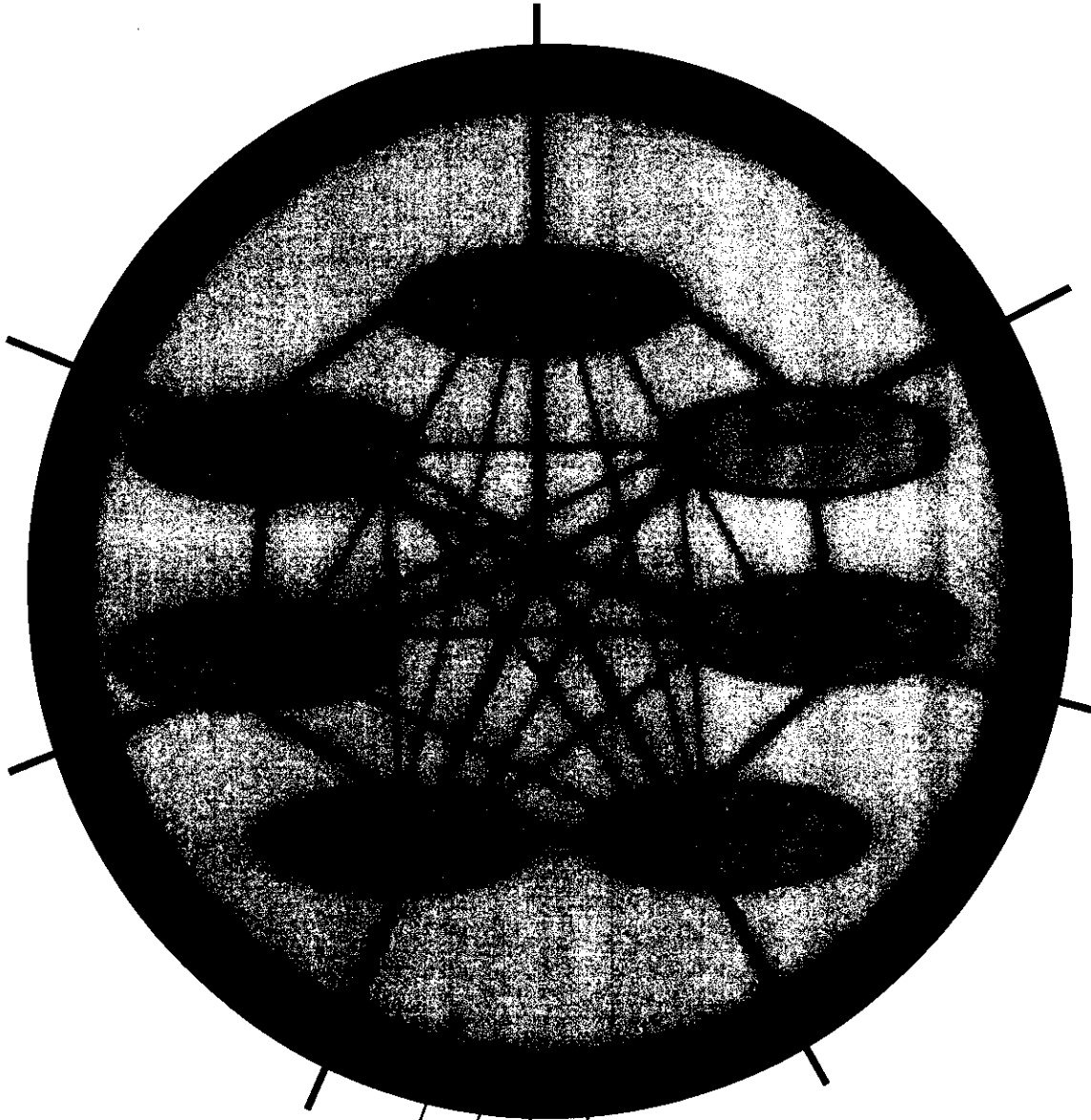
There are various other references to integration in the *Program of Priestly Formation*, however, they are not directly and specifically related to the integration of the four pillars of priestly formation but rather the integration of the individual seminarian or the integration of the academic program. This is not to suggest that they not be considered as integration within and not only between the four pillars is important to the overall integration of the formation program, however, they are neither specifically referenced in this appendix nor in the survey that was used in this study.

Appendix B

Appendix B:

The Seven Strands of Pillar Integration

# The Seven Strands of Pillar Integration



Human Formation

Spiritual Formation

Intellectual Formation

Pastoral Formation

Appendix C

Appendix C:  
Integration Survey

Section I: Biographical Information

1. Age

- 21 to 25 years old
- 26 to 30 years old
- 31 to 35 years old
- 36 to 40 years old
- 41 to 45 years old
- 46 to 50 years old
- 51 to 55 years old
- 56 to 60 years old
- 61 years or older

2. Ethnic Background

- Caucasian
- Black
- Hispanic
- Asian
- Other

3. Year of Study (if seminarian)

- Pre-theology
- First Theology
- Second Theology
- Third Theology
- Fourth Theology

4. Institutional Status (if faculty)

- Administration
- Formation Faculty Only
- Academic Faculty Only
- Formation and Academic Faculty



Section II: Overall Formation Program

When you consider the program of priestly formation at your seminary, which statement is most accurate:

- The formation program views the four pillars of formation as separate and distinct entities.
- The formation program views the four pillars of formation as four layers of a single, integrated entity.
- The formation program views the four pillars of formation as four interrelated yet distinct aspects.

Section III: Specific Questions On The Four Pillars

1. In our program, the human, the spiritual, the intellectual, and the pastoral formation are understood in a unified and integrated sense, that is, they are neither discrete nor layered dimensions but interrelated aspects of a human response to God's transforming grace.

- Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

2. In our program, human formation is the foundation for the spiritual, intellectual and pastoral pillars.

- Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

3. In our program, human formation is integrated with the other three pillars of formation – the spiritual, the intellectual, and the pastoral.

- Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

4. In our program, human formation leads to and finds its completion in spiritual formation but it also continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation.

- Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

5. In our program, spiritual formation is integrated with the other three pillars of formation – the human, the intellectual, and the pastoral.

- Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

6. In our program, spiritual formation stands at the heart of seminary life and is the center around which all other aspects are integrated.

- Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

7. In our program, there is a reciprocal relationship between spiritual and intellectual formation with the intellectual nourishing the spiritual but the spiritual opening vistas of understanding.

Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

8. In our program, intellectual formation is closely related to the other three pillars of formation.

Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

9. In our program, while all four pillars of formation are interwoven and go forward concurrently, pastoral formation is the culmination of the entire formation process.

Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

10. In our program, pastoral formation not only connects with the other three pillars of priestly formation, but in itself provides a goal that integrates them.

Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

11. In our program, individual seminarians strive to interiorize the values of the spiritual life and integrate the lessons of human, spiritual, intellectual, and pastoral formation.

Strongly Agree    Agree    Uncertain    Disagree    Strongly Disagree

#### Section IV: Concrete Elements Of Integration

1. A mentor or advisor program that pairs a faculty member with a seminarian who meet frequently and regularly to discuss and evaluate their personal formation.

Does this contribute to the integration of the four pillars of formation?

Yes    No

2. A theological reflection program that places seminarians in small groups lead by a faculty member to discuss a pastoral scenario by way of a verbatim.

Does this contribute to the integration of the four pillars of formation?

Yes    No

3. Are there any other dimensions of formation or programs that contribute to the integration of the four pillars of priestly formation?

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Appendix D

Appendix D:  
Statistical Analysis

## Frequencies

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Statistics					
		Age category	Ethnic background	Year of study	Institutional Status
N	Valid	39	39	26	13
	Missing	0	0	13	26

## Frequency Table

Age category					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	21 to 25	3	7.7	7.7	7.7
	26 to 30	10	25.6	25.6	33.3
	31 to 35	6	15.4	15.4	48.7
	36 to 40	3	7.7	7.7	56.4
	41 to 45	6	15.4	15.4	71.8
	46 to 50	2	5.1	5.1	76.9
	51 to 55	1	2.6	2.6	79.5
	56 to 60	2	5.1	5.1	84.6
	61 and older	6	15.4	15.4	100.0
	Total	39	100.0	100.0	

Ethnic background					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Caucasian	25	64.1	64.1	64.1
	Black	3	7.7	7.7	71.8
	Hispanic	8	20.5	20.5	92.3
	Asian	2	5.1	5.1	97.4
	Other	1	2.6	2.6	100.0
	Total	39	100.0	100.0	

Year of study					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pre Theology	1	2.6	3.8	3.8
	First Theology	9	23.1	34.6	38.5
	Second Theology	5	12.8	19.2	57.7
	Third Theology	7	17.9	26.9	84.6
	Fourth Theology	4	10.3	15.4	100.0
	Total	26	66.7	100.0	

**Year of study**

		Frequency	Percent	Valid Percent	Cumulative Percent
Missing	No answer	13	33.3		
Total		39	100.0		

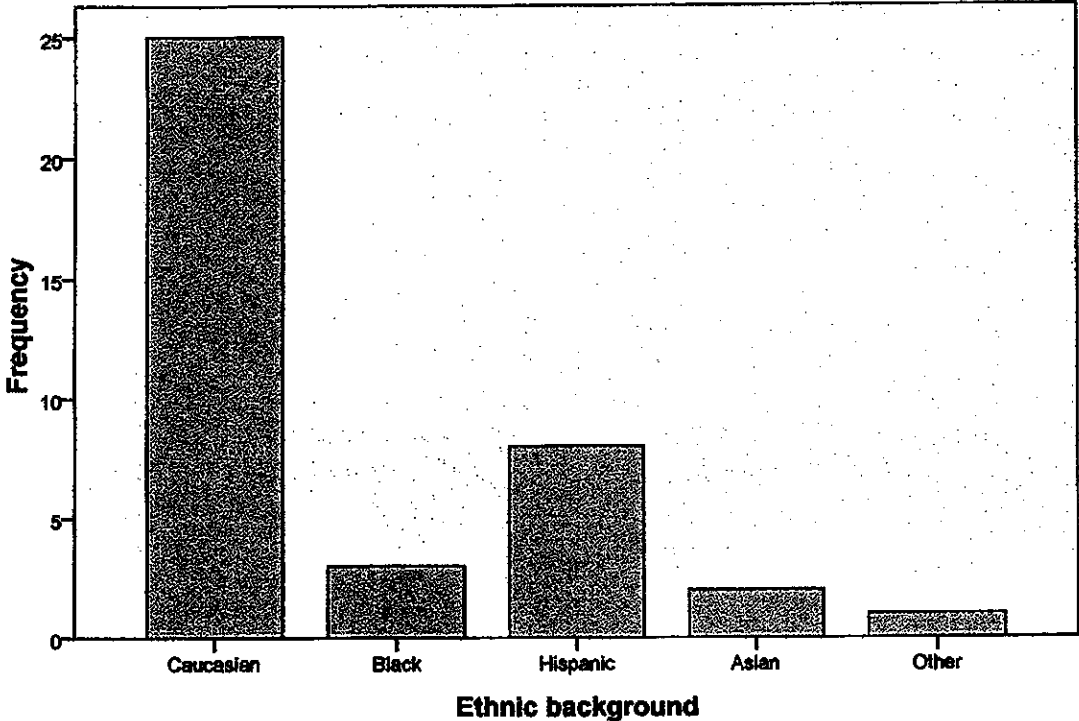
**Institutional Status**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Administration	1	2.6	7.7	7.7
	Formation Faculty Only	2	5.1	15.4	23.1
	Academic Faculty Only	2	5.1	15.4	38.5
	Formation and Academic Faculty	8	15.4	46.2	84.6
	Administration and Formation Faculty	1	2.6	7.7	92.3
	Administration and Academic Faculty	1	2.6	7.7	100.0
	Total		13	33.3	100.0
Missing	No answer	26	66.7		
Total		39	100.0		

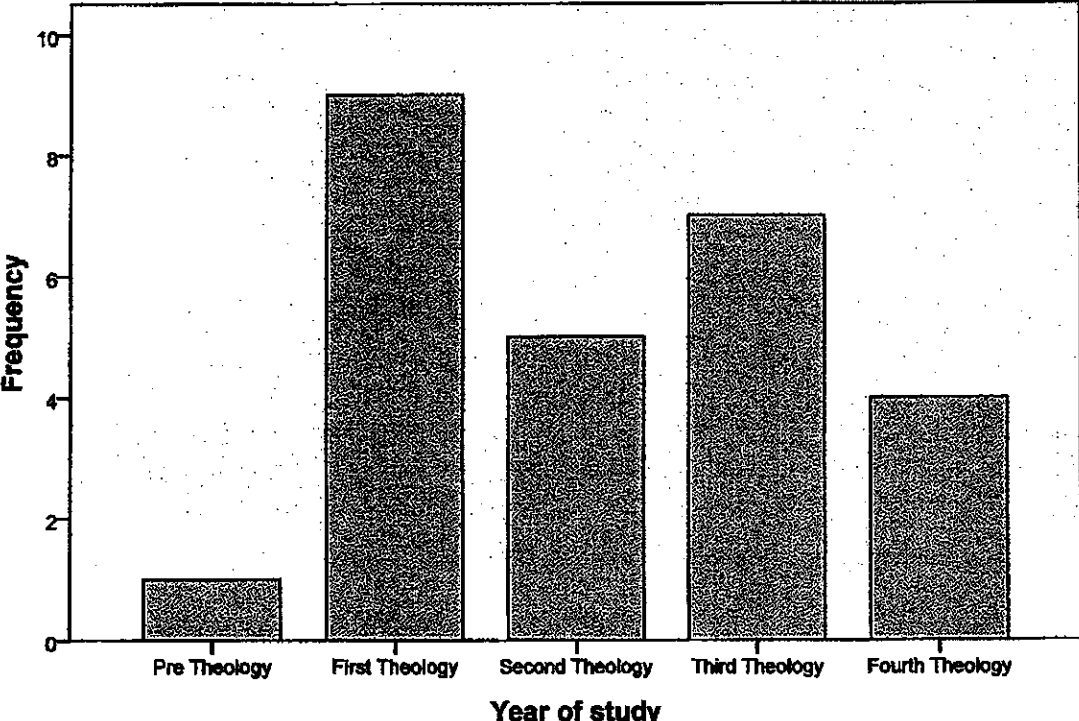
## Bar Chart



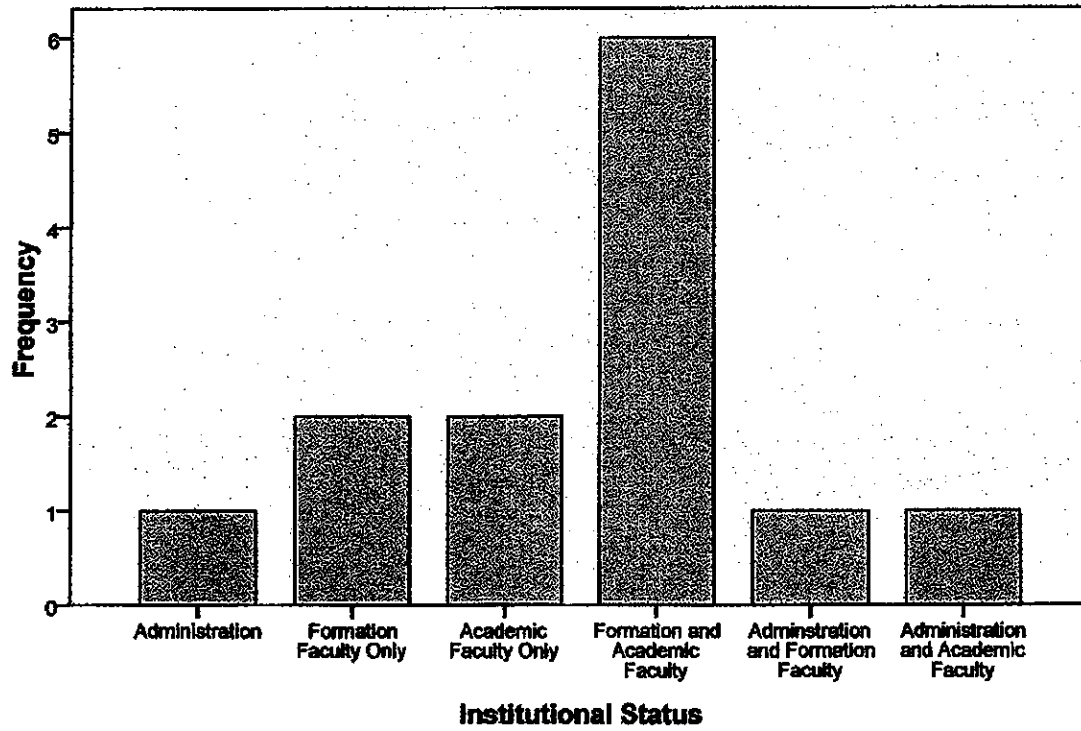
**Ethnic background**



**Year of study**



### Institutional Status





## Frequencies

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		Statistics						
		Overall Formation Program	Pillars are integrated	Human formation is foundation	Human formation is integrated	Human formation relates with spiritual formation	Spirit formation is integrated	Spirit formation is center
N	Valid	39	39	39	39	39	39	39
	Missing	0	0	0	0	0	0	0
	Mean	2.69	4.31	3.33	4.10	3.82	4.18	3.67
	Median	3.00	4.00	4.00	4.00	4.00	4.00	4.00
	Std. Deviation	.521	.855	1.155	.754	.756	.844	1.199

		Statistics				
		Spirit and Intellectual formation are related	Intellectual formation is closely related to other three	Pastoral formation is center	Pastoral formation integrates	Seminarians interiorize the pillars of formation
N	Valid	39	39	39	39	39
	Missing	0	0	0	0	0
	Mean	3.72	3.69	3.67	3.72	4.08
	Median	4.00	4.00	4.00	4.00	4.00
	Std. Deviation	.916	.863	1.034	1.025	.580

## Frequency Table

		Overall Formation Program			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Separate and distinct entities	1	2.6	2.6	2.6
	Four layers of a single, integrated entity	10	25.6	25.6	28.2
	Four interrelated distinct aspects	28	71.8	71.8	100.0
	Total	39	100.0	100.0	

		Pillars are Integrated			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	2.6	2.6	2.6
	Uncertain	1	2.6	2.6	5.1
	Agree	22	56.4	56.4	61.5
	Strongly Agree	15	38.5	38.5	100.0
	Total	39	100.0	100.0	

**Human formation is foundation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	7.7	7.7	7.7
	Disagree	8	20.5	20.5	28.2
	Uncertain	5	12.8	12.8	41.0
	Agree	19	48.7	48.7	89.7
	Strongly Agree	4	10.3	10.3	100.0
	Total	39	100.0	100.0	

**Human formation is integrated**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	2.6	2.6	2.6
	Disagree	1	2.6	2.6	5.1
	Agree	28	71.8	71.8	76.9
	Strongly Agree	9	23.1	23.1	100.0
	Total	39	100.0	100.0	

**Human formation relates with spiritual formation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	7.7	7.7	7.7
	Uncertain	6	15.4	15.4	23.1
	Agree	25	64.1	64.1	87.2
	Strongly Agree	5	12.8	12.8	100.0
	Total	39	100.0	100.0	

**Spirit formation is integrated**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	2.6	2.6	2.6
	Uncertain	2	5.1	5.1	7.7
	Agree	25	64.1	64.1	71.8
	Strongly Agree	11	28.2	28.2	100.0
	Total	39	100.0	100.0	

**Spirit formation is center**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	2.6	2.6	2.6
	Disagree	8	20.5	20.5	23.1
	Uncertain	6	15.4	15.4	38.5
	Agree	12	30.8	30.8	69.2
	Strongly Agree	12	30.8	30.8	100.0
	Total	39	100.0	100.0	

**Spirit and Intellectual formation are related**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	5	12.8	12.8	12.8
	Uncertain	8	20.5	20.5	33.3
	Agree	19	48.7	48.7	82.1
	Strongly Agree	7	17.9	17.9	100.0
	Total	39	100.0	100.0	

**Intellectual formation is closely related to other three**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	2.6	2.6	2.6
	Disagree	3	7.7	7.7	10.3
	Uncertain	7	17.9	17.9	28.2
	Agree	24	61.5	61.5	89.7
	Strongly Agree	4	10.3	10.3	100.0
	Total	39	100.0	100.0	

**Pastoral formation is center**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	5.1	5.1	5.1
	Disagree	4	10.3	10.3	15.4
	Uncertain	5	12.8	12.8	28.2
	Agree	22	56.4	56.4	84.6
	Strongly Agree	6	15.4	15.4	100.0
	Total	39	100.0	100.0	

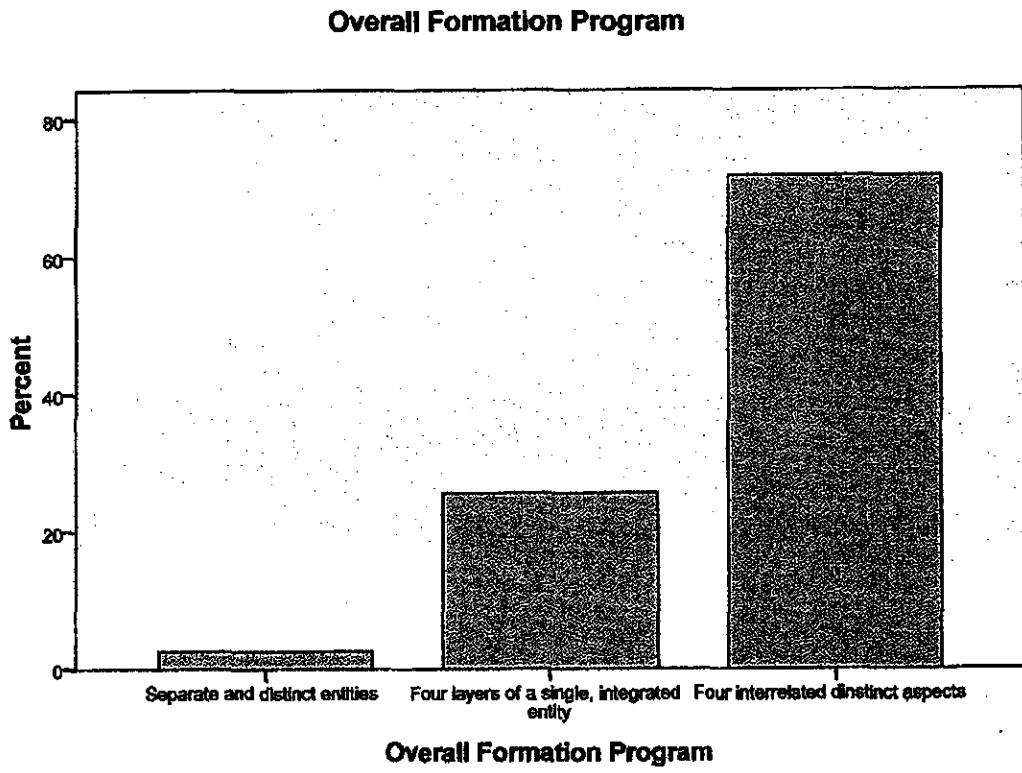
**Pastoral formation integrates**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	5.1	5.1	5.1
	Disagree	3	7.7	7.7	12.8
	Uncertain	6	15.4	15.4	28.2
	Agree	21	53.8	53.8	82.1
	Strongly Agree	7	17.9	17.9	100.0
	Total	39	100.0	100.0	

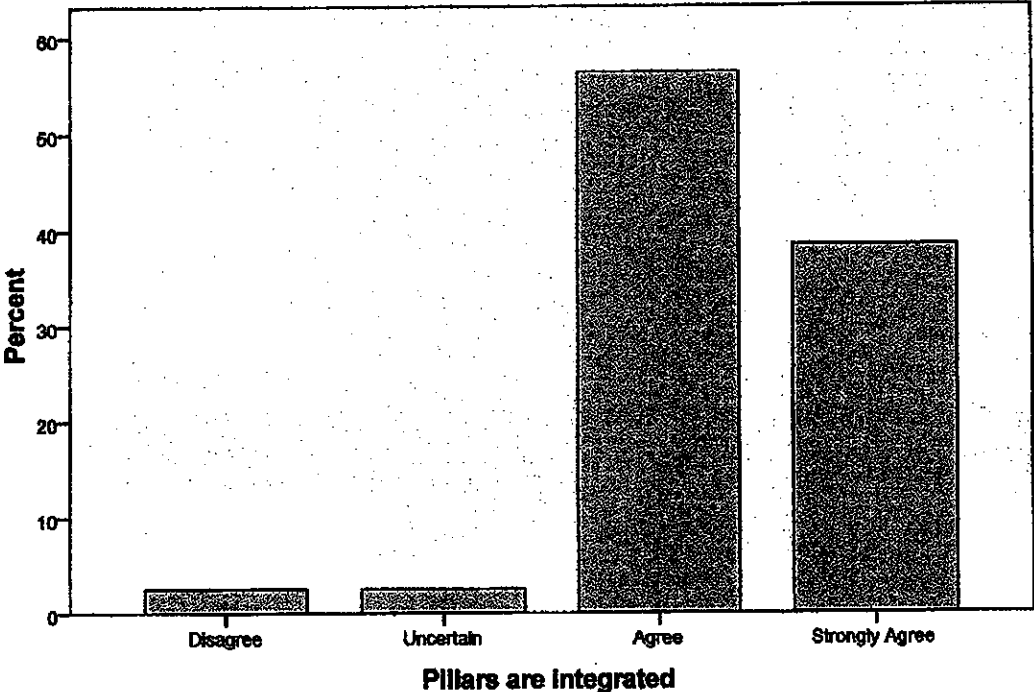
**Seminarlane interiorize the pillars of formation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Uncertain	5	12.8	12.8	12.8
	Agree	26	66.7	66.7	79.5
	Strongly Agree	8	20.5	20.5	100.0
	Total	39	100.0	100.0	

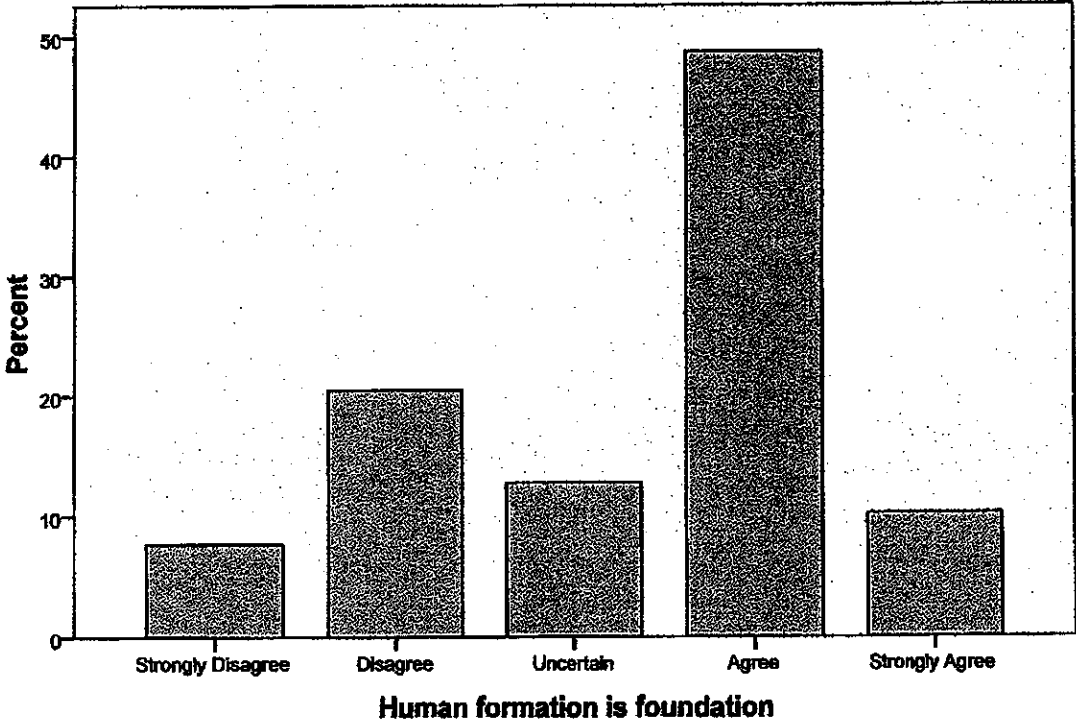
# Bar Chart



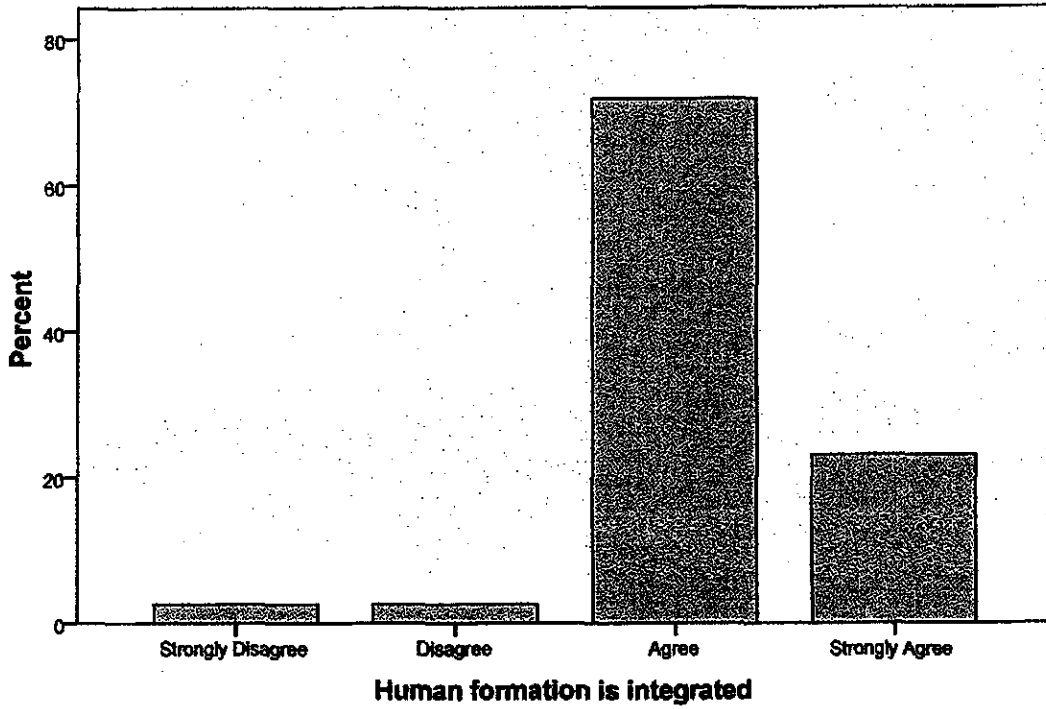
**Pillars are integrated**



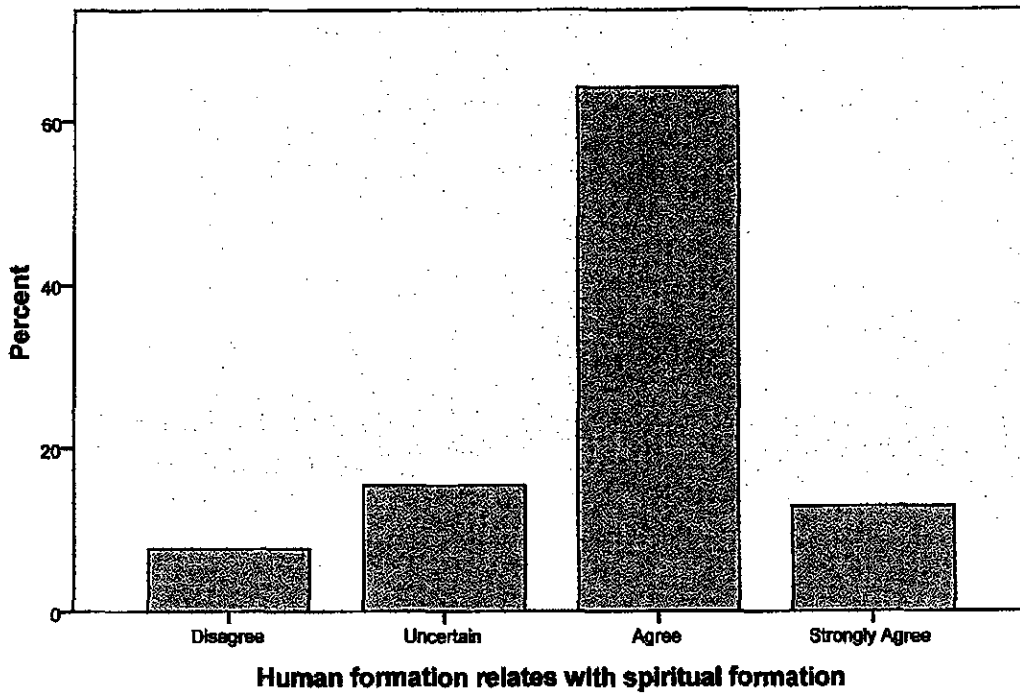
**Human formation is foundation**



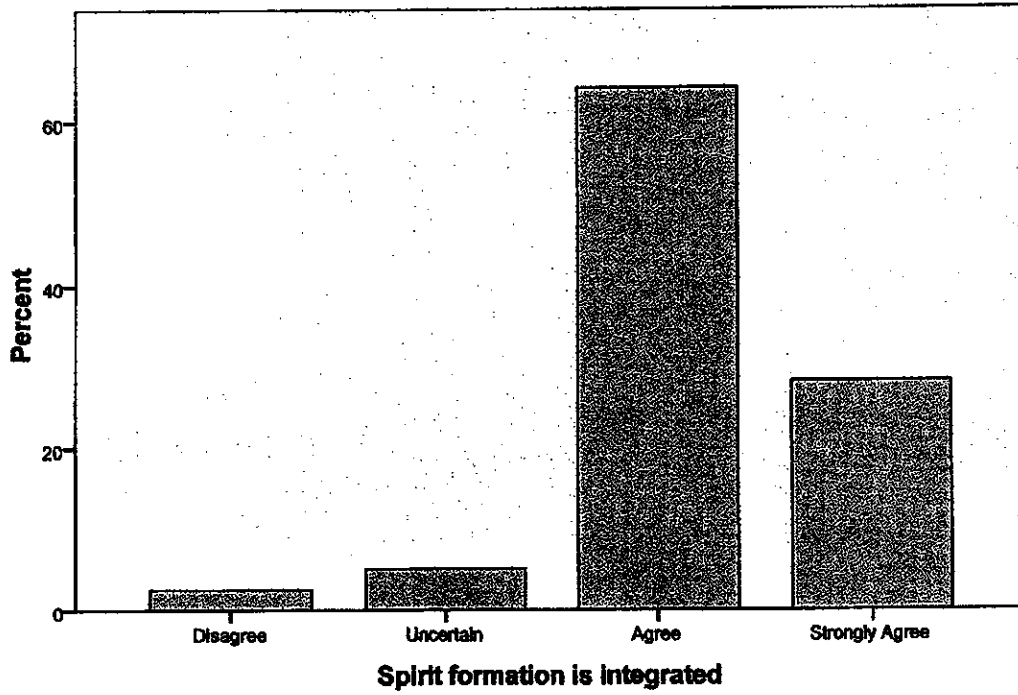
**Human formation is integrated**



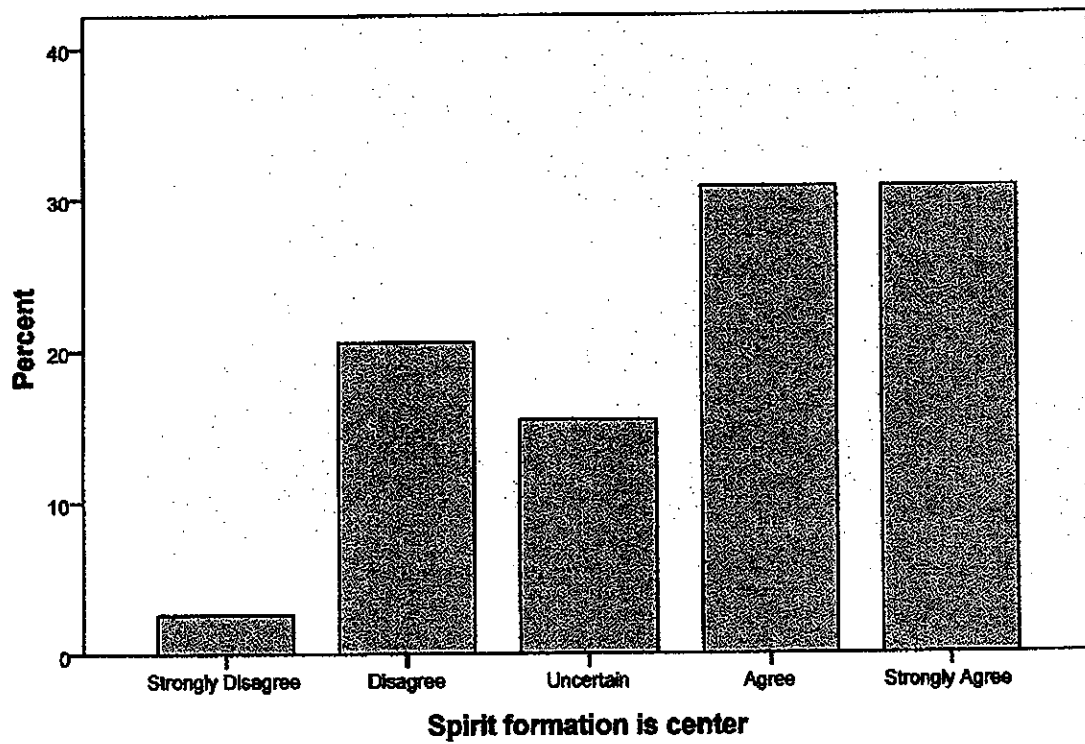
**Human formation relates with spiritual formation**



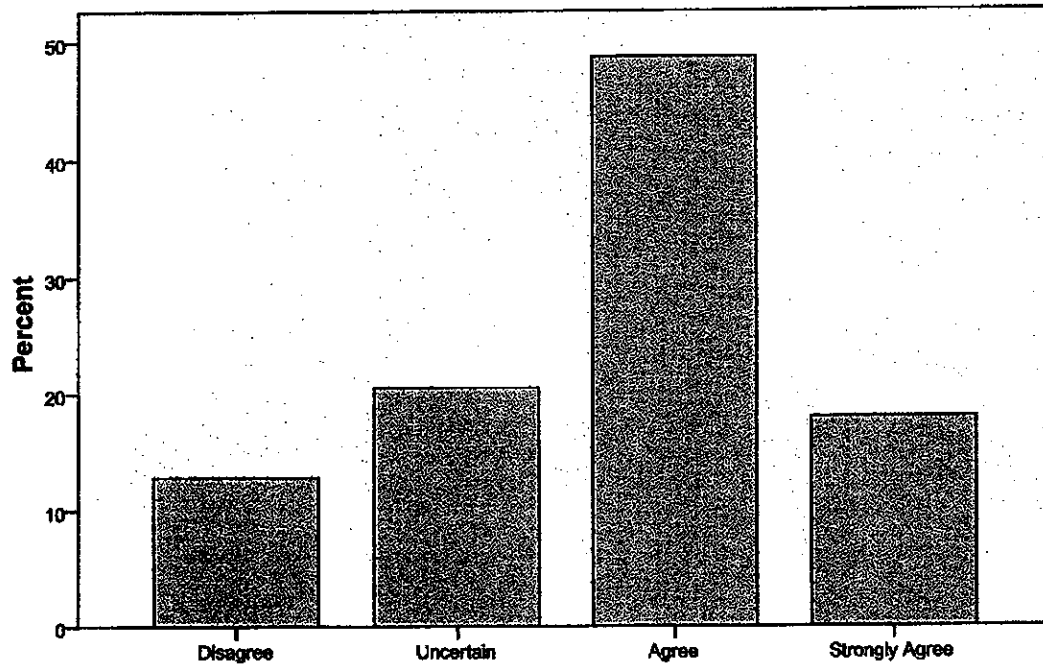
**Spirit formation is integrated**



**Spirit formation is center**

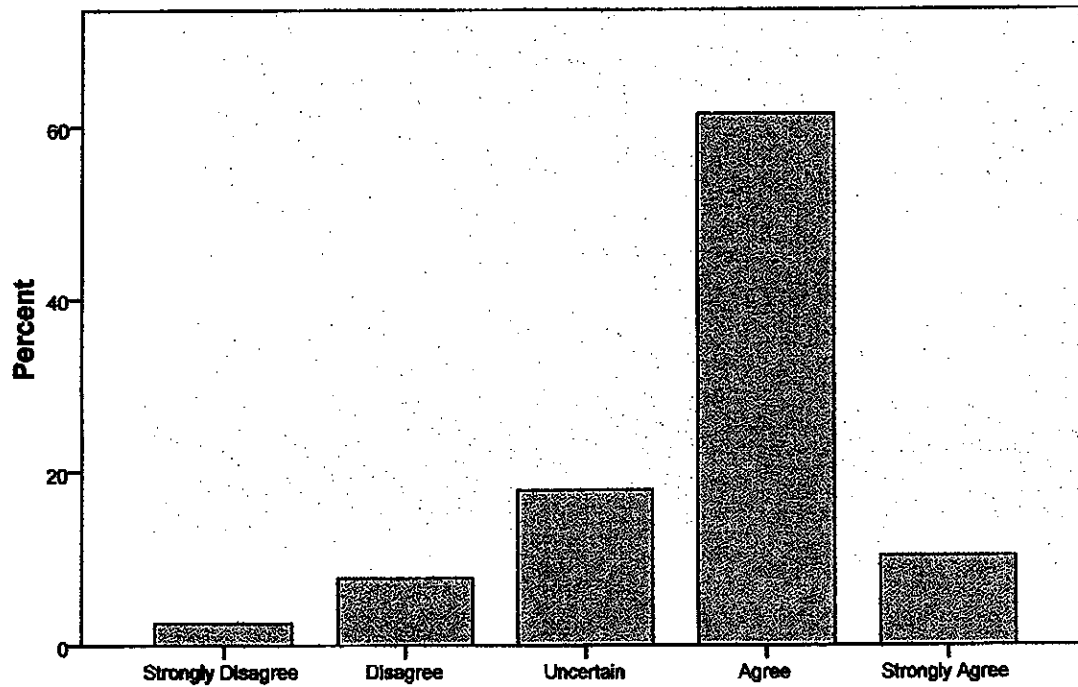


**Spirit and Intellectual formation are related**



**Spirit and Intellectual formation are related**

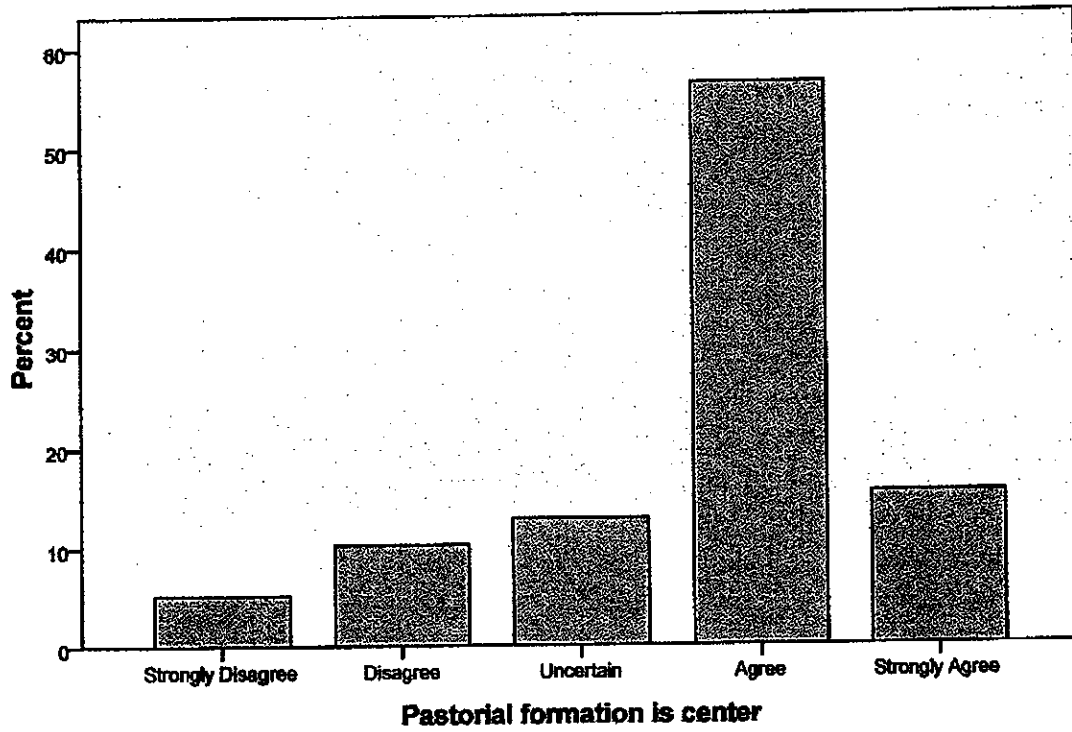
**Intellectual formation is closely related to other three**



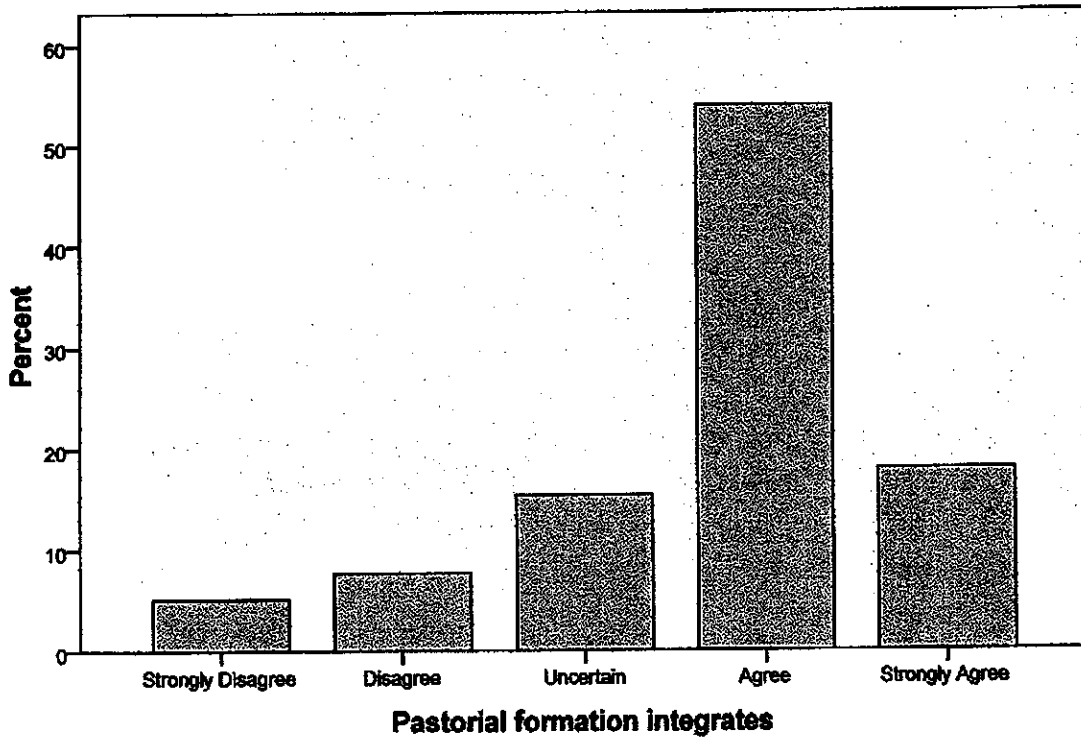
**Intellectual formation is closely related to other three**



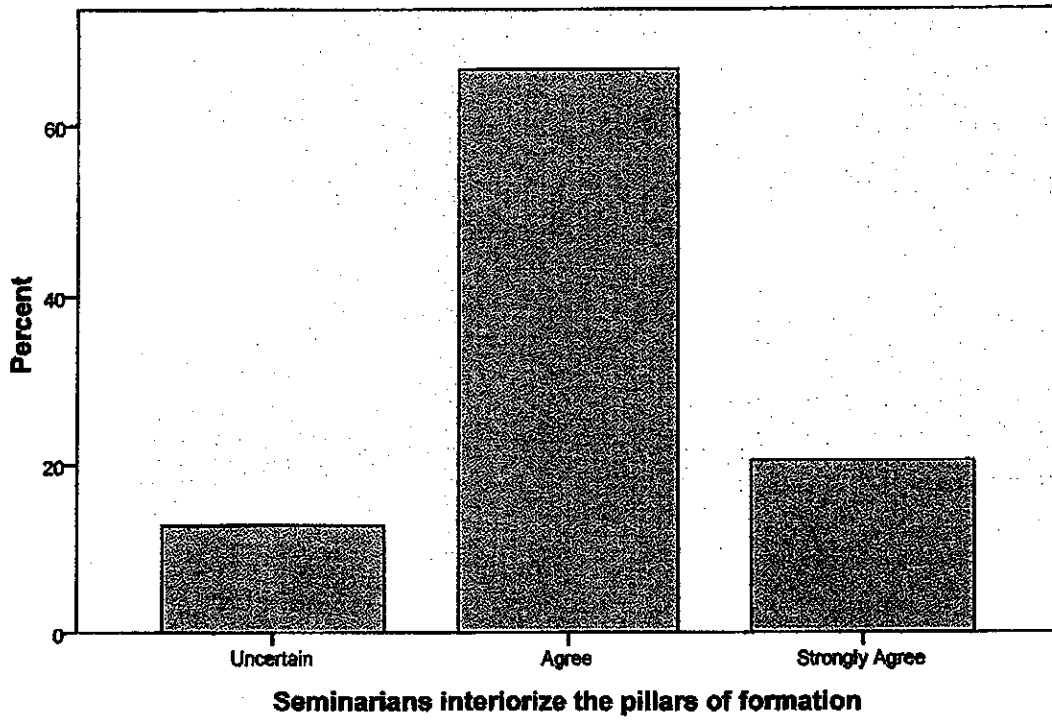
**Pastorial formation is center**



**Pastorial formation integrates**



**Seminarians interiorize the pillars of formation**



## Nonparametric Correlations

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		Correlations				
		Age category	Ethnic background	Year of study	Institutional Status	
Spearman's rho	Age category	Correlation Coefficient	1.000	-.232	.335	-.193
		Sig. (2-tailed)		.155	.094	.528
		N	39	39	26	13
	Ethnic background	Correlation Coefficient	-.232	1.000	-.177	-.203
		Sig. (2-tailed)	.155		.386	.505
		N	39	39	26	13
	Year of study	Correlation Coefficient	.335	-.177	1.000	
		Sig. (2-tailed)	.094	.386		
		N	26	26	26	0
	Institutional Status	Correlation Coefficient	-.193	-.203		1.000
		Sig. (2-tailed)	.528	.505		
		N	13	13	0	13
Overall Formation Program		Correlation Coefficient	.261	-.248	.378	-.103
		Sig. (2-tailed)	.109	.128	.057	.738
		N	39	39	26	13
Pillars are integrated		Correlation Coefficient	.058	.013	.013	.020
		Sig. (2-tailed)	.725	.938	.949	.949
		N	39	39	26	13
Human formation is foundation		Correlation Coefficient	.310	.112	.129	.000
		Sig. (2-tailed)	.055	.498	.530	1.000
		N	39	39	26	13
Human formation is integrated		Correlation Coefficient	.140	.262	-.222	.026
		Sig. (2-tailed)	.397	.108	.275	.933
		N	39	39	26	13
Human formation relates with spiritual formation		Correlation Coefficient	.108	.145	-.198	.432
		Sig. (2-tailed)	.514	.377	.332	.141
		N	39	39	26	13
Spirit formation is integrated		Correlation Coefficient	.006	.304	-.194	-.193
		Sig. (2-tailed)	.972	.080	.342	.528
		N	39	39	26	13
Spirit formation is center		Correlation Coefficient	.365*	.062	.065	-.009
		Sig. (2-tailed)	.023	.710	.753	.976

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).

## Correlations

			Overall Formation Program	Pillars are integrated	Human formation is foundation	Human formation is integrated
Spearman's rho	Age category	Correlation Coefficient	.281	.058	.310	.140
		Sig. (2-tailed)	.109	.725	.065	.397
		N	39	39	39	39
	Ethnic background	Correlation Coefficient	-.248	.013	.112	.262
		Sig. (2-tailed)	.128	.938	.498	.108
		N	39	39	39	39
	Year of study	Correlation Coefficient	.378	.013	.129	-.222
		Sig. (2-tailed)	.057	.949	.530	.275
		N	26	26	26	26
	Institutional Status	Correlation Coefficient	-.103	.020	.000	.026
		Sig. (2-tailed)	.738	.949	1.000	.993
		N	13	13	13	13
	Overall Formation Program	Correlation Coefficient	1.000	-.043	-.282	-.100
		Sig. (2-tailed)		.796	.081	.545
		N	39	39	39	39
	Pillars are integrated	Correlation Coefficient	-.043	1.000	.148	.444**
		Sig. (2-tailed)	.796		.389	.005
		N	39	39	39	39
	Human formation is foundation	Correlation Coefficient	-.282	.148	1.000	.412**
		Sig. (2-tailed)	.081	.389		.009
		N	39	39	39	39
	Human formation is integrated	Correlation Coefficient	-.100	.444**	.412**	1.000
		Sig. (2-tailed)	.545	.005	.009	
		N	39	39	39	39
	Human formation relates with spiritual formation	Correlation Coefficient	-.388*	.503**	.536**	.489**
		Sig. (2-tailed)	.015	.001	.000	.002
		N	39	39	39	39
	Spirit formation is integrated	Correlation Coefficient	-.158	.543**	.336*	.705**
		Sig. (2-tailed)	.343	.000	.037	.000
		N	39	39	39	39
	Spirit formation is center	Correlation Coefficient	-.264	.437**	.504**	.285
		Sig. (2-tailed)	.104	.005	.001	.103

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## Correlations

Spearman's rho	Age category	Correlation Coefficient	Human formation relates with spiritual formation	Spirit formation is integrated	Spirit formation is center	Spirit and intellectual formation are related
			.108	.006	.365*	.050
		Sig. (2-tailed)	.514	.972	.023	.764
		N	39	39	39	39
	Ethnic background	Correlation Coefficient	.145	.304	.062	.110
		Sig. (2-tailed)	.377	.060	.710	.505
		N	39	39	39	39
	Year of study	Correlation Coefficient	-.198	-.194	.065	-.342
		Sig. (2-tailed)	.332	.342	.753	.067
		N	26	26	26	26
	Institutional Status	Correlation Coefficient	.432	-.193	-.009	.068
		Sig. (2-tailed)	.141	.528	.976	.857
		N	13	13	13	13
	Overall Formation Program	Correlation Coefficient	-.388*	-.158	-.284	-.210
		Sig. (2-tailed)	.015	.343	.104	.199
		N	39	39	39	39
	Pillars are integrated	Correlation Coefficient	.503**	.543**	.437**	.644**
		Sig. (2-tailed)	.001	.000	.005	.000
		N	39	39	39	39
	Human formation is foundation	Correlation Coefficient	.536**	.336*	.504**	.356*
		Sig. (2-tailed)	.000	.037	.001	.026
		N	39	39	39	39
	Human formation is integrated	Correlation Coefficient	.489**	.705**	.265	.583**
		Sig. (2-tailed)	.002	.000	.103	.000
		N	39	39	39	39
	Human formation relates with spiritual formation	Correlation Coefficient	1.000	.390*	.494**	.498**
		Sig. (2-tailed)		.014	.001	.001
		N	39	39	39	39
	Spirit formation is integrated	Correlation Coefficient	.390*	1.000	.412**	.628**
		Sig. (2-tailed)	.014		.008	.000
		N	39	39	39	39
	Spirit formation is center	Correlation Coefficient	.494**	.412**	1.000	.454**
		Sig. (2-tailed)	.001	.009		.004

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).

## Correlations

			Intellectual formation is closely related to other three	Pastoral formation is center	Pastoral formation integrates	Seminarians interiorize the pillars of formation
Spearman's rho	Age category	Correlation Coefficient	.088	-.165	-.065	.088
		Sig. (2-tailed)	.592	.315	.695	.593
		N	39	39	39	39
Ethnic background		Correlation Coefficient	.271	.179	.077	-.109
		Sig. (2-tailed)	.095	.274	.642	.509
		N	39	39	39	39
Year of study		Correlation Coefficient	-.494*	.220	.262	.113
		Sig. (2-tailed)	.010	.280	.196	.583
		N	26	26	26	26
Institutional Status		Correlation Coefficient	-.075	.039	.077	-.043
		Sig. (2-tailed)	.808	.899	.804	.888
		N	13	13	13	13
Overall Formation Program		Correlation Coefficient	-.293	-.061	-.178	-.201
		Sig. (2-tailed)	.070	.712	.279	.220
		N	39	39	39	39
Pillars are integrated		Correlation Coefficient	.305	.238	.405*	.365*
		Sig. (2-tailed)	.059	.144	.011	.022
		N	39	39	39	39
Human formation is foundation		Correlation Coefficient	.397*	.418**	.291	.276
		Sig. (2-tailed)	.012	.008	.072	.089
		N	39	39	39	39
Human formation is integrated		Correlation Coefficient	.529**	.282	.390*	.423**
		Sig. (2-tailed)	.001	.082	.014	.007
		N	39	39	39	39
Human formation relates with spiritual formation		Correlation Coefficient	.311	.222	.231	.339*
		Sig. (2-tailed)	.054	.174	.157	.035
		N	39	39	39	39
Spirit formation is integrated		Correlation Coefficient	.548**	.204	.429**	.508**
		Sig. (2-tailed)	.000	.213	.006	.001
		N	39	39	39	39
Spirit formation is center		Correlation Coefficient	.278	.394*	.504**	.324*
		Sig. (2-tailed)	.087	.013	.001	.044

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

Correlations

			Age category	Ethnic background	Year of study	Institutional Status
Spearman's rho	Spirit formation is center	N	39	39	26	13
	Spirit and Intellectual formation are related	Correlation Coefficient	.050	.110	-.342	.056
		Sig. (2-tailed)	.784	.505	.087	.857
		N	39	39	26	13
Intellectual formation is closely related to other three		Correlation Coefficient	.088	.271	-.494*	-.075
		Sig. (2-tailed)	.592	.095	.010	.808
		N	39	39	26	13
Pastoral formation is center		Correlation Coefficient	-.165	.179	.220	.039
		Sig. (2-tailed)	.315	.274	.280	.899
		N	39	39	26	13
Pastoral formation integrates		Correlation Coefficient	-.065	.077	.262	.077
		Sig. (2-tailed)	.685	.642	.196	.804
		N	39	39	26	13
Seminarians interiorize the pillars of formation		Correlation Coefficient	.088	-.109	.113	-.043
		Sig. (2-tailed)	.593	.509	.583	.888
		N	39	39	26	13

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

Correlations

			Overall Formation Program	Pillars are Integrated	Human formation is foundation	Human formation is integrated
Spearman's rho	Spirit formation is center	N	39	39	39	39
	Spirit and Intellectual formation are related	Correlation Coefficient	-.210	.644**	.356*	.583**
		Sig. (2-tailed)	.199	.000	.028	.000
		N	39	39	39	39
Intellectual formation is closely related to other three		Correlation Coefficient	-.293	.305	.397*	.529**
		Sig. (2-tailed)	.070	.059	.012	.001
		N	39	39	39	39
Pastoral formation is center		Correlation Coefficient	-.061	.238	.418**	.282
		Sig. (2-tailed)	.712	.144	.008	.082
		N	39	39	39	39
Pastoral formation integrates		Correlation Coefficient	-.178	.405*	.291	.390*
		Sig. (2-tailed)	.279	.011	.072	.014
		N	39	39	39	39
Seminarians interiorize the pillars of formation		Correlation Coefficient	-.201	.365*	.278	.423**
		Sig. (2-tailed)	.220	.022	.088	.007
		N	39	39	39	39

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

Correlations

			Human formation relates with spiritual formation	Spirit formation is integrated	Spirit formation is center	Spirit and Intellectual formation are related
Spearman's rho	Spirit formation is center	N	39	39	39	39
	Spirit and Intellectual formation are related	Correlation Coefficient	.498**	.628**	.454**	1.000
Sig. (2-tailed)		.001	.000	.004		
N		39	39	39	39	
Intellectual formation is closely related to other three	Correlation Coefficient	.311	.548**	.278	.532**	
	Sig. (2-tailed)	.054	.000	.087	.000	
	N	39	39	39	39	
Pastorial formation is center	Correlation Coefficient	.222	.204	.394*	.234	
	Sig. (2-tailed)	.174	.213	.013	.151	
	N	39	39	39	39	
Pastorial formation integrates	Correlation Coefficient	.231	.429**	.504**	.385*	
	Sig. (2-tailed)	.157	.006	.001	.016	
	N	39	39	39	39	
Seminarians interiorize the pillars of formation	Correlation Coefficient	.339*	.508**	.324*	.381*	
	Sig. (2-tailed)	.035	.001	.044	.017	
	N	39	39	39	39	

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Correlations

			Intellectual formation is closely related to other three	Pastorial formation is center	Pastorial formation integrates	Seminarians interiorize the pillars of formation
Spearman's rho	Spirit formation is center	N	39	39	39	39
	Spirit and Intellectual formation are related	Correlation Coefficient	.532**	.234	.385*	.381*
Sig. (2-tailed)		.000	.151	.016	.017	
N		39	39	39	39	
Intellectual formation is closely related to other three	Correlation Coefficient	1.000	.216	.240	.037	
	Sig. (2-tailed)		.187	.141	.823	
	N	39	39	39	39	
Pastorial formation is center	Correlation Coefficient	.216	1.000	.628**	.097	
	Sig. (2-tailed)	.187		.000	.556	
	N	39	39	39	39	
Pastorial formation integrates	Correlation Coefficient	.240	.628**	1.000	.271	
	Sig. (2-tailed)	.141	.000		.095	
	N	39	39	39	39	
Seminarians interiorize the pillars of formation	Correlation Coefficient	.037	.097	.271	1.000	
	Sig. (2-tailed)	.823	.556	.095		
	N	39	39	39	39	

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\* . Correlation is significant at the 0.01 level (2-tailed).



## Crosstabs

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## Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Human formation is foundation * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Human formation is integrated * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Human formation relates with spiritual formation * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Spirit formation is integrated * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Spirit formation is center * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Spirit and Intellectual formation are related * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Intellectual formation is closely related to other three * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Pastoral formation is center * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Pastoral formation integrates * Pillars are integrated	39	100.0%	0	.0%	39	100.0%
Seminarians interiorize the pillars of formation * Pillars are integrated	39	100.0%	0	.0%	39	100.0%

### Human formation is foundation \* Pillars are integrated

Crossstab

		Pillars are integrated					
			Disagree	Uncertain	Agree	Strongly Agree	Total
Human formation is foundation	Strongly Disagree	Count	0	0	1	2	3
		% within Pillars are integrated	.0%	.0%	4.5%	13.3%	7.7%
	Disagree	Count	1	0	5	2	8
		% within Pillars are integrated	100.0%	.0%	22.7%	13.3%	20.5%
	Uncertain	Count	0	0	4	1	5
		% within Pillars are integrated	.0%	.0%	18.2%	6.7%	12.8%
	Agree	Count	0	1	11	7	19
		% within Pillars are integrated	.0%	100.0%	50.0%	48.7%	48.7%

Crossstab

		Pillars are integrated					
			Disagree	Uncertain	Agree	Strongly Agree	Total
Human formation is foundation	Strongly Agree	Count	0	0	1	3	4
		% within Pillars are integrated	.0%	.0%	4.5%	20.0%	10.3%
	Total	Count	1	1	22	15	39
		% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.306 <sup>a</sup>	12	.877
Likelihood Ratio	8.892	12	.712
Linear-by-Linear Association	.736	1	.391
N of Valid Cases	39		

a. 18 cells (90.0%) have expected count less than 5. The minimum expected count is .08.

Symmetric Measures

		Value	Asymp. Std. Error <sup>a</sup>	Approx. <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.139	.163	.855	.398 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.148	.167	.909	.369 <sup>c</sup>
N of Valid Cases		39			

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

**Human formation is integrated \* Pillars are integrated**

Crosstab

			Pillars are integrated				
			Disagree	Uncertain	Agree	Strongly Agree	Total
Human formation is integrated	Strongly Disagree	Count	0	0	1	0	1
		% within Pillars are integrated	.0%	.0%	4.5%	.0%	2.6%
	Disagree	Count	0	0	1	0	1
		% within Pillars are integrated	.0%	.0%	4.5%	.0%	2.6%
	Agree	Count	1	1	18	8	28
		% within Pillars are integrated	100.0%	100.0%	81.8%	53.3%	71.6%
Strongly Agree	Count	0	0	2	7	9	
	% within Pillars are integrated	.0%	.0%	9.1%	46.7%	23.1%	

Crosstab

			Pillars are integrated				
			Disagree	Uncertain	Agree	Strongly Agree	Total
Human formation is integrated	Total	Count	1	1	22	15	39
		% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.730 <sup>a</sup>	9	.463
Likelihood Ratio	9.697	9	.378
Linear-by-Linear Association	3.592	1	.058
N of Valid Cases	39		

a. 13 cells (81.3%) have expected count less than 5. The minimum expected count is .03.

Symmetric Measures

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig. <sup>c</sup>
Interval by Interval	Pearson's R	.207	.084	1.965	.057 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.444	.120	3.017	.005 <sup>c</sup>
N of Valid Cases		39			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

## Human formation relates with spiritual formation \* Pillars are integrated

Crosstab

		Pillars are integrated					
		Disagree	Uncertain	Agree	Strongly Agree	Total	
Human formation relates with spiritual formation	Disagree	Count	1	0	2	0	3
		% within Pillars are integrated	100.0%	.0%	9.1%	.0%	7.7%
	Uncertain	Count	0	0	5	1	6
		% within Pillars are integrated	.0%	.0%	22.7%	6.7%	15.4%
	Agree	Count	0	1	15	9	25
		% within Pillars are integrated	.0%	100.0%	68.2%	60.0%	84.1%
	Strongly Agree	Count	0	0	0	5	5
		% within Pillars are integrated	.0%	.0%	.0%	33.3%	12.8%
Total	Count	1	1	22	15	39	
	% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.122 <sup>a</sup>	9	.006
Likelihood Ratio	19.132	9	.024
Linear-by-Linear Association	11.049	1	.001
N of Valid Cases	39		

a. 14 cells (67.5%) have expected count less than 5. The minimum expected count is .08.

### Symmetric Measures

		Value	Asymp. Std. Error <sup>a</sup>	Approx. Z <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.539	.123	3.895	.000 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.503	.113	3.542	.001 <sup>c</sup>
N of Valid Cases		39			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

## Spirit formation is integrated \* Pillars are integrated

**Crosstab**

		Pillars are integrated					
		Disagree	Uncertain	Agree	Strongly Agree	Total	
Spirit formation is integrated	Disagree	Count	0	0	1	0	1
		% within Pillars are integrated	.0%	.0%	4.5%	.0%	2.6%
	Uncertain	Count	0	0	2	0	2
		% within Pillars are integrated	.0%	.0%	9.1%	.0%	5.1%
	Agree	Count	1	1	17	6	25
		% within Pillars are integrated	100.0%	100.0%	77.3%	40.0%	64.1%
	Strongly Agree	Count	0	0	2	9	11
		% within Pillars are integrated	.0%	.0%	9.1%	60.0%	28.2%
	Total	Count	1	1	22	15	39
		% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.485 <sup>a</sup>	9	.143
Likelihood Ratio	14.966	9	.092

a. 13 cells (81.3%) have expected count less than 5. The minimum expected count is .03.

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Linear-by-Linear Association	6.937	1	.008
N of Valid Cases	39		

a. 13 cells (81.3%) have expected count less than 5. The minimum expected count is .03.

**Symmetric Measures**

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.427	.094	2.875	.007 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.543	.109	3.936	.000 <sup>c</sup>
N of Valid Cases		39			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

**Spirit formation is center \* Pillars are integrated**

Crosstab

		Pillars are integrated					
			Disagree	Uncertain	Agree	Strongly Agree	Total
Spirit formation is center	Strongly Disagree	Count	0	0	0	1	1
		% within Pillars are integrated	.0%	.0%	.0%	6.7%	2.6%
	Disagree	Count	1	0	6	1	8
		% within Pillars are integrated	100.0%	.0%	27.3%	6.7%	20.5%
	Uncertain	Count	0	0	5	1	6
		% within Pillars are integrated	.0%	.0%	22.7%	6.7%	15.4%
	Agree	Count	0	0	10	2	12
		% within Pillars are integrated	.0%	.0%	45.5%	13.3%	30.8%
	Strongly Agree	Count	0	1	1	10	12
		% within Pillars are integrated	.0%	100.0%	4.5%	66.7%	30.8%
Total		Count	1	1	22	15	39
		% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	25.301 <sup>a</sup>	12	.013
Likelihood Ratio	26.834	12	.008

a. 18 cells (90.0%) have expected count less than 5. The minimum expected count is .03.

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Linear-by-Linear Association	5.158	1	.023
N of Valid Cases	39		

a. 18 cells (90.0%) have expected count less than 5. The minimum expected count is .03.

Symmetric Measures

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.368	.164	2.411	.021 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.437	.168	2.957	.005 <sup>c</sup>
N of Valid Cases		39			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

## Spirit and Intellectual formation are related \* Pillars are integrated

Crosstab

		Pillars are integrated					Total
		Disagree	Uncertain	Agree	Strongly Agree		
Spirit and Intellectual formation are related	Disagree	Count	0	1	4	0	5
		% within Pillars are integrated	.0%	100.0%	18.2%	.0%	12.8%
	Uncertain	Count	1	0	6	1	8
		% within Pillars are integrated	100.0%	.0%	27.3%	6.7%	20.5%
	Agree	Count	0	0	12	7	19
		% within Pillars are integrated	.0%	.0%	54.5%	46.7%	48.7%
	Strongly Agree	Count	0	0	0	7	7
		% within Pillars are integrated	.0%	.0%	.0%	46.7%	17.9%
Total	Count	1	1	22	15	39	
	% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	25.891 <sup>a</sup>	9	.002
Likelihood Ratio	26.728	9	.002
Linear-by-Linear Association	13.087	1	.000
N of Valid Cases	39		

a. 14 cells (87.5%) have expected count less than 5. The minimum expected count is .13.

Symmetric Measures

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.587	.077	4.409	.000 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.644	.084	5.126	.000 <sup>c</sup>
N of Valid Cases		39			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

**Intellectual formation is closely related to other three \* Pillars are integrate  
d**

**Crosstab**

		Pillars are integrated					
		Disagree	Uncertain	Agree	Strongly Agree	Total	
Intellectual formation is closely related to other three	Strongly Disagree	Count	0	0	1	0	1
		% within Pillars are integrated	.0%	.0%	4.5%	.0%	2.6%
	Disagree	Count	0	0	2	1	3
		% within Pillars are integrated	.0%	.0%	9.1%	8.7%	7.7%
	Uncertain	Count	0	1	4	2	7
		% within Pillars are integrated	.0%	100.0%	18.2%	13.3%	17.9%
	Agree	Count	1	0	15	8	24
		% within Pillars are integrated	100.0%	.0%	68.2%	53.3%	61.5%
	Strongly Agree	Count	0	0	0	4	4
		% within Pillars are integrated	.0%	.0%	.0%	28.7%	10.3%
	Total	Count	1	1	22	15	39
		% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.690 <sup>a</sup>	12	.392
Likelihood Ratio	13.278	12	.349
Linear-by-Linear Association	1.812	1	.178
N of Valid Cases	39		

a. 18 cells (90.0%) have expected count less than 5. The minimum expected count is .03.

**Symmetric Measures**

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.218	.132	1.361	.182 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.305	.149	1.949	.059 <sup>c</sup>
N of Valid Cases		39			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.



**Pastorial formation is center \* Pillars are integrated**

**Crosstab**

		Pillars are integrated					
			Disagree	Uncertain	Agree	Strongly Agree	Total
Pastorial formation is center	Strongly Disagree	Count	0	0	1	1	2
		% within Pillars are integrated	.0%	.0%	4.5%	6.7%	5.1%
	Disagree	Count	0	0	3	1	4
		% within Pillars are integrated	.0%	.0%	13.6%	6.7%	10.3%
	Uncertain	Count	0	1	4	0	5
		% within Pillars are integrated	.0%	100.0%	18.2%	.0%	12.8%
	Agree	Count	0	0	13	9	22
		% within Pillars are integrated	.0%	.0%	59.1%	80.0%	56.4%
	Strongly Agree	Count	1	0	1	4	6
		% within Pillars are integrated	100.0%	.0%	4.5%	26.7%	15.4%
	Total	Count	1	1	22	15	39
		% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	18.217 <sup>a</sup>	12	.109
Likelihood Ratio	18.057	12	.189
Linear-by-Linear Association	.229	1	.632
N of Valid Cases	39		

a. 18 cells (90.0%) have expected count less than 5. The minimum expected count is .05.

**Symmetric Measures**

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.078	.186	.474	.638 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.238	.174	1.493	.144 <sup>c</sup>
N of Valid Cases		39			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

c. Based on normal approximation.

**Pastorial formation integrates \* Pillars are integrated**

**Crosstab**

		Pillars are integrated					
			Disagree	Uncertain	Agree	Strongly Agree	Total
Pastorial formation integrates	Strongly Disagree	Count	0	0	1	1	2
		% within Pillars are integrated	.0%	.0%	4.5%	6.7%	5.1%
	Disagree	Count	0	0	3	0	3
		% within Pillars are integrated	.0%	.0%	13.6%	.0%	7.7%
	Uncertain	Count	0	1	3	2	6
		% within Pillars are integrated	.0%	100.0%	13.6%	13.3%	16.4%
	Agree	Count	1	0	15	5	21
		% within Pillars are integrated	100.0%	.0%	68.2%	33.3%	53.8%
	Strongly Agree	Count	0	0	0	7	7
		% within Pillars are integrated	.0%	.0%	.0%	46.7%	17.9%
	Total	Count	1	1	22	15	39
		% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	21.543 <sup>a</sup>	12	.043
Likelihood Ratio	23.087	12	.027
Linear-by-Linear Association	2.381	1	.123
N of Valid Cases	39		

a. 18 cells (90.0%) have expected count less than 5. The minimum expected count is .05.

**Symmetric Measures**

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.250	.148	1.573	.124 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.405	.151	2.692	.011 <sup>c</sup>
N of Valid Cases		39			

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

**Seminarians interiorize the pillars of formation \* Pillars are integrated**

Crosstab

		Pillars are integrated					Total
		Disagree	Uncertain	Agree	Strongly Agree		
Seminarians interiorize the pillars of formation	Uncertain	Count	0	0	5	0	5
		% within Pillars are integrated	.0%	.0%	22.7%	.0%	12.9%
	Agree	Count	1	0	16	9	26
		% within Pillars are integrated	100.0%	.0%	72.7%	60.0%	66.7%
	Strongly Agree	Count	0	1	1	6	8
		% within Pillars are integrated	.0%	100.0%	4.5%	40.0%	20.5%
Total	Count	1	1	22	15	39	
	% within Pillars are integrated	100.0%	100.0%	100.0%	100.0%	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.715 <sup>a</sup>	6	.033
Likelihood Ratio	15.592	6	.016
Linear-by-Linear Association	3.033	1	.082
N of Valid Cases	39		

a. 10 cells (83.3%) have expected count less than 5. The minimum expected count is .13.

Symmetric Measures

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.283	.143	1.792	.081 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.365	.151	2.382	.022 <sup>c</sup>
N of Valid Cases		39			

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Based on normal approximation.

```

SET TNumbers=Labels ONumbers=Labels TFit=BothLarge TLook='C:\Program Files\SP
SSInc\SPSS16\Looks\Academic.stt' OVars=Labels TVars=Name
es.
FACTOR
/VARIABLES pillarsintegrated humancenter humanintegrated humanrelatespiritu
al spiritintegrated spiritcenter spiritintellectrelated
intellectualintegrated pastoralcenter pastoralintegrates interiorizepil
lars
/MISSING LISTWISE
/ANALYSIS pillarsintegrated humancenter humanintegrated humanrelatespiritu
al spiritintegrated spiritcenter spiritintellectrelated
intellectualintegrated pastoralcenter pastoralintegrates interiorizepill
ars
/PRINT INITIAL EXTRACTION ROTATION
/FORMAT SORT BLANK(.30)
/CRITERIA MINEIGEN(1) ITERATE(25)
/EXTRACTION PC
/CRITERIA ITERATE(25)
/ROTATION VARIMAX
/METHOD=CORRELATION.
    
```

## Factor Analysis

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### Communalities

	Initial	Extraction
pillarsintegrated	1.000	.573
humancenter	1.000	.649
humanintegrated	1.000	.523
humanrelatespiritual	1.000	.491
spiritintegrated	1.000	.648
spiritcenter	1.000	.636
spiritintellectrelated	1.000	.755
intellectualintegrated	1.000	.856
pastorialcenter	1.000	.833
pastorialintegrates	1.000	.709
interiorizepillars	1.000	.678

Extraction Method: Principal Component Analysis.

### Component Matrix<sup>a</sup>

	Component		
	1	2	3
spiritintellectrelated	.770	-.388	
spiritcenter	.727	.326	
spiritintegrated	.713	-.365	
humanrelatespiritual	.689		
humancenter	.666	.391	
pillarsintegrated	.615		.346
humanintegrated	.592	-.372	
pastorialcenter	.479	.775	
pastorialintegrates	.562	.616	
intellectualintegrated	.609		-.643
interiorizepillars	.514		.822

Extraction Method: Principal Component Analysis.

a. 3 components extracted.

### Rotated Component Matrix<sup>a</sup>

	Component		
	1	2	3
pastorialcenter	.912		
pastorialintegrates	.817		
humancenter	.713	.368	
spiritcenter	.677		.327
intellectualintegrated		.908	
spiritintellectrelated		.722	.467
humanintegrated		.652	.310
interiorizepillars			.815
pillarsintegrated			.696
spiritintegrated		.553	.577
humanrelatespiritual	.356	.353	.489

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

Component Transformation Matrix

Component	1	2	3
1	.566	.609	.556
2	.822	-.468	-.325
3	-.062	-.641	.765

Extraction Method: Principal Component Analysis.  
 Rotation Method: Varimax with Kaiser Normalization.

RELIABILITY

```

/VARIABLES=pastorialcenter pastorialintegrates humancenter spiritcenter
/SCALE('component1') ALL
/MODEL=ALPHA
/STATISTICS=DESCRIPTIVE SCALE CORR ANOVA
/SUMMARY=TOTAL CORR.
    
```

Reliability

[DataSet1] C:\Users\shu-user\Desktop\tom disert\tomdissertationdata07\_17\_08.sav

Scale: component1

Case Processing Summary

		N	%
Cases	Valid	39	100.0
	Excluded <sup>a</sup>	0	.0
	Total	39	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.820	.824	4

Item Statistics

	Mean	Std. Deviation	N
pastorialcenter	3.67	1.034	39
pastorialintegrates	3.72	1.025	39
humancenter	3.33	1.155	39
spiritcenter	3.67	1.199	39

Inter-Item Correlation Matrix

	pastorialcente r	pastorialinteg rates	humancenter	spiritcenter
pastorialcenter	1.000	.753	.536	.481
pastorialintegrates	.753	1.000	.393	.500
humancenter	.536	.393	1.000	.578
spiritcenter	.481	.500	.578	1.000

**Item-Total Statistics**

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
pastorialcenter	10.72	7.576	.715	.635	.743
pastorialintegrates	10.67	7.912	.651	.600	.772
humancenter	11.05	7.576	.599	.431	.795
spiritcenter	10.72	7.260	.622	.420	.787

**Scale Statistics**

Mean	Variance	Std. Deviation	N of Items
14.38	12.717	3.566	4

**ANOVA**

	Sum of Squares	df	Mean Square	F	Sig.
Between People	120.808	38	3.179		
Within People					
Between Items	3.660	3	1.220	2.137	.099
Residual	65.090	114	.571		
Total	68.750	117	.588		
Total	189.558	155	1.223		

Grand Mean = 3.60

**RELIABILITY**

```

/VARIABLES=intellectualintegrated spiritintellectrelated humanintegrated
/SCALE('component2') ALL
/MODEL=ALPHA
/STATISTICS=DESCRIPTIVE SCALE CORR ANOVA
/SUMMARY=TOTAL CORR.
    
```

**Reliability**

[DataSet1] C:\Users\shu-user\Desktop\tom disert\tomdissertationdata07\_17\_08.s  
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**Scale: component2**

**Case Processing Summary**

	N	%
Cases		
Valid	39	100.0
Excluded <sup>a</sup>	0	.0
Total	39	100.0

a. Listwise deletion based on all variables in the procedure.

**Item Statistics**

	Mean	Std. Deviation	N
intellectualintegrated	3.69	.863	39
spiritintellectrelated	3.72	.916	39
humanintegrated	4.10	.754	39

**Inter-Item Correlation Matrix**

	intellectualintegrated	spiritintellectrelated	humanintegrated
intellectualintegrated	1.000	.620	.454
spiritintellectrelated	.620	1.000	.500
humanintegrated	.454	.500	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Inter-Item Correlations	.525	.454	.620	.165	1.364	.006	3

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
intellectualintegrated	7.82	2.089	.626	.412	.659
spiritintellectrelated	7.79	1.904	.661	.444	.621
humanintegrated	7.41	2.564	.531	.284	.784

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
11.51	4.414	2.101	3

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Between People		55.915	38	1.471		
Within People	Between Items	4.120	2	2.060	6.049	.004
	Residual	25.880	76	.341		
	Total	30.000	78	.385		
Total		85.915	116	.741		

Grand Mean = 3.84

RELIABILITY

```

/VARIABLES=interiorizepillars pillarsintegrated spiritintegrated humanrelat
espiritual
/SCALE('component3') ALL
/MODEL=ALPHA
/STATISTICS=DESCRIPTIVE SCALE CORR ANOVA
/SUMMARY=TOTAL CORR.
    
```

Reliability

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Scale: component3

Case Processing Summary

		N	%
Cases	Valid	39	100.0
	Excluded <sup>a</sup>	0	.0
	Total	39	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.722	.728	4

Item Statistics

	Mean	Std. Deviation	N
interiorizepillars	4.08	.580	39
pillarsintegrated	4.31	.655	39
spiritintegrated	4.18	.644	39
humanrelatespiritual	3.82	.756	39

Inter-Item Correlation Matrix

	interiorizepillars	pillarsintegrated	spiritintegrated	humanrelatespiritual
interiorizepillars	1.000	.283	.526	.332
pillarsintegrated	.283	1.000	.427	.539
spiritintegrated	.526	.427	1.000	.284
humanrelatespiritual	.332	.539	.284	1.000

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Inter-Item Correlations	.369	.283	.539	.257	1.909	.012	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
interiorizepillars	12.31	2.587	.482	.314	.679
pillarsintegrated	12.08	2.283	.560	.373	.631
spiritintegrated	12.21	2.378	.519	.362	.658
humanrelatespiritual	12.56	2.147	.497	.327	.676

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
16.38	3.622	1.955	4

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Between People		36.308	38	.955		
Within People	Between Items	4.994	3	1.665	6.272	.001
	Residual	30.256	114	.265		
	Total	35.250	117	.301		
Total		71.558	155	.462		

Grand Mean = 4.10

```

COMPUTE factor3=mean(pillarsintegrated,spiritintegrated,humanrelatespiritual,
interiorizepillars).
VARIABLE LABELS factor3 'Interiorize pillars spirit Human aspects'.
EXECUTE.
COMPUTE factor2=mean(intellectualintegrated,spiritintellectrelated,humaninteg
rated).
VARIABLE LABELS factor2 'intellect spirit human aspects'.
EXECUTE.
COMPUTE factor1=mean(pastorialcenter,pastorialintegrates,humancenter,spiritce
nter).
VARIABLE LABELS factor1 'Pastorial Human Spirit Centers'.
EXECUTE.
DESCRIPTIVES VARIABLES=factor1 factor2 factor3
/STATISTICS=MEAN STDDEV MIN MAX.
    
```



## Descriptives

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Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
factor1	39	1.25	5.00	3.5962	.89151
factor2	39	2.00	5.00	3.8376	.70034
factor3	39	3.00	5.00	4.0862	.48874
Valid N (listwise)	39				

```
REGRESSION
  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI R ANOVA COLLIN TOL CHANGE
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT overallformation
  /METHOD=ENTER factor1 factor2 factor3.
```

## Regression

[DataSet1] C:\Users\shu-user\Desktop\tom disert\tomdissertationdata07\_17\_08.s  
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Variables Entered/Removed<sup>a</sup>

Model	Variables Entered	Variables Removed	Method
1	factor3, factor1, factor2 <sup>a</sup>		Enter

- a. All requested variables entered.
- b. Dependent Variable: overallformation

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.302 <sup>a</sup>	.091	.013	.517	.091	1.170	3	35	.335

- a. Predictors: (Constant), factor3, factor1, factor2

ANOVA<sup>a</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.840	3	.313	1.170	.335 <sup>a</sup>
	Residual	9.368	35	.268		
	Total	10.308	38			

- a. Predictors: (Constant), factor3, factor1, factor2
- b. Dependent Variable: overallformation

Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients		95% Confidence Interval for B		
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	3.789	.709		5.343	.000	2.349	5.228
	factor1	-.094	.106	-.161	-.885	.382	-.309	.121
	factor2	-.069	.154	-.120	-.580	.566	-.402	.224
	factor3	-.102	.231	-.095	-.439	.663	-.571	.368

- a. Dependent Variable: overallformation

Coefficients<sup>a</sup>

Model	Collinearity Statistics	
	Tolerance	VIF
1	(Constant)	
	factor1	.788 1.289
	factor2	.604 1.655
	factor3	.552 1.813

a. Dependent Variable: overallformation

Collinearity Diagnostics<sup>a</sup>

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions			
				(Constant)	factor1	factor2	factor3
1	1	3.944	1.000	.00	.00	.00	.00
	2	.035	10.610	.04	.95	.05	.01
	3	.016	15.654	.34	.00	.68	.01
	4	.005	27.368	.61	.05	.26	.98

a. Dependent Variable: overallformation