

The Pontifical North American College

FORMATION PROGRAM



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INTRODUCTION

The mission of the seminary department of the Pontifical North American College is the formation of candidates, on the theologate level, for the diocesan priesthood for future service primarily in the United States of America. The formation program of the College is based upon the principles and directives enunciated in the documents *Optatam totius* of the Second Vatican Council, *Ratio Fundamentalis institutionis sacerdotalis* of the Congregation for Clergy, the Post-Synodal Apostolic Exhortation *Pastores dabo vobis* of Pope Saint John Paul II, and the *Program of Priestly Formation* of the United States Conference of Catholic Bishops. It offers an integrated and graduated program of human, spiritual, intellectual and pastoral formation.

“Formation, as the Church understands it, is not equivalent to a secular sense of education or, even less, job training. Formation is first and foremost cooperation with the grace of God” (*PPF*, 68). Furthermore, as Saint John Paul II reminds us, the future priest “in the first place, must grow in his awareness that the agent par excellence of his formation is the Holy Spirit, who by the gift of a new heart configures and conforms him to Jesus Christ the good shepherd” (*PDV* 69). Thus, the Pontifical North American College through its formation program strives above all to create “a spiritual place, a way of life, an atmosphere that fosters and ensures a process of formation, so that the person who is called to the priesthood by God may become, with the sacrament of orders, a living image of Jesus Christ, head and shepherd of the Church” (*PDV* 42).

To help the seminarian respond to the grace of his vocation in this way, the College 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...as well as a sense of the integrated wholeness of the different dimensions of formation” (*PPF*, 70). Every seminarian must be fully committed to and engaged in the formation program; however, in the end, as *Pastores dabo vobis* also tells us, “we must not forget that the candidate himself is a necessary and irreplaceable agent in his own formation: All formation, priestly formation included, is ultimately a self formation” (*PDV* 69).

HUMAN FORMATION

“The foundation and center of all human formation is Jesus Christ, the Word made flesh” (*PPF*, 74). As *Pastores dabo vobis*, no. 5 states: “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, imitating Jesus Christ ‘who in every respect has been tempted as we are, yet without sin’ (*Heb* 4:15).” As such, a program for human formation looks to address aspects and elements of what it means to be fully human as exemplified in Jesus Christ himself.

Human formation is twofold – concerned with the *maturing of the self* as well as with *interpersonal relationships*. Self-knowledge and self-acceptance along with relational maturity are pertinent issues to the growth and maturation process of the seminarian in formation. “Of special importance is the capacity to relate to others. This is truly fundamental for a person who is called to be responsible for a community and to be a ‘man of communion’” (*PDV* 43). The particular international and intercultural setting of the Pontifical North American College in Rome provides unique opportunities and challenges for personal growth in these two areas of human formation.

In this same context, as well, the candidate must continue to grow in affective maturity, “which is the result of an education in true and responsible love” (*PDV* 43). Ongoing education in the domains of human sexuality and chaste celibacy is unquestionably an integral dimension of the priesthood candidate’s human formation. Psychosexual maturity is fundamentally necessary as one approaches orders. “Education is necessary for understanding sexuality and living chastely. Those preparing to live out a celibate commitment face particular challenges, especially in today’s cultural context of permissiveness.” (*PPF*, 77). A healthy ministerial identity and a keen awareness of ministerial boundaries are grounded in a well-developed sense of the self.

ELEMENTS OF THE HUMAN FORMATION PROGRAM

- “New Men” appointments with the Director of Counseling Services to help develop human formation goals.
- Human formation conferences on various topics throughout the year. One conference each semester for the entire seminarian community; three conferences during the year for the New Men, two conferences during the year for the subsequent formation years.
- Sexuality and Celibacy fall workshop for the Second Year seminarians.
- Time and Stress Management fall conference for the New Men.
- Pastoral Counseling, Ministerial Ethics and Pastoral Boundaries for the Third Year Seminarians.
- Ongoing availability for insight and growth counseling throughout the entire program for priestly formation with the Director of Counseling Services.
- Monthly meeting with formation advisor to discuss human formation issues and seminarian’s progress in meeting his goals and objectives for the year.

OVERALL GOALS

PERSONAL:

- Take responsibility for one’s own formation.
- Show ability to seek help when needed.
- Work to interiorize formation values.
- Exhibit sound prudential judgment.
- Set priorities and budget time wisely.
- Demonstrate self-discipline in meeting responsibilities.
- Accept constructive criticism and affirmation.
- Articulate genuine self-knowledge and exhibit a healthy self-acceptance.
- Give evidence of realistic knowledge and acceptance of the gift of human sexuality and grow in theological and spiritual understanding of it.
- Recognize and address family of origin concerns.
- Demonstrate transparency and accountability for failures to designated authorities.
- Demonstrate ability to manage stress and balance involvements.
- Cultivate and exhibit a discerning attitude toward forms of entertainment and the use of communications technology, especially social media on the Internet.
- Practice simplicity of life and exhibit interior detachment from material goods.
- Exhibit a healthy and prudent use of alcohol and an absence of all harmful and addictive behaviors, including smoking.
- Engage in regular physical exercise and healthful leisure activities and maintain a healthy diet and weight level.

- Benefit from the cultural heritage and riches found in Rome, Italy, and the larger world community.
- Exhibit proper and prudent use of travel/vacation time.
- Develop a sense of stewardship that embodies a holistic approach to being responsible for the gifts of body, mind, and spirit, as well as in the use of material goods, whether personal or communal.

RELATIONAL:

- Exhibit gentlemanly behavior and manners.
- Engage willingly in community life.
- Cultivate good relationships with all members of the community even while realizing close wholesome friendships with a few.
- Display appropriate openness, trust, forthrightness, transparency, and maturity in interactions with formators and peers.
- Recognize characteristics of appropriate relationships.
- Demonstrate affective maturity and the capacity to lead a chaste celibate life.
- Understand appropriate personal and social boundaries.
- Demonstrate the capacity to forego personal preferences for the common good.
- Demonstrate ability to work collaboratively and professionally with both men and women.
- Accept and welcome persons of other cultures.
- Display and grow in leadership and community-building skills.

ADDITIONAL GOALS AND EXPECTATIONS BY YEAR

First Year:

- Make a successful transition to a foreign culture and a new seminary community and formation program.
- Learn the names of everyone in the community and strive to meet and know each person.
- Cultivate appropriate relationships with the Rector, faculty, staff and fellow seminarians.
- Meet with the Director of Counseling Services to consider personal and human formation issues and goals for the year.
- Establish an open, honest and trusting relationship with formation advisor and meet with him monthly.
- Institute a plan which balances study, prayer, rest, exercise, recreation, etc.
- Submit a growth plan with goals and objectives for the year to formation advisor and spiritual director.
- Reflect candidly with formation advisor upon *Pastores dabo vobis*, the nature of priestly formation, and the integration of obedience, chaste celibacy, and simplicity of life in a lifelong commitment.

Second Year:

- Exhibit a deepening trust and cooperation with the formation process, especially with formation advisor, spiritual director, formation faculty and administration; and with the Director of Counseling Services as needed.
- Actively participate in and work toward integration of the insights gained from the psychosexual maturity and celibacy workshop.
- Demonstrate personal growth in resolving human developmental issues of self-acceptance and self-confidence in social interactions.
- Show increasing ability to recognize and articulate emotional responses in ministry and life situations.
- Evidence a growing affective and relational maturity in establishing a network of healthy, supportive friendships with appropriate boundaries.
- Display greater self-giving and involvement in the seminary community.
- Demonstrate ability to work collaboratively as a contributing member of a team and to follow the leadership of peers.
- Submit a growth plan with goals and objectives for the year to formation faculty and continue to meet with formation advisor monthly.
- With formation advisor reflect upon priestly identity as presented in required and suggested readings.
- Experience a growing confidence and joy in becoming a priest with a growing presumption of permanence.

Third Year:

- Show how the elements of one's personal identity and one's priestly vocation are coming together in an ability to articulate one's readiness and request for Holy Orders with a presumption of permanence.
- Demonstrate a maturing integration of one's sexuality by identifying intimacy needs, clarifying challenges to celibacy and demonstrating the ability, readiness and resolve to make a lifelong commitment to chaste celibacy, living it peacefully, joyfully, generously, and humbly.
- Give evidence of growing leadership skills along with growth in pastoral charity and in ability to work collaboratively.
- Submit a growth plan with goals and objectives for the year to formation faculty and continue to meet with formation advisor monthly.
- Present to formation advisor short, personal reflection papers upon the ordination promises to pray faithfully the Liturgy of the Hours, of respect and obedience to one's Ordinary, and to live celibately, as well as a personal reflection on the Oath of Fidelity and the Profession of Faith.

Fourth Year:

- Demonstrate pastoral leadership skills and the virtue of pastoral charity.
- Evidence the continuing integration of the four pillars of priestly formation.
- Show competent exercise of diaconal leadership, if applicable, within the community.
- Submit growth plan with goals and objectives for the year to formation faculty and continue to meet with formation advisor at least monthly.

- With formation advisor reflect on exercise of diaconal ministry, when applicable, and prepare for priestly ordination by continuing to consider and discuss the role and identity of the priest, as well as the ethics of pastoral ministry.

SPIRITUAL FORMATION

“Just as for all the faithful spiritual formation is central and unifies their being and living as Christians, that is, as new creatures in Christ who walk in the Spirit, so too for every priest his spiritual formation is the core which unifies and gives life to his *being* a priest and his *acting* as a priest” (PDV 45). As Christians, seminarians share in the Paschal Mystery of Jesus Christ. As men who will also be priests who are configured to Christ, the Head, Shepherd, Spouse and Servant of the Church, their seminary spiritual formation draws them into the priestly, self-sacrificial, self-giving path of Jesus Christ, the High Priest and Good Shepherd who lays down his life for his sheep. The seminarian must first experience and internalize the central mysteries, gifts and practices of our faith so that later as a priest he will be able to share, teach and inspire the faithful to believe and live this New Life in Christ. In this process, there is “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’” (PDV 46).

The College’s setting in Rome offers special advantages and resources for priestly spiritual formation. Its proximity to the Vatican readily inspires greater knowledge, love and obedience to the Holy Father, the Vicar of Christ. Residing, too, in the city of popes, saints, ancient martyrs, and historic churches, the seminarian naturally grows closer to the Church and to her history, to her hopes and sorrows, her trials and triumphs. Moreover, there are challenges that arise from our Roman location as well. The seminarian must learn to trust God and deepen his own prayer life as he plunges into a new language in school or on the streets, as he encounters a foreign educational system, as he experiences the loneliness of being far from home, as he encounters the poor every day on his way to school, as he sees up close the limits and human imperfections of those who serve the institutional Church.

ELEMENTS OF THE SPIRITUAL FORMATION PROGRAM

- Liturgy: daily Mass, daily Morning and Evening Prayer.
- Personal prayer of mind and heart, based on the Word of God.
- Examen: once or twice daily.
- Sacrament of Penance: available daily; encouraged regularly.
- Spiritual Formation Conferences: one each semester for all students and on pastoral formation evenings: 12 for First Year, 4 for Second Year, 4 for Third Year, and 3 for Fourth Year.
- Retreats: six-day retreats for all the classes each September; preached retreats for First and Second Years, and personally-directed retreats for Third and Fourth Years.
- Day of Recollection: once each semester.
- Spiritual Direction: to be engaged in every two weeks in the first four years, and monthly in the fifth year.
- Eucharistic Adoration: available weekdays and some Sundays.
- Rosary: available and encouraged daily; twice annually encouraged for the whole community.
- Weekly corridor Evening Prayer and Faith-Sharing once per week.
- Spiritual Reading: done in consultation with personal spiritual director.

- Devotions encouraged: Eucharistic Adoration, Sacred Heart, Blessed Virgin Mary, Saints, Stations of the Cross, etc.

OVERALL GOALS

- Demonstrate fidelity to the liturgical and spiritual program of the seminary, including the daily celebration of the Eucharist.
- Show appreciation of and commitment to the Liturgy of the Hours.
- Reflect an abiding love for the sacramental life of the Church, especially the Holy Eucharist and Penance.
- Evidence faithfulness to regular spiritual direction.
- Develop a loving knowledge of the Word of God and a prayerful familiarity with it.
- Demonstrate commitment to a life of prayer and the ability to assist others in their spiritual growth.
- Manifest growing self-awareness and the ability to discern and cooperate with God's movements and inspirations in the soul as opposed to the movements and inclinations that arise from our fallen nature.
- Show signs of a positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life.
- Give evidence of a love for Jesus Christ and the Church, for the Blessed Virgin Mary and the saints.
- Embody a spirit of self-giving charity toward others, especially the poor and the alienated.
- Grow in discerning and in interiorizing one's vocation.
- Manifest an apostolic zeal for the salvation of souls, the proclamation of the Gospel, and the promotion of social justice, peace and solidarity.

ADDITIONAL GOALS AND EXPECTATIONS BY YEAR

First Year:

- Mass: participate daily and make every effort to do so fully, actively and consciously.
- Liturgy of the Hours: pray at least Morning and Evening Prayer daily as directed.
- Personal Prayer based on the Word of God: for at least 30 continuous minutes daily.
- Prayer Methods: can use *lectio divina* and "imaginative contemplation" of the Gospels.
- Sacrament of Penance: celebrate regularly and have a regular confessor.
- Examen: make one or two daily, trying to grow in depth.
- Spiritual exercises and formation conferences: participate faithfully and fully.
- Self-awareness and Discernment: can articulate the work of God in one's own life story.
- Spiritual Direction: engage in it every two weeks; come prepared, having properly reflected.
- Develop in one's ability to discuss sexual history, desires and experiences with one's spiritual director.
- Become more able to narrate and discuss prayer experiences and daily encounter of God.
- Spiritual Reading: consult with spiritual director and do at least one hour/week.
- Devotions: practice devotion to the Blessed Sacrament (adoration) and to Mary (Rosary).

- Chastity: come to live in freedom from the habit of serious sin; strive to guard senses and purify motives.
- Purify language, humor, entertainment, use of media and the internet.
- Celibacy: make efforts to grow in theological and spiritual understanding.
- Fraternity and Charity: strive to be open, friendly, kind and helpful to all the members of the community.
- Obedience: practice seeing superiors and house directives as mediating God's will.
- Simplicity of Life: avoid excess and ostentation in dress, room, acquisitions, and travels.
- Read *Pastores dabo vobis* for spiritual insight into the nature of the priesthood.
- Vocational Discernment: test vocational desires in the new experiences of Year I.

Second Year:

- Eucharist: is the “the essential moment” of one's day (*PDV*, 48), and the seminarian is internalizing the “intimate dispositions which the Eucharist fosters” (*PDV*, 48). Never misses daily Mass.
- Liturgy of Hours: gradually incorporate the Office of Readings, Daytime and Night Prayer into daily schedule.
- Prayers: make effort to pray the Liturgy of the Hours, not just read it; learn to employ the “four senses” of the Scriptures and psalms (literal, Christological, moral and eschatological).
- Personal prayer based on the Word of God: have a regular scheduled Holy Hour daily.
- Attend to thoughts, desires, even unwonted feelings, and bring them to the Lord, learning to listen to Him and to wait on Him.
- Penance: deepen search for underlying motives, patterns, predominant sinfulness, e.g., the “seven capital sins”; go beyond perfectionism and the false guilt of wounded pride to an acceptance of God's grace and mercy, the joy of salvation.
- Asceticism: seek to experience the Cross with Jesus; carry out appropriate ascetical practices.
- Examen: make not only a moral inventory, but also a “daily discernment” of God's initiatives and one's own responses.
- Discernment: seek God's will and consult Him about decisions and actions; be able to use the principles of discernment of spirits through awareness of one's affective movements, one's ups and downs.
- God's will: seek to abide in God's presence and to cooperate with His will in all the circumstances and experiences of one's life (cf. de Caussade's *Abandonment to Divine Providence*).
- Spiritual Direction: demonstrate complete transparency with one's spiritual director.
- Evangelical Counsels (poverty, chastity, and obedience): grow in appreciation and practice of these ways of being the friend and disciple of Jesus.
- Fraternal Charity: become increasingly self-giving, in friendships, in house jobs, in peer evaluations and fraternal corrections, in leadership, service, etc.
- Integration: should begin to more fully integrate the four pillars of formation and how the human culminates in the spiritual, which in turn flowers in pastoral charity, all aided and illumined by the study of theology.
- Vocational Discernment: experience a growing confidence and joy in becoming a priest with a growing presumption of permanence.

Third Year:

This is the year for integrated and peaceful living of the elements of priestly identity and formation, preparatory to making one's life-long commitment in ordination to the Diaconate.

- Liturgy: The Eucharist and Liturgy of the Hours continue to console and to integrate one's life; is faithful to them every day of the year in every circumstance.
- Personal Prayer: always faithful, whether it is easy or hard, whether busy or on vacation; deep intimacy with and trust in the Three Divine Persons; increasingly recollected and united with God, finding Him in all things.
- Prayer Methods: by this time, has discovered and now practices one's own best ways of praying.
- Integration: the elements of one's personal identity and one's priestly call are coming together, and one can articulate one's readiness and request for Ordination.
- Heart: has accepted being a sinner yet loved, broken but called, an earthen vessel yet containing the Lord, a wounded healer relying only on God's grace and mercy.
- Evangelical Counsels: are now consolidated by study, discussion, prayer and practice.
- Chaste Celibacy: now possessed and lived peacefully, joyfully, generously, humbly.
- Vocational Discernment: now characterized by a firm "presumption of permanence" of priestly commitment; a humble confidence that grows through good times and bad, in prayer, work, apostolate, study, relationships, etc.

Fourth Year:

- Apostolic zeal or pastoral charity now infuses one's prayer, participation in the Liturgy, service, and preaching; is fully dedicated to the Church's mission of evangelization.
- Leadership: assumes it humbly yet confidently in seminary community and apostolates, promotes the laity's spirituality and mission to transform the world according to the gospel.
- Witness: gives edification in word and deed both in seminary and outside.
- Evangelical Counsels now characterize one's way of life.
- Spiritual Direction: expected to see his spiritual director every two weeks; focus on transition to priesthood.
- Intercession: sees oneself as intercessor and mediator; prays for the needs of the Church, the world, and others at Masses, Liturgy of Hours and personal prayer.
- Spiritual Fatherhood: sees the sacraments as source of life and teaching as essential to priestly paternity; lives preferential option for the poor, the alienated, the sinner, and the lowly; seeks both personal and institutional/structural ways to serve.

INTELLECTUAL FORMATION

"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" (*PDV* 53). The *Program of Priestly Formation* thus further explains, "There is a reciprocal relationship between spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual life also opens vistas of understanding – *credo ut intelligam*. ...Seminary intellectual formation assumes and prolongs the catechesis and mystagogia that is a part of every Christian's journey of faith. At the same time, this knowledge is not simply for personal possession but is destined to be shared with the community of faith" (*PPF*, 136-7).

Before entering the Pontifical North American College, all candidates are first expected to have completed a college seminary or pre-theology formation program, which enables them to meet the prerequisites of the pontifical Roman universities. During their first three years, seminarians are engaged in theological programs of study either at the Pontifical Gregorian University, the Pontifical University of the Holy Cross, or at the Pontifical University of Saint Thomas Aquinas (Angelicum). The selection of a particular university is generally made during the application process either at the direction of or in consultation with the candidate's bishop and/or vocation director prior to his arrival in Rome.

At the universities, the First Cycle of theological studies has as its main objective to present a systematic outline of Revelation and a solid knowledge of topics and related issues within theology. It provides the student with an organic theological synthesis of the Christian Faith and leads to the conferral of Baccalaureate in Sacred Theology (S.T.B.). The successful completion of this degree is normally required by the College for promotion to the Order of Deacon.

Typically, in his fourth year, the student begins a specialized program of theological study at one of the Roman ecclesiastical universities, athenæ or institutes. The determination of a particular course of study is made in consultation with his Bishop and the Academic Dean of the College and requires the formal approval of both his Bishop and the faculty of the College. Second Cycle licentiates, degrees and diplomas offered in Rome are quite varied and can be accomplished in one to three years depending on the course of study.

OVERALL GOALS

- Realize that the study of theology is a matter of faith seeking understanding and that it must flow from prayer and lead to prayer.
- Demonstrate an appreciation of the importance of academic discipline as an essential component of priestly formation.
- Abide by the academic policies/procedures and fulfill all the requirements of the particular university program in which the seminarian is enrolled.
- Exhibit a growing theological competence to communicate effectively the Catholic faith tradition in fidelity to the Word of God and the Magisterium of the Church.
- Strive for a systematic understanding of all the truths of faith without arbitrarily selecting among them.
- Recognize that theological studies must be apostolically motivated and directed to a practical wisdom which offers a complete and unified vision of the truths of faith.
- Demonstrate an appreciation for the pastoral implications of theological learning.
- Appreciate and respect diverse but valid theological viewpoints and methods while clearly being able to distinguish doctrine from theological expressions.
- Accept that the study of theology is but the initiation to a lifelong study of the truths of faith.

ADDITIONAL GOALS AND EXPECTATIONS BY YEAR

Every Year:

- Maintain at least a minimum grade average sufficient for entering Second Cycle studies (*first three years*).
- Register on time for all classes, exams and retakes, when applicable.

- Develop a study plan that allows for the majority of one's time (an average of thirty-five to forty hours per week) to be given over to academic pursuits (i.e., university lectures, seminars, independent study, research, etc.).
- Take personal responsibility to ensure the accuracy of one's academic records at the pontifical universities enrolled and that all degree requirements are being met.
- Inform formation advisor and the Academic Dean of the College immediately of all difficulties and failures to meet academic requirements (including exams) at one's university of enrollment.
- Participate faithfully in required formation sessions presented by the College.
- Make the most of theological conferences, lectures, and other various presentations offered in Rome throughout the course of the year.

First Year:

- Make a successful transition to a very different academic setting, pedagogical methodology and, where applicable, to lectures in a foreign language.
- Acquire a competency in reading, listening to, and speaking Italian.

Second Year:

- Continue to acquire proficiency in Italian.
- Start building a synthesis which will be the result of the contributions of the different theological disciplines.
- Begin discussion with sponsoring diocese by the end of second year about selection of a Second Cycle program.

Third Year:

- Complete ALL requirements for the Baccalaureate in Sacred Theology (S.T.B.).
- Obtain from sponsoring diocese by the end of third year written permission to pursue a selected Second Cycle program or fourth year degree/certificate program.

Fourth Year:

- Take personal responsibility for registering and completing all enrollment requirements for selected Second Cycle program before the beginning of classes in October.

PASTORAL FORMATION

Pastoral formation seeks the integration of the human, intellectual, and spiritual formation within the practical work of ministry. The overall goal is that the seminarian might learn to live in communion with the charity of Jesus Christ the Good Shepherd. "Since pastoral action is destined by its very nature to enliven the Church, which is essentially 'mystery,' 'communion' and 'mission,' pastoral formation should be aware of and should live these ecclesial aspects in the exercise of the ministry" (*PDV* 69).

While pastoral formation in Rome presents particular challenges when preparing men for parish ministry in the United States or other countries, because of the separation from both the local Church and the Catholic Church in those countries, it also offers unique opportunities to encounter these ecclesial aspects on a truly "catholic" scale. The College provides an

experience of the global community and the universality of the Church, along with the opportunity to travel and study pastoral ministry in other cultural settings. The seminarian, moreover, can gain a firsthand knowledge of the missionary character of the Church, together with a personal experience of being a foreigner and living in an unfamiliar culture.

The Second Vatican Council when speaking of the pastoral formation of future priests in *Optatam Totius*, 4, states: "The whole training of the students should have as its object to make them true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest and shepherd. Hence, they should be trained for the ministry of the word so that they may gain an ever-increasing understanding of the revealed word of God, making it their own by meditation and giving it expression in their speech and in their lives. They should be trained for the ministry of worship and sanctification so that by prayer and the celebration of the sacred liturgical functions they may carry on the work of salvation through the eucharistic sacrifice and the sacraments. They should be trained to undertake the ministry of the shepherd, that they may know how to represent Christ to humanity, Christ who 'did not come to have service done to him but to serve others and to give his life as a ransom for the lives of many' (Mk. 10:45; Jn. 13:12-17), and that they may win over many by becoming the servants of all (1 Cor. 9:19)."

The *Program of Priestly Formation* states, "The pastoral formation program should provide seminarians with a broad exposure to supervised pastoral service, with primary emphasis on parish ministry" (PPF, 246). To this end the North American College requires during the academic year a minimum of two hours per week of apostolic work. The Director of Apostolic Formation coordinates these apostolic works and assigns and supervises over 30 apostolic works. Students have the opportunity to work in hospitals, schools, soup kitchens and parishes and they are encouraged by the director to use their apostolic experience as a topic for discussion with their formation advisor, spiritual director and special group sharing sessions reflecting critically on the impact of their apostolate on their priestly preparation. During the summer each student is required to participate in an intensive parish internship, pastoral ministry, or language program.

GOALS AND EXPECTATIONS BY PASTORAL AREA

1. Ministry of the Word

The goal of the homiletic program is to foster the ability to communicate the mysteries of the faith in a clear and readily comprehensible language. This is accomplished through homiletic workshops, preaching *practica*, teaching experience, and preaching at liturgies. Throughout the second, third, and fourth year of theology the seminarians will develop and deliver about 30 homilies either during *practica* or during liturgies as deacons.

First Year:

- Develop the ability to proclaim the Scripture readings effectively.
- Summer abroad: Teach in pastoral settings. Observe preaching in diverse cultures. Participate in cultural and pastoral immersion experiences in the developing world.

Second Year:

- Through a five-day homiletic workshop in September, receive a general overview of the process for writing and delivering a homily, eventually without a written text.
- Deliver several homilies for homiletic *practica* during the academic year.
- Demonstrate the ability to address a group with confidence.
- Summer Parish: Opportunities for public speaking or teaching about the faith.

Third Year:

- Through a five-day homiletic workshop in September, receive further instruction in the process for developing and delivering a homily, eventually without a written text.
- Deliver several homilies for homiletic *practica* during the academic year which will include homilies for the scrutiny within the RCIA, baptism, marriage, and funerals.
- Be able to articulate the faith to those of varying age and education.
- Summer Parish: Opportunities for public speaking, teaching, or preaching.

Fourth Year:

- Preach in various liturgical settings at the College.
- Preach during Masses at the apostolate sites.
- Develop the flexibility to preach effectively to a variety of congregations.
- Reflect an appreciation of all aspects of life in preaching.

2. Ministry of Worship

The goal is to nurture an appreciation of the liturgy as the summit toward which the activity of the Church is directed and the fount from which all her power flows. Seminarians are trained for the celebration of the Sacraments, so that they have theological and practical knowledge of the rituals by means of workshops, presentations, and *practica* under the guidance of the Director of Liturgy and priest mentors.

First Year:

- Receive training for the ministry of lector.
- Be given a general overview of the Liturgy of the Hours
- Be taught to prepare for liturgies: sacristan, master of ceremonies, Liturgy of the Hours coordinator, exposition coordinator, and to lead devotional prayer, especially the Rosary.
- Serve at Liturgies: musician, choir member, cantor, lector, or usher.
- Summer experience abroad: exposure to the diversity of cultural liturgical celebrations and devotional practices, Liturgy of the Eastern Church, ecumenical gatherings, religious practices of non-Christians, etc.

Second Year:

- Receive training for the ministry of acolyte.
- Be trained in bringing Holy Communion to the sick.
- Continue preparing for Liturgies: sacristan, master of ceremonies, Liturgy of the Hours coordinator, or exposition coordinator.

- Serve at Liturgies: musician, choir member, cantor, lector, acolyte, or usher.
- Summer parish assignment in sponsoring diocese (6 weeks):
 - Serving Mass as acolyte and lector.
 - Taking Holy Communion to the sick.
 - Accompanying the priest during the Anointing of the Sick and Viaticum.
 - Observing celebrations of baptism, marriage, and funerals.

Third Year:

- Be trained for the Order of Deacon which includes his role in the celebration of the Eucharist, the Liturgy of the Hours, the Sacraments, funerals, etc.
- Obtain an overview of the rituals for RCIA, baptism, marriage, and funerals.
- Participate in a *practicum* of the deacon's role in the celebration of the Eucharist, marriage, and funerals.
- Continue preparing for liturgies: sacristan, master of ceremonies, Liturgy of the Hours coordinator, or exposition coordinator.
- Serve at liturgies: musician, choir member, cantor, lector, acolyte, or usher.
- Summer parish assignment in sponsoring diocese (8 weeks): The same as described for the second year.

Fourth Year:

- Become skilled in the Order of Presbyter which includes a five-day workshop on the priest's role in the celebration of the Sacred Liturgies.
- Obtain an overview of the rituals for Eucharist, Penance, and Anointing of the Sick.
- Participate in a *practicum* of the priest's role in the celebration of the Eucharist.
- Participation in three Penance *practica* and two Anointing of the Sick *practica*.
- Continue to serve at liturgies as musician, choir member, cantor, or deacon.
- Be able to transcend personal preferences when conducting liturgical services.

3. Ministry of Shepherd

The goal is to help seminarians become a witness of the charity of Christ, a visible sign of the solicitude of the Church, and a person who lives out as “service” his own mission of “authority” in the community. Each seminarian is expected to do two to three hours of apostolic service each week. The College has over thirty different sites where the seminarians participate in various apostolic works.

First Year:

- Initiation to various practical pastoral experiences of visiting the sick, serving the poor, or teaching and evangelization.
- Develop a clear openness to all other people and to different cultures.
- Be able to initiate conversation with strangers.
- Summer experience abroad:
 - Experience the diversity of cultures and languages in the universal Church and in the world.
 - Take part in pastoral activity and accompany priests in pastoral work.
 - Experience the missionary dimension of the Church.

Second Year:

- Development of priestly identity through 6-8 workshops and conferences during the year.
- Sustained contact with those who are privileged in God's eyes – the poor, the marginalized, the sick, and the suffering. Cultivate a preferential love for the poor. Become aware of the social contexts and structures which breed injustice.
- Engage in theological reflection in order to interpret pastoral experience in light of Scripture, Church teaching, personal faith, and past ecclesial pastoral practices.
- Summer parish assignment in sponsoring diocese (6 weeks minimum):
 - Become familiar with the local church and cultivate bonds of communion with the seminarians and priests in the presbyterate.
 - A spirit of collaboration with the pastor and the parish staff.
 - Willingness to listen to lay people and to recognize their experience and competency.
 - Exposure to preparation for baptism.

Third Year:

- Experience in campus ministry or in a parish with options of working in a parish for military personnel or in parochial ministry in a foreign language environment.
- Development of pastoral counseling skills through a five-day workshop and ongoing optional seminars throughout the year.
- Show a capacity to handle conflict situations with sensitivity and pastoral concern and demonstrate a competency in the area of boundaries and pastoral ethical issues.
- Be able to adapt one's style of priestly ministry to diverse cultural groups.
- Manifest an appreciation for complementary vocations within the Church, i.e., marriage and religious life.
- Ability to be at ease in ecumenical and inter-religious settings.
- Zeal to bring all people closer to the Lord.
- Summer parish assignment in sponsoring diocese (8 weeks minimum):
 - Involvement in a CPE program or in hospital visitation together with a priest so that the seminarian learns how to provide pastoral consolation in situations of terminal illness or death.
 - Exposure to marriage preparation, annulment procedures, funeral planning.
 - Willingness to follow parish and diocesan procedures in a timely fashion.
 - Demonstrate leadership ability within the parish setting.
 - Overview of the practical administration of the parish including attendance of Finance and Parish Pastoral Councils, committees, etc.
 - Knowledge of diocesan norms for finances, financial reports, etc.
 - Become familiar with the Diocesan Policies and Pastoral Handbook.
 - Orientation to diocesan offices and Catholic Social Services.

Fourth Year:

- Preaching and pastoral experience in campus ministry.
- Be willing to implement the vision of the pastor and parish leaders.
- Learn skills for marriage preparation and family counseling through a five-day workshop and develop ongoing competency in the areas of boundaries and pastoral ethical issues.

- Show a capacity to provide developmental, long term ministry, particularly in the areas of marriage and family formation.
- Exposure to the Church's vision of evangelization and catechesis.
- Flexibility of spirit to adjust for unexpected circumstances and to relate to people from across a number of different cultures and theological and ecclesial outlooks.
- Ability to discern and coordinate the gifts and charisms which the Spirit inspires among all the faithful.

THE FORMATION PROCESS

1. The Seminary Community

“In its deepest identity the seminary is called to be, in its own way, a continuation in the Church of the apostolic community gathered about Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit for the mission. Such an identity constitutes the normative ideal.... The seminary is, in itself, an original experience of the Church's life. In it the bishop is present through the ministry of the rector and the service of co-responsibility and communion fostered by him with the other teachers, for the sake of the pastoral and apostolic growth of the students. The various members of the seminary community, gathered by the Spirit into a single brotherhood, cooperate, each according to his own gift in the growth of all in faith and charity so that they may prepare suitably for the priesthood and so prolong in the Church and in history the saving presence of Jesus Christ, the good shepherd” (*PDV* 60).

At the Pontifical North American College “life in community mirrors ecclesial communion which itself is rooted in the Blessed Trinity” (*PPF*, 259). The model for formation is the personal relationship which developed between Christ and his apostles. He called them apart to spend time with him before sending them forth to evangelize (*PDV* 42). Formation, therefore, is primarily about communion and mission. As a seminary concerned with the formation of each student for priesthood, community life at the College revolves around the four major “pillars” of priestly formation – namely, human formation (personal and interpersonal), spiritual formation, intellectual formation (in particular, theological studies), and pastoral formation. The community life of the seminary itself is formative. “The give-and-take between those who share the priesthood as a common vocation sets the right context for formation. Such interaction provides mutual support, promotes tolerance and fraternal correction, and gives an opportunity for the development of leadership and talent among seminarians. It also can motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration” (*PPF*, 262).

a) Pastoral Council

In accordance with the recommendation of the *Program of Priestly Formation*, namely, that seminary students be involved in the decision-making process of the seminary and in the implementation of its goals, the North American College community has a Pastoral Council that exercises leadership in the community by serving as a consultative body to the Rector and as a forum for discussion of matters of common concern to the community. The Vice Rector for Seminary Life, in collaboration with the Pastoral Council and the student coordinators, oversees the development of the house calendar and the coordination of the daily schedule of the College community.

b) The Student Activities Committee (STUAC)

The Student Activities Committee (STUAC) serves the College community by offering services of convenience and other activities that foster a wider sense of community. STUAC is composed of student stores (lounge, snack bar, supply store, money exchange, stamps, bus tickets, telephone cards, etc.) student activities (drama department, student kitchen, cultural affairs, charity concert, sports, etc.) and the steering committee.

2. Formation Faculty

a) Rector

The Rector serves as the pastor of the seminary community. He sets the direction and tone of the seminary program. By creating a climate of mutual confidence and trust, he elicits the full cooperation and involvement of faculty and students. The Rector is appointed for a five-year term from a *terna* presented by the Episcopal Board of Governors of the Pontifical North American College to the Vatican Congregation of Clergy. The Rector is directly responsible to the Episcopal Board of Governors elected by the United States Conference of Catholic Bishops and consults with the Board, especially its Chairman, on matters of major concern. The Rector serves as chief administrative officer and principal agent responsible for the implementation of the seminary program (*CIC*, 261.1). He maintains close contact with the Bishops of the dioceses which the seminary serves. In addition, he is also responsible for public relations and development, and although these duties may call him away from the College for short periods of time, the Rector in actual fact serves as leader of the internal life of the seminary both as pastor and priestly model. The spiritual and personal welfare of faculty and students is a central responsibility of the Rector. He regularly gives conferences to the seminary community and frequently presides at prayer and at Eucharist.

b) Vice Rector for Seminary Life

The Vice Rector for Seminary Life is appointed by the Rector after consultation with the Episcopal Board of Governors. He assists the Rector in the administration of the Seminary Department and, in the absence of the Rector, acts in his place. He is in charge of general matters governing the daily life of the community and student concerns, and serves as the overall Director of Human Formation. Formators, administration, support staff and seminarians appropriately bring to him any matters pertaining to the Formation Program in general, or regarding an individual seminarian or formation advisor. At any time, a seminarian or formation advisor may seek the assistance or counsel of the Vice Rector. He assigns seminarians their formation advisors and keeps a roster of formation advisors and advisees. In addition, he coordinates all aspects of the seminarian's annual goal-setting process and the formal evaluation procedure. He, furthermore, ensures that the proper elements of the formation program are entered on the annual institutional calendar. He grants all required permissions or exceptions to normal College policies not specifically within the administrative competency of another member of the faculty or administration. He also serves as a formation advisor for individual seminarians.

c) Director for Administration, Personnel, and Facilities or Economic

The Director for Administration is appointed by the Rector after consultation with the Episcopal Board of Governors. In general, he serves as the business manager, directing all financial, personnel and plant operation functions of the College and the graduate house, the Casa Santa Maria. He is accountable to the Rector and through him to the Episcopal Board of Governors. He also serves as a formation advisor or as a spiritual director for individual seminarians.

d) Director of Spiritual Formation

The Director of Spiritual Formation, also known as the “House Spiritual Director,” is appointed by the Rector after consultation with the Episcopal Board of Governors. He serves as the main delegate of the Rector in giving substance, direction and planning to the spiritual formation program of the seminary. He oversees the spiritual direction program, holds monthly meetings with the other spiritual directors and gives them individual assistance, coordinates the annual retreats and bi-annual weekends of recollection, provides for the sacrament of reconciliation, assists in the devotional life of the seminary (Eucharistic, Marian, and other) and works with the Director of Liturgy in areas of common concern. He supervises the choice of individual spiritual directors on the part of each student and attends all faculty meetings, external formation class reviews, and weekly planning meetings with the Rector and Vice Rectors. He gives spiritual conferences to the seminarians, both to the whole house (once a year), and to individual classes on Thursday nights (every week). He monitors and gives guidance to student communities and groups such as Corridor Faith-sharing, *Jesus Caritas*, Praise and Worship, the Legion of Mary and others. He shares fully in the liturgical life of the community, preaches at Mass regularly, and he prays daily for all the students and faculty.

e) Academic Dean

The Director of Academic Formation, or Academic Dean, is appointed by the Rector and administers the overall area of theological studies while offering academic leadership and individual advising for the faculty and seminarians. He provides necessary academic orientation information for incoming students and supervises their Italian language programs. He is responsible for the proper registration of all First Cycle students at either the Pontifical Gregorian University, the Pontifical University of St. Thomas Aquinas (Angelicum), or the Pontifical University of the Holy Cross (Santa Croce). He also provides information on available Second Cycle programs (S.T.L., M.A. or Diplomas) and supervises the selection of such programs, which requires the written approval of the seminarian’s sponsoring diocese. He monitors exam schedules along with the individual seminarian’s progress and any retaking or postponement of an exam. He acts as a representative for the Rector to the universities, especially the Deans of Theology. He serves as liaison between universities and College faculty, as well as between the universities and the students in their concerns with issues at the universities. He provides academic information regarding the seminarians to the Rector, Vice Rector for Seminary Life, and their individual formation advisors. He acts as an advisor to the Academic Committee of the College Pastoral Council and provides information on pertinent conferences, workshops and talks offered by pontifical institutions throughout Rome each academic year. He also serves as a formation advisor for individual seminarians.

f) Director of Liturgy

The Director of Liturgy is appointed by the Rector to direct and supervise the overall liturgical life of the seminary community. He also plans and conducts the training workshops for all liturgical ministers. In coordination with the Director of Pastoral Formation, he plans and conducts the liturgical *practica*, which equip the seminarians

to serve as celebrants and ministers of the Sacraments. He also serves as a formation advisor for individual seminarians.

g) Director of Apostolic Formation

The Director of Apostolic Formation is appointed by the Rector to assign and oversee the apostolic works in which the seminarians engage during the year, and approves their plans for the summer months. During the summer each student is required to participate in an intensive pastoral internship or language program. The Director approves these programs and assists in evaluating their summer or pastoral year experiences. He also serves as a formation advisor for individual seminarians.

h) Director of Pastoral Formation

The Director of Pastoral Formation is appointed by the Rector to direct and supervise the overall pastoral education and apostolic activities of the seminarians. He coordinates and participates in the Fall Pastoral Workshops and facilitates pastoral formation courses at the College during the academic year. He also serves as a formation advisor for individual seminarians.

i) Director of Homiletics (*Carl J. Peter Chair of Homiletics*)

The College takes with the utmost seriousness the mandate of the Second Vatican Council that a priest is to consider "the preaching of the Gospel" his major duty. Thanks to a generous gift from the family of the late Father Carl J. Peter, devoted alumnus, past faculty member, and acclaimed theologian, and from the alumni of the College, the seminary provides an intensive program of seminars, workshops and the occupant of the Carl J. Peter Chair who coordinates the entire program, especially the required preaching *practica* in Second, Third, and Fourth Years. Carefully monitored progress in the skill of preaching is an essential part of the formation program. The Director of Homiletics is appointed by the Rector. He also serves as a formation advisor for individual seminarians.

j) Director of Counseling Services

The College employs a full-time psychologist, counselor or psychotherapist as a member of the formation faculty. He coordinates all the counseling services of the College. Like the spiritual directors, the Director of Counseling Services does not participate in the evaluation of students for advancement. He is available directly to the student, and all communications between student and counselor are typically held under professional confidentiality. Counseling is available for students as a part of their ongoing personal development and human formation. Students are encouraged to address any personal concerns that might hinder their future effectiveness and growth in the priesthood. He is also available to College formation team members, including the Rector, who may seek his advice in dealing with formation issues. The Director of Counseling Services, as well, provides the guidelines for and evaluates the psychological testing submitted by all applicants to the College as part of the admissions process, and he advises the Rector on the suitable maturity of each applicant.

j) Director of Admissions

As Admissions Director, he coordinates the admissions process to the College in the following ways:

- *Inquiries:* He responds to inquiries about the formation program at the Pontifical North American College and provides interested bishops and vocation directors with application materials along with other necessary assistance required by them or the applicant.
- *Admissions Committee:* He serves as coordinator of the Admissions Committee constituted by the Rector, the Director of Counseling Services, and the Academic Dean. Together with the Vice Rector for Seminary Life, he furnishes incoming students with helpful information regarding his travel to Rome and general orientation to the College's formation program.
- *Visitation:* Each year he arranges visitation tours by the Rector, one of the Vice Rectors, or himself to a number of college seminaries across the U.S., at which time meetings are held with formation personnel and interested seminarians. If time permits, meetings are also scheduled with the local Ordinary and Diocesan Vocation Director.

He also serves as a formation advisor for individual seminarians.

k) Spiritual Directors

Each seminarian chooses and is assigned a spiritual director who will be his companion, guide and confidant. The spiritual director meets his directee once every two weeks for 45 minutes in the first, second, third and fourth years, and once every four weeks for 45 minutes in the fifth year. The spiritual director's primary responsibility is to help the seminarian foster an intimate and personal relationship with Jesus Christ by encouraging the seminarian in a habit of personal prayer and discernment which flows into a life of holiness and mission. The spiritual directors operate entirely in the internal forum, holding in complete secrecy and confidentiality the content of all their conversations with their directees. The spiritual directors also meet together with the Director of Spiritual Formation at least once a month for planning and review of the spiritual formation activities and for discussion on the art and experience of spiritual direction. While they do not take part in the annual evaluation of the seminarians and the voting by the external forum faculty, they do help their directees in preparing their annual goals and self-evaluation. The spiritual directors also attend the end of the year evaluations of their directees to listen and observe his evaluation. They serve as regular confessors for the seminarians. They give retreats, weekends of recollection, and spiritual conferences and pray for the seminarians, formation faculty, and staff of the College.

3. Formation Conferences

During the course of the academic year a Formation Conference, given either by the Rector or other formation faculty member, is scheduled one Sunday evening each month. "Rector's conferences are especially helpful in aiding students to interpret rightly their life in common,

their discernment of vocation to the priesthood and the human and spiritual virtues they serve to appropriate” (*PPF*, 267). Other formation faculty members may offer formation conferences at the request of the Rector from the perspective of their particular expertise.

4. Formation Advisor

- a) Each seminarian has a priest-faculty formation advisor, who is most directly concerned, in the external forum, with the student's movement toward priesthood. A supportive, trusting and honest relationship with his Advisor will help the seminarian explore all facets of his life here at the College, as well as his characteristics, attitudes and vision for ministry in the Church. The formation advisor aids the candidate in interpreting his self-understanding and his readiness for priesthood and supports him in his growth toward that goal. The formation advisor represents the seminarian to the faculty and the faculty to the seminarian. A formation advisor may not serve as a spiritual director on the internal forum for any seminarian. Normally the seminarian retains the same formation advisor throughout his entire time at the College.
- b) The relationship of the formation advisor and advisee, while confidential, remains in the external forum. His formation advisor assists the seminarian to meet the demands of the formation program and to interiorize them in a profound way. At the beginning of each year, the seminarian with the help of his formation advisor sets his goals for the year in the four “pillar” areas of formation – human, spiritual, intellectual, and pastoral. Through the year, he meets regularly with his formation advisor to review his progress in light of these goals. Discussion with his formation advisor is essential for the seminarian’s discernment of readiness to petition for the Ministries of Lector and Acolyte, and to petition for the Orders of Deacon and Presbyter. The formation advisor is the primary point of contact for communication between the seminarian and formation faculty.
- c) The formation advisor also assists the seminarian in the annual formal evaluation process according to the format and timetable established by the Vice Rector for Seminary Life. To this end, both the formation advisor and advisee must be familiar with the criteria for evaluation established by the United States Conference of Catholic Bishops (*PPF*, 272-289). Peer evaluation of the seminarian (Second, Third, and Fourth Years) is facilitated by his formation advisor to whom the completed forms are returned. The formation advisor discusses the results with the seminarian and the Formation Faculty Evaluation Team. With the assistance of his formation advisor, the seminarian also submits to the Vice Rector for Seminary Life an annual written self-evaluation. After the meeting with the Formation Faculty Evaluation Team, the formation advisor then writes the seminarian’s annual evaluation report and submits it to the Rector to be sent to the seminarian’s sponsoring Ordinary.

5. Scope and Sequence

Formation advising, while uniquely tailored to each individual seminarian and his background and circumstances, should address the suggested topics and make use of the proposed documents in order to further the seminarians understanding, growth, and integration of the call, identity, and mission of the diocesan priest.

I THEOLOGY

Theme: “RESPONDING TO THE CALL”

Required Reading: Thematic Document

- *Pastores dabo vobis*. Available at:
http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis_en.html

Other Readings for Discussion:

- Program of Priestly Formation, 5th edition. United States Conference of Catholic Bishops. 2006.
- Discussions on the Four Pillars of Formation (Human, Spiritual, Intellectual, Pastoral).
- Transition
- Inculturation
 - to our House/NAC
 - Review NAC Policies
 - Formation Manual, Student Handbook, Rule of Life
 - Italy/language
- Homesickness
- Living as a “public person”
- Healthy Lifestyle
 - Rhythm of Life
 - Simplicity of Life
 - Mental & Emotional Health
 - Physical Health
- Celibate/chaste living
- Making time for Prayer and Liturgy of the Hours
- Obedience
- Academics
- Formation Conferences
- Preparation for Lector (taking place in January)
- Planning and preparation for summer apostolate

October: Written Goals and Objectives for the year

February: Write self-evaluation

March/April: Formal faculty evaluation

Summer reading list

II THEOLOGY

Theme: “FORMING A PRIESTLY IDENTITY”

Required Reading: Thematic Document

- The Priest and the Third Christian Millennium: Teacher of the Word, Minister of the Sacraments and Leader of the Community. Congregation for the Clergy. Vatican City: Libreria Editrice Vaticana, 1999. Available at:
http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_19031999_pretres_en.html

Other Readings for Discussion:

- *Evangelii Gaudium*, Pope Francis, especially Chapter III, “The Proclamation of the Gospel,” paragraphs 110-175, 2015.
- Homiletic Directory. Congregation for Divine Worship and the Discipline of the Sacraments. Vatican City: Libreria Editrice Vaticana, 2015. Available at:
http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20140629_direttorio-omiletico_en.html#III. PREPARATION

- Review of Summer:
 - Apostolate, language studies, travel
 - Rhythm of life during the summer
 - Spiritual practices – fidelity to prayer
 - Areas of success; areas for growth
- Discussions on the Four Pillars of Formation (Human, Spiritual, Intellectual, Pastoral)
- Priestly identity, ministry and celibacy
- Presumption of permanence in the priestly vocation
- Begin to look at ordination promises
- Human Formation
- Pastoral Formation
 - Role of women in the Church
 - Role of laity in the Church
 - Priestly service in a multicultural setting
- Ecclesiology – images of Church
- Theological Reflection: small groups by Formation Advisor/Apostolate
- Homiletics – initial experiences/review
- Formation Conferences – Thursday evenings; Rector’s Conference; other conferences
- Preparation for Acolyte (taking place in February)
- Preparation for returning home/summer apostolate

October: Written Goals and Objectives for the year

January: Write self-evaluation

February/March: Formal faculty evaluation

Summer reading list

III THEOLOGY

Theme: “**PREPARING FOR HOLY ORDERS**”

Required Reading: Thematic Document

- *Rite of Ordination of a Deacon*
- The Priest, Pastor and Leader of the Parish Community [Instruction]. Congregation for the Clergy. Vatican City: Libreria Editrice Vaticana, 2002. Available at: http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_20020804_istruzione-presbitero_en.html

Other Readings for Discussion:

- *Sacramentum caritatis*, Pope Benedict XVI, especially Part II, “The Eucharist, A Mystery to Be Celebrated,” paragraphs 34-51, 2007.
- Preaching the Mystery of Faith: The Sunday Homily. USCCB: Washington, DC: 2012. Available: <http://www.usccb.org/beliefs-and-teachings/vocations/priesthood/priestly-life-and-ministry/upload/usccb-preaching-document.pdf>

- Review of summer
- Discussions on the Four Pillars of Formation (Human, Spiritual, Intellectual, Pastoral)
- Theological Reflection: small groups by Formation Advisor/Apostolate
- Homiletics – continuing development
- Promises made at Diaconate and Priesthood
- Pastoral counseling
- Formation Conferences – Thursday evenings; Rector’s Conference; other conferences
- Preparation for summer apostolate/assignment

October:	Written Goals and Objectives for the year
November:	Written reflection of Prayer/Liturgy of the Hours
December/January:	Written reflection on Obedience
February:	Written reflection on Celibacy
March:	Written reflection of Profession of Faith/Oath of Fidelity
March:	Write self-evaluation
May:	Formal faculty evaluation

Summer reading list

IV THEOLOGY

Theme: “DOING PASTORAL MINISTRY”

Required Reading: Thematic Document

- *Rite of Ordination of Priests*
- Directory on the Ministry and Life of Priests. Congregation for the Clergy. Vatican City: Libreria Editrice Vatican, (new edition 2013). Available at:
http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_31011994_directory_en.html

Suggested Reading for Discussion:

- *Evangelii Gaudium*, Pope Francis, especially Chapter II, “Amid the Crisis of Communal Commitment,” paragraphs 52-109, 2015. Available at:
<http://www.vatican.va/evangelii-gaudium/en>.

- Review of summer
- Discussions on the Four Pillars of Formation (Human, Spiritual, Intellectual, Pastoral)
- Life and ministry as a deacon
- Theological Reflection: small groups by Formation Advisor/Apostolate
- Homilies – experiences/commendations/recommendations
- Sacramental *practica* – penance, anointing, Mass *practica*
- Formation Conferences – Thursday evenings; Rector’s Conference; other conferences
- Spirituality of the Diocesan Priesthood
- Continuing formation for priestly life and ministry – further studies and/or returning home

October:	Written Goals and Objectives for the year
November:	Write self-evaluation
January:	Formal faculty evaluation

Mentor Program for 5th Year Priests or Deacons

1. Structure of the program:

- a. The mentor team will consist of the Rector, a mentor, and a spiritual director.
- b. No mentor would have more than three men whom he mentors.
- c. The Rector will make sure that all involved have a copy of the Mentor Program.

2. Expectations for the 5th Year Priests or Deacons:

- a. To meet with the Rector at the beginning of the year.
- b. To choose a mentor and a spiritual director and submit their names to the Rector by the 3rd week in October.
- c. To meet with a spiritual director monthly. The spiritual director may be chosen from among any priest in the city.
- d. To meet with the mentor on an individual basis at least once per semester. The mentor may be chosen from among the external or internal forum faculty members.
- e. To attend three small group meetings during the year. These meetings would include a group of three to five of the 5th Year priests or deacons and their mentors.
- f. To keep open lines of communication with the mentor, similar to the communication one would have with a pastor in the parish setting.

3. Expectations of the Mentors:

- a. Meet with the 5th Year priests or deacons as outlined in 2d and 2e above.
- b. Establish a fraternal priestly relationship with these men.
- c. Reflect with the men on their human, spiritual, intellectual and pastoral formation.
- d. Monitor their licentiate work (completion of classes, thesis, comprehensive exams, etc.). In addition, the men are required to provide written updates pertaining to the completion of the degree requirements to the Academic Dean.
- e. Be available for other needs.
- f. Write a summary letter on the 5th Year priest and submit it to the Rector in early May.

4. Letter to the Rector: At the end of the year, the 5th Year priests or deacons will write a letter to the Rector. The letter will include a description of their:

- a. Academic status.
- b. Participation in the daily life of the College.
- c. Faithfulness in meeting with a spiritual director and a mentor.
- d. Experience of the mentor program.

2018-2019 Apostolates Served By the Students of NAC**Campus Ministry**

American University of Rome
Catholic University of America
Christendom College
Duquesne University
Loyola Rome Center
Notre Dame College
Providence College
St. John's University
St. Thomas More College
University of Dallas
University of Mary

Parish Ministry

Aviano Air Force Base
NSA Naples (Naval Base)
St. Patrick Parish
San Giovanni dei Fiorentini Parish
Santa Galla Parish

Care of the Poor Ministry

Centro Astalli Jesuit Refugee Center
Missionaries of Charity – Casa Dono di Maria
Missionaries of Charity – San Gregorio Home for Men

Prison Ministry

Regina Coeli Prison

Teaching and Evangelization Ministry

Legion of Mary
Marymount International School
Scavi Tours
St. Callixtus Catacombs
Santa Maria in Trastevere
St. Francis International School
St. Peter's Basilica Tours/USCCB Visitors' Center
St. Paul's Outside-the-Walls Tours

Visiting the Sick Ministry

Little Sisters of the Poor
Salvador Mundi Hospital
Sant'Egidio Casa degli Anziani
Santa Dorotea Home Visitation

PONTIFICAL NORTH AMERICAN COLLEGE
Human and Spiritual Formation for Priestly Celibacy
Scope and Sequence

FIRST THEOLOGY***HUMAN FORMATION***

- Orientation Presentation - Human Formation and the Role of Psychology
- “New Man” Review of Psychological Files for “human formation goals”
- Two Formation Conferences during the year
 - Transitions and Relationships, Growing into Celibacy, Intimacy Skills I
 - Internet, Cybersex and Pseudo-Intimacy, Intimacy Skills II

SPIRITUAL FORMATION

- Three Formation Conferences during the year
 - Evangelical Counsel of Chastity
 - Priestly Fraternities and *Jesus Caritas* Fraternities
 - Asceticism for Spiritual Growth and Embracing Celibacy

SECOND THEOLOGY***HUMAN FORMATION***

- Formation for Priestly Celibacy Five Day Fall Workshop
 - Formation in Priestly Love: Review of the Documents *Sacerdotalis Caelibatus*, *A Guide to Formation in Priestly Celibacy*, and relevant sections of *Pastores Dabo Vobis*.
 - Sex Education in Celibate Chastity
 - Human Qualities of the Priestly Celibate
 - A Heart Undivided
 - Nuptial Meaning of the Body for the Celibate
 - The Process of Formation in Celibacy
 - Virtue Development
 - Asceticism
 - Conscience Formation
- Priestly Identity Fall Workshop
 - Includes the Topic of Celibacy

SPIRITUAL FORMATION

- One Week Retreat includes topics of celibate chastity and the development of masculine identity
- Three Formation Conferences during the year
 - Perfectionism
 - Praying with the Need for Intimacy
 - Challenges to chastity

THIRD THEOLOGY***HUMAN FORMATION***

- One Week Fall Workshop - Pastoral Counseling; Pastoral Theology, Themes and Skills Training
 - Questions of Celibacy, Sexuality and Ministry, with a focus on Ethics and Boundary Issues are included.
- One Formation Conference during the year
 - Celibacy and Affective Maturity
- Theological Reflection on Celibacy discussed with Formation Advisor
- Paragraph on celibacy included in Self-Evaluation

SPIRITUAL FORMATION

- Three Formation Conferences during the year
 - Living Celibacy with Interior Freedom
 - The Challenges of Living One's Ordination Promises
 - Limitations and Imperfections in the Spiritual Life

FOURTH THEOLOGY***HUMAN FORMATION***

- One Formation Conferences during the year
 - Healthy Celibacy and Ministry - Ministerial Boundaries

SPIRITUAL FORMATION

- Two Formation Conferences during the year
 - Affective Maturity and Spiritual Fatherhood
 - Fostering Parish Spiritual Life

ALL SEMINARIANS IN FORMATION***HUMAN FORMATION***

- Ongoing opportunities for self-referred, and/or Spiritual Director encouraged, counseling regarding issues of sexuality, psychosexual development and celibacy formation
- One Annual Rector's Conference is devoted to the topic of celibacy
- *VIRTUS*® training once every four years (2011, 2015, 2019....)
- Topic of Celibacy Discussed with Formation Advisor each year

SPIRITUAL FORMATION

- Annual Conference by the Director of Spiritual Formation on the different aspects of the spiritual life for growth in becoming holy, happy, healthy parish priests.
- Expectation of Spiritual Direction every two weeks in which issues of chastity, celibacy and affective growth and integration are topics of ongoing development.