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Evaluations
The Consultation for Rectors of Major Seminaries
25-28 August, 1998
The Cardinal Suenens Program in Theology & Church Life
John Carroll University, Cleveland, Ohio 44118

There are two sets of evaluations

Set #1 in Yellow

Set #2 in Pink

*The Cardinal Suenens Program in Theology & Church Life
International Consultation for Seminary Rectors*

*Leuven, Belgium
August 25-28, 1998*

*Set #1 [Yellow]
5 Part Evaluations*

Questionnaire d'évaluation:

- 1. Quelles attentes aviez-vous de cette consultation internationale? Ont-elles été satisfaites? Est-ce-que les résultats étaient mieux qu'attendus?*
- 2. Quelle idée ou quel thème que vous avez entendu, a change votre perception de la formation sacerdotale pour l'avenir?*
- 3. Quels thèmes de notre consultation est-ce-que vous souhaitez élaborer davantage à une future conférence?*
- 4. Si une nouvelle conférence a lieu, quels sujets voudriez-vous proposer ou quelle partie du programme/ de l'horaire voudriez-vous éliminer? Et quel élément préférez-vous y ajouter?*
- 5. Est-ce-que vous pourriez proposer un lieu de rencontre pour une prochaine conférence?*

Evaluación

- 1. ¿Qué esperabas de esta consulta internacional? Se ha cumplido lo que esperabas? ¿Fueron los resultados más de lo que esperabas? ¿Cómo?*
- 2. ¿Qué has oído que ha cambiado tu percepción de la formación sacerdotal para el futuro?*
- 3. ¿Que has oído que quisieras ver más desarrollado en alguna conferencia en el futuro?*
- 4. ¿Si una conferencia como esta tomara lugar en el futuro – que elementos del programa o del horario quisieras que se repita? ¿Que elemento de este programa eliminarías?*
- 5. ¿Tienes alguna sugerencia acerca de la localidad de la próxima consulta?*

Evaluations

- 1. What were your expectations of this consultation? Have they been met? Have they been exceeded? If so, in what way?*
- 2. What have you learned that has changed your perception of priestly formation for the future?*
- 3. What have you heard that you would like to see more fully developed?*
- 4. If such a consultation were to be held again, what element of the program; or schedule would you certainly wish to be included? What element would you omit?*
- 5. Could you propose a place for the next meeting?*

Percentages Chart 1: Evaluations, Set 1 [Yellow]

**Q1: What were your expectations of this Consultation?
Were your expectations met? Exceeded? How?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.dialogue, networking and bonding with other rectors.	20	9.0	20.2	20.2
2.encouragement as a rector, dialogue and mutual support	8	3.6	8.1	28.3
3.learning from other cultures, especially Asia and Africa	25	11.2	25.3	53.5
4.good input, insight and vision about being a rector	21	9.4	21.2	74.7
5.learning about trends in formation and integration	13	5.8	13.1	87.9
6. learning about the mission of the church	2	.9	2.0	89.9
7.conversation about celibacy	2	.9	2.0	91.9
8.conversation about poor intellectual preparation of students	2	.9	2.0	93.9
9. conversations about theological conservatism of seminarians	2	.9	2.0	96.0
10.conversation about authority issues	2	.9	2.0	98.0
11. more concrete recommendations	2	.9	2.0	100.0
Total	223	100.0		

*Synthesis of Evaluations, Set #1 [Yellow]
Comments in italics noted for Delegates to December Meeting*

*Question #1: What were your expectations of this Consultation?
Were they met? Exceeded? How?*

<i>Expectations:</i>		
1.	<i>Dialoguing and networking with other rectors</i>	<i>[20.2%]</i>
2.	<i>Encouragement, fraternity, supportive atmosphere</i>	<i>[08.1%]</i>
	<i>Total:</i>	<i>[28.3%]</i>

Expressed in a variety of ways, these expectations were perceived as strengths of the consultation and were well met; sometimes exceeded. There was a sense of solidarity -- a shared identity and mission among participants. The spirit was positive; dialogue, networking and mutual encouragement took place. One participant wrote: "To have experienced the goodness, generosity, and humility of the members of the group and their expertise was a fine experience" [cf. 1.R27]

> December delegates: How do we re-create that spirit and move on from it to issues -- some of which are urgent and need enlightened guidance? That is the task of our December meeting. We need to recommend what, if anything, needs to be done in terms of a follow-up; when, where and how it is to be done, and who should be responsible for doing it.

3.	<i>Expectation: Learning from other cultures/Issues of inculturation</i>	<i>[25.3%]</i>
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Out of the 57 participants who submitted evaluations, 25 participants expected and were pleased with the intercultural exchange. Even though only three rectors indicated in response to Q#1 that the cultural exchange with Africa and Asia could have been stronger, responses to #3 and #4 indicate that this sentiment was more pervasive. Many made suggestions to enhance this element in a future conference. These suggestions include:

- (a) a longer conference [+1 or +2 days]
- (b) groups separated not by language but rather by geographical commonality or by interest [e.g., spirituality, ecclesiology, theology of priesthood, celibacy/sexuality, models, etc.,] from which a participant could make choices and which would allow a cross-cultural exchange
- (c) more intentional involvement of speakers from developing countries where, as one participant put it, exciting things are happening [Cf. 3.R22]
- (d) holding the next conference in Africa, Asia, or Latin America as symbolic of an intercultural commitment

> December delegates: Issues of inculturation consistently received attention from participants. In addition, there was clear resonance with the comments of Gustavo Gutiérrez concerning love for and involvement with the poor. Being tangibly connected with a world different from one's own was regarded as important for rectors, the seminary team, and seminarians. Is this a subject we want to address at a future consultation? How?

4. **Expectation:**
General input, interventions, insights, vision [21.1%]

There was general consensus that speakers were well-chosen, well-prepared and that information provided was helpful. In a few instances, participants indicated they learned nothing new but felt prior insights were confirmed. Some wished for the extended time to hear more from Asian and African representatives. In particular, delegates singled out inculturation issues, celibacy, the poor intellectual and spiritual preparation of seminarians, ecclesiology, spirituality, issues of authority, models of formation and evaluation of seminarians, faith development, and celibacy as areas where input was beneficial. These are also the areas rectors hoped for more input at a future consultation

> **December delegates:** *If there is to be a follow-up, a decision about content is crucial. We will need a theme that serves to integrate the various pieces of input. Any ideas?*

On a practical level, comments concerning texts prepared and distributed beforehand or afterwards seem especially useful for a future conference.

5. **Expectation:**
Specific Input re: Formation and education of seminarians [13.1%]

This was, along with general input about being an effective rector [cf. *supra* #4], the principal theme of the conference, and so both 4&5 were predictable expectations and were well met, often exceeded, according to the participants.

Seminarians were addressed in different ways. For most, the focus was how to deal with those already at seminary -- but for a few, the focus (sometimes subtly interjected) concerned potential candidates who were deterred from finding a call to the priesthood attractive at this time because of authority issues, theological conservatism in many seminaries, issues surrounding celibacy.

> **December delegates:** *One question we need to settle at the December meeting is whether we want to address issues surrounding prospective but sometimes disillusioned candidates.*

The overarching issue, of course, is what are the most important issues that need to be addressed and what is to be done with the information. Is the information gained to remain entre-nous or is it to have wider dissemination and influence? How prophetic do we want to be?

Percentages Chart 2: Evaluations, Set 1 [Yellow]

Q2: *What have you learned that has changed your perception of priestly formation for the future?*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1. importance & role of ecclesiology in seminary formation	11	4.9	18.6	18.6
	2. solidarity w/ the poor/option for the poor	6	2.7	10.2	28.8
	3. value of inculturation/learning from a global perspective	6	2.7	10.2	39.0
	4. communal dimension of formation btwn faculty, laity & sems.	8	3.6	13.6	52.5
	5. on-going spiritual formation of seminarians and priests	10	4.5	16.9	69.5
	6. formation of formators is necessary	2	.9	3.4	72.9
	7. value of integration (spiritual, intellectual & human)	6	2.7	10.2	83.1
	8. stages of faith development	3	1.3	5.1	88.1
	9. many ideas reinforced	3	1.3	5.1	93.2
	10. viewing structures critically	1	.4	1.7	94.9
	11. learned very little	1	.4	1.7	96.6
	12. learned I have much to learn	1	.4	1.7	98.3
Total			100.0		100.00

*Question #2: What did you learn that has changed your perception of priestly formation?
Please review this section along with pink set, Q#1*

1. ***Centrality of ecclesiology; developing an “instinct for the Church”; the world dimension of the Church; loyalty, affection, and critical commitment to the Church*** [18.6%]

While each of the above is a distinct theme, there seemed to be a sustained and vital interest in ecclesiological issues and an understanding that the rector's theology of Church, that of the seminary team, and that of the seminarian greatly influenced the education and formation process. "I need to go back to the drawing boards regarding ecclesiology. The insights about various ecclesiologies was an eye opener for me" [2.R53]; "La dimension écclesiale de la formation presbytéral" [2.R7]; "Le rôle de la théologie comme mission écclesiale" [2.R4]. "Comuni3n en la Iglesia local" [2.R13].

> *December delegates: Given the interest in this area of ecclesiology on both sets of evaluations [yellow and pink sheets], it probably bears our special attention in December.*

2. ***Importance of team-work, collaboration of the seminary team which sometimes includes laypersons in the formation of seminarians; involvement of seminarians themselves in their own formation and that of their peers; personalizing the formation process; the formation and support of formators; new models***
[Cf. #s 4&6 on percentages chart] [13.6% + 3.4% = 17%]

Themes fostering a team or collaborative approach resonated strongly with the participants. There was a clear sense that the spiritual/human/intellectual formation of the rector and staff is crucial for healthy modeling. Participants seemed especially open to creative suggestions and information about faith development and new/alternate models of evaluation. "The importance of models (vision and theology) and the significance of modeling" [2.R30]; "For me, more an 'emphasis' than a changed perception regarding faculty/staff as models, and personalizing the formation process" [2.R48].

3. ***Spirituality, spiritual formation of seminarians and priests*** [16.9%]

Phrased in a variety of ways, there was consensus "that spirituality -- love of Christ and love for others -- is at the heart of everything" [2.R57]; [La théologie]...doit être animée, poussé pour la prière, la pastorale, l'amour. Vivifié par l'Écriture et la Tradition" [2.R5].

4. ***Importance of service to the poor as constitutive of seminary formation
Recognition of human suffering & human weakness – our own and others***
[10.2%]

These are not exactly identical terms but they are interconnected. Recognition of one's own frailty, limitations, weakness and an appreciation of the redemptive value of suffering is intuited as preparing a person to serve the poor. "La conferencia de Gustavo Gutiérrez fie para mi especialmente iluminadora para destacar aspectos muy importantes en la formación de nuestros seminarios" [2.R.11]; "Que hay que asumir más a fondo la imaginación, en real apertura a los otros, especialmente los pobres" [2.R9]; "I learned to focus anew on the suffering of the people of God -- accepting human weakness in the context of the suffering of others" [2.R49].

4. *Integration [spiritual/intellectual/human]* [10.2%]

This seems to be the most popular area of interest in this set of evaluations but in many ways it subsumes all the other categories. Thus it appears to be virtually inexhaustible.

5. *The relativization of formation by cultural context* [10.2%]

Participants consistently saw the intercultural aspect as not only intriguing but also as educative and essential in formation in a global Church. “Surtout la liaison de la théologie avec le contexte cultural” [2.R2].

Percentages Chart 3: Evaluations, Set 1 [Yellow]

Q3: *What have you heard at this Consultation that you would like to have more fully developed [at a future Consultation]?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
1. issues surrounding spirituality/liturgy w/ culture	8	3.6	14.0	14.0
2. human formation, means and methods to help seminarians	3	1.3	5.3	19.3
3. structures to teach effective evangelization	2	.9	3.5	22.8
4. practical examples of assessment	2	.9	3.5	26.3
5. cultural analysis and inculturation for seminarians	5	2.2	8.8	35.1
6. models of formation	13	5.8	22.8	57.9
7. issues around ecclesiology	8	3.6	14.0	71.9
8. theology of priesthood/priesthood of laity and ordained	4	1.8	7.0	78.9
9. celibacy, sexual orientation and marriage	5	2.2	8.8	87.7
10. restructuring seminaries	1	.4	1.8	89.5
11. authority issues	1	.4	1.8	91.2
12. pastoral assistance	1	.4	1.8	93.0
13. Christology	2	.9	3.5	96.5
14. impact of architecture, environment & structure	1	.4	1.8	98.2
15. critical reflection in the life of seminarians	1	.4	1.8	100.0
Total	57	25.6	100.0	
Total	223	100.0		

Question #3: *What have you heard that you would like to have more fully developed?*

1. *Models of formation; relationship models; models from other cultures*
Collaborative effort in the formation of seminarians
Formation of the formators [22.8%]
Integration & specifically human formation [5.3%]
Practical examples of assessment [3.5%]
2. *Spirituality; spirituality and theology connection; prayer, spirituality in the context of the contemporary culture; spirituality of priests/formators; liturgy* [14.0%]
3. *Ecclesiology* [14.0%]
Theology of priesthood; priesthood of the baptized [7.0%]
4. *Inculturation* [8.8%]
5. *Other areas: celibacy; married priests; restructuring seminaries; evangelization.*

> *December delegates: These themes appear over and over again. The desire for information and inspiration in these categories seems limitless. Is there a creative and original way we might approach one or more of these themes?*

Percentages Chart 4: Evaluations, Set 1 [Yellow]

Q4: Please make recommendations [changes in program, schedule, etc.] for a future Consultation:

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
make conference longer by one or two days	18	8.1	29.0	29.0
provide more time for groups	3	1.3	4.8	33.9
group by geography, commonality and topic	6	2.7	9.7	43.5
vary group exercises, focus exercises	2	.9	3.2	46.8
more time for groups w/ questions to become part of summary	1	.4	1.6	48.4
eliminate evening talks	1	.4	1.6	50.0
more representation of other religious orders	2	.9	3.2	53.2
texts of talks before/after conference	2	.9	3.2	56.5
more representation from Third World Countries	4	1.8	6.5	62.9
liturgies organized by continents	2	.9	3.2	66.1
tighter connection btwn topics & questions	1	.4	1.6	67.7
pot shots inappropriate	1	.4	1.6	69.4
final synthesis rushed, predictable general goals	1	.4	1.6	71.0
a more comfortable setting	1	.4	1.6	72.6
more explicit delineation of expectations	2	.9	3.2	75.8
financial support necessary/constraints were felt by some	1	.4	1.6	77.4
allow for more interaction from participants on the floor	2	.9	3.2	80.6
allow more time for reflection	1	.4	1.6	82.3
articulate hopes at the beginning	1	.4	1.6	83.9
allow for one unique, imaginative or ex tempore address	1	.4	1.6	85.5
find ways for geographical areas to meet	1	.4	1.6	87.1
no recommendations	8	3.6	12.9	100.0
Total	62	27.8	100.0	
Missing	161	72.2		
Total	223	100.0		

Question #4: *What of this Consultation should be kept? [Program/Schedule]*
What of this Consultation should be changed? Added?

1. *Keep quality speakers [each major speaker was named]; the trip to Bruges, mini-biographies beforehand, the practical emphasis; liturgies; atmosphere of hopefulness; translators; cultural and geographical diversity*

2. **Recommendations**

Make conference longer by at least one full day, maybe two or three

Provide more time for groups;

Group by geography, commonality, topics [not by language]

Vary group exercises; focus exercises

More time for groups with questions that become part of the final statement

Eliminate evening talks; limit speakers to 45 minutes

Fewer of one religious order; more representation from other religious orders

Texts of talks available before conference

Texts of talks available after the conference

More representation from Third World: Africa, Asia, South/Latin America

Liturgies organized by continents; fewer formal liturgies

Tighter connection between topics and questions

Pot shots inappropriate

Final synthesis rushed, predictable general goals

A more comfortable setting

More explicit delineation of expectations

Financial support necessary as constraints were felt by some

Allow for more "living" contributions from the floor

Allow each participant to speak

Allow more time for reflection

Articulate hopes at beginning

Allow for one "unique," "imaginative" or *ex tempore* address

Find ways for geographical areas to meet

Theme recommendations

Inculturation

New Ways of Forming Formators

Honest discussion on celibacy

How to reintroduce community life for clergy in parishes

> **December delegates:** *Basically, two items received overwhelming support as recommendations: lengthening the conference [this might not be necessary if we limit the theme and content]; and configuring groups not by language but in other ways. Other items mentioned, of course, are also interesting, and also deserve our attention.*

And although there was no question on the evaluation which specified the differences between diocesan and religious order priests/seminarians, the last theme recommendation above may suggest that we need to be aware of the differing charisms particular to each. For example, is community life a charism of the diocesan priest? Is his choice to live alone evidence of solipsism, or anti-social behavior, or simply part of the vocation? Should we be especially sensitive to the difference between religious order priests & diocesan clergy?

Percentages Chart 5: Evaluations, Set 1 [Yellow]

Q5: Please make suggestions about a venue for a future Consultation:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Amica	10	4.5	16.9	16.9
	Latin America	8	3.6	13.6	30.5
	Asia	5	2.2	8.5	39.0
	Poland	5	2.2	8.5	47.5
	Eastern Europe	4	1.8	6.8	54.2
	USA	5	2.2	8.5	62.7
	indifferent to place	4	1.8	6.8	69.5
	Rome	3	1.3	5.1	74.6
	Brazil	2	.9	3.4	78.0
	London	2	.9	3.4	81.4
	Third World	2	.9	3.4	84.7
	Southern Hemisphere	2	.9	3.4	88.1
	Paris	2	.9	3.4	91.5
	Mexico	2	.9	3.4	94.9
	a diocese w/ many vocations	1	.4	1.7	96.6
	a different continent	1	.4	1.7	98.3
	Oceania	1	.4	1.7	100.0
	Total	59	26.5	100.0	
Missing	System	164	73.5		
Total		223	100.0		

Question #5: Suggestions for a venue for a possible follow-up Conference:

10	Africa	
8	Latin America	
5	Asia	
	2	Third World
	2	Southern hemisphere
5	Poland	
	4	Eastern Europe
5	USA	
4	Indifferent	
3	Rome	
2	Brazil	
2	London	
2	Paris	
2	Mexico	
1	a diocese with many vocations	
1	a different continent	
1	Oceania	

> December delegates: Please take note of the letter from Monseigneur Moretti and the possibility of Lago Maggiore, if not the Rossmini College, as a venue.

Questionnaire d'évaluation
Evaluación
Evaluations

*1. "Quelles attentes aviez-vous de cette consultation internationale? Ont-elles été satisfaites?
Est-ce-que les résultats étaient mieux qu'attendus?"*

- 1.R1** C'est de mieux connaître les problèmes et les tendances dans la formation. Ce qui a dépasser mes attentes: c'est qu'on ne se tendait pas seulement aux problèmes et aux défis mais on cherchait à donner des modèles du renouveau.
- 1.R2** Mon attente était très forte, j'espérais rencontrer des gens très responsables et très engagés. Hereusement mes attentes ont été satisfaites.
- 1.R3** Moi, je suis satisfait de cette consultation: échange fraternel, le thème d'intégration de la formation humaine, spirituelle, théologique et pastorale.
- 1.R4** Nos rencontres entre les formateurs des divers pays pour poser les problèmes et les défis de la formation aujourd'hui. Mes attentes sont satisfaites. Il reste maintenant à poursuivre cette réflexion et à mettre en application certains points d'urgence.
- 1.R5** Partage d'expérience, espoir, lumière sur l'avenir des séminaires de l'église à la veille de l'an 2000. Dans l'église je vis de la foi et de l'espérance.
- 1.R6** Rencontre des collègues d'autres horizons, partager et apprendre d'eux. Les résultats atteints sont plus que satisfaisants. Merci aux organisateurs et bienfaiteurs.
- 1.R7** Élargissement de mes horizons sur la formation.
Et approfondissement de quelques problématiques
Attentes largement satisfaites: Dieu m'a donné de nouveaux frères.
- 1.R8** J'étais curieux de voir comment d'autres recteurs réagissent aux multiples problèmes de la formation sacerdotale.

*1. ¿Qué esperabas de estas consulta internacional? Se ha cumplido lo que esperabas?
Fueron los resultados más de lo que esperabas? ¿Cómo?*

- 1.R9** Sí cumplió mis expectativas. Se tiene una visión de conjunto, se amplió el horizonte.
- 1.R10** Además del clima fraterno, he aprendido mucho acerca de una cuestión que nos preocupa a todos. Preocupante la situación de las vocaciones, especialmente en Europa.

- 1.R11 Las aportaciones de las conferenciantes han sido muy buenas. Tenía miedo que la consulta fuera poca consulta, pero hoy el trabajo concreto de mi grupo y el de los otros grupos han ayudado a superar este miedo.
- 1.R12 Conocer mejor la situación general de la formación del Clero en la Iglesia. Recibir, de modo sistemático, la explicación de los distintos elementos que toman parte del proceso formativo. Se ha cumplido lo esperado. Hubiese sido interesante haber redactado un documento común, para ser dado a conocer.
- 1.R13 En parte sí. Lástima no poder hablar con el área de habla inglesa (por no saber), me enriquezco en actitudes de ánimo, y coraje para seguir perteneciendo a una Iglesia plural.
- 1.R14 Un intercambio sobre la Formación y preocupaciones más comunes en los diversos seminarios. Los resultados fueron los esperados y más. Además del intercambio, se fortaleció la relación entre los rectores de América Latina, y se han abierto puertas para una colaboración mutua futura.
- 1.R15 Esperaba intercambio. Hubo. Fundamentalmente me siento confirmado en principios fundamentales: selección pre seminario, acompañamiento personal en ambiente familiar en seminario y acompañamiento por ordenación. Más fuerte viene la necesidad de aclarar la misión de la iglesia y la identidad del presbítero como marco referencial. Esperaba más de África y Asia y no hubo.
- 1.R16 Un intercambio de los retos de la formación. Un conocimiento de las personas. Un estudio concreto de las consecuencias de *Pastores Dabo Vobis*.
- 1.R17 Esperaba un rico compartir de experiencias sobre la formación de futuros sacerdotes y esto se ha cumplido plenamente. Ha sido una catarata de buenas intuiciones, ideas, proyectos, actitudes nuevas que han surgido y que me invitan a reflexionar desde mi propia situación en lo que debo hacer para adelante en mi tarea de formador.
- 1.R18 Si. Competenza e profundita dei relatori. Molto buono lavoro del gruppo.

1. What were your expectations of this consultation? Have they been met? Have they been exceeded? If so, in what way?

- 1.R19 To meet and enter into dialogue with rectors from other cultures -- and local churches -- to learn from their struggles and experiences. My expectations have been met and exceeded. The structure of the few days and the translations aided the dialogue and understanding.

- 1.R20 A networking of rectors to each other. Some common emphasis that can later be adopted according to the different realities. My expectations were met.
- 1.R21 Overall a very worthwhile conference. My negatives appear under four.
- 1.R22 Yes, I expected a rich exchange from different seminaries. Also the conferences (the choices were very, very good!) And the topics were, for me, very instructive.
- 1.R23 I wanted information and I got it.
- 1.R24 To receive some help and new vision to be able to carry out the delicate task of Rector according to the mind of Christ and the Church. Yes, there were new insights. I also met people who share the same fears and hopes.
- 1.R25 To learn about seminary formation around the world. To gain some insights about how affect and intellect can be integrated in the formation process. Exceedingly well met. Great sharing and wonderful input at all levels -- regional and main speakers.
- 1.R26 I expected to listen and share with other rectors the problems of formation. During this consultation I got what I expected. I learned a lot from the others about the problems, difficulties, and challenges in helping seminarians. I was encouraged by others' experiences.
- 1.R27 To learn from the experience of bringing so many rectors together from different backgrounds and cultures. As the facilitator mentioned a few times it has been a unique and stimulating experience. To have experienced the goodness, generosity, and humility of the members of the group and their expertise was a very fine experience.
- 1.R28 I expected to get ideas on how to be a better rector. Yes, I have learned a good bit about what to reinforce in a seminary. It has also been very helpful to meet so many rectors from different parts of the world and to hear of their programs.
- 1.R29 I expected a rich exchange of experiences, ideas. Yes, my expectations were met.
- 1.R30 A broader appreciation of task of seminary education. I am grateful for this opportunity and the results of the consultation.
- 1.R31 I came without any solid expectations. I enjoyed the consultation and think that I profited from the interaction with rectors from across the world.
- 1.R32 Yes, I wasn't sure what to expect. Identified common issues with efficiency and professionalism.

- 1.R33 Sharing and exchanging of experiences with different rectors and formators. This has been met well enough. Moreover, I have come to know the different dimensions of formation in the "developed" and "developing" countries. Liturgies were wonderful and prayerful.
- 1.R34 I had hoped to receive food for thought on the topic of seminary formation. Well, I feel we have been fed well and group work helped and stimulated digestion. The papers were very helpful and opened up perspectives.
- 1.R35 I had no idea what to expect -- I left my mind open to whatever would happen. I wanted to know more about seminary training -- and I learned a great deal. I was somewhat surprised that we are as similar to one another as we are.
- 1.R36 I wanted to broaden my perspectives to serve better. They have been met... but how I'll put them to the practice...? I will try... In many respects this consultation confirmed my conviction that dialogue and sharing are necessary.
- 1.R37 To know the situation, concerns, programs, difficulties, etc., of priestly formation throughout the world. Yes, they've been met. I have also expected some more time for deeper sharing on vital issues and concerns, like celibacy -- what problems are being experienced in the way we effectively live as a Church and minister to the people, world-wide. There was not enough time for this. Maybe next time?
- 1.R38 I had hoped that more attention would have been paid to some of the more neuralgic issues that we are all aware of, but which far too often remain unspoken -- the poor quality and theological conservatism of far too many of our students -- the chill that continues to blow from the Vatican, etc. etc. In that these issues were almost entirely avoided, I mark the consultation as -- not necessarily a failure -- but as an opportunity missed.
- 1.R39 I expected a spirit of openness and fraternity with quality input from speakers which would be of practical use. My expectations have been met and exceeded, particularly in things I have learned from fellow rectors.
- 1.R40 Yes, the opportunity to get together and begin this conversation. Well done.
- 1.R41 To meet others in the same boat to compare how the winds were blowing in their seas and if they had some of the leaky seams and rough waters as I.
- 1.R42 To listen to what is happening in other seminaries in other parts of the world. I was able to listen to it from many rectors. Also, the information from resource persons has broadened my perspective.
- 1.R43 I looked forward to some good input talks and also some practical exchange of ideas and meeting other seminary rectors of the world. All those expectations have been satisfactorily met. The organization to facilitate all this was superb -- more than what I

expected.

- 1.R44 Learning skills and techniques to be a better rector. They have been met.
- 1.R45 My expectations were varied -- to a great degree they have been met -- in the richness of the gathering and the practical assistance.
- 1.R46 Honestly, I am more than satisfied. I am now in a position to help others for the good of the Church and the people of God.
- 1.R47 That those who come to this consultation would be of one mind and heart for the formation *pastor* priests (seminarians). Sincere concern of the church seriousness of the rectors and the facilitation of the matter. Transparency and other fields. Yes, they have been met.
- 1.R48 Sharing insight, concrete ways to improve seminary formation. Basically met, but I would have preferred recommendations at the end of the conference to be more concrete. [We tend to fail in terms of vision, goals, ideals, and botch the practical imagination.]
- 1.R49 Yes, the papers were all very good, the difficulty was to concretize what was agreed upon.
- 1.R50 To simply hear the concerns and the approaches of the various seminaries. Yes, well met as expected. The level of honesty was good as well.
- 1.R51 I expected a fruitful exchange among rectors with good input. Input was very good and so were the exchanges. My expectations were met.
- 1.R52 Conversation across cultural lines. That was met as an expectation although I would have liked more time. I was especially grateful that address lists and e-mails were provided. The organizers thought of a great deal of detail. I am now able to follow up on my own.
- 1.R53 I'm not sure about what I expected but what *I hoped for* was encouragement. That was amply provided in many ways.
- 1.R54 Insight about the real issues confronting us as rectors. To a great extent that was provided. In the future, could we continue honest conversation about celibacy, the poor preparation of our candidates, candidates' (at least in my seminary) preference for the excessively traditional and those who not come because of those things.
- 1.R55 I came to the Consultation rather unsure of what to expect and was very pleasantly surprised. The spirit was exceptionally positive, and although we did not touch the "hot potato" items, we were all aware of them. I think if there is a future conference, it might be helpful to single out one issue, or two -- e.g., authority and really dig into it.
- 1.R56 This was a most helpful gathering. I was very pleased.

1.R57 Expectations: A gathering to come to talk about formation issues; Some consensus statements; Having some impact (still to be determined). Yes, expectations were met.

2. *Quelle idee ou quel theme que vous avez entendu, a change votre perception de la formation sacerdotale pour l'avenir?*

2.R1 C'est la place de la théologie en fait qu'une science dans la formation du prêtre. La dimension communautaire de la formation. L'accent mis sur l'intégrité de la formation.

2.R2 Surtout la liaison de la théologie avec le contexte culturel. J'ai beaucoup apprécié toutes les communications, mais spécialement celle de M. Gustavo Gutiérrez.

2.R3 Le thème de la formation intégrale

2.R4 La theme de la vie intégrée sur les valeurs évangéliques a renforcé une démarche qui était déjà' entrepris à ce niveau-la.

2.R5 Le rôle de la théologie comme mission ecclésiale. Elle doit être animée, poussé pour la prière, la pastorale, l'amour. Vivifié par l'Écriture Sainte et la Tradition.

2.R6 L'évaluation des séminaristes par Rev. John Canary
La sensibilité aux pauvres qui ne supplante pas la relation au Christ par G. Gutiérrez
L'importance de l'aspect culturel dans le vécu de notre foi par M.P. Gallagher

2.R7 La dimension ecclésiale de la formation presbytérale.
Le role de la théologie dans la formation presbytérale.

2.R8 J'ai beaucoup apprécié la conférence du Père G. Gutiérrez. Son témoignage m'a convaincu: la théologie doit devenir plus spirituelle; et l'option préférentielle pour les pauvres a toujours été au coeur de l'Évangile.

2. *¿Qué has oído que ha cambiado tu percepción de la formación sacerdotal para el futuro?*

2.R9 Que hay que asumir más a fondo la imaginación, en real apertura a los otros, especialmente los pobres.

2.R10 Me ha impresionado la seriedad de la reflexión al respecto

2.R11 La conferencia de Gustavo Gutiérrez fue para mí especialmente iluminadora para

destacar aspectos muy importantes en la formación de nuestros seminarios.

- 2.R12 La urgencia de la imaginación y la visión integral en el proceso formativo.
A vino nuevo: odies nuevos!
- 2.R13 Comunión en la Iglesia local. Formación para ser pastor. No es nuevo, pero lo veo en "la aldea global."
- 2.R14 El énfasis de la gratuidad, la orientación final hacia la misión apostólica, el acompañamiento veronditudo y la cercanía con los "insignificantes."
- 2.R15 No tanto! Refuerzo de acompañamiento personal y más clareza en definir la misión.
- 2.R16 Impotancia de la dinámica comunitaria
Problemas que surgen del confronto Iglesia/Cultura
Importancia del año propeodico
- 2.R17 Que el contexto cultural en que se forman los seminaristas no es un enemigo. No hay que estar a la defensiva frente á el. El pueblo de Dios también es formador y le da sentido, junto con el Dios que llama, a toda la formación y su futura misión como sacerdote.
- 2.R18 C'e stata una conferma ed un aiuto all'autocritica per el mio ruolo di formatere. Ho ricevuto molti stimoli.

2. What have you learned that has changed your perception of priestly formation for the future?

- 2.R19 While I believe our structures have changed for the better and in great ways during the past 10 years, I think I am more determined to look at them [the structures] critically.
- 2.R20 Increased emphasis on integration.
- 2.R21 The need for formation/ support for formators and the possibility of more ambitious involvement of faculty and seminarians.
- 2.R22 As a Polish priest, I think in terms of the world dimension of the Catholic Church. The transitional time in which we are living is exactly the right moment to learn from others.
- 2.R23 The input of Father Canary and his examples of modeling.
- 2.R24 How to work as a team: among staff members, staff/students, seminary/the local church

- 2.R25 Love for the poor is God's gift to us as Church people. Reminder of the importance of developing in seminarians an "instinct for the Church"[cf. Danneels' address], a love so deep and well appropriated that it leads from authority-bound loyalty to a deep critical commitment -- in understanding and love.
- 2.R26 Formation in the future should be done by the whole of the people in the church. Lay people should be involved in the formation process and the seminary's structures.
- 2.R27 The importance and the depth of integrating all dimensions of the human experience the ordained priesthood demands -- an impossible task. Therefore, *sine qua non*, the importance of identifying and stimulating faith.
- 2.R28 That the priest's role depends very much on the mission of the Church in a particular place. That it is important to help the seminarians accept their frailty, vulnerability, capacity to love, etc.
- 2.R29 Not changed, but confirmed: human intellectual- spiritual- pastoral dimensions.
- 2.R30 The importance of models (vision and theology) and the significance of modeling.
- 2.R31 I don't know that we focused enough explicit attention to this question (viz., the future). Our focus seemed to be on the needs and challenges of the present.
- 2.R32 More intense relationships with faculty and individual students needed. I knew it was needed to have it reinforced.
- 2.R33
- 1) The discipleship of Jesus as the vision and mission of priesthood
 - 2) The vulnerability of formators
 - 3) The place of imagination in the growth of formators
 - 4) The three levels of evaluation
- 2.R34 A number of helpful insights have been highlighted: *centrality* of mission; need to link seminary with environment, church, world, and the poor; the *stages* in the process of formation.
- 2.R35 Changes in seminary training will come slowly. The U.S. is a leader in developing programs, but we can only go so far (without a groundswell from others). Seminaries in developing countries do not have the luxury to think of change.
- 2.R36 My perception is not radically changed, it is rather reconfirmed. But I think I should be less authoritarian, more open, and I have to rethink with my staff and students purposes and means...to rewrite our "love letter"...
- 2.R37 The utter gratuitousness of the priestly vocation. This is actually not new but G. Gutiérrez' way of articulating it and his examples are most affirming. This needs to be

emphasized over and over again to the seminarians.

- 2.R38 Alas, very little -- though it was good to learn more of the situation in other nations and cultures.
- 2.R39 Nothing has changed my perception, but many ideas have reinforced or enforced that perception.
- 2.R40 While I believe that we have individual integrity in our seminaries and formation programs, I don't think we have sufficient systemic integrity in the Church regarding priestly formation. We need clear conversation as well as broad and deep consultation throughout the Church on this issue.
- 2.R41 Internationality needs to be explored. The personalization of formation is key (but seemingly impossible in mega-seminaries).
- 2.R42 The need for a deep faith experience. This faith experience is based on Bible and overflows into the celebration of the daily liturgy. [Cf. Danneels' address]
- 2.R43 Practically all the input talks made me think. Especially when experienced speakers who have put in a lot of hard work and presented points on the dreams we have discussed. How theology and spirituality have to come together, how the integration has to take place. All of them together have changed my perception in many ways.
- 2.R44 I have heard many things which are constructive which have strengthened my perception of priestly formation for the future: Development and Growth, Community spirit among the Diocesan clergy, etc.
- 2.R45 Formation of formators
ecclesiologies – open discussion needed on this
- 2.R46 The ecclesial aspect and the integration aspect.
- 2.R47 The seriousness of this consultation and the subjects presented.
- 2.R48 For me, more an “emphasis” than a changed perception regarding faculty/staff as models, and personalizing the formation process
- 2.R49 I learned to focus anew on the suffering of the people of God -- accepting human weakness in the context of the suffering of others.
- 2.R50 How much more I have to learn!
- 2.R51 The Bible and the Liturgy as at the heart of the formation process.
I also learned how adept I am at avoiding issues I don't want to deal with.

- 2.R52 The need to be steeped in a spirituality that touches the heart and mind.
Our more conservative seminarians are on one track frequently and this issue now haunts me.
- 2.R53 I need to go back to the drawing boards regarding ecclesiology. The insight about various ecclesiologies was an eye-opener for me.
- 2.R54 That the ecclesiology of the faculty is often more "open" than that of the seminarians.
- 2.R55 Cardinal Danneels' address was filled with nuances. I wish we had a copy beforehand.
- 2.R56 It became clearer to me why exceptional seminarians are so few -- issues with structure and ecclesiology must be confusing to generous young men who do not come to seminary and whose lives will be in the hands of bishops about whom they are unsure.
- 2.R57 That spirituality -- love of Christ and love for others -- is at the heart of everything.

3. *"Quels thèmes de notre consultation est-ce-que vous souhaitez élaborer davantage a une future conférence?"*

- 3.R1 Encore plus de modèles de solution.
La formation humaine, les valeurs humaines et sociales.
- 3.R2 Le thème de la spiritualité, en liaison avec cultures contemporaine, faisant lumière sur l'effort du ministère presbytérale au monde, pour l'avenir
- 3.R3 Thème de la compassion, dans la vie spirituelle et dans la praxis pastorale du prêtre.
- 3.R4 Structures à mettre en place pour devenir des missionnaires parlants et convainquants.
- 3.R5 Les besoins de prière aujourd'hui = Impact sur les jeunes
dans les grandes églises
dans les sectes
dans les religions traditionnelles
- 3.R6 L'inculturation de la formation au sacerdoce par des équipes qui connaissent la langue, la culture ambiantes et qui répondent au projet mobilisateur de l'Eglise: Par exemple en Afrique l'Eglise = famille.
- 3.R7 Le communautaire dans la formation presbytérale

L'inculturation de la formation prebytérale -- expériences défis en jeux.

3.R8 La scission entre théologie et spiritualité.

3. *¿Que has oído que quisieras ver más desarrollado en alguna conferencia en el futuro?*

3.R9 Discernimiento qué es; cómo realizarlo, en lo personal y en grupo; respecto a: lo personal, la misión, la formación.

3.R10 El sentido que debe asumir la formación espiritual en un mundo que presenta tantos conflictos.

3.R11 El tema de la inculturación.

3.R12 Las experiencias formativas y la teología que las sostiene en Iglesias como: India, Japón
Continente=Africa. Los elementos de la formación humana=pre, en y post Seminario

3.R13 Nada concreto de coordinar -- unificar las cuestiones de la formación -- proyectos educativos

3.R14 Sobre la gratuidad -- La comunidad como lugar de formación -- la imaginación evangélica.

3.R15 Las relaciones internas del seminario. Participación de seminaristas y autoridad del rector. Estructuras físicas más familiares.

3.R16 La responsabilidad que cada futuro sacerdote tiene en su formación y en la formación de los demás.

3.R17 El tema del peligroso individualismo que se incuba en las nuevas generaciones de seminaristas. La formación personalizada debe ayudar a integrarse a los otros, haciendo esfuerzos de salir de uno mismo.

3.R18 La prospettiva pedagogica (=antropologia cristiana, spiritualita del presbitero diocesano un progetto generale per la crescita durante la permanenza nel seminario.

3. *What have you heard that you would like to see more fully developed?*

3.R19 John Canary and the notion of a "relational model" of formation.

3.R20 We need a frank discussion among ourselves of the ecclesiologies and understandings of

priesthood that are at work in an attempt to draft ones appropriate for the next years.

- 3.R21 Little was said concretely about differences in theologies of church and or priesthood.
- 3.R22 The inculturation process in formation; we had too few interventions from Asia and Africa -- exactly where this topic is most exciting.
- 3.R23 Open discussion on issues dealt with only very briefly and these need to be more fully discussed: celibacy, and the restructuring of seminaries.
- 3.R24 What is implied in the statement that the "structures" of some seminaries need to be changed?
- 3.R25 How pastoral formation can best be done. Moving from formation to action -- teaching seminarians to be evangelizers -- love of God, knowledge of Church. How to incorporate the whole church in formation -- locally.
- 3.R26 Some concrete models in improving seminaries in their lives (Spirituality, affectivity, humanity, etc.)
- 3.R27 Relationship between the priesthood of baptism and ordained priesthood.
The ecclesial responsibility to provide adequate and pastorally effective ordained leadership, in the following of Christ.
- 3.R28 The integration between the intellectual, spiritual, and human aspects of formation. Especially the importance of the spiritual. The whole question of human formation, the formation for a celibate life.
- 3.R29 Collaboration: educators-professors
- 3.R30 How do we develop new possibilities for consolidating our resources and efforts to strengthen the quality of preparation.
- 3.R31 More on alternative possible models or structures of priestly formation.
- 3.R32 Integration of formators as models for priesthood.
- 3.R33
 - 1) The contextualized theology process.
 - 2) The positive manner of preparing young persons for celibacy
 - 3) The difference in the various approaches: Europe, USA, Latin America, Asia, Africa
- 3.R34 The role of critical reflection in growth of students.
How to organize set up a common reflection with staff
The link between spirituality and theology

- 3.R35 The importance of "liturgy as formation" in seminaries.
- 3.R36 Psychological assistance, sexual education, criteria of discernment.
- 3.R37 Different perspectives on ecclesiology -- and how cultural situations shape them. This is fundamental. Next to our concept and love of God, ecclesiology frames seminary/priestly formation. We can not assume it to be the same for all.
- 3.R38 Perhaps because this was a first gathering, many of the issues I have identified in #1 could not be treated because we did not know (and maybe trust) each other enough. So if we gather again, it will be time to speak with more candor.
- 3.R39 More practical examples of formation of formators.
More practical examples of evaluation and criteria for assessment.
- 3.R40 More careful attention to the need of research and planning. Much more critical, careful, sustained, theological work on the priesthood, ministry, and ecclesiology issues as needed. Given the importance of "contextual" theology cannot our own seminary faculties undertake their task drawing on their unique pastoral and formative experience? I believe such a "contextual" reflection would richly inform common theological scholarship and research.
- 3.R41 Process needs to be more concretely focused to make the overall consultation more effective.
- 3.R42 The area of human formation. More and more seminarians have such a variety of unresolved experiences. So, the ways, means, and methodology of systematically and professionally helping them to explore and to resolve during formation.
- 3.R43 We have to keep thinking and developing further the theological themes of priesthood, Church, Christ etc. in order to see how they have to be presented to the seminarians for today.
- 3.R44 Formation of the priestly candidates which responds to the needs of the needs of the particular needs of the local Church, as well as the universal Church.
- 3.R45 Ecclesiology
Celibacy/openness to married clergy
- 3.R46 The integration aspect.
- 3.R47 The prayer life of the seminarians and their commitment to celibacy.
- 3.R48 Impact of architecture, physical setting and structure, on formation. How important an

ecclesiology, views of presentation and how diverse they are in the USA, for example.

3.R49 The human dimension -- how to foster it.

3.R50 The group approach to formation.

3.R51 Ecclesiology as a topic. There is a sense, even among informed rectors, that "Church = Rome." Also, authority issues would make a good topic for another conference.

3.R52 Inculturation.

3.R53 Celibacy, homosexuality.

3.R54 For a future topic, could we talk about married priests?

3R.55 Authority. Submission to authority when it seems unjust is an issue some fine seminarians wrestle with.

3R.56 Celibacy. The cardinal gave a fine "defense of celibacy" but young men attracted to the priesthood might find the vocation to priesthood is larger than the issue of celibacy.

3R.57 Focus on human formation.

4. "Si une nouvelle conférence a lieu, quels sujets voudriez-vous proposer ou quelle partie du programme/ de l'horaire voudriez-vous éliminer? Et quel élément préférez-vous y ajouter?"

4.R1 J'étais content du programme - bien organisé
Le sujet: dans le même sens, un ou deux des domaines plus en détail.

4.R2 Je proposerais un temps de presentation de chaque participant. Quand même je loue le climat de ouverture entre tous, les érudits la mimi-biographie (de très bonnes idées!)

4.R3 (Rien)

4.R4 Participation plus large de certains sections qui ne sont pas représentés.

4.R5 Je propose = le séminaire lieu vivant ecclésial de liturgie et de sacrament.

4.R6 (Cf #3): "L'inculturation de la formation au sacerdoce par des équipes qui connaissent la langue, la culture ambiantes et qui répondent au projet mobilisateur de l'Eglise: Par

exemple en Afrique l'Eglise=famille."

4.R7 Avoir une approche sur la base de partage d'expériences analysées et réinterprétées ajouter une journée de plus.

4.R8 Sujet: comment réintroduire la vie communautaire dans le clergé des paroisses?

4. ¿Si una conferencia como esta tomara lugar en el futuro – que elementos del programa o del horario quisieras que se repita? ¿Que elemento de este programa eliminarías?

4.R9 Está bien así. Los plenarios fueron ágiles porque no se repetía todo lo dicho en los grupos. Bien, la Liturgia. Muy bien la eficiencia y amabilidad de los organizadores.

4.R10 Tal vez habría que intensificar el trabajo en comisiones.

4.R11 No se trata tanto de repetir o eliminar, sino rectificar de algún modo. Por ejemplo: que fuera todavía más universal y menos americano; que la diversidad cultural de los participantes reflejara mejor la diversidad cultural del mundo; que las Eucaristías pudieran organizarse por continentes y no ser tan formales; que hubiera algún tiempo para el conocimiento de la ciudad que nos acoge.

4.R12 Todo muy bien. Eliminaría la conferencia de la noche.

4.R13 Me han parecido muy bien todos los momentos. Gracias por todo.

4.R14 Sobre el programa: exposiciones tan sugerentes como Gustavo Gutiérrez, el trabajo en equipos, paseo en común, liturgias participadas. Plenarios tan apretados, tiempos excesivamente limitados.

4.R15 Repetir la forma de consulta, los trabajos de grupo. Con certeza algún plenario bien libre para preguntas y respuestas en orden pedagógica. Muchos temas permanecen teóricos.

4.R16 Grupos menores /de lengua. Conferencias. de lo que se hace en el mundo.

4.R17 Que se repitan las reuniones en grupos pequeños, quizá con más frecuencia. Me parecía pobre la perspectiva que se dió de Africa y Asia. Costó darse cuenta qué ocurría en aquellos países con respecto a la formación sacerdotal.

4.R18 É necessario piú spazio alle aree culturali omogenee.
Docurmenti sintetici importanti:
Cong. Educ. Cattol.= "La formazione degli educatori dei seminari"

Le Cong. Vaticane= "Nuove vocazioni per una nuova Europa"

4. If such a consultation were to be held again, what element of the program; or schedule would you certainly wish to be included? What element would you omit?

- 4.R19** It could perhaps be one day longer, with a slightly more relaxed schedule. I find that the informal elements -- meals, coffee, breaks, etc.-- are often as valuable for exchange and enrichment as the formal sessions but the formal sessions were also very good.
- 4.R20** More time for group work. Groups by geography or commonalities rather than by language. A clear articulation at the beginning of the consultation of the hoped for outcome.
- 4.R21** Final afternoon synthesis was rushed and hence produced many predictable and rather general goals. I'm not convinced about reports from groups when they oust more "living" contributions from the floor. Less preponderance of one religious order.
- 4.R22** The consultation was perhaps too short. I would like to have had more exchange with persons/groups and to choose not simply by language but by topic -- e.g., spirituality, theology, inculturation in the seminaries, etc.
- 4.R23** New ways of forming the formators should be included
- 4.R24** There were too many religious -- especially Jesuits.
The Third World with the greatest number of seminarians was very poorly represented.
Some financial constraints existed for some participants.
All talks should be made available to all participants before departure.
- 4.R25** Gustavo Gutiérrez is a gift -- and his input was so critical and basic -- spirituality as the foundation for theology. Possibly involve a few bishops. Cardinal Danneels presence was great. Practical nature of talks by Michael Paul Gallagher, John Canary was excellent.
All presentations so well prepared.
- 4.R26** Need more time.
Think of changing the small groups in a different way.
- 4.R27** The group work is essential and perhaps more could be provided -- with different and varied exercises. The input could have been assisted, and time allotted in other areas, by prepared texts circulated beforehand. Perhaps one *ex tempore* address, or a unique presentation to provide an imaginary context.
- 4.R28** Keep these things: getting excellent speakers to make inputs, group discussion, excellent liturgy, omit nothing but add group discussion by region -- e.g., Africa, North America to

address common regional problems.

- 4.R29 Individual guiding in personal prayer.
Some more on: formation of the formators.
- 4.R30 The small group discussion was important.
I would limit the speakers to forty-five minutes.
- 4.R31 I don't think that the group's organization only according to the language group was entirely productive. Organization according to region, or even a planned "meeting" of different region, might have allowed more productive discussion. Although interesting, the cultural and regional differences among the participants didn't really allow more fruitful analysis of questions that would be relevant to individual regions.
- 4.R32 Loosen the schedule. Too intense. Format was okay. Individual theological statements from the floor should not be made when it would be distracting to offer a response. Pot shots are inappropriate.
- 4.R33 1) Add two to three more days for this consultation.
2) Opportunities to come into contact with rectors could have been more provided.
3) Nothing could have been omitted.
- 4.R34 All elements were helpful, from common morning prayer to the trip to Brugge. There was a balance, although the program was a full one.
- 4.R35 The multilingual capacity of the program was much appreciated.
The American College is nice, but we need a more comfortable setting -- and more time for rest.
It was a good mix of developed/developing countries.
Keep the afternoon/evening for a field trip
Excellent planning -- before the conference and during.
Excellent moderator in Michael Himes.
I got tired of group reports -- but not the groups. Ask people to volunteer contributions from group discussions.
- 4.R36 I think program and schedule were fine.
- 4.R37 To be included: more time for group sharing, with questions, from which answers eventually become part of the final statements.
G. Gutiérrez
More representation from Asia, Africa, and South America -- as well as from other orders.
Tighter connection between topics and questions.
- 4.R38 It should be longer -- perhaps from Sunday evening through Thursday night.

Allow more opportunities for national groups (not language groups) to describe their situation and then the others can comment, suggest, console, etc.

And, please, don't talk at us so much. There was nothing -- very little said by the experts that we did not already know.

- 4.R39 Include -- on going formation
Sharing facilities/training with laity
Honest discussion on the problems presented by celibacy.
- 4.R40 More explicit delineation of expectations and briefing at the outset would be helpful. I was not really clear about purpose here -- "discussion" or "delivered product?"
- 4.R41 Keep: input from representatives of each region of the world, formal topical presentations, small group exchanges and time for plenty of table talk at meals.
Add: more time to make recommendations and reach consensus.
- 4.R42 The first day about 10 or 15 rectors to gather and share leisurely the method of formation they are engaged in. The similarities and differences and specialities would be highlighted. Then to take up topics like faith, human formation, sexual integration, presentation of a basic academic program and letting the individual rectors and deans add the rest of the academic program based on cultural and other local needs.
- 4.R43 The combination of programs and schedules was ideal for me. It could not have been better!
- 4.R44 I would certainly wish to include all and omit nothing. I would rather ask that a speaker from one of the African countries be invited next time.
- 4.R45 Selection of candidates. Bishop's course for formation.
- 4.R46 Integration aspect. Nothing should be left out. Include more on the cultural and psychological.
- 4.R47 [No response]
- 4.R48 In addition to mixed groups, groups from one geographic area could also meet to discuss their situation -- i.e., Africa. I feel that in discussions, large and small, that the First World with declining numbers *dominated* and Africa, Asia -- with increasing numbers -- were not sufficiently heard or attended to. This happens *often* at international gatherings and reflects the marginalization of Africa and the domination of Europe/USA.
- 4.R49 The schedule was very packed. A little more time for group work needed. Perhaps the liturgies could be a little less formal.
- 4.R50 I would take one more day, provide a bit more leisure, but not add or delete any portion.

- 4.R51 The conference was well organized and I appreciated the planning. Keep whatever worked well. Add: a less crowded schedule and some different topics: inculturation, evangelization, teaching theology in the seminary, celibacy. We all know these are concerns.
- 4.R52 I especially appreciated those who spoke "from the heart." Canary, e.g., came very close to revealing his own spirituality. What would be helpful the next time: someone speaking about his own faith journey and where "he" lost the fire and regained it. Not where *others* lost it. Tone of the conference was excellent: supportive and hopeful; filled with affirmation.
- 4.R53 More time. I think we just started appreciating the people who were gathered. Incidentally, I would have appreciated knowing how the choices were made because the group of men was, in my experience, exceptional..
- 4.R54 More time, although unless we trust each other more time would not have helped. Atmosphere was positive and encouraging.
- 4.R55 Perhaps I should have said this at another point in the evaluation, but one of the things that impressed me was the openness of the other rectors. I wondered before I came whether there would be an esprit de corps! And there was. Once that level of camaraderie was established, it would be time for facing some tough questions which for me are: celibacy, authority, structures, inculturation -- with a week for the next conference, if possible.
- 4.R56 Have the trip to Brugge the first day. That would loosen up the group for good conversation more immediately. Other than that, I have no suggestions. I leave it in the hands of the organizer who was the Holy Spirit.
- 4.R57 Next time, perhaps the groups could be organized with more pointed process questions.

5. *“Est-ce-que vous pourriez proposer un lieu de rencontre pour une prochaine conférence?”*

- 5.R1 Cela me dépasse! Je ne connais pas tellement les exigences.
- 5.R2 Tenant compte de moyens, des structures, je propose les Etats Unis (USA) ou le Brésil.
- 5.R3 Je ne peux pas proposer.
- 5.R4 Europe de l'est
- 5.R5 Naïrobi -- proche de l'Afrique, de l'Asie, de l'Europe, de l'Océanie, de l'Amérique)
- 5.R6 Changer de continent.
- 5.R7 Pologne
- 5.R8 Campion House, London

5. *¿Tienes alguna sugerencia acerca de la localidad de la próxima consulta?*

- 5.R9 Africa, Asia, Latin America?
- 5.R10 No, fuera de aquella de Polonia.....
- 5.R11 Sería conveniente algún país del Tercer Mundo. Una de sus ciudades
- 5.R12 Universidad de Cleveland
- 5.R13 No lo sé
- 5.R14 No responde
- 5.R15 America Latina, Brasil, ciudad de Caxian de Sul. Es una diócesis con muchas vocaciones. Yo podría hacer de anfitrión. No hay problema. La organización de ustedes está muy bien. Todo óptimo.
- 5.R16 Paris o México

5.R17 En algún país del Tercer Mundo: Africa, Asia, America Latina

5.R18 Parigi

5. Could you propose a place for the next meeting?

5.R19 Eastern Europe or a third world airline hub.

5.R20 Africa is an attempt to expand the ecclesiological and ministerial perspectives of the participants.

5.R21 Prague or Mexico (on the frontiers of different worlds).

5.R22 Kraków -- Poland

5.R23 No suggestion

5.R24 Nairobi/Cape Town

5.R25 All welcome to St. Paul, Minnesota.

5.R26 Cameroon or another place in Africa.

5.R27 In a developing country.

5.R28 Perhaps some seminary in the U.S.

5.R29 No suggestion

5.R30 United States?

5.R31 No suggestion

5.R32 Rome, but not in summer.

5.R33 A place in Africa or Latin America.

5.R34 South America- Asia (India or Philippines) – Africa. Places where seminaries are thriving.

5.R35 Anywhere -- but comfortable, with private bath. It is difficult to live like students. P.S. Copies of the Eucharistic prayer in the various language would be welcome.

5.R36 Of course...Kraków, Poland

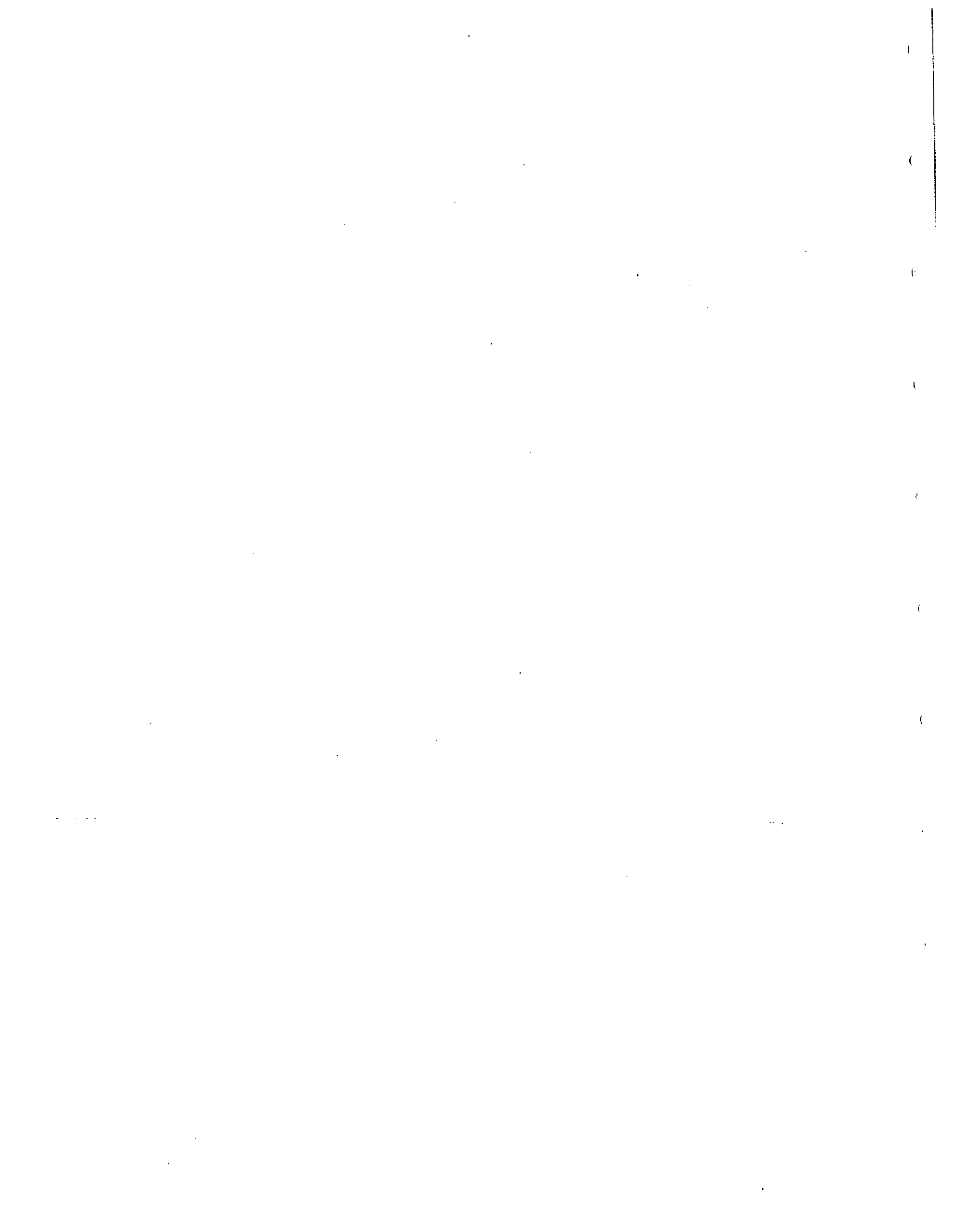
- 5.R37 Southern Hemisphere
- 5.R38 Like Paul, we should confront Peter to his face, so why not Rome?
- 5.R39 Central/ South America
- 5.R40 A location that would honor the global dimension of the Church beyond the North Atlantic context – e.g., Mexico City, Bogotá, Medellín.
- 5.R41 Vatican City! (To maximize the possibility of influence beyond participants).
- 5.R42 South America
- 5.R43 The next meeting could be on another continent. The Philippines or Mexico, for example.
- 5.R44 a) South Africa
b) Latin America
c) Oceania
- 5.R45 Africa
- 5.R46 Could a place like Nairobi-Kenya be useful? My second choice, London.
- 5.R47 The same place or Ghana.
- 5.R48 In third world -- India or Africa. More numbers and, more input from the third world, because Africans and Indians are easily overwhelmed or outtalked at these meetings. Too much of the discussion was by and about USA/Europe. This is to some extent inevitable, yet painful, and only by conscious and careful planning can it be overcome.
- 5.R49 Somewhere in the Third World. Hekima College?
- 5.R50 No suggestion
- 5.R51 The site doesn't matter as long as we are attentive to the intercultural aspects.
- 5.R52 Poland
- 5.R53 Two thoughts, diametrically opposed: a US or European seminary which could afford to host a conference; or (2) a developing country seminary where we could experience their life -- no frills.
- 5.R54 My suggestion is that you ask the rectors present who would be willing to do this since long distance planning would be difficult for the organizers. You would need someone

“there” to devote time and energy to this.

5.R55 San Antonio, Texas: Oblate School of Theology. Chicago, Mundelein Seminary.

5.R56 Anyplace would be fine with me.

5.R57 Poland



***The Cardinal Suenens Program in Theology & Church Life
International Consultation for Seminary Rectors***

***Leuven, Belgium
August 25-28, 1998***

***Set #2 [Pink]
2 Part Evaluations***

- A.) ¿Que he aprendido en esta consulta que me ayuda a ser mejor rector?
B.) Por consiguiente: ¿Qué debo hacer?***

- A.) Qu'est-ce-que j'ai appris dans cette consultation, ce qui me rend plus capable comme recteur du séminaire? S.v.p. spécifiez votre réponse.
B.) En rentrant au séminaire, qu'est-ce-que je dois faire avec les choses apprises?***

- A.) What have I learned from this consultation which will enable me to be a better seminary rector?
B.) How would this be implemented?***

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Synthesis of Evaluations, Set #2 [Pink]
Comments in italics noted for Delegates to December Meeting

Question #1: What have I learned from this Consultation which will enable me to be a better rector?

The following correspond to Evaluations, Set 2, Chart 1 but they are grouped thematically.

Group 1:

12.6%	Models of formation process
08.9%	Faculty as models of formation
04.7%	Accompanying seminarians personally [by rector and staff]
01.6%	Faculty development and recruitment
00.5%	Theological dialogue with faculty
06.8%	Collaboration with staff, team-work
02.6%	Collaboration with local Church
01.1%	Collaboration with laity

Group 2:

13.2%	Spirituality and spiritual development
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Group 3:

06.8%	Ecclesial identity
04.7%	Models of ecclesiology

Group 4:

09.5%	Integration of spiritual/intellectual/human in formation
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Group 5:

07.9%	Intercultural awareness and development
03.7%	Challenge of a changed Catholic culture
01.1%	Solidarity with the poor

> December delegates: Please note:

Because we have two sets of evaluations, we may have a convenient way to test the validity of the first set by noting how congruent the responses are. Since we asked for narratives rather than providing pre-written suggested responses, there was much room for interpreting the comments of the respondents.

In this set we have several themes overlapping in interest with the first set with local issues of formation predominating. There was special appreciation for models of formation as presented by Father John Canary, which was also the last address the participants heard. Respondents were grateful for ideas which involved a collaborative approach to formation of seminarians, the need



for formation and support of those on the formation staff, and the ideas surrounding formators as models. Fathers Gallagher and Gutiérrez were also mentioned appreciatively.

There was strength in responses which reinforced spirituality, prayer, discipleship [and probably modeling this] as at the heart of the formation process. The liturgy and the scriptures [per Cardinal Danneels' address] were mentioned as essential elements in spirituality.

Group 3 -- "ecclesial identity" includes responses which spoke of the ecclesial aspect of formation, the centrality of formation in conjunction with the mission of the Church, dialogue with the wider Church in the formation process, forming with the mind of the Church and with an instinct for the Church.

*Question #2: What do you plan to do about what you learned at this
 Consultation?*

Responses to this section were so varied that for our purposes in December it seems best to recommend a review of these in their entirety.

Please note especially Respondent #25, and Group responses 38-44.

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Percentages Chart: Evaluations, Set 2 [Pink] Chart 1

Q: What have I learned from this Consultation which will enable me to be a better rector?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1. faculty as models or formation	17	7.6	8.9	8.9
	2. faculty development and recruitment	3	1.3	1.6	10.5
	3. models of formation process	24	10.8	12.6	23.2
	4. integration of spiritual, intellectual and human	18	8.1	9.5	32.6
	5. models of ecclesiology	9	4.0	4.7	37.4
	6. ecclesial identity	13	5.8	6.8	44.2
	7. spirituality and spiritual development	25	11.2	13.2	57.4
	8. collaboration with staff	13	5.8	6.8	64.2
	9. collaboration with local Church	5	2.2	2.6	66.8
	10. collaboration with laity	2	.9	1.1	67.9
	11. intercultural awareness and development	15	6.7	7.9	75.8
	12. personal integrity and virtue	8	3.6	4.2	80.0
	13. solidarity with the poor	3	1.3	1.6	81.6
	14. theological dialogue with faculty	1	.4	.5	82.1
	15. personal accompaniment with students	9	4.0	4.7	86.8
	16. imagination and creativity	2	.9	1.1	87.9
	17. challenge of changed Catholic culture	6	2.7	3.2	91.1
	18. high standards of recruitment and retention	4	1.8	2.1	93.2
	19. importance of pre-theology year	2	.9	1.1	94.2
	20. encouragement for my mission	11	4.9	5.8	100.0
	total responses	190	85.2	100.0	
Total		223	100.0		

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***The Cardinal Suenens Program in Theology & Church Life
International Consultation for Seminary Rectors
Leuven, Belgium
August 25-28, 1998***

Wrap-Up Sessions

Individual Response #1

A.) ¿Que he aprendido en esta consulta que me ayuda a ser mejor rector?

Conocimiento de la realidad general de la formación en la Iglesia.

Contacto o relación fraterna con otros encargados de la formación.

Proceso psicológico de maduración humana y en la fe P. Galaguer sistemáticamente.

Elementos que forman parte de dicho proceso P. Gustavo y P. Canary exposición clara y detallada.

Necesidad de hacer la síntesis de lo aprendido en un contexto preciso: mi realidad.

B.) Por consiguiente: ¿Qué debo hacer?

Compartir lo vivido y aprendido con el equipo educativo de mi seminario y otros centros de formación.

Compartirlo con mi obispo.

Plantear la posibilidad de revisar nuestra situación específica y provocar los cambios necesarios.

A mediano y largo plazo en las distintas áreas

Individual Response #2

A.) ¿Qué he aprendido en esta consulta que me ayuda a ser mejor rector?

1) La necesidad de abrirse a la imaginación.

2) La necesidad de vivir la opción preferencial por los pobres desde el corazón de la formación.

3) La necesidad de un continuo discernimiento sobre lo que el Señor me/nos pide en la formación.

4) La invitación a ser (y formar) sacerdotes:

-Misericordiosos

-Esperanzados

-Con actitud de inculturación

5) ¡No dejarse vencer por la tentación de la nostalgia!

B.) Por consiguiente: ¿Qué debo hacer?

1). Propiciar la reflexión sobre este "nuevo paradigma," 2). abrirme a experiencias que apoyen en este sentido 3). incorporar estas experiencias en la formación.

Propiciar el

-Conocimiento de la realidad de los insignificantes

-Cercanía afectiva y efectiva a ellos

-Estilo de vida coherente

Pasar del mero análisis al discernimiento

Propiciar contacto profundo con el Señor (misericordioso esperanzado inculturado)

Dejarse llevar por el Espíritu.

Individual Response #3

A.) ¿Qué he aprendido en esta consulta que me ayuda a ser mejor rector?

Formación como *proceso integral*:

espiritual, intelectual, humana

Toda la formación ha de tener una *única dirección*: la misión apostólica

La formación ha de acompañar personalmente a cada sujeto y ha de promoverse desde un espacio comunitario.

B.) Por consiguiente: ¿Qué debo hacer?

Elaborar programas de formación desde una visión de conjunto

Los programas de formación deben, elaborarse tomando en cuenta la misión de la Iglesia, y los planes específicos de especialización deben orientar a dar mayores respuestas eclesiales.

Es necesario que se incluye en los programas de formación la formación social y cultural, y la teología debe vincular la tradición de la Iglesia con la vivencia teológica de los pueblos y las culturas.

Los programas de formación deben contemplar el acompañamiento personalizado, proponer los medios oportunos para su crecimiento y madurez humana y afectiva. Los programas deben contemplar también el reciclaje de los formadores, que el trabajo se haga en equipo.

Es importante crear espacios pequeños que fomenten la vida en comunidad y la relación interpersonal.

Individual Response #4

A.) ¿Qué he aprendido en esta consulta que me ayuda a ser mejor rector?

Que es muy necesario reflexionar a menudo sobre lo que hacemos y sobre como lo hacemos, sobre el objetivo fundamental del seminario. Sobre el papel del rector, sobre la coordinación de los formadores, sobre la marcha de cada seminarista, sobre el mundo y la Iglesia desde donde y hacia donde se dirige la acción del seminario.

Que la misión apostólica de la Iglesia y, por tanto, del sacerdocio es objetivo orientador que ha de estar presente en todos los aspectos formativos del seminario.

Que hemos de amar nuestro tiempo en lo que de cambio, nuestra cultura para sacar partido de sus aspectos positivos y ayudar a corregir misericordiosamente lo negativo que hay en ellos.

B.) Por consiguiente: ¿Qué debo hacer?

No responde

Individual Response #5

A.) ¿Qué he aprendido en esta consulta que me ayuda a ser mejor rector?

No son temas nuevos, pero ayudan a afianzar la conexión acerca de:

La integralidad del proceso formativo

El seminarista-futuro presbítero-es ante de todo un creyente un discípulo de Jesús que debe ayudar a otros a serlo

Si la evangelización ha de ser inculturada y con un proyecto claro, la formación sacerdotal también lo ha de ser

La responsabilidad del Rector y del equipo formativo en el diseño e implementación de ese plan

“A vino nuevo, odres nuevos”

B.) Por consiguiente: ¿Qué debo hacer?

Trabajos en conjunto las zonas y regiones con afinidad cultural y eclesial para visualizar el proyecto eclesial y evangelizador; y diseñar el tipo de formación y de seminario que se necesita:

- 1) qué mundo y qué Iglesia tenemos
- 2) qué mundo y qué Iglesia queremos
- 3) qué sacerdocio para esa Iglesia y ese mundo
- 4) qué formación para ese sacerdot
- 5) qué seminario para esa formación
- 6) qué formadores para ese seminario

Individual Response #6

A.) ¿Qué he aprendido en esta consulta que me ayuda a ser mejor rector?

A. Que los problemas son Similares, aun en las distintas culturas. Conocimiento Global de la formación

B. es Integral el proceso formativo y debe ser personalizado con cada seminarista.

C. Necesidad de coordinar las distintas áreas de la formación.

D. La importancia de unificar todo en la visión de poder dar ejemplo.

B.) Por consiguiente: ¿Qué debo hacer?

A. Coordinar el equipo de formadores. Para unificar las áreas de formación y en las zonas de otros seminarios.

B. Abrir las posibilidades y la visión de cada seminarista al mundo para que sea evangelizador en la entrevista personal.

C. Cambiar, si puedo, estructuras físicas que dificultan las relaciones personales y estructuras mentales.

D. Insistir en la oración + compromiso (Discernimiento)

Individual Response #7

A.) ¿Qué he aprendido en esta consulta que me ayuda a ser mejor rector?

No son temas totalmente nuevos, pero como para con el Evangelio, visto a la luz de situaciones nuevas, adquieren fuerza nueva:

- riqueza de este intercambio
- intergralidad de la formación
- formación personalizada
- en el horizonte bien claro de la misión apostólica
- inculturada
- formar en el sentido de Iglesia, de comunidad, en y para la comunión.
- imaginación y creatividad vs nostalgia

B.) Por consiguiente: ¿Qué debo hacer?

- compartir esto con nuestro Equipo, el obispo y los seminarios de nuestra región
- tratar de revisar y ver qué cambios hacer a la luz de esto (incluso en la estructura física de nuestros seminarios, que a veces dificultan las relaciones interpersonales..
- Trabajar en conjunto las zonas o regiones con afinidad cultural y eclesial para visualizar el proyecto eclesial y evangelizador y diseñar el tipo de formación y de seminario que se necesita.
- Pasar del mero análisis al discernimiento
- Dejarse llevar por el Espíritu.
- Propiciar contacto profundo con el Señor misericordioso en esperanza en cada cultura, con los insignificantes
- Abrir la visión de cada seminarista al mundo.
- Unificar las áreas de formación
- Acompañamiento personalizado
- Formación permanente luego de la ordenación en el marco de la Iglesia local y su proyecto evangelizador
- Reciclaje del equipo de formadores
- Claridad en el perfil del sacerdote que se quiere (sin rigidez)
- Pensar mejor la formación apostólica, no basta con experiencia de fin de semana.
- Seguir reflexionando, leyendo, orando, todo esto. Ver su aplicación en la realidad misma
- Ojalá pronto

Individual Response #8

A.) ¿Que he aprendido en esta consulta que me ayuda a ser mejor rector?

Il valore di accompagnare I giovani prima della selezione seminario.

Continuare al seminario questo itinerario personale.

La necessita di chiarire, sempre piu, il modello di presbitero sul quale puntare. La missione deve essere il marchio [?] della formazione, nel nostro contesto latino-americano..

Il valore dell'unita del gruppo dei formatori.

La sfida moderna del secolarismo.

La ricchezza della nostra realtà latino-americano.

La necessita di stimulare I giovani, que si umananamente.

B.) Por consiguiente: ¿Que debo hacer?

Reinforzare, nella diocesi, e nel paese, la necessita di guidare I giovani prima dell'ingresso nel Propedeutico.

Essere piu presente nela vita di ciascuno.

Individual Response #9

A.) *Qu'est-ce-que j'ai appris dans cette consultation, ce qui me rend plus capable comme recteur du séminaire? S.v.p. spécifiez votre réponse.*

On doit organiser le déroulement de la vie au séminaire avec plus de détermination, de réflexion, et avec des programmes détaillés: visant le tout! Il ne suffit pas de bâtir globalité entière, valeur sur la tradition et les coutumes qui existent déjà au séminaire. Il y a plusieurs rapprochements, plusieurs acheminements, mais il faut choisir et établir une route qu'on doit accentuer et reprendre dans les conversations. Alors ma façon de voir les choses et les exigences est devenue plus riche.

B.) *En rentrant au séminaire, qu'est-ce-que je dois faire avec les choses apprises?*

Ce n'est pas facile de se débrouiller avec les autres collègues. Mais pour moi: dans les conversations avec les séminaristes, on doit donner plus de thèmes et plus de valeurs à réaliser. Dans les exhortations un plan d'ensemble du but de la vie du séminaire! Mieux prononcer, mieux équilibré!

Individual Response #10

A.) *Qu'est-ce-que j'ai appris dans cette consultation, ce qui me rend plus capable comme recteur du séminaire? S.v.p. spécifiez votre réponse.*

A) L'importance de l'année propédeutique comme introduction et discernement.
B) Les théologiens et leurs étudiants devraient être comme des écrivains de lettres amoureuses, dirigées à Dieu, à l'Eglise et à leur peuple (surtout les "pauvres").

B.) *En rentrant au séminaire, qu'est-ce-que je dois faire avec les choses apprises?*

Dans mon séminaire je veux promouvoir la pratique d'une étude de la théologie plus "priante" et "aimante," en favorisant l'attention pour les gens simples, les élus de notre Dieu.

Individual Response #11

A.) *Qu'est-ce-que j'ai appris dans cette consultation, ce qui me rend plus capable comme recteur du séminaire? S.v.p. spécifiez votre réponse.*

Ce qui se fait dans les centres séminaires des autres -- on fait quelque chose de positif, malgré les difficultés.

La collaboration sur le plan de l'éducation
intellectuelle
spirituelle
pastorale
humaine

B.) *En rentrant au séminaire, qu'est-ce-que je dois faire avec les choses apprises?*

Sensibiliser les éducateurs et les séminaristes à être conscients de leur responsabilité en l'Eglise.

Individual Response #12

A.) *Qu'est-ce-que j'ai appris dans cette consultation, ce qui me rend plus capable comme recteur du séminaire? S.v.p. spécifiez votre réponse.*

J'ai appris trois choses:

a. La vie assiste de faire de temps à autre une halte pour évaluer et réfléchir sur son ministère: celui de travailler dans la formation des prêtres.

b. Les problèmes posés par les divers intervenants et dans les différents équipes le travail sort dans la plupart des cas identiques à tous les séminaires.

c. La consultation renforce mon sens de l'église et m'aide à créer d'avantage pour un meilleur service au séminaire avec amour.

B.) *En rentrant au séminaire, qu'est-ce-que je dois faire avec les choses apprises?*

Continuer à me laisser interpeller tout en cherchant à améliorer, dans la mesure du possible, ce qui doit être sagement amélioré- de faire responsable.

Individual Response #13

A.) *Qu'est-ce-que j'ai appris dans cette consultation, ce qui me rend plus capable comme recteur du séminaire? S.v.p. spécifiez votre réponse.*

Aspect ecclésiale de la formation.

Formation par mission de proclamer la Bonne Nouvelle.

Se laisser évangéliser d'avantage pour aider à la formation.

Un homme de Dieu, un homme pour et avec les autres.

Etre à l'écoute de l'Esprit Saint.

B.) *En rentrant au séminaire, qu'est-ce-que je dois faire avec les choses apprises?*

Je réfléchis d'avantage à l'intérieur du séminaire et du milieu afin de réaliser des applications pratiques.

Je n'hésiterais pas à écrire à l'un ou à l'autre pour clarifier un peu les idées.

Communiquer avec autres les richesses reçues ici.

Individual Response #14

A.) *Qu'est-ce-que j'ai appris dans cette consultation, ce qui me rend plus capable comme recteur du séminaire? S.v.p. spécifiez votre réponse.*

1. L'importance des petites équipes de vie pour intégrer la formation humaine, intellectuelle, spirituelle et pastorale

2. Le caractère ecclésial de la formation.

3. La formation à la prière, au coeur de bon pasteur à la spiritualité du don et du sacrifice de soi-même.

4. Tenir compte de la culture et du projet mobilisateur de l'Église -- en Afrique aujourd'hui après le synode africain, c'est le concept Église-famille et petits communautés de base.

B.) *En rentrant au séminaire, qu'est-ce-que je dois faire avec les choses apprises?*

Les communiquer et les faire discuter dans les petits communautés du séminaire.

Individual Response #15

A.) What have I learned from this consultation which will enable me to be a better seminary rector?

I have learned or re-learned the value of compassion/weakness, love for the Church, desires, human formation, imagination, and spirituality as the basis of theology.

B.) How would this be implemented?

By

- helping men get in touch with the suffering of others and their own human weakness
- creating an atmosphere of acceptance where men can face their fears
- helping men discern their desires
- fostering growth through personal accompaniment in counseling and spiritual direction
- monitoring rigidity in candidates, being aware of the criterion whether this person can positively help the people of God
- promoting a spirit of fraternity, resisting the spirit of individualism
- promoting an outward vision of why we are in formation -- for the sake of mission
- encouraging men to engage in culture - in politics, the arts, sports, literature.

Individual Response #16

A.) What have I learned from this consultation which will enable me to be a better seminary rector?

The importance of reflecting in an environment that is imaginative (e.g. this consultation). For example, it was only while reflecting on the "desires of the heart" - the fire - and the signs of growth, that I began to appreciate the importance and depth of "integration" as the basis for growth in Christian faith. The human dimension produces external signs of how a person is growing. This needs a critical analysis and then synthesis, for and with the person, the local Church, who is considering selection for ordained priesthood, and the remaining -- the group responsible for this process. These signs will be manifest in all areas of life, and need to be addressed and recognized -- both the negative and positive. To be authentic, the rector must also be subjected to the same or a similar process, so that the relationships encountered in formation are based on a shared faith experience - of discovering and deepening our appreciation of God's love.

B.) How would this be implemented?

By sharing the fruits of my reflection with the staff and/or formation people;
By adapting, changing, modifying my reflections in conjunction with their shared responses to achieve a consensus of its importance and priority;
By working out plans to continue the reflection; to expand its scope to include all involved; to address the questions raised; to involve the local church in critiquing the plans and offering/encouraging their response; to begin to synthesize the responses and plan the implementation including all involved; to review what has taken place.

- P.C.

Individual Response #17

A.) What have I learned from this consultation which will enable me to be a better seminary rector?

I have learned that we are all trying and struggling to do our best in order to form men for the priesthood. There have been successes and failures. This time has been one of great encouragement on the road that we are on of listening, evaluating, and following through with the fruit of the evaluations.

B.) How should this be implemented?

What I am doing about it is working more closely with the formation/evaluation of formators in order to be witnesses of what we are trying to accomplish.

- formators evaluations
- seminarian evaluation
- community building

Individual Response #18

A.) What have I learned from this consultation which will enable me to be a better seminary rector?

I have learned the following:

I have grown deeper in the awareness of the ecclesial dimension of my mission as rector; i.e. -- this is the mission of the Church.

Confirmation of my spirit of accompanying the seminarians in their formation with a compassionate heart.

The importance of the three levels of evaluation of the seminarians.

Deepening the pastoral, spiritual dimensions: preferential option for the poor as the climate in which formation takes place.

To contextualize the formation in one's own socio-political, religious-cultural milieu.

B.) How should this be implemented?

- By continuing the system of smaller "living groups" with a staff member as its animator
- By exploring the possibility of working out the practical guidelines for "evaluation"
- By involving the laity in the formation and evaluation of the seminarians: laity as formators
- By sharing the experiences of this international colloquium with the students and the staff

Individual Response #19

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

- The importance of imparting a “love for” and “feeling with” the Church in the students.
- The necessity of forming relational bonds that will allow them to model the style of priesthood that I am living and should be living.
- More conferences on spiritual life relative to pastoral work of the diocesan priest.

B.) *How is this to be implemented?*

- More direct personal interaction with students (e.g., dining facilities, more individual meetings, more class sessions to air ideas and comments).
- Free ourselves of concerns about numbers and judge for the long-term benefit of the Church.
- Less restrictive boundary of “the internal forum,” allowing myself and faculty to know the whole man without crossing sacramental lines of the Spiritual Director.

Individual Response #20

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

B.) *How should this be implemented?*

1. The need of integration of all aspects in formation.

Do: We have to evaluate what aspects are missing in order to fulfill those aspects
-The integration should be seen in the formators so seminarians can learn and see from them

2. The importance of the openness of seminarians to the needs of people whom they want to serve, especially the poor.

Do: Provide seminarians with experiences to live among the poor

-Provide seminarians to live with people and work together with them

3. The need of involving people (lay people) in the structure of seminary life.

Do: Lay people involved in the seminary as formators

-lay people involved in the decision making of the seminary formation

4. Contextual theology -- that opens to problems of inculturation and dialogue of religious. This kind of theology will help seminarians to open their minds and hearts to and with people of different religions and culture.

To be a good rector, we always have to learn and open our minds to new situations (seminarians, church, people, science, etc.)

P.S.

Individual Response #21

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

This conference has helped me to focus on issues to work on with the staff and the students beyond practical issues of curriculum, etc..

-The talk by Fr. John Canary can be a useful starting point to reflect on our overall aim: elements, modelings, signs. This should be fruitful as a process for clarification of our aims and goals.

- The talk by M.P. Gallagher seems particularly useful to explore together the process of integration of theology, reflection, and personal growth in our commitment to the mission.

- The relationship of theology and faith, of theology and spirituality is another important issue with implications for our overall approach which need to be focused in our own context.

- The centrality of mission, another important insight, is full of possibilities.

B.) How should this be implemented?

Organize reflection on elements mentioned above with staff, students.

-- P.D.

Individual Response #22

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

1. The importance of the human dimension of formation -- human maturity.
2. That formators have to model such things as a contemplative spirit, human growth, dedication to the Church, authority as service, vision and commitment.
3. The intimate link between theology and spirituality.
4. That formation is basically following Christ in discipleship.
5. To accept my vulnerability, frailty and limitations and do the best I can with the grace of God.

B.) How should this be implemented?

1. By paying more attention to activities and relationships that promote the human development of the scholastics.
2. By talking to the Provincial and the formation team about all of this.

Individual Response #23

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

-A new and clear vision of what seminary formation entails -- both for me, the staff, and the seminarians. The formation of seminarians should be aimed primarily at answering the needs of the local Church -- which should be constantly clarified and well-articulated.

-The discernment process in the seminary is very important. It is discernment on the part of the candidate (auto-formation), on the part of the faculty and on the part of the peers of the candidate concerned.

B.) *How should this be implemented?*

I will try to convince myself about the vision (needs) of the local church after consulting the Christians, the staff of the seminary, and the seminarians; and then see what we can do as a team to come up with a vision of the formation which can meet these needs.

There is a need for me to dispose the seminarians to see auto-discernment, and any other discernment for that matter, as a necessary means of growth in the faith and in one's vocation.

Individual Response #24

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

Situations, programs of "seminary" formation vary from region to region -- the variety is an enrichment, not a source of confusion. The essential need to anchor priestly formation on love of God and ardent desire to be part of God's plan, both as incarnated in Jesus the Christ and as something which the Church strives to continue. This is essential; everything else is peripheral and variable. Rectors and seminary formators need not be "perfect" models of integration -- but real and authentic, even though struggling, companions of seminarians on the road to a living discovery of God's mystery. Seminary/priestly formation is God's work, principally. We can only give our small share to it. The vision of priesthood has changed as has the image of Church. Lay people have to become part of this renewed vision.

B.) *How should this be implemented?*

Respect differences and variety. Have enough hope and trust that other people (even non-Roman) know how to help in priestly formation.

In the desire to balance the four principal areas of formation, we should never lose sight of God's vision and mission especially towards the poor (as defined by G. Gutiérrez).

Be transparent to seminarians. Share ideals and vision, but allow them to help you in your struggles, difficulties, and weaknesses.

Be humble about what we can do but be generous with suggestions, reflections, prayers, etc..

Be open to structural changes, even radical, that may be dictated by a shift in ecclesiology and theology of ministry. Involving lay people in this.

-- M.G.

Individual Response #25

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

I believe the Consultation has confirmed several convictions developed over fifteen years of experience, learning, and research in seminary formation. Among these are the following:

[A] The Church is undergoing what many sociologists and social theorists describe as “axial” change. That is, in many respects, a profound cultural shift in values has taken place that is not amenable to simple, managerial adjustments. When one is sitting in the middle of shifting “tectonic” plates it is difficult to marshal clear and compelling strategies to weather the oscillations and dislocations. However, I believe these cultural shifts are substantive and enduring. They are not attributable to simplistic analyses such as that of Cardinal Siri of Genoa who declared the Second Vatican Council “the greatest disaster to befall the Church in its history.” Rather, the phenomenon of late modernity, post-modernity if you will, characterized by theologian Stanley Grenz as “centerless pluralism,” with its attributes of pluralism, individualism, multiple fields of knowing (epistemological diversity, the revolt against the Enlightenment’s “cunning of reason” etc.), has both positive and negative implications for the Church. If the sin of modernity, with its over-weening confidence in technical reason

(Techné) is *hubris*, the sin of post-modernity, with its “deconstructionism,” is despair. The Catholic vision of relationality drawn from its Trinitarian theological vision can offer important structures of meaning and mediation for the theology of priesthood and ministry.

The implication of all of the above, for priestly formation, is that we need a thorough, shared, ecclesial conversation about the nature, being, and mission of the Church if we are to address the crisis in vocations. We are in for the “long-term” — meaning that we need research, scholarship and oceans of patience rather than “band-aids.” We need a *critical* assessment of the cultural milieu facing our seminaries worldwide.

- [B] In an age of scarcity, we need a greater emphasis on *quality* rather than *quantity* with respect to candidates.
- [C] We need to ensure that the Church maintain integrity in its standards. That means that the practice of meandering seminarians, who have been dismissed, or otherwise judged incompetent, not be allowed “planks after shipwreck.”
- [D] Admission and recruiting criteria need to be clear, precise, and well-articulated.
- [E] Investment in the training and formation of formators is essential.

[F] There needs to be greater coordination of the insights of Vicars for Priests, Vocation Recruiters, and Seminary Staffs to teach alumni, evaluate the “product” and even system accountability and performance.

[G] Greater training of Vocation Directors and more thorough investment of Bishops in Personnel Management is needed.

B.) How should this be implemented?

[A] Communicate with my Ordinary, faculty and staff re: the above [# I].

[B] Make this conversation a major topic for Seminary Trustees.

[C] Insist on the absolute need in an era of “axial” change for well done, thoughtful and careful strategic planning.

Addendum

Some further reflections that I believe were rising from the Consultation:

[1] The importance of the role of women in seminary formation has received “underwhelming” notice. For purposes of psychosexual maturity, one test I rely on for assessing a candidate’s readiness is whether or not he can relate comfortably, professionally, and personally to women of the Church. We should not overlook our most important

resource, the women *and* laity of the Church, in addressing this issue and the whole issue of seminary formation.

[2] Greater education about “boundary issues,” sexual maturity, personal maturity is needed. We cannot assume that candidates have these skills in place.

[3] Evaluations and decisions must be *in favorem ecclesiae*. The seminary’s formation agenda is to *validate* whether or not a candidate is ready and capable for ordained ministry. The seminary cannot work formation miracles in candidates who, upon admission to the seminary, lack the requisite skills, virtues, and basic human gifts to sustain a priestly vocation.

[4] The seminary faculty, including the rector, need to maintain their professional boundaries vis-a-vis students. I am concerned that in some respects, our efforts to be caring and nurturing of the students may confuse the appropriate role and boundary that evaluation and decision-making require. In other words, I’m arguing for clearer differentiation and delineation of roles.

[5] Also, even though I have been speaking about “axial” change, it is also important that we not privilege the experience of the North Atlantic, Western European, North American world. We must be very careful not

to lose sight of the truly global genius that is reflected in this particular International Consultation.

- [6] It would be useful, as Katarina Schuth has done in her work, to assess the positive strengths and gifts of the seminary throughout the world. Before we jettison structures, let's be careful to make sure we have accurate data and assessment of what *is working and is going well*. We must be careful not to let ourselves, in the words of Langdon Gilkey, be "mugged by modernity."

-J.J.McC.

Individual Response #26

A.) What have I learned from this consultation which will enable me to be a better seminary rector?

I have learned that:

- a. A relational model of the seminary is needed.
- b. A clarification of goals is necessary and urgently needed.
- c. A "right" model of the seminary, and imagination, is critical.
- d. We are "in the same boat"- I was surprised how common our problems are.
- e. Last but not least -- how good it is to be a rector! -- otherwise I would not have such a deep insight into my priesthood, not only in the priesthood in general. Meeting young people with their fresh vocations is also an opportunity for myself...to reflect...to be close to the fire.

B.) How should this be implemented?

I have to open myself more for the discussions. I have to listen more, and to less "pronounce," to listen to my Bishop, staff, seminarians but also to parish priests, parents, people from a parish in my diocese.

I need to write down and present for general discussion the main ideas/values which guide us to the priesthood in my diocese.

To be ready for criticism and open to it -- using imagination to expand my desires -- and using critics to make them real.

I have to overcome limitation of my cultural perspective, to learn the universality of the Church, and to share with others the love for the Church in all her richness.

I won't complain that I am the rector for such a long time, and I'll pray with thanksgiving for this opportunity.

Individual Response #27

A.) What have I learned from this consultation which will enable me to be a better seminary rector?

[If I were again a rector] I would want to be more ambitious about clarifying the "contract" with all concerned -- faculty, formators, and seminarians -- in order to create a better vision of where we are all going and a better balance of the human, spiritual, the pastoral as opposed the dominance of studies.

B.) How is this to be implemented?

[If I were again a rector] I would devote some days for all at the beginning of each year to formulating a prayer-rooted mission statement, noting particularly our hopes of one another in terms of honest communication.

Two slogans: "Priests are not made by studies alone."

For seminarians: "Be reflective co-agents in your own formation."

(I hear widespread worries that structures are non-mobile and that lack of honest openness can allow some unsure candidates to be ordained.)

Individual Response #28

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

Our seminary has abundant human and material resources with which to do our work -- especially in relation to many other seminaries.

The use of a "relational" model could be an important tool in establishing a healthy formation context.

An understanding of and dialogue with the culture is essential in reaching the current candidates and assisting in their formation -- also a dialogue with the larger Church about its own vision and hopes for priests would help.

Faculty/staff recruitment and development needs constant attention so that we can model for the students the kind of human, intellectual, and personal maturity that we hope to see in them.

B.) *How should this be implemented?*

I must try to give thanks to God and the Church for what we have and use the expertise of our Board (and others who are interested) to become a better steward of our resources.

I will discuss with our formation team the notion of a "relational" model and ask them to discuss if and how it might be better implemented in our seminary.

I will try to engage individual bishops and vocation directors in a conversation about their vision of Church and priesthood. I can also have this conversation with the priests of our Archdiocese as part of a program at

deanery meetings.

I must be more diligent about identifying potential faculty and formation staff.

I should talk to the administrative council about initiating a plan for future staffing.

Individual Response #29

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

I have broadened my perspectives of the concerns, difficulties, problems, visions, and aspects of seminary formation. One of the most important things I learned is the need to have an integration of different models for a holistic formation. Another important aspect is the very important need for having an experience of deep faith in God and in oneself, which would eventually give a priestly identity to live a committed, value based, pastoral priestly life. The importance of joy. "A priest must be a priest of joy, by this the world will know that you are a priest."

B.) *How is this to be implemented?*

By sharing the enormous information I received from different speakers and from groups to my staff and students, for reflection and implementation. So far I had the performance model in the seminary with limited amount of relationship experience. Now, I would encourage the importance of a happy, joyous, spiritual community where everyone tries to perform to his best with the help of God and with the support and guidance of one another. By giving opportunities to students by integrating the academic programs into the liturgy and thus enabling the students to have a God-experience. A deep faith in God that "I am weak and my strength lies in my God."

Through the day to day life and experience relate to God as the One who gives purpose, meaning and self-actualization to my priesthood.

"Joy is the trademark of a priest." Let me live a happy life. If God has called me he has a plan for me. Let me explore and live that plan and find joy, comfort and solace in Him. A happy family of God.

— A.R.

Individual Response #30

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

We are all swimming in the same river.

I think we are being asked a common question: Are the shape and form of our training efforts appropriate for the future of priesthood?

We need to work with our students from where they are to bring them to new places we would like them to be.

We need to limit "the task of seminary" -- i.e., we cannot do everything so we need to select a few things and do them well.

I am grateful for the dedication of our students and faculty.

B.) *How should this be implemented?*

Re-examine once again with the faculty and students the hopes and aims of our efforts to see if we have the structure and approach to achieve what we desire.

Individual Response #31

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

Many and very important things for the formation of seminarians and the same after their priesthood.

1. -common concerns of the members of this Consultation for the formation of seminarians in and for the Church
2. -relationships
3. -working together with the students
4. -clarifying the goals
5. -commitment of the staff

B.) *How should this be implemented?*

By being myself a man of integrity.

By relationships with Bishop, seminarians, parents, and the Church at large.

By being open to constructive criticism.

By clarifying the goals.

By limiting the chaos existing among the staff and the seminarians.

By seeking the common good.

Individual Response #32

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

The consultation confirmed the difference between "helping" and "evaluating" someone.

What is emphasized in a country regarding seminary education depends on the culture: e.g., other religions being studied can be done in India, where there is a strong sense of Catholic tradition vs. Catechism in U.S.A.

Direction seems to be toward multiplying the formators -- e.g., involving the wider church in the formation process.

Importance of faculty and staff to take time to reflect and articulate what is important to them regarding faith dimension.

B.) *How should this be implemented?*

To make known the processes involved in Chicago's operation.

To find out processes out there that enable this to happen, and make them known.

Individual Response #33

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

The greatest disservice to seminarians is to allow the separation of theology and spirituality by the faculty's dis-associating the two.

The faculty's role as models is fundamental to their role as teachers or directors. (They "form" when they teach.)

Critical to the faculty's influence on seminarians' faith/theological/spiritual development is the faculty's commitment to dialogue among themselves on theological issues especially regarding Church, ministry, and priesthood.

Individual seminary settings would be improved by the presence of the international element in the student body. (e.g. foreign seminarians)

The "vocation crisis" in all parts of the world has to do with numbers: too few in the West to allow for free reflection as to notions of sacramental theology and the meaning of priesthood; too many in the "developing world" to allow for focused formation able to impact personal faith development and an understanding of collaboration in ministry.

B.) *How is this to be implemented?*

By emphasizing the importance of the modeling role of teacher in the seminary program.

By faculty dialogue sessions on theology of Church, priesthood, and ministry.

By continuing to bring international seminarians to our campus and encouraging our men to other countries for part of their studies.

Individual Response #34

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

priest -- can we achieve this in our post-Trent seminary?

-- P.B.

I have reflected a great deal on my role as rector in a seminary that faces many challenges. Among these challenges are the following:

- how to find the right balance of the four elements of formation
- how to model authority in a way that is helpful for the future ministry of students
- what changes must be made in order to be a more effective rector
- how can the faculty/staff be (better) models of a healthy presbyterate/how lay staff members help seminarians in their future ministry
- how can I help faculty/staff come to a better understanding of their role in our formational system.
- What image of priesthood will best serve the future Church, and how can that image be modeled in the seminary?
- Does the seminary understand its goals -- and does it have the resources to achieve those goals?

B.) *How is this to be implemented?*

Therefore, 1) I must work with faculty to come to some consensus on the "themes" which guide our work. 2) I must be brave enough to make the necessary changes in my life that will enable me to be a better rector. 3) I must engage faculty and staff in a conversation regarding our responsibility to be role models. 4) I must engage staff in conversation regarding the future church and ministry and how best to prepare men for it. 5) What is the post-Vatican II image of

Individual Response #35

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

The importance of a discipleship which forms men to be followers of Jesus in a community of faith and does not make them obstacles to his call. This requires a holistic/interrelated development in its human, spiritual, intellectual, and pastoral dimension.

B.) *How should this be implemented?*

By comprehensive selection procedures and, as necessary, remedial preparation for seminary formation.

By formation of the formators: they should practice what they preach.

By transparency and consultation in evaluation and assessment.

Human development needs require continuities in location and community in order that problems can be properly identified and worked through, without being avoided or hidden.

On-going preparation for celibacy is vital. (Does it take too much? Does the requirement for celibacy in diocesan priesthood need to be reappraised in the light of the needs of the Church and experience of married former Anglican Clergy?)

On-going formation beyond ordination is vital and needs to have continuities with seminary formation as well as new developments.

In practice, all of these are already being worked upon in my seminary, but the urgency of the matter is now much clearer and focused .

— K.H.

Individual Response #36

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

The importance, indispensability of staff to *model* formation and integration, prayer, collaboration.

The need for students to personalize their education -- to reflect at levels of spirituality and faith.

The significance of ecclesiology. The need to be explicit and in dialogue (not in total agreement) on ecclesiology -- and I add -- we must also get to views of Christ, priest, Christology.

Students to take more active responsibility, participation in their formation/situation/and that of fellow seminarians.

B.) *How is this to be implemented?*

Seminary architecture to be re-shaped, re-build the old into smaller.

Do not build institutional, huge seminaries. Part of final assessment at end of seminary is that students must write/discuss/defend their theology -- their love letter to God {God, Church, people} rather than just pass exams -- thus more of project theology rather than test theology.

In Africa -- re-prioritize -- stress more staff, time, input, evaluation of the spiritual, pastoral, human dimensions.

Utilize elements of the 3 distinct assessments as described by John Canary more to include personal contract that each student draws up and lives and is evaluated on -- that covers basic elements, goals, dimensions/formation.

--P.S.

Individual Response R#37

A.) *What have I learned from this consultation which will enable me to be a better seminary rector?*

What I learned from this consultation is that we have to practice the virtue of courage. What we have to blend are human values, spirituality, and theology as much as we can. We have to let the faculty help in the integral growth of the person. Clear theological themes have to be indicated and shared with the students on priesthood, on the Church, on Christology, on the local Church and so on. Even if they are different in their minds, we have to keep conversations going to help one another in clarifying the concepts. The faculty have to talk about theology too in their conversations. We need to have the history of the Church, the history of the student's faith journey and vocation in line together. We should look at the different models and elements in a comprehensive view to give an integral sense of formation. The integration of formation has to be ongoing. The desire of the student has to be kept glowing. He should allow the Spirit's grace to work on him, his struggles and aims have to be understood, reviewed and reformulated. Social issues, especially poverty as realities have to be faced all along.

B.) *How should this be implemented?*

A good balance in the students between spirituality, human growth and theology.

A relational model stressed over the performance approach.

Large seminaries to be broken into smaller groups.

Cultural adaptation has to take place. Vocation directors, seminary rector, and the Priest's Vicar, minor seminary rectors, have to meet often.

If possible, living in a place for a shorter time and in smaller groups have to be adapted. Post-Tridentine seminaries to change.

The faculty as a core community creating the model of formation has to be emphasized.

-- E.F.

Pour le chef du groupe:

Group Response #38

1. Beaucoup apprécié cette consultation déplore l'absence de la France et Hollande. La pauvreté de la représentation de l'Afrique à la consultation et comme intervenants officiels.
 2. La théologie est au service d'une formation intégrale devrait être au service de l'intégration des personnes vers le presbytérat
 3. Comme formateurs, notre première responsabilité est dans l'ordre du témoignage
 4. Que chaque séminariste soit responsable de sa formation et coresponsable de la formation de ses frères.
 5. La formation doit promouvoir et tendre vers l'appartenance et la participation au presbytérium.
 6. L'importance du lien entre la vie au séminaire et la vie du peuple de Dieu comme réalité ecclésiale et culturelle.
-
1. Partager les fruits de cette expérience avec nos collègues et avec les séminaristes.
 2. À partir des ces partages, trouver des moyens pour devenir d'avantage éducateurs au service de la croissance intégrale des séminaristes.

For group discussion by leader:

Group Response #39

A.) *What have we learned from this consultation which will enable us to be better seminary rectors?*

There is a need for formation of formators as model for students, a need for spirit of dialogue on theology of Church, priesthood, and ministries.

There is a need for the spirit of discipleship with and for others.

There is a need for requiring for full integration of human, spiritual, intellectual, pastoral dimensions.

B.) *How should this be implemented?*

A) Implementation of satisfactory selection of staff and students, and, as necessary, remedial preparation.

b) Transparency in consultation and collaboration in evaluation and assessment.

c) The importance of post-ordination formation and encouraging links with the seminary formation and on-going preparation for celibacy is vital and important.

d) Continued discussion on the issue of celibacy in the light of the needs of the Church and the needs of personal development in formation programs.

Group #9

-- M.A.

Group Response #40

A.) What have we learned from this consultation which will enable us to be better seminary rectors?

The importance of modeling of faculty, rector, and staff in the areas of authority, joy, listening, vulnerability, a healthy life style, commitment, faith. Modeling is following of Christ like St. Peter.

The importance of Liturgy as the source and summit of seminary life (e.g. sacrificial dimension "*in persona Christi.*")

The importance of human growth and maturity, and an appreciation of friendship in the context of celibacy.

B.) How should this be implemented?

To model one has to go through the process of change recognizing that none of us will be perfect role models. Also we need to help the faculty and staff to go through the necessary changes.

To see the possibility of making liturgy as the unifying experience and then living it pastorally in day to day life.

We are living and searching...

Group Response #41

A.) What have we learned from this consultation which will enable us to be better seminary rectors?

We have learned that variety is an enrichment for the Church. There has to be room for taking into consideration the different situations and include different and suitable programs accordingly. Has to be had within the layed framework of priestly formation.

There has been an axial change taking place in the post-modern era. It is now a different ball-game and we have a changed Catholic culture in many parts of the world. We have to look at the changes critically and we have to look for good long- term opportunities.

We have to emphasize quality, keep high standards, have clear criteria for recruitment, greater coordination of the persons concerned, and better training for formators and vocation directors. More lay people need to be involved.

B.) How should this be implemented?

A free exchange of information and even theological discussion among faculty. The students should know what is happening. The rector is to have more personal interaction with students – in depth discussions.

The vision and mission as coming from God should not be lost. The concern for the poor, persons, and the marginalized must be integrated into the formation process.

There has to be a proper discernment of what seminary formation has to be for today. If needs be, structural and ideological changes have to take place in relation to one's understanding of ecclesiology and theology of ministry.

Group Response #42

A.) *What have we learned from this consultation which will enable us to be better seminary rectors?*

There are marked cultural and ecclesial differences in which we are working. There is also a wonderful convergence of positives and negatives in our various seminaries -- of blessings and challenges.

We have learned that it is good and important work that we have been called to do in and for the Church -- this consultation and our daily work enables us to deepen our own priestly service in a way that may not otherwise be possible. In other words, as we are challenged to be models of growth, we find we are able to grow ourselves.

B.) *How should this be implemented?*

Initiate dialogue with faculty, bishops, students, and the larger Church to help clarify: vision of Church, needs of Church, hopes of faculty, mission of seminary.

The dialogue, which we hope leads to greater clarity, can reinforce the relational model of formation and help us learn if the current structures are the best ones to help us get where we are being called by the Spirit to go.

-- Group 5

Group Response #43

A.) *What have we learned from this consultation which will enable us to be better seminary rectors?*

Important values:

"Love for the Church," desires of the heart, integration using imagination.

To go beyond the practical issues that can pre-occupy us.

Formators are catalysts in a conversion experience, providing people with the opportunity and stimulus to deepen their faith.

Commitment to Mission Entails:

Knowing the Local Church

Personal experience and relationships

Involving the laity as formators

-Living among the poor

-The context for theological reflection

-Experiencing compassion

The call of the ordained priesthood is to be open to the people, making oneself available.

Spirituality demanded is one that leads us and seminarians to the generosity of God's love, which provides the enthusiasm and desire for mission.

B.) *How should this be implemented?*

Concrete Specifics:

- Live with the poor

- Involve the laity as formators

- Formators and staff model what is expected

- Adapt, change, analyze, synthesis, review, etc.

- Identify individualism and challenge it

- Create positive (but controlled) enthusiasm

- Critical loyalty -- act out of love, not just mindlessly

-- Group 6

Group Response #44

A.) *What have we learned from this consultation which will enable us to be better seminary rectors?*

The ultimate aim of seminary education should be to help students become people who can think and feel with the Church. They should come to love the Church more so that they have the desire to know more about its teachings. They should know more about the Church so that they can convey to the people God's love for them as known in Jesus Christ -- compassion.

Seminarians often present themselves with a minimal knowledge of their faith and not much experience of God's love. The tendency of seminary formators may be to bring them only to the first stage of faith development -- absolutist authority-bound. They need to move beyond that stage to self-doubt and confusion, so as to move to the deepest stages of commitment and love of God.

Involvement of the people of God, with consideration of the culture, is essential for good, effective formation.

B.) *How should this be implemented?*

To encourage an "instinct" for the Church. Formation must help seminarians to know about the Church in a universal and local sense and they must deepen their spiritual life through their experience of the Church -- in prayer and liturgy, in pastoral settings, in self-understanding.

Seminary formators must not try to hold seminarians at the first stage of faith development -- not only must they allow, but they must encourage growth through

confusion to commitment by offering challenging ideas real theology, not merely catechesis.

Provide structures that put seminarians in regular collaboration with a broad range of people -- inside and outside the seminary.