

Bishop Sheen's Pastoral Letter on Renewal of Seminary Life and Study

The renewal of priestly life begins with the roots, which are in the seminary. The purpose of the seminary is simply "to provide for the development of true shepherds of souls after the model of our Lord Jesus Christ, who was Teacher, Priest, Shepherd." (Vatican Council Decree on Priestly Formation. All references except those otherwise noted will be from this Decree).

Recognizing the need of updating, St. Bernard's Seminary now proposes a renovation in the four areas:

Spiritual Formation
Intellectual Formation
Pastoral Formation
Psychological Formation

Spiritual Formation
Negatively, the seminary is not to be a copy of a monastery, nor on the other hand is it to be a secular college. While there is to be freedom, it is not to be without responsibility. Everything must be subordinated to the ultimate end of the seminary: The formation of suffering servants in a godless world.

As the Vatican Council expressed it, "If spiritual formation fails, the priesthood fails; hence seminarians should be taught to give themselves over entirely to God's service and the pastoral ministry."

Two documents, the Vatican Council's Decree on Priestly Training and the Encyclical on Clerical Celibacy of Pope Paul VI enumerated ten guidelines in spiritual formation.

1. In the world, but not of it... "They are not to be strangers to the life and conditions of men, nor are they to conform to the world."

2. Christ-Vision: "They should be taught to look for Christ in many places, in faithful meditation of God's word, in active communion with the holy mysteries of the Church, especially in the Eucharist and the Divine Office, in the bishop who sends them, in the people to whom they are sent, especially the poor, the young, the sick and the sinful and the unbelieving."

3. Devotion to Blessed Virgin: "With the devotion of a son they should love and honor the most Blessed Virgin Mary who was given as a mother to His disciples, as He hung dying on the cross."

4. Spiritual Exercises: "The practice of these exercises of piety recommended by the venerable usage of the Church... So that despite human weakness, they can and must pursue perfection according to the Lord's words, 'You therefore are to be perfect as your Heavenly Father is perfect' (Matt. 5/48) Daily examination of conscience, spiritual reading, daily conversation with Christ, the Lord and dialogue with spiritual directors are to be the spiritual means of support."

5. Obedience: "With special care they must be trained in priestly obedience, in a program of humble living, in the spirit of self denial... and the imitation of Christ Crucified. Discipline is to be exercised in such a way as to develop an internal attitude by which the authority of superiors will be accepted through an act of personal conviction, that is conscientiously and for supernatural reasons."

6. Mortification: "Since they celebrate the mystery of the Lord's death, they should see to it that every part of their being is dead to evil habits and desires... No hardship of the priestly life should go unmentioned... The young candidates should be convinced that they are not able to follow their difficult way without a special type of asceticism more demanding than that which is asked of the most faithful — self denial in the highest degree."

7. Celibacy: "Carefully trained for celibacy... they will devote themselves to the Lord with an undivided love... by which they become all things to all men through their priestly ministrations."

8. Emotional Maturity: "Thanks to the latest findings of psychology and pedagogy and wisely planned training, a due degree of human maturity will be developed in them, attested to chiefly by a certain degree of emotional stability to make considered judgements."

9. Psychosomatic Development: "Care should be taken for the progressive development of his personality through the means of physical, intellectual

and moral education directed toward the control and personal dominion of his instincts, sentiments and passions."

10. Eucharistic Devotion: "Every work of the apostolate is linked with the Eucharist and directed to it... All education of the community must originate in the Eucharist which is the basis and center" (Decree on the Ministry and Life of Priests)

These ten recommendations of the Vatican Council and the Encyclical are so comprehensive that it is impossible for one spiritual director to cover the field and to inculcate in every seminarian the Spirit of Christ. It has been deemed well then to add to the seminary two new spiritual directors: Father Edward P. Callens, S.S.C.C., a professor of Patrology and a pastor of long experience, confessor to many priests and a pastoral counselor, and Father John P. Fearon, S.S.C.C., who after several years of parochial work in the Archdiocese of Chicago became a missionary in the Philippines and later on became a preacher of priests' retreats.

This will give increased opportunity for dialogue and consultation. As the Encyclical put it: "the exercise of authority, the principle of which is to be held firmly, will be animated by wise moderation and by a pastoral attitude. Authority will be exercised in a climate of dialogue, and will be implemented in a gradual way which will afford the director an ever deepening understanding of the psychology of the young men, and will appeal to personal conviction."

To assist the seminary authorities in the selection of fit candidates for the altar, the words of the Ordination Ceremony will be anticipated. The Bishop asks the people before ordination, "Do you know any reason why this candidate should not be ordained?" This question is sometimes asked too late.

In order to give the laity some judgment in the selection of worthy priests, a Lay Review Board is formed consisting of seven members to be announced later.

They will be a consultative board to the Bishop and the officials of the seminary helping them to reach a balanced judgement about certain candidates. Thus the whole people

This is the full text of Bishop Sheen's Pastoral Letter on Seminary Renewal. In the letter, the Bishop outlines a four-phase renovation program at St. Bernard's Seminary — in the spiritual, intellectual, pastoral and psychological formation of the students.

of God, the laity and the clergy, will assist one another in forming a priesthood after the Heart of Christ.

Intellectual Formation
Within the realm of theology itself, there is indeed a healthy change which makes being a seminarian a stimulating experience.

Theology is always developing, as is physical science. But there is this difference, science develops by substitution; for example, the billiard ball theory of the atom was given up for the electronic-nuclear theory. But theology is the unfolding of a mystery, like an acorn becoming an oak.

Theology rejects two false principles:

1. The Church is already made and constituted, hence one may not touch the thinking about it. Rather, the Church is "growing to its full stature" in keeping with the words of our Lord: "I will build my Church."

2. Faith is not identified with theology. The theological expression can vary from age to age, but this does not affect the truths which are believed.

Seminarians will learn that there is no break with the past any more than there was when Paul translated the Hebrew thought of the Messiah into the Greek idiom. Many errors today flow from the identification of the dogmas with the explanation of dogmas... as Pope John XXIII put it: "One thing is the deposit of faith and the other is its formulation..."

Theological thinking combines the Rock and the waters which flow from it, as Scripture so often mentions. The Rock is the stability of the Church: "Lord, to Whom shall we go?" the Waters which flow from it are its dynamism, its growth, its drawing out of new treasures, thus always combining Nova et Vetera.

This combining of the knowledge of the Christian heritage

and the contemporary world will be the aim of instruction. As the Vatican Council puts it: "With the help of the Holy Spirit it is the task of the theologians to hear, distinguish and interpret the many voices of our age and to judge them in the light of the Divine Word."

To implement the decree and particularly its desire for a better integration of philosophy and theology, the seminarians next year will have a course taught by a layman, Dr. Eulalio Baltazar, the author of "Teilhard and the Supernatural", on the Philosophical Backgrounds of Dogma. His course will contrast the traditional scholastic and the Teilhardian background of dogmatic truths. In this way students will be, as the Vatican Council puts it: "conversant with contemporary philosophical investigations, especially those exercising influence in their own country and with recent scientific progress."

The Decree also states that "the study of Sacred Scripture ought to be the soul of all theology". In keeping with this, it was thought well to add to the seminary a professor of New Testament, Father Sebastian Falcone, O.F.M. Cap., who did graduate work to become a specialist in this field.

Dr. Giovanni Montanari, Ph.D., S.T.D., a distinguished professor of theology at the Seminary of Ravenna, Italy will bring the fruits of long study to the chair of Dogmatic Theology.

In the field of music, the new professor will be Mr. D. Donald Cervone, M. Mus., a composer, now Assistant Professor of Music at New York State University, Brockport.

As the Vatican Council states: "Excessive multiplication of subjects and classes is to be avoided. Those questions should be omitted which remain scarcely any significance, which should be left for higher academic studies."

In keeping with the updating of seminaries, professors will hold monthly meetings to co-ordinate classes; extra time will be given to students for private study, reading and group discussion.

The great defect in theological education has been its piecemeal, unrelated, "jump through the hoop" transmission of knowledge, thus leaving little time for the seminarian to develop his skills and to prepare him for a ministry where he never ceases to be a student. Text-books which give the student the impression of a "summary" of knowledge, too often become a terminus of knowledge, and not an incentive. Collateral reading will prepare an "open end" to learning and for the entirety of priestly ministry.

Pastoral Formation

Dr. Nathan M. Pusey, President of Harvard, found in making his report on theological studies in the U.S. that the major complaint was that "these programs failed to touch the world of our time". To remedy this situation the Pastoral Department in the seminary will be strengthened from both ends of theology and secular services; one by dissertations in theology and two by practice. Pastoral theology really is related to theology as theory to practice, or as the Incarnation to Shepherding. It is based on the recognition that God meets us in every experience of life, not only in emotional health, but also in every form of mental illness.

The discontinuity between seminary life and priestly life will be healed by making the theology come alive in exposure to urbanization, poverty and the multitudinous needs for caring, which are most often found outside the rectory.

The gap between the seminary and the priestly life has been almost an abyss. The seminary will now seek to integrate theology and shepherding, training young men for "Presence", which is only a new word for the old Scriptural word "Witness". Presence does not mean that the seminarian or priest is simply there, but that he is there as Christ. He is one of the various presences of Christ, he is "there" inognito as Christ, being recognized like Peter as having been with the Master; he is "there" on the roadways where lie the wound-

ed, in the alley where men stand with stones ready to condemn; he is there as Christ was in the temple and on the cross: in medio orum, ever aware of neighbor but never forgetting who he is — the ambassador and the dispenser of the mysteries of God.

To bridge the gap between theory and practice, the sheep-fold and the lost or shepherdless sheep, three steps will be taken.

1. A permanent liaison between the seminary and inner city ministry with its practical catechesis and social service. This liaison will be established by Father Edwin Metzger of the diocese. It will be his function to mediate or to plan pastoral activities in various parishes, so that students may develop their own inner resources and at the same time learn that virtues are developed by means of the neighbor, especially the one in need. Implementing this type of pastoral work will be a program worked out by Father William Charbonneau involving seminarians in work with prisons, hospitals and other social agencies.

2. But since urbanization presents special problems which demand professional competence, seminarians will receive field training under Dr. William Nelson of Colgate Rochester Divinity School. Action-involvement and training under his direction will introduce the students to the problems of contemporary society in the midst of the changing world structures.

Inasmuch as the "laity are charged with bringing the gospel to the world, for in secular affairs there is no human activity which can be withdrawn from God's dominion", it follows that the seminarians should be trained with exactness to ignite and fan the apostolic activity of the laity, to promote the various and more successful forms of the apostolate."

In conformity with the Council, Dr. Douglas Hyde, former leader of the Communists of Great Britain, editor of the Communist Daily Worker and recent convert to the Church, will give a course in leadership, group formation for apostolate, and the utilization of existing institutions and structures for the purposes of the Church.

The Decree also states that pastoral concern dictates that

seminarians "be carefully instructed in preaching", for the task of priests is "not to teach their own wisdom but God's word and to summon all men urgently to conversion and holiness". To fulfill this requirement, Dr. Conrad Massa, former Assistant Professor of Homiletics in Princeton Theological Seminary, will assume this post in the seminary.

Psychological Formation

The above three formations imply someone who is to be formed. Granted the training of the spirit, the pastoral sense, and the illumination of the mind, there is still left the body and the psyche. Rich Canna wine in a seminary is poured out in frail human vessels. Hence the Vatican Council asks that "careful inquiry be made concerning the rightness of the seminarian's intention and the freedom of his choice, the aptness of his bodily and mental health, and any tendencies he might have inherited from his family."

In his Encyclical on Celibacy Pope Paul adds: "the responsibility for defection falls not on consecrated celibacy in itself, but on the judgement of fitness of the candidate for the priesthood."

He therefore orders an examination of students, so that only those fit for the priesthood may continue: "it is also necessary that exact account be taken of the biological and psychological status of the candidates in order to guide and orient him toward the priestly ideal. These conditions should be ascertained as soon as the signs of his holy vocation are first indicated. Those who are discovered but carefully, with the assistance and aid of a doctor and a competent psychologist. A serious investigation of hereditary factors should not be omitted. Those who are discovered to be unfit — either for physical, psychological or moral reasons — should be quickly removed from the path of priesthood. Let educators appreciate that this is one of their grave duties."

To implement the latest thinking of the Church, St. Bernard's during the coming year will introduce courses in psychology, and use psychological testing.

New courses will be introduced on "The Mature Man", which will treat development, motivation, emotion, personality, maturity basic drives with particular reference to the priest, discipline with a conscious effort, study of mental illness, special problems, drugs, addiction, children, adolescence, alcoholism counseling. The same courses will be taught by:

1. Dr. Earl Telschow, Ph.D., former member of the Department of Psychology and Psychiatry at the University of Rochester and Senior Psychologist of the Rochester Mental Health Center.

2. Father William Murray, Ph.D., will also share in this course on "The Mature Man". Dr. Murray is a graduate of the Angelico University in Rome and is a specialist in the psychology of Jung.

3. Dr. Marvin W. Herrick, a graduate of Harvard in Psychology, will be added to the staff as a counseling Psychologist.

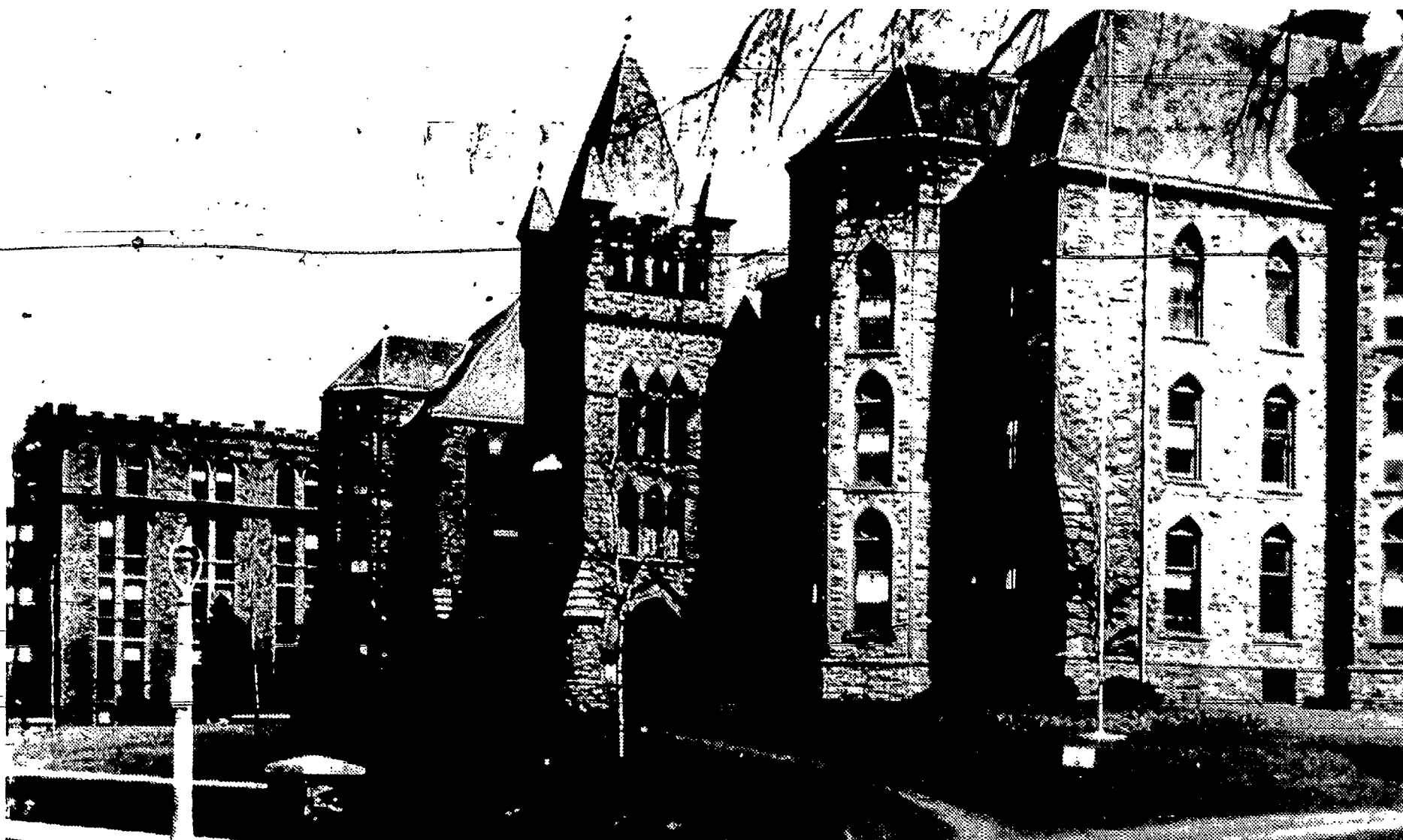
In addition to theory, there will be field work in a mental hospital where, under medical supervision, students will learn to distinguish between those mental illnesses which fall under the purview of a priest and those which properly belong to a psychiatrist. But above all, they will learn the linkage between theology and the behavioral sciences, and how really homogenized are the psychic, social, somatic and spiritual aspects of men.

All students in the major seminary, in conformity with the mind of the Church, will undergo psychological testing under the supervision of Dr. Christopher Terrence, First Deputy Commissioner of the Department of Mental Hygiene of New York State and Dr. Guy Wallers, Director of the Rochester State Hospital, with complete preservation of anonymity. The tests will be evaluated by Sister Peter, a Psychologist of the Sisters of Mercy and the study of family backgrounds will be done by a priest of the Diocese.

Conclusion

The addition of fourteen to the staff of St. Bernard's is a token of our desire to restore the priesthood to its real nature: the making of servants. The laity are not the servants of the priests, the priests are the servants of the people. The authority which the priest exercises is service. The night our Lord accepted the title of Lordship was the night He washed the feet of His apostles. Paul told the Corinthians that he and his associates were "your servants for Jesus"; later on, he declared himself the "slave of all men". Peter told that those who presided over flocks were never to dominate. And Augustine commenting on Chapter 34 of Ezekiel, emphasized the feeding of the flock as the primary duty of the priest. This whole tradition of servanthood was revised in its purest form by John XXIII and the Vatican Council and with the help of God's redeeming grace, we hope to infuse it into every seminarian in the new and renovated Seminary of St. Bernard's.

Whether we wish it or not, we are now on the way toward some Vatican III, which our FOR, in his turn, it has become



St. Bernard's Seminary, founded by Bishop Bernard J. McQuaid, Rochester's first bishop, begins its 75th year next week with enlarged faculty, expanded academic program

Co-responsibility Marks Post-Council Church

This is the full text of the talk given by Cardinal Leo-Joseph Suenens of Belgium at the Congress on the Theology of the Renewal of the Church held during August in Toronto. He was one of a score of the Church's top theologians who spoke at the Congress. Reports on other talks given there will be given in subsequent issues of the Courier.

Council was to make its own and following several directions — have been confused by certain discontinuities with the past. They were startled at conciliar debates that called into question certitudes and usages that had been considered classical. They find it difficult to distinguish that in the Church which belongs to her changeless Tradition, from "traditions" which, though sometimes of great antiquity, remain marginal or accidental.

In nature, spring unfolds at the price of a certain amount of pruning. But the pruning-knife is an instrument to be used with discernment. When trees are pruned at the end of winter, it is surprising to see

how many dead branches and wild shoots clutter the ground. Seeing the trees thus stripped of their foliage, it is hard to believe that new life will come forth from this impoverishment. Yet, springtime does emerge. It will be seen ever more clearly from winter. As the years go on, that this Council was a very fruitful one, and that it pruned back certain shoots only to assure fuller development of the tree.

Vatican II and the Future

Moreover, to grasp the significance of the Council, it is not enough to relate it to a certain past that it brings to a close; we must see it also in terms of the possibilities that it contains. FOR, in his turn, it has become

as of now a new point of departure, as His Holiness Pope Paul VI so forcefully reminded us:

"The conciliar decrees are not the end of a journey, but rather a point of departure for new destinations. The spirit and the renewing breath of the Council have yet to penetrate the life of the Church to its depths. The seeds of life planted by the Council in the soil of the Church have yet to come to their full maturity." — (Letter of Sept. 21, 1966; Osservatore, Sept. 26-27)

The invitation now is to locate Vatican II in the context of the future. For the Church is a Church that is on her way, a pilgrim Church; she never has the right to come to a full stop, and her pauses are only in preparation for new stages on her journey.

In some respects, the Church is always "transient". They call me a transition Pope, John XXIII used to like to say, and he added: "It's true, but the continuity of the Church is made up of transition after transition."

Whether we wish it or not, we are now on the way toward some Vatican III, which our FOR, in his turn, it has become

as of now a new point of departure, as His Holiness Pope Paul VI so forcefully reminded us:

Continued on Page 6

The Catholic
COURIER
Journal
Published weekly by the Rochester Catholic Press Association
Vol. 78 No. 49 Friday, September 9, 1967

MOST REV. FULTON J. SHEEN, Ph.D., D.D.
President

RT. REV. MSGR. JOHN S. RANDALL
Managing Editor

REV. HENRY ATWELL
Editor

REV. ROBERT KANKA
Associate Editor

ANTHONY J. COSTELLO
Advertising Director

MAIN OFFICE 85 8th St., Rochester, N.Y. 14604
ELMIRA OFFICE 117 Robinson Bldg., Lake St. RE 2-6688 or RE 2-3123
ALBANY OFFICE 188 E. Genesee St. AL 2-4166

Second class postage paid at Rochester, N.Y.
As required under the Act of Congress of March 3, 1879.
Single copy 15¢; 1 year subscription in U.S. \$3.00
Canada \$5.00; Foreign Countries \$6.75

Award winner
graduation inc

Commencement
Schools of Nursing
held in St. Peter's
September 3.

Bishop Kearney
diploma and pin
to the 48 gradu-
School of Nursing
to the seven gradu-
School of X-ray T-

Special School
awards were given
Carthy, Elmira, for
academic achievement
Whitworth, East M-
and Sister Regina
Rochester, for ex-
nursing practice;
ine Davis, Conesus
ship in Student Nu-
ties.

Honorable menti-
astic achievement
by Sister Moira B-
ester; Sister Re-

**Bishop
Lawry**

Distinguished m-
and Bar will gath-
seph's Church, M-
18 for the annual I-
Mass at 9 a.m. B-
celebrant, will also
sermon.

The bishop will
the president and
dents of the Mon-
Bar Association, U-
Supreme Court Ju-
J. O'Mara, general
Representatives
fraternal groups
will join with ju-
and civic leaders
marking the open-
Courts of Justice
term.

Delegates will r-
Monroe County Sher-
ment, Rochester P-
ment, Rochester
ment Monroe Coun-
Legion and Roches-
of Commerce.

At DePaul

Guid

By MONICA

The DePaul Clin-
tal health service
school students in
ty, took on an inte-
this summer with
of Sister Teresa C

Sister Teresa is
the Sisters of Our
ity of Dublin, Ire-

The DePaul staff
cosmopolitan with
of Mrs. Patricia
mosa and India's I-
of whom have been
the clinic this sur-

Since July 5th,
has been adding h-
litting Irish sound-
dustrious sound-
offices at 50 Ches-
she interviews th-
children with sch-
be they along the
pine or learning,
part of Sister Ter-
perence as she w-
her Bachelor of S-
degree at the Un-

After her eight
United States, sh-
home to complet-
graduate require-
do post-graduate
chiatric social wor-
Sister Teresa hope-
ing with one of h-
ters in Dublin.

Sister Teresa, a
liner, has been in-
for 22 years. Bef-
she worked in a g-
fice in Dublin. Si-