

Center for Applied Research in the Apostolate  
Georgetown University  
Washington, DC

*Formation in Catechesis and Evangelization  
and Ecumenical and Interreligious Relations  
in Seminary Programs*

**A Report to the Secretariat of Clergy, Consecrated Life & Vocations  
United States Conference of Catholic Bishops**



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Mary L. Gautier, Ph.D.  
Mark M. Gray, Ph.D.



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***Formation in Catechesis and Evangelization  
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**Executive Summary**

In October 2012, CARA contacted seminary rectors at 40 theologates and 27 college level seminaries that operate under the Program of Priestly Formation of the U.S. Conference of Catholic Bishops to request their participation in a survey about the current state of seminary formation in the areas of catechesis and evangelization as well as ecumenical and interreligious relations. This is a multi-year project commissioned by the USCCB Committee on Clergy, Consecrated Life and Vocations in 2011 to explore various key areas of seminary formation.

The purpose of the survey is to assist the Bishops' Conference in understanding more clearly how and to what extent these two areas are taught within the seminary curriculum and integrated into seminary formation so that future priests can be more effective in these areas in their preaching, liturgical and pastoral leadership and other elements of priestly ministry. This report is designed to highlight the aspects of catechesis and evangelization that are well integrated into seminary formation and document areas for improvement. The report also sheds light on seminary formation in ecumenical and interreligious relations.

**Major Findings**

***Catechesis and Evangelization***

- Six in ten rectors at theologates say that the *Catechism of the Catholic Church* is “very well” integrated into the seminary curriculum overall. Among rectors at college seminaries, however, almost eight in ten say that the Catechism is integrated “very well” into the seminary curriculum overall. Rectors at both levels agree similarly that the Catechism is at least “somewhat” integrated into the curriculum.
- In theologates, the *Catechism* is “very well” integrated into classes in doctrine and liturgy/sacraments. There is room for improvement in its integration into pastoral

formation assignments, preaching classes, and faculty development in-service, with one in five or fewer rectors saying the *Catechism* is “very well” integrated there.

- In college seminaries, half require at least one course on the *Catechism*. Six in ten teach the *Catechism* thematically, by topic areas, and about a quarter teach it systematically, over a number of courses. Nearly all include pastoral formation assignments that assist with formation in catechesis as a component of their formation program. While most agree that the *Catechism* is “very well” integrated into the college seminary curriculum, just one in four agree that it is integrated as well into faculty development in-service.
- In theologates, half or more rectors agree that formation for catechesis is “very well” integrated into pastoral formation assignments, pastoral ministry classes, and liturgy/sacraments classes. There is room for improvement, however, in the way formation for catechesis is integrated into scripture and spirituality classes as well as faculty development in-service. A third or fewer agree that formation for catechesis is “very well” integrated into these areas.
- About half of theologates agree that formation in evangelization is “very well” integrated into pastoral formation assignments, pastoral ministry classes, and preaching classes. A quarter or fewer agree that it is integrated as well into spirituality and scripture classes. Just one in seven agree that it is integrated “very well” into faculty development in-service. At the college level, no college seminaries offer a required course on evangelization but more than a third (35 percent) offer an elective course on evangelization.
- The *Catechism of the Catholic Church* and the Rite of Christian Initiation of Adults are the two documents that nearly all theologates treat as required reading for seminarians. About half of theologates require *Evangelii Nuntiandi* and *Ad Gentes* of seminarians. *Redemptoris missio* and the General Directory for Catechesis are less likely to be required in full, but about half of theologates treat parts of those documents in coursework.
- For pastoral placements, most theologates (87 percent) offer seminarians a missionary experience to the poor within the United States and almost two-thirds (63 percent) offer a missionary experience outside the United States. Just one in five theologates require a course on missiology for seminarians. In college seminaries, about a third (35 percent) offer an international missionary experience for seminarians. Three in ten or fewer acquaint seminarians with the work of the home missions, the Pontifical Mission Societies, or the Missionary Congregations of Religious.

### ***Ecumenical and Interreligious Relations***

- Rectors at theologates are more likely to agree that Catholic teaching on ecumenism is integrated “very well” into the seminary curriculum overall and into dogmatics and scripture classes (42 to 53 percent) than into spirituality and preaching classes or faculty

development in-service (29, 24, and 22 percent, respectively). Just one in ten college seminary rectors agree that Catholic teaching on ecumenism as found in the *Catechism* is integrated “very well” into the seminary curriculum overall (13 percent).

- Two in five theologates (45 percent) require seminarians to take a course on ecumenism. Twice as many (89 percent) report that seminarians are offered an elective course on ecumenism. Three in four (74 percent) offer an elective course on interreligious relations.
- Most theologates (87 percent) offer occasional Protestant, Orthodox, or non-Christian guest lecturers in classes. Smaller seminaries are more likely than larger seminaries to do this. By contrast, larger college seminaries are more likely than smaller college seminaries (63 percent compared to 47 percent) to have occasional Protestant, Orthodox, or non-Christian guest lecturers at the seminary.
- Eight in ten theologates offer instruction on Jewish-Catholic relations, with larger seminaries much more likely than smaller seminaries to do so.
- Almost six in ten theologates (58 percent) report that the seminary belongs to an ecumenical consortium of seminaries/theological schools. Three in ten college seminaries (29 percent) have invited the ecumenical officer of their local diocese to participate in a program on the seminary campus.

## **Introduction**

In October 2012, CARA contacted seminary rectors at 40 theologates and 27 college level seminaries that operate under the Program of Priestly Formation of the U.S. Conference of Catholic Bishops to request their participation in a survey about the current state of seminary formation in the areas of catechesis and evangelization as well as ecumenical and interreligious relations. This is a multi-year project commissioned by the USCCB Committee on Clergy, Consecrated Life and Vocations in 2011 to explore various key areas of seminary formation.

CARA developed two questionnaires – one for college rectors and one for theologate rectors – in collaboration with the USCCB Secretariat for Clergy, Consecrated Life and Vocations, the Secretariat for Evangelization and Catechesis, and the Secretariat for Ecumenical and Interreligious Affairs. CARA distributed the questionnaires to all seminary rectors from its contact list of college seminaries and theologates in the CARA Catholic Ministry Formation Directory. CARA conducted follow-up with non-respondents by e-mail, fax, and phone to achieve the highest possible response rate.

By the cut-off date of January 31, 2013, CARA received completed surveys from all but two theologates and all but four college seminaries, for a response rate of 95 percent among theologates and 85 percent among college seminaries. St. John's Seminary School of Theology, in Camarillo, CA, and Catholic University School of Theology and Religious Studies, in Washington, DC, declined to participate in the survey. At the college level, Bishop White Seminary, in Spokane, WA, Holy Apostles College and Seminary (College Division), in Cromwell, CT, St. John Vianney College and Seminary, in Miami, FL, and Divine Word College Seminary, in Epworth, IA, declined to participate.

Because these surveys were distributed to all seminaries rather than to a representative sample of seminaries, measures of statistical significance are unnecessary. Statistical significance is based on the premise that a relatively small proportion of cases have been randomly sampled from a population. Due to the very high response to the survey, the results presented in this report can be interpreted as representing all U.S. seminaries, not a sample. The same can be said of analyses in this report which compare the responses of subgroups (for example, comparisons between larger and smaller seminaries). Differences among subgroups in this report reflect the differences that exist in the population.

## **Organization of this Report**

The report examines how catechesis and evangelization are taught within the seminary curriculum and integrated into seminary formation so that future priests can be more effective in these areas in their preaching, liturgical and pastoral leadership and other elements of priestly ministry. The report is designed to highlight the aspects of catechesis and evangelization that are well integrated into seminary formation and document areas for improvement. The report also sheds light on seminary formation in ecumenical and interreligious relations.

The questionnaire for seminary rectors at theologates consisted of 66 closed-ended questions and three open-ended questions. The questionnaire for rectors at college seminaries

included 32 closed-ended and three open-ended questions. The questionnaires recognize that seminary formation in these areas differs significantly between these two levels of seminary formation. Therefore, the report distinguishes the findings between these two levels and presents them separately. In addition to questions about how formation for catechesis and evangelization are integrated into the seminary program, the surveys also asked about the extent to which specific cultural aspects are integrated into seminary teaching. The open-ended questions address the greatest strengths of the program in catechesis and evangelization as well as in the area of ecumenical and interreligious relations. A final question asked rectors to describe how the USCCB could help to strengthen their program in those areas.

The report is divided into two major segments. Part I considers the extent to which catechesis and evangelization is included in the seminary curriculum and found in the various aspects of seminary formation. Part II investigates the degree to which ecumenical and interreligious relations are integrated into the seminary program. Within each part, the responses from rectors at theologates are presented first, followed by the responses of rectors at college seminaries.

A copy of the original questionnaires with the percentage responses for each closed-ended item, calculated out of 100 percent, can be found in Appendix I. The percentage of non-respondents to each item, calculated separately out of 100 percent, is also shown on the questionnaires in Appendix I. A complete transcription of the responses to the open-ended questions can be found in Appendix II.



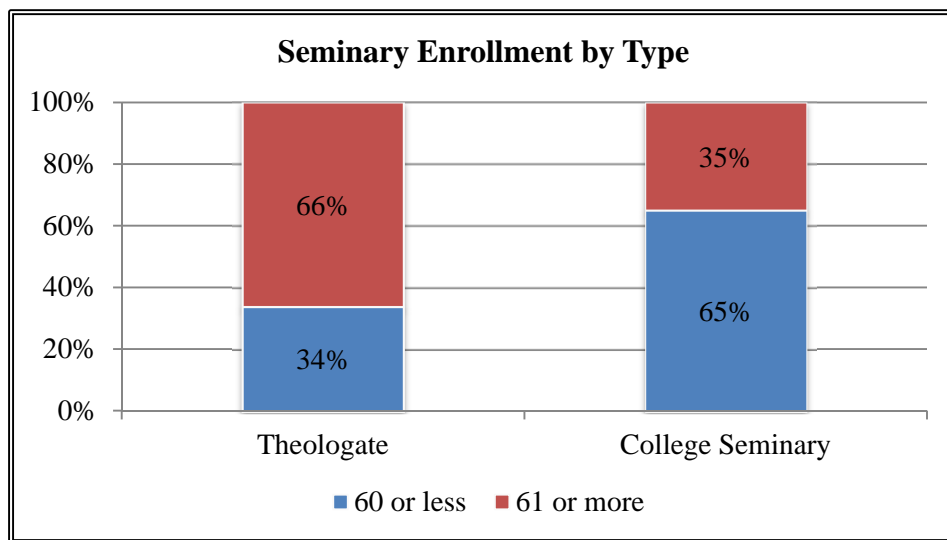
## Characteristics of the Responding Institutions

This section of the report describes the characteristics of the responding institutions that are relevant to this report, i.e., their level (college or theology) and size (number of students). Throughout the rest of the report wherever appropriate, the respondents are compared on the basis of these two characteristics. Because all but two theologates and all but four college level seminaries responded to this request, the responses are essentially a census of the population of U.S. seminaries rather than a sample and thus discussions of statistical significance are unnecessary. Any difference presented in this report is an actual difference in the population of seminaries that operate under the Program of Priestly Formation of the U.S. Conference of Catholic Bishops.

### *Level and Size*

Sixty-one seminary rectors responded to the survey. Of these, 38 (62 percent) are rectors at theologates and 23 (38 percent) are at the college level, either free-standing or collaborative.

The number of students in the responding programs range from none to 227. The average number of seminarians enrolled in theologates is 80 and the median (mid-point) is 66. For college-level programs, the average enrollment is 55 and the median is 40. For the purposes of this study, seminaries with 61 or more students were categorized as large seminaries, and those with 60 or fewer students were categorized as small seminaries. Two-thirds of theologates are in the large category, compared to just over a third of college-level seminaries.



# Part I: Catechesis and Evangelization

## Theologates

Nearly all rectors say that the *Catechism of the Catholic Church* is “somewhat” or “very well” integrated into the seminary curriculum overall. About six in ten say it is “very well” integrated and a third say it is “somewhat” integrated into the curriculum.

***In your program, how well is the Catechism of the Catholic Church integrated into...***

Percentage responding as follows:

	<b>“Very Well”</b>	<b>“Some what”</b>	<b>“Only a Little”</b>	<b>“Not at All”</b>
Seminary curriculum overall	58%	34%	8%	0%
Doctrine classes	53	42	5	0
Liturgy/sacraments classes	50	42	5	3
Pastoral ministry classes	42	44	8	6
Spirituality classes	39	44	11	6
Scripture classes	30	48	11	11
Pastoral formation assignments	19	61	11	8
Faculty development in-service	17	30	25	28
Preaching classes	14	55	17	14

Rectors are also in agreement that the *Catechism* is integrated into doctrine and liturgy/sacraments classes, with half or more saying it is “very well” integrated into those classes. More than eight in ten respondents indicate that the *Catechism* is at least “somewhat” integrated into pastoral ministry, spirituality, and scripture classes. Opinions are more varied as to how well the *Catechism* is integrated into pastoral formation assignments, preaching classes, and faculty development in-service.

- While close to eight in ten agree that the *Catechism* is “somewhat” or “very well” integrated into scripture classes and pastoral formation assignments, about one in five disagree with that assessment.
- Almost seven in ten rectors agree that the *Catechism* is at least “somewhat” integrated into preaching classes, but more than half (55 percent) say that it is “somewhat” integrated and just one in six say that it is “very well” integrated.

- Not quite half of these rectors consider the *Catechism* at least “somewhat” integrated into faculty development in-service.

A few rectors indicated that the *Catechism of the Catholic Church* is “somewhat” or “very well” integrated in some other way in the program. Their responses include:

- Catechesis & Evangelization course
- Catechetical Institute
- Liturgy Practicum
- Prayer formation sessions
- Pre-theology
- Pre-theology, Religious Ethics
- Propaedeutic year
- Reading assignments
- Requisite Course for Pre-Theology
- Used for M.Div. comprehensive exams
- We consider incoming students already schooled in and familiar with the CCC.

### *Differences by Size*

Larger seminaries are more likely than smaller seminaries to report that the *Catechism of the Catholic Church* is “very well” integrated into most aspects of the seminary program.

<i>In your program, how well is the Catechism of the Catholic Church integrated into...</i>				
Percentage responding as follows:				
	<u>Larger Seminaries</u>		<u>Smaller Seminaries</u>	
	“Very Well”	“Somewhat”	“Very Well”	“Somewhat”
Seminary curriculum overall	68%	28%	39%	46%
Doctrine classes	64	36	31	54
Liturgy/sacraments classes	63	33	25	58
Pastoral ministry classes	48	44	31	46
Spirituality classes	42	46	33	42
Scripture classes	40	48	8	50
Pastoral formation assignments	21	67	17	50
Faculty development in-service	24	28	36	27
Preaching classes	17	54	8	58

- More than half of respondents from larger seminaries agree that the *Catechism* is “very well” integrated into the seminary curriculum overall and into doctrine and liturgy classes. Between 40 and 50 percent agree that it is “very well” integrated into pastoral ministry, spirituality, and scripture classes. By contrast, rectors from smaller seminaries are more likely to say the *Catechism* is “somewhat” integrated into these aspects (42 to 58 percent rate these aspects “somewhat” integrated).
- Larger and smaller seminaries are roughly equal in their assessment of how well the *Catechism* is integrated into pastoral formation assignments. Half of rectors at smaller seminaries and two-thirds of rectors at larger seminaries say that the *Catechism* is “somewhat” integrated and about a fifth say it is “very well” integrated.
- Smaller seminaries are more likely than larger seminaries to report that the *Catechism* is “very well” integrated into faculty development in-service.

### Formation for Catechesis

Rectors are more likely to say that the *Catechism of the Catholic Church* is “very well” integrated into a *requisite* course on catechesis (58 percent) than an *elective* course (49 percent). About two in three say it is at least “somewhat” integrated into the curriculum through either of these alternatives.

<i>In your program, how well is formation for catechesis integrated into...</i>				
Percentage responding as follows:				
	“Very Well”	“Some what”	“Only a Little”	“Not at All”
<i>A requisite</i> course on catechesis	58%	8%	8%	25%
<i>An elective</i> course on catechesis	49	23	6	23
Pastoral formation assignments	66	32	3	0
Pastoral ministry classes	58	32	11	0
Liturgy/sacraments classes	50	45	3	3
Preaching classes	40	45	16	0
Doctrine classes	37	55	8	0
Scripture classes	34	47	18	0
Spirituality classes	24	49	27	0
Faculty development in-service	3	51	20	26

Rectors are also in agreement that formation for catechesis is integrated into coursework and pastoral formation assignments.

- Nine in ten rectors agree that formation for catechesis is at least “somewhat” integrated into pastoral formation assignments, pastoral ministry classes, liturgy/sacraments classes, preaching classes, and doctrine classes. At least half agree that it is “very well” integrated into pastoral ministry and liturgy classes; two in three say it is “very well” integrated into pastoral formation assignments.
- Almost half say that formation for catechesis is “somewhat” integrated into scripture and spirituality classes, with another quarter to a third responding that it is “very well” integrated into those classes.
- Rectors are less in agreement that formation for catechesis is integrated into faculty in-service. About half agree that it is “somewhat” integrated into faculty in-service and very few indicate that it is “very well” integrated here.

A few rectors reported that formation for catechesis is integrated in some other way into their program. Their written responses included:

- Catechetical Institute is required
- History
- Lectures and retreats
- Liturgy Practicum
- Pre-theology
- Workshop

*Differences by Size*

Rectors are similar in their agreement about how well formation for catechesis is integrated into a requisite course on catechesis, but rectors at larger seminaries are more likely than rectors at smaller seminaries to say that it is “very well” integrated into an elective course on catechesis.

<i>In your program, how well is formation for catechesis integrated into...</i>				
Percentage responding as follows:				
	<u>Larger Seminaries</u>		<u>Smaller Seminaries</u>	
	“Very Well”	“Some what”	“Very Well”	“Some what”
<i>A requisite</i> course on catechesis	57%	13%	62%	0%
<i>An elective</i> course on catechesis	61	22	25	25
Pastoral formation assignments	64	32	69	31
Pastoral ministry classes	52	36	69	23
Liturgy/sacraments classes	52	40	46	54
Preaching classes	40	48	39	39
Doctrine classes	40	56	31	54
Scripture classes	28	56	46	31
Spirituality classes	20	60	33	25
Faculty development in-service	4	48	0	58

Rectors at larger and smaller theologates agree that formation for catechesis is well integrated into pastoral formation assignments. Rectors at smaller seminaries are a little more positive than rectors at larger seminaries in their evaluation of how well formation for catechesis is integrated into pastoral ministry, scripture, and spirituality classes.

## Formation in Evangelization

Rectors are more likely to say formation in evangelization is “very well” integrated into a *requisite* course on evangelization (47 percent) than an *elective* course (43 percent). About three in five say it is at least “somewhat” integrated into a required course on evangelization, while close to three in four say formation in evangelization is that well integrated into an elective course.

<i>In your program, how well is formation in evangelization integrated into...</i>				
Percentage responding as follows:				
	“Very Well”	“Some what”	“Only a Little”	“Not at All”
A <i>requisite</i> course on evangelization	47%	15%	3%	35%
An <i>elective</i> course on evangelization	43	29	6	23
Pastoral formation assignments	50	45	5	0
Pastoral ministry classes	45	47	5	3
Preaching classes	45	45	5	5
Doctrine classes	37	50	11	3
Liturgy/sacraments classes	32	47	13	8
Spirituality classes	24	51	16	8
Scripture classes	21	53	24	3
Faculty development in-service	14	37	26	23

Rectors are also in agreement that formation in evangelization is integrated into coursework and pastoral formation assignments.

- Nine in ten rectors agree that formation in evangelization is at least “somewhat” integrated into pastoral formation assignments, pastoral ministry classes, and preaching classes. Half agree that it is “very well” integrated into pastoral formation assignments; close to half (45 percent) say it is “very well” integrated into pastoral ministry and preaching classes.
- About half say that formation in evangelization is “somewhat” integrated into scripture, spirituality, doctrine, and liturgy/sacraments classes, with another fifth to a third responding that it is “very well” integrated into those classes.
- Rectors are less in agreement that formation in evangelization is integrated into faculty in-service. About half agree that it is at least “somewhat” integrated into faculty in-service and about half indicate that it is “only a little” or “not at all” integrated here.

## Differences by Size

Rectors at larger seminaries evaluate the integration of formation in evangelization more favorably than do rectors at smaller seminaries. Half of the rectors at large seminaries report that formation in evangelization is “very well” integrated into both requisite and elective courses on evangelization. By contrast, about four in ten rectors at smaller seminaries evaluate the integration of formation in evangelization as highly, whether in a requisite course or an elective course on evangelization.

<i>In your program, how well is formation in evangelization integrated into...</i>				
Percentage responding as follows:				
	<u>Larger Seminaries</u>		<u>Smaller Seminaries</u>	
	“Very Well”	“Some what”	“Very Well”	“Some what”
A <i>requisite</i> course on evangelization	50%	14%	42%	17%
An <i>elective</i> course on evangelization	46	36	39	15
Pastoral formation assignments	52	40	46	54
Preaching classes	52	40	31	54
Pastoral ministry classes	44	52	46	39
Doctrine classes	36	52	39	46
Liturgy/sacraments classes	24	52	46	39
Faculty development in-service	17	35	8	42
Scripture classes	16	64	31	31
Spirituality classes	13	63	46	31

- About nine in ten or more rectors agree that formation in evangelization is at least “somewhat” integrated into pastoral formation assignments, regardless of the size of the seminary.
- Rectors at larger seminaries are more likely than those at smaller seminaries to agree that formation in evangelization is “very well” integrated into preaching classes, while more than half of those in smaller seminaries say this is “somewhat” integrated into preaching classes.
- Rectors at smaller seminaries are a little more positive than rectors at larger seminaries in their evaluation of how well formation in evangelization is integrated into liturgy/sacraments, scripture, and spirituality classes.



## Documents Used in Catechesis and Evangelization

The *Catechism of the Catholic Church* and the Rite of Christian Initiation of Adults are the two documents that nearly all seminaries treat as required reading for seminarians.

***What does the curriculum expect of seminarians  
in regard to these documents on catechesis/evangelization?***

Percentage responding as follows:

	<b>Required Reading</b>	<b>Treated in Coursework</b>	<b>Not Required</b>
<i>Ad Gentes</i>	47%	44%	8%
<i>Catechesi Tradendae</i>	43	41	16
<i>Catechism of the Catholic Church</i>	79	18	3
<i>Evangelii Nuntiandi</i>	51	43	5
General Directory for Catechesis	35	49	16
Go and Make Disciples	19	53	28
National Directory for Catechesis	41	43	16
<i>Redemptoris missio</i>	42	50	8
Rite of Christian Initiation of Adults	87	10	3

- About half of seminaries require *Evangelii Nuntiandi* and *Ad Gentes* of seminarians.
- *Redemptoris missio*, and the General Directory for Catechesis are less likely to be required of seminarians in full, but about half of seminaries treat parts of those documents in coursework.
- *Catechesi Tradendae* and the National Directory for Catechesis are as likely to be required reading as they are to be treated, in part, in coursework, according to approximately four in ten rectors.
- While more than half of rectors indicate that *Go and Make Disciples* is treated, in part, in the coursework, close to one in three report that this document is not required of seminarians.

*Differences by Size*

On average, a greater proportion of larger seminaries indicate that more of these documents are treated as required reading in the curriculum. Smaller seminaries, on average, are slightly less likely to require these documents in the curriculum and slightly more likely to treat them, in part, in their coursework.

<b>What does the curriculum expect of seminarians in regard to these documents on catechesis/evangelization?</b>			
Percentage responding as follows:			
	<b>Required Reading</b>	<b>Treated in Coursework</b>	<b>Not Required</b>
<b>Larger Seminaries</b>			
<i>Ad Gentes</i>	52%	40%	8%
<i>Catechesi Tradendae</i>	52	36	12
<i>Catechism of the Catholic Church</i>	88	12	0
<i>Evangelii Nuntiandi</i>	54	42	4
General Directory for Catechesis	40	44	16
Go and Make Disciples	17	50	33
National Directory for Catechesis	40	44	16
<i>Redemptoris missio</i>	52	40	8
Rite of Christian Initiation of Adults	84	16	0
<b>Average</b>	<b>53</b>	<b>36</b>	<b>11</b>
<b>Smaller Seminaries</b>			
<i>Ad Gentes</i>	39%	54%	8%
<i>Catechesi Tradendae</i>	25	50	25
<i>Catechism of the Catholic Church</i>	62	31	8
<i>Evangelii Nuntiandi</i>	46	46	8
General Directory for Catechesis	25	58	17
Go and Make Disciples	25	58	17
National Directory for Catechesis	42	42	17
<i>Redemptoris missio</i>	23	69	8
Rite of Christian Initiation of Adults	92	0	8
<b>Average</b>	<b>42</b>	<b>45</b>	<b>13</b>

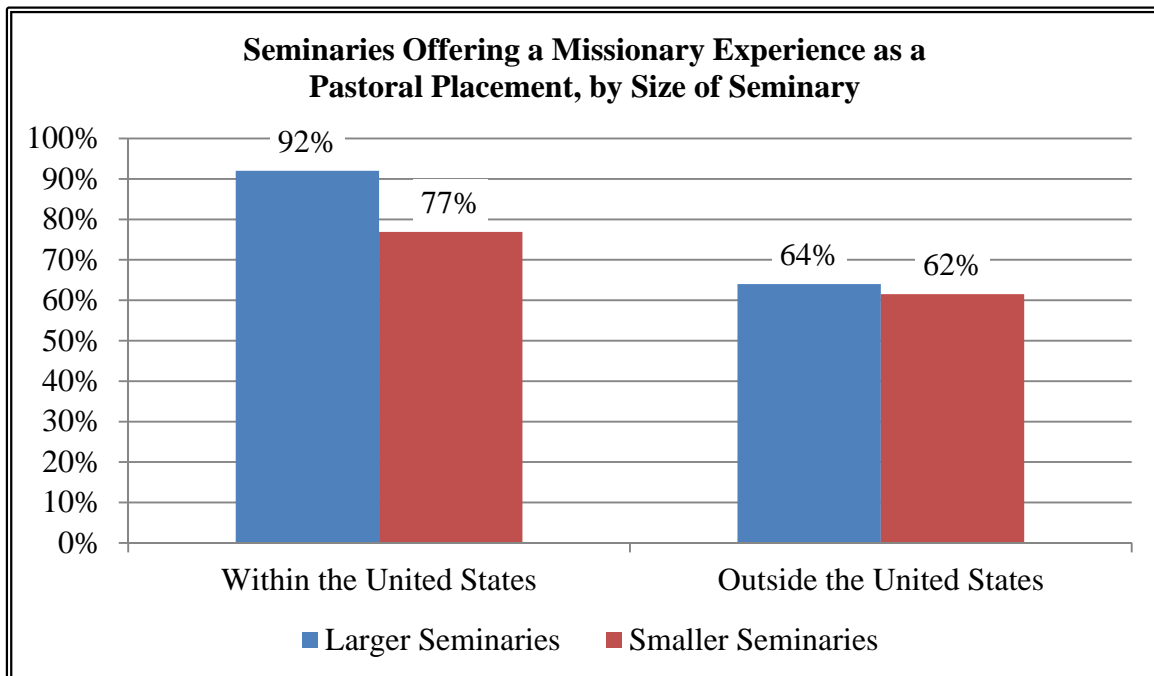
## Missiology and Stewardship

One in five seminary rectors (21 percent) indicate that seminarians are *required* to take a course on missiology. Twice as many (42 percent) report that seminarians are offered an *elective* course on missiology.

<b>Missiology Coursework for Seminarians</b>		
Percentage responding “Yes”:		
	<u>Larger Seminaries</u>	<u>Smaller Seminaries</u>
A <i>requisite</i> course on missiology	20%	23%
An <i>elective</i> course on missiology	40	46

Smaller seminaries are a little more likely than larger seminaries to offer a course on missiology – either as a requisite course or as an elective.

Most seminaries (87 percent) offer seminarians a missionary experience to the poor within the United States as a pastoral placement. Christ in the City is one example of such a missionary experience to the poor. Larger seminaries are more likely than smaller seminaries to offer this.



Close to two-thirds of seminaries (63 percent) offer seminarians a missionary experience outside the United States as a pastoral placement. Larger and smaller seminaries are about

equally likely to offer a missionary experience outside of the United States as a pastoral placement.

One in three seminary rectors (32 percent) indicate that seminarians are *required* to take a course on the Church’s teachings on stewardship. About a quarter (27 percent) report that seminarians are offered an *elective* course on this. Two-thirds (68 percent) offer the Church’s teachings on stewardship through a workshop or conference.

<b>Stewardship Coursework for Seminarians</b>		
Percentage responding “Yes”:		
	<u>Larger Seminaries</u>	<u>Smaller Seminaries</u>
A <i>requisite</i> course on stewardship	32%	31%
An <i>elective</i> course on stewardship	29	23
A workshop or conference on stewardship	64	77

Larger seminaries are a little more likely than smaller seminaries to offer an elective course on the Church’s teachings on stewardship. Smaller seminaries are more likely than larger seminaries to offer a workshop or conference to seminarians on this topic.

### **The Greatest Strength of the Program in the Area of Catechesis and Evangelization**

One open-ended question at the end of the questionnaire asked seminary rectors: “Overall, what is the greatest strength of your program in the area of Catechesis and Evangelization?” A full transcript of all responses to this item is found in Appendix II.

Several of the respondents mentioned their focus on the New Evangelization as the greatest strength of the program. Some representative comments include the following:

*The overall institutional commitment to the New Evangelization.*

*The Rector and other priests are very knowledgeable of the New Evangelization. Topics about the New Evangelization are often included in conferences and homilies as well as in classes.*

*The Rector's main theme is the New Evangelization which informs every course and the whole program. First Theology has a special focus on catechesis.*

*We are formally committed to the New Evangelization & the curriculum reflects that.*

Other respondents describe aspects of the curriculum as a particular strength of the program in these areas. Some of their comments include the following:

*There is a required course in Catechetics in the M.Div. program. There is an elective course: Catechesis within the Mission of Evangelization in the U.S. Course assignments and pastoral placements require projects in catechesis and evangelization.*

*Second year seminarians take a required course in Catechetics followed by a semester of supervised teaching in a Catholic elementary school (students teach approximately 60 minutes each week).*

*Our pastoral formation program provides opportunities for seminarians to do direct catechesis in 2nd philosophy/2nd pre-theology and 3rd theology and for evangelization in 1st and 2nd theology.*

*The mission of Holy Apostles is "to cultivate ordained, consecrated or lay leaders" for the purpose of Evangelization. All courses directed toward Catechesis and Evangelization.*

Other rectors describe some characteristics of their seminarians that they encourage and develop throughout the program. They see this as a particular strength of the program in this area because it forms men to be effective catechizers and evangelizers. Some of their comments include the following:

*Our tradition is oriented to pastoral practice integrating head and heart in community, study, and experience. Our belief is that all teaching should be in some measure directed to formation and evangelical conversion.*

*Our evangelization ministry to other universities during breaks.*

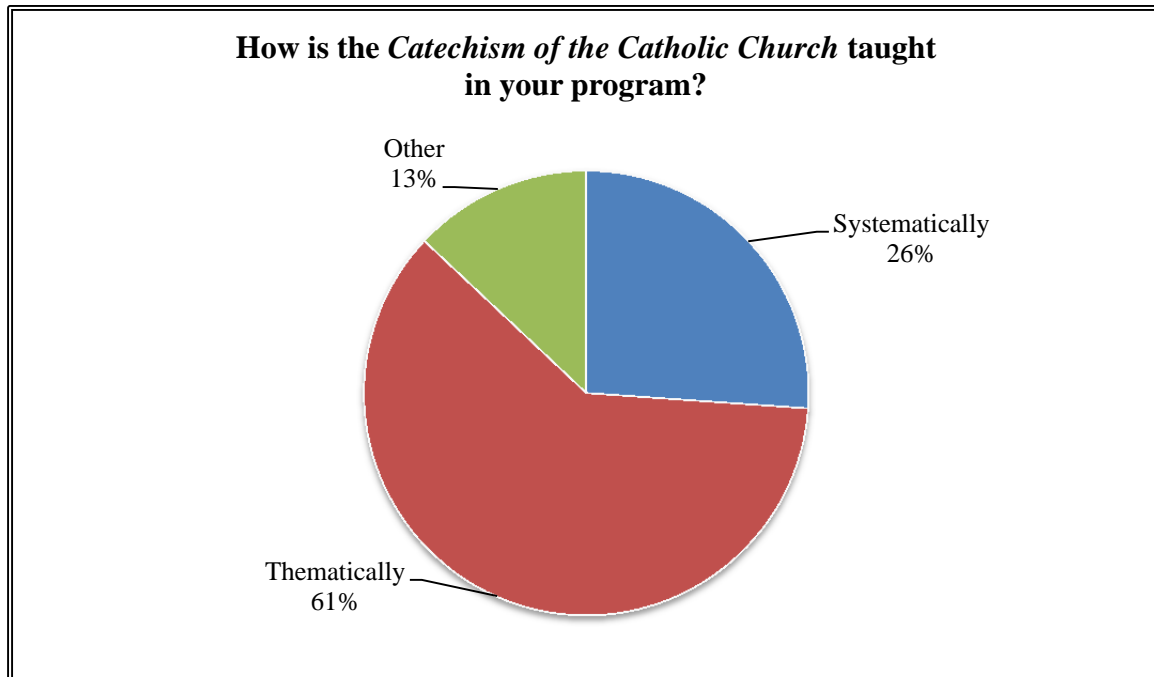
*Our seminarians participate in catechetical programs in local parishes as part of their education.*

*The overall evangelical zeal that our men bring in to the program spills over into every aspect of their lives.*

## College Seminaries

Half of seminary rectors at the college level report that the seminary requires at least one course on the *Catechism* for seminarians. Two seminaries have no required course on the *Catechism* and two require four courses on it. The most common response is one required course on the *Catechism*, reported by eight responding rectors.

Most college rectors report that the *Catechism of the Catholic Church* is taught thematically in the college seminary program, according to the topic areas of the Catechism (e.g., Catholic doctrine, liturgy and sacraments, Christian, morality, prayer).



Six in ten report that the *Catechism* is taught thematically, by topic areas. About a quarter of seminaries report that they teach the Catechism systematically, over a number of courses (e.g., Catechism I, Catechism II, Catechism III). Size of seminary is not related to the way the *Catechism* is taught in the program.

Just over one in ten use some other means to teach the *Catechism*, such as:

- The Catechism is covered extensively in one course.
- The CCC is used routinely in many other courses within the curriculum.
- We teach thematically (a class for credit on morality, etc.) also adding a general catechism class.

## Components of the Formation Program

Nearly all college seminaries include pastoral formation assignments that assist with formation in catechesis as a component of their formation program. Nine in ten also include opportunity for seminarians to study the contemporary cultural context and society in their formation program.

<i>Does your program of formation include...</i>			
Percentage responding "Yes":			
	<b>All Seminaries</b>	<b>Larger Seminaries</b>	<b>Smaller Seminaries</b>
Pastoral formation assignments that assist with formation in catechesis?	96%	100%	93%
Opportunity for seminarians to study the contemporary cultural context and society?	91	88	93
Instruction for seminarians on communicating the faith clearly in public speaking, social media, etc.?	61	75	53
A course on American philosophy or social thought?	57	38	67
A course, workshop, or conference on the Church's teachings on stewardship?	26	38	20

About six in ten seminaries offer a course on American philosophy or social thought. The same proportion (61 percent) offer instruction for seminarians on communicating the faith clearly in public speaking, social media, etc. They are less likely to offer a course, workshop, or conference on the Church's teachings on stewardship.

Large seminaries are more likely than small seminaries to offer instruction for seminarians on communicating the faith clearly. On the other hand, smaller seminaries are more likely than larger seminaries to offer a course on American philosophy or social thought.

## Requisite and Elective Courses on Catechesis or Evangelization

Fewer than half of seminary rectors report that the program of formation includes a requisite course on catechesis or catechetical formation.

<i>Does your program of formation include...</i>			
Percentage responding "Yes":			
	All Seminaries	Larger Seminaries	Smaller Seminaries
A requisite course on catechesis or catechetical formation?	44%	50%	40%
An <i>elective</i> course on evangelization?	35	25	40
A <i>requisite</i> course on evangelization?	0	0	0

Larger seminaries are slightly more likely than smaller seminaries to include a requisite course on catechesis or catechetical formation in their program of formation. Smaller seminaries, however, are more likely than larger seminaries to offer an elective course on evangelization. None of the responding seminaries offer a required course on evangelization.

## Integration of the *Catechism*

Almost eight in ten seminaries say that the *Catechism* is integrated "very well" into the seminary curriculum overall. All college rectors agree that it is integrated at least "somewhat" into the curriculum overall.

<i>In your opinion, how well is the Catechism of the Catholic Church integrated into...</i>				
Percentage responding as follows:				
	"Very Well"	"Some what"	"Only a Little"	"Not at All"
The seminary curriculum overall	78%	22%	0%	0%
Faculty development in-service	26	26	44	4

One in five seminaries offer in-service on catechesis to their faculty (not shown in table). Large seminaries are no more or less likely than smaller seminaries to offer this in-service to their faculty. Just over half of rectors agree that the *Catechism* is integrated at least "somewhat" into faculty development in-service.



When asked to describe how the *Catechism of the Catholic Church* is integrated into courses and /or formation experiences in the seminary, rectors offered the following comments:

*By systematic consideration of pertinent sections in courses on Christian Doctrine, Liturgy/Sacraments and moral theology.*

*Catechism provides a foundation, starting point and reference for all doctrinal courses.*

*Connections are made with frequency across courses in philosophy (especially metaphysics) and theology.*

*Content from the Catechism is included in formation sessions (once a week). The seminarians are also required to teach Catechism classes for a year at a local parish.*

*Each faculty member is dedicated to this integration. Our students are well versed in the CCC. We also include an introductory course in their freshman year.*

*It is a basic source that is referenced in most courses and formation conferences.*

*It is one of the main resources for most of our formation conferences and is encouraged reading for all of our men. Additionally, it is used for several of their courses at the university where they study.*

*It is used as a base for much of the spiritual formation in the novitiate, as well as the spiritual formation during the two years of classical humanities. They also use it as a tool for the apostolate in CCD classes with children in the local parishes.*

*Most courses in theology include coverage of themes prevalent throughout the Catechism of the Catholic Church, e.g. Creed, Sacraments, Prayer, Moral Law, etc.*

*Nearby formation conferences.*

*Professors use their own discretion.*

*The Catechism is taught in two major courses, in which the entire text is read. This is a very substantial undertaking, and the text is studied thoroughly. Teachings from the Catechism are also included in other theologically oriented classes at our University. The Catechism may be quoted in some spiritual conferences, but not a lot. The seminarians do read the Catechism often on their own.*

*The Catechism of the Catholic Church and the newly published Ukrainian Catholic Catechism "Christ our Pascha" creates foundation for the spiritual and pastoral formation as well as for the pre-theology courses.*

*The Catechism of the Catholic Church is integrated into the following courses: (THE 451-The Christian Profession of Faith, THE 452-Celebrating the Christian Life, THE 453-Moral Life in Christ, THE 454-The Catholic Tradition of prayer and THE 401-Catholic Social Teaching.*

*The CCC is taught during the second semester of a college student's first year. The CCC is also integrated into the Intro to Theology Course as well as the Ethics Course and the Social Justice course. (All of which are required).*

*The CCC is used as a bibliographic resource for the theology courses and formation programs that are taught at the seminary. The students are encouraged to familiarize themselves with the main text and the resources found in the compendium.*

*Thematically, by topic areas.*

*Theology classes are taught at St. Mary's University of Minnesota and the professors integrate the CCC into the classes. Formation classes at the seminary reference and include the CCC in each class.*

*Through formation conferences and workshops, appropriate sections of the Catechism are brought into the seminarian's formation in all four aspects.*

*Through two courses and Formation seminars every Wednesday evening. We begin with the citations of the Catechism for our formation topics (e.g. celibacy, obedience, evangelical counsels).*

*Weekly formation conferences, outside speakers, and presentations*

## Evangelization

Three in four seminary rectors report that the seminary acquaints seminarians with the missionary tradition over the centuries. Larger and smaller seminaries are equally likely to incorporate this aspect of evangelization into their formation program.

<b>Evangelization in College Seminaries</b>			
Percentage responding “Yes”:			
<i>Does your seminary...</i>	<b>All Seminaries</b>	<b>Larger Seminaries</b>	<b>Smaller Seminaries</b>
... acquaint seminarians with the missionary tradition over the centuries?	74%	75%	73%
... collaborate with the local Diocesan Director for Catechesis or Evangelization?	57	38	67
... offer an international missionary experience for seminarians?	35	63	20
... acquaint seminarians with the work of the home missions?	30	25	33
... acquaint seminarians with the work of the Pontifical Mission Societies and/or the Missionary Congregations of Religious?	26	38	20

While the majority of college seminaries say that they acquaint seminarians with the missionary tradition, the way that they engage seminarians with evangelization can differ substantially depending on the size of the seminary.

- More than half of rectors say (57 percent) that their seminary collaborates with the local Diocesan Director for Catechesis or Evangelization, but smaller seminaries are more likely than larger seminaries to do this (67 percent compared to 38 percent).
- About a third of rectors agree (35 percent) that their seminary offers an international missionary experience for seminarians. In this case, larger seminaries are three times more likely than smaller seminaries to offer this evangelization experience (63 percent compared to 20 percent).
- Three in ten rectors say that their seminary acquaints seminarians with the work of the home missions. A third of smaller seminaries and a quarter of larger seminaries do this.

- While a quarter of seminary rectors agree that their seminary acquaints seminarians with the work of the Pontifical Mission Societies and/or the Missionary Congregations of Religious, larger seminaries are twice as likely as smaller seminaries to do this (38 percent compared to 20 percent).

## Part II: Ecumenical and Interreligious Relations

### Theologates

Nearly all seminary rectors (97 percent) agree that Catholic teaching on ecumenism is integrated either “somewhat” or “very well” into the seminary curriculum overall.

*In your program, how well is Catholic teaching on ecumenism integrated into...*  
Percentage responding as follows:

	“Very Well”	“Some what”	“Only a Little”	“Not at All”
Dogmatics classes	53%	42%	5%	0%
Seminary curriculum overall	42	55	3	0
Scripture classes	42	45	13	0
Canon law classes	37	40	18	5
Pastoral placements of seminarians	34	34	24	8
Liturgy/sacraments classes	32	63	5	0
Moral theology classes	32	50	16	3
Spirituality classes	29	50	21	0
Preaching classes	24	53	21	3
Faculty development in-service	22	42	17	19

Rectors also agree that Catholic teaching on ecumenism is integrated particularly well into dogmatics and scripture classes.

- More than half (53 percent) say that Catholic teaching on ecumenism is “very well” integrated into dogmatics classes. Four in ten say it is integrated “very well” in scripture classes and nearly as many (37 percent) say that for Canon law classes.
- About a third agree that Catholic teaching on ecumenism is “very well” integrated into pastoral placements, liturgy/sacraments classes, and moral theology classes. More than nine in ten (95 percent) agree that it is at least “somewhat” integrated into liturgy/sacraments classes.
- About three in four agree that Catholic teaching on ecumenism is at least “somewhat” integrated into spirituality classes (79 percent) and into preaching classes (77 percent). About two-thirds say the same about faculty development in-service (64 percent).

## *Differences by Size*

In general, rectors at smaller theologates are more likely than rectors at larger theologates to say that Catholic teaching on ecumenism is “very well” integrated into the seminary curriculum overall, each of the classes listed, and faculty development in-service.

<i>In your program, how well is Catholic teaching on ecumenism integrated into...</i>				
Percentage responding as follows:				
	<u>Larger Seminaries</u>		<u>Smaller Seminaries</u>	
	“Very Well” Only	“Some what”	“Very Well” Only	“Some what”
Dogmatics classes	48%	48%	62%	31%
Seminary curriculum overall	40	56	46	54
Pastoral placements of seminarians	40	28	23	46
Scripture classes	36	48	54	39
Canon law classes	32	40	46	39
Liturgy/sacraments classes	28	64	39	61
Moral theology classes	28	52	39	46
Spirituality classes	24	52	39	46
Faculty development in-service	21	42	25	42
Preaching classes	16	52	39	54

Larger and smaller seminaries are equally likely to agree that Catholic teaching on ecumenism is integrated “somewhat” or “very well” into the seminary curriculum overall as well as in dogmatics and liturgy/sacraments classes.

- Larger seminaries are more likely than smaller seminaries to agree that ecumenism is “very well” integrated into pastoral placements of seminarians (40 percent compared to 23 percent). They are equally likely to agree that it is at least “somewhat” integrated into pastoral placements (68 percent compared to 69 percent).
- Smaller seminaries are more likely than larger seminaries to agree that ecumenism is “very well” integrated into all other listed classes. Smaller and larger seminaries are similar in their level of agreement that ecumenism is at least “somewhat” integrated into moral theology classes (80 percent compared to 85 percent). However, in scripture, canon law, spirituality, and preaching classes, smaller seminaries evaluate their integration of ecumenism more positively than do larger seminaries.
- Larger and smaller seminaries are similar in their evaluation of how well ecumenism is integrated into faculty development in-service. A fifth of larger seminaries, compared to a quarter of smaller seminaries, say it is “very well” integrated.

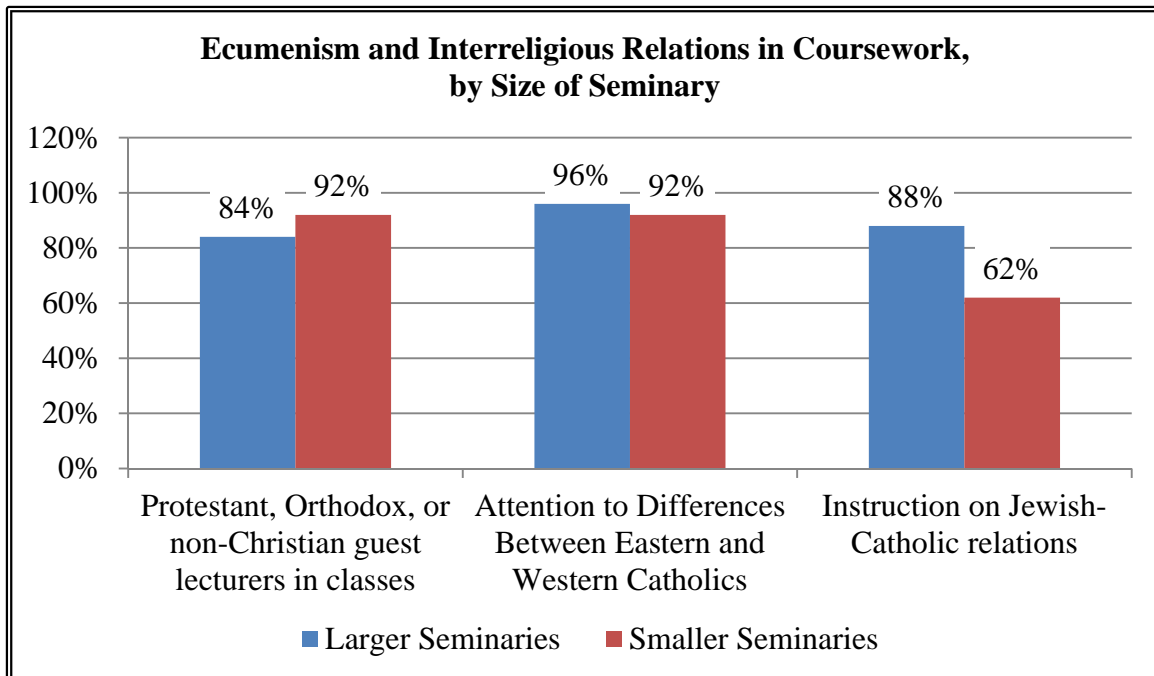
## Ecumenism and Interreligious Relations in Seminary Coursework

Two in five seminary rectors (45 percent) indicate that seminarians are *required* to take a course on ecumenism. Twice as many (89 percent) report that seminarians are offered an *elective* course on ecumenism. Three in four (74 percent) offer an elective course on interreligious relations.

<b>Ecumenism and Interreligious Relations in Seminary Coursework</b>		
Percentage responding "Yes":		
	<u>Larger</u> <u>Seminaries</u>	<u>Smaller</u> <u>Seminaries</u>
A <i>requisite</i> course on ecumenism	52%	31%
An <i>elective</i> course on ecumenism	92	85
An <i>elective</i> course on interreligious relations	76	69

Larger seminaries are more likely than smaller seminaries to offer a course specifically on ecumenism, either as a required course or as an elective. Regardless of size, theologates are more likely to offer an elective course than a requisite course on ecumenism. Larger seminaries are also a little more likely than smaller seminaries to offer an elective course on interreligious relations.

Most seminaries (87 percent) offer occasional Protestant, Orthodox, or non-Christian guest lecturers in classes. Smaller seminaries are more likely than larger seminaries to do this.



Nearly all theologates, regardless of size, give attention in classes to the differences between Eastern and Western Catholics.

Eight in ten theologates offer instruction on Jewish-Catholic relations, with larger seminaries more likely than smaller seminaries to do so.

### **Ecumenism and Interreligious Relations Outside of Coursework**

Nearly all seminaries (87 percent) report that seminarians have opportunities to develop a respect for the sacramental life of the Orthodox churches. Larger and smaller seminaries are in agreement with this statement in equal measure.

Almost six in ten seminary rectors (58 percent) report that the seminary belongs to an ecumenical consortium of seminaries/theological schools. Again, larger and smaller seminaries are equally likely to report this arrangement.

### **Greatest Program Strength in the Area of Ecumenical and Interreligious Relations**

One open-ended question at the end of the questionnaire asked seminary rectors: “Overall, what is the greatest strength of your program in the area of Ecumenical and Interreligious relations?” A full transcript of all responses to this item is found in Appendix II.

Several of the respondents mentioned their faculty as the greatest strength of the program. Some representative comments include the following:



*A number of our faculty are converts (Lutheran, Anglican, Quaker, Greek Orthodox) which enables us, from a friendly perspective, to speak at first-hand about various Christian perspectives. We have a wonderful instructor in world religions as well.*

*A strong university faculty in comparative theology.*

*One of our faculty has a degree in Ecumenism and besides offering an elective, often speaks of this area informally.*

Other respondents describe the underlying tenor of the program as particularly conducive to ecumenical and interreligious relations. Some of their comments include the following:

*Focus on Catholic teaching and dialogue within classroom with non-Catholics*

*I think most stress ecumenism in our courses and we discuss different theological views pertaining to this. This I see as an overall strength of our program. The tension is always there relative to the uniqueness of the Catholic Church, however. I am not sure about interreligious relations. I don't think this gets the same attention, though I am sure it does get some attention, e.g. in ecclesiology with Fr. Warren.*

*The greatest strength is that these relations are understood within the context of the Church, emphasizing dialogue & proclamation. While we do not offer specific elective courses, the seminary has ecumenical/inter-religious activities & scholarly lectures.*

*The students leave with a basic & nuanced understanding of other faiths.*

Some respondents mention institutes, consortia, or other partnerships, both on campus and off campus, which add to the strength of their program in this area. Some representative comments include the following:

*Presence on campus of an Ecumenical Institute of Theology, in which seminarians must take at least one class.*

*We are part of an ecumenical consortium. We require a course in interreligious dialogue. We sponsor immersions to India (Hinduism), Indonesia (Islam), and Nepal (Buddhism).*

*As part of the Washington Theological Consortium, we function in an atmosphere of ecumenical awareness and dialogue. Cross-registrations and faculty cooperation are the principle expressions of this. Library sharing is also one of the advantages of the consortium membership.*

*We partner with the Judeo-Christian Studies department on campus and offer an M.A. in Judeo-Christian Studies.*

*We belong to a canonical consortium.*

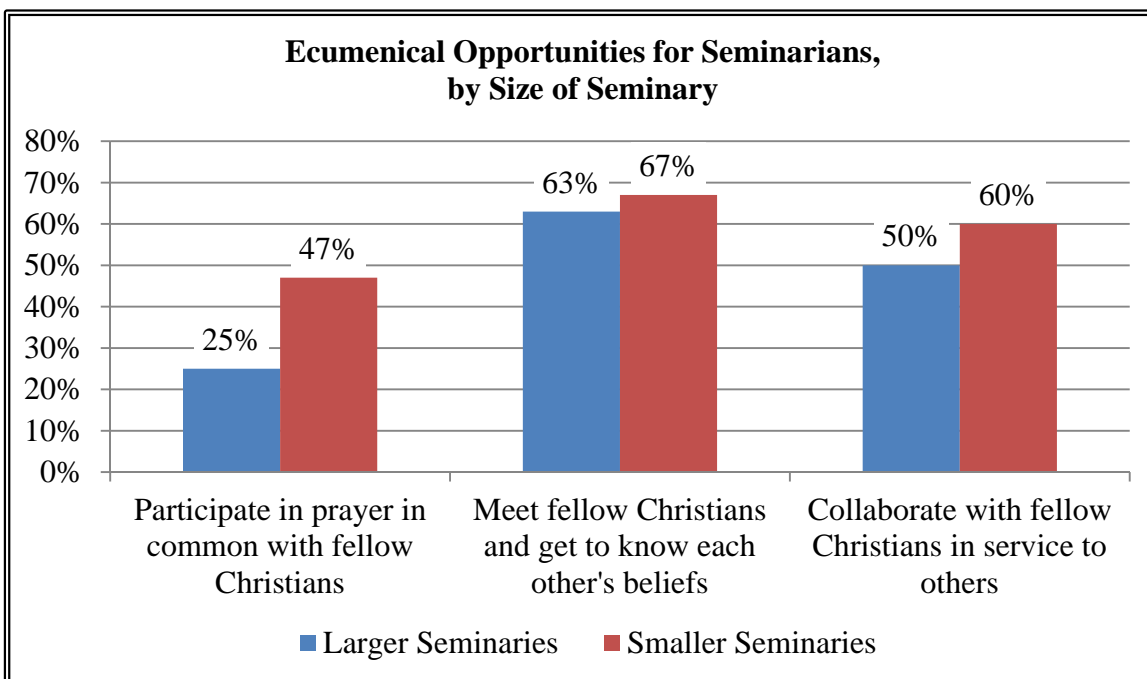
*We are the center for such opportunities in the archdiocese, especially regarding Muslims.*

## College Seminaries

Six in ten seminary rectors (61 percent) agree that Catholic teaching on ecumenism is integrated either “somewhat” or “very well” into the seminary curriculum overall.

<i>In your program, how well is Catholic teaching on ecumenism as found in the Catechism integrated into...</i>				
Percentage responding as follows:				
	<b>“Very Well”</b>	<b>“Some what”</b>	<b>“Only a Little”</b>	<b>“Not at All”</b>
Seminary curriculum overall	13%	48%	35%	4%

Two-thirds of seminaries (65 percent) offer seminarians regular opportunities to meet fellow Christians and get to know each other’s beliefs. Just over half (57 percent) collaborate with fellow Christians in service to others and four in ten (39 percent) participate in prayer in common with fellow Christians.



Smaller seminaries are more likely than larger seminaries to say that their seminarians have regular opportunities to engage in each of these ecumenical opportunities.

When asked about particular ecumenical activities in the last two years, three in ten seminaries (29 percent) have invited the ecumenical officer of their local diocese to participate in a program on the seminary campus. One in five (22 percent) have offered a faculty development in-service on ecumenical/interreligious formation.

<i>In the last two years, has your seminary...</i>		
Percentage responding "Yes":		
	<u>Larger Seminaries</u>	<u>Smaller Seminaries</u>
Invited the ecumenical officer(s) of your local diocese(s) to participate in any of the programs on the seminary campus?	43%	21%
Offered a faculty development in-service on ecumenical/interreligious formation?	13	27

Larger seminaries are twice as likely as smaller seminaries to invite the ecumenical officer of the local diocese to participate in a program on the seminary campus. On the other hand, smaller seminaries are twice as likely as larger seminaries to have offered a faculty development in-service on ecumenical/interreligious formation in the last two years.

Three in four college seminaries say that their courses on the history of philosophy, nature, and ethics address the philosophical foundations of other religious traditions. The same proportion says that the seminary gives consideration to interaction with those of other religions, especially Jews and Muslims.

<i>Ecumenical and Interreligious Relations</i>		
Percentage responding "Yes":		
	<u>Larger Seminaries</u>	<u>Smaller Seminaries</u>
Are seminarians made aware of the richness of the liturgy and the intellectual tradition of Eastern Catholics and their relationship to Eastern Orthodox Christians?	88%	60%
Is consideration given to interaction with those of other religions, especially Jews and Muslims?	88	67
Do seminary courses on the history of philosophy, nature, and ethics address the philosophical foundations of other religious traditions?	86	73
Are there occasional Protestant, Orthodox, or non-Christian guest lecturers at the seminary?	63	47
Does the formation program address the religious and cultural predispositions of students toward ecumenism and interreligious relations?	50	57
Are seminarians required to complete at least one class/program in World Religions?	13	20

Seven in ten rectors say that their seminarians are made aware of the richness of the liturgy and the intellectual tradition of Eastern Catholics and their relationship to Eastern Orthodox Christians. Rectors of larger seminaries are more likely than those in smaller seminaries to agree (88 percent compared to 60 percent).

- Larger seminaries are also more likely than smaller seminaries to agree that the seminary gives consideration to interaction with those of other religions, especially Jews and Muslims (88 percent compared to 67 percent). Similarly, larger seminaries are more likely than smaller seminaries to have occasional Protestant, Orthodox, or non-Christian guest lecturers at the seminary.
- Smaller seminaries are more likely than larger seminaries to say that the formation program addresses the religious and cultural predispositions of students toward ecumenism and interreligious relations (57 percent compared to 50 percent).
- Few college seminaries offer a class or program in World Religions, but smaller seminaries are more likely than larger seminaries to offer such a course/program.

## **The Greatest Strength of the Spiritual/Pastoral Formation Program in the Area of Ecumenical and Interreligious Relations**

One open-ended question at the end of the questionnaire asked seminary rectors: “Overall, what is the greatest strength of your spiritual/pastoral formation program in the area of Ecumenical and Interreligious relations?” A full transcript of all responses to this item is found in Appendix II.

Several of the respondents mentioned the diversity of their setting or their student body as the greatest strength of the program in this area. Some representative comments include the following:

*We operate on a college campus with diverse religious backgrounds. Our seminarians interact with persons of different faith traditions on a regular basis.*

*We are a college seminary (not a theologate) and our seminarians attend three diverse universities where they interact with students and faculty of other traditions. Beyond that we do not have a formal Ecumenical or Interreligious program.*

*It is a collaborative seminary – as such seminarians often participate in ecumenical prayer, discussion and interaction with other students outside the Catholic tradition. Our primary focus at the college level, however, emphasizes helping the students become more deeply rooted in the Roman Catholic Tradition – which is not always present when they enter seminary formation.*

*St. Basil Seminary is the Ukrainian Catholic Seminary. As an Eastern Catholic Seminary presents unique opportunities to bear witness to Christ in the Byzantine Tradition and preserves the essence of Byzantine spirituality in the western world. We share the same spiritual heritage with the Orthodox Churches.*

A few respondents admit that this is not an area of strength for their seminary. Some representative comments include the following:

*It is an intentional area of development in our seminary.*

*Our greatest strength in this area is rather weak: the presence of non-Catholic groups on campus in our Guest Facilities.*

*There is a real weakness here.*

## **Involvement of the USCCB in Strengthening the Programs**

A final open-ended question at the end of the questionnaire for theologates asked seminary rectors: “How can the USCCB help strengthen your program in these areas?” College rectors were asked a similar question: “How can the USCCB Secretariats help strengthen your program in the areas of Catechesis and Evangelization and Interreligious relations?” A full transcript of all responses to this item is found in Appendix II, reported separately for theologates and for college-level seminaries.

Several theologate rectors suggested that additional resources in these areas would help to strengthen their programs. Some of their suggestions include the following:

*Any information regarding resources in these areas is useful. Other than that, I am not sure how the USCCB Secretariat might be helpful.*

*Practical materials especially on work with the poor, inter-religious dialogue, and Jewish-Christian relations are always useful.*

*Provide materials on what the USCCB is expecting in this area.*

*Provide online resources we can access as teaching/formation tools.*

*Provide specific guidelines/resources.*

Other theologate rectors suggested that the Bishops’ Conference could help them by encouraging bishops to promote and support evangelization and ecumenism/interfaith relations. Some representative comments include the following:

*By encouraging bishops themselves to promote evangelization in their dioceses and by personal example*

*Encourage more ecumenical exchange.*

*More clearly support ecumenism/interfaith relations on national level.*

*To make certain these areas are stressed in the 6th edition of the PPF (Program for Priestly Formation).*

*Have CCLV look at the PPF and how better to integrate these topics within the current course load - don't add more course requirements, but rather requirements for existing courses.*

College rectors also suggested some additional resources that would be helpful to them. Some of their representative comments include the following:

*Guidelines and suggested resources that are endorsed by the bishops.*

*Develop online resources we can access as teaching & formation resources.*

*Continue the Secretariats' development of online programs. This generation of seminarians (and younger clergy) take full advantage of these programs.*

*Publish a text which anthologizes magisterial statements on these issues. Provide funding for workshops and speakers.*

*The Secretariats could support our program by offering teaching modules or important news updates that could be used during our weekly formation periods. Also, for the Week of Christian Unity having a planning aid with appropriate liturgical rites and guidelines for a seminary community to follow would be helpful.*

Other college rectors offered thanks for the work of the Secretariats and appreciation for their resources. Some of their comments include the following:

*No suggestions to offer. We appreciate the resources available.*

*By providing concrete examples from other seminaries where there has been significant and fruitful impact on priestly formation in those areas which will assist in the proclamation of the Gospel.*

*Keep doing what you're doing! By this survey you've heightened our awareness of the need for additional workshops or courses. Thanks!*





**Appendix I:**  
**Questionnaires with Response Frequencies**



Secretariat of Clergy, Consecrated Life and Vocations  
United States Conference of Catholic Bishops



Survey of Seminary Theology Programs

This survey will help us to understand the current state of seminary formation in the areas of Catechesis and Evangelization as well as ecumenical and interreligious competency. The Bishops' Conference is seeking to understand more clearly how and to what extent these areas are taught within the seminary curriculum and integrated into seminary formation. **Please respond by December 15.**

Catechesis and Evangelization

Please use these responses for questions 1-32.

1=Not at All                      3=Somewhat  
2=Only a Little                4=Very Well

In your program, how well is the *Catechism of the Catholic Church* integrated into:

	1	2	3	4	NR	
0	8	34	58	0		Seminary curriculum overall
3	6	42	50	5		Liturgy/sacraments classes
0	5	42	53	0		Doctrine classes
6	8	44	42	5		Pastoral ministry classes
14	17	56	14	5		Preaching classes
11	11	48	30	3		Scripture classes
6	11	44	39	5		Spirituality classes
8	11	61	19	5		Pastoral formation assignments
28	25	31	17	5		Faculty development in-service
0	0	27	73	71		Other: _____

In your program, how well is formation for catechesis integrated into:

	1	2	3	4	NR	
25	8	8	58	5		A <i>requisite</i> course on catechesis
23	6	23	49	8		An <i>elective</i> course on catechesis
3	3	45	50	0		Liturgy/sacraments classes
0	8	55	37	0		Doctrine classes
0	11	32	58	0		Pastoral ministry classes
0	16	45	40	0		Preaching classes
0	18	47	34	0		Scripture classes
0	27	49	24	3		Spirituality classes
0	3	32	66	0		Pastoral formation assignments
26	20	51	3	8		Faculty development in-service
14	0	29	57	82		Other: _____

In your program, how well is formation in evangelization integrated into:

	1	2	3	4	NR	
35	3	15	47	11		A <i>requisite</i> course on evangelization
23	6	29	43	8		An <i>elective</i> course on evangelization
8	13	47	32	0		Liturgy/sacraments classes
3	10	50	37	0		Doctrine classes
3	5	47	45	0		Pastoral ministry classes
5	5	45	45	0		Preaching classes
3	24	53	21	0		Scripture classes
8	16	51	24	3		Spirituality classes
0	5	45	50	0		Pastoral formation assignments
23	26	37	14	8		Faculty development in-service
33	0	67	0	92		Other: _____

Please use these responses for questions 33-41.

1= Not required of seminarians  
2= Treated only in part in the coursework  
3= Required reading in the curriculum

What does the curriculum expect of seminarians in regard to these documents on catechesis/evangelization?

	1	2	3	NR	
8	45	47	0		<i>Ad Gentes</i>
16	41	43	3		<i>Catechesi Tradendae</i>
3	18	79	0		<i>Catechism of the Catholic Church</i>
5	43	51	3		<i>Evangelii Nuntiandi</i>
16	49	35	3		General Directory for Catechesis
28	53	19	5		Go and Make Disciples
16	43	41	3		National Directory for Catechesis
8	50	42	0		<i>Redemptoris missio</i>
3	11	87	0		Rite of Christian Initiation of Adults

Y No NR

21	79	0			Are seminarians <i>required</i> to take a course on missiology?
42	58	0			Are seminarians <i>offered an elective</i> course on missiology?
63	37	0			Are seminarians offered a missionary experience outside the United States as a pastoral placement?
87	13	0			Are seminarians offered a missionary experience to the poor within the United States (e.g., Christ in the City) as a pastoral placement?
32	68	0			Are seminarians <i>required</i> to take a course on the Church's teachings on stewardship?
27	73	3			Are seminarians offered an elective course on the Church's teachings on stewardship?
68	32	0			Are the Church's teachings on stewardship offered to seminarians through a workshop or conference?

## Ecumenical and Interreligious Relations

*Please use these responses for questions 49-58.*

**1=Not at All**

**3=Somewhat**

**2=Only a Little**

**4=Very Well**

In your program, how well is Catholic teaching on ecumenism integrated into:

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>NR</b>	
Seminary curriculum overall	0	3	55	42	0	
Liturgy/sacraments classes	0	5	63	32	0	
Dogmatics classes	0	5	42	53	0	
Scripture classes	0	13	45	42	0	
Spirituality classes	0	21	50	29	0	
Moral theology classes	3	16	50	32	0	
Preaching classes	3	21	53	24	0	
Canon law classes	5	18	40	37	0	
Pastoral placements of seminarians	8	24	34	34	0	
Faculty development in-service	19	17	42	22	5	

**Y No NR**

45	55	0	Are seminarians required to complete at least one class specifically on Ecumenism?
87	13	0	Are there occasional Protestant, Orthodox, or non-Christian guest lecturers in classes?
89	11	3	Are seminarians offered at least one elective course on ecumenism?
74	26	0	Are seminarians offered at least one elective course on interreligious relations (e.g., with Muslims)?
95	5	0	Is attention given in classes to differences between Eastern and Western Catholics?
87	13	0	Do seminarians have opportunities to develop a respect for the sacramental life of the Orthodox churches?
79	21	0	Does the seminary offer any instruction on Jewish-Catholic relations?
58	42	0	Does the seminary belong to an ecumenical consortium of seminaries/theological schools?

67. Overall, what is the greatest strength of your program in the area of Catechesis and Evangelization?

68. Overall, what is the greatest strength of your program in the area of Ecumenical and Interreligious relations?

69. How can the USCCB Secretariats help strengthen your program in these areas?

**Thank you for participating in this survey.**

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## **Survey of College and Pre-Theology Seminary Programs**

This survey will help us to understand the current state of seminary formation in the areas of Catechesis and Evangelization as well as ecumenical and interreligious competency. The Bishops' Conference is seeking to understand more clearly how and to what extent these areas are taught within the seminary curriculum and integrated into seminary formation. **Please respond by December 15.**

### **Catechesis and Evangelization**

Which of these best describes how the *Catechism of the Catholic Church* is taught in your program:

- %
- 26 1. Systematically, over a number of courses (e.g., Catechism I, Catechism II, Catechism III)
- 61 2. Thematically, by topic areas (e.g. Catholic doctrine, liturgy and sacraments, Christian morality, prayer)
- 13 3. Other (describe): \_\_\_\_\_
- 

**AVG=2** 4. How many courses on the *Catechism* are seminarians required to complete?

Does your program of formation include:

**Y No DK**

- 44 56 0 A requisite course on catechesis or catechetical formation?
- 96 4 0 Pastoral formation assignments that assist with formation in catechesis?
- 61 39 0 Instruction for seminarians on communicating the faith clearly in public speaking, social media, etc.?
- 91 9 0 Opportunity for seminarians to study the contemporary cultural context and society?
- 26 74 0 A course, workshop, or conference on the Church's teachings on stewardship?
- 57 43 0 A course on American philosophy or social thought?
- 0 100 0 A *requisite* course on evangelization?
- 35 65 0 An *elective* course on evangelization?

Does your seminary offer:

**Y No DK**

- 18 82 4 Faculty development in-service on catechesis?

*Please use these responses for questions 14-15.*

**1=Not at All**

**3=Somewhat**

**2=Only a Little**

**4=Very Well**

In your opinion, how well is the *Catechism of the Catholic Church* integrated into:

**1 2 3 4 DK**

- 0 0 22 78 0 The seminary curriculum overall
- 26 26 44 4 0 Faculty development in-service

**Y No DK**

- 35 65 0 Does your seminary offer an international missionary experience for seminarians?
- 26 74 0 Does your seminary acquaint seminarians with the work of the Pontifical Mission Societies and/or the Missionary Congregations of Religious?
- 30 70 0 Does your seminary acquaint seminarians with the work of the home missions?
- 74 26 0 Does your seminary acquaint seminarians with the missionary tradition over the centuries?
- 56 44 0 Does your seminary collaborate with the local Diocesan Director for Catechesis or Evangelization?

21. How is the *Catechism of the Catholic Church* integrated into other courses and/or formation experiences in your seminary?

## Ecumenical and Interreligious Relations

*Please use these responses for question 22.*  
**1=Not at All**                      **3=Somewhat**  
**2=Only a Little**                  **4=Very Well**

	52	48	0	Are there occasional Protestant, Orthodox, or non-Christian guest lecturers at the seminary?			
	70	30	0	Are seminarians made aware of the richness of the liturgy and the intellectual tradition of Eastern Catholics and their relationship to Eastern Orthodox Christians?			
	55	45	4	Does the formation program address the religious and cultural predispositions of students toward ecumenism and interreligious relations?			
	74	26	0	Is consideration given to interaction with those of other religions, especially Jews and Muslims?			
	17	83	0	Are seminarians required to complete at least one class/program in World Religions?			
	77	23	0	Do seminary courses on the history of philosophy, nature, and ethics address the philosophical foundations of other religious traditions?			

In your program, how well is Catholic teaching on ecumenism as found in the *Catechism* integrated into:

**1 2 3 4 DK**  
 4 35 48 13 0 Seminary formation overall?

Do your seminarians have regular opportunities to:

**Y No DK**  
 39 61 0 Participate in prayer in common with fellow Christians?  
 65 35 0 Meet fellow Christians and get to know each other's beliefs?  
 57 43 0 Collaborate with fellow Christians in service to others?

In the last two years, has your seminary:

**Y No DK**  
 22 78 0 Offered a faculty development in-service on ecumenical/interreligious formation?  
 29 71 9 Invited the ecumenical officer(s) of your local diocese(s) to participate in any of the programs on the seminary campus?

34. Overall, what is the greatest strength of your spiritual/pastoral formation program in the area of Ecumenical and Interreligious relations?

35. How can the USCCB Secretariats help strengthen your program in the areas of Catechesis and Evangelization or Ecumenical and Interreligious relations?

**Thank you for participating in this survey.**

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**Appendix II:**  
**Complete Transcription of Open-ended Responses**



## Responses to Open-Ended Questions

*Overall, what is the greatest strength of your program in the area of Catechesis and Evangelization?*

**Theologates:**

A strong faculty in religious education; multiple courses offered on pedagogy, catechesis with Hispanics and youth.

Both are integral parts of our required pastoral theology classes. We have developed six courses specifically on Evangelization, and now offer a certificate program in the subject. Through preaching and lay student-led retreats, all students can gain practical experience in the subject.

Catechesis course, seminarians involved in evangelization.

Catechetical commitment in field placement

Doctrinal Foundations

Emphasis is given to catechesis and preaching across the curriculum.

Encouraging collaboration in ministry of evangelization

Our evangelization ministry to other universities during breaks.

Our overall theological methodology is aimed at preparing seminarians to enter into dialogue with the contemporary culture. Catechesis and evangelization are presumed as part of our "disposition" in forming religious seminarians.

Our pastoral formation program provides opportunities for seminarians to do direct catechesis in 2nd philosophy/2nd pre-theology and 3rd theology and for evangelization in 1st and 2nd theology.

Our school is rooted in the Jesuit documents on the dialogue between faith and culture -- how the faith is acculturated in a specific place. This necessarily involves catechesis and evangelization. We have good resources in missiology.

Our seminarians participate in catechetical programs in local parishes as part of their education.

Our tradition is oriented to pastoral practice integrating head and heart in community, study, and experience. Our belief is that all teaching should be in some measure directed to formation and evangelical conversion.

Pastoral experience in catechesis

Required course taught by lay ecclesial minister with 42 years' experience, currently working full-time in a parish.

Second year seminarians take a required course in Catechetics followed by a semester of supervised teaching in a Catholic elementary school (students teach approximately 60 minutes each week).

Students receive a comprehensive understanding of Catholic Social Teaching and how they may go about preaching and teaching on the subject. Perhaps the new portfolio assignments and the capstone seminar can be considered strengths. The capstone seminar serves as a bookend for what began with catechetics and worship and ministry, etc. in the first semester of first theology. Of course the catechism classes in pre-theology help as well. The portfolios are intended to capture the on-going reality of this focus, it seems to me. At least in part it does.

No doubt the pastoral assignments and "men's mission," etc. are other strengths.

The Catechetical Institute not only engages our seminary students but also approximately 250 archdiocesan lay people. Our Faculty workshops have focused on the Craft of Catechesis. Finally, we have instituted a Summer Seminar on Evangelization for seminary students.

The courses on Liturgy and Sacraments and the Dogmatic courses.

The greatest strength is that there are required courses on catechism & evangelization/missiology with a practicum associated with each course

The mission of Holy Apostles is "to cultivate ordained, consecrated or lay leaders" for the purpose of Evangelization. All courses directed toward Catechesis and Evangelization.

The overall evangelical zeal that our men bring in to the program spills over into every aspect of their lives.

The overall institutional commitment to the New Evangelization.

The program aims in turning out mature men of prayer living in the love and grace of God.

The Rector and other priests are very knowledgeable of the New Evangelization. Topics about the New Evangelization are often included in conferences and homilies as well as in classes.

The Rector's main theme is the New Evangelization which informs every course and the whole program. First Theology has a special focus on catechesis.

The solid Theology and spirituality of the various Universities in Rome (Gregorian, Angelicum and Santa Croce) which present the Gospel and catechesis in ways that can be lived. Many priests and fellow students model these attitudes in their lives.

The University of Notre Dame's Institute for Church Life provides us with opportunities to attend lectures and workshops which focus on these topics.

There is a required course in Catechetics in the MDiv program. There is an elective course: Catechesis within the Mission of Evangelization in the United States.

Course assignments and pastoral placements require projects in catechesis and evangelization.

There is an emphasis on both throughout the seminary programs.

These areas are integrated into both required and elective courses. We teach students to focus their faith-life as parish priests on the Gospel and to preach it with power and conviction.

Through assignments, it is well integrated into the curriculum.

We are formally committed to the New Evangelization & the curriculum reflects that.

We have entirely embraced the GDC and NDC's insistence upon the primacy of the divine pedagogy and the normative character of the baptismal catechumenate for all catechesis.

We offer a concentration Evangelizing for Witness in one Ecumenical D.Min. program. This, and the courses that support it, is one of our greatest strengths in this area.

***How is the Catechism of the Catholic Church integrated into other courses and/or formation experiences in your seminary?***

**College Seminaries:**

By systematic consideration of pertinent sections in courses on Christian Doctrine, Liturgy/Sacraments and moral theology.

Catechism provides a foundation, starting point and reference for all doctrinal courses.

Connections are made with frequency across courses in philosophy (especially metaphysics) and theology.

Content from the Catechism is included in formation sessions (once a week). The seminarians are also required to teach Catechism classes for a year at a local parish.

Each faculty member is dedicated to this integration. Our students are well versed in the CCC.

We also include an Intro course in their freshman year.

It is a basic source that is referenced in most courses and formation conferences.

It is one of the main resources for most of our formation conferences and is encouraged reading for all of our men. Additionally, it is used for several of their courses at the university where they study.

It is used as a base for much of the spiritual formation in the novitiate, as well as the spiritual formation during the two years of classical humanities. They also use it as a tool for the apostolate in CCD classes with children in the local parishes.

Most courses in theology include coverage of themes prevalent throughout the Catechism of the Catholic Church, e.g. Creed, Sacraments, Prayer, Moral Law, etc.

Nearby formation conferences.

Professors use their own discretion.

The Catechism is taught in two major courses, in which the entire text is read. This is a very substantial undertaking, and the text is studied thoroughly. Teachings from the Catechism are also included in other Theology classes at our University. The Catechism may be quoted in some spiritual conferences, but not a lot. The seminarians do read the Catechism often on their own.

The Catechism of the Catholic Church and the newly published Ukrainian Catholic Catechism "Christ our Pascha" creates foundation for the spiritual and pastoral formation as well as for the pre-theology courses.

The Catechism of the Catholic Church is integrated into the following courses: (THE 451-The Christian Profession of Faith, THE 452-Celebrating the Christian Life, THE 453-Moral Life in Christ, THE 454-The Catholic Tradition of prayer and THE 401-Catholic Social Teaching.

The CCC is taught during the 2nd semester of a college student's first year. The CCC is also integrated into the intro to Theology Course as well as the Ethics Course and Social Justice course. (All of which are required.)

The CCC is used as a bibliographic resource for the theology courses and formation programs that are taught at the seminary. The students are encouraged to familiarize themselves with the main text and the resources found in the compendium.

Thematically, by topic areas.

Theology classes are taught at St. Mary's University of Minnesota and the professors integrate the CCC into the classes. Formation classes at the seminary reference and include the CCC in each class.

Through formation conferences and workshops, appropriate sections of the Catechism are brought into the seminarian's formation in all four aspects.  
Through two courses and formation seminars every Wednesday evening.  
We begin with the citations of the Catechism for our formation topics (e.g. celibacy, obedience, evangelical counsels).  
Weekly Formation Conferences; Outside Speakers / Presentations

***Overall, what is the greatest strength of your program in the area of Awareness of Cultural Context and Intercultural Competence?***

**Theologates:**

A general tone of respect in all courses. An opportunity for ecumenical interaction through the field & consortium programs.  
A number of our faculty are converts (Lutheran, Anglican, Quaker, Greek Orthodox) which enables us, from a friendly perspective, to speak at first-hand about various Christian perspectives. We have a wonderful instructor in world religions as well.  
A required course, complimented by annual events.  
A strong university faculty in comparative theology.  
An elective course offered periodically  
As part of the Washington Theological Consortium, we function in an atmosphere of ecumenical awareness and dialogue. Cross-registrations and faculty cooperation are the principle expressions of this. Library sharing is also one of the advantages of the consortium membership.  
Doctrinal formation and presence of Bishop Arthur Kennedy  
During second philosophy/pre-theology, our men have five workshops throughout the year, led by a leader of a different faith or religion to introduce them to those ecclesial traditions.  
Ecumenical and interreligious concerns are present across the curriculum for seminarians who will participate in a religiously pluralistic context.  
Electives on Inter-Seminary and Jewish Relations.  
Focus on Catholic teaching and dialogue within classroom with non-Catholics  
I think most stress ecumenism in our courses and we discuss different theological views pertaining to this. This I see as an overall strength of our program. The tension is always there relative to the uniqueness of the Catholic Church, however. I am not sure about interreligious relations. I don't think this gets the same attention, though I am sure it does get some attention, e.g. in ecclesiology with Fr. Warren.  
One of our faculty has a degree in Ecumenism and besides offering an elective, often speaks of this area informally.  
Opportunities for ecumenical relations (faculty & students) with neighboring Lutheran seminary.  
Our MA with a concentration in Interreligious Dialogue, along with the programs in our Bernardin Center. Our D.Min. is an ecumenical degree offered jointly with LSTC & McCormick Theological Seminary. We collaborate closely with the Association of Chicago Theological Schools, ATS.  
Our theology studies are undertaken at the University of Notre Dame, so we have a wide breadth of electives and contact with scholars from many faith traditions.

Our Vice Rector for Academic Affairs is the Vicar for Ecumenical & Interreligious Affairs of the Archdiocese of Chicago. His involvement in the Association of Chicago Theological Schools and expertise in the area is a major strength.

Presence on campus of an Ecumenical Institute of Theology, in which seminarians must take at least one class

The Field Education program includes an ecumenical/inter-religious component: field trips to other places of worship and meeting with ecumenical pastors. In addition, each year the seminary co-sponsors a Jewish-Catholic Colloquium required for all students; and each year the seminary co-sponsors a lecture during the Week of Prayer for Christian Unity.

The greatest strength is that these relations are understood within the context of the Church, emphasizing dialogue & proclamation. While we do not offer specific elective courses, the seminary has ecumenical/inter-religious activities & scholarly lectures.

The Rector often hosts ecumenical meetings for local Christian clergy. This provides opportunity for dialogue and interaction.

The students leave with a basic & nuanced understanding of other faiths.

The topic of Ecumenical and Interreligious relations is often presented in a workshop and conferences throughout the school year.

There is a required course in Ecumenism and Interreligious Dialog.

This is actually a weakness in our current program

Two presentations per semester with outside speakers offered to entire seminary community through the Ecumenical/Interfaith comm. This committee and class on ecumenism are under leadership of faculty member actively involved in ecumenism/interfaith dialogue in the archdiocese.

Various classes offered in Ecumenism and specifically study dedicated to *Lumen Gentium*.

Church history courses also focus on the development, change and dynamics of the Church through time.

We are part of an ecumenical consortium. We require a course in interreligious dialogue. We sponsor immersions to India (Hinduism), Indonesia (Islam), and Nepal (Buddhism).

We are the center for such opportunities in the archdiocese, especially regarding Muslims.

We belong to a canonical consortium.

We have a student-led committee on ecumenism and inter-religious relations that sponsors activities and educational awareness. We celebrate the Week of Prayer for Christian Unity and have a required course on Ecumenism taught by the local Archdiocesan Ecumenical Officer and an elective course in comparative religion at the undergraduate (Pre-Theology) level.

We have an ecumenical center on campus which offers frequent programming, lectures, and workshops.

We hosted Monsignor John Radano as a visiting scholar to focus on Ecumenical dialogue with our seminarians. As part of his visit we hosted a conference on Ecumenism in 2010 and again this January we are hosting an Ecumenical conference in conjunction with St. Thomas University.

We partner with the Judeo-Christian Studies department on campus and offer an M.A. in Judeo-Christian Studies. One of our faculty members served for 20+ years on the Pontifical Council for Promoting Christian Unity, and so brings a wealth of personal experience to his instruction.

We try to expose them to diverse experiences in the course of their five years at the seminary.

***Overall, what is the greatest strength of your spiritual/pastoral formation program in the area of Ecumenical and Interreligious relations?***

**College Seminaries:**

Forming an understanding of how the Catholic Church relates to other Churches, ecclesial communities, and other religions. (For example, usage of *Nostra Aetate* and *Dominus Jesus*.)

It is a collaborative seminary - as such seminarians often participate in ecumenical prayer, discussion and interaction with other students outside the Catholic tradition. Our primary focus at the college level, however, emphasizes helping the students become more deeply rooted in the Roman Catholic Tradition – which is not always present when they enter seminary formation.

It is an intentional area of development in our seminary.

One of the great strengths of our program is its proximity to New York City and the many resources available to our students.

While the seminary program does not mandate students to participate in ecumenical and interreligious events, seminarians are encouraged to experience the rich religious and cultural diversity that is found here.

Opportunities for ecumenical relations with a neighboring Lutheran seminary.

Our diocesan bishop lives on the seminary campus. He is a model for fostering Ecumenical and Interreligious relations. Our seminarians attend most of the programs that the bishop participates in with leaders of other Christian denominations as well as Jewish or Muslim leaders. We also conduct our own services during the Week of Prayer of Christian Unity and some at Jewish holy days.

Our greatest strength in this area is rather weak: the presence of non-Catholic groups on campus in our Guest Facilities.

Our location is a multicultural, urban setting.

Our men volunteer for a ministry to Somali immigrant children (Muslims) in their first year, where they tutor these children in their homework. The men are offered opportunities to attend speaking engagements on ecumenical or interreligious topics at our University of St Thomas (on whose campus we reside).

Seminarians interact with persons of other Christian churches as well as those of non-Christian traditions on a daily basis. There is regular opportunity for guided reflection on this experience of diversity.

St. Basil Seminary is the Ukrainian Catholic Seminary. As an Eastern Catholic Seminary presents unique opportunities to bear witness to Christ in the Byzantine Tradition and preserves the essence of Byzantine spirituality in the western world. We share the same spiritual heritage with the Orthodox Churches.

The greatest strength in our program is that we provide a profoundly Roman Catholic spiritual formation rooted in the magisterial teachings and lived integrally so that when our seminarians encounter ecumenical and interreligious dialogue they will have a grounding in the truth in which to begin a fruitful conversation centered in Jesus Christ.

The Introduction to Religious Studies course incorporates a fairly strong section on ecumenical and interfaith relations. We examine a variety of world religions in the course and invite students to do a group project on another religious tradition.

The seminarians have pastoral formation & pastoral assignments where they regularly serve people of other faiths. Spiritually they are given a solid foundation in the faith so that they can dialogue with other faiths.

The seniors and pre-theologians serve as student chaplains at a hospital under the supervision of a Methodist minister & with other chaplains from other traditions.

There is a real weakness here.

There is a student ecumenism/inter-religious committee that sponsors period events/guest speakers in this area. We celebrate the week of Prayer for Christian Unity in January. We offer an elective course in Comparative Religions at the undergraduate level and a required course in Ecumenism at the graduate level. The seminary also participates in ecumenical organizations such as ATS.

We are a college seminary (not a theologate) and our seminarians attend three diverse universities where they interact with students and faculty of other traditions. Beyond that we do not have a formal Ecumenical or Interreligious program.

We are a pre-philosophy and theology center, dedicated more to spiritual formation and a focus on humanistic studies, like art, literature, language. Much of what is mentioned we would cover in later years of formation.

We operate on a college campus with diverse religious backgrounds. Our seminarians interact with persons of different faith traditions on a regular basis.

We participate in an Inter-Seminary Seminar Dialogue with people of other faiths and traditions.

*How can the USCCB Secretariats help strengthen your program in these areas?*

**Theologates:**

Any information regarding resources in these areas is useful. Other than that, I am not sure how the USCCB Secretariat might be helpful.

By encouraging bishops themselves to promote evangelization in their dioceses and by personal example

Continue to encourage such matters with the recognition that there are a variety of demands and expectations.

Encourage more ecumenical exchange.

Have CCLV look at the PPF and how better to integrate these topics within the current course load - don't add more course requirements, but rather requirements for existing courses.

Help students understand the need to be less insular.

I honestly don't know.

Making us aware of programs available to us. Use of the NCEA Rectors' meeting to assist us.

More clearly support ecumenism/interfaith relations on national level.

No suggestions, we appreciate and make use of the resources available already.

Practical materials especially on work with the poor, inter-religious dialogue, and Jewish-Christian relations are always useful.

Provide materials on what the USCCB is expecting in this area.

Provide online resources we can access as teaching/formation tools.

Provide specific guidelines/resources.

Provide useful compendia of essential teachings as is done e.g. for why couples should not co-habitate before marriage

Reminders and Suggestions.

The documents produced by the USCCB & your resources are very helpful. We are planning to hire a new faculty member to strengthen our offerings in these areas.

The students are looking for practical ways to carry the New Evangelization into the culture.

Through publications that address the needs and challenges facing future priests.

Through resource documents.

To make certain these areas are stressed in the 6th edition of the PPF (Program for Priestly Formation).

We have used presenters from the USCCB on both of the topics for five years.

*How can the USCCB Secretariats help strengthen your program in the areas of Catechesis and Evangelization or Ecumenical and Interreligious relations?*

**College Seminaries:**

The Secretariats could support our program by offering teaching modules or important news updates that could be used during our weekly formation periods. Also, for the Week of Christian Unity having a planning aid with appropriate liturgical rites and guidelines for a seminary community to follow would be helpful.

1. Promoting knowledge about the Eastern Catholic Churches
2. Involve Eastern Churches in Evangelization & Ecumenical activities



As future diocesan priests, our men would benefit from learning how to implement Catechism programs in their future parishes and how to dialogue with people of other faiths/traditions. (Videos, pamphlets, Ecumenical materials, etc.)

By providing concrete examples from other seminaries where there has been significant and fruitful impact on priestly formation in those areas which will assist in the proclamation of the Gospel.

Continue the Secretariats' development of online programs. This generation of seminarians (and younger clergy) take full advantage of these programs.

Curriculum outlines for classes or resource texts.

Develop online resources we can access as teaching & formation resources.

Guidelines and suggested resources that are endorsed by the bishops.

I believe our program on Catechesis is very good. Catholic evangelical movements in this area are also very strong, and our men find places to express themselves evangelistically.

If you had a list of speakers who you would encourage us to invite to campus, or a list of books that you think we should have our students read, that could be helpful.

They have already 11 subjects in philosophy and several in theology, then a host of other basic requirements which they are supposed to take at college. I'm not sure there is a lot of time to add a whole other area of study. But I do think some speakers or a brief look at some writings/documents is possible. They should, of course, get a lot more of this in major seminary.

Keep doing what you're doing! By this survey you've heightened our awareness of the need for additional workshops or courses. Thanks!

No suggestions to offer. We appreciate the resources available.

Nothing in particular.

Offering suggestions and reminders to include these elements more consistently in course development and formation conferences.

Perhaps there could be periodic updates for resources in formation classes.

Provide documents and source material.

Publish a text which anthologizes magisterial statements on these issues.

Provide funding for workshops and speakers.