

Adolescent Formation Communities:

Rediscovering a Model

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Rationale

In his apostolic exhortation *Christifideles Laici* Pope John Paul II (1988) focuses on explaining the vocation and mission of the laity in the Church and in the world. Using the imagery of the vineyard that Christ proposed in the Gospel of Matthew (Mt. 20:1-16) His Holiness strongly re-echoes the teaching of the Second Vatican Council that working towards building up the Kingdom of God is the universal vocation of all Christians (John Paul II, 1988, no. 2). In their *Decree on the Apostolate of the Laity*, the Fathers of the Second Vatican Council (1965a) specifically extends that vocation to young people when they stated that “young people should feel that this call is directed to them in particular, and they should respond to it eagerly” (no. 33). The Fathers of the Council declare that training children for the vocation of building the Kingdom of God should begin at the earliest ages and that “formation must be perfected throughout their whole life in keeping with the demands of new responsibilities” (no. 30). The Council describes this task of formation for this universal vocation as an obligation of Catholic education (no 30). In *Christifideles Laici* Pope John Paul II (1988) further defines the Church’s obligation by stating that “[f]ormation is not the privilege of a few, but a right and duty of all” (no. 63), but he rhetorically wonders: “Where are the lay faithful formed? What are the means of their formation? Who are the persons and communities called upon to assume the task of a totally integrated formation of the lay faithful?” (no. 61).

The Holy Father rightfully places the primary responsibility for the task of formation on the shoulders of parents (John Paul II, 1988, no. 62). In his earlier exhortation *Familiaris Consortio*, Pope John Paul II (1981) describes parents’ obligation to form their children for a Christian life as an extension of their initial act of giving their children biological life. He states “by begetting in love and for love a new person who has within himself or herself the vocation to growth and development, parents by that very fact take on the task of helping that person effectively to live a fully human life” (no. 36). In *Christifideles Laici* Pope John Paul II (1988) admonishes the whole Church, and especially the Catholic educational system, to be mindful of its equally weighty responsibility to assist parents in forming all young people in a way that will allow them to take up their share of the work in building up the Kingdom (no. 62). Is this task being accomplished by the Church today? Is a totally integrated formation really available to Catholic youth in America? These questions must be explored if the fullness of the Church’s teachings are to be truly applied to the Church’s formation of young people.

A recent study of the religiosity of American teens conducted by University of North Carolina

sociologist Christian Smith found that Catholic teens have the least influence by and interaction with their church of any Christian denomination in the United States (Filteau, 2005). Professor Smith found that the lack of religiosity in Catholic youth stems from two sources: a lack of parental involvement in the Church and an apparent lack of commitment to youth formation by the Church. If the Church is to regain its influence over young people, Smith urges the Church to "invest a great deal more attention, creativity and institutional resources into its young members -- and therefore into its own life" (in Filteau, 2005).

In a survey of available studies, Theodore Wallace (2000) found that Catholic schools since the 1960s have increasingly faced a crisis of identity as lay principals and teachers have largely taken over responsibility for the schools from the sisters, priests, and brothers. Wallace's research found that this crisis is rooted in principals' and teachers' lack of preparation for participation in the religious formation aspects of Catholic education. In a survey of Catholic school principals, 70% reported that they felt inadequately prepared for the faith leadership aspects of their position (Wallace, 2000, p. 192). Wallace notes that a confluence of factors has led to a sense that many Catholic schools are not living up to the ideals so often proclaimed by the Church. Wallace argues that with a lack of formal training in the Catholic model of education, these principals address what they are most prepared to address, the managerial aspects of the job, and they give less of their precious time to the faith formation aspects of the position.

William Raddell's (2000) observations about the teaching of religion in Catholic schools are similar to those made by Prof. Wallace. Raddell notes that many Catholic school teachers are woefully unprepared for engaging in the faith formation of students. Raddell notes the tendency of many Catholic elementary school principals to assign teaching of religion to teachers who may never have had any theological or religious education training beyond their own elementary school catechesis simply because they are Catholic. Raddell levels the opposite charge at many Catholic high school principals who often hire individuals with degrees in Theology, but who have no training or experience in teaching adolescents. These two extremes often leave Catholic young people lost in their formation, having been tossed from inadequate elementary formation programs to erudite secondary programs that are beyond them. The inadequacy of faith formation in many Catholic schools coupled with a lack of parental and parish investment in their faith formation has left many young Catholics with wonderful intellectual formations, but because they have not been adequately "introduced [to] the knowledge of the mystery of salvation" they are left without a faith formation that makes them "more aware of the

gift of Faith they have received” (no. 2) as the Second Vatican Council (1965b) proclaims to be the chief goal of Catholic schools.

In his history of the American parochial schools, Timothy Walch (2003) describes a generation of crisis in the Catholic educational system in America that began in the years following the Second Vatican Council. Walch recounts decades of despair during which Catholic experts like sociologist Fr. Andrew Greeley and Catholic pundits like the editors of the magazines *America* and *Commonweal* repeatedly bemoaned the growing challenges facing Catholic schools. Even the president of the National Catholic Educational Association (NCEA), Fr. C. Albert Koob, joined in the despair when he published his *S.O.S. for Catholic Schools*. According to Walch, the generation of crisis has given way to a generation of hope as the Catholic educational system throughout the United States has entered into massive reorganization beginning in the 1980s and continuing to today. Later president of the NCEA Michael Guerra (2000) paints a hopeful vision of the future of Catholic schools, but he argues that this future will not be realized without greater emphasis by the Church and all those associated with Catholic schools in training better leaders, refocusing on the fundamental Catholic mission of Catholic schools, and improving access to Catholic schools for all students.

Part of the renewal of mission called for by Michael Guerra (2000) and others must be a renewal of the total formational programs offered by Catholic schools if those schools are going to influence the youth in the ways Prof. Coleman has suggested they can and the consistent teaching of the Church says they must. There is an effective model for comprehensive adolescent faith formation that has nearly been lost in the turmoil of the Catholic education and vocations crises that have developed over the last forty years. According to the National Catholic Educational Association (1966) there were 21,501 young men in 264 high school level seminary programs across the United States in 1966 (i, iii). These programs were based on a model of ministerial formation first developed after the Council of Trent in the 1500s that sought to set young men who had the inkling of priestly vocations apart from the world so that their vocations might be cultivated in a special environment (Waterworth, 1848, pp. 188-189). With the changes in philosophy concerning religious life, the role of the priest, and the vocation of the laity brought on by the Second Vatican Council coupled with growing cultural pressures in the United States and the Western world in general and a decrease in the number of Catholic priests and consecrated religious, these institutions have all but disappeared from the landscape of American Catholic education (Perry, 2004, p. 37 and Thorn, 2004, pp. 45-46). This fall the Archdiocese of Chicago announced the impending closure of Archbishop Quigley Preparatory

Seminary, one of only nine high school seminaries that still operate in the US educating approximately 763 young men (Gautier, 2006, p. 16). The stated reason for the impending closure is because, using a very simple cost/benefit analysis, the Archdiocese of Chicago has decided that the number of graduates who have gone on to become priests for the archdiocese is too low in relationship to the high cost of operating the 101 year old institution (Donovan, 2006). Louis Wappel, the former principal of Divine Word Seminary, describes similar cost/benefit motives when the Divine Word Missionaries decided to close that high school program in the early 1990s (L. Wappel, personal email, November 21, 2006). Bishop Joseph Perry (2004) describes lack of support from dioceses and religious orders along with decreasing admissions as additional reasons why so many of these institutions have permanently closed their doors.

As early as 1968 the leaders of the high school (or minor) seminary movement in the United States were openly wondering what the appropriate role of the high school seminary model should be in the life of the modern Catholic Church. Msgr. John O'Donnell (1968) strongly advocates that in light of the teachings of the Second Vatican Council, high school seminaries should use more complex ways of measuring their success than solely the number of priests they produce; he advocates a broader sense of purpose for the schools. Msgr. O'Donnell specifically commends the idea of adapting the high school seminary model for greater inclusion of students who either have a weaker sense of priestly vocation or who have no sense of a priestly vocation. Fr. William Philbin (1968) urges the leaders of high school seminaries to abandon the mindset of seeing those students who drop out or who never reach priestly ordination as vocational mortalities. Rather, Fr. Philbin argues that these men are, in fact, also the successes of the high school seminary model, but due to a tunnel-vision that only see priests as successes the leaders of the Church have viewed these well-formed, committed, active Catholic laymen as failures (pp. 100-101).

In the past, the Church celebrated the high school seminary model as part of its overall priestly formation system. In 1968, when the number of high school seminaries had already begun to drastically decline, 63% of those preparing to be ordained as diocesan priests had graduated from a high school seminary (Lonsway, 1968, pp. 32-33). The term seminary itself implies a place of planting seeds. James Cardinal Hickey (1967), who once served as the rector of a high school seminary, describes their purpose as “an intensive spiritual, intellectual, psychological, and apostolic experience in which the candidate may grow to Christian maturity fostering and developing their [*sic*] initial aspirations to serve the Church” (p. 23). While numerous studies have been conducted concerning the effectiveness of the

formational programs of major seminaries (those seminaries operating at the graduate school level) on graduates who go on to be ordained priests (see Hoge, 2006) there are very few studies of how those same formational programs affect the lives of those who do not go on to become priests. Those that have studied the effects of formation on former seminarians who have not gone on to the priesthood have typically sought to study why they did not go on so that seminaries might increase their retention and success rates (see Potvin & Muncada, 1990). Even fewer studies have been done on those who have attended high school seminaries and either went on to priesthood or lay life (see Greene, 1967 and Callahan & Wauck, 1969). Anecdotally, those who have attended major seminary programs and gone on to lay lives report many unique positive effects from having such an intense formational experience. For example, one devout, successful layman who is a former Trinitarian friar noted that everything he is as an adult person is affected by his seminary experience (personal interview, former Trinitarian, November 20, 2006). Similar anecdotal evidence of the value of intensive formation for those men who eventually discerned the lay life can be found in the experiences of those who graduated from high school seminaries in the 1960s (Hendrickson, 1983) as well as those who graduated in the 1990s (Harkleroad, 2004) and the 2000s (Salm, 2003), as well as in the experiences of those graduates who became priests (Greeley, 2006 and Perry, 2004). Only two significant studies are known to ever have been conducted on the effects of high school seminary formation on those who graduated but did not pursue priesthood; both studies were done in conjunction with the Capuchin Province of St. Joseph's thoughtful deliberations on whether to continue operation of their own high school seminary, St. Lawrence Seminary High School (Craig, 1982, pp. 2-4 and Baer, 2005, p.269).

According to Fr. Paul Craig (1982), in response to the type of cost/benefit questions pondered over the years by so many religious orders and dioceses who operated high school seminaries, the Capuchin Province of St. Joseph, in their 1981 chapter, decided to enter into lengthy discussions as to whether the large amount of resources, human and financial, that the province devoted to St. Lawrence Seminary was worthwhile given the decreasing number of priests and religious that the seminary was producing. The friars prayerfully decided that they could not make a decision about the seminary's future without analyzing the effects of St. Lawrence's formation program on its lay alumni. Fr. Craig chose to study those graduates of St. Lawrence Seminary from 1969-1975 who did not become priests or religious brothers. Fr. Craig found that when he compared those men's responses to national studies conducted by Fr. Andrew Greeley, the magazine *US Catholic*, and Princeton University he found that by and large St. Lawrence's program of formation had significantly influenced its lay alumni in the

areas of church membership and attendance, sacramental activity, personal prayer, behavior, and outlook and opinions, especially in terms of opinions about social justice (pp. 50-54). For instance, 96% of the alumni Fr. Craig studied indicated that their Catholic faith influenced their daily speech and 88% said their Catholic faith influenced their daily actions (p. 52). According to Fr. Campion Baer (2005), Fr. Craig's research persuaded the friars of the province to renew their commitment to the high school seminary model of formation, though they called for further research on the effects of formation on lay alumni (pp. 268-269). According to Fr. Baer, in 1987 the Province of St. Joseph revisited the question of St. Lawrence's mission as a high school seminary. Under the leadership of Fr. Keith Clark as president of the seminary, St. Lawrence completed a formal study of alumni from 1971-1981. According to Fr. Clark (personal email, K. Clark, November 18, 2006) the study conducted by a professor at the University of Wisconsin-Oshkosh looked at a representative sample of seminary alumni, including those who were priests, deacons, brothers, and lay men and compared them with men whom they identified as classmates in eighth grade who went on to regular high schools. According to Fr. Clark (2004) the study found beyond a doubt that regardless of whether an alumnus was a priest, deacon, brother, or lay man his "personal relationship with God that he developed at St. Lawrence inspired the [life he] lived as [an adult]" (p. 15). Furthermore the study found that St. Lawrence graduates were more adjusted to real adult life than their counterparts who had not attended a high school seminary (personal email, K. Clark, November 18, 2006).

The University of Wisconsin-Oshkosh study led Fr. Clark and the friars of the Province of St. Joseph to adapt St. Lawrence Seminary's mission statement to reflect the fact that its program of formation sought to not only prepare those who might become priests or religious, but those students who were unsure of their future vocation, and those who did not believe they had a priestly or religious vocation but who nonetheless were attracted to the kind of formation St. Lawrence provided (St. Lawrence Seminary, 2006, pp. 5-6). In many ways the modification of the mission statement at St. Lawrence to one more in line with the teachings of the Second Vatican Council concerning the vocations of the priesthood and the laity and the formation of both future priests and lay faithful was also a return to the high school seminary model first implemented after St. Lawrence's founding in the 1860s. Repeatedly, however, officials within the general administration of the Capuchin Franciscan Order sought to have St. Lawrence dedicate its limited resources solely to the preparation of future Capuchin priests. It was only through determined efforts that seminary administrators managed to resist those dictates and maintain a school that saw value in educating future lay and clerical Catholic men in

the same formational program (Clark, 2004, pp. 12-14). In 1906, Fr. Antoine Wilmer specifically outlined the mission of St. Lawrence as preparing students “to enter any lay profession or to continue successfully their preparation for ordination” (Clark, 2004, p. 13). According to the current rector of St. Lawrence Seminary, Fr. Dennis Druggan, over 5,000 men have graduated from the seminary since 1860 and over 1,500 have become priests, he describes many of the over 3,500 lay alumni as actively involved in the Church and its ministries (personal letter, D. Druggan, 2006).

The conception that the high school seminary model might be useful for the formation of both future lay and ordained men is even formally promoted in the National Conference of Catholic Bishops’ (1971) *Program of Priestly Formation*, which received the approval of the Vatican’s Sacred Congregation for Catholic Education. The Bishop’s *Program* includes three separate high school seminary models: the traditional high school seminary which students can only attend if they have a solid vocation to the priesthood and have to leave if they no longer feel called to the priesthood, the modified high school seminary model which allows that students who initially have solid vocations to the priesthood but who lose them can continue to be formed by the seminary in preparation for lay life, and the school of Christian leadership and service model which seeks to provide the traditional high school seminary formational model to students regardless of their vocational intentions (p. 79). Despite the availability of these adaptations of the high school seminary model, by the 1970s and ‘80s few dioceses and religious orders had enough commitment to the high school seminary model to invest the great human and financial resources necessary to operate seminaries whose stated objectives included the possibility that some students might only become well-formed lay Catholics; high school seminaries, as well as college and major seminaries, continued to close throughout the decades following the height of seminary enrollment in the United States in 1966 (Gautier, 2006, pp.1-2). Fr. Keith Clark (2004), in his reflection on St. Lawrence Seminary’s near 150 years of service to the Church, openly wonders why leaders in the Church “once provided and promoted high school seminaries for young men as an early preparation for a life of ministry to which they were dubiously called; why have we become reluctant to provide and promote high school seminary programs which give young people an early preparation for a life of ministry to which they are certainly called?” (p. 18).

Methodological Framework

Despite the many setbacks high school seminaries have faced in the United States since 1966, there are many lessons that can be learned from these venerable institutions about how Catholic high schools might provide more holistic Christian formation for young men and women. Psychologist John

Mayer (2004), who works as a clinician with families and teens and a consultant to schools, praises high school seminaries as places where adolescents can step away from the bombardment of the many pressures that the modern world places upon them and can actively engage in a process of intellectual, emotional, and spiritual discernment. Sheila Liaugminas (2004) praises today's high school seminaries for not focusing on outcomes, as is the trend in most public and even Catholic schools, so much as on the quality of the formation program itself. Liaugminas notes that she and her family decided to allow their sons to enroll in Chicago's Quigley Preparatory Seminary precisely because she was impressed that the seminary "invite[s] young men to consider priesthood and give[s] them the opportunity to learn more about the priestly ministry, [as it also] prepares each one for his ultimate vocation as a good Catholic Christian" (p. 53). Fr. Joseph Calise (2004), the rector of the Diocese of Brooklyn's Cathedral Preparatory Seminary, describes his seminary as "an integrated program of prayer, study and activities" designed to help students become "mature in mind, heart, and soul" (p. 19). Fr. Calise states that the seminary's formation program seeks to ensure that each student is "prepared for the challenge of further study, as well as to become prayerful and active members of their parishes, responsible citizens of their nation, [and] generous members of society, no matter what choice they make regarding their lives" (p. 19). The rector sums up his seminary's mission in this way, "Cathedral Preparatory Seminary has had but one hope – that all who enter will know, love, and serve Christ better when they leave" (Calise, 2004, p. 23). Fr. Peter Snieg (2004), the rector of Quigley Preparatory Seminary, reiterates the goals expressed by his colleagues by describing Quigley's formation program as designed to enable "young men to understand and love Catholicism, its faith, and the church; to be open to God's call in their life; and to ponder if this call could be the priesthood" (p. 25). Prof. William Thorn (2004) strongly advocates the value of the high school seminary model in the modern Church. Thorn sees their greatest value, especially those utilizing a residential format, as providing their students with the ability to "understand they are called to be signs of contradiction in a hedonistic, consumerist society, high school students benefit enormously from the kind of seminary experience in which every aspect of life is shaped by Christ's call" (pp. 44-45).

In its pastoral letter *Teach Them*, the United States Conference of Catholic Bishops (1977) states that a Catholic school is "not simply an institution which offers instruction of high quality, but even more important, is an effective vehicle of total Christian formation" (no. 9). In its *National Directory for Catechesis* the United States Conference of Catholic Bishops (2005) outlines some of the many challenges to providing excellent Christian formation in the United States (pp. 12-17). High

school seminary programs are highly aware of these challenges, in many ways they are the same challenges that the Fathers of the Council Trent sought to combat when they recommended the creation of seminaries for adolescent boys in the 1500s. The Bishops clearly state that the “most effective catechetical programs for adolescents are integrated into a comprehensive program of pastoral ministry for youth that includes catechesis, community life, evangelization, justice and service, leadership development, pastoral care, and prayer and worship” (USCCB, 2005, p. 201). The ideal program described in the *National Directory for Catechesis* has been most fully realized in the United States by the modern high school seminaries. In an article on the remaining high school seminary programs, Sam Lucero (2002) reports resounding support for these institutions from all associated with them. When posed with the question of whether the Church needs more schools like St. Lawrence Seminary, its rector Fr. Dennis Druggan replied, “I wish there were 100 of them -- 50 for boys and 50 for girls” (in Lucero, 2002). Prof. William Thorn (2004) expresses similar sentiments that the high school seminary model would be highly useful for providing a high quality, whole-person Christian formation for young women as well (p. 44). Fr. Peter Snieg (2004) openly acknowledges that the high school seminary formation program would be “wonderful and appropriate for high school women” and that he “would whole-heartedly support a formational high school for women, focusing on [vocation to] religious life” (p. 32). Fr. Dennis Druggan (2004) believes that a renaissance of the high school seminary model would not necessarily stave off the current priest shortage, or for that matter the growing shortage of consecrated religious, but he does “think that vocational discernment ministry with young people is being neglected and will need to be revisited by the church if we are going to see vocations to the priesthood and religious life increase” (p. 11). In addition to completely reflecting the ideal catechetical program envisioned by the Bishops in the *National Directory for Catechesis*, Bishop Perry (2004) believes the high school seminary model provides the environment and training for true vocational discernment that a young Catholic cannot receive anywhere else (p. 40).

The Catholic seminary model is perhaps the oldest and most developed system of formation practiced by the Catholic Church. Its methods of training and formation have been under development since the earliest days of Christianity. Bishop Gerald Kicanas (2006) states that seminaries have always understood that their primary goal is to form men whose lives are marked by sanctity and holiness. In his apostolic exhortation *Pastores Dabo Vobis*, Pope John Paul II (1992) outlines the philosophical framework for the formation of seminarians in the context of the modern world. His Holiness, in synthesizing the wisdom of the Church’s long experience in the formation of priests and religious, the

insights of the modern social and behavioral sciences, and the reflections of the 1990 Synod of Bishops which dealt with priestly vocations and formation of priests, declares that seminary programs must be built around four formational pillars: human formation, spiritual formation, intellectual formation, and pastoral formation (no. 42).

In response to Pope John Paul's apostolic exhortation, the United States Conference of Catholic Bishops (2006) has promulgated the comprehensive *Program of Priestly Formation: 5th edition*. The fifth edition of the *Program*, as all four of its prior editions have done, continues to advocate the use of the high school seminary model in the United States (nos. 141-145). In the *Program* the Bishops go into great detail outlining the expected outcomes for each of the four dimensions of formation as well as providing concrete methods for achieving those outcomes. The Bishops make clear in the *Program* that "[f]ormation, as the Church understands it, is not equivalent to a secular sense of schooling or, even less, job training. Formation is first and foremost cooperation with the grace of God" (no. 68). Therefore the model of formation used in seminaries must see its primary aim as providing an environment and the resources for persons to hear God's call and respond to it with "all [their] heart, with all [their] understanding, and with all [their] strength" (Mark 12:33 NAB). The Bishops are clear that the goal of seminary formation is "the development not just of a well-rounded person, a prayerful person, or an experienced pastoral practitioner but rather one who understands his spiritual development within the context of his call to service in the Church, his human development within the greater context of his call to advance the mission of the Church, his intellectual development as the appropriation of the Church's teaching and tradition, and his pastoral formation as participation in the active ministry of the Church" (no. 71). To accomplish these lofty goals the seminary model envisions the four dimensions of formation as interwoven throughout the seminary's programs because each of the dimensions: human, spiritual, intellectual, and pastoral are "neither discrete nor layered dimensions of priestly existence, but they are interrelated aspects of a human response to God's transforming grace" (no. 72).

The outcomes and methods recommended by the Conference of Bishops (2006) are easily adapted for the formation of adolescents of both sexes regardless of vocation (see Appendices A-E). Human formation is the foundation of any program of formation modeled on the fifth edition of the *Program of Priestly Formation* (no. 73). The fully developed humanity of Jesus Christ is the ultimate model for the type of humanity hoped for through human formation (USCCB, 2006, no. 74). A well designed program of human formation will work to form a human being who is free, is of solid moral

character, is discerning, and is in communion with others; he or she will possess good communication skills, self-control, emotional maturity, respect, a sense of stewardship, and the ability to act as a public person (USCCB, 2006, no. 76). The Bishops suggest that human formation might be carried out through direct instruction by faculty and other staff, through personal reflection carried out regularly by the students themselves, through a well-structured community life that students willingly engage in that includes tasks and responsibilities necessary for communal living, through the work of advisors and other formators who design and supervise programs outside the classroom and provide students with guidance and feedback about progress in the non-academic programs, through the guidance of spiritual directors who help students grow through discussions within the strict confidence of individual spiritual direction sessions, and through psychological and other professional counseling when needed (no. 80) (see Appendices A and B for greater detail). The three most important aspects in conducting an effective program in human formation, according to this model, are providing students with a structured community within which to be formed, to provide well-trained advisors and supervisors to guide the program and serve as role models to the students, and to provide a program of activities and instructional sessions meant to allow students the opportunities to grow as human beings in healthy ways appropriate to their age level. It is necessary that the programs of intellectual, spiritual and pastoral formation integrate the methods and objectives of the human formation program. To form students into fully integrated adult persons, the program that forms them must itself be integrated; students should constantly experience formation in all four areas in all aspects of the total program, from the classroom to the gym to the chapel to off-campus ministry sites.

The human formation program must seek to help students become adults who are physically and emotionally healthy and who are capable of maintaining strong relationships with others. To that end, through its program of communal living the school must seek to effectively allow students to grow in the concepts of trust, responsibility towards self and others, empathy, and respect. As a Catholic institution preparing young people for the fullness of vocations that God calls human beings to, the school must provide formation in human sexuality as an aspect of the human formation program (USCCB, 2006, no. 90). The program at this level must help students come to realize the sacredness of sexuality contained within the Church's teachings, sexuality's potential for abuse, its central role in the life of the human person, its central role in the practice of the sacrament of Holy Matrimony, and methods by which one can live chastely, that is come to have a psychologically and spiritually healthy sexuality totally integrated within one's life (USCCB, 2005, pp. 177-178). The program in human

formation practiced by schools using this model must always hold as its highest ideals those espoused by the Church while recognizing that students are in the process of formation and must be led through process with wisdom and understanding of their particular obstacles to growth (USCCB, 2006, no. 83). The program, for the good of the individual and others in formation, must also be willing to admit that some students are legitimately not suited to this type of formation; those with extremely inflexible personalities, serious psychological pathologies, a lack of sexual integration, unresolved anger, those with compulsive behaviors, and those who have a deep attachment to a materialistic or hedonistic lifestyle may all not be suited to this model of formation (USCCB, 2006, no. 89).

In his exhortation *Christifideles Laici*, Pope John Paul II (1988) states clearly that spirituality cannot be separate from the other aspects of one's life (no. 59). Spiritual formation, then, seeks to introduce Christ to students in a real way so that they may truly profess faith in him and his Gospel and to provide students with the tools to live that faith throughout their lives (USCCB, 2005, pp. 57-59) (see Appendix C for more detail). At the heart of spiritual formation is the need for students to be surrounded by teachers and staff who themselves have a relationship with Jesus and who live out their own Christian vocations (Legere, 1967, p. 31). Such role models are not only necessary to provide students with observable norms of the type of person towards which they are being formed but also because experience of Christ and his message is most authentically transmitted through human relationships (USCCB, 2005, p. 47). The communal aspect of the seminary model is an incredibly important factor in spiritual formation because it allows those being formed to join together with others in solidarity throughout the process (Hickey, 1967, p. 24). The *esprit de corps* developed within a seminary community allows those in formation to see others in similar stages of life and development struggling through the same issues and proceeding towards the same goals (Byrd, 1967, p. 42); the communal aspect of the program is especially important for adolescents who crave like-minded peer groups (Erikson, 1992). The communal life and total program of spiritual formation must center around the celebration of the sacraments and a common prayer life. Especially in the frequent celebration of Eucharist the student comes to encounter Christ and is nourished spiritually for all other aspects of the formational program (USCCB, 2006, no. 116). In a daily communal prayer life students acquire a sense of unceasing prayer, prayer becomes part of the rhythm of life. Regular engagement in the sacrament of Reconciliation allows students to experience Christ's healing in their lives and having felt forgiveness helps to train them to be persons of healing and forgiveness. Spiritual direction is of vital importance because it allows students to express their thoughts and concern within the safety of a confidential

environment and to receive compassionate guidance from a trusted expert (Young, 1956). Annual retreats and days of recollection allow students to step away from the routine of their daily lives and focus solely on their faith lives. Training and opportunities for personal meditation and prayer and spiritual reading allow students to take possession of their own spiritual growth and develop it on their terms. Simple living and the development of self-discipline are important aspects of developing a life-long spirituality that can survive in the hectic modern world. Finally, engagement in apostolic service to others allows students to give their spirituality action in the world; it allows them to be for others the Christ they have experienced. In their pastoral letter on youth ministry, the United States Conference of Catholic Bishops (1997) said that the ultimate goal of any program which seeks to form the spirituality of young Catholics must be their total human and spiritual development while preparing them to live as disciples of Christ in the modern world and shows them that discipleship is best expressed through participation in the sacramental and ministerial life of the Church (pp.9-17).

In terms of intellectual formation in this model, the *Program for Priestly Formation* requires that high school level programs offer a fully accredited classical college preparatory curriculum that includes English, literature, world and American history, mathematics, speech, government, music, and art (USCCB, 2006, no.171) (see Appendix D for specific requirements). The study of Latin and Greek is strongly urged as an option within such a program and the study of Spanish is also advised (USCCB, 2006, no. 172). As part of its well-planned curricular program, the school must provide for the cultural and linguistic backgrounds of its students as well as provide adequate remediation for those students who encounter challenges in their intellectual formation (USCCB, 2006, nos. 167 – 168). Catechesis must be at the heart of the school's curriculum and should include direct instruction in theology, spirituality, and Catholic morality and social justice (USCCB, 2006, no. 142). The entire program of intellectual formation should seek to integrate the other formational dimensions.

The pastoral dimension of formation, which might be more appropriately called ministerial formation at the high school level, should focus on providing students with the opportunity for Christian service both inside and outside of the school community (USCCB, 2006, no. 257) (see Appendix E for greater detail). Ministerial formation allows students to apply their human, spiritual, and intellectual formations to their actions. The ministerial formation of students should take into account opportunities for both liturgical and apostolic service, that is to say service within the context of the Church's prayer and worship and service towards the spiritual and physical needs of all God's people and creation. Within the school community students should be called to be greeters, servers,

lectors, and extraordinary ministers of communion at Mass as well as leaders at other prayer services. Students should also be expected to serve their fellow students; a program of community service should be implemented that increases in the complexity and responsibility of tasks to meet students' human and intellectual growth (Hickey, 1967, p. 26). The development of leadership skills must also be a component of ministerial formation (USCCB, 2006, no. 239). Student government, clubs, and athletics all provide opportunities to impart leadership skills (Hart, 1965); care should be taken to espouse the servant-leadership model. Students should also be given the opportunity to serve outside of the school community. The apostolic ministry program developed by a school using this model should work to expose students to those areas of society where social injustices, pain and sorrow, and evil prevail; students should be given concrete opportunities to assist in alleviating these problems in ways consistent with the Gospel. Students should be provided with preparation and the chance to intellectually and emotionally process their ministerial experiences if they are truly to come to understand those experiences and integrate the concept of ministry to others into their adult lives.

Model Program

In applying the principles of the United States Conference of Catholic Bishops' (2006) *Program for Priestly Formation* to programs specifically designed for the formation of adolescents, this author proposes the use of the general term "adolescent formation community model." Despite the fact that this model is essentially the long established high school seminary model described throughout this paper, the term "adolescent formation community model" is preferred because it avoids unnecessary connections with priestly ordination of women that might be connoted by those who hear the term "high school seminary model" in reference to schools designed for the Christian formation of young women. The term adolescent formation community is also preferred because it captures the most important aspects of any program that might adopt this model: the formation of whole-persons in community as described by the Second Vatican Council (1965b, no. 3). In utilizing the model with actual schools, the more eloquent terms "seminary high school" for boys programs, "convent high school" for girls programs, and "school of Christian leadership and service" for co-educational programs are recommended for use in official titles. This model can and has been traditionally applied in both the residential (or boarding) and non-residential (or day) formats. Personal interviews with those involved in this model revealed, however, a strong preference for the residential format because it provides the school with a much greater opportunity to address all four formational dimensions (personal email, K. Clark, November 18, 2006, personal email, J. Diermeier, November 18, 2006, and

personal email L. Wappel, November 21, 2006). The use of an extended school-day where students remain at school until seven or eight in the evening might allow for better inclusion of the human, spiritual, and ministerial dimensions of formation in the non-residential format. The Bill and Melinda Gates Foundation (2006) recommends such a model when a school desires to develop students' skills beyond the intellectual domain. While the adolescent formation community model has only been applied to single-sex environments in the past, it could conceivably be adapted to co-ed institutions.

Neumann Seminary High School will be a residential school for Catholic boys using the adolescent formation community model. The stated mission of Neumann Seminary will be to assist parents in providing their sons with the environment, experiences, skills and knowledge to properly discern their Christian vocation and to prepare them to live holy adult lives within the sacraments of Holy Matrimony, Holy Orders, the consecrated religious life, or as chaste, single lay Catholics (see Figure 1). Located just outside of Mahanoy City, Pennsylvania, Neumann Seminary High School will be part of a consortium with Drexel Convent High School, an adolescent formation community school for Catholic girls located nearby. As a consortium both schools will share a common board of directors, a common recruitment staff, and a common development staff. The schools will also cooperate on curriculum development, professional development, and will, when deemed appropriate within the total formation program, participate together in co-curricular and athletic events like plays, forensics meets, track meets, and the like. Great care will be taken when co-ed student interaction occurs to ensure that all interaction is psychologically and social healthy and in keeping with the teaching of the Church and the goals of the formation program. Dating during the school year will not be allowed, students will be encouraged to pursue healthy dating experiences when at home during the summer and at breaks where parents can provide a more intensive level of supervision and guidance. Limited social activities between the schools will be allowed in the context of the human formation program, but will be designed in such a way as to reinforce the human formation program's attempts to instill great respect for the dignity of all human beings, chastity, and the value of interpersonal relationships.

Both schools will intentionally be located in the rural community of Mahanoy City for various reasons related to the school's overall goals. In an attempt to draw a student body with both economic and cultural diversity and to address the fact that only a select number of adolescents and their families are drawn to this type of program, the location of this school needs to be somewhere, like Mahanoy City, which is near to a major interstate highway, in this case I-81, and has easy access to a number of major metropolitan areas with large Catholic populations, in this case the school is within about a three

to four hour drive of the New York City, Philadelphia, Baltimore, and Washington regions. The proximity to these large areas gives the schools ample opportunity to recruit students from a wide variety of ethnic, cultural, and economic backgrounds as well as the opportunity to take advantage of resources available in those areas like museums, sporting events, orchestras, and the like which might be useful in both human and intellectual formation. Access to these areas also opens up opportunities for varied ministerial experiences. The proximity of major international airports within driving distance also opens the school up to international students who would add to the diversity of the program. This type of aggressive effort to recruit a diverse student body that represents the make-up of the Catholic Church is a stated goal of St. Lawrence Seminary High School, which seeks to recruit about equal numbers of highly qualified Caucasian, Hispanic, and Asian students from a broad range of domestic and international regions; the strategy has helped ensure application rates remain reasonably high for that institution (Zehr, 2003, p. 38). The ethnic, economic, and geographic diversity is a key component of the human formation program at St. Lawrence (Harkleroad, 2004) and is a component that both Neumann and Drexel will desire to replicate. Mahanoy City's environment as a rural town provides a sense of isolation that is desired to help students step away from the world to be formed in a way that is often at odds with contemporary American culture. The schools will also be kept intentionally small, no more than 300 students each, to facilitate the ability of faculty and staff in providing individualized attention to students.

Neumann Seminary High School will be led by a priest who serves as rector. The rector will function as the chief executive officer of the school and as the pastor of the community. The rector will also be directly responsible for the spiritual and ministerial formation programs. The rector will be assisted by a headmaster who holds state principal certification. The headmaster will serve as the chief operating officer of the school and the chief administrator of the entire school on a day-to-day basis, he will be responsible for carrying out all aspects of the school's program. The headmaster will be assisted by a dean of academics who will execute the school's intellectual formation program on behalf of the headmaster and a dean of students who will execute the human formation program. In addition to teaching faculty and athletic coaches, spiritual directors, class advisors, residence supervisors, and activity directors will make up the formation staff. As an aspect of the school's unique role in developing adolescent spirituality and assisting students in vocation discernment several priests and consecrated religious will be on staff along with dedicated lay staff members so that students might adequately experience adults in many vocations.

The uniqueness of the adolescent formation community model is not so much in the resources or methods used in the academic curriculum as it is in the expressed effort of that curriculum to encompass more than just the intellectual formation of the students and the extensive nature of the total school program in providing programmatic formational activities beyond the classroom. In the case of Neumann, which will use the residential format, every aspect of the entire day will be, in effect, an element of the total formational program. Communal meals three times per day, scheduled study halls, communal prayer twice per day, required work crews, and scheduled sports and activities times will all work together with academic classes to provide students with a highly structured environment that continually addresses all four elements of the formation program (see Figure 2). As the model recommends, the academic curriculum will be designed to address all of the formation needs of students (see Appendices A-E). The academic curriculum will be rigorous, requiring a minimum of seven courses in ninth and tenth grades and a minimum of six courses in eleventh and twelfth grade, though all students who are able will be encouraged to carry eight courses for all four years (see Figure 3). To assist students in meeting the rigorous demands of a college preparatory program all students will be required to attend a minimum of two study halls each day, one during the school day and one in the evening. All students will also take a specialized orientation and study skills course entitled Freshman Guidance; as part of that course students will be explicitly introduced to study skills along with human formational concepts such as developing healthy interpersonal relationships, courtesy and manners, and how to deal with various issues like homesickness and anger. To assist students in their human formation, the school's curriculum will include mandatory physical education two days per week. Students will also be required to take Psychology, Health, and Civics as part of their curriculum, all to help them learn to better care for themselves and interact with others. Electives will allow students to explore various deeper intellectual pursuits, the arts, as well as to acquire other practical skills. The math and science programs will offer various courses all four years to meet students' abilities and interests; for instance students entering with a strong science background could take Biology I their freshman year instead of the recommended General Science, conversely students who have taken Algebra I and Geometry but who had some difficulty might take the more application based Business Math their junior year instead of the recommended Algebra II. Remediation and assistance would be constantly offered through the counseling office. As an expression of the community nature of the school as well as the ministerial formation program, students will be regularly invited to tutor one another and to provide genuine support for one another's intellectual growth. Textbooks, resources,

curricular methods, and topics will all be chosen in light of the four formational dimensions espoused by the school (see Appendices A – E).

The heart of this model's unique approach to adolescent formation is its extension beyond the classroom in four particular non-classroom programmatic elements: communal prayer, communal living, ministry experiences, and sports and activities. The daily life at Neumann will be structured around morning prayer each weekday morning and evening prayer or Eucharist six nights of the week (see Figure 2). These two times of prayer will create for students a sense of prayer as a regular part of life. By stopping everything, entering a sacred space, and providing due attention to prayer as a group, students will come to learn through experience the value of prayer. With Mass on Sunday and two times during the week, students will be nourished by Word and Sacrament. Students will be required to assist in the various liturgical ministries of the Mass (see Figure 4.1); service in these ministries will help them to develop a deeper understanding of the Liturgy and their obligation to assist in its celebration. Students will be encouraged to participate in the music ministry as musicians, cantors, and choir members. Students will also be asked to help plan and lead prayer and to assist in planning Liturgies and seasonal themes as members of the student spiritual life committee.

The communal life of the school will be expressed through common living in residence halls, common meals, work crews, and group activities. In the residence halls students will be grouped in rooms of no fewer than four students and during freshman and sophomore years students will change roommates each quarter. The communal life of students is not merely an incidental of being a residential school, but is an opportunity for human and ministerial formation that must be exploited. In group living students will learn to accept and respect other students. Through daily room inspections students will learn to be responsible for their space, and through shared residence hall cleaning responsibilities students learn to care for things held in common. By changing rooms regularly students will be exposed to students of many backgrounds and personalities and students will be forced to learn to cope with differences and disagreements. Through common meals students learn to share and value meals as a means for human contact and sharing. Through required work crews students will grow in responsibility and gain an understanding of service to others (see Figure 4.2). The apostolic ministry program will be designed to engage students in serving the world around them in ways of their choosing. Throughout the school year the director of apostolic ministry and others will offer various activities both on and off campus designed to allow students to serve others in need. Students will be required to complete an increasing number of hours commensurate with their human and intellectual

growth (see Figure 4.3).

In order to foster leadership skills each class' adult advisors will be assisted by an elected class council and the four class councils will meet together to form the school's student council. These organizations will be given appropriate training and responsibility to help their members fully participate in providing their classes and the school with strong leadership. Students will also be required to participate in athletic activities; students will have the choice of participating in intramural activities or interscholastic activities (see Figure 5.1). Additionally students will have available to them a well designed program of clubs and activities designed to extend the curriculum and to aid in their human, intellectual, spiritual, and ministerial formation (see Figure 5.2).

Partnership with parents and home parishes will be major elements of Neumann's overall program. Regular communication with parents through a student produced, password protected news website with video will be one way to ensure parents, even those parents at a distance will feel connected to their sons. Parents will be invited to attend Sunday Masses and all school sports events. The rector, headmaster, dean of students, and academic dean will all communicate with parents on a regular basis, especially when any concerns arise regarding their sons. Parents will be given an orientation at the beginning of each new school year helping them to understand their role in their sons' formations. Pastors of home parishes will also be kept apprised of students' ongoing formation and will be encouraged to provide support for students' formation when they are at home, especially in the form of mentoring and apostolic and liturgical ministry opportunities.

To foster strong spiritual formation, the rector will work with a team of trained spiritual directors, fellow priests, Theology instructors, and class advisors who will work together to ensure that spiritual formation is present within all of the school's programs of formation. Spiritual formation will especially be emphasized through daily communal prayer and Mass three times per week. Morning prayer will be a short service based upon the morning prayer from the Liturgy of the Hours and evening prayer will be adapted so that students experience various styles of prayer. For instance, Thursday evening prayer will be held in small groups where students participate in Scripture study and faith sharing, Sunday evening prayer will be the traditional Sunday evening prayer from the Liturgy of the Hours, other prayer experiences might include guided meditations, Marian devotions, Stations of the Cross, dramatic presentations, and spiritual talks. Students will also take an annual retreat of at least three days, juniors and seniors will be off campus. Retreats will be designed around themes and will enable students to explore their faith and spirituality in a deep and meaningful way. Days of

recollection, days when no classes are held and the whole school participates in a mini-retreat, will be held twice per year. The rector and the spiritual formation staff will hold special evening programs with classes on specific spiritual formation topics to aid students in their growth. For instance, sophomores might have a presentation on how to meditate or seniors might have a presentation on methods of spiritual journaling. The sacrament of Reconciliation will be available at a set time each week and will always be available with a designated confessor. During Advent and Lent each class will have communal Reconciliation services with individual confessions. All students will be required to choose an approved spiritual director and meet with him or her on at least a quarterly basis. It will be the responsibility of the spiritual directors to help students evaluate their experiences and integrate the lessons learned into their lives to achieve real growth.

The adolescent formation community model used by Neumann Seminary High School will, in fact, require great resources to operate. The school will only thrive with support from bishops and vocation directors in the dioceses that it recruits in and support from generous benefactors (Kalberer, 1983). The school must develop an endowment to ensure that it is able to provide formation to students who desire it regardless of their family's financial situation. It is vital to the Church and the world that Neumann Seminary High School, Drexel Convent High School and schools like them be available to young Catholic men and women who have the courage to say yes to the idea of entering into a program of intensive formation and are willing to discern their vocations, including the possibility of vocations to lifelong service in the Church. As Pope John Paul II (1988) has stated, young people have a right to expect that the Church will offer to them the best formation possible and the Church has the duty to make that formation available to them (no. 63). It would violate the Church's own core beliefs to dismiss schools like Neumann as too cost prohibitive. While not all young Catholic men and women desire or are prepared for an intensive Christian formation during their adolescent years, there are many who are ready if only it was available to them and they were offered the opportunity to explore it as an option. If the Church is going to live up to its commitment to young people, a commitment it beautifully enunciates in countless documents, it must be willing to take that commitment seriously and offer young people the dedicated resources necessary for them to truly have "faith in Jesus Christ, deeper knowledge and love of his person and message, and a firm commitment to follow him" as the United States Conference of Catholic Bishops (2005, p. 54) clearly states is the Church's desire for them. No obstacle should prevent the Church from living up to its duty to build up the Kingdom of God by forming young Christians to be partners with Christ in that sacred mission.

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Figure 1: Sample adolescent formation community foundational statements

Vision Statement
<p>Neumann Seminary High School is a Catholic community which seeks, with the aid of the Holy Spirit, to provide our children with the intellectual, social, and spiritual tools necessary to become partners with Christ in proclaiming the Reign of God.</p>
Mission Statement
<p>Neumann Seminary High School is a community of faith established in response to Jesus Christ's charge, "Go and teach!" (cf. Mt. 28:19-20). The parents and faculty of the school community work together to help each student establish a solid foundation for lifelong growth in knowledge, wisdom, social maturity, and spirituality so that each student might "hear the message of hope contained in the Gospel, base their love and service of God upon this message, achieve a vital personal relationship with Christ, and share the Gospel's realistic view of the human condition which recognizes the fact of evil and personal sin while affirming hope" (<i>To Teach as Jesus Did</i>, 1973, no. 8).</p> <p>Neumann Seminary High School has the special duty of providing young Catholic men with a formation and environment conducive to the discernment of God's vocation for the lives. The Church recognizes that adolescence is a time when young Christians must seriously begin considering the vocation that the Holy Spirit is whispering in their hearts. God calls his children to many vital ways of life within the Church: Holy Orders, Holy Matrimony, consecrated religious life, and chaste single life (<i>National Directory for Catechesis</i>, 2005, p. 200). Christians, no matter their individual vocation, are called to live lives of holiness in the model provided by Christ and, by nature of their baptism, all Christians are called to join with Christ in his saving mission to proclaim the Gospel and bring about the Reign of God (<i>Lumen Gentium</i>, 1964, no. 40). Therefore, the program of formation at Neumann Seminary "seeks to prepare its members to proclaim the Good News and to translate this proclamation into action" (<i>To Teach as Jesus Did</i>, 1973, no. 7) that they might effectively live out their vocations as adult Christians.</p> <p>To that end Neumann Seminary High School provides young Catholic men with a program designed around four pillars of formation: human formation, spiritual formation, intellectual formation, and ministerial formation. The program of formation takes place within a residential setting so that students have the opportunity to engage all aspects of their lives in the processes of formation. While Neumann Seminary ensures that each of its students receives a formation that would prepare him to enter further formation towards the priesthood, students are also fully prepared for living out holy lives as lay men, both in the chaste single life and within the sacrament of Holy Matrimony. All students receive a formation designed with the understanding that "everyone is called to grow continually in intimate union with Jesus Christ, in conformity to the Father's will, in devotion to others in charity and justice" (<i>Christifideles Laici</i>, 1988, no. 60).</p>

Figure 2: Sample residential adolescent formation community weekday schedules

Neumann Seminary High School Schedule	
Monday – Thursday	
Rising	6:20 AM
Communal Breakfast	6:45 AM
Communal Morning Prayer	7:15 AM
Period 1	7:30 – 8:15 AM
Period 2	8:20 – 9:05 AM
Period 3	9:10 – 9:55 AM
Period 4	10:00 – 10:15 AM
* Period 5	10:50 – 11:35 AM
Communal Lunch	11:40 AM – 12:15 PM
Period 6	12:20 – 1:05 PM
Period 7	1:10 – 1:55 PM
Period 8	2:00 – 2:45 PM
* Period 9	2:50 – 3:35 PM
Sports / Activities	3:40 – 5:30 PM
Communal Supper	6:00 PM
Work Crews	6:45 PM
Communal Evening Prayer	7:15 PM
(Wednesday = Eucharist)	(7:15 – 8:15 PM)
Study Hall	7:45 – 8:45 PM
Underclassmen Retiring	10:15 PM
Upperclassmen Retiring	11:15 PM
Friday	
Rising	6:20 AM
Communal Breakfast	6:45 AM
Communal Morning Prayer	7:15 AM
Period 1	7:30 – 8:15 AM
Period 2	8:20 – 9:05 AM
Period 3	9:10 – 9:55 AM
Period 4	10:00 – 10:15 AM
Eucharist	10:50 – 11:35 AM
Communal Lunch	11:40 AM – 12:15 PM
Period 6	12:20 – 1:05 PM
Period 7	1:10 – 1:55 PM
Period 8	2:00 – 2:45 PM
Sports / Activities	2:50 – 4:45 PM
Optional Supper	6:00 PM
Work Crews	6:45 PM
Private Evening Prayer	
Underclassmen Retiring	11:15 PM
Upperclassmen Retiring	12:15 PM

** Period 5 is the period when choir is held and period 9 is the period when band is held. Students not involved in those classes are in study hall during those periods.*

Figure 3: Sample course offerings within a residential adolescent formation community program

Neumann Seminary High School Courses	
9th Grade	Freshman Guidance (.6 Carnegie unit) Personal Keyboarding (.4 Carnegie unit) World History I (1 Carnegie unit) Freshman English (1 Carnegie unit) Sacred Scripture (.6 Carnegie unit) Physical Education (.4 Carnegie unit) General Science or Biology (1 Carnegie unit) Algebra I or Geometry (1 Carnegie unit) Foreign Language or Art (1 Carnegie unit) <i>Optional Band or Chorus</i> (1 Carnegie unit)
10th Grade	Computer Applications (.5 Carnegie unit) Music Appreciation or Music Theory (.5 Carnegie unit) World History II (1 Carnegie unit) Sophomore English (1 Carnegie unit) Christ, His Message, and His Church (.6 Carnegie unit) Physical Education (.4 Carnegie unit) Biology I, Biology II, or Chemistry I (1 Carnegie unit) Geometry or Algebra II (1 Carnegie unit) Foreign Language or Art (1 Carnegie unit) <i>Optional Band or Chorus</i> (1 Carnegie unit)
11th Grade	Health (.5 Carnegie unit) Civics (.5 Carnegie unit) American History (1 Carnegie unit) American Literature (1 Carnegie unit) The Christian Life (Morality and Sacraments) (.6 Carnegie unit) Physical Education (.4 Carnegie unit) Biology II, Chemistry I, Chemistry II, or Physics (1 Carnegie unit) Algebra II, Pre-Calculus, or Business Math (1 Carnegie unit) Foreign Language or Electives (1 Carnegie unit) <i>Optional Band or Chorus</i> (1 Carnegie unit)
12th Grade	Psychology (.5 Carnegie unit) Humanities (.5 Carnegie unit) 2 Electives (.5 Carnegie unit each) World Literature (1 Carnegie unit) Ministry and Mission in the Modern World (.6 Carnegie unit) Physical Education (.4 Carnegie unit) Chemistry I, Chemistry II, or Physics (1 Carnegie unit) Pre-Calculus, Calculus, or Business Math (1 Carnegie unit) Foreign Language or Electives (1 Carnegie unit) <i>Optional Band or Chorus</i> (1 Carnegie unit)

*In four years, students **must** take as a minimum:*

English	= 4 Carnegie units
Math	= 3 Carnegie units
Science	= 3 Carnegie units
Social Studies	= 4 Carnegie units
P.E./ Health	= 2.1 Carnegie units
Foreign Lang.	= 2 Carnegie units
Business Ed.	= 1 Carnegie unit
Humanities	= .5 Carnegie unit
Electives	= 1 Carnegie unit

Students must carry a 7 Carnegie unit load freshman and sophomore years and a minimum of 6 Carnegie units junior and senior years.

* Note: Carnegie units are an internationally recognized system of measure used in determining seat hours particularly in secondary school.

In the case of Neumann Seminary High School:

1 Carnegie unit	= a course that meets 5 days per week for an entire year
.6 Carnegie unit	= a course that meets 3 days per week for an entire year
.4 Carnegie unit	= a course that meets 2 days per week for an entire year
.5 Carnegie unit	= a course that meets 5 days per week for only one semester

Sample Electives = Graphic Arts, Business Law, Accounting, Oral Communications, HTML/Web Design, Logic, and Literary Genres

Figure 4.1: Sample liturgical ministry program

Neumann Seminary High Liturgical Ministry Program	
9 th Grade	Bring up the gifts at the offertory of Mass
10 th Grade	Serve as altar servers at Mass
11 th Grade	Serve as lectors and ministers of hospitality at Mass
12 th Grade	Serve as extraordinary ministers of communion at Mass
All Grades	Serve as choir members, cantors, accompanists, and assist the student spiritual life committee in planning liturgies and decorating the chapel

Figure 4.2: Sample residential student work program

Neumann Seminary High School Student Work Program	
9 th Grade	All student work in dinning hall – jobs rotate on a quarterly basis and include: serving supper, setting up supper, dish crew, and supper clean up
10 th Grade	Most students participate in cleaning crews throughout campus, select students are placed in special assignments: information office, sacristy, student bank
11 th Grade	Most students continue in previous assignment, additional select students are given special assignments: library monitor, computer lab monitor, building lock up, canteen
12 th Grade	Most seniors become supervisors of work crews they were on the previous year.

Figure 4.3: Sample apostolic ministry program

Neumann Seminary High School Apostolic Ministry Program	
9 th Grade	Students assist with “come and see” program, interacting with and hosting eighth grade visitors in conjunction with the recruitment office.
10 th Grade	Sophomores must complete 5 hours of apostolic ministry at home during the summer prior to their sophomore year and 10 hours at school during their sophomore year. School year ministry hours can take place on-campus, but must include at least one off-campus ministry experience.
11 th Grade	Juniors must complete 10 hours of apostolic ministry at home during the summer prior to their junior year and 20 hours of ministry at school during the school year. Half of their ministry hours must occur off-campus.
12 th Grade	Seniors must complete 20 hours of apostolic ministry at home during the summer prior to the senior year (the seminary will offer several summer ministry trips that rising senior may apply to participate in) and 30 hours of community service during the school year. Half of their ministry hours must occur off-campus. Seniors must also attend individual reflection sessions with the ministry program staff to evaluate and reflect on their ministry experiences.
	<i>Example off-campus locations:</i> nursing homes, food pantries, homeless shelters, etc.

Figure 5.1: Athletic activities

Intramural Athletic Activities at Neumann Seminary High School

Intramural athletics are designed to provide students with fun activities that also provide exercise and require teamwork and sportsmanship. Some activities offered:

Fall: Softball and Tennis

Winter: 3 on 3 Basketball and Bowling

Interscholastic Athletic Activities at Neumann Seminary High School

Interscholastic athletics are designed to provide students who are interested with the opportunity to develop athletic and physical skills in a competitive manner that builds teamwork and sportsmanship. Students involved in interscholastic sports will be allowed to take study in place of physical education. Some interscholastic athletics teams offered:

Fall: Cross County Running (JV and Varsity) and Soccer (JV and Varsity)

Winter: Basketball (Freshmen, JV, and Varsity) and Wrestling (JV and Varsity)

Spring: Baseball (JV and Varsity) and Track & Field (JV and Varsity)

Figure 5.2: Athletic activities

Co-Curricular Activities at Neumann Seminary High School

Yearbook

Student News Website

Student Video News

Theatre (annually)

Forensics

Quizbowl

Scouting

** students may create other clubs and organizations with approval of the Director of Student Activities and the Dean of Students.*

Appendix A. Expected outcomes of human formation in adolescent formation communities (adapted from USCCB, 2006, no.76)

The human formation of students in an adolescent formation community aims to prepare them to be instruments of Christ's grace. It does so by fostering the growth of a person who can be described in these ways:

- H-1** • *A free person*: a person who is free *to be* who he or she is in God's design, someone who does not—in contrast to the popular culture—conceive or pursue freedom as the expansion of options or as individual autonomy detached from others
- H-2** • *A person of solid moral character with a finely developed moral conscience, a person open to and capable of conversion*: a person who demonstrates the human virtues of prudence, fortitude, temperance, justice, humility, constancy, sincerity, patience, good manners, truthfulness, and keeping one's word, and who also manifests growth in the practice of these virtues
- H-3** • *A prudent and discerning person*: someone who demonstrates a “capacity for critical observation so that [one] can discern true and false values, since this is an essential requirement for establishing a constructive dialogue with the world of today”
- H-4** • *A person of communion*: a person who has real and deep relational capacities, someone who can enter into genuine dialogue and friendship, a person of true empathy who can understand and know other persons, a person open to others and available to others. This, in fact, requires the full possession of oneself. This life should be one of inner joy and inner peace—signs of self-possession and generosity.
- H-5** • *A good communicator*: someone who listens well, is articulate, and has the skills of effective communication, someone capable of public speaking
- H-6** • *A person of affective maturity*: someone whose life of feelings is in balance and integrated into thought and values; in other words, a person of feelings who is not driven by them but freely lives one's life enriched by them; this might be especially evidenced in one's ability to live well with authority and in one's ability to take direction from another, and to exercise authority well among one's peers, as well as an ability to deal productively with conflict and stress
- H-7** • *A person who respects, cares for, and has vigilance over his body*: a person who pays appropriate attention to his or her physical well-being, so that one has the energy and strength to accomplish the tasks entrusted to him or her and the self-knowledge to face temptation and resist it effectively
- H-8** • *A person who relates well with others, free of overt prejudice and willing to work with people of diverse cultural backgrounds*: a person capable of wholesome relations with women and men as relatives, friends, colleagues, staff members, and teachers, and as encountered in areas of apostolic work
- H-9** • *A good steward of material possessions*: someone who is able to live a simple style of life and able to “avoid whatever has a semblance of vanity”; someone who has the right attitude toward the goods of this world, since one's “portion and inheritance” is the Lord; someone who is generous in making charitable contributions and sustaining the poor

H-10 • *A person who can take on the role of a public person*: someone both secure in his or herself and convinced of his or responsibility who is able to live not just as a private citizen but as a public person in service of the Gospel

Appendix B. Selected methods for human formation in adolescent formation communities (adapted from USCCB, 2006, no. 80)

In general, human formation happens in a three-fold process of self-knowledge, self-acceptance, and self-gift—and all of this in faith. As this process unfolds, the human person becomes more perfectly conformed to the perfect humanity of Jesus Christ, the Word made flesh. The resources for fostering this process of human formation in an adolescent formation community context are many. They include

- H-11 • *Instruction*:** The rector and other faculty members offer the students instruction in human formation through conferences, courses, and other educational means.
- H-12 • *Personal reflection*:** Students are trained to live life reflectively and to examine, with regularity, their behavior, their motivations, their inclinations, and, in general, their appropriation of life experience, especially suffering.
- H-13 • *Community life and feedback*:** A student who freely chooses to enter an adolescent formation community must also freely accept and respect its terms. The general demands and the rewards of life in community expand self-knowledge and self-control and cultivate generosity of spirit. The community's attachment to the Word of God and the sacramental life provides a reflective mirror that helps individuals know themselves and summons them to a fuller, more human, more spiritual life. A community's rule of life fosters discipline, self-mastery, and faithful perseverance in commitments.
- H-14 • *Application to the tasks of formation*:** Human formation develops through interaction with others in the course of the entire program. This growth happens, for example, when students learn to accept the authority of superiors, develop the habit of using freedom with discretion, learn to act on their own initiative and do so energetically, and learn to work harmoniously with fellow students and other.
- H-15 • *Formation advisors*:** Although the titles may differ, on every adolescent formation community faculty, certain members function as formators in the external forum. These formation advisors/mentors and directors should have specialized training for their task. They observe students and assist them to grow humanly by offering them feedback about their general demeanor, their relational capacities and styles, their maturity, their capacity to assume the role of a public person and leader in a community, and their appropriation of the human virtues that make them "persons of communion." These same formators may, on occasion, teach the ways of human development and even offer some personal mentoring or, at times, coaching. More generally, they offer encouragement, support, and challenge along the formational path. These formators function exclusively in the external forum and are not to engaged in matters that are reserved for the internal forum and the spiritual directors and confessors.
- H-16 • *Spiritual directors*:** These specially trained members of the faculty also play a role in the human formation of students. When they engage in the dialogue of spiritual direction with students, they can be of great assistance in cultivating those virtues of self-reflection and self-discipline that are foundational for human development.
- H-17 • *Professional counseling*:** On occasion, consultation with a psychologist or other licensed mental health professional can be a useful instrument of human formation.

Appendix C. Expected outcomes and selected methods for spiritual formation in adolescent formation communities (adapted from USCCB, 2006, nos. 110, 112)

- S-1** • ***Holy Eucharist***: Spiritual formation is first and foremost a participation in the public worship of the Church that is itself a participation in the heavenly liturgy offered by Christ, our great high priest. The Eucharistic sacrifice is both spiritual sustenance, the Bread of Life, and the transformation of our lives by the power of the self-giving and redeeming love of Jesus Christ, crucified and risen. It is the source of charity, the love that animates and directs those who walk in the footsteps of the Good Shepherd, who gives his life for his sheep so that they may live. As source and summit of the Christian life, the frequent celebration of the Eucharist is essential.
- S-2** • ***Sacrament of Reconciliation***: The Sacrament of Reconciliation fosters the mature recognition of sin, continuous conversion of heart, growth in the virtues, and conformity to the mind of Christ. It is a school of compassion that teaches penitents how to live out God's compassionate mercy in the world. The frequent celebration of the Sacrament of Reconciliation is aided by the practice of a daily examination of conscience.
- S-3** • ***Daily Communal Prayer***: Through daily communal prayer, such as the Liturgy of the Hours or prayers adapted from it or model on it, students learn to pray with the Church and for the Church. They unite themselves with the Body of Christ in unceasing praise and petition. This prayer cultivates a mind and heart attuned to the whole Body of Christ, its needs, its sufferings, its graces, and its hopes. Formal morning and evening prayer should be celebrated most days. All gatherings within the community (classes, meals, events, etc.) should begin with prayer. Students should be taught to not only participate in, but to lead communal prayer. It is recommended that students also engage in small group prayer regularly.
- S-4** • ***Spiritual direction***: A regular meeting (at least quarterly) with an approved spiritual director is an essential part of spiritual formation, especially in arriving at the interiorization and integration needed for growth in sanctity, virtue, and readiness for mature Christian living of vocation.
- S-5** • ***Sacred Scripture***: Receiving the Word of God proclaimed and preached in the Church or the quiet and personal assimilation of that holy Word in *lectio divina* enables those in formation to hear God's communication to them as a transforming challenge and hope. To take on more fully the mind of Christ and to be steadily transformed by the Word of God, the student ought to develop the habit of frequent reflection on the Sacred Scriptures, by meditation on the lectionary readings and/or other reflective reading of the Scriptures. Small group Scripture reflection is a tool that also aids in growing to love the Word of God.
- S-6** • ***Retreats and days of recollection***: Regular periods of more intensive prayer and reflection will be part of the school year. A full retreat must occur at least once per year and days of recollection are recommended at least twice per year.
- S-7** • ***Personal meditation***: The habit of daily prayer and meditation enables students to acquire a personalized sense of how God's salvation has taken hold of their lives and how they might respond to that great grace. This prayer happens in a context of silence. Frequent visits for silent prayer and meditation before the Blessed Sacrament should be strongly encouraged.
- S-8** • ***Devotions***: Devotional prayer, especially centered on Eucharistic Adoration, the Blessed Virgin Mary, and the saints, assists students in assimilating the mystery of Christ and hearing the invitation to live that mystery in the particular circumstances of their own life. Devotional prayer

helps to sustain affective communion with the Lord and his Church. It also helps them to connect with the rich cultural diversity of devotional life in the United States and to appreciate devotional practices of other cultures.

- S-9** • ***Apostolic dimensions***: Spiritual formation also involves seeking Christ in people. Especially in an adolescent formation community context, students are to learn how prayer is to be lived out in service of others, particularly the poor, the sick, sinners, unbelievers, and the stranger, but extended to all in the outreach of charity and mercy, and in the quest for justice. Prayer is apostolic also in the sense that students learn to pray for the needs of those they serve in order to teach others how to pray. Whatever growth and formation in prayer takes place, it is not simply meant for the personal enhancement of the student but as a gift to be given in the course of his life for the benefit of the Church and the world—for all Christians are called to assist in Christ’s saving mission.
- S-10** • ***Asceticism and penance***: Spiritual formation initiates students to a path of voluntary renunciation and self-denial that makes them more available to the will of God and more available to others. Asceticism and the practice of penance is a path of learning to embrace the cross and, in an apostolic context, a way of rendering individuals unafraid to bear their “share of hardship for the gospel with the strength that comes from God” (2 Tm 1:8).
- S-11** • ***Obedience***: The obedience of those in spiritual formation must be characterized by the willingness to hear God who speaks through his Word and through his Church and to answer his call with generosity. It is also a surrender of one’s own will for the sake of the larger mission. In this regard, the student must develop a growing and deepening solidarity with the Church established by Christ, a solidarity with Church teaching so as to be able to present that teaching with conviction—having appropriated it as true—and a solidarity with ecclesial leadership to strengthen and sustain Church unity.
- S-12** • ***Chastity***: Spiritual formation in chastity cultivates a mature understanding of human sexuality that is based upon the Church’s teachings and strong psychological underpinnings. Students must come to understand and accept the fullness of the Church’s wisdom regarding human sexuality and marriage. They must also come to learn the value of celibacy in carrying out the Church’s mission. All formation in chastity must take into account the radical differences between the Church’s beliefs about human sexuality and those held by the greater society. Students must be prepared for encounters with the models of human sexuality presented in the mass media and in popular culture. All formation in chastity must provide students with a comprehensive understanding of the Church’s theological and moral teachings about human sexuality, marriage, and celibacy as well as practical means for carrying out a chaste lifestyle.
- S-13** • ***Simplicity of life***: Spiritual formation encourages a simple approach to the material goods of this world. Freed from excessive concern about possessions, students are able to serve in an unencumbered way. To live with evangelical simplicity is to exercise responsible stewardship over God’s creation by using material goods in a way that is both responsive to the call of the Gospel and ecologically responsible. The witness of a genuine simplicity of life is especially important in the context of American affluence. Spiritual directors and mentors/advisors must be sensitive to students’ stewardship of their own, the school’s, and the Church’s material resources. Spiritual formation for simplicity of life and stewardship flows directly from striving to have the mind of Christ Jesus, “who, though he was in the form of God, / did not regard equality with God something to be grasped. / Rather, he emptied himself . . .” (Phil 2:6-7a). This is the Lord Jesus

who, again according to St. Paul, “for your sake . . . became poor although he was rich, so that by his poverty you might become rich” (2 Cor 8:9).

- S-14 • *Peacemaking*:** Spiritual formation fosters a reconciling spirit in those who aspire to be like Jesus, who prayed that “all might be one.” A peacemaking and nonviolent way of life marks out those who have been called to live like Christ.
- S-15 • *Solidarity*:** The post-synodal exhortation *Ecclesia in America* identified the critical importance of the path of solidarity for the Church in the American hemisphere. “Solidarity is thus the fruit of the communion which is grounded in the mystery of the triune God, and in the Son of God who took flesh and died for all. It is expressed in Christian love which seeks the good of others, especially of those most in need.’ . . . For the particular Churches of the American continent, this is the source of a commitment to reciprocal solidarity and the sharing of the spiritual gifts and material goods with which God has blessed them, fostering in individuals a readiness to work where they are needed.” This means that students are to have a spiritual formation grounded in Trinitarian communion that leads them to solidarity with others, especially those most in need, a commitment to justice and peace, a reciprocal exchange of spiritual and material gifts, and an authentic missionary spirit expressed in a willingness to serve where needed.
- S-16 • *Ecumenical and interreligious understanding*:** The school should sponsor, on appropriate occasions, ecumenical events, including prayer services, with other Christians. Consideration should also be given to interaction with those of other religions.
- S-17 • *Solitude*:** Spiritual formation must not neglect the art of “being alone with God,” moving the student from being alone or lonely to entering a holy solitude in communion with God.
- S-18 • *Ongoing spiritual formation*:** The final goal of spiritual formation in the adolescent formation community is to establish attitudes, habits, and practices in the spiritual life that will continue after graduation. Spiritual formation in the adolescent formation community is meant to set the foundation for a lifetime of ministry and spirituality.

Appendix D. Expected outcomes and selected methods for intellectual formation in adolescent formation communities (adapted from USCCB, 2006, nos. 142-145, 164, 169)

- I-1** • In an adolescent formation community, students acquire the basic skills and knowledge that enable them to pursue higher education. Catechesis should occupy a central position in the program. This should include a solid foundation in spirituality and Catholic moral values.
- I-2** • A good high school education is a value in itself and an important step in the development of a vocation. The primary intellectual goal of an adolescent formation community program should be a well-rounded secondary education as a preparation for college. Such formation must present the best available academic program, taking into consideration the needs of the student and the multicultural character of today's Church. It should combine creativity, sound pedagogy, and a concern for academic standards.
- I-3** • A good high school education must meet the educational requirements of local and state accreditation agencies. In addition, the program should strive for excellence and take the necessary steps for students to achieve it. Good teachers, well-prepared courses, and a coherent and well-planned curriculum, which provides remedial courses when necessary, are all elements that compose a good high school education.
- I-4** • The academic program of an adolescent formation community should be sensitive to the multicultural character of its student body.
- I-5** • The very reason for their existence presumes that adolescent formation communities offer an excellent curriculum of religious instruction. In addition to the major themes of the *Catechism of the Catholic Church*, these programs should provide courses in Church history and Catholic social teaching. The goal of this catechesis is to engage the young student in a personal relationship with the Lord Jesus and call forth a deep commitment to his mission and message to the world.
- I-6** • Intellectual formation is closely related to the other three dimensions of formation. As it develops the gift of human intelligence and so enables it to be in service to one's brothers and sisters in faith, intellectual formation complements and guides human formation. Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also to an ability to explain and even defend the reasoning that supports those truths. In this way, it provides those who are being formed spiritually with a knowledge of the Lord and his ways which they embrace in faith. Finally, intellectual formation through the study of theology enables students to contemplate, share, and communicate the mysteries of faith with others.

Appendix E. Selected outcomes and selected methods for ministerial formation in adolescent formation communities (adapted from USCCB, 2006, nos. 256, 257, 239)

All Christians, by nature of their baptism, are called to assist in Christ's saving mission especially by engaging in the ministries of the Church. In adolescent formation communities, opportunities for Christian service, both within and outside the school, should be provided according to a student's level of maturity in order to develop a capacity for generous self-giving. Students should be required to undertake a program of apostolic ministry, under the direction of a qualified director. Evaluation of students should include consideration of their performance in ministerial formation programs. They should be encouraged to understand the relationship of their apostolic ministries to their personal, spiritual, and academic formation as well as their ongoing discernment of vocation.

- M-1 • *Proclamation of the Word:*** Ministerial formation needs to emphasize the proclamation of God's Word. This requires that the student couple the deepest convictions of faith with the development of his communication skills so that God's Word may be effectively expressed. Students must learn to appreciate the Word of God through regular reading and study as well as service as lectors at the celebration of the Eucharist and communal prayer services.
- M-2 • *The sacramental dimension:*** The students should actively participate in the sacraments and should be trained to assist in the celebration of the sacraments, especially the Eucharist. Students should serve in the roles of gift bearers, lectors, altar servers, extraordinary ministers of communion, ministers of hospitality, music ministers, cantors and choir members, and sacristans. Students should also be trained to assist in the planning of liturgies and prayer services.
- M-3 • *The missionary dimension:*** Students should be given an opportunity to become acquainted with the work of the Pontifical Mission Societies, the Missionary Congregations of Religious, the home missions, and the missionary tradition over the centuries. An exposure to the Church's missionary work during the years of formation can be beneficial to the students, his discernment, and his future ministry.
- M-4 • *The community dimension:*** Ministerial formation must initiate students to the care, guidance, and leadership that are extended to a community. Students must be trained to live in community effectively. Service to others must be cultivated through required service to the community. Students should engage in a range of community oriented service opportunities throughout their formation. Community service should include, for all students, both basic (such as cleaning and serving meals) and complex (such as supervision and office work) types of activities. Students should also be encouraged to participate in student government, clubs, and athletics as ways of developing community and leadership skills. A rule of life defined through the student handbook, a regular schedule, and strong system of discipline should all be used to help students adapt to community life.
- M-5 • *Skills for effective public ministry:*** Students need to learn how to make available in service to God's people all the formation that has preceded (the human, the spiritual, and the intellectual). This means the acquisition of certain skills, for example, an ability to communicate the mysteries of faith in clear and readily comprehensible language using media appropriate to the social context. At the same time, ministerial formation means more than acquiring skills. It signifies a level of personal development. Effective public ministry means, for example, the cultivation of a flexibility of spirit that enables the student to relate to people across a number of different cultures and theological and ecclesial outlooks. Formation must help the student put on both the mind and heart of Christ, the Good Shepherd.

- M-6 • *Cultural sensitivity*:** Ministerial formation must flow from and move towards an appreciation of the multifaceted reality of the Church in the United States, this means a genuine appreciation of the diversity that marks the Catholic Church as well as the diversity that typifies this society generally. Students need exposure to the many cultures and languages that belong to the Catholic Church in the United States. They should know how to welcome migrants and refugees pastorally, liturgically, and culturally. Simultaneously, they should assist newcomers to adapt themselves into the mainstream without each one losing their own identity.
- M-7 • *Religious pluralism*:** They also need to know, appreciate, and learn how to work within the ecumenical and interfaith context that forms a backdrop for life in the United States and for the Catholic Church in this nation.
- M-8 • *The priesthood and religious life*:** Students must be introduced to all aspects of the priesthood as well as consecrated religious life as practiced by various religious orders, congregations, and institutes. Students must be exposed to good priests and religious on a daily basis, they must come to know them as human beings. Priests and religious must serve as mentors to students and must constantly invite students to consider their way of life. The school must provide students with effective tools for the discernment of their vocations and support them on the journey of discernment. All vocations (married life, lay celibate life, priesthood, the diaconate, consecrated religious life, lay ecclesial ministry, etc.) must be presented to students authentically using the Church's theological paradigms so that students may make good decisions in their discernment process. Vocation directors of dioceses and religious orders should visit students on a regular basis. Visits to college seminaries and places of priestly and religious ministry should be offered. Summer internships working with priests or religious in their daily ministries might also be of use.
- M-9 • *The poor*:** If students are to be formed after the model of Jesus, the Good Shepherd, who came "to bring glad tidings to the poor," then they must have sustained contact with those who are privileged in God's eyes—the poor, the marginalized, the sick, and the suffering. In the course of these encounters, they learn to cultivate a preferential option for the poor. They also need to become aware of the social contexts and structures that can breed injustice as well as ways of promoting more just contexts and structures.
- M-10 • *Leadership development*:** Ministerial formation means that students learn how to take spiritual initiatives and direct a community into action or movement. That leadership also includes a dimension of practical administration. The ministerial formation program should provide opportunities for students to acquire the basic administrative skills necessary for effective leadership. Class and whole-school student government structures should be established and enabled to adequately support the school's goal of leadership development. Students should also be placed in roles of leadership of other students as work crew supervisors, leaders of prayer groups, and caretakers of aspects of the school's mission.