

135. College seminaries are either freestanding or collaborative institutions. Sponsored by a diocese or religious institute or society, the freestanding model provides within one institution an entire and integral college-level program of human, spiritual, intellectual, and pastoral formation in a community setting with a sufficient number of students and appropriately trained staff. Within higher education in the United States, the freestanding seminary functions as an undergraduate institution.

136. The collaborative model provides one or more parts of the seminary program from its own resources while other dimensions, such as the academic, are provided by other institutions. There are many forms of affiliation and a variety of collaborative models.

137. In all collaborative models, it is the responsibility of the seminary to ensure the integration of the various components of the program. The goals of the seminary in the areas of philosophy and undergraduate theology should also be closely monitored, and the legitimate rights of diocesan bishops and religious ordinaries should be recognized.

138. College programs may also be classified canonically as diocesan (established by a single diocese, a province, or a larger grouping) or religious (established by a single institute or a group of institutes).

139. There are also college-level programs at houses of formation, houses of discernment, or residences led by qualified and competent priests. Such programs offer priestly formation and are sometimes linked to institutions that offer academic courses. They are considered to be college seminaries when they fulfill the requirements of the *Code of Canon Law* and the *Program of Priestly Formation*.

II. THE COLLEGE SEMINARY PROGRAM

A. SPIRITUAL FORMATION

140. The program of spiritual formation should be specifically adapted to the needs and aspirations of college-level candidates for the priesthood. Building on an understanding of the implications of the sacraments of baptism and confirmation, such programs should prepare men to accept the call to priesthood as mature persons.

141. Formed by the Word of God, all seminarians must endeavor to enter more deeply into the paschal mystery of Christ's death and resurrection.¹⁰⁹ With a sense of genuine penance, they should learn the meaning of

discipleship from Mary, the mother of Jesus.¹¹⁰ In this way, college seminarians will begin to understand and experience their vocation to serve God as priests.

142. The spiritual life of the community should center on the daily celebration of the Eucharist carefully prepared according to the liturgical year. Daily community Morning and Evening Prayer complement the Eucharist and lead seminarians to an appreciation of the Liturgy of the Hours. The sacrament of penance as a source of continual conversion should be celebrated frequently, and opportunities for individual celebration of the sacrament should be available and appropriately encouraged by spiritual directors. A rhythm of public and private prayer is the single most important element in establishing a college seminary program as a formative environment.

143. A college-level program of spiritual formation should provide instruction, especially for entering students, on the meaning and value of moments of public liturgical prayer. Special instruction on the sacrament of penance is particularly important.

144. With prayer as its center, spiritual formation on the college level includes regular rector's conferences, frequent days of recollection, yearly retreats, and workshops adapted to the students' needs and capacities. Such activities are important to the life of the seminary community and the personal growth of individual seminarians. Rector's conferences are especially helpful in aiding students to interpret rightly their life in common, their vocation as seminarians, and the human and spiritual values they strive to appropriate. All programs of spiritual formation seek to promote balanced human and spiritual growth. They should neither overtax nor underestimate the abilities of college students.

145. Spiritual direction is especially important for college-level seminarians, providing personal guidance in their growth in the faith. Spiritual directors should be trained for the work of spiritual direction and be priests of piety and sound judgment.

146. In a particular way, college-level students should grow in their capacity for personal prayer. College seminary students should be introduced to the forms and methods of personal prayer that have developed over the centuries. They should also be led to appreciate the value of silence and recollection appropriate for prayer, study, and thoughtful personal

growth. In all these matters, those new to the seminary deserve particular attention and instruction.

147. A clear focus on ordained priestly ministry assists the process of discernment proper to college students. The priesthood should be proposed as a vocation which can bring candidates to full human and spiritual potential through love of God and service to others. Through courses, workshops, and rector's conferences, the college seminary should make explicit the Church's doctrinal understanding of the ministerial priesthood on which its programs are based.¹¹¹

148. The program of spiritual formation should carefully present the topic of celibacy in the context of the evangelical counsels. It is important that programs of formation help students to appropriate a positive understanding of celibacy. Advice given in spiritual direction should accord with public presentations on the topic. Above all, the positive value of celibate living must be presented to college-level students in ways that make sense and are cogent to men of their age and situation. Priests involved in students' formation should be models of chaste celibacy.

149. It is equally important that the rector make clear to the seminary community the concrete expectations of celibate living and the kinds of behaviors which are wrong and inappropriate for college seminarians.

150. The formation of college students should include a healthy balance of physical exercise, study, and leisure; college students should develop discerning habits in regard to reading, television viewing, movie going, and other forms of entertainment.¹¹²

NORMS

151. Each institution should have a rule of life approved by the diocesan bishop or religious ordinary in which the expectations of the program of spiritual formation are clearly stated.

152. There should be a daily celebration of the Eucharist in which every member of the community ordinarily participates. The laws and prescriptions of approved liturgical books are normative.

153. The Liturgy of the Hours, especially Morning and Evening Prayer, should be celebrated daily.

154. Conferences, days of recollection, workshops, and annual retreats should be well organized and together form a whole and coherent program of spiritual formation.
155. Catechesis should be given concerning the meaning and proper celebration of the Eucharist, the Liturgy of the Hours, and especially the sacrament of penance.
156. Communal celebration of the sacrament of penance should be scheduled at least seasonally. Frequent opportunities for individual celebration of the sacrament should be provided and encouraged.
157. Devotion to the Blessed Sacrament and the word of God should be especially fostered in the life of the seminary because it is essential to the life of seminarians and of future priests.
158. Devotion to Mary, the Mother of God, and to the saints should be encouraged.
159. The spiritual formation program should be sensitive to and encouraging of the legitimate and valuable cultural and ethnic devotions of students.
160. The Christian practices of fasting, almsgiving, and self-sacrifice should be encouraged in a manner appropriate for college students.
161. Each seminarian must meet regularly with a priest spiritual director who is chosen from a list prepared by the director of spiritual formation. These priests must be approved by the rector and appointed by the diocesan bishop.¹¹³

B. INTELLECTUAL FORMATION

Liberal Arts

162. A sound liberal arts education for candidates preparing for the priesthood possesses multiple benefits. The study of the natural world and of humanity in all its historical and cultural diversity represents a significant value in its own right. Such an education encourages intellectual curiosity, promotes critical thought, and fosters disciplined habits of study. A liberal arts education also teaches students to communicate with others in a clear and articulate way.