Formation in Relational Maturity

F.i.R.M.

*Forming priests, deacons, and laity for apostolic ministry
according to the Heart of Christ,
for the mission of the Church in the world.*

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Introduction

Angela Townend, MSW, RSW
Human Formation Counsellor
F.i.R.M. Project Manager

The F.i.R.M. project has been an ideal opportunity to integrate and bring to life some of the most valuable research drawn from the fields of theology, philosophy, and psychology as well as social work, anthropology, and business studies. What began two years ago as little more than an informal discussion between myself and our Rector, Father Denis Grecco, quickly grew into an official project to build a program on Relational Maturity for our seminarians. Little did I know that it would also take me on an extraordinary eight-month journey into the worlds of some of the Catholic Church's, and history's, most esteemed writers.

I've travelled into the contemplative works of philosophers and theologians the likes of St. Augustine, Thomas Aquinas, Thomas Merton, and Von Hildebrand; I've pondered the knowledge and experiences of several priests and spiritual writers –Father Donald Cozzens, Archbishop Patrón Wong, Henri Nouwen, James Keating, and Kevin McClone; I've explored the essays and research of many contemporary Catholic physicians and psychologists – Father Stephen Rossetti, Brother John Falkenhain, Sister Nuala Kenny, and Len Sperry; I've consulted the papal documents of John Paul II, Benedict XVI, and Pope Francis; I've deliberated over some of most thought provoking writings and studies of many prominent female scholars, philosophers, and saints including Sister Katarina Schuth, Sister Marysia Weber, Mary Rice Hasson, and Edith Stein. And last, though hardly least, those occasions of reflecting upon and finding refuge in the spiritual works of St. Thérèse of Lisieux, St. Catherine of Siena, and St. Therese of Avila has been most inspiring throughout this program's development.

Fields of study and ideologies aside, the project's vision at all times has been to capture, and then design, from these works, a relevant, timely and well-defined model of a mature and relational priest and to then translate this knowledge into learning modules for the formation program at St. Peter's. The opportunity therefore, for F.i.R.M. to be an innovative resource and advance the formational goals at St. Peter's is perhaps a call to boldly awaken and reorient the seminary to the critical need for today's Church to be led by clergy who are first, a "people's pastor". This program offers a theology of the priesthood proposing that priests, to effectively lead and serve in their parish community, must faithfully and joyfully "encounter" others.

However, I hope it will also arouse in us, the faculty and formators at St. Peter's, a greater understanding and appreciation for those seminarians who, despite the immense challenges and scrutiny the Catholic Church continues to endure today, are courageously following their call to the priesthood and to "know thyself". How blessed are we in this time of renewal to accompany these men who are truly invested in the humbling and transformative experience of becoming mature, relational, and joyful priests.

A full implementation of F.i.R.M. has now been launched and in time, a more systematic understanding of the program's organizational and cultural value and impact on the Church will unfold. Until then, we, like the 'Little Flower', must simply carry on in a collective manner with the divine works God has assigned each and every one of us...and, with His reassuring presence, leave the final results up to Him.

"To the right and to the left, I throw to my little birds the good grain that
God places in my hands. And then I let things take their course!
I busy myself with it no more. Sometimes, it's just as though I had
thrown nothing; at other times, it does some good. But God tells me:
'Give, give always, without being concerned with the results"

Thérèse of Lisieux

ACKNOWLEDGEMENTS
Angela Townend, MSW, RSW
F.i.R.M. Program Manager

*A evangelists, and still others to be pastors and teachers, to equip the saints,je
to do the work of ministry, and to build up the body of the Messiah.*

Ephesians 4:11-12

13 April 2021

ST. PETER'S
SEMINARY

LONDON
ONTARIO

<u>LILLY ENDOWMENT GRANTS $50,000 TO ST. PETER'S SEMINARY</u>

Dear Faculty, Staff, Seminarians, Diaconal Candidates, and Lay Students,

I am very happy to share the following news with you.

The Association of Theological Schools, which accredits St. Peter's Seminary, notified us that the Seminary has been awarded over $50,000 ($41,526 USD) to develop new, evidenced-based human formation curriculum to help prepare candidates for ministry for service to the Church.

The funding originates with the US-based Lilly Endowment, a global leader in supporting theological education, under the Endowment's *Pathways for Tomorrow* initiative.

The Seminary's proposal was developed by a team led by Dr. John Dool, and included Angela Townend, Dr. Bernardine Ketelaars, Dr. David Howie and myself. I want to congratulate John and Bernardine in particular for the bringing the proposal into its final form, and Angela for her work on developing a substantive initial program concept.

Angela will be the point person for researching the curriculum, designing the program and guiding the program through its inaugural year, starting in the Fall of 2021. The program will centre on the dimensions and practice of relational maturity in Catholic ministry, especially for those preparing for priestly ordination. We anticipate that under Angela's expert guidance, we will have a training tool that will have deep impact on formation for ministry.

On your behalf I extend to those involved in this project our prayerful best wishes for their future success!

Sincerely,

Rev. Denis Grecco

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The Association of Theological Schools
10 Summit Park Drive
Pittsburgh, PA 15275-1110

25 March 2021

Dear Rev. Jo Ann Deasy:

The announcement of the *Pathways for Tommorrow: Canadian Schools Planning and Assessment Initiative* was received with joy and anticipation by the faculty and staff of St. Peter's Seminary in London, Ontario Canada. We appreciate the opportunity to see the fulfillment of our dream to enhance the formation program for our seminarians and, perhaps in future, to extend the program to those preparing for lay ecclesial ministry as well as to those already ministering to the Church in Canada. The *Phase I* Proposal to be considered follows.

St. Peter's Seminary is a Roman Catholic, diocesan seminary that serves Catholic dioceses and religious orders from across Canada. We seek to form priests, deacons, and lay leaders to provide life-giving ministry to congregations. This is the heart of our work and our institutional mission. We strive to produce ministers who are well formed humanly, spiritually, intellectually, and pastorally.

This proposal is for a project called *Formation for Relational Maturity*. The project will develop a more intentional, systematic, and evidence-based approach to human formation for future ministers. The aim is to aid them in acquiring the knowledge and competencies for building healthy, mature relationships with those to whom they minister and with whom they will collaborate in ministry.

ISSUES TO BE ADDRESSED

The responsibilities of those leading congregations are evolving due to new pastoral needs and situations, changing parish structures, changing roles for women and men, greater cultural diversity in congregations, and the expectation for greater collaboration in ministry.

In recent years St. Peter's, like many other seminaries and theological schools, has recognized a growing need for formation in the area of human integration

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and maturity. Candidates for ministry need to attend to their own personal development to enable them to be resilient and to respond fully to the needs of their congregations, while remaining faithful to their calling. The ubiquity of technology also presents challenges. While technology can be a useful tool in ministry, the heart of ministry is relational: intentionally connecting with people when we encounter them face to face. Students today are often attuned to making connections online but may have less capacity to engage in the kinds of deeper conversations that those to whom they will minister seek and need.

THE PROJECT

At St. Peter's Seminary, we have begun to develop a project to improve the formation process of candidates for Catholic priesthood in their discernment and eventual commitment to celibacy. A healthy celibate life of service to God's people requires the gift of God's grace and a rich spiritual life. However, it also requires a mature integration of one's sexuality on a human level. The development of emotional maturity, qualities such as empathy and concern for others, and a healthy understanding of sexuality, can provide a foundation where God's gifts can flourish. Such formation concerns not just their commitment to celibacy, but the whole way in which they relate to women and men across their ministry.

This proposed program will enhance the human formation of our seminarians to promote their development as sound and effective ministers. This will involve personnel from within our existing faculty including our Human Formation Counsellor, and ordained faculty who possess the lived experience of an integrated commitment to celibacy. It is our intention to engage psychologists, counsellors, and health care professionals who can bring their expertise in the area of sexuality. This combination of seminary formators and external collaborators will allow us to integrate human, spiritual, and intellectual wisdom to better form our seminarians for pastoral leadership.

As we have worked on this project, *Formation for Relational Maturity,* we have come to see that it is crucial to place formation concerning sexuality within the larger context of developing aptitudes and competencies for mature relationships. Effective ministers need to be able to build life-giving relationships that recognize boundaries and the challenges of power imbalances that are often part of ministerial and ecclesial relationships. They also need to navigate relationships within changing expectations of congregational leaders, including greater collaboration with a spectrum of persons. While our formation program already makes considerable efforts to address these issues, our observations and those of our wider faith community indicate that many congregations would benefit from enhanced formation of their ministers in these human dimensions.

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The proposed project would be piloted over one year. A certain amount of planning and assessment of needs is already under way. The project would involve a major commitment to constructing and writing a cohesive curriculum. This would be headed by Angela Townend, our Human Formation Counsellor, who has thirty-one years of experience as a licensed social worker and extensive experience in education, counselling, and in clinical and program development. We would also seek input from a consultant in the area of adult education curriculum development. The trial curriculum that results would be delivered during the 2021/2022 academic year and then reviewed and modified for future years. This pilot program will yield immediate, concrete feedback from participants and instructors that will be used to implement improvements.

Consultation with stakeholders, both within the seminary and from external communities, would take place in both the development and review of the program. This will include focus groups from local congregations and surveys of recent graduates and pastors to determine gaps in formation and further needs for preparation for ministry. This consultation would further one of the major objectives of St. Peter's Seminary's Strategic Plan, initiated in 2020: to engage with partners, including local churches, in new and creative ways.

OUTCOMES

The goal of this project is to create much more than a series of individual workshops. Our objective is to develop a process that will be integrated into the whole ministerial formation program. Faculty and formators will be able to draw upon the themes and experiences of this program to reinforce them and help our students integrate them into their spiritual, intellectual, and pastoral growth.

The expected outcomes reach far beyond the basics of delivering knowledge and information. This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead and to serve. The development of competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

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INNOVATION

While St. Peter's is the Seminary of the Diocese of London, Ontario, we currently serve eleven dioceses and two religious orders from across Canada. This project has the potential to have an impact on congregations from the whole Canadian Catholic Church. It would fill a gap in Canadian theological education by providing a systematic and evidence-based curriculum of human formation that would equip ministers to respond to the changing needs of congregations.

Moreover, once the curriculum has been developed, it would also have the potential for multiple applications. It could readily be adapted to foster growth in relational maturity for our lay ministerial candidates and for ongoing formation for priests and lay ministers already at work in congregations. It could be used to help international priests coming to minister in Canadian congregations, with different cultural backgrounds and expectations, adapt to the pastoral realities of ministering in Canada.

The need to engage with external collaborators and the desire to build this program to serve wider needs present challenges to our current human and financial resources. Funding that would help to establish the program would also give us the time and opportunity to fundraise in an ongoing way and to build partnerships within the Diocese of London and with other dioceses and institutions to enhance the sustainability of the program.

In closing, we thank you for taking the time to review the Proposal we have submitted. We trust that we have met the necessary criteria for the *Phase I* requisites and look forward to receiving your positive response. Should you require any clarification or further information, please do not hesitate to contact Dr. John Dool, the Dean of Studies at St. Peter's Seminary and coordinator of the proposal for this phase.

Sincerely,

Rev. Denis Grecco
Rector

Mr. David Howie
Chief Executive Officer

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Introduction to the Formation in Relational Maturity Modules

F.i.R.M. consists of the following eight (8) modules:

1. Affective Maturity
2. Intimacy
3. Sexual Self-Knowledge and Integration
4. Relationships with Women in Ministry
5. Intentional Celibacy
6. Clericalism & The Power of Relational Humility
7. Interpersonal Management: Priest as Pastor
8. Ethical Relational Leadership in Ministry

Integration is at the heart of formation. Therefore, the intention of each module is to allow seminary faculty and formators working across all disciplines and dimensions of formation to draw from their content in order to apply and integrate the various and specific issues into their own work and roles in formation. The rationale for each module includes a brief background of the topic as it relates to formation for the priesthood including the teachings of the Church as well a range of perspectives from a number of fields of study. The content sections that follow simply provide more high-level subtopics that flow from the module.

Benchmarks and competencies are suggestions of target impacts for seminarians throughout the course of their formation at St. Peter's. These are not exhaustive lists but rather identify a number of relevant and potential goals for each of the eight (8) modules.

Areas of integration are recommendations of possible entry points for the module topics and content into the various aspects of formation. These areas cover all four dimensions – intellectual, pastoral, human, and spiritual – as well as the participation of both priest and lay faculty and formators. Again, this list simply offers suggestions for the many opportunities where F.i.R.M. content may be applied in a cross-formational manner at the seminary.

Knowledge translation constructs from the healthcare field have been adapted here to the implementation of the F.i.R.M. modules into formation. Appendix B provides a more detailed description of these concepts. It may be helpful to think of this section of the modules as "wishes" for the future and how the intentions and objectives of the project may be communicated, sustained and scaled up at the seminary and eventually spread to the wider community.

Quotables are just that...sage advice and perspectives from many of the notable authors whose works were used to build the foundation of this project. We trust they will offer a quick but effective snapshot of the rich knowledge and spiritual wisdom relied upon to support both the mission of this project as well as our collective efforts to accompany our seminarians in their formation for the priesthood. The road to developing in seminary an "integrative disposition" is ongoing. We hope the F.i.R.M. modules will help to further this goal.

Topic: Affective Maturity

"Affective maturity involves having the relational skills to more effectively identify, understand and express my real feelings with the diversity of persons that make up the contemporary church while having a growing capacity to listen, understand, and empathize with their experiences".

Kevin P. McClone in "Intimacy and Affective Maturity," 2009

Background, Objectives, and Rationale

Priesthood at its core is relational. Healthy relationships rely upon the integration into one's identity a clear and authentic understanding of an individual's affective or emotional self. With affective maturity, we possess agency and interior freedom and this integration enables us to accompany others on their own journey to become affectively mature. Such individuals appreciate their relational needs and demonstrate the capacity to engage in intimate and loving relationships built on a foundation of trust and mutuality. Their foundational worth comes from God while they masterfully demonstrate their emotional maturity by graciously embracing their relationships including the sorrows and joys these inevitably bring into their lives.

A lack of affective maturity, however, often leads to distress and for the parish priest it is often linked to many of the struggles he may experience after ordination: loneliness, boundary crossing, addictions, depression, querulous attitudes, and misuse of power. This diminished sense of affective maturity impacts his ministry; it becomes the barrier to his own psychological wellness and to the establishment of truly intimate relationships with others. As highlighted in the Program for Priestly Formation "deficits in authentic and true human maturity can have grievous results in Priestly ministry" (PPF, 2020).

The formation process must therefore awaken seminarians to the importance of ongoing growth in emotional maturity and emotional intelligence, to not only avert these problematic areas but to also better ensure they live their vocation with a heart that is open to the affective world of both their congregants and

Relate to overall proposal and F.i.R.M. Goals

This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will

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all those to whom they minister. Pope Francis' message aligns with this emphasis on affective maturity as he reminds us that "the church and the world need mature and well-balanced priests, fearless and generous pastors, capable of closeness, listening and mercy". Archbishop Patrón Wong also stresses the centrality of affectivity in ministry: "Emotional maturity presupposes that one is aware of the central place of love in human existence…the heart of one's formation in emotional maturity lies (therefore) in developing this capacity to love".

This framework of affective maturity in formation and its application to priestly life is supported also by many formational documents and writings, including John Paul II's exhortation, Pastores Dabo Vobis (1992), and by current research on priests and clergy who have violated personal boundaries and/or left the priesthood (Kappler, Sperry). Conversely, high levels of affective maturity, referred by some as "emotional intelligence" has been linked to a stronger commitment to chaste celibacy, a secure spirituality, and a firm and sustainable "vitality" for ministry life.

Essentially, it is the mature, interiorly free and self-possessed priest who is able to truly make a "gift" of self, to be an unassuming man of communion for the people of God. He understands what is meant by affective maturity, what it looks like in relationships and its importance to pastoral ministry. He accepts that the development of affective maturity is an ongoing process and should therefore be regularly assessed both during and after formation. For formators, due attention must be given to evaluating a seminarian's openness to exploring such questions as:

a) What is my capacity for forming truly authentic, emotionally attuned relationships?
b) Do I experience true relational joy?
c) How do I relate to my peers? To women? Can I help others look for solutions, to find peace?
d) Am I able to offer compassion and sit with those in pain?
e) Can I be self-disclosing in times of sorrow? When in distress?
f) Do I laugh or instead posture a more tepid and subdued presence? Can I be vulnerable?
g) Am I self-aware of such feelings as depression, perfectionism, envy, and inferiority?
h) Do I subscribe to masculine constructs that promote stoicism, self-reliance, and control?
i) How do I cope when faced with conflict, criticism, disappointment, or regret?
j) Do I hide behind intellectual rhetoric and moral teachings in place of an "open heart"?
k) Do I possess a deeply spiritual interiority/intimacy with God especially when facing adversity?

enrich one's capacity to lead and to serve. The development of competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

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Insight into queries such as these while in formation as well as one's relational history is therefore critical to the understanding of affective maturity and is the identification of related markers for true affective maturity. Sister Marysia Weber outlines some of these markers beginning with the transition one must make in formation from basic self-awareness of emotions to self-knowledge, self-direction, and self-control. The ability, therefore, to know one's emotions and use this information to effectively relate to others is essential to being a "people's pastor". The seminarian, as part of discernment, bears a responsibility to growing in his emotional maturity throughout his time in formation in order to enhance his own well-being as well as the health of his future ministry and the "hearts" of those whom he is called to shepherd.	
Content/Subject Matter Benchmarks/competencies of affective maturity and their relevance to relationships in ministry Emotional/social intelligence components; fostering authentic and empathic relationships with others Exploring the many "selves" of affective maturity: "What does the affectively mature priest look like?" Role of attachment in the development of affective maturity The depressed, morose, anxious and perfectionistic clergy; finding the joy amidst the suffering Relationship between affective maturity, intimacy and celibacy Joy as virtuous and transformational for the priesthood Ignatian spiritual exercises and affective desires; the inward and outward journeys of spiritual formation	
Conference on Affective Maturity Workshop: "What is Affective Maturity and Why do I Need it?" a) Case Studies in Groups b) Personal Reflections c) Group Discussions	**Format** Interactive Workshop **Facilitator** Angela Townend, MSW, RSW Human Formation Counsellor St. Peter's Seminary

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Formation in Relational Maturity – F.i.R.M.
Module 1 – Affective Maturity

Competencies/Benchmarks	Key Desired Results
Understanding of core elements of affective maturity and finding similarity with others in the journey Knowledge of Dr. Weber's 6 Markers of Human Maturation Ability to critically evaluate situations where affective maturity is essential to priestly effectiveness and collaborative ministry, and apply in a problem-solving manner Ability to identify personal areas of strength and needed growth regarding affective maturity Recognition of the value for ongoing attention to strengthening one's affective maturity throughout formation and post-ordination Ability to describe the relationship between affective maturity and intimacy needs Self-examination of one's ability to regulate and thereby appropriately express difficult emotions such as sadness, shame, loneliness, or discouragement	Knowledge Skills Values Attitudes
Points of Integration (for all seminarians) Philosophy and Theology Courses as determined by Faculty (e.g., Thomistic Philosophy, Theological Anthropology, Problem of Love, Ethical Issues and Pastoral Theology, Pastoral Care in Parishes, Mission and Ministry in the Church, Theology of Sacramental Reconciliation and Healing, The Art of the Confessor, Marriage and Sexuality, Homiletics, etc.) Discernment Meetings: where in all four dimensions of formation for a seminarian is there evidence of affective maturity of lack thereof?; is affective maturity and related components addressed in written self-evaluations by seminarians? Theological Reflections Papers, CPE interactions, Field Education interactions Formation Activities: Formation Conferences, general group meetings, social gatherings, meal time, chapel and related ministry work Meetings with Formators and Spiritual Directors, informal gatherings and group meetings Role Modeling within the Seminary; How do faculty model affective maturity? How and where could formators/faculty share some of their own journey towards affective maturity? Formation in General: How does the overall formation process reflect the importance of consistently evaluating one's current level of affective maturity and areas for growth?	**Spheres of Influence** Where and how faculty and formators may choose to integrate this material **Types of Learning Experiences** Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom discussion

Formation in Relational Maturity – F.i.R.M.
Module 1 – Affective Maturity

Counselling with the Formation Counsellor Summer Spiritual, Propaedeutic Program Seminar I and II for Foundational Year Seminarians Seminarian Peer Support Group -Topic – Emotion Regulation Seminarian Committees Psychological Evaluations Personal Plan of Formation – self-evaluation Formation Team (Ongoing Formation) – topic for discussion	Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities Community Activities Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences
Resources	**Spheres of Influence**
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Module Handouts 1. The Many "Selves" of Affective Maturity 2. Lack of Affective Maturity – Know the Risks 3. Emotional Competence Quick Quiz 4. Six Interrelated Markers of Human Development - Link to Affective Maturity 5. Six Interrelated Markers of Human Maturation in Seminary Formation: Becoming a Gift for Others (Sr. Marysia Weber); available: Markers-of-Human-Maturation-Weber.pdf (enroutebooksandmedia.com) 6. Intimacy and Healthy Affective Maturity: Guidelines for Formation (K. McClone)	
Knowledge Translation/Future Learning Workshops on Affective Maturity targeted for ongoing formation purposes in the Diocese Provision of resources for faculty and seminarians on affective maturity skills Formation meetings; focused topic for consulting and learning purposes	Knowledge and methods of dissemination and education, sustainable KT methods of

Spiritual Director Workshops/Meeting Deacon Workshops Summer Faculty Meetings: Updates and Discussions on Affective Maturity in Formation Consultation with Diocesan Vocation Directors on Affective Maturity in candidates for seminary Revision of Foundational Year Seminar I to Affective Maturity Presentation to Board of Directors and/or Council of Priests Knowledge Base – Use Relevant Social Work, Business and Theological resources Upscale psychological self-evaluations for inclusion of case studies on affective maturity Develop seminary resource for dissemination to foundational year men and inclusion of affective maturity in a variety of seminary formational activities End user focus groups – Pastoral Year Seminarians and assessing relevance of topic on their year in order to make adjustments and/or include further resources as per their feedback	communication, end user participation, transdisciplinary participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities ***See Appendix B**
Evaluation: Modules, Workshops, Self ⚖️ Self-Assessments by Seminarians in Workshop Evaluation of Workshop	Format Content Self-Assessments

Quotables

"Many priests today are not in touch with their own woundedness and affliction…As many spiritual authors have testified, the priest is both wounded and a healer…Priests are called to mediate the woundedness of all humanity. If a priest begins to believe that he is immune to illness, woundedness, sin, and sickness, then a type of depression will most likely ensure, with its accompanying pessimism and hopelessness."

William Perri in *A Radical Challenge for Priesthood Today. From Trial to Transformation,* 1996

"Jesus' life invites us to love with deeds, to establish true relationships, to accept the risk of making mistakes, of suffering, of being disappointed and of disappointing. Life is a risk, but not to accept this challenge is to choose not to live…The development of our affective potential is essential for our capacity to live out our consecration to God and enter into intimacy with him, but it is also essential for our capacity to love, both as Christians and as priests."

Maurizio, P. Faggioni, OFM, *The Value of Friendship in Celibate Life in Loving and Teaching Others to Love: The Formation of Affectivity in Priestly Life*, **2021**

"Men who try to be emotionally healthy struggle with the tension of receiving and accepting painful feelings, while trying to remain in control and retaining masculine strength and resilience while becoming more honest in recognizing their feelings and vulnerability. It is not fair to ask men to surrender their masculinity in favor of sensitivity. Rather, they need to be shown how to integrate sensitivity into their masculinity."

Archibald D. Hart in *Unmasking Male Depression*, **2001**

Affective maturity presupposes an awareness that love has a central role in human life. In fact, as I have written in the encyclical Redemptor Hominis, "Man cannot live without love. He remains a being that is incomprehensible for himself; his life is meaningless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. "(126)

Pope John Paul II in *Pastores Dabo Vobis on Affective Maturity*, **1992**

"At the heart of the matter is the priest's authenticity and integrity, his freedom and quiet self-confidence. Only a priest who is fundamentally mature can lead with wisdom and steady strength. Only someone who has looked courageously into his wounded depths and faced his weakness 'in Christ' can preach with conviction and passion."

Fr. Donald Cozzens in *The Changing Face of the Priesthood,* **2000**

"...the Church needs men of communion, men who are self-possessed in the sense of being affectively mature, whose lives are characterized by inner joy and peace. The man of communion guards and nurtures his own affectivity, thereby remaining capable of being present to others. He is able to give himself for the good of others and at the same time receive the gift of others."

Suzanne M. Baars in *I will Give Them a New Heart: Reflections on the Priesthood and the Renewal of the Church*, 2008

"Masculine affective maturity corresponds to the depth of our participation".

Father John Horn, "Christian Masculine Affective Maturity in the Way of the Spiritual Exercises of St. Ignatius Loyola"
in "Spiritual Husbands, Spiritual Fathers. Priestly Formation for the 21st Century, Bishops Estevez and Cozzens, 2020

"In reality, we grow in affective maturity when our hearts adhere to God. Christ needs priests who are mature, virile, capable of cultivating an authentic spiritual paternity. For this to happen, priests need to be honest with themselves, open with their spiritual director and trusting in divine mercy."

Benedict XVI, Speech to priests and religious in the *Cathedral of Warsaw*, May 2006

"If the seminarian has no lived experience of being loved, then he has lived only out of his intellect during his life and has either suppressed the reality of the heart, or, perhaps, he does not understand that there is such a place within him. Without affective maturity, his love for the Church will lack the necessary human dimensions of the experience of love...because of unaddressed father wounds, the future priest may find himself to have significant problems with authority, most noticeably in his relationship with his bishop."

Fr. Walter Oxley in *Seminary Formation and Psychology*

The Many "Selves" of Affective Maturity

Self-Knowledge
Self-Governed
Self-Trust
Self-Discipline
Self-Care
Self-Awareness
Self-Intimacy
Self-Authenticity
Self-Reflective
Self-Confidence
Self-Possessed
Self-Esteem
Self-Expressiveness
Self-Integration
Self-Acceptance
Self-Regulation
Self-Control
Self-Disclosure
Self-Detached
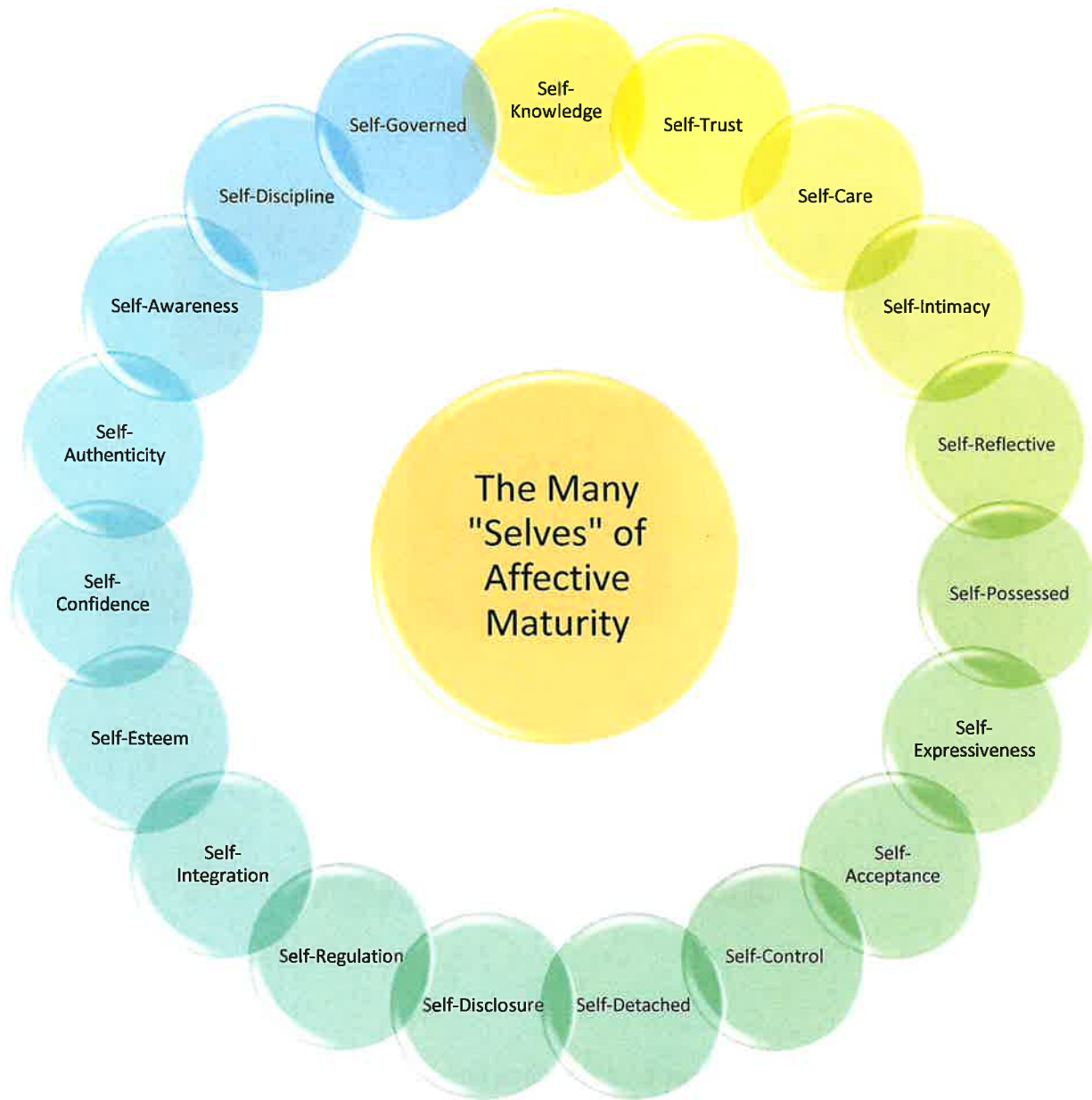
Reflection Questions:

Do I understand what is meant by each of these elements of affective maturity?
Do I know where I am strong and where I need to grow?
Do I understand the importance of each of these to being a mature relational priest?

"Affective Maturity involves having the relational skills to more effectively identify, understand and express my real feelings with the diversity of persons that make up the contemporary church while having a growing capacity to listen, understand, and empathize with their experiences."

Kevin McClone in "Intimacy and Healthy Affective Maturity. Guidelines for Formation", 2009

Lack of Affective Maturity: Know the Risks!
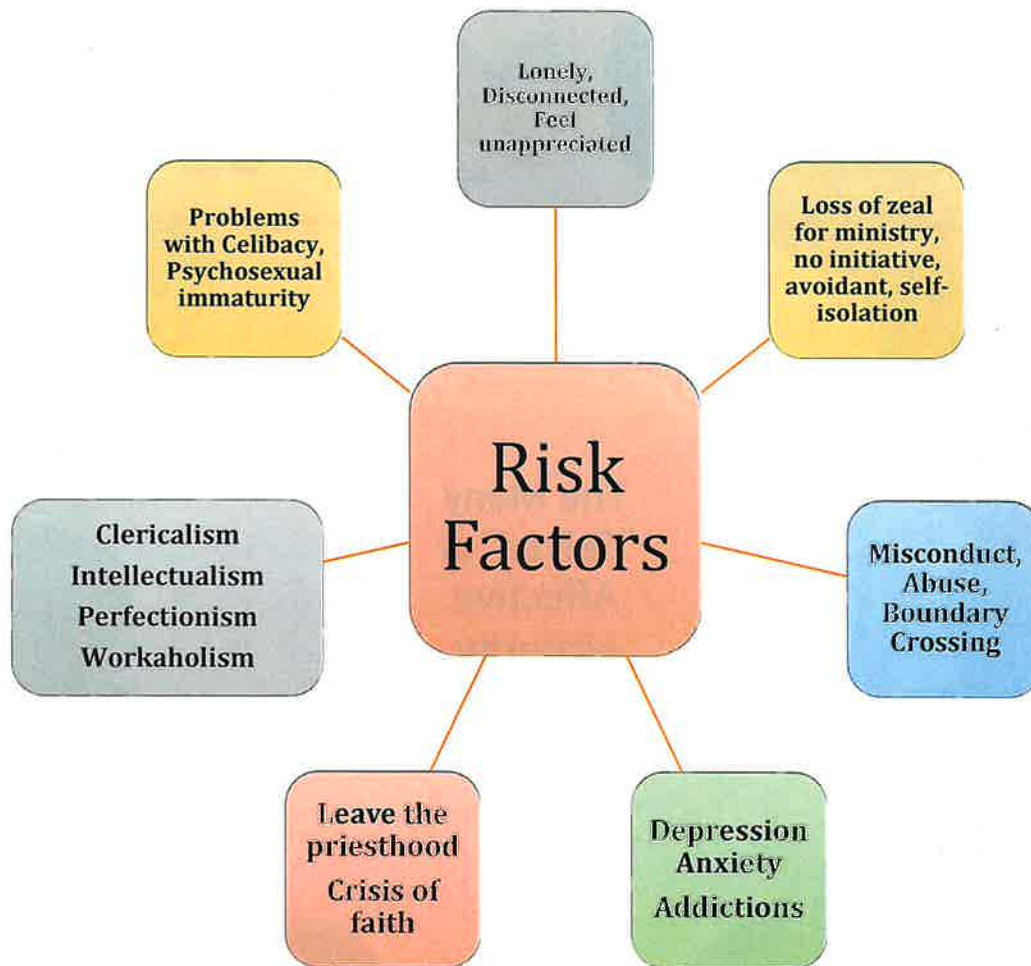
Jesus is the gold standard for affective maturity.

1. Who do you know in ministry that is a good example of being an affectively mature and joyful person? This person may or may not be someone you know personally and it may be male or female. Think broadly!

2. What draws you to this person as someone who demonstrates affective maturity (he/she seems peaceful and content, they listen with their heart, they manage their emotions, etc.)?

3. Could this individual, as well as Jesus, be a role model for you?

Emotional Competence Self-Reflection

How do I typically respond when I'm experiencing difficult emotions (e.g., sadness, shame, regret, despair)?

a) Avoid/Distract Myself
b) Deny
c) Express on own or with another trusted person
d) Minimize/Intellectualize

What 3 emotions from the list below do I find most difficult to acknowledge and manage?

> Envy, Sadness, Disappointment, Anger, Vulnerability, Pain, Regret, Despair, Loneliness, Unappreciation, Embarrassment, Fear, Anxiety, Self-Doubt, Depression

What are the most positive and least positive ways I deal with these difficult emotions?

Positive:

Negative:

How do I typically respond to the strong emotions of others? Do I validate/listen or do I try to change the focus, intellectualize or attempt to problem-solve?

Can I name one benefit of becoming more aware of my emotions?

(Hint: most individuals fail to invest in changing/adopting a new behavior unless they can clearly define how it will benefit them!)

Six Interrelated Markers of Human Development –
Link to Affective Maturity
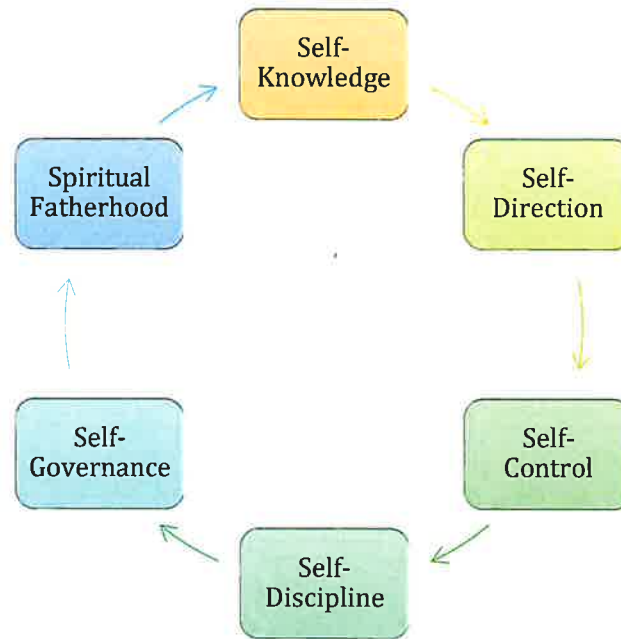
Reflection Question:

Each of these markers build upon the others and the process begins with a strong degree of self-knowledge including emotional awareness.

Can you recall a time when you demonstrated a behavior linked to one of the markers above? For example:

- acknowledged one's own feelings
- coped well with a difficult emotion
- appropriately expressed emotions with another
- maintained a boundary
- persevered with a challenge
- mentored another person
- gave joyfully of self
- accepted criticism
- showed sensitivity to another's pain
- offered forgiveness

Visit the link below for a detailed summary of the above model and many further examples of behaviors and attitudes linked to each of its markers:

Markers-of-Human-Maturation-Weber.pdf (enroutebooksandmedia.com)

Topic: Intimacy
"Initial formation must help the seminarian to establish closeness in their relationships, since the choice of celibacy does not mean giving up intimacy, understood as the bond that allows a person to be himself, in his relationship with others, expressing himself with sincerity and transparency, just as he is. The celibate must, in fact, become an expert in intimacy, in which a relationship of one who loves and allows himself to be loved is brought about."   **Archbishop Patrón Wong in The Gift of Priestly Vocation, 2019**

Background, Objectives and Rationale	**Relate to overall proposal and F.i.R.M. Goals**
Intimacy is a fundamental and universal human need and it is in our most intimate relationships that we achieve a fuller and more complete understanding of self. It is a self-knowledge that permits the humble growth of a healthy self-esteem that rests in knowing our true worth as children of God. To love and be in communion with others is a marker of emotional and relational maturity yet requires a measure of vulnerability. For some, the risk of opening one's heart in order to be affirmed and drawn into authentic fellowship may appear too great. However, it is in these mature, intimate relationships that we engage in mutual self-disclosure necessary for the development of true and authentic giving of self. The call to the priesthood and to live as a celibate, does not, however, dispense with the need for intimacy. In fact, studies of clerical abuse, and other problematic issues such as substance abuse, pornography addiction and depression clearly demonstrate the need for priests to enjoy and sustain healthy and intimate relationships with others. Research has shown that priests who are assessed as having strong intimacy skills consistently report a greater satisfaction with their ministry, are at less risk of leaving the priesthood and demonstrate better coping abilities and overall good mental health. The Ratio Fundamentalis underscores the important role of self-knowledge to foster the growth of intimacy, affirming that, "In the process of formation, it is necessary that the seminarians should know himself, and let himself be known" (45). This is further supported by Deacon Kevin McClone when he offers that "The mark of psychosexual maturity for us is our openness to intimacy and overcoming our separateness" (2001).	This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of

Truly intimate relationships, founded on "volitional love" for others, are therefore a strong and necessary foundation for serving and thriving in the priesthood. They are relationships foundational to pastoring those in his care, especially the vulnerable, the wounded, and the lost. Seminarians in formation for ministry, therefore, need more than a cursory understanding of the gift of intimacy and its value to their ministry and their own well-being as a precarious grasp of the gift of intimacy potentially impairs his ability to share his innermost thoughts and feelings. A fear of intimacy blocks the communication of one's affections and ultimately distances pastors from their communities of faith. This reticent approach to ministry may further isolate him from the richness these relationships provide and risk leaving him ill equipped to respond faithfully to the Holy Father's call to "encounter" with one's heart.

> *"Unless priests work at being in relationship with themselves and others their ministry will suffer. The Word of God needs to resonate in their whole selves. They need to preach with their whole selves. They don't need to be perfect but they do need to be real."*

Brendan S. O'Rourke, C.Ss.R., D.Min in *Is the priest at home? The personal maturity and mental health of the priest.*

True discernment takes place within the intimacy of relationship with others and it is in these relationships that one authentically encounters their "calling". For the seminarian in formation, it is critical that he be discerning with the support, love, and understanding of others in order to truly understand and accept his call to the priesthood and to fully recognize the unique gifts and talents he brings to ministry. Theirs is not a solitary undertaking of prayer and reflection or one exclusively between self and God but is revealed alongside those He has placed in their world and with whom there is a willingness to show one's true self. When there is intimacy with another the call then of what "to do" compels one to also contemplate how God has called them "to be".

It is a high calling to be a "man of communion" and, therefore, a priest who is unafraid to seek intimacy will be better able and prepared to minister, to teach, to preach, and hear confessions. He will know his true self and is free to reveal this to others in his ministry. The new evangelization demands nothing less than a pastor who knows his own heart and the hearts of his people. As an affectively mature priest, he will be able to reach beyond the superficial and the intellectual in order to share from his inner and spiritual self, enriching his ministry and ultimately role modelling the intimacy we all seek with one another and with our compassionate and loving God.

humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead and to serve. The development of competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

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Content/Subject Matter

Types/levels of intimacy/self-disclosure (Henri Nouwen, Schaefer/Olson, and Popovic)
Intimacy and its relationship with vulnerability, affective maturity, and psychological well-being
Non-sexual, celibate intimacy, and psychosexual maturity; Jesus as role model
Male intimacy and the relevance to priestly life; the value of the fraternal community
Relationship with God "made personal"
Dangers of "intimacy failure"; lack of interiority & spiritual crisis in seminary and in the priesthood
Persevering - when lonely, unappreciated, and overworked (Dean Hoge: First Five Years of Priesthood)

Conference on Intimacy

Workshop – "Keeping Our Soul Alive: The Importance of Intimacy in Our Lives"

Format
Workshop

Facilitator
Dr. Eran Talitman
Psychologist
Southdown

Competencies/Benchmarks

Broadened understanding of intimacy including: cultural variations and the relationship with psychosexual maturity and overall mental well-being in the priesthood
Increased awareness and self-knowledge regarding one's ability to cultivate intimate encounters with others
Awareness of Len Sperry's 8 barriers to intimacy
Able to identify barriers to male intimacy and strategies to overcome
Demonstrated understanding of the risks associated with loneliness in priestly life including the impact on mental well-being and potential for misuse of power
Able to identify the skills that foster greater intimacy and help one to grow in openness to close, compassionate, and self-revealing relationships with others (e.g., creating safety, the art of self-disclosure, expression of empathy, tolerance for diversity, emotional attunement)

Knowledge
Skills
Values
Attitudes

Formation in Relational Maturity – F.i.R.M.
Module 2: Intimacy

Points of Integration (for all seminarians)	Spheres of Influence
Philosophy and Theology courses: Pastoral Care in Parishes, The Art of the Confessor, Mission and Ministry, Pastoral Care and Counselling, Theological Anthropology, etc. Group Duties and Committees Formation Activities with Other Seminarians Seminar I and II for Foundational Year Seminarians Propaedeutic Program Summer Spiritual Formation Conferences – role of intimacy in a healthy priest's ministry and personal life Theological Reflection Papers CPE – reflections on opportunities for/experiences with intimate encounters Field Education Opportunities – church & community based Spiritual Direction – personal issues as identified Human Formation Counselling – identified struggles with intimacy and developing friendships Pastoral Year Workshop – strategies for living in community Peer Support Group – Topic for Discussion: vulnerability, brokenness, authenticity, etc. Pastoral Year Experiences Liturgical Committee – working alongside and developing relationships with others Community Life – formation group discussions Personal Plan of Formation – reflection on fraternal relationships	Where and how faculty and formators may choose to integrate this material **Types of Learning Experiences** Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom discussion Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities Community Activities Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences

Resources	Spheres of Influence
1. Berg, Fr. Thomas (2017). On Vulnerability and Self-Disclosure in Priestly Formation - Homiletic & Pastoral Review (hprweb.com) 2. Brown, Brene. https://youtu.be/iCvmsMzlF7o, Brene Brown on YouTube: "The Power of Vulnerability". 3. Cozzens, D. B. (1997). The spirituality of the diocesan priest. Liturgical Press. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030716289705163 4. Collins, P. W. (1992). Intimacy and the hungers of the heart. Twenty-Third Publications. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030096259705163 5. Cozzens, D. B. (2000). The changing face of the priesthood: a reflection on the priest's crisis of soul. Liturgical Press. Chapter 5: Becoming a Man. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030861979705163 6. Estévez, F. J., & Cozzens, A. H. (2020). Spiritual husbands. Spiritual fathers: Priestly formation for the 21st century. En Route Books and Media. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991044649455805163 7. Flesey, J. W. (1990). Intimacy and spiritual development: a study of the dynamics of authentic intimacy. Pontificia studiorum Universitas a S. Thomas Aq. in Urbe. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma993014428605151 8. Hoge, D. R. (2002). The first five years of the priesthood: a study of newly ordained Catholic priests. Liturgical Press. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991034062799705163 9. Holmes, P. A. (1996). Sacramental Psychology: Treating Intimacy Failure in Catholic Priests. *Journal of Religion and Health*, 35(2), 125–140. https://doi.org/10.1007/BF02354522 10. Mahoney, D. T. (1991). Touching the face of God: Intimacy and celibacy in priestly life. Mercier Press. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030258299705163 11. Manuel, G. M. (2012). Living celibacy: healthy pathways for priests. Paulist Press. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991043983379705163 12. McDevitt, P. J. (2012). Sexual and Intimacy Health of Roman Catholic Priests. *Journal of Prevention & Intervention in the Community*, 40(3), 208–218. https://doi.org/10.1080/10852352.2012.680413 13. Nouwen, H. J. M. (1972). The wounded healer; ministry in contemporary society ([1st ed.].). https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991032389049705163	Peer-Reviewed Research Papal Documents Philosophy and Theology Books, Summaries, Articles Theologians: Articles and Commentaries CCCB Documents Formation Documents Patrón Wong Documents Social Sciences – books, journal articles, research Webinars

14. McClone, Kevin. McClone-Touchstone-2001-Male-Intimacy.pdf (drmcclone.com)
15. McClone, Kevin. hd_winter09 (issmcclone.com)
16. O'Rourke, Brendan. (2014) Is the priest at home? The personal maturity and mental health of the priest. Brendan O'Rourke. Association of Catholic Priests
17. Philippe, J. Study Guide for Jacques Philippe's "Interior Freedom"; SCG-Interior-Freedom1.pdf (rcspirituality.org)
18. Pable, M. W. (1996). The quest for the male soul: in search of something more. Ave Maria Press. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030665979705163
19. Pope John Paul II (1992) Pastores Dabo Vobis. Pastores Dabo Vobis (March 15, 1992) | John Paul II (vatican.va)
20. Popovic, M. (2005). Intimacy and its relevance in human functioning. *Sexual and Relationship Therapy,* 20(1), 31–49. https://doi.org/10.1080/14681990412331323992
21. Rice, S. M., Oliffe, J. L., Kealy, D., & Ogrodniczuk, J. S. (2018). Male Depression Subtypes and Suicidality. *The Journal of Nervous and Mental Disease, 206* (3), 169-172.https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/t54l2v/cdi_proquest_miscellaneous_2007988123
22. Roberts, Tom. Hierarchy and the Need for a Culture of Vulnerability, by Tom Roberts, National Catholic Reporter, May 22, 2019 (bishop-accountability.org)
23. Schaefer, M. T., & Olson, D. H. (1981). Assessing Intimacy: The Pair Inventory. *Journal of Marital and Family Therapy, 7*(1), 47–60. https://doi.org/10.1111/j.1752-0606.1981.tb01351.x
24. Sperry, L. (2003). Sex, priestly ministry, and the church. Liturgical Press. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991034733189705163
25. Wong, Archbishop Patrón. (2019). The Gift of Priestly Vocation, Symposium for Formation Teams. The Gift of Priestly Vocation Symposium for Formation Teams English-Speaking Seminaries of Canada - Jorge Carlos Patrón Wong (clerus.va)

Module Handouts

1. Priestly Relationships
2. Guidelines for Self-Disclosure in Ministry
3. Sperry – Types of Intimacy
4. Barriers to Male Intimacy & Strategies to Overcome

5. Article: Male Intimacy. Men's Longing for Intimacy and Connection (K. McClone) McClone-Touchstone-2001-Male-Intimacy.pdf (drmcclone.com)	
Knowledge Translation/Future Learnings Talks on Clergy Relationship Building in Ministry – parish team, women, associates, fraternity of priests Vulnerability and Self-Disclosure of Formators as Paths to Formation in Intimacy of Seminarians Formation Topic – discussions on identification of this issue in self-evaluations as well as the overall development of greater trust and transparency in formation Formator Workshop – pornography addiction and relationship to intimacy failure Peer Support Group- produce joint article for seminary website on intimacy and formation Ongoing Formation Workshops – behavioral and case-based workshops for Diocesan priests on intimacy, loneliness, burnout, mental health, etc. Faculty Meeting – discussion on integration of intimacy resources into course discussions/materials Consultations with psychologists regarding psychological assessments and attachment issues Professional Development and purchase of resources on intimacy and clergy – for faculty and formators Resources for Spiritual Directors on Intimacy Knowledge Bases – use all sources to build workbook on priestly intimacy Ethical Context – emphasis on research regarding priestly life and risks of lack of intimacy including misconduct and addictions	Knowledge and methods of dissemination and education, sustainable KT methods of communication, end user participation, transdisciplinary participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities ***See Appendix B**
Evaluation: Modules, Workshops, Self Evaluations of Workshop by Seminarians Self-Assessments by Seminarians in Workshop Qualitative Assessment of Formation Opportunities for Intimacy Awareness and Growth – Formation Committee	Format Content Self-Assessments

Quotables:

"…although a celibate must forego the rights and duties of marriage, he or she must never renounce the ability to love. The celibate heart must never be a selfish, sterile heart, because as St. Augustine reminds us, our hearts were made for love."

Aumann and Baars in *The Unquiet Heart. Reflections on Love and Sexuality*, 1991

"There are large numbers of priests whose legitimate intimacy needs remain unknown to them. Aware that something is missing and often unable to name that which is missing, they wrestle with their soul's restlessness and discomfort. Prayer is intensified, spiritual directors are consulted, retreats are made – but the vague yet persistent feeling that something is missing disturbs their peace of soul."

Donald B. Cozzens, Chapter 4, *Tenders of the Word in The Spirituality of the Diocesan Priest*, 1997

"…mature intimate relationships involve both a sharing of power as well as mutual respect for the other's personal boundaries…a close, familiar, and often affectionate personal relationship with another person that involves an in-depth knowledge of the person as well as a reciprocal expression of one's thoughts, feelings, and sentiments."

Len Sperry in *Sex, Priestly Ministry and the Church*, 2003

"The priest who has been affirmed in his identity as a loving person is free from the bonds of hierarchicalism and clericalism as well as the bonds of sexism…".

D.T. Mahoney in *Touching the Face of God*, 1991

"The heart of all intimacy is a capacity for sharing. One cannot experience intimacy with another unless one reveals oneself to another who reciprocates this act of trust."

J.W. Flesey in *Intimacy and Spiritual Development: A Study of the Dynamics of Authentic. Intimacy*, 1990

"True joy is borne from the encounter, from the relationship with others."

Pope Francis, July 6, 2013

"Millennials often find themselves paralyzed when it comes right down to being vulnerable…fear, or the simple inability to articulate what's going on inside, the lack of awareness of their own feelings, or fear of allowing themselves to fully experience their interior states, can be the result of years of self-filtering, performing, and using social-media as a way to shield themselves from the encounter with the true self."

Rev. Thomas Berg *"On Vulnerability and Self-Disclosure in Priestly Formation" in Homiletic & Pastoral Review,* **2017**

"The vulnerability we experience in asking for help and for love can be so powerful that we often defend ourselves against reaching out at all, convincing ourselves that we can live without the love we need to thrive. Celibacy can breed an unhealthy self-sufficiency, with priests asking for help from others only in extreme circumstances, if at all."

Fr.G.M. Manuel, SJ in *Living Celibacy: Healthy Pathways for Priests,* **2012**

"Priestly friendship: this is a treasure, a treasure that we must cultivate among ourselves – friendship among you, priestly friendship. Not everyone can be close friends. But how beautiful a priestly friendship is! When priests, like two brothers, three brothers, four brothers, know one another, talk about their problems, their joys, their expectations, many things…priestly friendship."

Pope Francis, *Address to Rectors and Students of the Pontifical Colleges and Residencies of Rome,* **May 2014**

"Sometimes we are tempted to be that kind of Christian who keeps the Lord's wounds at arm's length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others. He hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people's lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely what it is to be a people, to be part of a people."

Pope Francis, Evangelii Gaudium, 2014

PRIESTLY RELATIONSHIPS
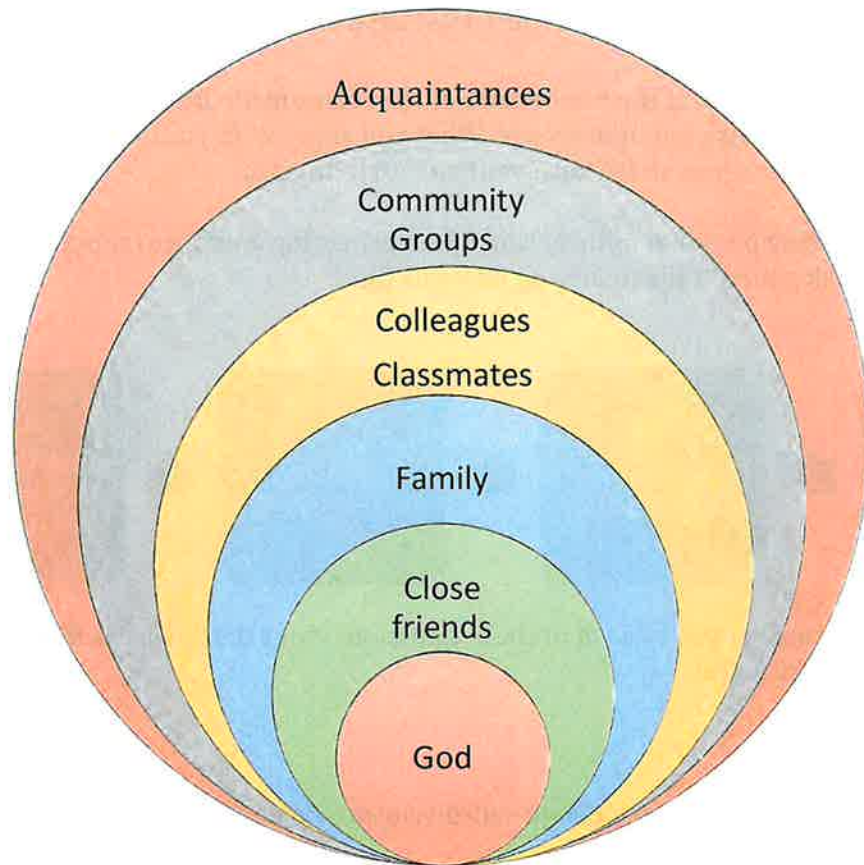
Reflection Questions:

1. Rate from 1-6 where you spend your relationship time?

   6 = greatest amount of time,
   1 = least amount of time.

2. Given your response to Question #1, is this order different from what you would like? If so, what would you change?

3. Regardless of ratings, are there any areas in which you would like greater intimacy to develop (e.g., with family). Why did you choose this particular area to improve? What could be the first step to doing this?

Guidelines for Self-Disclosure in Ministry

Self-disclosures must respect the boundaries of the relationship but it can be complex at times to define what those boundaries are. What you share with your closest friend might differ greatly from what you share with your spiritual director.

Before self-disclosing personal information when providing guidance/support to parishioners ...ask yourself the following four question:

| Is the disclosure relevant to the topic at hand? | → | Would this be considered low level disclosure? | → | Are you able to keep the disclosure brief? | → | Are you self-disclosing to benefit the other person as opposed to yourself? |
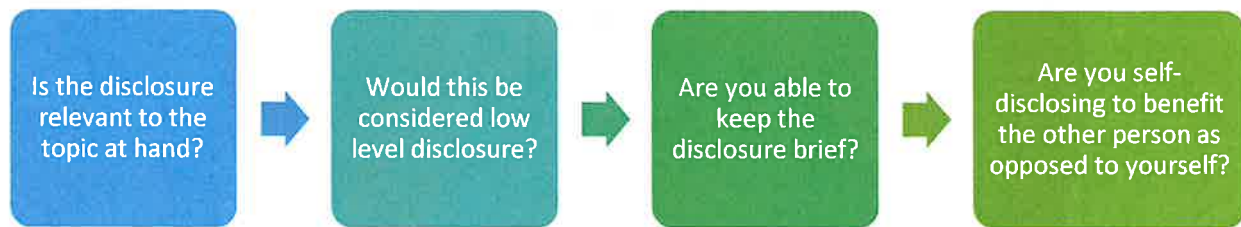
If you are able to answer yes to each of these questions, your disclosure is most likely to be appropriate to the situation.

Reflection Questions:

1. How might a priest's appropriate self-disclosure be helpful to others?

2. Are there any benefits to a priest self-disclosing to a parishoner?

3. Are there any risks to self-disclosing personal information to a prishoner?

4. What is your overall view about self-disclosure by priests with the laity? Are there any further guidelines you would add to the four (4) above?

5. Are self-disclosures in social situations when priests are interacting with others any different than when he is advising/supporting them as their pastor?

6. Online communication by priests with others may at times be misused, intentionally and unintentionally. What are some online guidelines that you believe will help a priest maintain healthy boundaries with others (e.g. do not "friend" others on personal Facebook; only have a parish Facebook page; do not give your personal cell number to parishoners)

The Safe Environment Policy for each Diocese is an invaluable resource to further your understanding of boundaries of which self-disclosure is one. It is essential that you familiarize yourself with this document from your respective Diocese in order to fully comprehend proper conduct for clergy, duty to report, and what constitutes misconduct.

In London Diocese, Safe Environment Policy - Diocese of London - London, Ontario (dol.ca)

In Hamilton, 2021 Policy and Protocol in Cases of Alleged Sexual Misconduct, revised.pdf (hamiltondiocese.com)

In Moncton, Microsoft Word - Policy ENG BOOKLET 2 person rule add April 2011.doc (diomoncton.ca)

In Winnipeg, 2021-09-16_PolicyforProtectionofChildren.pdf (archwinnipeg.ca)

In Ottawa, Safe Environment - Catholic Archdiocese of Ottawa-Cornwall - Cornwall, Ontario (archoc.ca)

In St. Catharines, Diocese of St. Catharines - Safe Environment (stcatharinesdiocese.ca)

In Charlottetown, Our Prevention Program | Diocese of Charlottetown

In St. Boniface, Archdiocese of Saint Boniface - Safe Church Environment: Protecting Children & the Vulnerable - Introduction (archsaintboniface.ca)

In St. John's, Policies & Procedures - Roman Catholic Archdiocese of St. John's (rcsj.org)

Eight Types of Intimacy

©Len Sperry in "Sex, Priestly Ministry and the Church", 2003

1. Sexual
   - ☐ Sharing feelings, thoughts, fantasies, or physical contact of a sexual nature
2. Physical
   - ☐ Engaging in physical contact and closeness but not of a sexual nature
3. Psychological
   - ☐ Disclosing personal thoughts and feelings to another
4. Intellectual
   - ☐ Sharing ideas, thoughts and beliefs, and world views with another
5. Emotional
   - ☐ Communicating and sharing feelings; presumes presence of empathy
6. Social
   - ☐ Participating with others in fun and pleasurable activities
7. Spiritual
   - ☐ Sharing thoughts, feelings, ideas about spiritual matters including practices and experiences
8. Celibate
   - ☐ Sharing a deep friendship without violating chastity - physically or psychologically

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Reflection Questions:

1. With which types of intimacy am I currently most comfortable? Least comfortable?

   Most:
   Least:

2. Do I sense a lack intimacy in any of these areas that I would like to improve?

3. a) Am I trying to achieve intimacy in a manner that is a threat to my formation?

   For example: pornography, inappropriate online interactions, over spiritualizing my interactions, inappropriate emotional disclosures to others, intellectualizing to avoid emotional awareness, substance abuse, busyness, caretaking.

   b) Who could help me to address this problem?

Subscribe to Alpha Male Typology

Dislike Feeling Vulnerable

Lack the skills to be intimate, lack ability to express needs

Fear of Rejection

Confuse intimacy with being sexually intimate

Low Self-Worth, Shy, Introverted, Depressed

Secrets, shame, past that they fear will be uncovered

Mistrustful of others; fear being "known"

Intimacy not viewed as necessary, lone wolf syndrome

Have not resolved past hurts including bullying, childhood abuse, rejection, failed relationships

Strategies for Overcoming Barriers to Intimacy for Men

1. Start with low risk relationships to practice being more intimate so trust can build

2. Choose a role model of a male who you think embodies a healthy masculinity

3. Practice those behavioral/verbal strategies from role model, counselling, books

4. Set a hierarchy of behaviors from least to most challenging and start working on these.

5. Identify the benefits of being more intimate and the risks of not having authentic connections to others

6. Start with more indirect ways: email, text, phone message, note, etc.

7. A celibate relationship with a woman can be a safe place to practice being self-disclosing

8. Get help if pornography addiction is a barrier to true intimacy with others

9. Learn about the various ways to be intimate with others; emotional, intellectual, social, spiritual, and physical

10. Address the childhood wounds that tell you intimacy is not safe and others are not to be trusted

11. Develop a more balanced view and belief that "strong" and "sensitive" are not incompatible

12. Embrace vulnerability and weaknesses as part of the human condition; everyone needs intimacy

13. Seek counselling for the roots of low self-worth so you can reach out to others with confidence

14. Examine your views about what you believe are female vs. male qualities; healthy men and women can embrace both

15. Join a support group where sharing and being vulnerable are not only accepted but expected

16. Use Jesus as your role model; He was not a "lone wolf", he needed his friends, both males and females and was not shy about expressing his love for them

17. Remember... everyone needs intimacy to thrive...perhaps you can be the one to initiate and invite other men to know themselves and be more open to sharing that authentic self with others

18. Remember, the Facebook 500 is not the goal, neither is having all your "friends" belong to your social media; face to face encounters are critical to the development of truly intimate relationships

19. Reflect on the benefits of having intimacy alongside the risks of being isolated; for priests, isolation is often a precursor of addictions, poor mental health, and a loss of joy for his ministry

20. Recognize that a priest is first a human, then a Christian, then a clergyman. His need and desire for intimacy is universal and essential to being a mature, relational, and happy priest.

*"Real men are vulnerable, able to ask for help, able to feel
their feelings and express them tenderly without shame.
Real men are faithful to their primary commitments and
dedicated to the discipline inherent in mature and creative loving."*

Kevin McClone in
"Male Intimacy: Men's Longing for Intimacy and Connection", 2011

Topic: Sexual Self-Knowledge and Integration

"Sexuality refers to a fundamental component of personality in and through which we, as male or female, experience our relatedness to self, others, the world, and even God.

"Human Sexuality. An all-embracing Gift" by Gerald D. Coleman, S.S.

Background, Objectives, and Rationale

God is creator of our gift of sexuality, and sexual self-knowledge is critical for the relational and psychological wellness of those in formation for the priesthood. This integration is also essential to a priest's future service to congregants who may struggle with issues related to sexuality and are seeking guidance from a religious perspective or simply a morally sound pastoral response to their dilemma. However, current research on clergy continues to find that sexual underdevelopment and related crisis are highly predictive of priests leaving the priesthood and/or engaging in sexually inappropriate relationships and/or sexual abuse. The archetype of the priest who sexually abuses others is described as one who lacks sufficient sexual self-knowledge, a trait which has also been linked to isolation, denial, and depression.

The Program for Priestly Formation identifies self-knowledge as critical to human formation and this includes knowledge and acceptance of self as a sexual being. An integrated sexual identify – one that is based on honest reflection, integrity, and self-acceptance - is also necessary to the freedom to choose celibacy. This integration is comprehensive and includes many aspects of sexuality:

- ☐ Has the seminarian identified ways to respond to sexual feelings?
- ☐ Does he understand that sexual health includes ongoing growth in intimacy and affective maturity?
- ☐ Does he view sexuality as a gift or something dangerous?
- ☐ Is he able to abstain from unhealthy cultural influences such as pornography?
- ☐ Is he comfortable in his physical body?

Relate to overall proposal and F.i.R.M. Goals

This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead and to serve. The development of competencies embedded in a relationally mature

□ Is he psychosexually mature and able to relate to both men and women in appropriate ways?
□ Has he addressed pains and brokenness from his past?
□ Are there concerns about repressing issues related to sexual orientation?
□ Has his sex education been accurate and comprehensive?
□ Is he receiving help to deal with sexual challenges and frustrations related to celibacy?
□ Is he aware of any barriers to intimacy? (See Sperry's "Sex, Priestly Ministry and the Church)

Sperry's "biopsychosociospiritual" model of sexual development captures the many dimensions of sexual self-knowledge and the path to developing a healthy sexual identity that honors self, others, and God. Falkenhain furthers this understanding of sexuality with his five factored model that includes not only gender and orientation but also one's history of sexual experiences as well as sexual attitudes and values. In his own research on Catholic priests who have sexually offended, Falkenhain found that most were assessed as being "sexually and emotionally underdeveloped', underscoring once again the principle that acquiring self-knowledge is the starting point to achieving a fully integrated sexual self.

A healthy and mature sexual identity is also dependent upon other factors including a safe and open forum for learning basic sex education, an understanding of the basis of attraction to and love for others, and perhaps most importantly for those in formation for the priesthood, learning how to relate in non-sexual ways to women. Kenrick identifies the many ways one might deal with sexual feelings including denial or repression, responses for clergy that may lead to further problems such as moral harshness, acting out, or further confusion and frustration about one's sexual self.

These multiple layers of sexual integration pose further questions regarding the education and formation of seminarians:

- Is there a culture of secrecy in formation regarding sexuality/celibacy, the "celibate cloak of silence"?
- Is there fear of raising issues that may threaten one's eventual ordination? Masturbation? Pornography? Views on contraception or abortion?
- Does the formation program offer open and non-judgemental as well as helpful guidance to those who are lacking this integration?
- Is there a clear understanding that sexuality can be expressed in more ways than genitally?

individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

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• Do seminarians truly understand sexuality as "gift" (to love and be loved) and how this relates to freedom to be celibate and live a "sexually responsible" life? • What degree of seminary curricula is focused on sexuality, sexual health, sex education? • How comfortable are formators with discussing frankly and sensitively about sexuality including misperceptions, cultural pressures, sexual responsivity, and struggles with sexual orientation? • Are there organizational factors that either promote or dissuade a more intentional focus on this area of formation, e.g., greater emphasis on intellectual formation, core values, norms? These and other key issues are critical to effective formation regarding the development of sexual self-knowledge. While a theological perspective regarding sexuality is essential to the academic training of future priests, it often fails to adequately address the personal issues of one's sexuality. Seminarians must be presented with opportunities and the support to pursue a greater awareness and integration of their own sexuality through reflection, prayer, and spiritual direction as well as through sharing with others. A greater insight into one's sexuality is, therefore, a core aspect of overall relational maturity and is fundamental to a priest's personal and priestly development. Essentially, the key discernment question becomes – is the issue of sexuality being integrated into formation in a way that helps a seminarian to develop, enhance, and integrate it into his overall identity so he is able to one day minister to his faith communities in a safe, loving, and affirming manner?	
Content/Subject Matter 1. What is healthy mature celibate sexuality? (McClone) 2. Five Factored Model of Sexual Identity (Falkenhain) 3. Bringing One's Sexual Integration into One's Identity and Relationships 4. Healthy and Unhealthy Ways of Dealing with Sexual Feelings 5. Six Dimensions of Sexual Health and Maturity (Hathaway) (Krenik) 6. The Psychosexual Journey Past, Present and What Lies Ahead	Knowledge Practice Values Attitudes

Formation in Relational Maturity - F.i.R.M.
Module 3: Sexual Self-Knowledge & Integration

Conference on Sexual Self-Knowledge Workshop: TBD	**Presentation Format** Interactive Workshop **Facilitator** Dr. Mary Marrocco Professor, Psychotherapist, Writer
Competencies/Benchmarks 1. Understanding of psychosexual maturity components and sexual integration 2. Increased awareness, insight, and comfortability addressing basic sexual education information 3. Able to engage in an examination of one's attitudes, values, and feelings regarding human sexuality as well as one's own sexuality and psychosexual developmental history (e.g., family influence, abuse) 4. Understanding of sexual identity dimensions and how these are expressed in relationship 5. Identification of barriers to healthy sexuality, intimacy and friendships, and strategies to effectively address these concerns 6. Demonstrated understanding of markers of healthy sexuality and integration (McClone) 7. Able to integrate an understanding of sexuality as "gift" and key to relational maturity and spirituality including how to cultivate healthy heterosexual relationships with women	Knowledge Skills Attitudes Values
Points of Integration (for all seminarians): Class – Theological Anthropology, Fundamental Moral Theology, Ethical Issues & Pastoral Ministry, Theology of Marriage & Sexuality, Theology of Sacramental Healing and Reconciliation, The Art of the Confessor, Thomistic Philosophy, Beauty & Belief, Spiritual Theology. Discernment and Evaluation - Seminarian self-evaluation of markers of sexual self-knowledge and integration Ongoing discernment issue to address with spiritual director and formator; ongoing discussions regarding celibacy and sexual self-knowledge	**Spheres of Influence** Where and how faculty and formators may choose to integrate this material

Formation in Relational Maturity - F.i.R.M.
Module 3: Sexual Self-Knowledge & Integration

	Types of Learning Experiences
Counselling with Human Formation Counsellor regarding psychosexual issues and concerns Experientially in a variety of social situations (class, social events, friendships) Formation Conference Topic Theological Reflection Papers and Gatherings Field Education Ministries Follow-up meetings with Human Formation Counsellor during psychological evaluations, Phase I and II Peer Support Group Topics – sexual ethics, boundary setting, pornography addiction, sexual health Personal Plan of Formation Seminar I – Foundational Year Psychological Evaluations Intake Application – history of relationships, sex education, etc. CPE and Field Education Opportunities to interact with others from various backgrounds Interactions and Relationships with Female Faculty and Staff Spiritual Direction – address difficulties with sexual integration and related identity issues	Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom discussion Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities Community Activities Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences

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Module Handouts

1. Sexuality as Gift
2. Five Dimensions of Sexual Identity
3. Strategies for Dealing with Sexual Feelings (Livingston)
4. Sexuality - Terminology
5. Article: Sexual Health: A Christian Perspective (K. McClone) hd_spring11 (issmcclone.com)

Knowledge Translation/Future Learnings Relationships in Ministry: Workshops, Conferences, Retreats Training for Formators on Sexual Integration and Healthy Celibate Sexuality Formation Meeting – Topic for discussion, resource sharing Spiritual Conference Topic Summer Spiritual Topic Future: Human Sexuality course for seminarians Website Article Academic Faculty Meeting - Discussions re: fuller integration, cross-curricular model implementation Professional Development Opportunities regarding celibacy in formation (St. Luke's Institute) Presentation to Council of Priests: Update re: integration of topic into formation Focus Group Feedback -Seminarians, regarding sexual self-knowledge integration into formation Ongoing Formation Conferences/Workshops – sexuality post-ordination	Knowledge and methods of dissemination and education, sustainable KT methods of communication, end user participation, transdisciplinary participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities ***See Appendix B**
Evaluation: Modules, Workshops, Self 1.Workshop Evaluation by seminarians 2.Self-Evaluation of Sexual Self-Knowledge as part of Discernment & Evaluation Process 3.Psychological Evaluations III with seminary psychologist	Format Content Self-Assessment

Quotables

"To be sexual and to be celibate is fundamentally to be relational…It is our unique way of embodying our gendered existence as male and female. Every person of faith is called by God in a covenant of love to witness to that love in and through their relationships. So too, the sexual celibate is one committed to relating to self, other, and God in authentic and respectful ways."

Deacon Kevin McClone, *The Gift of Sexuality*, 2011

"In contrast to cultural confusion about male identity, Baars affirms that the male psychology is to be a fighter – not violent, but courageous in defense of the good. Baars recognizes that it is the truly masculine priest who serves the Church *in persona Christi*, in the person of Christ in relation to the Church."

Suzanne M. Baars in *I will Give Them a New Heart: Reflections on the Priesthood and the Renewal of the Church*, 2008

"…we live in a world in which sex and the erotic are omnipresent to an extent never seen before, and the celibate life consequently demands a high degree of human maturity…One can only wish that every priest will meet women with whom he can form friendships – women who have the maturity and magnanimity required in order to respect and support the spiritual lifestyle of the priest."

Walter Cardinal Kasper, *A celebration of priestly ministry: challenge, renewal, and joy in the Catholic priesthood*, 2007

"Perhaps nowhere under the larger umbrella of human formation is the value of self-knowledge and self-acceptance more important than around sexual identity."

Falkenhain, *How We Love. A Formation for the Celibate Life*, 2019

"Sexuality prompts each of us from within, calling us to personal as well as spiritual growth and drawing us out from self to interpersonal bonds and commitments with others, both women and men. It includes the qualities of sensitivity, understanding, intimacy, openness to others, compassion, and mutual support. Sexuality is a dimension of one's restless heart, which continually yearns for interpersonal communication, glimpsed and experienced to varying degrees in this life, ultimately finding full oneness only in God."

Coleman, *Human Sexuality. An All Embracing Gift*, 1992

"All men and women – whether celibate, single, or married – need intimate relationships characterized by self-disclosure and mutuality in order to mature into healthy adults. Not all relationships, however, are meant to express that intimacy through genital expression. For the Christian, chastity is the virtue that enables us to be faithful to our commitments and respectful of the personhood of others."

Hathaway, *Sexuality and the Spiritual Life*, 2013

"Human Formation comes together in a particular way in the domain of human sexuality and this is especially true for those who are preparing for a life of celibacy. The various dimensions of being a human person – the physical, the psychological and the spiritual – converge in affective maturity, which includes human sexuality. Education is necessary for understanding sexuality and living chastely."

USCCB, *Program of Priestly Formation***, 2005**

"Alas, how afflicted is the poor heart, when it seems abandoned by love, which it seeks for everywhere and cannot find! We do not find it in the exterior senses, for they are incapable of retaining it; nor in the imagination, which is cruelly tormented by a variety of impressions; nor in the reasons...but at last we find it in the very summit of the soul, where it has all the while been residing..."

St. Francis de Sales in *Consoling Thoughts on Trials of an Interior Life***, 2013**

"Few of us, I believe, have tried to tell God the truth about our sexual orientation, desires, impulses, fantasies and listened for God's response. Doing this, I believe, can be a great help, not only to our friendship with God, but also to our becoming comfortable with sexuality and more in tune with God's hopes for us."

William Barry in "*Praying the Truth. Deepening Your Relationship with God through Honest Prayer***, 2012**

"Students' experiences of sexuality and professional ethics prior to and concurrent with theological education offer many pedagogical opportunities for integrating theory with praxis. All persons entrusted with any aspect of theological education are encouraged to embrace these experiences as 'teachable moments."

Darryl Stephens, *Teaching Professional Sexual Ethics Across the Seminary Curriculum***, 2013**

Sexuality as "Gift"

Do I show my physical body respect and care? How?

Do I violate my physical body with alcohol, drugs, self-abuse, neglect, food addiction, lack of exercise, overwork, etc.?

Do I accept that I have sexual feelings and longings for intimacy?

Am I open to experiencing a range of emotions or only certain emotions?

Do I acknowledge my need for intimacy? How do I do this?

Am I able to experience and express true joy? Do I know what joy feels like?

Do I share myself with others – feelings, hopes, dreams, worries, and fears?

What is my history of relationship with friends? Could it be enriched?

Do I have sexual wounds that have not been dealt with?

Am I self-compassionate or judge myself with harshness?

Am I truly able to love others and express appropriately this love?

Have I healed from past hurts so that I can be open and connect with others?

Can I reveal my heart to others in a way that allows us to be engaged and authentic?

What is my ability to trust others? Can I let go of fear and allow myself to trust?

What does masculinity mean to me? Does my definition restrict me in unhealthy ways?

Am I able to understand and accept the differences between self and other?

Is my celibacy freely chosen? Am I able to acknowledge some of the sacrifices?

Do I validate the struggles I may encounter with being celibate?

Am I able to receive love and emotional affection from others including men?

Am I able to turn to prayer to share with God my sexual frustrations, longings and questions? Or do I ignore or deny these struggles?

Do I live with passion? If no, what is the barrier?

Am I afraid to be happy and share that joy with others?

Do I have issues regarding my sexual orientation that prevent it from being a gift?

Am I sensitive to my needs at all levels – physical, emotional, social, and relational?

That each of them may eat and drink, and
find satisfaction in all their toil—this is the gift of God.

Ecclesiastes 3:13

Five Dimensions of Sexual Identity

©Brother John M. Falkenhain in "How We Love. A Formation for the Celibate Life", 2019

Reflection Questions:

1. In which of the 5 areas does your self-knowledge need to be further expanded?

2. In which of the 5 areas does your self-acceptance need to be strengthened?

3. How do these dimensions relate to and influence one another in your own life? For example, have any negative experiences affected your views or attitudes about sexuality or orientation? Has a lack of exposure to healthy sexual attitudes and information impacted you in any way?

4. Families of origin and secular world values can have a significant impact on one's view of sexuality. What forces do you feel have largely shaped your views, beliefs, and values with regards to sexuality?

Sexuality – Key Terminology Quotations

Biopsychospiritual Model of Sexuality – an integrative model of sexual development that includes biological, psychological, spiritual, and social-cultural dimensions (Sperry)

Healthy Celibate Sexuality – full awareness and acceptance that one is both a sexual and celibate being where one's sexuality is focused on friendships and non-genital intimacy

Psychosexual Immaturity – impeded, stunted, or delayed psychosexual maturity

Sexual Identity – refers to who one is as a sexual being, is formed over time on a continuum and is comprised of 5 factors: sex, gender, sexual orientation, history of sexual experiences, and attitudes/value regarding sexuality (Falkenhain, Kappler)

Psychosexual Maturity – a state of mature and age-appropriate sexual development that includes biological, psychological, social-cultural, and spiritual dimensions (Sperry)

Sexual Integration – possessing and growing in appropriate self-knowledge and self-acceptance in the 5 areas of sexual identity (Falkenhain)

Sexual Self-Knowledge - an awareness and understanding of one's full sexual self that grows with each developmental stage in the life cycle; this knowledge will include an examination of the thoughts, perceptions, and misperceptions one may have about sexuality as well as an awareness of one's desires, attractions, longings, and struggles (McClone)

Sexuality as Gift – a view of sexuality as rooted in a mature call to love that leads one outward and is consciously and freely chosen (McClone)

Theology of Sexuality – Sexuality refers to the primordial drive within each person toward physically, emotional and spiritual intimacy, and communion. It is the physiological and psychological grounding for our capacity to love. Thus, the meaning of sexuality is much broader than "having sex". The energy that drives us toward communion with others is the same energy that drives us toward union with God. Our sexuality and spirituality are inextricably intertwined. (Hathaway)

(See Appendix A for full resource citations)

Strategies for Dealing with Sexual Feelings
© Patricia H. Livingston

Denial - refusal to admit existence of sexual feelings

Repression - unconscious coping strategy so to be unaware of these feelings

Respectful Integration

7 Ways of Dealing with Sexual Feelings

Sublimation - awareness and channeled into other "Higher" activities, e.g. aesthetically, spiritually

Sexual Acting Out - engaging in various forms of sexual behavior

Suppression - awareness and acceptance of feelings but choosing not to act

Expression - communicate these feelings to another, journal, counselling

Reflection Questions:

1. How currently do I deal with my sexual feelings?

2. How do I feel about these strategies? Are they helping me or hurting me?

3. Are any of my strategies a threat to my formation and a life of celibacy? For example, do you avoid sexual feelings and feelings of sexual attraction that leave you feeling detached and lonely? Do you act out aggressively by sexually manipulating others with your power and status? Do you avoid these feelings?

4. What is your ability to reach out for guidance and direction regarding confusion, anxiety, or unrest regarding any aspect of your sexuality?

Topic: Relationships with Women in Ministry

"Take Mary into your heart and allow her to influence how you work with women in the Church. Focus on the sacred heart of Jesus and remember how he related to women".

Cardinal Joseph Ratzinger in The Ecclesiology of the Second Vatican Council, 1986

Background, Objectives, and Rationale

Celibate intimacy - "the capacity to share a deep friendship without being married and without violating chastity physically or psychologically" (Sperry, 2003) - is a powerful and life-giving force in a priest's life and in his ministry. Experiences of intimacy such as these are also critical in helping priests better manage some of the challenges they often face in their ministry; loneliness, lack of appreciation, feedback and support, spiritual dryness, and overwork. In the words of John Paul II, "Woman is given to man so that he can understand himself, and reciprocally man is given to woman for the same end. They are to mutually affirm each other's humanity, awed by its dual richness".

Throughout the gospels, we find many examples of Jesus' relationships with females, encounters that were truly "counter-cultural" yet deeply spiritual. However, the history of clerical abuse and boundary violations with adult females in the Church has impacted today's seminarians and priests in terms of how they relate, or in some cases, fail to relate, with women. This unfortunate and tragic legacy in the Catholic Church has left a "dark shadow of suspicion" (JPII, 2002) at times creating encounters between priests and women marked by excessive fear or caution. These overly prudent or avoidant approaches in a church where women form approximately 80% of lay ecclesial ministers is problematic and most certainly impacts the development of true affective maturity.

The Diocese of London document, "A Safe Environment Policy for the Diocese of London", emphasizes the need for ongoing formation in the area of psychosexual development. This recommendation must therefore also include a clear understanding of how to cultivate healthy and non-sexually intimate relationships with women in order to ensure a strong working alliance as well as the safety and well-being of both congregants and those working in close ministry with their pastors (see 3.5 and 3.8 regarding recommendations for seminary formation). A further rationale for this area of focus is the imperative to address the power imbalance between clerics and the laity for only when priestly

Relate to overall proposal and F.i.R.M. Goals

This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's

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relationships with women are life giving, empowering, and respectful can a truly safe, collaborative and generative culture between them exist.

Formators have an important role in accompanying seminarians as they learn to foster celibate, personal, and ministry-based relationships with women (Catechism 910-911) as part of their journey towards psychosexual maturity. To accept that women of faith indeed help to "shape the moral dimension of culture" (JPII), there must be ongoing opportunities for seminarians to explore their experiences and attitudes towards women as well as assessing their degree of comfortability both ministering to and working alongside females. The ability to cultivate all types of relationships – working relationships, spiritual companionship, fraternal relationships, virtuous friendships – is integral to affective maturity and for allowing one to make a true gift of self. As noted by Father Donald Cozzens – "…one of the hallmarks of a healthy celibate priest is his capacity for honest, close friendships with both men and women, with both priests and laity" (pg. 31, The Changing Face of the Priesthood).

Finally, as the Church's organizational dynamics continue to move towards a greater appreciation and involvement of the laity in ministry, and the family of parishes model continue to unfold, the capacity for priests to genuinely embrace the call to work alongside women is paramount to the effectiveness of their priestly work and demonstrates his support for the role of women in the Church's mission. These are relationships that should optimally model the dignity and worth afforded to the women in Jesus' ministry and relationships that recognize the unique role of "feminine genius" in Church and family matters. They are the relationships that contribute to our universal call to be a mission oriented evangelizing people, where the unique giftedness and contributions of males and females are not only complimentary but indispensable to the life of the Church.

capacity to lead and to serve. The development of competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

Content /Subject Matter

1. What is "celibate intimacy"?
2. The gift of encountering "relational joy" with women; the benefits of the priest's relationships with women
3. Priests as spiritual father and Jesus as role model for relating to women
4. The priest's relationship with Mary: a Marian understanding of the Church
5. Embracing the role of women in ministry – to serve and serve with
6. Priestly masculinity and feminine complementarity
7. The Feminine Genius of Women

Formation in Relational Maturity - F.i.R.M.
Module 4: Relationships with Women in Ministry

Conference on Relationships with Women Workshop: TBA	**Format** Workshop **Facilitator** Dr. Josephine Lombardi Professor, Author, Film Maker, Theologian
Competencies/Benchmarks 1. Able to identify the qualities and benefits of celibate intimacy and of healthy, "virtuous" friendships/relationships with women 2. Knowledge and understanding regarding the different types of intimacy that foster priestly well-being and a strong commitment to celibate life 3. Greater appreciation for the "feminine genius" and the complimentary nature of male-female relationships to further the mission of the Church 4. Able to explain the meaning of sexual integration, assertive sexuality, and the value for practicing strategies for dealing with sexual feelings 5. Identification of and appreciation for the risks of unintegrated sexual identity in ministry work with women 6. Demonstrated ability to assess one's current capacity for healthy celibate relationships with women including acknowledgement of one's integration of the values of and commitment to celibacy	**Key Desired Results** Knowledge Skills Values Attitudes
Points of Integration (all seminarians) Opportunities to interact with women – class, CPE, female faculty, field education, social events Courses: Theological Anthropology, Ethical Issues and Pastoral Ministry, Moral Theology, Pastoral Care and Counselling, Mission and Ministry, Spiritual Theology, Beauty and Belief, etc.) Seminar I and II for Foundational Year Men	**Spheres of Influence** Where and how faculty and formators may

Formation in Relational Maturity - F.i.R.M.
Module 4: Relationships with Women in Ministry

Summer Spiritual Workshop Topic for Spiritual Directors and Formation Team Meetings Role Modelling by Faculty regarding male-female relationships Integration into Discernment and Evaluation discussions Theological Reflections – Ministering with/and to females Pastoral Year Workshop – case study Human Formation Counselling (psychosexual maturity, relationships with women, resolution of family of origin issues regarding relationships with females, pornography addiction, dating history) Formation Conferences Pastoral Year opportunities to work in ministry with women, observe pastor's relationships with women in ministry Personal Plan of Formation Opportunities to learn alongside female lay students CPE and interactions with females Spiritual Direction – exploring together difficulties in this area Intake Application – exploring history of relationships with women, unaddressed issues	choose to integrate this material **Types of Learning Experiences** Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom discussion Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities Community Activities Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences

Resources	Spheres of Influence:
1. Aumann, J., & Baars, C. W. (1991). The unquiet heart: reflections on love and sexuality. Alba House. Chapter 4: Celibate Love https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030435809705163 2. Borland, James A., "Women in the Life and Teachings of Jesus" (1991). *SOR Faculty Publications and Presentations*. 110. https://digitalcommons.liberty.edu/sor_fac_pubs/110 3. Cihak, Fr. John (2006). The Blessed Virgin Mary's Role in the Celibate Priest's Spousal and Paternal Love - Fr. John Cihak, STD (piercedhearts.org) 4. Cozzens, D. B. (2000). The changing face of the priesthood: a reflection on the priest's crisis of soul. Liturgical Press. Chapter 3. 5. Diocese of London (March 20, 2021). Safe Environment Policy - Diocese of London - London, Ontario (dol.ca), 3.5, 3.8 6. DiscipleshipArticles_2020-3.2.pdf (focusequip.org) 7. Falkenhain, J. M. (2019). How we love: a formation for the celibate life. Liturgical Press. Chapter 11: Establishing and Maintaining Effective Boundaries and Chapter 12: Coping with Romantic and Sexual Attraction, Chapter 8: Sexual Integration. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991044576568405163 8. Hasson, M. R., & Glendon, M. A. (2015). Promise and Challenge: Catholic women reflect on feminism, complementarity, and the Church. Our Sunday Visitor. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991007370559705163 9. Insa, F. and Parker, D. (Eds.). Loving and Teaching Others to Love. The Formation of Affectivity in Priestly Life. Part Three: The Value of Friendship in Celibate Life. 10. John Paul II, Letter to Priests for Holy Thursday, March 25, 1995. Letter to Priests 1995	John Paul II (vatican.va) 11. John Paul II, Letter to Women (June 29, 1995)	John Paul II (vatican.va) 12. John Paul II, Pastores Dabo Vobis, 1990, 44 John Paul II, Redemptoris Missio (7 December 1990)	John Paul II (vatican.va) 13. Keating, J. (2021). A true and mature obedience: Seminary formation and freedom. Institute for Priestly Formation. Pg. 105-127, Obedience and Joy: The Power of Relational Joy in the Formation of Seminarians. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991044858767005163 14. Kenny, N. P., & Deane, D. (2019). Still Unhealed: Treating the pathology in the clergy sexual abuse crisis. Twenty-Third Publications. Chapter 6: Healing Power and Relationships in the Church	Peer-Reviewed Research Papal Documents Philosophy and Theology Books, Summaries, Articles Theologians: Articles and Commentaries CCCB Documents Formation Documents Patrón Wong Documents Social Sciences – books, journal articles, research Webinars

15. Kimmerling, B. (1990). Friendship between Women and Priests. *The Furrow*, *41*(10), 541–551. http://www.jstor.org/stable/27661833

16. Mahoney, D. T. (1991). Touching the face of God: intimacy and celibacy in priestly life. Mercier Press. Chapters 4&5 https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030258299705163

17. McClone, K., gift_sexuality.pdf (issmcclone.com)

18. Paharik, Helene. (Jan 15, 2021). How to Build Strong Working Relationships with Women. *The Priest*. How to Build Strong Working Relationships with Women (thepriest.com)

19. Raab, C. (2018). In search of the masculine genius: the contribution of Walter J. Ong. Logos (Saint Paul, Minn.), 21(1), 83–117. https://doi.org/10.1353/log.2018.0004

20. Ratzinger, J. (May 2004) Letter to the Bishops of the Catholic Church on the collaboration of men and women in the Church and in the World (vatican.va)

21. Scheib, K. D. (2014). Love as a Starting Point for Pastoral Theological Reflection. Pastoral Psychology, 63(5), 705–717. https://doi.org/10.1007/s11089-014-0614-4

22. Schiltz, E. R. (2009). Learning from Mary: the feminine vocation and American law. Ave Maria Law Review, 8(1), 101+. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/t54l2v/cdi_gale_infotracacademiconefile_A302770775

23. Sperry, L. (2003). Sex, priestly ministry, and the Church. Liturgical Press. Chapter 3 https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991034733189705163

24. Ternier-Gommers, M.-L. (2007). Catholic women in ministry: changing the ways things are. Novalis. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991009786509705163

25. Wong, Archbishop Patrón. (April 2019) 3. Acompaniment and Discernment.pdf (clerus.va)

Module Handouts

1. History of Relationships with Women
2. Celibate Intimacy with Women
3. Feminine Genius - Reflections
4. Women & Priests as Friends: Benefits
5. Article: How to Build Strong Working Relationships with Women

Knowledge Translation and Future Learnings Psychosexual development and relationships with women – ongoing formation topics for conferences, workshops Intake and application stage and integration of further exploration of relationships with women Faculty meetings - discussions re: academic integration of topic Website: female faculty interview or article (women working in formation) Council of Priests Meetings – updates on F.i.R.M and integration of this and other modules Succession planning for female faculty and formators Article for Catholic newspaper re: this module and learnings CPE – female service settings and placements for seminarians Assessment of course content of female theologians by faculty Bottom of data collection – focus group with seminarians on relationships with women Knowledge Management – Human Formation Counsellor Knowledge Dissemination – All Formators	Knowledge and methods of dissemination and education, sustainable KT methods of communication, end user participation, transdisciplinary participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities ***See Appendix B**
Evaluation: Modules, Workshops, Self 1. Seminarian self-evaluation regarding celibate intimacy and noted areas for growth 2. Workshop evaluation by seminarians 3. Priest/Formator – qualitative evaluation of integration of this topic area into formation	Format Content Self-Assessments

Quotables

"The presence of faith-filled, spiritually mature women in positions of authority is important for helping young men mature in their masculinity and preventing the development of clericalist attitudes."

Mary Healy in *Crux Now*, 2020

"It can thus be said that women, by looking to Mary, find in her the secret of living their femininity with dignity and of achieving their own true advancement. In the light of Mary, the Church sees in the face of women the reflection of a beauty which mirrors the loftiest sentiments of which the human heart is capable: the self-offering totality of love; the strength that is capable of bearing the greatest sorrows; limitless fidelity and tireless devotion to work; the ability to combine penetrating intuition with words of support and encouragement."

Redemptoris Missio 46. **JPII,1990**

"Relationships with women are fundamental for mature and balanced priests. In a beautiful talk given on Holy Thursday of 1995, John Paul II spoke on this topic, inspired by the recommendations of the Apostle Paul to Timothy: treat 'older women like mothers, young women like sisters, in all purity". (1 Tim 5:2). The Holy Father underlined the active and positive role of women in the life of the celibate man, provided that he is able to see in her a sister, capturing at the same time the beauty and intangibility of woman."

Maurizio P. Faggioni in *The Value of Friendship in Celibate Life*

"In poverty and other misfortunes of life, true friends are a sure refuge. The young they keep out of mischief; to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds."

Aristotle

"According to the theological anthropology revealed in Holy Scripture…especially as interpreted and developed by John Paul II, man is in an essential indispensable relationship with woman. They are equal in dignity, both made in the image and likeness of God, and complementary in mission…Through this essential and complementary relationship with women, a man in the natural order can grow in his four dimensions as son, brother, husband and father in order to attain full maturity… "

Fr. John Cihak, S.T.D. in *The Blessed Virgin Mayr's Role in the Celibate Priest's Spousal and Paternal Love*, 2006

"Women will increasingly play a part in the solution of the serious problems of the future: leisure time, the quality of life, migration, social services, euthanasia, drugs, health care, the ecology, etc. In all these areas a greater presence of women in society will prove most valuable, for it will help to manifest the contradictions present when society is organized solely according to the criteria of efficiency and productivity, and it will force systems to be redesigned in a way which favours the processes of humanization which mark the "civilization of love.""

John Paul II in *Letter to Women*, 1995

"Masculine exteriority means certain disadvantages for the man. "Being human means living from interiority," and males, thinks Ong, do not come as easily to it. Indeed, if they are to mature, men must generally learn things, such as how to receive another person emotionally into themselves, from the example of females. Nonetheless, because the male sees masculinity as "something to be won, achieved" exteriorly through contests, risks, struggles, feats, and "not at all something someone is simply born with," males engage in external activities with certain vigor, and yes, a certain "genius." They prove themselves by tackling and shaping the world."

C. Raab in, *In search of the masculine genius: the contribution of Walter J. Ong*, 2018

"Jesus demonstrated only the highest regard for women, in both His life and teaching. He recognized the intrinsic equality of men and women, and continually showed the worth and dignity of women as persons. Jesus valued their fellowship, prayers, service, financial support, testimony and witness. He honored women, taught women, and ministered to women in thoughtful ways."

James A. Borland in *Women in the Life and Teachings of Jesus*,1991

"You go too. The call is a concern not only of Pastors, clergy, and men and women religious. The call is addressed to everyone: lay people as well are personally called by the Lord, from whom they receive a mission on behalf of the Church and the world. In preaching to the people Saint Gregory the Great recalls this fact and comments on the parable of the labourers in the vineyard: "Keep watch over your manner of life, dear people, and make sure that you are indeed the Lord's labourers. Each person should take into account what he does and consider if he is labouring in the vineyard of the Lord"[2]."

JPII, *Christifideles Laici*, 1988

"Give yourself permission to be freed from another woman's calling; it was made for her, and you alone were made for yours. Never forget that you are a unique person too. Rest in the hope of his garden. There you can love courageously, live abundantly, and bloom gloriously."

Lizzy Grace Dowd in *Letters to Women*, 2021

"From the first moment of their creation, man and woman are distinct, and will remain so for all eternity. Placed within Christ's Paschal mystery, they no longer see their difference as a source of discord to be overcome by denial or eradication, but rather as the possibility for collaboration, to be cultivated with mutual respect for their difference."

Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World, 2004

Historical Account - Relationships with Females

Use the diagram below to identify in chronological order the six most significant relationships you have had/have with females. Family, friends, co-workers, colleagues, girlfriends, etc. are all acceptable.
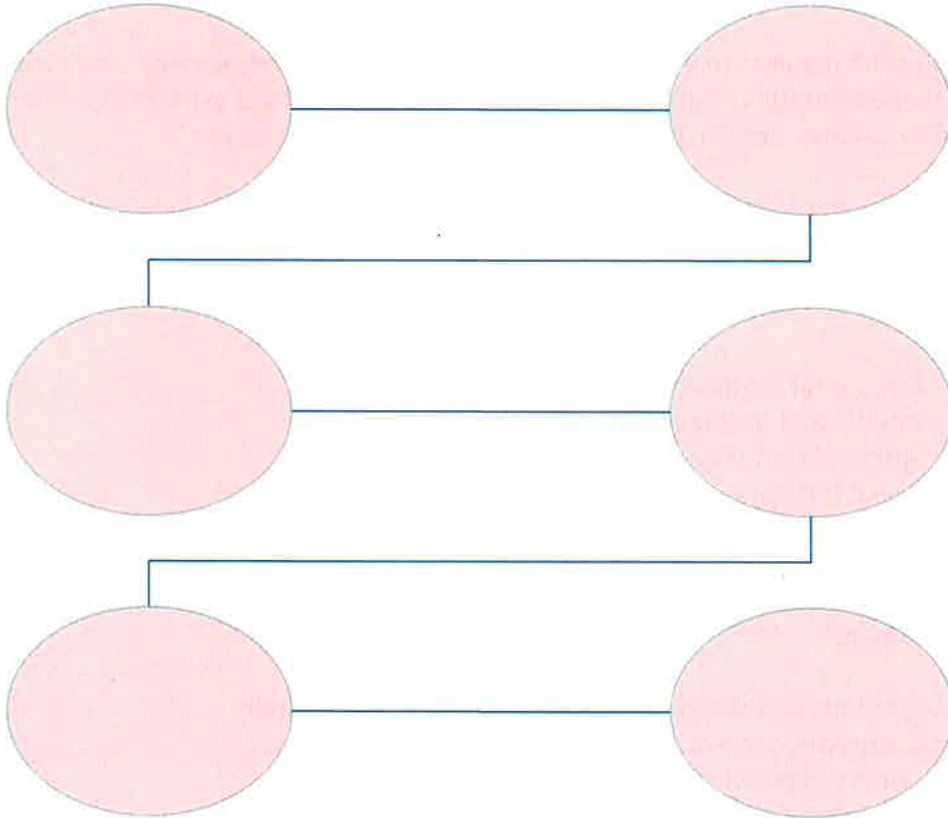
Reflection:

1. What have you learned about yourself through these relationships?

   (e.g., I can be more vulnerable with women than with men)

2. As you reflect upon these relationships, what have you come to appreciate about females...the "feminine genius"? Have you ever been in a relationship with a woman who was in a leadership role?

   (e.g., I value how well women listen)

3. How could your relationships and way of relating to women improve? Would this impact your future ministry?

   (e.g., I need to improve my small talk with women, being able to initiate social conversations would be helpful to my future ministry)

Celibate Intimacy with Women

1. What are the benefits to a priest in cultivating celibate relationships with women (e.g., deepen humility, help confront bias, discover relational aspects of one's sexuality, creates insight, challenges one to grow, nourishes, etc.)?

2. What challenges/dangers might occur when a priest develops a relationship with a woman?

3. Define:

    ❖ Emotional intimacy
    ❖ Intellectual intimacy
    ❖ Spiritual intimacy
    ❖ Social intimacy
    ❖ Physical intimacy

    Are all of these types of intimacy possible between a priest and a woman?

4. Jesus valued his fellowship with women, their prayers, their financial support, their care and concern, their hospitality, their testimony and witness. Does His model of expressing celibate love to women impact your own view of cultivating celibate intimacy with women?

5. Give specific examples of boundaries a priest should set in his relationships with women.

6. How might a priest naturally develop relationships with women?

7. Assess your own level of comfort in relating to women on a scale of 1-10. What factors in your own life have impacted your self-rating (e.g., had a girlfriend in high school, etc.)?
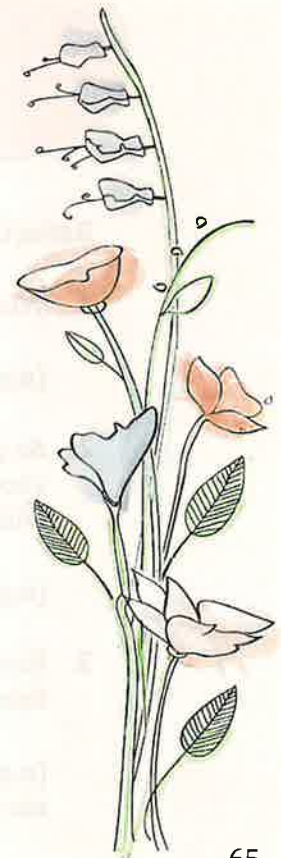
8. The need for intimacy is universal but when this is an unmet need for priests, problems usually develop. What is your understanding of the nature of these problems? Do you believe priests lack the inner freedom to have friendships with women due to cultural attitudes and opinions about priests having female friends? How could this be addressed?

9. What would you do if you found yourself attracted to a female while in formation? As a priest? Would you speak to someone? Would you even know you are attracted to someone? What are the signs that a woman is possibly attracted to you?

10. Priests that successfully meet their overall intimacy needs are less likely to cross boundaries, feel depressed, or turn to pornography or other substances. What is one healthy way for priests to develop this overall intimacy? (e.g., attend priest support group, stay connected to friends from home, etc.)

11. What is your understanding of the term "the genius of women"?

12. What is a feminine quality that you have come to value and respect in the women you have known in your life?

It is particularly important when discussing celibate friendship to remember that loving sexual touch is not necessarily an invitation to sexual intercourse. It may simply be a very honest and truthful statement to another person of who one really is. And most people - including celibate people - need to make that statement of who they really are, at some time in their adult lives to someone who can listen, accept and understand.

~ Ben Kimmerling in "Celibacy and Intimacy"
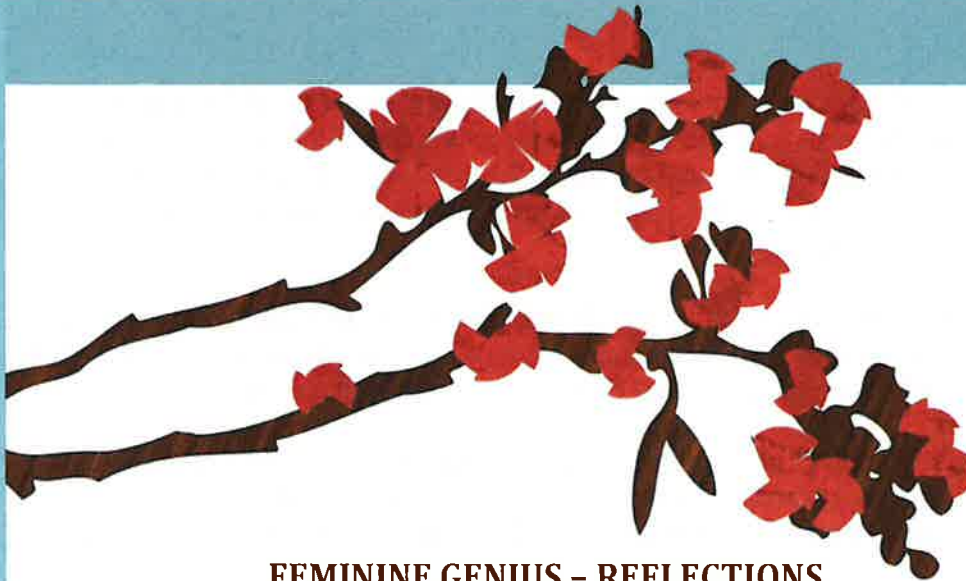
FEMININE GENIUS – REFLECTIONS

*"The woman's soul is fashioned as a shelter
in which other souls may unfold." –Edith Stein*

1. How can seminarians/priests uphold and contribute to this 4-part call to women, as part of the "battle plan", to "aid humanity in not falling"?

    - receptivity (open to the will of God)
    - sensitivity (awareness of the needs of others)
    - generosity (available and open heart to what's moral and ethical)
    - maternity (biological/spiritual focus on cohesiveness/unity)

2. How would you describe Jesus' relationships with women? Is this similar to your own relationships, past/present, with women?

3. Do you believe that men and women express features of the human person in different but complimentary ways? What complimentary virtues of women do you believe men need for their own maturity?

4. St. Edith Stein, a convert, nun, and theologian who was killed at Auschwitz, says, *"Woman naturally seeks to embrace that which is living, personal, and whole."* She further describes this as a need to *"cherish, guard, protect, nourish and advance growth...."*.

    Is this your personal experience of the women in your life? How does this view impact your view of women in ministry? How could you enable women to live out their feminine genius with this model in mind?
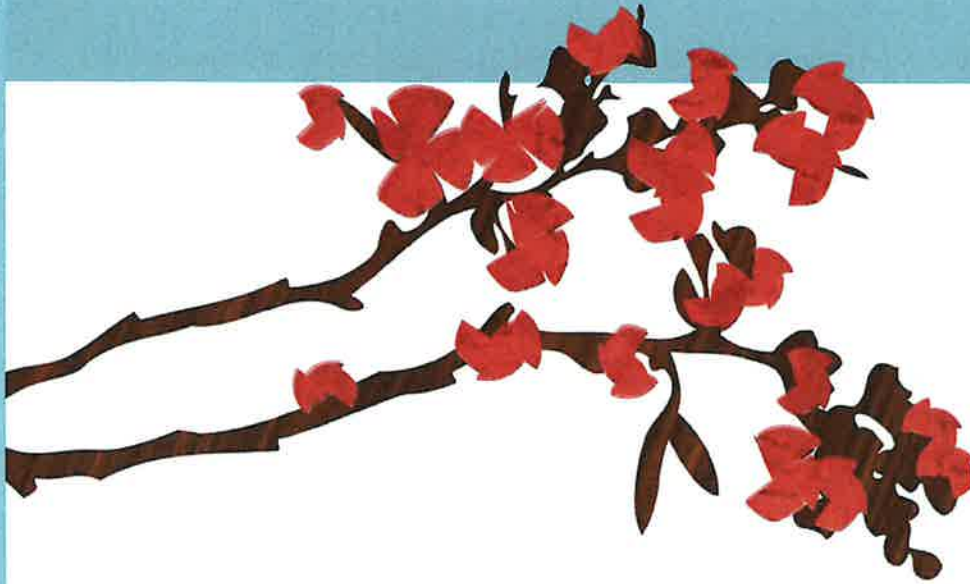
5. Pope John Paul II writes that *"woman has a genius all her own, which is vitally essential to both society and the Church." Thus, "situations where women are prevented from developing their full potential and from offering the wealth of their gifts should therefore be considered profoundly unjust, not only to women themselves but to society as a whole"* (Angelus message of July 23, 1995).

    What are your thoughts about the history of women and their role in the Catholic Church? Have you ever witnessed evidence of women being held back from sharing their gifts in the Church?

6. John Paul II also states that women should look to Mary to discern the virtues of a women living out her feminine genius:
    "It can thus be said that women, by looking to Mary, find in her the secret of living their femininity with dignity and of achieving their own true advancement. In the light of Mary, the Church sees in the face of women the reflection of a beauty which mirrors the loftiest sentiments of which the human heart is capable: the self-offering totality of love; the strength that is capable of bearing the greatest sorrows; limitless fidelity and tireless devotion to work; the ability to combine penetrating intuition with words of support and encouragement."
    What are specific ways that you believe looking to Mary could help you entrust your commitment to faith and obedience to the will of God?

    "The hour is coming, in fact has come, when the vocation of women is being acknowledged in its fullness, the hour in which women acquire in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment when the human race is undergoing so deep a transformation, women imbued with a spirit of the Gospel can do so much to aid humanity in not falling."

    —*Closing message of the Second Vatican Council*

Clergy and the Benefits of Relationships with Women

Lay people who offer priests true friendship "are like the home of Bethany,
where Jesus entrusted his weariness to Martha and Mary,
and, thanks to their care, was able to find rest and refreshment."

Pope Francis 2017, speaking to Serra International

1. His own level of self-awareness and self-knowledge grows.
2. A priest develops greater humility and compassion when in relationships with women.
3. His comfortability with emotional expressiveness matures.
4. He comes to understand the relational dynamics of his own sexuality.
5. Celibate relationships with women are a sustaining source of affection and affirmation.
6. Women challenge priests to open their hearts to love and be loved as celibates.
7. The interior freedom of a priest is strengthened when in relationships with women.
8. The grace, goodness, and gifts that women bring to ministry, he comes to value.
9. Working with women allows priests to gain greater insight into the "feminine genius".
10. A priest's relationships with women model for others how Jesus allowed women to help His ministry grow and how He related to them in respectful and loving ways.
11. Clericalism is challenged when priests interact with strong and confident women.
12. Sexual maturity grows when in celibate relationships with women.
13. The values and insights of women further a priest's understanding of the complimentary natures of male and female relationships and how this furthers the mission of the Church.
14. A priest is able to examine how he interacts with women and where psychosexual maturity is needed including the establishment of healthy boundaries.
15. The natural desires and longings that may arise in male-female relationships can be addressed and managed by the priest, not repressed.
16. The fears or awkwardness of being in relationships with women can be overcome.
17. Women provide priests with examples of how to be attuned to the emotions of others.
18. Sexist attitudes and myths can be challenged when in celibate relationships with women.
19. A woman's view of culture, the Church, world, and ministry work can broaden his own perspectives and beliefs.
20. Celibate relationships with women allow a priest to feel connected to the heart of Mary and reach "the fulfillment of the masculine ideal".

How to Build Strong Working Relationships with Women

Every woman encountered is a daughter of God and a daughter of the Church

HELENE E. PAHARIK 0

"If 80% of lay ecclesial ministers are women, why in the world are we being formed in isolation from women?" one of my seminary students recently asked. Good question. "Well, the person to whom you addressed this question is, in fact, herself a woman, a wife and mother of four," was my initial response. And indeed, several women, religious and lay, serve on our seminary faculty. In all their apostolic works, their weekend parish experiences and their summer assignments, seminarians work with women. But there was a deeper point the seminarian was making: How can priests successfully collaborate with women in the Church when they are not frequently interacting with women while in the seminary?

I thought long and hard, knowing that this precise question is being debated in articles and discussions on seminary reform. Together, the seminarians and I recalled that Christ took the Twelve apart for a time. Jesus and the Twelve prayed together, traveled together and ate together as he taught them by word and example, forming them to be men after his own heart: spiritual fathers. Perhaps seminary is a time to be apart with Christ to be formed into spiritual fathers.

While in seminary, and even more so after ordination, these men will be ministering to and with women. And it is by knowing who they are as men of God and as spiritual fathers that they will be able to effectively relate to women. Every woman that a priest encounters is a daughter of God and a daughter of the Church. Therefore, the most appropriate and effective way for priests to relate to all women in the Church is by fully embracing their identity as a spiritual father, formed by the heart of Jesus. Indeed, Jesus' relations with women provide the model of spiritual fatherhood.

Jesus and Women

It is universally admitted — even by people with a critical attitude toward the Christian message — that in the eyes of his contemporaries Christ was a promoter of women's true dignity and the vocation corresponding to this dignity.

In his apostolic letter *Mulieris Dignitatem*, Pope St. John Paul II said: "In all of Jesus' teaching, as well as in his behavior, one can find nothing which reflects the discrimination against women prevalent in his day. On the contrary, his words and works always express the respect and honor due to women. ... Jesus' attitude to the women whom he meets in the course of his Messianic service reflects the eternal plan of God, who, in creating each one of them, chooses her and loves her in Christ (cf. Eph 1:1-5). ... Jesus of Nazareth confirms this dignity, recalls it, renews it, and makes it a part of the Gospel and of the Redemption for which he is sent into the world. Every word and gesture of Christ about women must therefore be brought into the dimension of the Paschal Mystery" (No. 13).

Role of Women in the Church

Pope Francis, in an Angelus address on Oct. 10, 2020, said, "Today we still need to make greater space for a more incisive feminine presence in the Church — I mean a lay presence — but underlining the feminine aspect, because women are often put to one side."

In his ministry, Jesus taught women. Mary of Bethany is praised for choosing to learn at his feet rather than cooking for him and the disciples. Jesus promoted women as good examples in several parables.

Recall the woman and the lost coin, and the faithful bridesmaids. Jesus praised women. He said of the woman who anointed him: "Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her" (Mk 14:9).

Jesus listened to women. Consider the Syro-Phoenician woman who told Jesus that even the dogs have scraps to eat. Jesus healed women, touching them, restoring not only their health but their dignity.

Jesus engaged in dialogue with women. He dialogued with the Blessed Virgin Mary in Cana and with Martha at the tomb of her brother Lazarus in Bethany.

And in every Gospel account of the Resurrection, the risen Lord appeared to women first. Jesus had a heart for women.

HEART as a Key

The word "heart" serves as a key to unlocking effective working relationships with women in the Church. In the following paragraphs, three words from each letter in the word heart are used to describe essential qualities. Each of the words offers insights into how, as a spiritual father, a priest can foster effective working relationships with women in the Church.

H: Holiness, Humility, Hardworking

Holiness: "We know when you haven't prayed," said a seasoned pastoral associate. Women and men in the Church can spot a priest who neglects his prayer life from a mile away. Pray. Fast. Practice virtue. Women in the Church, more than anything else, want to collaborate with priests who are striving for holiness in themselves and others. Holiness is not perfection. It is the response of the heart to the awareness of the divine.

Humility: Christ humbled himself, taking the form of a slave. He washed the feet of his disciples. Humility can be expressed by leading from below, by lifting the people you work with. Set the stage so others can shine. Create a firm foundation that allows your collaborators, male and female, to excel.

Hardworking: What do you say to the father who spends all his free time on hobbies, sports and friends, so much so that his family is suffering emotionally and financially? You would encourage him to be more industrious. Women in the Church respect priests who work hard, who are productive and responsible. Effective relations with women require priests to be diligent, creative, industrious and to pull their own weight. Slacker priests disappoint and discourage all around them.

E: Eucharistic, Excellence, Endurance

Eucharistic: The Eucharist is the font from and to which all ministry flows. To be Eucharistic, the priest needs not only to model but to participate in the kenotic, self-emptying love of Christ out of a deep sense of gratitude. It is a generous willingness to sacrifice that is born out of a spirit of thanksgiving. Self-sacrificing priests inspire women and men in the Church by their authentic witness.

Excellence is not satisfied with mediocrity. It does not take the easy way out. It does not cheat God by halfhearted attempts. It strives for beauty first and foremost in the liturgy. Set goals and work hard to meet them. Be determined to serve in the model of Christ seeking the salvation of souls with good zeal.

Endurance doesn't give up when the going gets tough. Jesus fell three times on the way to the cross. Endurance does not complain or lose hope. It is the application of hope. Patient endurance is contagious.

A: Appreciate, Acknowledge, Ask

Appreciation is best expressed verbally AND in writing. I have a drawer full of thank you notes from my previous priest employers and co-workers. These are precious reminders to me and my family that the clergy I worked with very much appreciated me.

Acknowledge: Recognize women. Acknowledge women who are in the room. Introduce them. Acknowledge their contributions, skills and simply their presence. It can be all too easy to overlook those women whose roles in the parish are not visible. Give credit where credit is due. Acknowledge all the players on your parish team whatever their position.

Ask: "What do you think?" "What are your feelings about that?" These are essential questions to ask women consistently. If the decision will impact a woman employee, ask her opinion. Consult with women on the parish staff and in the parish at large when considering pastoral changes. Ask for feedback.

R: Reverence, Reason, Reconciliation

Reverence is more than respect. It is the realization of the Divine Presence in the Eucharist, the sacraments. It is an attitude that affirms the human person as *imago Dei*. Reverence is maintaining the "sanctuary self" in the parish office. The tone, the posture, the mindfulness, the care of words and actions a priest exhibits in the sanctuary should be perceptible in his office demeanor.

Reason: Ours is a faith informed by reason. Interactions with women need to be informed by reason, by knowledge of the individual person as well as knowledge of feminine experience.

Reconciliation: Unhealthy conflict, rivalry, jealousy and tension in the parish office are lethal to parish life. Fostering communion among the parish staff is a key function of the clergy. Peace is the fruit of love planted in hope. Offer forgiveness and seek forgiveness eagerly.

T: Tenderness, Trustworthy, Transparent

Tenderness: Gruffness, cruelty and vulgarity exhibited by clergy offend women and men. Gentleness is the greatest strength, according to St. Francis de Sales. It takes more self-control to be tender than it does to be tough. Tenderness is a primary attribute of love. And God is love. Love builds a bridge upon which truth can pass. By being tender and kind, the priest can earn the trust of women in the Church.

Trustworthy: In Matthew 5:33-37, Jesus commands his disciples to keep vows and be men of their word. Nothing corrodes trust more than empty words and broken promises. Work hard to earn and maintain the trust of colleagues.

Transparency: Crisis managers say that two things are necessary to regain confidence in an organization rocked by scandal: accountability and transparency. Transparency can be fostered by sharing information; delegating authority and empowering others to make decisions; encouraging open communication throughout the parish system; explaining your decisions; making yourself available; having an open door and mind.

Begin and End with Mary

The Church begins in Mary just as the Mystical Body of Christ begins in Mary. By far the most important female relationship, and one that should influence all other relationships with women, is the priest's relationship with Mary.

Cardinal Joseph Ratzinger, in an article published in 1986 in the journal *Communio* entitled "The Ecclesiology of the Second Vatican Council," expresses the Marian principle of ecclesiology this way: The Church is not a mechanical entity. It is not a mere institution, nor just a sociological reality. It is a person. It is a woman. She is a mother. The Marian understanding of the Church is the most decisive antithesis to a purely organizational or bureaucratic conception of the Church. We cannot make the Church. We must be the Church and the Church is in us only to the extent that faith shapes not only our action but also our being. It is only by being Marian that we become the Church.

"When Jesus saw his mother and the disciple there whom he loved, he said to his mother, 'Woman, behold your son.' Then he said to his disciple, 'Behold, your mother.' And from that hour the disciple took her into his home" (Jn 19:26-27). Take Mary into your heart and allow her to influence how you work with women in the Church. Focus on the sacred heart of Jesus and remember how he related to women. At the heart of effective working relationships with women is love: love for God, love for the Church, love for each and every person, male and female, made in the image and likeness of God.

HELENE PAHARIK, M.A., Ph.D. candidate, teaches theology at Saint Vincent Seminary in Latrobe, Pennsylvania, and is completing her dissertation, "An Ontological Missiology of Friendship Love," at the University of Fribourg in Switzerland. She has served in parish and diocesan ministries. Helene and her husband have four adult children.

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Renew Focus on Mary

Adobe Stock image

Helene Paharik relates that in Cardinal Marc Oulett's recent book, "Friends of the Bridegroom" (Sophia Institute Press, $18.95), he asserts that an exclusive emphasis has been placed on the institutional and masculine aspect of the Church so much so that the "Marian face," the feminine and maternal face, the mystical aspect of the Church, has faded far into the background.

This ecclesiology, Cardinal Oulett proposes, is not unrelated to the crisis of identity of priests that has marked the post-conciliar period. Signs of this crisis are an underdeveloped sense of spiritual fatherhood, the abandonment of the priesthood, loss of the sense of mystery, especially in the liturgy, confusion in the distinction of the roles between clergy and laity, and the purely functional vision of ministry. To remedy this crisis of identity that affects priests and the whole Church, Cardinal Ouellet suggests a renewed focus on the Marian principle of ecclesiology.

Topic: Intentional Celibacy in Formation

"Jesus' identity as bridegroom is, then, the deepest rationale of celibacy for the kingdom. This means that, for his disciples, the celibate vocation cannot be grounded in a primarily practical motive – a calculation of advantages in time, energy, and availability for mission. Those who are drawn to accept Jesus' call are drawn primarily not to his cause but to him."

Mary Healy in "The Charism of Priestly Celibacy", 2021

Background, Objectives, and Rationale

Celibacy is a charism. It is how a celibate expresses love. Grounded in an understanding of the theology of marriage and sexuality, a sound formation for and true understanding of celibacy is critical to a future priest's vocation including his ability to successfully cope with the challenges the celibate life may present. Far more than a functional requirement to live as a priest, celibacy is relational and life-giving. *"For the priest, the grace and gift of celibacy as a sign and motive of pastoral charity will be muted if it remains merely the product of personal restraint and self-discipline, if he does not understand his priesthood, including his celibacy, in terms of configuration to Christ."* (Rev. Msgr. Michael Heintz in The Charism of Priestly Celibacy).

Not unlike the marital union, celibacy at times requires the fortitude for personal sacrifice and commitment. For a priest it reflects how he will relate to others and how he may achieve intimacy. It is foundational to his priestly identity and his love for God, the Church, and her people. It must be carefully discerned in order that it be:

a) rooted in his growth in human formation and thereby "freely accepted"
b) a sign of "spiritual fruitfulness" to the world, and thereby understood as a gift, not a burden

Psychologist and Benedictine monk, Brother John Falkenhain proposes that seminarians must also carefully explore their motives for celibacy and this includes asking the question "Do I currently have

Relate to overall proposal and F.i.R.M. Goals

This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead and to serve. The

motivations that are capable of sustaining a life of celibate chastity with all of its particular challenges and opportunities for personal and spiritual growth?" He goes on to explain that this and other questions and/or issues (e.g., sexual identity) concerning celibacy must intersect with the areas of self-knowledge, self-acceptance, and self-gift if it is to be freely chosen. Avoidance, repression of sexual feelings, and denial of one's identity are but a few examples of where a lack of self-knowledge or awareness poses potential risks to a seminarian's effort to genuinely address his ability to fully understand and commit to a celibate life.

This spousal love for the Church asks men to embrace chaste celibacy, to be both husband and father to the Church where their deepest intimacy is experienced in the relationship to Christ. They, however, are warned to not forgo their need for intimacy with others. The affectively mature priest is able to wholly affirm this call while also seeking those "virtuous" friendships that meet his need to belong, to be valued, and to experience authentic attachment to others. The identity as "chaste spouse" affirms that he does not relinquish his identity as a sexual being or his masculine identity but rather offers an understanding of his first priority as a full giving of self to the Church and her mission.

This unfolding of identity is central to formation as *"the emotionally and spiritually healthy seminarian must allow the mystery of Christ's self-giving and his own need to receive love to define his priesthood"* (Keating, 2008). This complimentary relationship then between relational maturity and celibacy is marked by several skills and values that are critical to deepening and sustaining his interior life and to helping him to live joyfully the celibate life. These abilities include such things as:

a) the capacity for vulnerability
b) skills to appropriately manage times of loneliness
c) the development and sustaining of supportive relationships
d) a life committed to prayer

In fact, for many priests, a life not steeped in prayer may leave them experiencing celibacy as a "burden". When a priest neglects his spiritual needs, including time spent alone in prayer, the missed opportunities to address the temptations and challenges of celibacy risk leaving him with feelings of resentment and loss and may overshadow celibacy as a personal grace from God. Msgr. Stephen Rossetti, in his study of celibacy and the priesthood, has in fact discovered that the more time spent in prayer, being faithful to the Liturgy of the Hours, and regular attendance at confession, the more likely a priest will maintain a positive view of celibacy (Rosetti, 2012).

development of competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

According to Falkenhain, for the seminarian, the discipline and charism of priestly celibacy and its call to live faithfully and joyfully in the embrace of its inherent challenges requires:

a) a strong accompaniment of formators
b) a thorough exploration of one's identity and motives
c) a clear understanding of the theological roots of celibacy and
d) an understanding of the living practices of a celibate life.

Formation for a life of chaste celibacy is counter cultural to a world that often devalues sexuality and its role in committed relationships and where moral virtues are often in conflict with the Church's teachings. For seminarians, therefore, the journey from a view of celibacy as "giving up" to "life-giving", from an understanding of this way of life as "a burden" to "a gift to treasure" is transformational. It reflects a fuller and more mature understanding of the relational nature of priestly celibacy and its call to welcome the freedom found both in loving and being loved.

Content /Subject Matter

1. Celibacy in Formation – Goals, Benchmarks, and Dimensions
2. Celibacy and Spousal Love
3. Theology of Celibacy
4. Developmental Stages of Celibacy
5. Celibate Intimacy – Normalizing desire for intimacy and how to cultivate these relationships
6. Pornography and Celibacy; Is there a link?
7. Skills for Living a Celibate Life: It Begins with a Deep Relationship with God

Conference Workshop

Workshop Title: TBA (Oct 2022)

Format
Workshop

Presenter
Father Kevin Belgrave
St. Augustine's
Seminary

Formation in Relational Maturity - F.i.R.M.
Module #5 – Intentional Celibacy in Formation

Competencies/Benchmarks 1. Greater knowledge and understanding of the dimensions of celibacy; able to identify and reframe unhealthy and limiting attitudes and understandings of celibacy 2. Able to identify the skills necessary for devoting to a healthy celibate life 3. Able to discern one's motives for choosing celibacy 4. Integration of a theological understanding of celibacy; sexual and spiritual dimensions of one's life 5. Growth in recognition and understanding of the role of celibate intimacy in the life of a priest 6. Identification of risks one faces in a celibate life and how to manage	Knowledge Skills Values Attitudes
Points of Integration (for all seminarians) Philosophy and Theology Courses as determined by Faculty (e.g., Christology, Moral Theology, Theological Anthropology, Problem of Love, Ethical Issues and Pastoral Theology, Pastoral Care in Parishes, Mission and Ministry in the Church, Theology of Sacramental Reconciliation and Healing, The Art of the Confessor, Marriage and Sexuality, Canon Law) Discernment Meetings (Where in all four dimensions of formation for a seminarian is there evidence of celibacy being understood? Integrated? Examined?); Are celibacy and related components addressed in written self-evaluations by seminarians? Spiritual Reflections Papers Formation Conferences CPE interactions Personal Plan of Formation Field Education interactions Meetings with Formators and Spiritual Directors, informal gatherings and group meetings Formation in General: How does the overall formation process reflect the importance of consistently evaluating one's current development in area of celibacy and areas for growth? Counselling with Human Formation Counsellor Summer Spiritual, Propaedeutic Program Seminar II for Foundational Year Seminarians Seminarian Peer Support Group -Topic – Celibacy, Celibacy and Sexual Identity, Struggles with Celibacy	**Spheres of Influence** Where and how faculty and formators may choose to integrate this material **Types of Learning Experiences** Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom discussion Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities

	Community Activities Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences
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Handouts

1. Intentional Celibacy: Reflection Questions
2. Falkenhain Celibacy Model
3. Skills for Celibate Living: 5 Skills Areas and List of Skills
4. Chaste Celibacy and Spiritual Fatherhood (Kevin McClone)

Formation in Relational Maturity - F.i.R.M.
Module #5 – Intentional Celibacy in Formation

Knowledge Transformation and Future Learnings Development of celibacy formation framework for SPS Development of Course on Celibacy in Formation Peer Mentor Program matching new seminarians with Deacons Diocesan retreat weekend and workshop on celibacy in formation Summer Faculty Meetings – discussion of integration of celibacy into formation roles and responsibilities Knowledge Base – theological resources are primary; commentaries and research that are evidence based to be used (Falkenhain) Method of Dissemination – ongoing dissemination of knowledge by "push" method; identification of knowledge brokers helpful to identify and "push" Transdisciplinary participation – all formators to communicate new resources on celibacy at meetings and/or through email End user Participation – evaluation of knowledge as to "user friendly" mode; key point summaries and references to be made available as necessary (e.g., Falkenhain 5 factored model or list of skills for celibacy)	Knowledge and methods of dissemination and education, sustainable KT methods of communication, end user participation, transdisciplinary participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities ***See Appendix B**

Evaluation: Modules, Workshops, Self
 	
  1. Workshop Evaluation
  2. Self-Evaluation for Knowledge pre and post workshop re: celibacy
	Format
	Content
	Self-Assessments

Quotables

"Every area of formation relates in one way or another to celibacy. Human formation concerns psychological and sexual maturity, spiritual formation issues that are linked to prayer and spirituality, intellectual formation an awareness of the theological issues involved in the call to celibacy, and pastoral formation the extent to which intimacy is permitted and professional boundaries must be respected."

Sister Katarina Schuth, O.S.F. in *Seminaries, Theologates, and the Future of Church Ministry*, 1999

"We should always remember…that celibacy is a charism…not only in that it characterizes or distinguishes a particular vocation, but also in that it is meant to be attractive, maybe even compelling. It is not an obstacle to overcome…. If lived correctly, celibacy has the capacity to draw others to us and to make us irresistible to God."

Brother John Mark Falkenhain in *How We Love. A Formation for the Celibate Life*, **2019**

"If the celibate intimacy with a few close friends is authentic, the priest discovers that the core of his heart remains fixed on God alone…such graced friendship with another human being actually enhances his ability to live a healthy and holy celibate life."

Rev. Donald B. Cozzens, PhD. in *The Changing Face of the Priesthood*, **2000**

"With Mary's assistance, the priest's celibate commitment can be ordered to a spiritual fatherhood, his priesthood can be exercised with a genuine gift of self and the joys of paternity, and challenges to his vocation can be met with healthy, holy and faithful perseverance."

Fr. Griffin in *Why Celibacy. Reclaiming the Fatherhood of the Priest*, **2019**

"When it comes to celibate priesthood, its supernatural origins can never be muted. Seminaries need to accept men who are established in love by family, capable of entering holy friendships, sustained in deep prayer, and desirous of spending their lives in pastoral charity."

Deacon James Keating in *Homiletic & Pastoral Review; Real Celibacy is an Invitation from Divine Beauty*, **2019**

"Celibacy must be chosen, and can be chosen, only when an individual perceives - and this after a certain length of experience prior to his perpetual engagement – that for him this is the most meaningful way to live out his Christian commitment of service, in regard to God, to others and to himself."

Jacques Pasquier in *Celibacy and Affective Maturity*, **2014**

"Since the paradigm for supernatural fatherhood is found in biological and natural fatherhood, it is important that candidates for the celibate priesthood first have the desire, the capacity, the sexual and affective maturity, and the human formation to be holy and effective human fathers."

Rev. Carter H. Griffin, STD, *The Fatherhood of the Celibate Priest in The Charism of Priestly Celibacy*. **(Ed. J.C. Cavadini)**

"Celibacy is not a rejection of sexuality, but a particular way of expressing it. It requires a mature affectivity, which is the capacity to establish sincere, authentic and deep relationships with others."

M. P. Faggioni in *Loving and Teaching Others to Love*, 2021

"Celibacy is hardest when we fall out of love with Christ", Sheen wrote. "Then it becomes a great burden. Once we priests put celibacy in the context of the Church and discuss its history, its sociology and the like, there is a groaning under the burden. Once we see it in relation to Christ, then it is less a problem and more a matter of love. Celibacy as an ecclesiastical law is hard. Celibacy as a question of discipleship is hard too, but bearable and joyful."

Fulton Sheen in *Treasure in Clay: The Autobiography of Fulton J. Sheen*, 1980

"While not denying the struggles and even the shadows of a celibate lifestyle, as Catholic priests we must strive to articulate an understanding of celibacy that deepens our own self-understanding and also helps others understand how this embattled lifestyle can still prove to be what Pope Benefict XVI describes as a 'great reminder' of the priest's total gift of himself to God and to others."

Gerdenio S. Manuel, *SJ. in Living Celibacy*, 2012

"…when theology focuses on the ministry and life of Christ as the exemplar of the priestly life, then celibacy is more clearly seen as a charism suitable for the priest so that he may live more freely in union with Christ, rather than being seen as simply a discipline imposed by church authority that has little or nothing to do with the priest's vocation."

Gary Selin in *Priestly Celibacy. Theological Foundations*, 2016

"With Mary's assistance, the priest's celibate commitment can be ordered to a spiritual fatherhood, his priesthood can be exercised with a genuine gift of self and the joys of paternity, and challenges to his vocation can be met with healthy, holy and faithful perseverance."

Rev. Carter F. Griffin in *Why Celibacy. Reclaiming the Fatherhood of the Priest*,

Intentional Celibacy

Reflection Questions

1. What is my understanding of why priests must be celibates?
2. Do I have someone I trust and with whom I can share my concerns about being celibate?
3. Have I examined my motives for choosing celibacy?
4. Does seeing celibacy as a "gift" challenge my understanding?
5. What do I personally view as the challenges of being celibate?
6. Do I know how to respond to others who oppose the call for priests to be a celibate?
7. What skills do I believe will be helpful in living a life of celibacy?
8. Do I need to address a lack of intimate relationships in my life?
9. Is pornography a possible barrier to celibacy?
10. Do I understand what is meant by "ongoing formation" for celibacy?
11. What is my understanding of clerical sexual abuse? Do I link this to celibacy?
12. How have priests I know managed their call to the celibate life?
13. Am I bringing to spiritual direction my honest questions and concerns about celibacy?
14. Is celibacy a way to avoid issues in my life that I find distressing or confusing?
15. Do I see the parallels between priestly celibacy and the call for married persons to embrace chastity in their relationship?
16. How am I currently handling my celibacy as a seminarian?
17. Do I have concerns about loneliness as a celibate? Do I address that issue now?
18. "Celibacy for the Kingdom of Heaven". What does this mean to me?
19. Am I aware of the relationship between the ability to live as a celibate and my prayer life?
20. "Celibacy as consecration to God with an undivided heart". What does this mean to me?
21. How does my relationship with God impact my view of living a celibate life?
22. Have I addressed my sexual identity and sexual history in my discernment?
23. Do I need to attend to my emotional and spiritual maturity as I discern my call?
24. Am I acting freely in this discernment to celibate life or are there external factors affecting me?
25. Have I honestly considered the sacrifices one must accept in living as a celibate?
26. "Priestly celibacy is a lifelong offering to God". Do I have concerns about my ability to make this commitment?

> *"...in spite of having renounced physical fecundity, the celibate person*
> *becomes spiritually fruitful, the father and mother of many, cooperating*
> *in the realization of the family according to God's plan."*

St. John Paul II in the Apostolic Exhortation "Familiaris Consortio", 1981

Motives for Celibacy	Theological Dimensions	Sexual Identity	Skills and Limitations for Living the Celibate Life
Self-Knowledge	Self-Knowledge	Self-Knowledge	Self-Knowledge
Self-Acceptance	Self-Acceptance	Self-Acceptance	Self-Acceptance

SELF AS GIFT
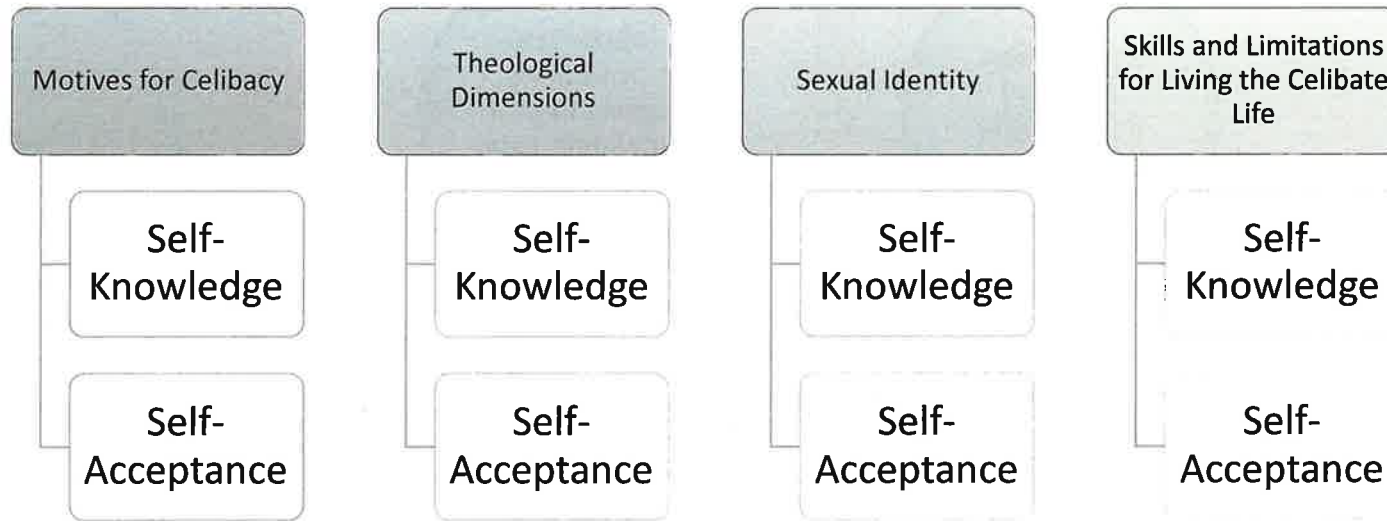
©Brother John M. Falkenhain – Celibacy Model

1. Evaluating motives: valid vs. invalid; initial vs. later developed; explore additional healthy motives

2. One requires a sound understanding of theological basis for celibacy (not just viewed as a function of the priesthood)

3. Knowledge and acceptance of the 5 dimensions of sexual identity; sex, gender, sexual orientation, history of sexual experiences, attitudes & values

4. Skills to Acquire: including important role of affective maturity/emotional intelligence in the celibate's life

Skills for Celibate Living

Skills for Celibate Living

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"How We Love. A Formation for the Celibate Life", 2020

List of Skills to Assess:

- ☐ Affective maturity reflected in one's ability to clearly identify own emotions and manage appropriately
- ☐ Aware of the emotions of others including the ability to demonstrate empathy and compassion for others
- ☐ Prudence is demonstrated in relating to self and others in order to make wise and informed decisions
- ☐ Awareness of sexual impulses and how to properly manage
- ☐ Integrated sexual identity (5 dimensions)
- ☐ Able to set boundaries that are appropriate and ensure safety and morality of self and others
- ☐ Able to develop intimate celibate relationships with others
- ☐ Openness and willingness to "be known" by others
- ☐ Skilled in using healthy ways to be intimate with others and not repress/deny one's need for intimacy
- ☐ Able to manage distress and discomfort in appropriate and effective ways
- ☐ Self-reliance is balanced with a willingness to be open and develop trusting relationships with others
- ☐ Emotionally literate; able to succinctly identify emotional state from a range of emotions
- ☐ Willing to acknowledge uncomfortable feelings or desires without acting on them
- ☐ Understanding of the relationship between thoughts and feelings
- ☐ Able to set boundaries that are appropriate to the relationship at hand
- ☐ Able to effectively form affect which one desires (e.g. joy)
- ☐ Willingness to ask for and receive support when needed
- ☐ Belief in being accountable to others including holding self to virtues and standards of high regard
- ☐ Open to feedback and willing to seek it, formally (counsellor) or informally (priest friend/mentor)
- ☐ Openness to being honest, transparent with struggles, emotions, vulnerabilities, etc.
- ☐ Able to accurately interpret or determine actions of others that may threaten boundaries
- ☐ Understanding power differentials in relationships and refrain from abusing them
- ☐ Aware of early signs of attraction to/from others and able to take responsibility for putting boundaries in place
- ☐ Able to identify feelings of loneliness
- ☐ Able to tolerate being alone at times by mastering strategies that help these times be spent fruitfully and reflectively

Chaste Celibacy and Spiritual Fatherhood
by Deacon James Keating, Ph.D.

Published in *The Priest*, April 2008

Fifteen years ago Pope John Paul II wrote a challenging document for seminary

formators, rectors, and bishops, *Pastores Dabo Vobis*. It changed the landscape of

seminary formation and began a new consciousness within seminary culture: the mission

of seminary formation was to be placed within a rich context that explicitly served the

seminarian's intellectual, affective, spiritual, and pastoral development. These became

known as the four pillars of formation. The formation of a priest is a lengthy and complex

endeavor. The Church, by way of the seminarian's family, his parish, previous religious

instruction, and spiritual development, culminating in seminary formation itself, seeks to

lead a man to Christ so that this man might come to endure the challenge that divine love

bears: *You, Seminarian, are thirsty; I, The Christ, am your thirst quenched. Do you want*

your thirst slaked, or do you want only to go on drinking, tasting, searching; or even

hiding, running, arguing, ...I am the Sabbath rest, let Me enter you. I know you, do you

want to be known?

Seminary formators have the awesome challenge of mediating this startling challenge

from Christ to seminarians, "do you want to know and be known by My Father?"

Formation, then, is about leading, encouraging, and inspiring a man to give himself over

to God the Father, Son, and Holy Spirit in an act of complete oblation. This oblation is

received by God, enabled by God in Christ through the Spirit, and reaches its point of

drama on the floor of the Cathedral when the former seminarian-- now deacon and soon

to be priest-- prostrates himself before the altar and bishop and gives himself to God

completely so that Christ's mysteries might be lived over again in him. In the process of formation, one hopes the seminarian becomes eager to let Christ affect him, guide him, and live in Him. In so doing, Christ does an astounding act: He entrusts the spiritual welfare of the Church, His own bride, to the newly ordained priest. Christ entrusts a share of His own priesthood to the man. Here is the fullness of the sign value of chaste celibacy. The renunciation of marriage as a pragmatic move assisting his availability for service as priest does not exhaust the meaning of his chaste celibacy. What kind of life, then, is worthy to take a normal, affectively mature male away from the delight of a wife and the ennobling duties and purifying commitments of fatherhood? It has to be a life given to him by way of a Divine encounter. Within this encounter Christ brings an invitation: *As I continue to work at the right hand of my Father, pouring out our mutual love upon the world in the Spirit for its healing and salvation, would you care for my bride as she labors in time to receive this love and so come to know her dignity, worth, and salvation? Would you welcome My form of embodiment, chaste celibacy, as gift from Me and for the Church so that I might care for My bride through your hands, from your heart, and by way of your intellect and will? May I configure your life to Mine for the sake of the Bride? Would you offer your life, poured out like a libation and given over to the Father, as a gift to Me, so that through your gift I may continue to draw all to Myself through sacramental signs? Are you willing to let Me live My paschal mystery over again in you?*

Candidate: "I am, with the help of God" (Rite of Ordination).

Such an offer appears eminently worthy to accept once an authentic priestly vocation has been discerned. The sacrifice of wife and children appears noble and truly humbling. Noting that no man has a completely pure motive for becoming a priest - self interest always enters, as it does with those called to marriage - seminary formators must take note of a candidate's level of willingness to engage this invitation from Christ. Does the candidate delight in such a call; does he desire to forego marriage so as to minister the marriage of Christ to His Church through sacramental signs?[1]

In the early stages of seminary formation men normally struggle to accept Christ's call to be *embodied in the same way He was* more than he does with accepting other aspects of priestly life. All of priestly life has its challenges, but, for obvious reasons, foregoing sexual love in marriage is weighted more heavily in discernment by new seminarians. This struggle, when present, will not develop into a peaceful embracing of chaste celibacy if seminary formation speaks only the language of Church discipline and the sociological language of availability for service. Such minimalizing of celibacy can only serve to promote very questionable men to the priesthood and a functional disposition regarding priestly identity. What kind of man would give up the choice of marriage simply because an ecclesial leader says such makes priestly life easier for all involved? This disposition tries to hide the depth of sacrifice involved and, in the end, does injustice

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[1] The complexity and richness of the priest's vocation is not exhausted simply by entering into Christ's own identity as Chaste Spouse but is also illuminated by other analogies and identities as well. The priest also shares in Christ's mission as Good Shepherd, Divine Physician, and Spiritual Father. Christ invites a man to allow the entire mystery of His saving identity reach the Church by way of his priestly ministry, a ministry and life configured to all these Christic identities.

to the man discerning priesthood. And so, approaching the call to celibacy within the framework of communion with Christ is essential. In this communion the invitation is personal and disciplinary, a seminarian wants to receive what Christ is asking, "Will you serve the mission of salvation by configuring your life and your body in the same way I configured mine? Will you be a sign of hope for the people and a sign of sacrificial love, even as I draw you into my Paschal Mystery from deep within the heart, a heart fed by the Holy Spirit as love and the river of sacramental living?" In this invitation is not simply a pragmatic call to remain single for reasons of pastoral accessibility. It is an invitation to personal challenge and sacrifice. When truly discerned as one's authentic vocation, however, it is an invitation that carries deep consolation as well. Most especially the priest receives the consolation of the Holy Spirit even in the midst of sacrificial living.

PRIEST AS SPOUSE

Truly, the chaste celibate life of a priest has to be the fruit of a personal communion with Christ, not simply the result of an institutional policy or a personal choice due to one's "personality" (i.e. "I prefer to be single"). In reality, no responsible seminary rector or formation leader would ever minimalize celibacy in the way I described. Such a pattern, however, can be found in seminarians who are reticent to enter into the spiritual and affective core of their heart during formation. In fear, they may simply grit their teeth and go through formation "being good" but never learning to

receive and depend upon the indwelling Holy Spirit. They may rationalize their call to celibacy as a way of life that is good for the Church; it becomes then entirely a stance of service or self-discipline. This disposition may produce a man who functions as a priest, but how could he flourish as one?

Prayerful communion with the Bridegroom, Who entrusts His own bride to the priest, is crucial for a potent life and ministry. This communion is similar to that of the apostles and John the Baptist with Christ: "He must increase I must decrease" (Jn 3:30; Mk 10:42f). In other words, the more the seminarian entrusts himself to the mystery of priestly life and ministry the more the bride will search for Christ in the priest's vocation of self-giving. The Church will notice with joy that the priest is a man who reveals Christ because *he has first learned to receive Christ in and through the Holy Spirit* . The Church will seek the priest because he accepts his vocation to embrace the holy. The Church will seek the priest when She looks for Christ because the priest has suffered the coming of nuptial love in his response to ordination and his dedication to sacramental service, a suffering buoyed by deep spiritual friendship with Christ.

As with any husband, Christ and the bride teach a man how to love, how to give of self. Within the mystery of this communion with both Christ and His Bride, the priest delights in his chaste celibacy as a way of being with Christ (Christ: "I share with you what I myself knew") and with the Bride (the Church: "I receive from you, my pastor, disinterested self service; I receive your chaste gift of self").[2] The priest shows the bride where Christ can be found, and the Church seeks Christ in and through the gift of priestly

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[2] See John Paul II, Pastores Dabo Vobis, n. 50.

ministry. This last response by the Church is not given for any one individual priest to build his ego upon. God can raise up priests from stones (Mt.3:9), if He so desired. This response from the Church is only given to the *holy priest* whose ego has crashed upon the rocks of illumined interiority and service to the poor. The Church may also pursue the priest in a less inspiring, disinterested fashion; Penitent: "Are you a priest? Priest: "Yes." Penitent: "Good; you will do; please hear my confession." Regardless of whether the man is the 'holy priest' or the 'available' priest, he is not the end. The penitent is looking for CHRIST within the priest's heart not the priest himself. The affectively mature priest will find the fullness of meaning in this call: I mediate Christ. The affectively immature priest will instead wallow in the unhappiness known in his never having garnered enough attention or affirmation. "For in loving the Church wholeheartedly, the priest simultaneously loves Christ the Lord, who is one Body with [the Church]. Just as Christ suffered for [the Bride]…so the priest must suffer in love for the Church, offering his life in service and in witness to a love that is greater than this world."[3] To desire to be Christ's *suffering love for the Church* is the deep wellspring within the heart of the chaste celibate priest enabling him to care for His Bride. *Any husband and father* worthy of such a name desires to suffer in love for his bride. That is his dignity and joy.

His purification is in his self giving, not in looking to be affirmed. Fatherhood is about launching children in joy to live lives of spiritual meaning and civic contribution. If these children affirm him, all the better and deeper his joy of life, but if they stumble in such gratitude or love, the father still delights in the service he rendered because he sees its fruit in the lives of his children. What is at stake in this more mystical appropriation

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[3] John M. McDermott, SJ and Robert Kroll, SJ, "Virginity for the Sake of the Kingdom" in John M. McDermott SJ,et.al, Eds. : John Paul II on the Body (Phil: St. Joseph University Press, 2007) 281.

of chaste celibacy? It is an ever deepening reception of grace, of communion with Christ; an ever deepening personal happiness.

John Paul II highlighted the bridegroom identity of the Christ for the priest by noting that the priest shares in the vocation of Christ's self-sacrificial offering, an act of nourishing and cherishing the Church. "The priest is called to be the living image of Jesus Christ, the Spouse of the Church…in virtue of his configuration to Christ…the priest stands in this spousal relationship with regard to the community…In his spiritual life, therefore, [the priest] is called to live out Christ's spousal love towards the Church, his Bride." (n. 22 *PDV*). John Paul II articulates the core of this spirituality as the priest's participation in Christ's own pastoral charity. The chaste celibate life of the priest flows from this mystical bond with Christ as He wills to share His own pastoral charity with the priest. This sharing of Christ's own pastoral charity denotes the close and essential relationship between mission and interiority. Without a man receiving the power of Christ's own pastoral charity from within a lively prayer and sacramental life, a priest's life may become exhausted and pained. The *Program for Priestly Formation* (5th edition) expresses the spirituality of celibacy this way: Priests are called to "a life of celibate chastity that serves both as a sign and stimulus of love, and as a singular source of spiritual fertility in the world, and being freely accepted, shows that the priest is consecrated in a new way to Christ and offers in himself a reflection of the virginal love of Christ for the Church" (PPF, n. 26). The priest gives himself to the Church in the complete oblation of his ordination; he gives himself to the Bride of Christ so as to care

for her spiritual needs and nourish her with the sacraments. In this act Christ invites the priest to share in His own espousal to the Church.

Some seminarians stumble with this reality in their imagination and thus prematurely reject the powerful and affirming imagery of nuptial love in their priesthood. Note that each man upon his ordination responds to Christ's invitation to share in His complete self-giving. Thus the priest gathers up his masculine identity by committing himself to a life of self-offering, a life of service to the spiritual welfare of the Church. In so doing, this man *does not somehow marry each member of the Church* as if, in the misdirected fears of a seminarian, he is to somehow imagine being espoused to the overweight, balding member of his parish in the first pew. No, the nuptial imagery captures *the totality of the gift*. The priest is not "marrying" each member of the Church but is consecrating his erotic desire to respond fully to the call from Christ and so receive a share of *His* spousal identity. This identity of the priest as chaste spouse is crucial for the man to enter, and receive, since he is always a sexual being, always a man ordered toward the giving of his life to a bride.

Pope Benedict XVI sheds light onto this:

> "First, *eros* is somehow rooted in man's very nature; Adam is a seeker, who 'abandons his mother and father' in order to find woman; only together do the two represent complete humanity and become 'one flesh.' The second aspect is equally important. From the standpoint of creation, *eros* directs man towards marriage, to a bond which is unique and definitive; thus, and only thus, does it fulfill its deepest purpose. Corresponding to the image of a monotheistic God is monogamous marriage. Marriage based on exclusive and definitive love becomes the icon of the relationship between God and his people and vice versa. God's way of loving becomes the measure of human love. This close connection between *eros* and marriage in the Bible has practically no equivalent in extra-biblical literature." (*Deus Caritas Est*, n. 11).

The priest is privileged to enter this mystery of *imaging God loving His people* by way of

the grace of Christ's own spousal status *toward the Church; whereas* the married man

images Christ by drawing from Christ's nuptial self-offering upon the cross in a

commitment to *a particular woman*. The discernment question for the young seminarian

is clear: what kind of spousal identity is Christ calling you into, the sacrament of

priesthood or the sacrament of marriage? The formation question for all seminarians is

not about choosing marriage or foregoing marriage but is a question about what *kind* of

marriage he is being called to enter?

Pope Benedict insightfully describes the content of this nuptial love, this love that

both married man and priest are eager to enter:

> "Yet *eros* and *agape*—ascending love and descending love—can never be completely
> separated. The more the two, in their different aspects, find a proper unity in the
> one reality of love, the more the true nature of love in general is realized. Even if
> *eros* is at first mainly covetous and ascending, a fascination for the great promise
> of happiness, in drawing near to the other, it is less and less concerned with itself,
> increasingly seeks the happiness of the other, is concerned more and more with
> the beloved, bestows itself and wants to 'be there for' the other. The element of
> *agape* thus enters into this love, for otherwise *eros* is impoverished and even loses
> its own nature. On the other hand, man cannot live by oblative, descending love
> alone. He cannot always give, he must also receive. Anyone who wishes to give
> love must also receive love as a gift. Certainly, as the Lord tells us, one can
> become a source from which rivers of living water flow (cf. *Jn* 7:37-38). Yet to
> become such a source, one must constantly drink anew from the original source,
> which is Jesus Christ, from whose pierced heart flows the love of God (cf. *Jn*
> 19:34)" (*DCE*, n. 7).

The emotionally and spiritually healthy seminarian must allow the mystery of Christ's

self-giving and his own need to receive love to define his priesthood. "The most fruitful

activity of the human being is to be able to receive the love of God."[4] Something of the

mystery of Christ's *eros* being *agape*, His desires and His gift being one, needs to pass

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[4] Jean Corbon, The Wellspring of Worship (San Francisco: Ignatius, 2005) 37.

over into the priest's affective and intellectual life. For both the priest and the husband, *agape* must enter *eros*. No man matures in spiritual living and self-giving without this integration occurring. Such an integration, however, requires a purification that releases pain, a pain caused by foregoing selfish desire. Into one's own desires the good of the other must flow. Only when a man's desire considers the good of the other does *agape* purify *eros*. Pope Benedict is quick to add, however, that no human being lives to simply give himself away in service. All humans must cultivate an ease in receiving the Holy Spirit, Who is love. An affectively healthy male has intimacy needs that must find rest in virtuous friendship. For the married man this is normally and best accomplished by his wife, although he also needs male friends and friendships with other couples as well. These friends complement and complete his need *to be loved*, inclusive of his wife's love, but beyond it. The priest has similar friendship needs, but none are to be primary as analogue to a wife. Certainly virtuous friendships with other men, particularly lay men who are husbands, can deepen the priest's own identity as Chaste Spouse. Alternately, for a married layman, a friend who is a priest can order his will and affection beyond wife and family toward God, the only communion we all ultimately rest in.

To support him in prayer and virtue, the priest is invited to enter deep personal friendships with other priests, friendships based upon heartfelt communion with and in Christ. The deepest friendship for the priest, however, is with Christ, the One who called him to care for the Bride. Priestly celibacy is "Christocentric or it is nothing. This is the single most important thing to be said about celibacy."[5]

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[5] Christopher Ruddy, Tested in Every Way (NY:Herder and Herder, 2006) 138.

PRIEST AS FATHER

If, on ordination day, the priest finds his spousal identity in his *overall oblation to the Church*, what is the sign value of his serving individual members of his parish? In relation *to each member* of the Church, the priest is accepting and knowing his identity as *spiritual father not as spouse*. This identity recognizes that the priest is supposed to possess competencies in spiritual direction, catechesis, and prayer that are helpful to the laity in their own quest for spiritual maturation. The diocesan priest is not to define himself over and against the laity but is to be *for* the laity, zealous for their holiness. The priest as spiritual father gives himself in service to the religious needs of his people among, with, and for them. This is the reason Christ called the priest to care for the Church in His Name. Such spiritual fatherhood, however, needs a more concentrated and intentional formation than is currently present in most seminaries. This is not a new plea. St. Francis de Sales noted that a parishioner should not entrust him or herself for direction simply to any priest because "fewer men than we realize are capable of this task."[6] John Paul II noted that priests should be spiritual fathers living "the Paschal Mystery in a way that they will know how to initiate into it the people committed to their charge"(PDV, n. 45). Thus, the priest is both husband in his total oblation to service to the Church and father in his zealous concern for the *spiritual* lives of its members. His life of chaste celibacy serves these identities in both his own depth of communion with Christ as source

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[6] Francis de Sales, Introduction to the Devout Life (NY:Image, 1989) 47.

of his pastoral love and in his own self-donation toward the Church as embodied gift to its spiritual and moral formation.

The spiritual fatherhood of the parish priest is best fulfilled in his pursuit of competency in all matters spiritual, especially spiritual direction. With a realistic nod toward all the priest must accomplish in the temporal sphere as pastor, the time has come for him to truly listen to the cry of spiritual hunger emanating from his parishioners. To hear this cry is to be moved to become a competent guide to interiority. Seminaries must place the training of spiritual direction near the core of their mission. Today many bishops spend thousands of dollars training their seminarians in Clinical Pastoral Education models. These models are more or less helpful to seminarians in a precise and narrow field: sensitivity to the ecumenical nature of visiting hospital patients in a non-judgmental fashion. Such Clinical Pastoral Education emphasizes growth in seminarian tolerance and self-discipline so that he does not coerce belief upon patients who are in a vulnerable emotional state due to illness. This training has some merit, but think of all the Catholic parishioners and hospital patients desiring _**specific direction in prayer**_ and interiority from _**an explicitly Catholic ethos**_, who now languish due to the lack of competent men who can guide them.

Spiritual Fatherhood is a key priestly identity, one deeply connected to a man's total oblation to the service of the Church. From this fatherly identity flows a wisdom born of his own interior journey and personal appropriation of the mystery of Christ as communicated through the indwelling Spirit. Such wisdom is given to the priest so that it can be given to his spiritual sons and daughters. It must not be an arcane specialty studied only by motivated laity and religious in a university setting. Each diocesan seminary

should produce contemplative theologians, men of interiority who have suffered the coming of Christ under their own spiritual fathers' direction and supplemented by deeper and formal classes on the skills of such direction. As John Paul II noted, "One aspect of the priest's mission, and certainly by no means a secondary aspect, is that he is to be a teacher of prayer…the priest will only be able to train others in this school of Jesus at prayer, if he himself has been trained in it and continues to receive its formation….Christians expect to find in the priest…above all a man who will help them turn to God."[7] John Paul II also spoke about the spiritual fatherhood of the priest in a meditation on St. Joseph, "[St. Joseph] became a father in an extraordinary way, without begetting his son in the flesh. Isn't this, perhaps, an example of the type of fatherhood that is proposed to us, priests and bishops, as a model? Everything I did in the course of my ministry I saw as an expression of this kind of fatherhood… a way of living out that fatherhood."[8]

Conclusion:

A man called to the priesthood sacrifices a wife and children in response to Christ entrusting him with His own Bride. This generous response to a humbling vocation does not ask of any man the sacrifice of his masculine identity. All priests are to endure and thrive within the giving over of the self for the good of another. Christ asks all men called to the priesthood to be husband and father. To give a complete oblation to a nuptial

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[7] PDV, n. 47.
[8] John Paul II, Rise Let Us Be On Our Way, (NY: Warner Books, 2004) p.141

covenant, to be a husband, rests deep inside the desires of all men. To serve others in a spirit of generous fatherhood crowns this self giving. In both these identities, the seminarian and the priest seek their happiness, a happiness known in sharing the mystery of Christ, the mystery of being embodied for spiritual generativity, the mystery of finding happiness in the paradox of sacrifice.

Deacon James Keating, Ph.D

Director of Theological Formation

Institute for Priestly Formation—Creighton University, Omaha, NE

Topic: Clericalism - Priests and the Power of Relational Humility

*"The clericalist culture is variously described as a caste system, a fraternity, a club.
All of these terms fit. In part, clericalism is the clergy's special mode of
succumbing to two dangerous errors that threaten all professions: the perversion
of solidarity among colleagues and low expectations with regard to professional responsibility."*

Russell Shaw in "Clericalism and the Sex Abuse Scandal", 2002

Background, Objectives and Rationale

The Catholic Church's organizational structure and relational culture are often cited as significant factors in promoting and sustaining the problem of clericalism. Defined as *"…the conscious or unconscious concern to protect the particular interests of the clergy and to protect the privilege and power that traditionally has been conceded to those in the clerical state…"* (N. Kenny), clericalism is viewed by some as a major contributor to the systemic problem of clergy sexual abuse as well as the secrecy and denial that has marked the manner in which these incidents have often been handled by Church officials.

However, priests are also wounded by an ecclesial culture that both generates and tolerates an idolized image of their vocation and role, thereby marginalizing their needs, imperfections, and humanity. In order to successfully move away from this defining cultural force, clericalist attitudes and behaviors must be challenged and this includes helping seminarians to fashion their ministry and themselves after Jesus' model wherein he formed "missionary disciples", and in doing so directed them to live simply and humbly (Matt 20: 25-28).

This humility, Aristotle's "foundational virtue", is often considered the master or "gateway" virtue, providing a solid foundation for the development of all other virtues. It may also prove to be an antidote to the clericalism that continues to plague the Church. In fact, research on religious communities and parishes has shown that greater humility in its clergy is correlated with an overall healthier Church culture where congregants are more fully engaged and committed to their ministry work.

Relate to overall proposal and F.i.R.M. Goals

This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead

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A review of contemporary psychological research primarily regards humility as a multidimensional construct comprised of the following areas of conduct:

(a) a willingness to accurately assess the self and acknowledge one's limitations
(b) an orientation towards others
(c) the capacity for regulating self-focused emotions
(Jankowski, Sandage, & Hill, 2013)

Moreover, researchers have also found that the lower a clergy scores on relational humility scales, the higher he scores on measures of clericalism! (Burnham et al.)

This emphasis on humility as one path to freeing the Church from its clericalist dynamics is a timely one for those men currently in formation for the priesthood. They are attending seminary during a time of ongoing upheaval and change in the Church, given both the ongoing impact of clerical abuse and more recently the Church's role in the residential school tragedies across this country. The attitudes and values that allowed these incidents to unfold must be confronted and, therefore, it is critical for those responsible for formation to boldly challenge those which may still exist. With this support, seminarians, as they discern their call to the priesthood, must also humbly embrace a transformed Church where relationships between the laity and clergy are interdependent, rather than ones marked by superiority-and-dependence.

This framework of "common baptismal priesthood" does not disregard the clergy ordained roles and responsibilities but rather it is an acknowledgement of and support for the spiritual gifts, all been granted with, to advance the Kingdom of God. It is a collaborative structure reflected in scripture and offers a conciliatory understanding of the priest's role and his call to serve. It encourages future priests to nurture a belief in "relational humility" as foundational to their vocation, a paradigm that clearly challenges the attitudes and behaviors that for too long have helped to maintain the power differentials between priests and laity.

As part of confronting this issue and the harm it has brought to the Church, those involved in the ministry of priestly formation should also discern what, if any, practices or policies in the seminary may be facilitating, with or without intention, a clericalist belief system:

- Are the values of humility, mutuality, sharing in common priesthood, being promoted, practiced, and assessed for as part of the formation program?

and to serve. The development of competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

- Have the more subtle attitudes and beliefs that foster clericalist behaviors been identified? Discussed? Challenged? - Do the formation team and faculty address the reality of clericalism and how everyone in the Church is gifted with a role to play in the healing of this culture and the abuse that has occurred as a result? - Are Church and scripture teachings that highlight virtues not only integrated into the curriculum but addressed as part of the seminarian's human formation? - Is there a tendency to avoid challenging the over spiritualized approaches in addressing and resolving everyday issues at seminary and those they will likely face in parish ministry? - Do formator and faculty interactions clearly demonstrate the value of complementary roles and model signs of equality between lay faculty and priest faculty? - Does the seminary unwittingly applaud certain narcissistic qualities like perfectionism, high moral standards, scrupulosity, and forms of piety? Cultural transformation in the Church will not happen without the seminary formational programs on board as primary agents of change. Seminaries and their formators have a responsibility to confront the values, assumptions, attitudes, and behaviors that nurture and feed clericalist behaviors – entitlement, superiority, exclusivity, uniqueness, and favouritism. A theology of the priesthood that instead emphasizes service, accountability, and mutuality, and is grounded in a "mission focused ecclesiology" and respects the specialness of both the priest and laity in proclaiming the Gospel, leaves little room for a clericalist culture to prosper. It is a theology that must be integrated throughout formation and highlight a renewed relationship between priests and the laity – relationships where leadership and responsibilities are widely shared and where the spiritual gifts of all are welcomed.	
Content /Subject Matter 1. The Dynamics of Clericalism; Underlying Attitudes and Beliefs 2. Clericalism and its Contribution to Sexual Abuse 3. The Laity's Role in Fostering a Clericalist Church Culture 4. Correcting Clericalism; A Healthy Theology of the Priesthood & Leadership 5. A Transformed Church; Realizing our Common Identity 6. Qualities of Heroic and Relational Humility; Humility-Cultivating Practices 7. Humility as Master Virtue; Relationship to Resilience, Self-Esteem, Empathy, and Forgiveness	

Conference on Clericalism TBD – Possible panel discussion with moderator, keynote speaker, and attendance of seminary and Diocesan personnel Focus of panel discussion will be on the historical problem of clericalism in the Catholic Church and how leadership based on the dynamics of relational humility and related values is life-giving for the Church and disempowering to clericalism	Format Panel Presentation

Competencies/Benchmarks
 	
    Ability to critically reflect upon and discuss the theories of how clericalism develops and the contributing roles of both clergy and laity
    Understanding of strategies to disempower a clerical culture and support a priesthood marked by humble service
    Ability to identify both overt and covert clericalist attitudes, behaviors, and assumptions
    Engagement in an authentic reflection and exploration of one's experiences of clericalism and impact on self, others, and Church
    Understanding of the virtue of relational humility and its value to a new culture of priesthood
    Increased awareness of and value for a reformed Church and the complimentary roles of pastor and lay ministry
	Skills
	Knowledge
	Attitudes
	Values

Points of Integration (all seminarians) Formation Meetings – discussions on clericalism in formation Role Modelling humility, sharing our identities in the common priesthood in the seminary environment Seminar I and II for Foundational Year Seminarians – humility in priestly wellness and relational health CPE, Theological Reflections Peer Support Group – Topic for discussion Courses: Ethics and Pastoral Ministry, Moral Theology, Thomistic Philosophy, Pastoral Care in Parishes	**Spheres of Influence** Where and how faculty and formators may choose to integrate this material

	Types of Learning Experiences
History of the Church, Homiletics, Thomistic Philosophy Spiritual Direction – Topic for discussion Summer Spiritual and Propaedeutic Programs Formation Conferences – virtue of relational humility in the priesthood Discernment Meetings – address evidence for concerns in the seminary or formation program Deacons – meetings with senior seminarians to address appropriate forms of "fraternal accompaniment" Orientation in Sept with Foundational Year Seminarians Opportunities for "fraternal accompaniment" on committees, during Mass, in community living, etc. Field Education Opportunities – opportunities to practice relational leadership Faculty Meetings – May/Aug – open assessment of concerns re: clericalist type behaviors in the house Personal Plan of Formation – indicators of clericalism and related views to be assessed for Faculty Assessment of Formation Program – are there elements of operating that foster clericalism?	Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom discussion Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities Community Activities Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences
Resources 1. Abraham, G. (2020). Clericalism and the need for reform of the post-Tridentine model for the formation of seminarians. International Studies in Catholic Education, 12(2), 206–217. https://doi.org/10.1080/19422539.2020.1810999 2. Association of US Catholic Bishops (2019) Microsoft Word - Systemic Dysfunction Clericalism.docx (futurechurch.org) 3. Boston College Priesthood Seminar, "To Serve the People of God: Renewing the Conversation on Priesthood and Ministry," Origins 48:31 (December 27, 2018): 484-93. 4831.pdf (clergy.org.au)	Peer-Reviewed Research Papal Documents Philosophy and Theology Books, Summaries, Articles Theologians: Articles and Commentaries CCCB Documents

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Module Handouts

1. Framework for Relational Humility in Ministry
2. Clericalism – What Does it Look Like?
3. Worthington's Model of Humility
4. The Humble Priest: Psychological Profile
5. Article: Farewell to the Club: On the Demise of Clerical Culture (Papesh)
   Farewell to the Club | America Magazine

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Knowledge Translation and Future Learnings

Faculty/formator roundtable: Does SPS formation in any way support/ignore aspects of a clerical culture?
Seminarian interview – website – priests and lay workers in harmony
Psychological Assessments – integration into self-evaluations for Phase I and II
Faculty Resource – online resources on relational humility in ministry, updated semi-annually
Deacon Presentation to House – Relational Humility in the Seminary
Peer Matching Program in Seminary
Ethical Research – "bottom up" approach – focus groups with foundational year men
Dissemination of Top-Down Information on Clericalism – by Human Formation Counselling

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Knowledge and methods of dissemination and education, sustainable KT methods of communication, end user participation, transdisciplinary

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	participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities ***See Appendix B**
Evaluation: Modules, Workshop, Self ⚖️ 1. Panel Discussion - evaluation by seminary community 2. Pre/post self-evaluation of knowledge base regarding clericalism constructs	Format Content Self-Assessments

Quotables

"Clericalism…is always dysfunctional and haughty, crippling the spiritual and emotional maturity of the priest, bishop, or deacon caught in its web. Clericalism may command a superficial deference, but it blocks honest human communication and ultimately leaves the cleric practicing it isolated."

D. Cozzens in *Sacred Silence*, 2002

"…narcissistically impaired individuals – individuals whose concern with their own self-image interferes with their capacity to feel empathy with others – may be drawn to the priesthood to counter or neutralize feelings of inadequacy, impotence, and inferiority through a social role that allows them instead to feel superior, special, admired, and powerful."

Kochansky in *Shame and scandal: Clinical and Canon Law*, 2004

"As such, it would appear that psychology and Christian theology agree that humility may be a strong candidate for a master virtue, a higher-order virtue that when practiced regularly, facilitates several other virtues."

Lavelock et al in *Still Waters Run Deep: Humility as a Master Virtue*, 2017

"The humble man having received reproach, is yet in sufficient peace, because he resteth on God and not on the world".

Thomas A Kempis, *15th Century*

"It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.[2] This is clearly seen in a peculiar way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that "not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people".[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say "no" to abuse is to say an emphatic "no" to all forms of clericalism."

Pope Francis, *Letter to the People of God*, Aug 2018

"Lay clericalism is grounded in an immature dependence on clergy to mediate the believer's spirituality and relationship with God...Lay clericalism enables the privileges and arrogance of the priesthood, trading adult negotiation of spirituality for ongoing clerical patronage/patronization."

T. Doyle in *Predatory Priests, Silenced Victims: The Sexual Abuse Crisis and the Catholic Church*, 2007

"Clericalism ultimately encourages denial and repression, and if a cleric can not or will not discuss their conflicts and behavior with a trusted peer, confessor, spiritual director, or religious superior, these issues then typically become more challenging and destructive over time."

T. Plante in *Clericalism Contributes to Religious, Spiritual, and Behavioral Struggles among Catholic Priests. Religions*, 2020

"Low levels of humility in seminary samples have been linked to potential spiritual problems such as spiritual grandiosity, insecure attachment to God, spiritual instability, and a higher inclination to idealize others (Jankowski and Sandage 2014; Sandage et al. 2015). This association with spiritual grandiosity indicates that those who struggle to exhibit humility are more likely to believe their relationship with God is privileged or superior compared to others. At times, this may contribute to an authoritarian style of leadership in a religious setting that could alienate congregants...Clergy with lower levels of humility may also have difficulty establishing and maintaining an emotionally secure relationship with God, which may impair their ability to help others grow in intimacy with the divine."

E.G. Ruffing in *Humility and Narcissism in Clergy: A Relational Spirituality Framework*, 2018

"Clericalism forgets that the visibility and the sacramentality of the Church belong to all the faithful people of God, not only to the few chosen and enlightened."

Pope Francis, 2018

"Ignorance of oneself makes humility impossible and what passes for humility among those who do not do the work of self-awareness is mere sentimentality. I remember reading once that Carl Jung said, 'It is a terrible shock to become acquainted with oneself./ Seeking to know oneself truthfully is an ongoing exercise in humility. Pastoral leaders who do not practice the discipline of self-awareness are, in my view, likely to err on the side of pride, believing that they possess not only the truth, but all the truth there is. The lack of the discipline of self-awareness also means that one fails to get in touch with the experience of ontological vulnerability, which, in turn, means one does not assume accountability for the intense anxiety that comes from existential uncertainty."

Lamothe in *Broken and Empty: Pastoral Leadership as Embodying Radical Courage, Humility, Compassion, and Hope*, 2012

"God resists the proud, because the proud oppose Him; but He dispenses His graces liberally to the humble, because they live in subjection to His will. Oh, if we humbly made place for the divine gifts, how great would be the affluence of that grace in our souls."

Herbert Cardinal Vaughan in *Humility of Heart*, 1944.

"The cultural environment that begets clericalism arrests or stalls – is toxic to – human growth by creating an imbalance among the three identities a priest manages: human being, Christian, and ordained minister. When mired in the mind-set of clericalism, an ordained priest inverts these priorities. As a result, the ministry he provides will not serve the spiritual needs of the faith community or his own
Association of U.S. Catholic Priests in *Confronting the Systemic Dysfunction of Clericalism*, June 2019

FRAMEWORK FOR RELATIONAL HUMILITY IN MINISTRY
A Culture of Authentic Discipleship
Summary based on collective works of Davies et al.

Humility

Intrapersonal

- Accurate Self-Appraisal
- Self-honesty
- Positive Mental Health
- Self-Regulated

- Modest Self-Presentation
- Ability to Acknowledge Mistake/Limitations
- Self-Control
- Reflective

Interpersonal

- Other-Orientedness
- Expressing Gratitude, Forgiveness
- Compassion/Empathy
- Seek to benefit others
- Sacrifice

- Generosity
- Patience
- Openness to others
- Intrinsic Valuing of Others
- Being teachable
- Sharing Leadership

CLERICALISM...WHAT DOES IT LOOK LIKE?

When pride comes, then comes disgrace, but with the humble is wisdom.
Proverbs 11:2

Review the following list twice:

First: Have I witnessed any of these behaviors, attitudes, values in other seminarians, priests, or bishops? What did I think and how did I feel when I witnessed these?

Second: Engage in an honest self-appraisal and identify if you struggle with any of these below. Are you addressing this in your Personal Plan of Formation? With your spiritual director? In counselling? With a peer?

Clericalism Traits, Behaviors, Beliefs, Attitudes

- ❖ Exaggerated sense of being unique from others and superior to others
- ❖ Expectations of being treated exceptionally/preferentially by others
- ❖ Forgetting that all have been called by God
- ❖ Drawing attention to oneself
- ❖ Assumptions of expertise due to one's status as priest
- ❖ Valuing power over service
- ❖ Expecting rewards, tangible and otherwise
- ❖ Being judgmental and harsh with others
- ❖ Lack of connecting to laity
- ❖ Assumption of moral superiority, intelligence, etc.
- ❖ Lacking empathy
- ❖ Overattachment to wearing cassock, making oneself stand out from others
- ❖ Tendency to rule over others, valuing own opinion most
- ❖ Dictates rather than collaborates
- ❖ Revengeful and punishing attitude if he does not get his way
- ❖ Feeling he is accountable to no one, beyond reproach, above the law
- ❖ Resistance to critique and standard professional tools to evaluate
- ❖ Overriding self-centeredness
- ❖ Secretive and makes efforts towards protection of image
- ❖ Resistance to change
- ❖ Focused on climbing ecclesial ladder
- ❖ Very protective of independent status, schedule, routine, inflexible
- ❖ Expectations that he be given an overly comfortable lifestyle
- ❖ Overfocus on rules, formalities, titles rather than real life ministry
- ❖ Focused on pursuing own goals, needs, and ambitions above all others
- ❖ Excessive individualism
- ❖ Lack of trust in others
- ❖ Lack of humility
- ❖ Difficulty with praising other priests
- ❖ Abuse of one's power and privilege with no sense of being held accountable
- ❖ Disdain for and/or devaluing of the role of the laity in Church matters
- ❖ Misogynist behaviors and attitudes
- ❖ Public perception of superiority of clerics, idolization

❖ Inability to deal with inadequacies, failings, imperfections
❖ Avoidance or lack of acknowledgement for one's human sufferings
❖ Overt need for ego boosts from others
❖ Demonstrated lack of humility; prideful comments/comparisons to others

Reflections:

1. Which of those in the list above have you observed in yourself; do you feel called to address at this time?

2. What are your thoughts about the role of humility in terms of disempowering a clericalist culture? Is it enough?

3. Rewrite the list above by identifying the opposite of each behavior or attitude. For example, resistance to change = have an open attitude towards change. Could this revised list be a new theology of the priesthood?

"Entitlement is both a logical and empirical inverse of humility, and previous work has shown that entitlement is an extremely robust predictor of divine struggle."

Grubbs and Exline in "Humbling Yourself Before God: Humility as a Reliable Predictor of Lower Divine Struggle", 2014

"Clericalism leads to a homogenization of the laity; treating it as an 'emissary' limits the various initiatives and efforts and, I dare say, the boldness necessary to be able to bring the Good News of the Gospel to all areas of social and above all political activity. Clericalism, far from inspiring various contributions and proposals, gradually extinguishes the prophetic flame of which the entire Church is called to bear witness in the heart of her peoples."

Pope Francis-- Address to participants in the Pontifical Commission for Latin America plenary assembly, April 26, 2016

You can choose radical humility or clericalism... you can't choose both!!!

"The only true wisdom is in knowing you know nothing."
— **Socrates**
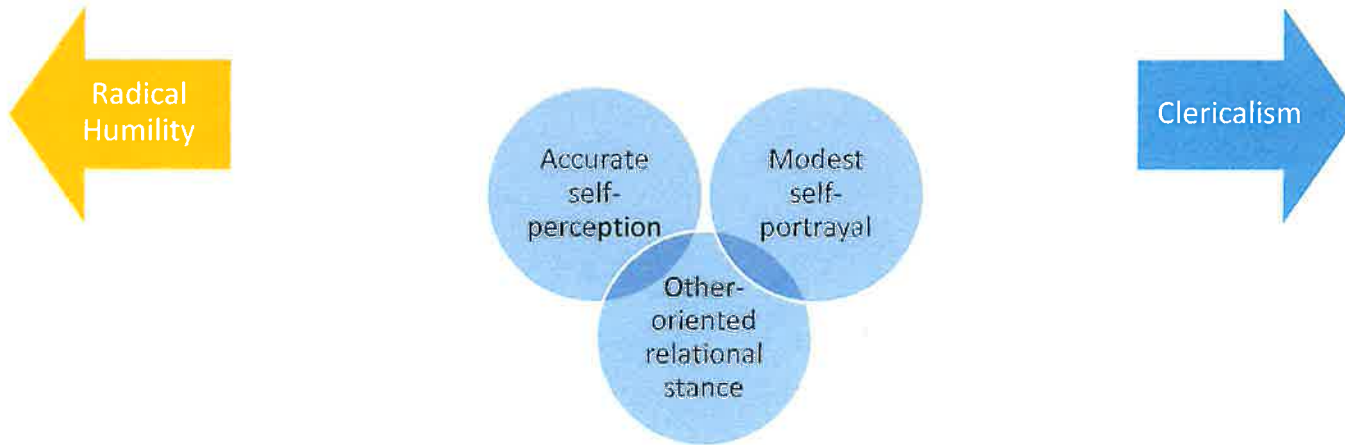
Worthington's Model of Humility, 2017

Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.

Philippians 2: 3-4

Positive Psychological Functioning and Humility
What's the Link?

Various research has determined that there are significant psychological benefits of practicing humility. So, this virtue is not simply a Christian ethic and provides for a healthier Church ministry...it also impacts the well-being of the priest himself!
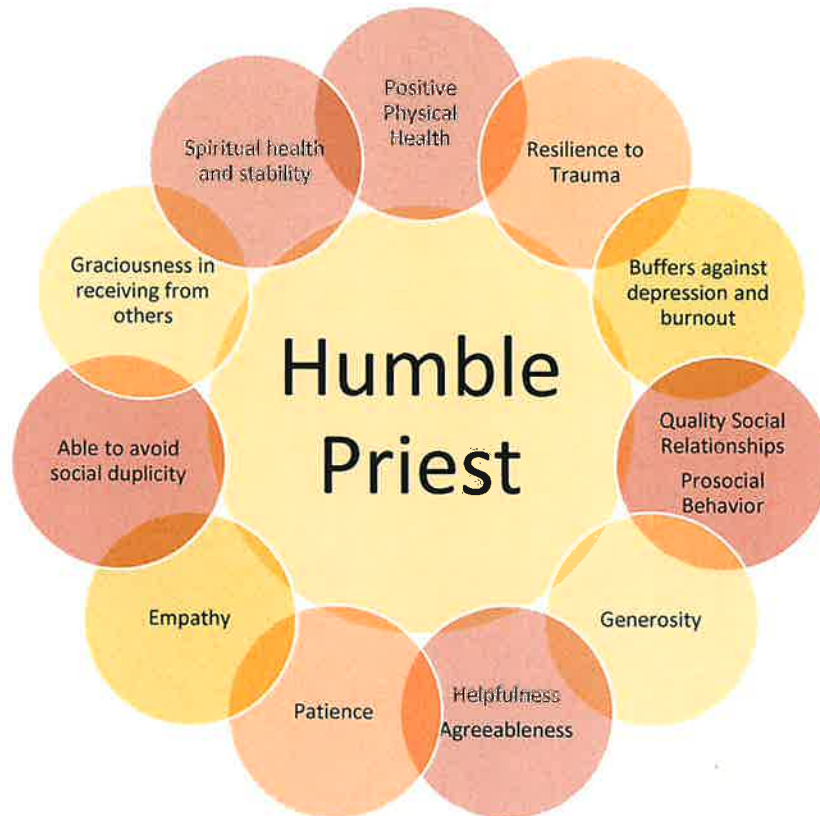
Reflection Questions

1. Reach beyond your view of humility as a fundamental virtue of the parish priest or simply of Christians? What other values/beliefs motivate you to embrace humility in both a) appraisal of yourself and b) how you relate to others?

2. Priests may struggle to remain humble for a variety of reasons:

   √lack of accountability
   √admiration and adulation from parishioners or community
   √one's view of "ontological" change
   √social isolation
   √lack of feedback on one's competency

   How would you suggest a priest address any of these 5 factors?

Topic: Interpersonal Management: Priest as Pastor

"The distinction and multitude of things come from the intention of the first agent, who is God. For He brought things into being in order that His goodness might be communicated to creatures and be represented by them; and because His goodness could not be adequately represented by one creature alone, He produced many and diverse creatures, so that what was wanting to one in representing the divine goodness might be supplied by another."

Saint Thomas Aquinas (I,47,2).

Background, Objectives, and Rationale

Ministry work is relational and it is through relationships that faith is shared, nurtured, and even challenged. A joyful accompaniment of others is at the heart of the pastor as shepherd and demands a giving of self marked by an understanding and acceptance of both his personal and priestly identity. When this encountering of God's people is motivated by a true desire to know and touch others with Christ's love, a priest's gift of self comes fully alive and it is in these relationships that he also comes to both know himself and be known by others.

Pope Francis' "Joy of the Gospel" captures the significance of this priestly embrace of not only parish members but also the wider community. This encyclical further advocates for a "culture of encounter" where active dialogue acknowledges the diversities that make up the Universal Church. The Holy Father highlights how we foster a fuller awareness of God and our inner selves when we reach out to others in love including those beyond the walls of our own parish community. This all-encompassing pursuit to be a missionary, he remarks, is not a part-time activity but rather a fundamental part of our existence in which we free ourselves of self-absorption in order to "be" with others:

Sometimes we are tempted to be that kind of Christian who keeps the Lord's wounds at arm's length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others. He hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people's lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely what it is to be a people, to be part of a people.

Evangelii Gaudium, 270

Relate to overall proposal and F.i.R.M. Goals

This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead and to serve. The development of

The New Testament offers many rich accounts of Jesus and His encounters with others. We witness His ability to interact impactfully and compassionately, using active listening while also demonstrating a willingness to be vulnerable and display a variety of emotions. Jesus wept over Jerusalem. He expressed His joy for the disciples spreading the gospel. He showed great empathy for Mary when He found her weeping over the death of her brother Lazarus. Most importantly, we see that Jesus was not merely spiritually aware but was in fact affectively present especially when encountering those who were emotionally, spiritually, or physically afflicted.

For the diocesan priest, there are many similar relational and emotional demands in their ministry work. However, the temptation to be overly theoretical, spiritual, or intellectual in place of being emotionally connected may leave them feeling disengaged or unaware of the affective state of others. To be effective and truly imitate, Jesus' relational style means an emotional presence is required. For some priests, this call to be affectively aware is not without challenge. For example, approximately two-thirds of priests self-identify as introverts and, therefore, it demands some insightful and skillful navigating to be emotionally engaged when ministering to others while still honoring their own need to periodically disengage in order to restore themselves from the highly interpersonal and emotional intensity of their work. Therefore, candidates for the priesthood need to fully acknowledge and understand the "relational eloquence" required of them as a pastor and that a preoccupation with liturgy and doctrine in lieu of relationship building, as noted by the Holy Father, may threaten their ability to be truly attentive to the hearts of the faithful.

How, then, should seminaries prepare men for the relational nature of the priesthood and what principles, values, skills, and knowledge are most critical for them to address? Perhaps one of the most comprehensive approaches may be to consider the role of emotional intelligence, referred as EI or EQ. This subset of "social intelligence", is predictive of many positive outcomes in terms of both physical and psychological well-being. As an ability-based, four-faceted model - self-awareness, self-regulation, social awareness, and relationship management – it is widely accepted in the studies of organizational behavior and provides a foundation upon which the interpersonal proficiencies of seminarians may be assessed in order to identify areas in which greater growth and maturity is needed.

Priests are an at-risk group for burnout, and the relational nature of their ministry work is but one causal factor alongside other concerns such as lack of feedback, work volume, and poor lifestyle management. Training for EQ proficiency in the seminary may, hopefully, reduce the risk of not only burnout but also the relational conflicts when they occur in the Church and for which many priests find themselves struggling to effectively manage. High EQ is correlated with a reduced risk of psychological and somatic problems, and these EQ competencies include critical skills that enable priests to respond to their interpersonal challenges with composure, to be influential, and to successfully negotiate for change. A combination of skill building/awareness and theoretical exploration of the benefits of developing effective relational skills could, therefore, be examined alongside the more common situations priests encounter such as managing conflict, engaging in respectful dialogue, demonstrating effective listening skills, and expressing empathy.

competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

This teaching should also address the technological innovations of contemporary society and the way in which communication has been drastically altered and not always for the good. Formation for the priesthood, while acknowledging the value and efficiency of imparting an online presence or communication, must also address the fact that an overreliance on electronic communication comes with the risk of failing to build the kinds of relationships best formed when engaging in personal and face-to-face encounters with God's people. Finally, the role of presbyteral unity is critical to priestly wellness as it offers a safe place to discuss the interpersonal demands of ministry and where one might receive advice and consultation on how to manage relational concerns. For the newly ordained, the willingness to acknowledge the need for support models his value for both the intimacy priests require throughout their lives as well as an implicit regard for of the benefits of being vulnerable with his brothers. The relationally mature priest is not overly self-reliant and is able to let go of an individualistic attitude or the competitiveness that at times marks priestly relationships. He instead acknowledges that the wisdom, acceptance, and compassion he offers to those in his ministry are gifts he too needs in order to thrive as both person and pastor.	
Content /Subject Matter 1. Priests as Pastor and Person: Relational Eloquence & The Power of Listening to People's Stories 2. Healing the "Non-Affirmed" Priest for Relationship 3. The Emotionally Intelligent Priest: Jesus as Model & The Ten Commandments of EQ 4. Conflict Management Styles and Strategies; How to Conduct "Inclusive" Conversations with Difficult People 5. Relational Joy Without Technology 6. The Male Construct of Emotions: Can I be Both Confident and Vulnerable?	
Conference on Interpersonal Skills: N/A	
Competencies/Benchmarks: 1. Ability to describe in detail emotional intelligence competencies and their practical application to ministry work 2. Understanding of how to apply conflict management skills in a variety of situations in the Church 3. Increased value for non-competitive and mutually supportive and emotionally sensitive fraternal relationships 4. Improved communication skills: active listening, empathy/attunement, humility, and respectful dialogue for differences	Skills Knowledge/ Attitudes Values

5. Examination of diverse evidence, attitudes, and perspectives regarding technology and how to effectively use it in ministry 6. Knowledge and practice of teamwork and collaborative skills including identification of those that require further development	

Points of Integration (for all seminarians) Seminar 1 for Foundational Year Seminarians – Interpersonal Effectiveness CPE – evaluative component of interpersonal relating Pastoral Year – evaluative component on working collaboratively with others, emotional attunement, etc. Courses: Pastoral Theology, The Art of the Confessor, Fundamental Moral Theology, Anthropology, Mission and Ministry, Thomistic Philosophy, Ecclesiology. Formation Group Activities including social events, athletics, group events Social Events of Seminary Community Development of fraternal relationships in seminary Spiritual Direction – examination of interpersonal difficulties and related situations Formation Conferences Discernment Committee – evaluative component Human Formation Counselling – skill building, emotional awareness, etc. Peer Support Group – experiential example of fraternal support and vulnerability, listening, etc. Participation in seminary committees Member of Accreditation committees and sub-committee Psychological Self-Evaluations Field Education Opportunities Class Interactions – participation, groupwork, interacting with lay students and professors Personal Plan of Formation – noting areas where development is needed	**Spheres of Influence** Where and how faculty and formators may choose to integrate this material **Types of Learning Experiences** Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom discussion Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities Community Activities Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences

Resources	Spheres of Influence:
1. Baars, C. W., Baars, S. M., & Shayne, B. N. (2008). I will give them a new heart: reflections on the priesthood and the renewal of the church. St. Paul's/Alba House. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991015963259705163 2. Bariso, J. (2018). EQ Applied. The Real-World Guide to Emotional Intelligence. 3. Black, C. (1982). It will never happen to me (First edition.). M.A.C. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030444539705163 4. Blanchard, K. H., & Hodges, P. (2005). Lead like Jesus: lessons for everyone from the greatest leadership role model of all time. Thomas Nelson. 5. Brown, B. (2017). Braving the Wilderness. Random House 6. Cain, Susan. (2012, Feb). The Power of Introverts [video] Ted Conferences. https://www.ted.com/talks/susan_cain_the_power_of_introverts?utm_campaign=tedspread&utm_medium=referral&utm_source=tedcomshare 7. Cain, S. (2012). Quiet: the power of introverts in a world that can't stop talking. Crown Pub. 8. Conway, E. (2013). Priesthood today: ministry in a changing church. Veritas. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991004668799705163 9. Cozzens, D. B. (2000). The changing face of the priesthood: a reflection on the priest's crisis of soul. Liturgical Press. Chapter 1: Discovering an Identity. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991030861979705163 10. Edward Watkins, C., Hook, J. N., Ramaeker, J., & Ramos, M. J. (2016). Repairing the ruptured supervisory alliance: Humility as a foundational virtue in clinical supervision. The Clinical Supervisor, 35(1), 22–41. https://doi.org/10.1080/07325223.2015.1127190 11. Estévez, F. J., & Cozzens, A. H. (2020). Spiritual husbands spiritual fathers: priestly formation for the 21st century. En Route Books and Media. Chapter 14: Striving for Affective Maturity and Authentic Peace of Soul: The Role of Deep Forgiveness and Secure Attachment. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991044649455805163 12. Ferdman, B. M., & Deane, B. (2014). Diversity at work: the practice of inclusion. Jossey-Bass, A Wiley Brand. Chapter 4: Strengthening Interpersonal Awareness and Fostering Relational Eloquence. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991001744059705163 13. Guttman, R. (2011, March). The Hidden Power of Smiling [video] Ted Conferences. https://www.ted.com/talks/ron_gutman_the_hidden_power_of_smiling?utm_campaign=tedspread&utm_medium=referral&utm_source=tedcomshare 14. Hasson, M. R., & Glendon, M. A. (2015). Promise and Challenge: Catholic women reflect on feminism, complementarity, and the church. Our Sunday Visitor. 15. Hyatt, Michael and Megan. How to Defuse Conflict Before It Begins - Michael and Megan (michaelhyatt.com) 16. Interpersonal Effectiveness Skills (therapistaid.com) 17. Jackson-Jordan, E. A. (2013). Clergy Burnout and Resilience: A Review of the Literature. The Journal of Pastoral Care & Counseling, 67(1), 1–5. https://doi.org/10.1177/154230501306700103	Peer-Reviewed Research Papal Documents Philosophy and Theology Books, Summaries, Articles Theologians: Articles and Commentaries CCCB Documents Formation Documents Patrón Wong Documents Social Sciences – books, journal articles, research Webinars

18. Kasper, W. (2007). A celebration of priestly ministry: challenge, renewal, and joy in the Catholic priesthood. Crossroad Pub. Co. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991045026031005163

19. Keating, J. (2021). A true and mature obedience seminary formation and freedom. Institute for Priestly Formation. Chapter: Obedience and Joy: The Power of Relational Joy in the Formation of Seminarians. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991044858767005163

20. Maureen Kelly. (2014). The Demands of Collaborative Ministry. Furrow, 65(2), 67–74.

21. Kwame Christian: Finding Confidence in Conflict | TED Talk

22. Linehan, M. (2015). Reproducible Materials: DBT Skills Training Manual, Second Edition (kaiserpermanente.org)

23. Neffinger, J. et al. (2013). Compelling People. The Hidden Qualities that Make Us Influential.

24. Nouwen, H. (2010). Spiritual Formation. HarperCollins.

25. O'Rourke, B. (2014). Is the priest at home? The personal maturity and mental health of the priest. Brendan O'Rourke. Association of Catholic Priests

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29. Staley, R. C., McMinn, M. R., Gathercoal, K., & Free, K. (2013). Strategies Employed by Clergy to Prevent and Cope with Interpersonal Isolation. Pastoral Psychology, 62(6), 843–857. https://doi.org/10.1007/s11089-012-0473-9

30. Weber, Marysia (Spring 2009) SJSpring09.pdf (seminaryjournal.com) Significant Markers of Human Maturation Applied to the Selection and Formation of Seminarians

31. Wilson, G. B. (2008). Clericalism: the death of priesthood. Liturgical Press. Chapter 5: Transformation: Re-priesting a Clericalized Church and Chapter 6: Expectations of the Ordained and Laity. https://ocul-uwo.primo.exlibrisgroup.com/permalink/01OCUL_UWO/r0c2m8/alma991015676939705163

Module Handouts/Resources

1. Goleman's Model of Emotional Intelligence (EI)
2. The 10 Commandments of Emotional Intelligence
3. The Interpersonal Skills of Jesus

4. Conflict Management Model 5. Crucial Conversations 6. Markers of Human Maturation (PDF online); Pgs. 40-46 SJSpring09.pdf (seminaryjournal.com) 7. http://coreconnectivity.org/wp-content/uploads/2017/03/IE-GIVE-002.pdf 8. Kwame Christian: Finding Confidence in Conflict	TED Talk 9. How to Defuse Conflict Before It Begins - Michael and Megan (michaelhyatt.com) (podcast)	
Knowledge Translation and Future Learnings EQ presentation integrated into courses, summer spiritual, formation conferences Pastoral Leadership conference for ongoing formation Retreat Days for Diocesan Priests- Interpersonal Skills and Relationship Building The Humble Formator – Formation Committee discussions, resources to strengthen and build better trusting relationships with seminarians EQ Inservice Training for formators Human Formation Counsellor to bring resources to May and Aug faculty meetings Sustainable communication – disseminated at faculty and/or formator meetings Knowledge Bases – include organizational management studies, documents, summaries, etc.	Knowledge and methods of dissemination and education, sustainable KT methods of communication, end user participation, transdisciplinary participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities
Evaluation: Modules, Workshops, Self Formation Committee– qualitative observer ratings for discernment discussions Seminarian pre/post workshop (Seminar I) self-evaluation for knowledge and awareness changes Psychologist and HFC – post psychological evaluation discussions regarding EQ vignettes on self-evaluations	Format Content Self-Assessments

Quotables

"The mature priest is not necessarily a well-rounded personality. He's far from perfect. But he is able to love, to befriend, to be befriended, and minister effectively. In developing a solid sense of self which allows him to be available for friendship and closeness to people the priest is establishing a firm foundation for all he does."

B. O'Rourke in *Is the priest at home? The personal maturity and mental health of the priest*, 2014

"Relational eloquence – the capacity to shift our attention from the individualistic cognitive perspective to the relational arena – requires a quality of and deep capacity for attending to others…We enhance our self-awareness and relational eloquence by looking at what we are making together: noticing how our past experiences influence our interpreting in the moments…Our lives are enriched by the many stories we encounter."

I.C. Wasserman, *Strengthening Interpersonal Awareness and Fostering Relational Eloquence, in Diversity at work: the practice of inclusion,* **2014**

"If the seminarian has no lived experience of being loved, then he has lived only out of his intellect during his life and has either suppressed the reality of the heart, or, perhaps, he does not understand that there is such a place within him. Without affective maturity, his love for the Church will lack the necessary human dimensions of the experience of love."

Fr. Walter Oxley (*Seminary Formation and Psychology***)**

"Thus, the ministry of the priest in such a world is happiest and most fruitful when oriented, following the pattern of Jesus' own life, to bringing this world to God and God to this world rather than huddling in the questionable purity of the abstract sacred that would keep grace for the holy alone."

Jim Corkery, SJ. in *Bringing God to the World and the World to God: The Priest in the Twenty-First Century in "Priesthood Today. Ministry in a Changing Church".* **Ed. Eamonn Conway, 2013**

"The effectiveness of priestly presence…No, you don't have to be a bubbly extrovert, but you do have to be friendly, approachable, present. The parish priesthood needs no recluses, no more priests who run away from people, or hide in their rooms, or in the sacristy, or become addicted to their TV or computer…'We need street priests, guys on the playground, in the homes, all around the parish, because people love to see their priest'…"

Archbishop Timothy Dolan in *Priest for the Third Millennium,* **2000**

"Collaborative ministry puts us in touch with our own humanity. The warp and weave of relationship is sometimes a crucible in which we identify unhelpful personal and interpersonal dynamics. This can be triggered at times of conflict. When there is sufficient safety and trust established, collaborative ministry can be deeply satisfying…The gift and blessing of working at this level is that it enlarges our humanity."

Maureen Kelly in The Demands of Collaborative Ministry in "Priesthood Today. Ministry in a Changing Church, 2014

"…the masculine genius is grounded in the scriptural account of the first man, which reveals that his fundamental gift is to know creation and to discover in it the goods that will permit him to contribute to the good of his family and of all humankind. He thus is oriented toward generative activity that leads him to create things outside of himself, things that can be brought to bear on man's highest good, that of human flourishing."

Deborah Savage in *The Genius of Man in "Promise and Challenge. Catholic Women reflect on feminism, complementarity, and the church*, 2015

"The journey inward is the journey to find the Christ dwelling among us and in the world…The journey outward in community and mission calls for the disciplines of care, compassion, witness, outreach, healing, accountability, and attentiveness to the movement of other people's hearts. These two journeys belong together to strengthen each other and should never be separated."

Henri Nouwen taken from a handout the author wrote in 1980 for a course on spiritual formation, 2010

"The 'overconnected' world of technology has created an environment of isolation from others. This isolation has stripped youth of relational joy, creating an environment of mistrust that others are not glad we are there. When people feel that they are not loved for who they are, they lack confidence in their own ability to see themselves through the eyes of the Father (i.e., that they are beloved sons)."

Christina Lynch in *A True and Mature Obedience. Seminary Formation and Freedom*, 2021

"I choose to focus on 'conflict transformation', suggesting that by creatively navigating the conversational landscape of differences and disagreements, we have the opportunity to create something new…ideally, we may find new possibilities that had been considered before. Conflict transformation is about creating deeper understanding. It requires perspective-taking. As a result, it enables greater connection, whether or not there is agreement."

Brene Brown in *Braving the Wilderness*, 2017

"…as a shepherd, the priest must show his own face. He must assume his personal responsibility for the good of his flock and of each individual member of the community – a responsibility that cannot be delegated to anyone else. The words of Jesus must apply to the priest too: 'I know my own and my own know me.'"

Walter Cardinal Kasper in *A Celebration of Priestly Ministry: Challenge, Renewal, and Joy in the Catholic Priesthood*, 2007

©Daniel Goleman's Model
of
Emotional Intelligence
"EQ"

	Self/Personal Competence	Other/Social Competence
Recognition	**Emotional Awareness** ➤ Emotional self-awareness ➤ Accurate self-assessment ➤ Recognizing how your behavior affects others ➤ Awareness of how others influence your emotional state	**Social Awareness** ➤ Empathy ➤ Service Orientation ➤ Organizational Awareness ➤ Picking up on the mood in the room ➤ Caring about how others are doing/coping ➤ Really hearing what others are saying/attunement ➤ Cross-cultural sensitivity
Regulation	**Self Management** ➤ Emotional Self-Control ➤ Trustworthiness ➤ Conscientiousness ➤ Adaptability ➤ Achievement Drive ➤ Initiative ➤ Clearly expressing ideas ➤ Optimism ➤ Ability to think before acting	**Relationship Management** ➤ Developing others ➤ Influencing ➤ Communicating ➤ Visionary Leadership ➤ Building Bonds/Rapport ➤ Teamwork/Collaboration ➤ Getting along with others ➤ Handling conflict effectively ➤ Using sensitivity to another's feelings to manage interactions

Check out the following link for a quick self-assessment of your EQ!
EQ-selfassessmenttool.pdf (ctrtraining.co.uk)

The 10 Commandments of Emotional Intelligence

- o Thou shalt slow down and critically reflect on one's emotional brain before speaking
- o Thou shalt be self-aware – of emotions, beliefs, strengths, limitations, biases, etc.
- o Thou shalt have strategies to stop & reflect in order to manage strong emotions
- o Thou shalt respond to the triggering emotions of others in a calm, non-reactive manner
- o Thou shalt use empathy to build trust, influence, connection, and achievement
- o Thou shalt practice reflective listening/be attuned to others and their emotions
- o Thou shalt acknowledge and have tolerance for diversity and be adaptable & positive
- o Thou shalt practice maturity, humility, respect, authenticity, and accountability
- o Thou shalt be adaptable, flexible and helpful in order to pursue and reach goals
- o Thou shalt be mindful of emotions & managing the relationship during times of conflict

Emotional intelligence is the ability to sense, understand, and effectively apply the power and acumen of emotions as a source of human energy, information, connection, and influence.

-Robert K. Cooper, PhD

The Four Abilities of EQ Goleman Model
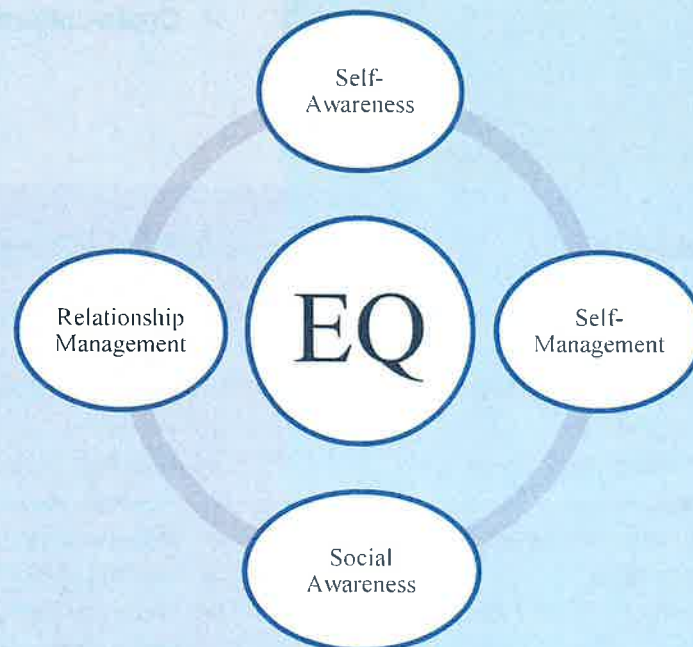
What is Emotional Intelligence (EI) ? | Key Step Media
Rich website with many links to related articles, videos and other resources on EI

The EI/Interpersonal Strengths of Jesus...can you name them?

	Interpersonal Strengths (Skills/Traits)	Where in scripture?
1	Compassion	Matthew 14:14
2		
3		
4		
5		
6		
7		
8		
9		
10		

But when He saw the multitudes, He was moved with compassion for them,
because they were weary and scattered, like sheep having no shepherd.
Matthew 9:36

The Thomas-Kilmann Conflict Mode Instrument
Roles of Goal Attainment & Relationship Value

Importance of achieving goal (High ↔ Low)

Competing

One party seeks to satisfy interest regardless of impact to other party

Collaborating

Both parties win

Compromise

Both parties win and give up something

Avoiding

One or both parties seek to suppress the conflict

Accommodating

One party yields the win to the other party

Importance of relationship (Low ↔ High)
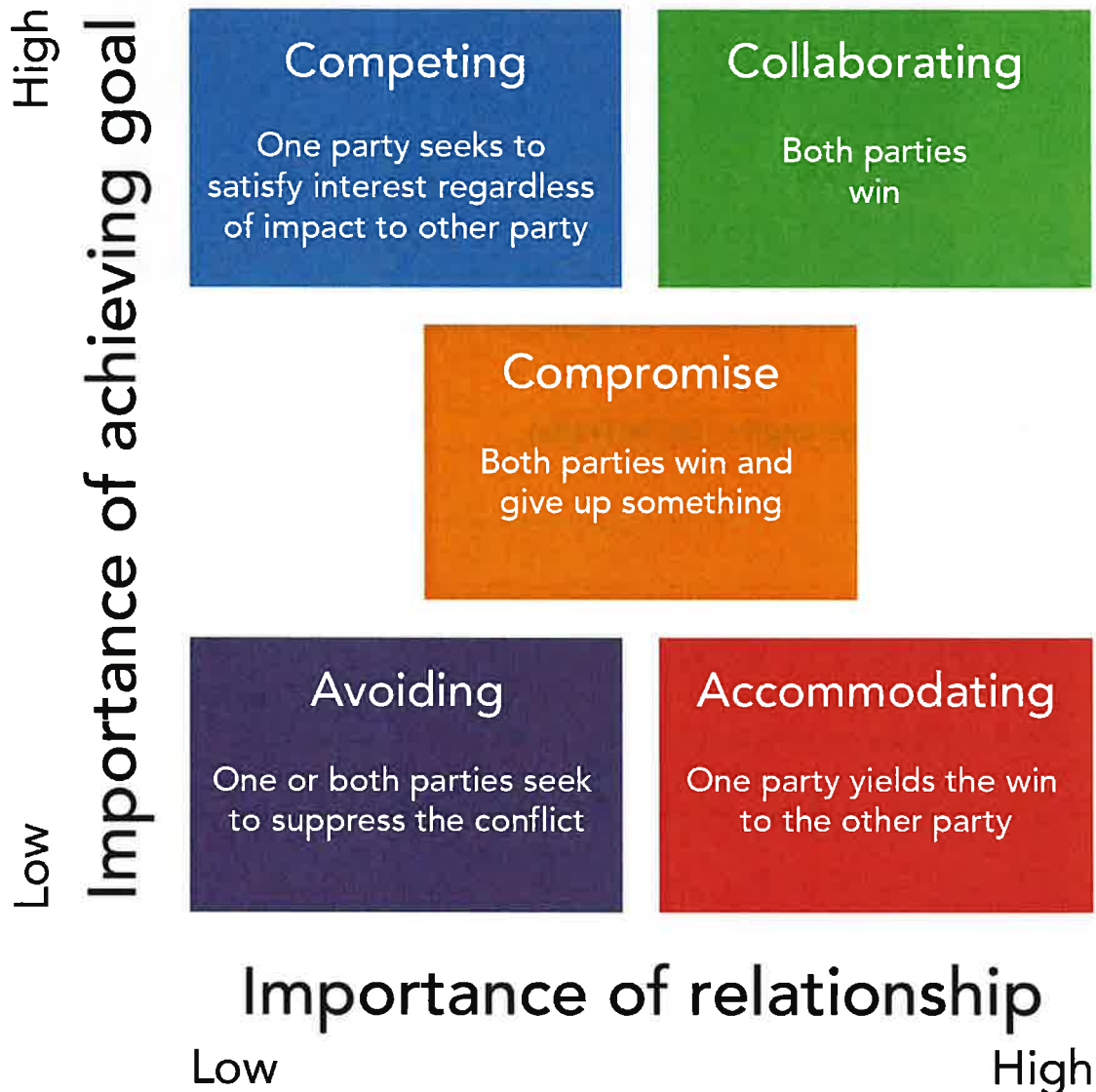
Reflection Questions:

1. Which square do you more often find yourself in when resolving conflict with others?
2. What influences the square on which you land: the person, the issue, power differential, philosophy on conflict resolution, how aggressive the person is, how high the stakes are, fear of rejection, disease to please, etc.?

Above model based on the works of ©Thomas & Kilmann 1974
See: TKI-history.pdf (themyersbriggs.com)
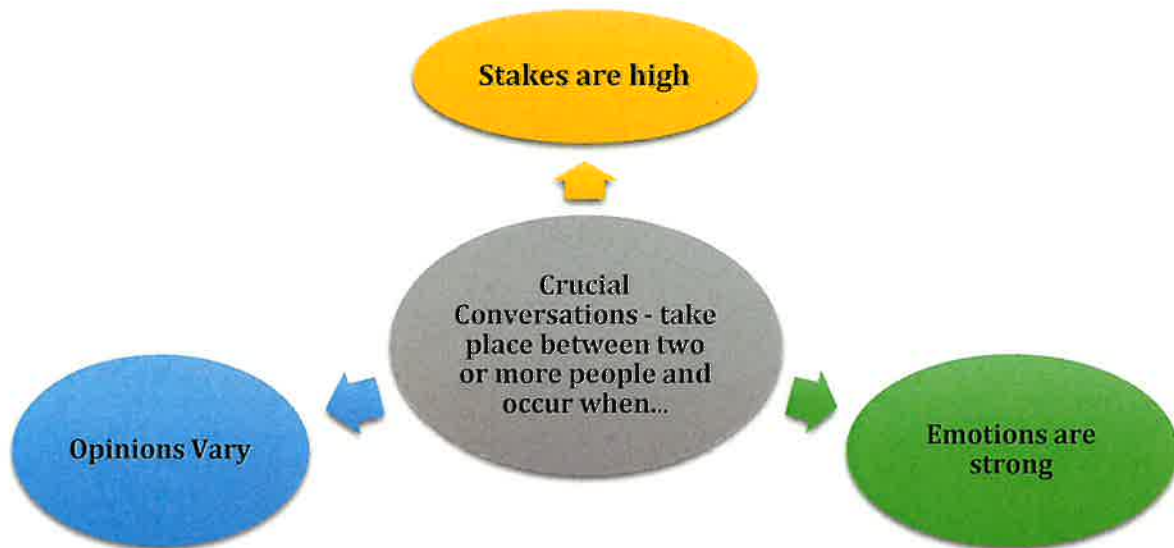
Handling Crucial Conversations as a Self-Differentiated Leader

1. First, be aware and identify that you are in fact facing a "crucial conversation"

2. Be assertive and clear but mature and calm about your own position on the matter; you want to speak "persuasively" not "abrasively"

3. Listen, truly attune to what others are saying, avoid focusing on your retort for now; this will help as you look to find common ground; ask others to share their views

4. Self-regulate, stay "non-anxious" and conscious of the emotions in the room...including yours; part of your role as leader is to ensure there is safety for everyone to speak

5. Identify the areas of agreement and disagreement and the common goal; this "pool of shared meaning" is critical to reaching steps to action and addressing the problem; build together from this shared meaning and from there share additional individual ideas or beliefs

- See: Grenny, J., & Switzler, A. & P. (2012). *Crucial conversations: tools for talking when stakes are high*. (Second edition.). McGraw-Hill Education.

Topic: Ethical Relational Leadership in Ministry

"Jesus remains the model of ethical leadership because of his allegiance to God in the midst of culture. Like all leaders, Jesus was embedded in culture. He knew the complications of being allied with multiple cultures, yet his leadership was marked by allegiance to God... Leadership remains ethical leadership when it is in service to God, in pursuit of God's coming future."

Aaron Perry, in "Biblical Theology for Ethical Leadership", 2018

Background, Objectives, and Rationale

A theology of ethical relational leadership begins with a full understanding of Jesus' personal character and his confident yet humble use of authority and power.

Effective, ethical leadership in the church is informed and shaped by theology yet also impacted by a host of cultural, individual and moral factors. Moreover, it is not an easy task to successfully blend together such character traits as confidence, integrity, humility, boldness, and decisiveness when a priest must also adhere to leadership practices that properly follow ecclesiology and canon law. Upholding such a "people-oriented" ethical, and doctrinally sound model of leadership therefore poses a considerable challenge for a newly ordained priest who is beginning his ministry amidst an increasingly complex ministry and a culture that not only challenges Church authority but at times questions the ethics of the Church's leadership and its decisions.

How then do our seminarians move forward into their vocation as priests and leaders in the Church? What model do they adopt to be effective? Do the teachings of Jesus and the narrative of His life inform a priest's model of leadership? While the priesthood is a vocation, that should not dismiss the fact that priests need to develop a strong leadership presence and be skilled in ways that enable their parish and its community to flourish. Against a backdrop of successful models of leadership, we propose that an ethical relational leadership model for priests that also embodies the dynamics of leadership found in secular organizations need not be at odds but rather it proposes a blended model for ministry that is both biblically sound as well as organizationally effective.

Relate to overall Proposal F.i.R.M. Goals

This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection. Our primary goal is to build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead and to serve. The development of

	competencies embedded
No Christian model for leadership, however, is immune to the "dark side" of power and these are leaders not shaped by Jesus' example but instead by the frantic pursuit of such rewards as individual empowerment, control, self-promotion and, at times, abuse. Helping others to flourish and freely contributing their gifts to ministry are lost amidst the quest for power rather than a shared vision to lift up the Church's mission. Ministerial power always exists but when it is not used in allegiance to God it often leads to unfortunate results. An awareness of one's power as a priest and the power differential that is innate in his relationships with the lay community is, therefore, key to being an ethical and relational leader.	in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.

> *"In the end, as a leader, you are always going to get a combination*
> *of two things: what you create and what you allow."*
> *(H. Cloud in "Boundaries for Leaders")*

How priests lead is equally important to that which they are leading others towards. Is their "how" reflective of the following?

- Do they portray the principles of emotional intelligence?
- Do they see feedback as a gift or a threat? Can they act on feedback or ignore it?
- Do they possess a teachable heart and mind?
- Are they sensitive to an ecumenical world and open to interfaith dialogue?
- Can they lead by principle and stay strong in the face of criticism, sabotage, and anxiety?
- Are their relationships with the Church community marked by truthfulness?
- Do they demonstrate authentic value for the role of dialogue?
- Are they able to withstand criticism, sabotage, and hostility?
- Are they willing to stand on principle and with confidence, not be swayed by anxiety of others?

- Are they more concerned about where they are leading than "how" they are leading?

> *"When regard for the truth has been broken down or even slightly weakened, all things will remain doubtful.*
> *Unless these are believed to be true, they cannot be considered as*
> *certain."* (Augustine in *Treatises on Various Subjects*)

Identifying and following safe Church practices are today also a critical part of ethical leadership. Relational boundaries and trust have been sorely violated and eroded as the reports of clergy abuse in the Catholic Church continue to be disclosed. Viewed by some as a "crisis of governance",

these cases nonetheless highlight the role of misuse and abuse of ministerial power at all levels and sadly illustrate the most heinous and profound breach of leadership. Seminarians and newly ordained priests today are fully aware that they are discerning amidst the "cloak of suspicion" and once ordained will face the added pressure to always be mindful of overseeing their ministry in the utmost safe and ethical yet effective manner for both the protection of others as well as themselves.

How then does one understand the "ethics" of a sound leadership model? Professor Joanna Ciulla explains in her studies on ethical leadership, that a leader's decisions are often examined within the following framework:

a) Did the leader do the right thing?
b) Did the leader do it in the right way?
c) Did the leader do it for the right reason?

Such framework is consistent with the Aristotelian analysis of leadership that great leadership does not rest on the execution of technique and knowledge alone; rather, it comes from a combination of experience and reflective learning which in turn allows one to effectively apply wisdom to a current challenge. The rationale, therefore, to provide seminarians with a strong understanding of an effective and relational leadership model to bring to ministry once ordained is essential to their training as the accumulation of experience and wisdom naturally takes time.

Social science research on the critical elements of ethical leadership is also informative to clergy as it highlights such issues as listening skills, addressing values, making fair and balanced decisions, and conducting one's own life in a morally ethical manner. Richard Foster, a spiritual theologian, writes *"Superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a great number of intelligent people, or gifted people, but for deep people"*. In other words, the focus is not just what to "do" as a leader but also how to "be". Priests make mistakes, as any leader does, but as research demonstrates, **it is the ethical and relational priest that the community is more likely to forgive and support when this takes place.**

Notwithstanding these challenges, ethical and relational leadership in ministry is vital to the life of a parish and to the well-being of the diocesan priest. Parish leadership models pre-Vatican II do not reflect the collaborative and transparent structure that is now expected and needed in order to create and maintain a

safe and sound Church environment. Today's model values and encourages the participation and sharing of talents of both clergy and the laity. The missionary task of the Church of the past rested largely on the shoulders of priests and, while this leadership model may have been more concise, it failed to embrace the call for all to be disciples. The parish community's responsibility for bringing others to Christ in this restructured model must not be seen as a threat to priestly leadership but in fact should enable clergy to better follow Jesus' example of how "to be" as a leader.

Finally, the authors of *"Compelling People: The Hidden Qualities that Make Us Influential"* - an analysis of effective interpersonal skills and leadership – make a case for two critically important traits as a leader - strength and warmth - noting that *"we live most fully when we cultivate both in our lives, when we balance a high degree of individual capabilities with an unflagging regard for the needs and interests of others"* (Neffinger & Kohut). This is emotional intelligence. This is a relational priest leader at his best. This is a leadership model built on mutual trust and authentic appeal. For the parish priest, it is a model that demands a high level of self-awareness and interiority. It is a model where he must acknowledge the existence of power alongside the relational skill of building and sustaining warmth or connection with others. To "talk across borders" and boundaries is a call for a theology of priestly leadership that is not only ethical but clearly embedded in the relational model demonstrated by Jesus and must remain the context for working together in a shared leadership of the Church's mission.

Content /Subject Matter

1. A New Culture of Leadership in Ministry; Core Elements of Relational Leadership – the Relationship Between Strength and Warmth
2. The Self-Differentiated Leader
3. Ethical Leadership
4. Models of Accompaniment for Clergy
5. Friedman's Model - Bold, Effective, and Emotionally Intelligent Leadership

Conference:

N/A

Formation in Relational Maturity – F.i.R.M.
Module 8: Ethical Relational Leadership in Ministry

Competencies/Benchmarks	Key Desired Results
1. Awareness of the elements of ethical leadership; behaviors, values, etc. 2. Understanding of how self-differentiated leaders conduct themselves 3. Able to explore the possible impacts of clerical leadership roles (e.g., conflict, burnout, discouragement, etc.) 4. Increased value for shared power and co-responsibility in Church ministry 5. Skills for ethical leadership and areas for growth noted 6. Understanding of the value of expressing both strength and warmth as a leader	Knowledge Skills Values Attitudes
Points of Integration (for all seminarians) Philosophy and Theology Courses as determined by Faculty (e.g., Christology, Moral Theology, Theological Anthropology, Ethical Issues and Pastoral Theology, Pastoral Care in Parishes, Mission and Ministry in the Church) Pastoral Year – goal setting for growth in leadership abilities Discernment Meetings (where in all four dimensions of formation for a seminarian is there evidence of leadership knowledge and skill development); is leadership and related components addressed in written self-evaluations by seminarians? Spiritual Reflections Papers CPE and ability to demonstrate taking initiative, working in team settings Meetings with Formators and Spiritual Directors, informal gatherings and group meetings Formation in General: How does the overall formation process identify and assist with growth in leadership abilities? Counselling with Human Formation Counsellor – leadership development Summer Spiritual, Propaedeutic Program Seminar I for Foundational Year Seminarians Seminarian Peer Support Group -Topic – Growing in Confidence for Leadership Meetings with Transitional Deacons on Leadership at Seminary Seminarian Committees	**Spheres of Influence** Where and how faculty and formators may choose to integrate this material **Types of Learning Experiences** Self-directed Personal Study Workshops Conferences Spiritual Direction Classroom Discussion Theological Reflections Pastoral Year – Learning Contract Personal Practice Peer Learning Opportunities Community Activities

	Counselling/Therapy Case Studies Journaling Observational Social Learning Experiences
Resources	**Spheres of Influence**
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Module Handouts

1. Compelling People Summary & Checklist
2. Guide to Crucial Conversations
3. Reflection Questions: Ethical Relational Leader
4. Models of Pastoral Accompaniment
5. The Self-Differentiated Leader
6. Friedman – A Failure of Nerve – Key Points Summary

Knowledge Translation and Future Learnings Leadership Course (Case Study Competition) Expanded Leadership Opportunities at seminary Cross-curricular offerings in business Bibliography on Leadership resources Guest speakers from school of business, etc. Bottom-Up Knowledge Bases – Diocesan Priests Focus Groups to update module Agents of Change – are there seminarians with business background? Human Resources? Past Leadership Roles for Priest Deacons Knowledge Management – Human Formation Counsellor to design user-friendly workbooks for seminarians	Knowledge and methods of dissemination and education, sustainable KT methods of communication, end user participation, transdisciplinary participation, knowledge bases, ethical context, knowledge management, knowledge utilization, agents of change, scale and spread opportunities ***See Appendix B**
Evaluation: N/A	Format Content Self-Assessment

Quotables

"I have a dogmatic certainty: God is in every person's life. God is in everyone's life. Even if the life of a person has been a disaster, even if it is destroyed by vices, drugs or anything else—God is in this person's life. You can, you must try to seek God in every human life. Although the life of a person is a land full of thorns and weeds, there is always a space in which the good seed can grow. You have to trust God."

Pope Francis, 2013

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"Leadership is intended for the mutual flourishing of human beings. Leadership scholar Peter Senge saw this kind of mutuality in leadership and flourishing when he realized that teams are the 'fundamental learning unit in modern organizations notion'...Human beings learn together, flourish together, and lead together!"

Aaron Perry in *Biblical Theology for Ethical Leadership*, 2018

"The task of forming seminarians to be leaders may never be bracketed simply because a candidate is a sincere, pious, and prayerful man. These are admirable qualities, but alone they are not enough for ordination. A priest needs to be capable of significant leadership."

Ronald Rolheiser, OMI in *Toward a Spirituality of Ecclesial Leadership in Seminary Formation in Seminaries, Theologates, and the Future of Church Ministry*. 1999

"It has generally been my experience that in any community or family discussion, those who are the first to introduce concern for empathy feel powerless, and are trying to use the togetherness force of a regressed society to get those whom they perceive to have power to adapt to them. I have consistently found the introduction of the subject of 'empathy' into family, institutional, and community meetings to be reflective of, as well as an effort to induce, a failure of nerve among its leadership."

Edwin H. Friedman in *A Failure of Nerve. Leadership in the Age of the Quick Fix,* 1999

"I have come to serve, not to be served" (Matt 20:28)

Jesus

"It was pride that changed angels into devils; it is humility that makes men as angels."

Saint Augustine

"In sum, relational leadership is not a theory or model of leadership, it draws on an intersubjective view of the world to offer a way of thinking about who leaders are in relation to others (human beings, partners) and how they might work with others within the complexity of experience. Relational leadership means recognizing the entwined nature of our relationships with others."

Cunliffe in *Relational leadership. Human Relations*, 2011

"Thus only by doing leadership can we achieve the wisdom of leaders. That implies rethinking the education of leaders so that we do not confuse and conflate knowledge, skills and wisdom but provide different frameworks for their pursuit. In other words, all three are necessary and mutually supportive: knowledge can be taught in lectures but skills must be honed through practice while wisdom can only be secured through experiencing leadership itself."

Grint in *Learning to Lead: Can Aristotle Help Us Find the Road to Wisdom?*, 2007

"The recognition and incorporation of emotion are valuable to the process of making decisions about an appropriate course of action, and thus, leaders engage in empathy and responding to those in need. Emotion is an important part of the co-creation and growth in-connection process of joint meaning making and thus enabling decision making. The vulnerability that comes from a relational openness to others enhances the potential of co-creating with stakeholders and should be recognized and mutually shared in the process of building trusting relationships."

Nicholson in *Relational Leadership for Sustainability: Building an Ethical Framework from the Moral Theory of "Ethics of Care*," 2019

"Effective (pastorally excellent) ministers nurture, challenge, and grow the Body, paying special attention to the Body's mind and will, hungers and sorrows, goodness and potential. This requires extraordinary everyday spirituality that fosters a healthy sense of self and life work, both placed squarely in communal efforts at living the life in Christ, offering thanks and praise, and exercising stewardship."

Gast & Clark in *Collaborative Parish Leadership. Context, Models and Theology*, 2017

"We must not be conformed to this world but allow ourselves to be transformed by renewing our way of thinking, so as to be able to discern God's will. Often the media present speaking out against the Church's Magisterium as a form of courage. In reality, no courage is needed for that, because then we can always be sure of the applause of the public. It takes courage, rather, to adhere to the faith of the Church, even if that contradicts the scheme of the modern world. Following Saint Paul, Benedict XVI called for a 'mature' faith."

Robert Cardinal Sarah in *God or Nothing: A Conversation on Faith*, 2015

"You must not just give advice and 'tell people what to do'. You must create the environment, experiences, and opportunities where your best people can attend in order to innovate and think for themselves."

***Cloud in Boundaries for Leaders*, 2013**

"…I have found that those students preparing for leadership within the Roman Catholic Church who, with anxiety and trepidation, place themselves into positions of learning about themselves become more humble. They demonstrate the courage to face themselves, to confront and accept their shadow side. In the process, their humility and courage make them more accepting, hospitable, and caring toward people who hold different theological beliefs."

Aaron Perry, in *Biblical Theology for Ethical Leadership*, 2018

Compelling People. The Hidden Qualities That Make Us Influential
©Neffinger & Kohut, 2013

A Summary for Leadership in Priestly Ministry

The book… A study of the dynamics of projecting strength and warmth.

The evidence… Strength and warmth are the key attributes that define the quality of our relationships with others.

The application… How to project genuine strength and warmth to maximize our effectiveness in all our relationships.

"Leading people ultimately demands satisfying two primary needs for the group: projecting enough strength to protect it from threats and keep it on track, and projecting enough warmth to recruit and retain others who will help realize the group's vision."

Neffinger & Kohut

Strength = the ability to affect the world AND the gumption to take action; a person's capacity to make things happen with abilities and force of will

Warmth = a sense that a person shares our feelings, interests, and view of the world; empathy, familiarity, and love

Effective, respected, and influential leader
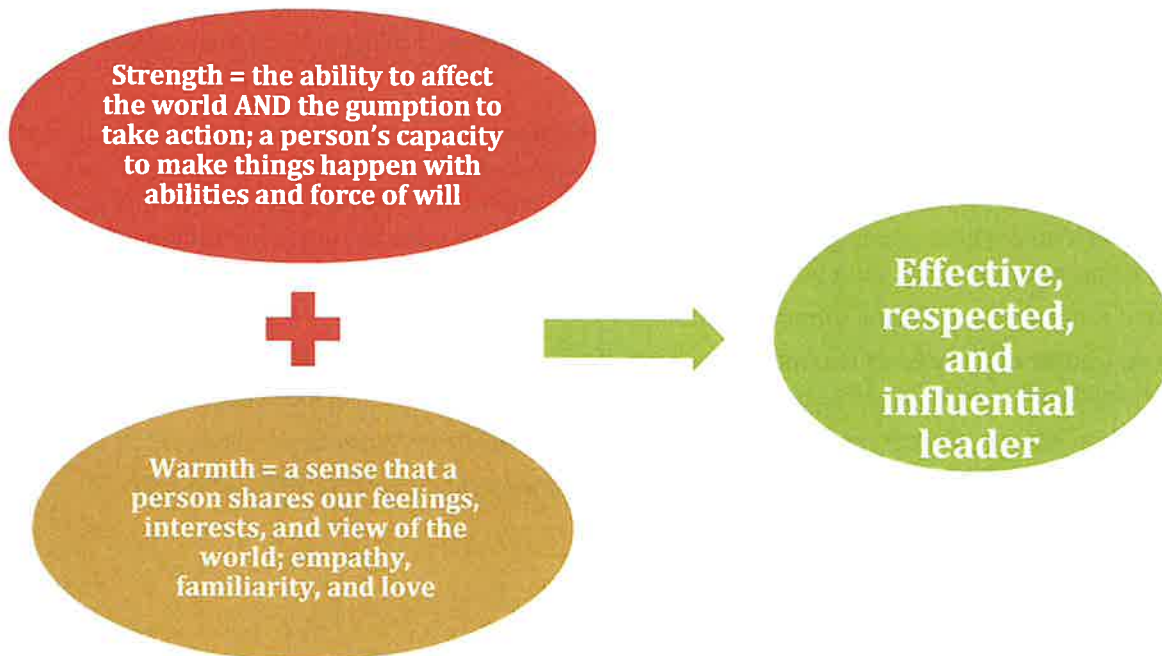
Dilemma ➡ difficult to project both warmth & strength at once

Goal ➡ to master this tension between the two

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Tips and Tools

- Good upright **posture** projects strength; owning space in the room conveys strength
- Volume projects strength; moving arms and hands away from body
- Relaxed and alert gestures convey strength and warmth
- Smiling is the #1 way for your face to convey warmth
- Good eye contact conveys strength
- Low pitch voice delivery conveys strength
- Volume of voice conveys strength
- Lowered brow and focused gaze = strength
- Remember, **cold first impressions are difficult to change!**
- Apologies that are genuine and followed up with concrete actions of how you will fix things conveys both
- Slower rate of speaking if paired with good volume and low pitch conveys strength
- Communication that is clear and effective and demonstrates an understanding of how your audience feels projects both warmth and strength
- Warmth conveyed if we mimic the conversational variations of your partner (e.g., inflections in speech)
- Filler words detract from strength (e.g., um, like, you know, etc.)
- Oversharing diminishes strength`
- "Strong people stand up for themselves and stronger people stand up for others".
- "Uptalk" diminishes strength (ending sentence with raise in pitch, conveys approval seeking, uncertainty)
- **Mirroring** (offering partner same nonverbal cues) conveys warmth (e.g., affirmative nods)
- More formal clothing/dark colors projects strength (also intelligence, intelligence, sophistication)
- Warm colors (e.g., orange, yellow) project warmth
- Good speakers start with warmth establishing rapport and connecting with/validating audience's shared concerns; they get into their "circle" which is the way they see and understand the world; you will not influence if you do not first enable them to see that you understand their world view, how they feel, "what makes them tick" and where you might share common ground; "You have to meet your audience where you find them before they will walk with you" – "Connect, then lead".
- Formal tone = strength and Casual tone = warmth
- **Stories and humor convey both warmth and strength**; ability to tell a good story demonstrates competence which = strength which leads to greater influence; self-deprecating humor projects warmth
- View yourself in photos; what about you projects strength or weakness? Warmth or coldness?
- Ask for feedback from someone you trust about how you demonstrate warmth and/or strength

"People who project both strength and warmth impress us as
knowing what they are doing and having our best interests at
heart, so we trust them and find them persuasive. They seem willing
(warm) and able(strong) to look out for our interests, so we look
*to them for leadership and feel comfortable knowing they are in charge."*

Neffinger & Kohut, 2013

Module #8: Ethical Relational Leadership – Reflections

1. What kind of relationships do you believe are appropriate between a priest and a parishioner?
2. Where in the daily work of a priest is there likely to be the most intimate human contact or communication?
3. If you felt your actions were being misperceived by a female congregant, how would you address this?
4. Are you aware of when your personal boundaries have been crossed by another person? Do you know what you would do?
5. How comfortable are you with regards to talking about sexuality with various congregants?
6. Stress and lack of appreciation are but two risk factors for clergy behaving sexually inappropriate. What other risk factors do you believe may lead a priest to engaging in any form of sexual misconduct?
7. Do you believe the hierarchical structure of the Church contributes in any way to abuse of power?
8. What values guide your own model and view of pastoral leadership as a priest?
9. Are you aware of the individual and institutional dynamics and characteristics that many believe are causal factors of clergy sexual abuse of children and youth?
10. How would you deal with a feeling of attraction to a congregant? What safety measures would you put in place?
11. Who has been an inspiring leader in your life? What traits did they embody that you would like to emulate?
12. Boundaries can be violated during times of vulnerability. Have you ever experienced feeling vulnerable, lonely, disconnected from others? How did you manage this?
13. Who should priests be accountable to for maintaining proper boundaries and living a moral life?
14. In what way might Jesus be a model of leadership for you?
15. Describe ways priests may misuse their power.
16. How would you try to awaken your congregants to their own vocations?
17. What are your thoughts about being formed for priesthood in a time of uncertainty, vulnerability, ambiguities, and division within both society and the Church?
18. Radical humility as a leader requires a high level of self-awareness. What are your thoughts about your preparedness to be a leader in a parish? Where do you need to grow? Is there a shadow side to your ability to confidently lead and work alongside your congregants (e.g., are you a pleaser, fearful of leading, etc.)?
19. What are your own personal feelings and reactions to the clergy sexual abuse in the Catholic Church? To the inadequate and harmful response of some Bishops?
20. How do you deal with conflict? Are you able to maintain composure and still dialogue when in disagreements with others? Do you stand true to your principles, feelings or values? Do you seek approval and affirmation above being true to yourself?

Models of Pastoral Accompaniment

*"It is necessary first to be purified, then to purify; to be made wise, then to make wise;
to become light, then to enlighten; to approach God, then to bring others to him;
to be sanctified, then to sanctify. . ." (St. Gregory, Orations 2, 71).*

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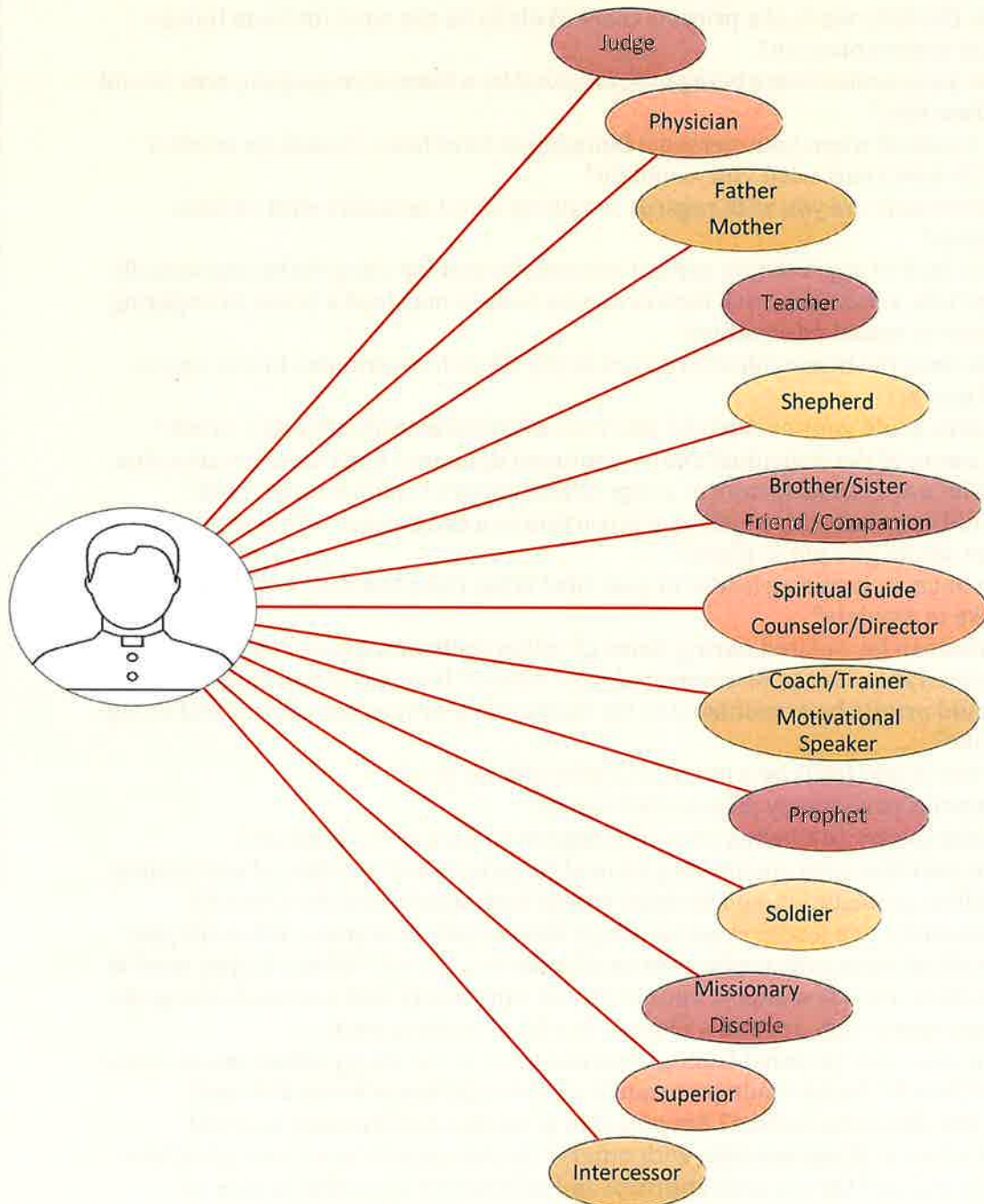
Models of Pastoral Accompaniment

1. **Father/Mother**
   - ❖ Nurture life in all its stages and offer unconditional love/mercy/understanding/ comfort/gentleness.

2. **Teacher**
   - ❖ Provide moral and spiritual life guidance/enlighten/assist with formation of conscience/help to identify values embedded in "rules"/impart word of truth.

3. **Judge**
   - ❖ Judgement of guilt/condemn/pardon/punishment/impose penance, all for the purpose of correction and restoration.

4. **Physician**
   - ❖ Diagnose/prescribe remedy/therapy/provide supernatural healing in form of absolution, communion, anointing/give personalized care suited to the needs of each person.

5. **Brother/Sister/Friend/Companion**
   - ❖ Confidant/encourage/listen/understand/compassion.

6. **Shepherd**
   - ❖ Leader/lead by example/demonstrate self-sacrificing love/protect/feed.

7. **Spiritual Guide/Counselor/Director**
   - ❖ Assist others in discernment/awareness of voice of God.

8. **Coach/Trainer/Motivational Speaker**
   - ❖ Encourage/direct/inspire/challenge/provide hope and faith.

9. **Prophet**
   - ❖ Warn of danger/convict of sin/call to repentance/bring to conversion/speak out against false prophets.

10. **Intercessor**
    - ❖ Prepare/draw others in need into communion with God through intercessory prayer, sacrifice, and blessing.

11. **Missionary Disciple**
    - ❖ Invite others into relationship with God within the context of evangelization and thereby witnessing to the Gospel.

12. **Soldier**
    - ❖ Engage in spiritual warfare on behalf of the Church community/defend and protect others/have strategic battle plan.

13. **Superior**
    - ❖ Supervise and oversee parish operations and people. Enforce policies. Give orders and punish insubordination when necessary. Render an account to bishop, people of God for your stewardship.

The Self-Differentiated Leader

"Have I not commanded you?
Be strong and of good courage; do not be afraid
nor be dismayed, for the Lord your God
is with you wherever you go."
Joshua 1:9 NKJV

Two Questions to Reflect Upon:

What is meant by self-differentiation?
Why is it important to leadership for a priest?

Are You a Self-Differentiated Leader?

- ☐ I avoid becoming involved in negative activities in the workplace (e.g., gossip).
- ☐ My focus is always on the mission and goals of the organization.
- ☐ I maintain clear boundaries across a variety of situations (personal, professional).
- ☐ I don't feel a need to constantly please everyone and prove myself. I am self-possessed.
- ☐ I use the principles/steps of crucial conversations to speak authentically and engage in mature adult-to-adult dialogue.
- ☐ With a strong sense of self, I am able to live my values and I'm able to be courageous and "go against the crowd".
- ☐ I can evaluate my thoughts effectively and express my innermost feelings.
- ☐ I am willing and able to explore and evaluate my motives before acting/reacting.
- ☐ When I get knocked down, I am able to pick myself up and regroup: I'm resilient.
- ☐ I know myself well; I know where I stand on issues and what I will and will not do.
- ☐ I value and understand the need for boundaries, and with due diligence ensure that the organization also understands and respects the boundaries of others.
- ☐ I am transparent with others about who I am, my values, my intentions but I do not require that others mimic me, rather I respect diversity in these matters.
- ☐ I value the opinions, ideas, and beliefs of others, but I am not dependent upon their approval and affirmation; my sense of self is strong and I can thrive despite the lack of being affirmed by others.
- ☐ I can be confident and able to make decisions that are in the best interests of the organization even if such decisions incur the disapproval of others.
- ☐ My relationship with others is not dependent upon their agreement with my decisions. We are able to converse despite holding and expressing diverse views.
- ☐ I am able to confront boundary violations and other problematic behaviors.
- ☐ I project emotional stability; I am able to keep my composure and not respond anxiously and reactively (Emotional Intelligence) to situations of sabotage, gaslighting, hostility, unfairness, and contempt.
- ☐ I do not fear risks and making mistakes; I embrace a sense of initiative, adventure, and optimism to help further the mission of the organization.
- ☐ I demonstrate perseverance and resiliency when I am confronted with resistance and rejection.

1. When a leader takes initiative and acts boldly, there will always be resistance and sabotage **but the resistance is not against the issue, it is against the leader for taking this initiative.** Your response? A strong sense of self...or...failure of nerve...you can't do both! Remember the sabotage will come from the least differentiated member of the group.

2. A leader must not ignore his/her own emotional state and "internal guidance system" as these are the critical forces that impact the performance of people and the organization.

3. You **must** accept some of the "solitariness", loneliness that is inevitable as a leader.

4. The level of integrity of the leader is the greatest predictor of the integrity of the organization.

5. Regulating your emotions and behaviors as a leader and defining your position are critical to the health of the organization; if this does not happen your insecurity will pull you into the emotional junkyard of the system. People want certainty, peace and comfort and as leader you must believe in the pain that accompanies lasting change and progress. As Brene Brown says, **"you can choose comfort or courage...you can't choose both".**

6. Stop trying to find answers to old questions; progressive organizations ask new questions.

7. Be mindful of collecting and analyzing too much data; focus rather on being decisive and well-defined in your positions. Emphasize instead self-definition, self-regulation, and non-reactivity as you remain connected to those you lead.

8. ***Stress is not the result of being overworked; it is a product of being triangulated where you take on the responsibility for the relationships of others.*** **Make others responsible for their relationships or their problem issues while staying connected. DO NOT OVERFUNCTION AND BECOME THE FIXER!!!**

9. Be crystal clear about your principles and vision for the organization.

10. When others oppose you or become hostile and reactionary, stay calm, composed, and patient but persist. Empathy alone does not challenge others to grow and mature; maintain your integrity, your self-regulation, and refusal to react, and that will help others take personal responsibility to address their own chaos and pain. Your leadership does not revolve around their emotional processes and lack of being.

11. Increase your tolerance for the pains and protestations of others; **you are the regulator of the anxiety in the organization** (see Radical Candor by Kim Scott for her view on "ruinous empathy" and how and when too much empathy or caring can be

ineffective or even harmful). Bids for empathy are often made by those who wish to avoid personal responsibility for their emotional state and related problems.

If you experience a failure of nerve, you will make a knee-jerk reactionary response and those you lead gain only temporary satisfaction; rather, you need to hold them accountable for deep fundamental change to occur. Remain calm and objective and you won't get pulled about by every looming crisis in the organization.

12. Be mindful of overfocusing on pathology, pain, and empathizing in the organization or you impede adaptation to change. The anxiety, criticism, impatience, and reactivity of others can quickly infect and poison a leader's ability to be self-directed and composed.

13. A leader who projects self-differentiation and self-definition will invariably be cast by some as "difficult". This is a clue you are not a leader who is experiencing a "failure of nerve".

14. When emotional chaos ensues, be sure to take a stand. A desire to "fit in" leads to acquiescing and leaves you vulnerable to inaction or endorsing/tolerating unhelpful or even toxic behaviors.

15. Be bold, have a sense of adventure as a leader. **Do not let the anxiety of the organization take you down**. Cleary identify and understand where in the organization the chronic anxiety and lack of differentiation or self-regulation lies. Focus on your own maturity, growth and progress as a leader.

16. Gridlocked organizations are those marked by overemphasis on the cerebral, "trying harder"; start paying attention to the emotional factors operating at every level and hold others accountable.

17. **Goal of a leader** = manage and balance the tension in the organization between the need for "togetherness" and the need for "self-differentiation" of all workers.

18. The leader's primary effect on his people is made up of **the way his presence (emotions) is affecting the emotional factors at work in the organization.** Reliance on data, skills training, new techniques do not lead to sustained change or positive impact on the people you are leading...but your "presence" as leader does!

19. Implementing quick fixes and succumbing to the anxiety and tensions in the organization ruthlessly undermine a leader's strengths and competencies and prevents the securing of deep and fundamental change; avoid this temptation with regulation of your own emotions and persist by remembering that your strength is in your presence as a non-anxious, differentiated and non-reactive leader...strength is not found in your power or ability to quell the normal struggles organizations experience especially when undergoing change.

20. **Your number 1 goal as a leader before anything else...understand yourself!**

Appendices

F.i.R.M.

A. **Master Bibliography**

B. **Knowledge Translation - Terminology**

C. **Cross Formational Design & Integration**

D. **Conference Speaker Bio's**

E. **Acknowledgments**

F. **Conference Resources**

G. **Conference Evaluation Template**

H. **Faculty Integrative Feedback Form and Summary Results**

I. **Angela's Top Ten Resources!**

J. **ATS Final Reports**

K. **Concluding Remarks**

APPENDIX A

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We read to know that we are not alone." — C.S. Lewis

APPENDIX B

Knowledge Translation

Knowledge Translation
Concepts for Putting "Knowledge into Action"
Summary based on, copyright symbol and then add Canadian
Institute of Health Research

*Knowledge Translation is a systematic process originally designed
for healthcare organizations and is the science of moving from evidence to
action*

Knowledge management – is the information/content organized and offered in practical, helpful and manageable and applicable (user friendly) methods (e.g., condensed summaries, flow charts, key point summaries, user friendly workbooks, pamphlets, diagrams, etc.) so users can improve, create, etc.; how will the information be identified, created, captured and transferred;

Knowledge and methods of dissemination and education – how will knowledge be adopted, applied, distributed, push/pull models, integrated/exchange model (collaboration between researcher and knowledge users), broker narratives; what steps are involved; who in the organization can successfully "push" information; what formats will enable knowledge users to "pull" knowledge; how will you assess the impact of the chosen dissemination strategies; where are the optimal places for knowledge to be disseminated; are the methods interactive, targeted, tailored, engaging, endorsed and championed;

Sustainable KT methods of communication – electronic and hard copy; how can other participants/users be trained to communicate the knowledge; when should the knowledge ideally be communicated and by who; to what extent will the knowledge continue to be communicated after adoption

End user participation – is the information/knowledge valuable, tailored, relevant to end users; how and where could they use this information to maximize its value to them; does knowledge need in any way to be adapted to end users; what does this transfer of knowledge hope to change or impact and how can this be measured/evaluated; has the information been translated from researcher mode to user mode;

Transdisciplinary participation – who throughout the organization can assist with knowledge dissemination and in what manner (e.g., research, communication, analysis, etc.); who will identify these users and in what manner;

Knowledge bases – what knowledge bases are been drawn upon; are these factual, commentaries, critiques, legal documents, theoretical, anecdotal, summaries, etc.; is collection of knowledge/evidence bidirectional (e.g., top down and bottom-up knowledge flow); what type of knowledge is being explored (scientific, experiential, pragmatic or cultural)

Ethical context – what does ethically sound application of knowledge look like for the project; what and from where is the knowledge being selected and why those sources; has any important data or information been supressed and/or distorted; any data overemphasized; is the information being shared likely to have a positive impact on users; is it safe; have "bottom-up" methods for collecting knowledge been used; have legal and regulatory frameworks been considered;

Knowledge utilization – how will it be ensured that the knowledge is sustained for the purposes for which it was originally intended; is there a knowledge broker for this task; how will it be determined that end users are continuing to use/apply the knowledge (user knowledge)

Agents of change – are there any "early adopters" that have been identified, "organizational champions"; can those in the organization who have corporate credibility been assigned to encourage others to adopt new actions; what networks are these early adopters connected to

Scale and spread opportunities – how can this knowledge be broadened for full scale implementation in the organization; how can this knowledge be used/replicated outside of the organization; are there components of this knowledge that could be trialed on a small-scale implementation to assess for value and adoption

Notes

Knowledge translation - may be defined as "methods for closing the gaps from knowledge to practice"; defined by CIHR as a "dynamic and iterative process that includes the synthesis dissemination, exchange, and ethically sound application of knowledge to improve health, provide more effective health services and products…" *Canadian Institutes of Health Research, 2009*

Dissemination - is the active effort to spread evidence-based or evidence-informed knowledge to specific audiences, to increase awareness and understanding, encourage audiences' motivation to use the knowledge and increase their ability to use the knowledge. It involves presenting and delivering knowledge in the most effective ways to suit the intended audiences and their context. Dissemination activities can range from more passive to targeted approaches, e.g., publication of an article in a peer-reviewed journal to delivery of webinars tailored to specific audiences." *Canadian Institutes of Health Research*

Key KT questions: What problem are you trying to address and what practices are you trying to improve and what would be different is this knowledge were translated successfully? Who are the key actors and what actions must they adopt? What KT methods are available and what methods will be most successful with actors/users? Do they see the innovations as effective, important, feasible?

Knowledge Broker – those who assume responsibility for engaging stakeholders together in order to make the transfer of knowledge into practice and practical application more effective and efficient; key responsibilities include information management (researching, synthesizing, sharing), linkage and exchange, facilitation and evaluation
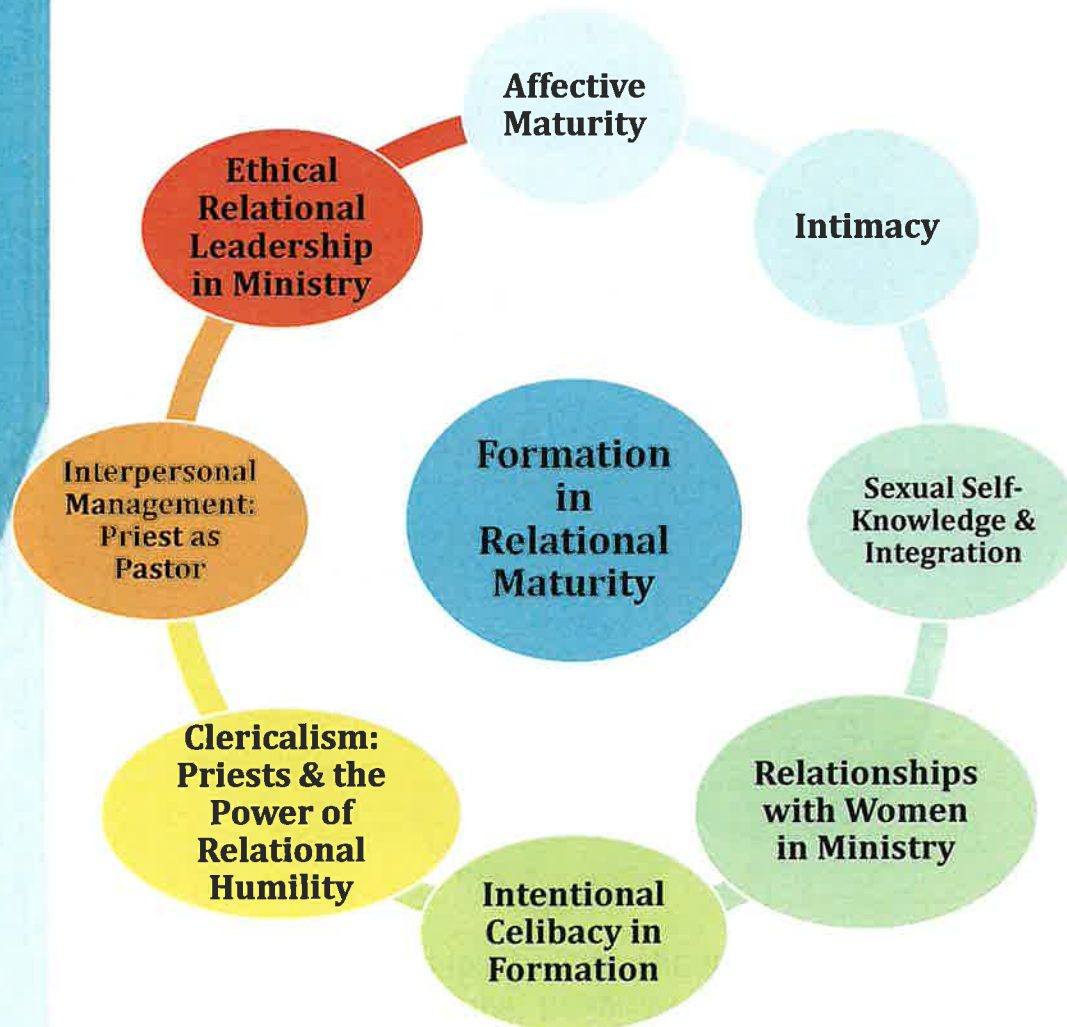
Knowledge translation - CIHR (cihr-irsc.gc.ca)
Knowledge Translation at the Canadian Institutes of Health Research: A Primer (ktdrr.org)

APPENDIX C

Cross-Formational Implementation and Integration

Formation in Relational Maturity

- Affective Maturity
- Intimacy
- Sexual Self-Knowledge & Integration
- Relationships with Women in Ministry
- Intentional Celibacy in Formation
- Clericalism: Priests & the Power of Relational Humility
- Interpersonal Management: Priest as Pastor
- Ethical Relational Leadership in Ministry

1. What are the **"relational"** constructs, dynamics, theories of the modules?

2. Could any of these modules be integrated into my role(s) at seminary (e.g., formator, professor, spiritual director, etc.)?

3. Where/How will I therefore link the module content to my role (e.g., the clericalism module focuses on the virtue of humility as the antithesis of clericalism; therefore, where might you address this in class, formation, etc.?)

"Cross-curricular instruction is defined as: **"...a conscious effort to apply knowledge, principles, and/or values (of F.i.R.M.) to more than one academic discipline [formation activity] simultaneously**. The disciplines may be related through a central theme, issue, problem, process, topic, or experience.". (Jacobs, 1989).

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Example of "Cross-Formational" Integration of a F.i.R.M. Module Concept
Module #5: Intentional Celibacy – Concept of "Celibate Intimacy"
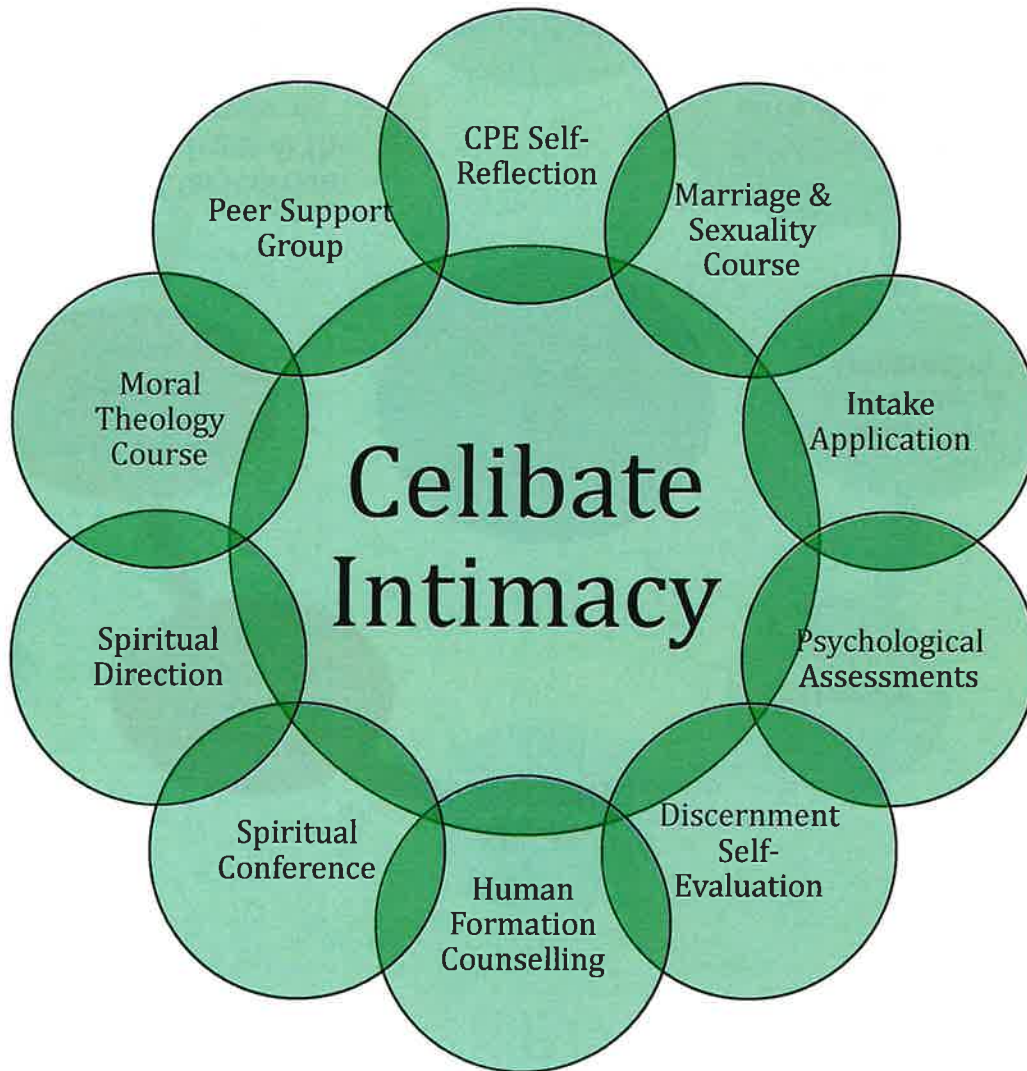
Benefits of "Cross-Formational" Design

√ Greater engagement and motivation to learn

√ Better connections made between courses or activities; better grasp of interdependency

√ Improved comprehension, application, and retention of knowledge

√ Elevated critical and creative thinking

√ Enhances value and relevance of material for learners

APPENDIX D

Guest Speaker Bio's

F.i.R.M.
Guest Speakers' Bio

Oct 4, 2021

Angela Townend, MSW, RSW
Module Topic: Affective Maturity
Workshop: What's Affective Maturity and Why do I Need it?

Angela Townend is a registered social worker of 31 years and for the past five years has served as the Human Formation Counsellor at St. Peter's Seminary. She has training and experience in the assessment and treatment of family violence, mental health, and trauma. She has provided educational and therapy groups to children, teens, and adults in a variety of community and educational settings. Currently, she is a therapist with the London Family Health Team, teaches at King's University College and the Faculty of Medicine at Western. Angela is a parishioner at St. Michael's Parish in London.

Nov 15, 2021

Dr. Eran Talitman
Module Topic: Intimacy
Workshop: Keeping Our Soul Alive: The Importance of Intimacy in our Life

Dr. Eran Talitman is a licensed psychologist in the province of Ontario. He has worked in both the private and public sectors. He has been with the Southdown Institute since 1998. During his time at Southdown, he has provided assessment and treatment services to religious and clergy as well as consultation services to church leaders. He has provided workshops and seminars on various topics such as Personality Styles, Conflict Management, Effective Leadership, Effective Intervention Skills, Developing Healthy Ministerial Boundaries, Intimacy, and Resilience.

Jan 31, 2022

Dr. Mary Marrocco, Ph.D.
Workshop: Sexual Self-Knowledge & Integration

Dr. Mary Marrocco completed her doctoral dissertation in patristic theology at the University of Toronto, St. Michael's College. She is a Registered Psychotherapist and co-founder of St. Macrina Counselling Services in downtown Toronto, a professional counselling service with a special outreach to those who have difficulty paying regular fees and those looking for faith-based counselling. She also is founder of St. Mary of Egypt Refuge, a place of hospitality for people in need in of refuge. As a sessional lecturer at St. Augustine's Seminary in Toronto, she offers courses in spirituality and counselling.

March 21, 2022

Dr. Josephine Lombardi, Ph.D.
Module Topic: Working with Women in Ministry
Workshop:

Dr. Lombardi is an **award-winning** author and documentary film maker who has worked as a parish minister, university campus minister, high school chaplaincy leader, teacher educator through O.E.C.T.A., professor of Religious Education, Brock University, retreat facilitator, faith formation consultant, and program coordinator in the Diocese of Hamilton. Presently, she is Associate Professor of Pastoral and Systematic Theology, and Director of Lay Formation for St. Augustine's Seminary in Scarborough, Ontario. She has done media work in radio and television and has been an advisor to the Canadian Conference of Catholic Bishops in the area of doctrine and Catholic-Muslim relations.

October 2022

Reverend Kevin Belgrave, STD
Module Topic: Intentional Celibacy
Workshop:

Fr. Kevin Belgrave was ordained a priest for the Archdiocese of Toronto in 2008. After completing a doctorate in Moral Theology at the Pontifical University of the Holy Cross in Rome, he joined the teaching and formation faculty of St. Augustine's Seminary where he serves as Director of the Institute of Theology and teaches a number of courses in moral theology, including bioethics, foundations of moral theology, human sexuality, and Catholic social teachings. In addition to his responsibilities at St. Augustine's, Fr. Belgrave is actively involved in ongoing consultation and pastoral work for the Archdiocese of Toronto in a number of areas related to moral theology, and is a popular speaker and workshop leader for events throughout the Archdiocese of Toronto.

November 2022 (date to be confirmed)

Panel Presentation Speakers: To be confirmed
Module Topic: Clericalism: Priests and the Power of Relational Humility

APPENDIX E
Acknowledgements

ACKNOWLEDGEMENTS

APPENDIX F

Conference Resources

MODULE 1 RESOURCES
AFFECTIVE MATURITY

The Affectively Mature Seminarian – Self-Assessment

Review the chart of characteristics/behaviors and rate yourself as:

1 – Very Good
2 – Average
3 – Needs improvement

Markers of Maturity	Rating
Self-awareness of and ability to regulate strong emotions (e.g., anger, envy, disappointment, distress, grief, etc.)	
Empathic understanding and awareness of the emotions of others	
Able to discern motives for developing relationships with others	
Boundaries are appropriately set and enforced	
Capacity for appropriate relationships with both males and females, interdependent not dependent in nature	
Capacity for solitude	
Able to appropriately self-disclose	
Able to give and receive love	
Capacity to manage impulses	
Acceptance of the universal need to love and be loved	
Able to relate to/trust peers and sustain relationships	
Able to demonstrate compassion for both self and others	
Capacity to forgive	
Perseverance in the face of adversity	
Able to listen for both content and emotion	
Able to express joy outwardly	
Addresses conflict calmly and openly	
Able to admit to mistakes and sins	
Open to listening to ideas and views of others	

Reflection Questions

a) Where are my strengths?

b) Where do I need to grow?

c) Which of these do I believe is most critical to my formation for the priesthood at this time?

d) Are there family of origin influences/experiences that I need to heal from as part of growing in affective maturity?

e) Do I embrace an ideology of masculinity that is restrictive and thereby impacts my self-awareness and expression of emotion?

f) Am I self-aware of how my emotions and expression of emotions may be affecting other persons?

g) Celibate relationships with women often foster greater affective maturity in males. Is this your experience? Are there potential relationships that you could cultivate with females that may enrich your affective world?

"Genuine love and self-giving are impossible for someone who has not learnt from experience that he himself can be loved. It is only when the individual realizes that he is important for someone else that life takes on a meaning."

Jacques Pasquier

Case Studies – FiRM Conference #1 Module – Affective Maturity

1. **Introverted seminarian (struggles to relate interpersonally, lacks intimate relationships, lonely, turns to pornography)**

Seminarian J. is well-liked by his fellow seminarians but most would admit they don't know him very well; he is very quiet at meal time and prefers to read alone in his room on weekends. He is very prayerful and always willing to help someone struggling with academics but socially he is struggling to interact and make friends at the seminary. He is concerned about being drawn back to watching pornography, something he had managed to stop in late high school and while discerning to come to the seminary.

Question: What are some of the areas of growth J. needs to address in terms of his affective (emotional) maturity?

2. **Relationally wounded priest (lone wolf, angry but unaware, mistrustful, jealous, stays intellectual, fear of loving, not comfortable with emotions)**

Father B. has been a very hard-working priest for the past 22 years. However, he is frustrated with his associate pastor who is somewhat disorganized but seems much loved by the parishioners, something Father B. does not feel. He does not like being upstaged by a younger priest and believes he is on the fast track for a Diocesan position outside the parish. Lately, Father B. is struggling with doing funerals and hospital visits and when returning to the rectory is finding solace in food and too much television.

Question: What is your assessment of Father B's possible wounds? Why might he be struggling now after all these years with funerals and hospital visits?

3. **Awkward with Women (avoidant, presents as deferring to men, no eye contact, anxious)**

Seminarian D. is a bright and ambitious 32-year-old. He has two undergraduate degrees in the sciences and is now at seminary. While confident and engaging with males including priest faculty, he is struggling to interact with female staff, faculty, and lay students. He is starting to become aware of this problem but is afraid to discuss this with anyone as they view him as quite intelligent and prayerful, and he is embarrassed to discuss his lack of experience in relating to women.

Question: What are some of the factors that may be contributing to Seminarian D's current struggle (or any male that is struggling to relate to women in non-intimate ways)? What would you suggest he do?

APPENDIX G

Conference Evaluations

1. Is this topic useful and/or relevant to your **own personal** formation for the priesthood? Please explain your answer.

2. Has this workshop affected you with regards to any of the following?
   Check any that apply.

   _____ Greater understanding of the hallmark behaviors and attitudes of the affectively mature person

   _____ Able to discern where I need to grow in my own affective maturity

   _____ Greater understanding of how affective maturity impacts one's relationships with self, others, and God

   _____ Understanding of the components of Emotional Intelligence

   _____ Increased awareness of characteristics of healthy friendships and how I conduct myself in my relationships with others.

   _____ Ability to identify and apply skills of affective maturity in ministry including how to cope with difficult emotions of self and/or others

   _____ Strengthened my overall value of the need to be an affectively mature priest

3. How likely are you to include a greater focus on your own degree of affective maturity in formation as a result of attending this workshop?

   □ Most likely
   □ Somewhat likely
   □ No change from before
   □ Not likely

4. Rate how important you believe this topic is to the overall formation program?

   Place a number corresponding to your response. 10 is very important, 1 is not at all important.

1	5	10

5. What is your greatest take away from this workshop?

Other Comments/Feedback about the Workshop:

1. Is this topic useful and/or relevant to your **own personal** formation for the priesthood? Please explain your answer.

2. Has this workshop affected you with regards to any of the following?
   Check any that apply.

   _____ Greater understanding of the benefits of having intimacy in my life

   _____ Able to discern where I need to grow in my own ability to be intimate with others

   _____ Greater understanding of how intimacy or lack of intimacy impacts one's relationships with self, others, and God

   _____ Understanding of the dynamics of intimate relationships

   _____ Ability to identify and apply skills to cultivate intimacy in relationships

   _____ Strengthened my overall value of the need for intimacy in my life

3. How likely are you to include a greater focus on the development of intimacy in formation as a result of attending this workshop?

   □ Most likely
   □ Somewhat likely
   □ No change from before
   □ Not likely

4. Rate how important you believe this topic is to the overall formation program?

   Place a number corresponding to your response. 10 is very important, 1 is not at all important.

   | 1 | 5 | 10 |

5. What is your greatest take away from this workshop?

Other Comments/Feedback about the Workshop:

APPENDIX H

Integration Feedback Form and Summary

F.i.R.M. Project
Faculty/Formators – Project Integration Feedback Form
<mark>Due: December 31, 2021</mark>

Faculty Name:

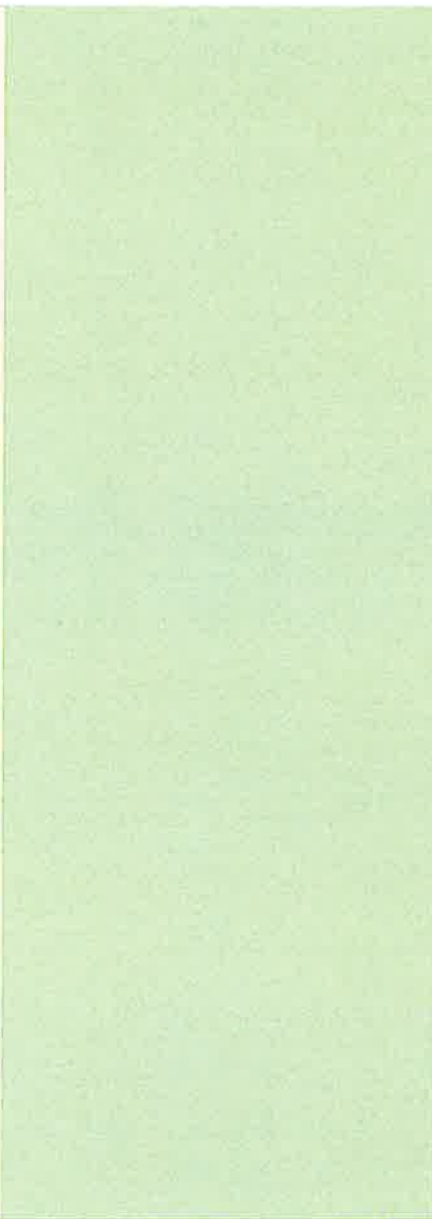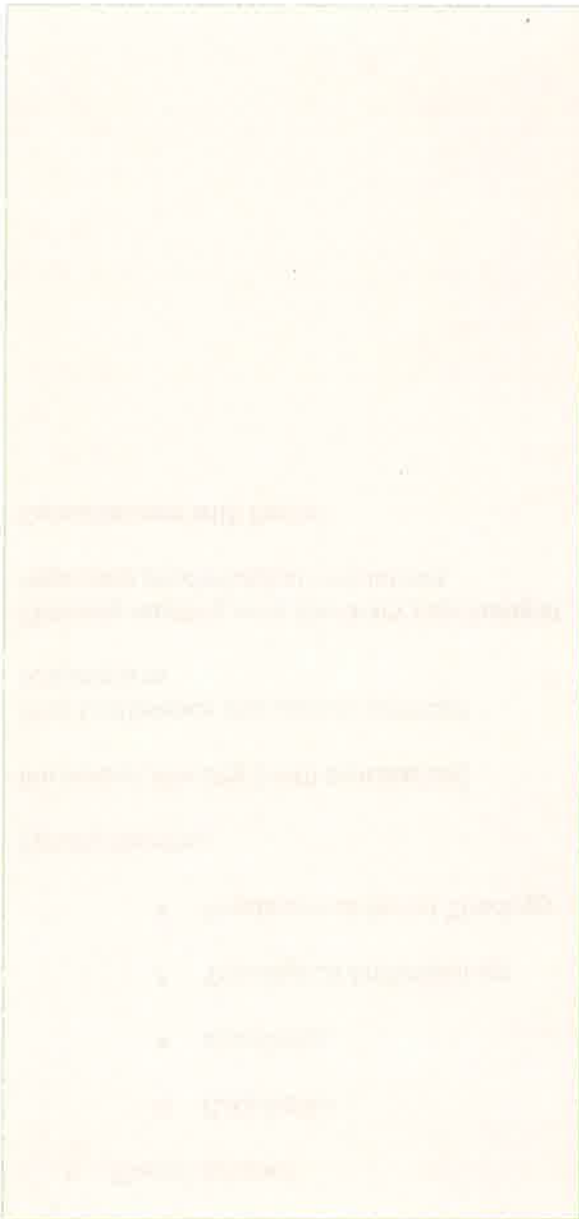| Date	Area of Integration (e.g., class, formation activity, social, D&E, etc.)	Topic of Integration *Refer to list below **Include details where possible	Comments (Perceived impact, planned or ad hoc integration, feedback received, etc.)

Faculty & Formator Integration and Feedback

At the outset of F.i.R.M., faculty and formators at St. Peter's Seminary were asked to identify over the course of the first term, opportunities either in class or during formational activities where they were able to integrate any knowledge from the project modules. They were specifically asked to provide details regarding the context in which the information was dispersed (e.g., a class on moral theology or during a formation meeting with the seminarians) as well as which specific module from which they drew the knowledge. Finally, they were asked to capture the general response(s) of the seminarians and any valuable feedback received. Appendix H provides the template which they were given in order to collect this data.

Below is a summary of this feedback as well as some specific examples of topics of discussion.

Points of Integration	Modules Integrated	Examples of Integration
• Lunch conversation • Spiritual Direction • Meeting with Deacons • Formation Meetings • Homily • Peer Support Group • Spiritual Director's Meeting • Formation Conference • Theological Reflection Gathering • Human Formation Counselling • Informal Discussions • Discussion specifically about F.i.R.M.	Clericalism Sexual Self-Knowledge Affective Maturity Intentional Celibacy Intimacy Ethical Relational Leadership Working with Women in Ministry Interpersonal: Priest as Pastor	Virtues and disordered desires The whole person – body and soul – is made in God's image, so our bodies and sexuality are good Proper use of 'power' in ministry; the particular vulnerability of young people to the abuse of power by clergy The potential power of abuse in the way we use words and the risk of wounding people with words Applying boundaries in the cultural context Compassion and respect for diversity When is it appropriate to offer a spontaneous applause for a guest or member of the community and when is it not? How passions/emotions influence our behavior and the importance of understanding our passions and how they influence our behavior.

- Class/Lectures:

  - Catechetics

  - Homiletics

  - Theological Anthropology

  - Fundamental Moral Theology

Faculty Meeting

Formation Meeting (with seminarian)

Post-Conference Discussions amongst Seminarians

Planning meeting with seminary psychologist regarding psychological evaluations

Consultations with Rector

Dangers of emotional repression; we cannot supress our emotions like a tyrant, but must persuade and guide them by reason.

Abuse of conscience as clergy; what does it mean to "form conscience" vs. "replace conscience"? What about the Church's structure makes abuse of conscience possible? What can Church ministers do to ensure they respect the consciences of the faithful?

Noting that most catechists are women and enforcement of boundaries

Discussion of virtue, the cardinal virtues

Need to ensure proper protocols are followed when working with vulnerable children and adults

Both marriage and celibacy are expressions of relationality of the person

Managing perfectionism in a Church that is in decline. Preparing for the experience of being disillusioned by the sometimes harsh reality that moving a parish forward in new ways of thinking and being may take a very long time.

Discussion of the act of knowing, free will, immortality of the human soul

Greater awareness of relational influences on self; encouraged a seminarian to reflect more carefully on how his relationships had influenced him when preparing his Personal Plan of Formation.

Dynamics of delayed gratification
Exploring motivations for celibacy

Prayer as a form of intimacy
Expressing intimacy, caring for the vulnerable

Adapting to one's vulnerabilities and limitations
Identifying when temptations are more difficult to overcome

Gift of self to others
We become ourselves (not lose ourselves) in giving ourselves to others

Defining and exemplifying type of love

Discussion on freedom as essential to all love

Homily given in SPS Chapel during Come and See weekend on how Christ is a model for the appropriate use of Power.

Opportunities arise regularly in day-to-day life when God will use sexual yearning for oneness with another to reveal to them the passion, hunger, longing, and desire he hopes they will feel for Him and He for them.

Recognizing the uniqueness of the individual and that not all follow the same path to formation

The image of God is about our capacity to be in relation to God and to others

Commented on words of St. Ambrose to priests "nothing is more useful than to be loved" and why it is necessary for us to be loved by our people to be effective leaders, distinguishing being loved for our character vs. manipulative charming of others.

APPENDIX I
A.T.S. – Final Report

Canadian Pathways for Tomorrow: Narrative Report
Submitted to the Association for Theological Schools
January 31, 2022

Key Activities:

The grant awarded to St. Peter's Seminary by the Lilly Foundation soon came to be known as "F.i.R.M." – or "Formation in Relational Maturity" which fittingly expresses the key objectives and desired outcomes of the program. The F.i.R.M. project officially launched in April 2021 and as noted below, there have been a number of central activities that have occurred up to Jan 31, 2022.

- Identification and confirmation of the 8 modules **(See Appendix A)** of the project
- Accessing resources for researching and writing the modules
- Organizing and conducting several one-to-one focus meetings with ordained priests from the London Ontario Diocese and summarizing this information for presentation to faculty in order to address two fundamental questions that were posed to confirm the relative importance of the proposed 8 modules; these two (2) questions were:

    1. *What specific examples in your experiences as a priest, illustrate the need for greater focus on the relational maturity of seminarians and priests?*

    2. *What relational skills, gifts, competencies do you believe are vital to being a Diocesan priest today?*

- Identification of and ordering new resources to support the research portion of the project
- Monthly project summary reports **(See Appendix B)** were completed and distributed to the F.i.R.M. team
- Reading and research – a vast number of resources were reviewed and incorporated into the F.i.R.M. program in order to inform and construct the modules and in turn they were used to develop relevant and evidence-based resources
- Ongoing meetings and consultations with seminary faculty and formators to discuss F.i.R.M. content and proposed module content and related resources as well as to receive feedback regarding potential for integration into all aspects of formation
- Project Manager met with the Director of Priest Personnel for the Diocese of London to gather data regarding more specific details regarding priests who are identified post-ordination with various psychosocial issues as well as misconduct; also, to share general findings from priests focus groups
- Meetings with each of the faculty members at the seminary to review their respective syllabi and to address potential areas where F.i.R.M. knowledge from the 8 modules may be integrated
- Draft writing and ongoing editing of all eight (8) modules
- Review by seminary faculty and formators of draft modules
- Presentations by the project manager at both faculty and formation meetings

- □ Consultations with the following individuals as part of the research portion of the project:
  1) Librarian (resource acquisition, proper use of citations, copyright laws, etc.)
  2) Rector – monthly updates
  3) Faculty – to review certain portions
  4) CAO of St. Peter's – budget review
  5) Dean of Studies – consults regarding certain theological and philosophical writings
- □ Correspondence, zoom meetings and discussion with potential speakers for the six (6) conferences
- □ Correspondence to multiple authors for copyright permission regarding inclusion of full resources into the final F.i.R.M. document
- □ Search for and hire educational consultant with curriculum design experience needed to review the final F.i.R.M. modules
- □ Design and administering of post-conference evaluations by seminarians
- □ Design a faculty integration form for collecting preliminary data on how F.i.R.M. modules and related knowledge are being integrated into academic and formational activities
- □ Discussion with seminary psychologist about the project and implications for how seminary conducts its psychological evaluations with seminarians both prior to acceptance and during formation years
- □ Meeting with librarians to address obtaining a creative copyright license for the F.i.R.M. project
- □ Submission of a budget allocation proposal
- □ Creation of resource handouts that correspond to the research, knowledge and rationale of each module
- □ Present at faculty meeting on how cross formational design/cross-curricular design are fundamental concepts of how F.i.R.M. can be integrated into all levels at the seminary **(See Appendix C and D)**
- □ Oct 5 – Affective Maturity conference for foundational year men took place
- □ Nov 15 – Intimacy conference for foundational year men took place
- □ Jan 31 – Sexuality conference to take place
- □ Review of conference feedback from the seminarians
- □ Meetings with administration for design and structure of final program document
- □ Finalizing and producing final copies and an e-copy PDF link of the final F.i.R.M. document
- □ Presentation of key findings to faculty and formators and provision of document to Bishops and Vocational Directors (Jan 2022)

Key Performance Indicators

1. **A combination of seminary formators and external collaborators to offer expertise on program topics on relational maturity (8) and integrate into their work with seminarians.**

The program manager over the course of the project has consulted with formators within the seminary as well as external individuals (e.g., Diocesan personnel, Diocesan priests, potential guest speakers) to discuss the proposal and its anticipated topics. Meetings via zoom and in person were conducted in the spring and early summer with a number of priests from the London Diocese wherein the project's main objectives were discussed. These priests were able to offer front-line perspectives on the need for

this project and its focused areas of concentration (e.g., celibacy, clericalism, working with women in ministry, etc.).

The discussions with St. Peter's Seminary formators and faculty were both formal (e.g., one-to-one meetings, email queries, faculty meetings) as well as impromptu discussions concerning the project and their views on integration of the various modules, sharing of resources, offering experiences and expertise to be mindful of while modules were being developed.

2. **Researching/Constructing and writing – development of cohesive curriculum.**

The research and writing of the curriculum along with the development of several key handouts/resources aligned with each module's objective formed the bulk of work for the project manager. Approximately the first 2-3 months of the project focused primarily on the research portion of the project as reflected in the extensive Resource Section of the final program binder. The following months until December then focused on the writing portion of the project, essentially bringing to life all of the research and evidence gathered from the previous few month's research and other documents that were consulted. See **Appendix E** for an example of one of the project modules.
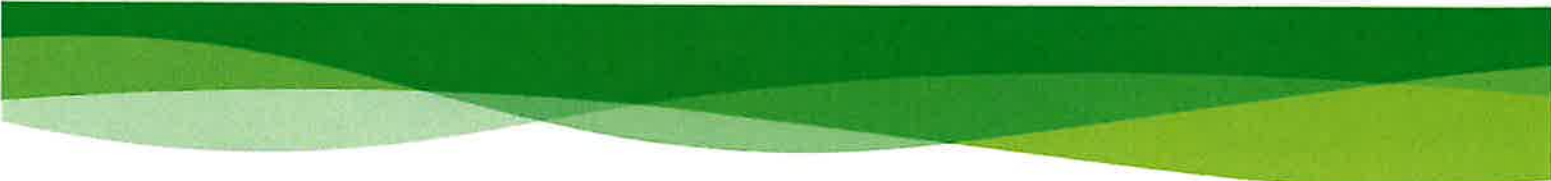
3. **Input from consultant on curriculum development.**

A consultant was hired as part of the goals of this program to oversee the design of the eight (8) modules. This consultant is a local Catholic high school teacher who also has experience writing curriculum for the Ministry of Education in Ontario. The key responsibility of this individual was to review the eight modules and corresponding worksheets/handouts and assess their design, format and content in terms of being a viable teaching resource for seminary faculty and formators and advise the program manager with recommendations for changes to same. Critical to this role was a review of the overall instructional and organizational design of the modules and assessment of its level of engagement and relevancy to the program's objectives. The ability of its design to enable faculty and formators to bring the content to life in the classroom and in formational activities was also assessed.

4. **Participant feedback and instructor feedback by end of project.**

Participant Feedback – At this writing only two of the six conferences have taken place; at those workshops the participants were asked to provide some basic feedback about the conference including impact on self **(see Appendix F for a template of the feedback form)**

Instructor Feedback – Faculty and formators were asked to provide feedback to the project manager by Dec 31, 2021 and provide a minimum of two instances wherein they applied material from any one of the eight modules into a classroom teaching or formation activity. All eight modules received attention in at least one instance and feedback also included identification of the particular context in

which the information was disseminated and in relation to which specific activity. See **Appendix G** for a summary of the integration of F.i.R.M. knowledge in a cross-formational manner at the seminary.

5. **Consultation with stakeholders in both development and review of the program; focus groups from congregations and surveys of recent grads and pastors to determine gaps in formation.**

Priests from the Diocese of London were invited to one-on-one focus meetings during the research portion of the project. Feedback from the 14 individuals who responded to this request, unanimously supported the eight modules chosen for F.i.R.M. and further supported the primary objectives and rationale identified for each. During 2022 there will be further feedback sought from the seminary faculty/formators in terms of reviewing the final F.i.R.M. program in its entirety. Feedback from recent graduates and the bishops of two large Dioceses, London and Hamilton, will also be requested.

6. **Individual workshop conferences for foundational year seminarians.**

Currently, two workshops have taken place. **Appendix H** is a list of the conference speakers and their backgrounds.

a) Affective Maturity
b) Intimacy

The upcoming 2022 conferences are as follows:

a) Sexual Self-Knowledge and Integration – Speaker: Dr. Mary Morrocco
b) Working with Women in Ministry – Speaker: Dr. Josephine Lombardi
c) Intentional Celibacy – Speaker: Father Kevin Belgrave

There are also preliminary plans to organize a panel discussion on Clericalism in Oct or Nov of 2022. The F.i.R.M. module is entitled "Clericalism. Priests and the Power of Relational Humility". We are planning to invite a keynote speaker and panelists from a variety of disciplines and backgrounds to explore some of the root causes of clericalism and its relationship to the history of clerical abuse in the church and most importantly, strategies for the way forward.

7. **Integration of curriculum (a process) into all aspects of formation by all faculty (will need faculty to demonstrate HOW they are doing this).**

As noted in **Appendix G**, faculty and formators in partnership with the program manager, identified a variety of opportunities to integrate various components of the F.i.R.M. modules into both their classroom discussion/lectures as well as a number of formation activities. They were able to integrate this material once they familiarized themselves with each of the modules and relevant content.

Pedagogical interventions have been targeted throughout the project and are foundational to the overall objective of F.i.R.M. These are viewed as a new and ongoing dynamic of formation, "teaching for integration" in all four dimensions – pastoral, intellectual, human and spiritual – and in both academic and formational activities. This KPI reflects the ATS Standard A.3.1.1.3 in terms of positioning seminarians to then successfully integrate knowledge across theological disciplines and dimensions of formation.

8. **Development of framework and engagement by participants in the process of and belief in the need for ongoing formation in the area of relational maturity.**

   F.i.R.M. was designed and written in such a way as to be relevant for seminarians both pre- and post-ordination as F.i.R.M. issues must be viewed from a developmental perspective. These areas of study are not exclusive to the period of formation but rather they are critical issues to be addressed in an ongoing fashion throughout one's priesthood. Each module and its relevant content will need to be addressed in a variety of contexts which are dependent upon the seminarian's stage of formation and how he is managing these challenges post-ordination. For example, celibacy may pose to be a greater concern in a priest's life once he is ordained in comparison to his time at seminary.

9. **Development of competencies embedded in relationally mature individuals (self-assessments by participants needed, may be noted in their D&E evaluations).**

   Seminarians who have attended the conferences have been asked to reflect upon and in some cases complete self-assessments in relation to that particular topic. They were also asked to be mindful of these issues (e.g., affective maturity) when developing their Personal Plan of Formation (self-evaluations prepared for review by the Discernment and Evaluation Committee). Each module has identified a number of competencies **(See Appendix I for an example of competencies drawn from Module 1 – Affective Maturity and Module 6 - Clericalism).** While it is not presumed that seminarians need growth in every one of these areas, these competencies are provided as an invitation to reflect and self-assess (e.g., sexual self-knowledge) in relation to the behaviors, attitudes, values and skills embedded within each of the eight (8) modules.

10. **Equip ministers to respond to the changing needs of congregations.**

    Each module opens with a discussion of the "Background, Rationale and Objectives" and included in this section are current issues and concerns in the church as related to that particular module topic. As per one of the project's primary aims, this content reflects a timely and forward-thinking perspective and analysis of changing congregational dynamics and expectations, and the critical approach for clergy to assume in light of these transformational and challenging times in the Church.

11. **This project is a collaborative effort of all formators to awaken future ministers to the development of the habits and skills required to fully engage in deep and ongoing self-reflection.**

Discussions in conferences, seminarian feedback, discussions at formator meetings, documented faculty integration feedback, etc., all demonstrated a collaboration of formators teaching and dialoguing about the critical importance of the maturity required of the seminarian to be self-reflective and self-evaluative of his skills and abilities needed to be an effective and relational pastor.

12. **The development of competencies embedded in a relationally mature individual will empower and challenge those called to ministry and enhance their ability to change and grow in order to become life-giving servants of their congregations.**

All modules have embedded within their design, designated competencies or benchmarks. These are considerations for all seminarians throughout formation. These are the desired habits, skills, values and attitudes found in a relationally mature and joyful priest. A theme woven throughout all of F.i.R.M. is the importance for the development of collaborative and respectful relationships between the laity and their priests. The development of such a relationship is significantly dependent upon the development of those competencies identified with in each module. For example, the construct of humility in Module #6 is positioned as a virtue that is critical for a priest to cultivate in order to better address some of the inevitable clericalism he will encounter in his vocation.

13. **To build and cultivate a sustainable model of relational maturity where the virtues of humility, trust, and interior freedom are nurtured and will enrich one's capacity to lead and to serve.**

To build and begin to integrate into formation a model of relational maturity has always been the primary goal of the F.i.R.M. project. Every module and its corresponding resource have blended its foundational virtues - humility, trust and interiority. To further enrich the leadership capacity of seminarians on the path to the priesthood and to help create in them a spirit of generativity has been the guiding force throughout the creation of F.i.R.M. and this is reflected in the content, benchmarks and resources aligned within each module. The final module, *Ethical Relational Leadership,* draws together and assimilates some of the most critical themes of the other modules (e.g., relational humility, celibate intimacy and emotional intelligence) and constructs a model of priestly leadership where authentic and life-giving relationships with congregants remain at the centre of a pastor's heart and in his call to serve and to lead.

Reflection on Learnings from Canadian Pathways for Tomorrow grant.
By: Angela Townend, MSW, RSW, Human Formation Counsellor
St. Peter's Seminary
Jan 29, 2022

The future pathways for St. Peter's Seminary have been significantly impacted by the knowledge gathered during the period of this grant and production of the F.i.R.M. document (Formation in Relational Maturity). This knowledge has always existed but this grant provided an opportunity for the seminary faculty and formators to better visualize the link between this research and some of the problems our churches continue to experience – the need for better formation in the relational maturity of its ordained priests.

The feedback from the priests, the Diocese personnel and even from newly ordained priests is consistent - despite the many years spent in formation, the lack of focus on the human formation of future priests continues to result in relational problems post-ordination. The project confirmed that the intellectual formation is rarely a cause for concern once a man is ordained and while this finding does not diminish the importance of sound intellectual formation, the pastoral and human formation dimensions need further attention if we are to better prepare our seminarians for the relational world of being a Diocesan priest.

While these findings from the project were not surprising, the question remained on how to best integrate the knowledge and skills relative to being a mature and relational priest. A further question posed was how to best integrate this information in a cross formational manner that would enable all faculty, not just priest faculty, with the tools to carry out this goal. The design of the modules was therefore done in such a way as to provide a broad cross-section of information and ideas on how and where to implement this knowledge. We did not wish for anyone at St. Peter's to adapt this project to their work in isolation but instead begin to see how we are all responsible for findings way to integrate the material into our role whether we be a priest, professor, human formation counsellor, spiritual director, and so on.

The two most important things I as project manager for this grant have learned are as follows:

1. The many problems our church has and continues to endure has its roots in the clericalist and paternalistic ways of viewing the priesthood. The clergy sexual abuse crisis in our church cannot be viewed in isolation of these problems and while the formation of priests at St. Peter's has successfully undergone many changes in order to reduced the risk of clergy abuse, I do not believe it has adequately addressed clericalism and the relationship between this and the lack of relationally mature priests. While reducing the risk of abuse has and continues to be a primary focus of many practices at the seminary including the psychological evaluations done on our seminarians over the course of formation, I do not see the same degree of evidence for addressing the history of clericalism and the ways in which some of these behaviors and attitudes may still exist today (e.g., are we helping seminarians with

the acceptance of working alongside women in ministry and how to do this effectively?).

Examining both the clergy and laity's role in fostering these behaviors (e.g., holding expectations of perfection or expectations of preferential treatment, etc.) is no less important if we are fully committed to ordaining men who are humble ethical leaders. Rates of sexual abuse are significantly reduced in the wider community and not just within the church and this change is largely due to better safety practices, education and screening both within and outside of the church. My research and development of practices for the F.i.R.M. project now demands equal attention be placed on the human formation of seminarians and their relational abilities as these are the problems our Bishops are now most often dealing with in their Dioceses.

2. The second learning from my work on this project has been a better understanding of the need to integrate such material as found in the F.i.R.M. document across all disciplines and roles at the seminary. There can be a tendency such as in many institutions where we assume our role and apply our expertise in a narrowly defined manner and often without the input of other disciplines. I work on an interdisciplinary health team when I am not in my Human Formation role at St. Peter's and it is a health model that truly reflects that despite one's speciality, we cannot work at cross purposes nor ignore the need to collaborate and cooperate with all other disciplines on the team. Furthermore, it is a model that demands we understand how presenting problems or issues often require an analysis through the lens of many professionals. A newly diagnosed diabetic patient is not just the doctor's patient; they must be assessed for depression, to be overseen by a chronic disease nurse, to consult with the pharmacist about their medication and so on.

At St. Peter's I believe this project is helping the faculty and formators to view all these topics explored in F.i.R.M. in a similar manner and as within their scope of practice (e.g., celibacy is not just a spiritual director's responsibility). I believe it is helping them to better discern how in each of their roles they can educate, support and encourage the seminarians in all of these areas. This will be an ongoing goal of the seminary team and evidence of its success will in part be reflected back to us by the seminarians who too will be assimilating this knowledge in various activities and classes at St. Peter's and demonstrating an understanding of how to view each issue through a different lens.

The seminary and the formation programs of priests in general are undergoing change. I believe this change will only be embraced if projects such as these are able to assist faculty and formators with a better understanding of the research and how they specifically may accompany the seminarians on their journey to become mature relational priests. There is no disagreement that this is a significant need in the church and that leaves our attention to focus on the how. It is my hope that this question is in part answered by the F.i.R.M. document so long as it remains as a living document and positioned at the forefront of our discussions on the human formation dimension of becoming an ordained Diocesan priest.

APPENDIX J

Angela's Top 10 Resources

Angela's Top 10 Favourite Resources for F.i.R.M.

1. Baars, C. W., Baars, S. M., & Shayne, B. N. (2008). I will give them a new heart: reflections on the priesthood and the renewal of the church. St. Pauls/Alba House.
2. Cozzens, D. B. (2000). The Changing Face of the Priesthood: a reflection on the priest's crisis of soul. Liturgical Press.
3. Estévez, F. J., & Cozzens, A. H. (2020). Spiritual husbands spiritual fathers: priestly formation for the 21st century. En Route Books and Media.
4. Falkenhain, J. M. (2019). How we love: a formation for the celibate life. Liturgical Press.
5. Kasper, W. (2007). A celebration of priestly ministry: challenge, renewal, and joy in the Catholic priesthood. Crossroad Pub.
6. Kenny, N. P., & Deane, D. (2019). Still Unhealed: Treating the pathology in the clergy sexual abuse crisis. Twenty-Third Publications.
7. Perri, W. D. (1996). A radical challenge for priesthood today: from trial to transformation. Twenty-Third Publications.
8. Perry, A. (2018). Biblical Theology for Ethical Leadership: Leaders from Beginning to End. Palgrave Macmillan.
9. Schuth, K. (1999). Seminaries, Theologates, and the Future of Church Ministry. The Liturgical Press.
10. Wilson, G. B. (2008). Clericalism: the death of priesthood. Liturgical Press.

Bonus: Check out McEntyre's book, recommended for seminarians:

Marilyn Chandler McEntyre. (2009). Caring for Words in a Culture of Lies. William B. Eerdmans Pub. Co.
(Based on her 2004 Stone Lectures at Princeton Theological Seminary…good read for seminarians)

"The Catholic community of faith is rooted in a love of texts, scriptural and theological.
For seminarians beginning their theological studies, this wise book is an excellent
introduction into the 'intelligence of the heart' that is essential for the integration
of the intellectual and spiritual dimensions of the Program of Priestly Formation."
(Excerpt from review by Msgr. Jeremiah McCarthy, NCEA Seminary Department)

APPENDIX K

Closing Remarks

"The physical presence of other Christians is a source
of incomparable joy and strength to the believer"
-   Bonhoeffer

The vision for F.i.R.M. is that it remains a living document. We will uphold our commitment to this endeavor by regularly reviewing its content and, whenever possible, updating it with timely and relevant resources including handouts, exercises, research, commentaries, and crtiques. We welcome your ideas, suggestions, and critical feedback at any time. The final product was brought to life by many hands, and by many hands it will continue to be revised and implemented into the formation program at St. Peter's Seminary.

Please forward your feedback directly to myself and kindly remember to share any new resources you discover in your own work as they may relate to and support the mission of this project. We trust you have found some pearls of wisdom amongst these pages and that the F.i.R.M. modules will, in some small way, enhance and nurture your own vocation and presence here at the seminary.

Please continue to hold in prayer both our seminarians as they seek to deepen their faith and their relationship with God as well as your fellow faculty and formators as they continue to implement the knowledge of F.i.R.M. throughout formation.

In Christ,

Angela Townend, MSW, RSW
Social Worker/Human Formation Counsellor
St. Peter's Seminary, London
January 2022
atownend@uwo.ca

Jorge Carlos Patrón Wong
Archbishop Secretary for Seminaries
Congregation for the Clergy

*The **disciple** is one who is **humble, who listens, who desires to learn** and who is a perpetual student. The absence of such traits causes discipleship to be non-existent. The missionary disciple, as the Ratio notes, each day, learns how to enter into the secrets of the Kingdom of God, living a deep relationship with Jesus (RFIS, 61). One learns **daily** the secrets of the Kingdom of God, whilst listening to God through his Word, through prayer, through Revelation, the cosmos – that is pondered by faith and reason – through encounters and events, through our brothers and through the people entrusted to our care.*

From An Encounter with Rectors and Seminarians from Germany
At the Tomb of St. Boniface, Apostle of the Germans
31- May – 2 June, 2019