

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

Celibacy Formation in College Seminaries and Theologates

**A Report to the USCCB Secretariat of Clergy,
Consecrated Life & Vocations**



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Executive Summary

In October 2014, CARA contacted seminary rectors at 40 theologates and 28 college level seminaries that operate under the *Program of Priestly Formation* of the U.S. Conference of Catholic Bishops to request their participation in a survey about the current state of celibacy formation and new faculty formation in the Program of Priestly Formation. This is a multi-year project commissioned by the USCCB Committee on Clergy, Consecrated Life and Vocations in 2011 to explore various key areas of seminary formation. This report is Part I of the full report, which is entitled “Celibacy Formation and New Faculty Formation in the Program of Priestly Formation: A Report for the USCCB Secretariat of Clergy, Consecrated Life and Vocations.”

The purpose of the survey is to assist the Committee in understanding more clearly how and to what extent celibacy formation is presented within the seminary curriculum and is integrated into seminary formation. Questions for the survey were developed for the USCCB Committee on Clergy, Consecrated Life and Vocation in collaboration with Saint Luke Institute and Saint Meinrad Archabbey and Seminary. These survey results will help the Committee in its planning for the 6th edition of the *Program of Priestly Formation* and support a larger research program being conducted in preparation for a national conference, “Practical Models for Celibacy Formation,” in December 2015, by Saint Luke Institute and Saint Meinrad Archabbey. The results of this survey are to be shared at that gathering.

Major Findings

- Rectors at both the college (57 percent) and theologate (75 percent) level report that their seminary has a well-established celibacy formation program. College seminaries report an average of 9.4 hours devoted to formal programs in celibacy formation each semester, and theologates report an average of 14.5 hours.

- Nearly all of the theologates offer content on affective maturity, the meaning of chaste celibacy, and appropriate boundaries. More than nine in ten offer content on the theology of celibacy, human sexuality, personal responsibility, the Catholic theology of sexuality, and pornography. And nearly all of the college seminaries report offering content on appropriate boundaries, pornography, and friendship. About nine in ten offer content on affective maturity and human sexuality.
- In seminaries that include formation in Human Sexuality, nine in ten theologates offer content on pornography, sexual orientation/homosexuality, masturbation, and clergy sexual abuse. Nine in ten college seminaries offer content on pornography and sexual integration in their formation in Human Sexuality.
- Among the theological aspects of celibacy emphasized in formation, the “service oriented/celibacy for the sake of the Kingdom” aspect was emphasized by four in five theologates and nine in ten college seminaries. The “spousal: bridegroom to the Church” aspect was emphasized by three in four theologates and seven in ten college seminaries.
- Practically all of the theologates used spiritual direction, books and articles, lectures/conference by formation staff/faculty, and rector’s conferences for celibacy formation. Nearly all of the college seminaries relied on lectures/conferences by formation staff/faculty and spiritual direction for celibacy formation.
- On average, theologate rectors rate the adequacy of addressing the topics of human sexuality and celibate chastity as 7.6 on a ten-point scale, with 1 being very inadequate and 10 very adequate. The rectors of college seminaries, on average, rate their seminaries as 6.5. Nearly a quarter (23 percent) of the theologate rectors rated their seminaries as 10 or 9, whereas only one college seminary rector (4 percent) rated his seminary as 10 or 9.
- Nearly all of the theologate rectors say they have qualified in-house personnel to address the theological aspects of celibacy and the Church’s teaching on sexuality. Nearly all of the college seminary rectors say they have qualified in-house personnel to address the Church’s teaching on sexuality and discernment of celibacy.
- The majority of theologates report that their celibacy formation program promotes the gift of self, self-knowledge, and self-possession “very well.” The majority of college seminaries report that their program promotes these “somewhat well.”

- In an open-ended question about signs of healthy and unhealthy celibacy, theologate rectors most often mentioned four types of behavior associated with healthy celibacy among clergy: friendships, self-knowledge or awareness, prayer life, and spiritual direction. The five unhealthy behaviors most often mentioned are isolation, superficial prayer life, addictions, lack of generosity, and entitlement/self-centeredness.
- College seminary rectors most often mentioned three types of behavior associated with healthy celibacy among clergy: friendships, self-knowledge or awareness, and prayer life. The four unhealthy behaviors most often mentioned by college seminary rectors are isolation, materialism, inappropriate relationships, and addictions.
- Rectors were also asked “What resources for celibacy formation would you recommend to others who are engaged in celibacy formation work in seminaries?” Recommended resources included specific documents and books, programs and workshops, along with more general advice.
- When asked “What resources do you wish were available to you in your efforts to form seminarians in celibate chastity?” the rectors most often asked for a reference listing of resources: print material, videos, workshops, and online resources. The rectors also asked for additional resources on healing past traumas, pornography and sexual identity.

Introduction

In October 2014, CARA contacted seminary rectors at 40 theologates and 28 college level seminaries that operate under the *Program of Priestly Formation* of the U.S. Conference of Catholic Bishops to request their participation in a survey about the current state of celibacy formation and new faculty formation in the *Program of Priestly Formation*. This is a multi-year project commissioned by the USCCB Committee on Clergy, Consecrated Life and Vocations in 2011 to explore various key areas of seminary formation. This report is Part I of the full report, which is entitled “Celibacy Formation and New Faculty Formation in the Program of Priestly Formation: A Report for the USCCB Secretariat of Clergy, Consecrated Life and Vocations.”

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

By the cut-off date of January 9, 2015, CARA received completed surveys from all but eight theologates and all but five college seminaries, for a response rate of 80 percent among theologates and 82 percent among college seminaries. Aquinas Institute of Theology in St. Louis, Mo, Catholic Theological Union in Chicago, IL, St. John’s Seminary School of Theology in Boston, MA, St. Mary’s Seminary & University in Baltimore, MD, Oblate School of Theology in San Antonio, TX, Franciscan School of Theology in San Diego, CA, Dominican School of Philosophy and Theology in Oakland, CA, and Pontifical College Josephinum – Graduate School of Theology in Columbus, OH, declined to participate in the survey. At the college level, Bishop White Seminary, in Spokane, WA, St. Paul Seminary in Pittsburgh, PA, Pontifical College Josephinum – College of Liberal Arts in Columbus, OH, St. Basil Seminary in Stamford, CT, and Mexican American Catholic College in San Antonio, TX, declined to participate. Most of the seminaries that declined to participate are seminaries for the academic formation of men religious. Nearly all explained that celibacy formation takes place at the houses of formation for the respective religious institutes and thus was outside the scope of responsibility for these seminary rectors.

Because these surveys were distributed to all eligible seminaries rather than to a representative sample of seminaries, measures of statistical significance are inappropriate.

Statistical significance is based on the premise that a relatively small proportion of cases have been randomly sampled from a population. Due to the very high response to the survey, the results presented in this report can be interpreted as representing all U.S. seminaries, not a sample.

Organization of this Report

The report examines the celibacy formation programs offered by seminaries. The report highlights the extent of celibacy formation in the seminary program as well as the need for and interest in an annual national workshop for new seminary faculty to assist in their orientation to the *Program of Priestly Formation*.

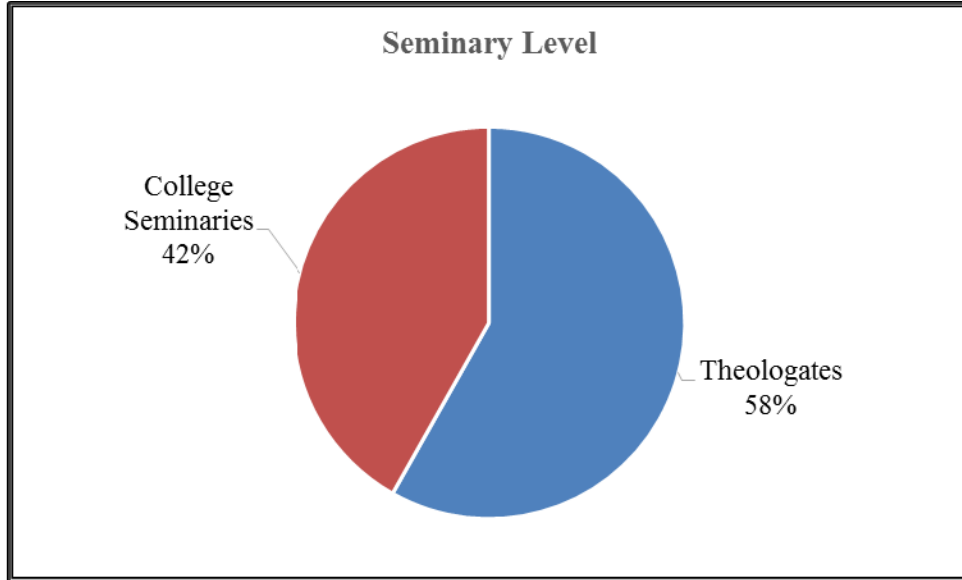
The questionnaire for seminary rectors consisted of 19 closed-ended questions and three open-ended questions regarding celibacy formation, followed by three closed-ended questions and two open-ended questions regarding new faculty formation in the *Program of Priestly Formation*. The questionnaires recognize that seminary formation in these areas differs significantly between these two levels of seminary formation. Therefore, the report distinguishes the findings between these two levels and presents them separately.

The full report is divided into two major segments. Part I considers the extent to which celibacy formation is included in the seminary curriculum and found in the various aspects of seminary formation. Part II reports the extent to which new faculty are integrated and oriented to their role as seminary faculty. Within each part, the responses from rectors at theologates are presented first, followed by the responses of rectors at college seminaries. This report presents Part I of the findings.

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

The Responding Institutions

Fifty-five seminary rectors responded to the survey. Of these, 32 (58 percent) are rectors at theologates and 23 (42 percent) are at the college level, either free-standing or collaborative.



Part I: Celibacy Formation

Theologates

Celibacy Formation Programs

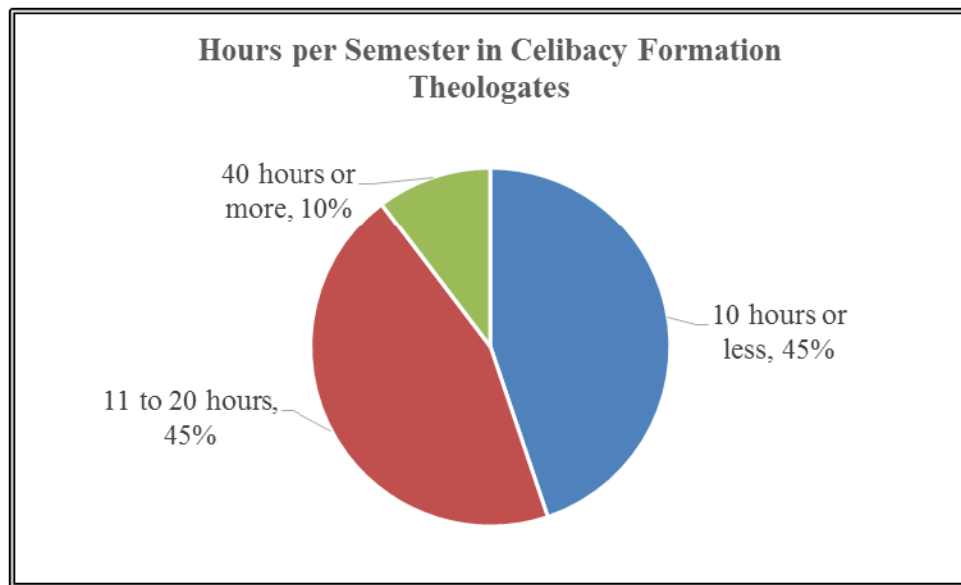
Three-quarters of the theologate-level rectors report that the seminary has a well-established celibacy formation program with set content and personnel. Just over one in five report a formation program in progress, and only one seminary reports having an ad hoc program with little consistency year to year.

Which of the following most accurately describes your celibacy formation program?

Percentage of theologates responding

Well-established, with set content and personnel	75%
In progress	22
Ad hoc, with little consistency from year to year	3

On average, the responding theologate rectors report 14.5 hours devoted to formal programs in celibacy formation each semester. Forty-five percent report ten or fewer hours given to formal programs each semester, another 45 percent report 11 to 20 hours each semester, and 10 percent report 40 or more hours each semester.



Content Covered in Celibacy Formation

Virtually all of the responding theologates report offering content on affective maturity, the meaning of chaste celibacy, and appropriate boundaries. More than nine in ten offer content on the theology of celibacy, human sexuality, personal responsibility, the Catholic theology of sexuality, and pornography.

Content Covered in Celibacy Formation	
Percentage of theologates responding	
Affective maturity	100%
Meaning of chaste celibacy	97
Appropriate boundaries	97
Theology of celibacy	94
Human sexuality	94
Personal responsibility	94
Catholic theology of sexuality	91
Pornography	91
Emotional coping and well-being	84
Dealing with loneliness	84
Friendship	84
Virtues of celibacy	84
Discernment of celibacy	78
Dealing with falling in love	75
Theology of the Body	72
History of celibacy	69
Other	38
Celibacy and aging	34

- More than four in five theologates provide content on emotional coping and well-being, dealing with loneliness, friendship, and the virtues of celibacy.
- About three-quarters cover the discernment of celibacy, dealing with falling in love, and the Theology of the Body. Just over two-thirds present content on the history of celibacy.
- One-third offer content on celibacy and aging.
- Almost two in five offer other content, such as *Sacerdotalis caelibatus*, homosexuality, masturbation, celibacy as expression of maturity for priestly service, generativity and spousal love, and celibacy as spirituality.

Content Covered in Human Sexuality

About nine in ten responding theologates offer content on pornography, sexual orientation/homosexuality, masturbation, and clergy sexual abuse in their education in Human Sexuality.

Content Covered in Human Sexuality	
Percentage of theologates responding	
Pornography	91%
Sexual orientation/homosexuality	88
Masturbation	88
Clergy sexual abuse	88
Sexual integration	81
Dealing with sexual attraction	78
Sexual Abuse	75
Sexual addictions	75
Physiology	50
Other	9

- Four in five provide content on sexual integration and dealing with sexual attraction.
- Three-quarters offer content on sexual abuse and sexual addictions.
- One-half present content on physiology.
- About one in ten offer other content, such as the inner dynamics of desire in human and spiritual formation, triggers, attractions, intimacy, masculine spirituality and identity.

Theological Aspects of Celibacy Emphasized in Formation

“Service-oriented/celibacy for the sake of the Kingdom” is the most common theological aspect emphasized, reported by just over four in five theologates. About three-quarters emphasize the “Spousal: bridegroom to the Church” aspect and “Celibacy and *In Persona Christi Capitis*” aspect in their formation in the seminary. More than half emphasize the “Celibacy as asceticism” aspect. Three in ten report some other emphasis, such as anthropology, meaning of human life oriented toward God, spiritual fatherhood, and celibacy as non-genital generativity.

Which theological aspects of celibacy are emphasized?

Percentage of theologates responding

Service-oriented/celibacy for the sake of the Kingdom	81%
Spousal: bridegroom to the Church	75
Celibacy and <i>In Persona Christi Capitis</i>	72
Celibacy as asceticism	56
Other	31

Methods for Celibacy Formation in the Seminary

Nearly all responding theologates report using spiritual direction as a method for celibacy formation of seminarians.

Methods for Celibacy Formation

Percentage of theologates responding

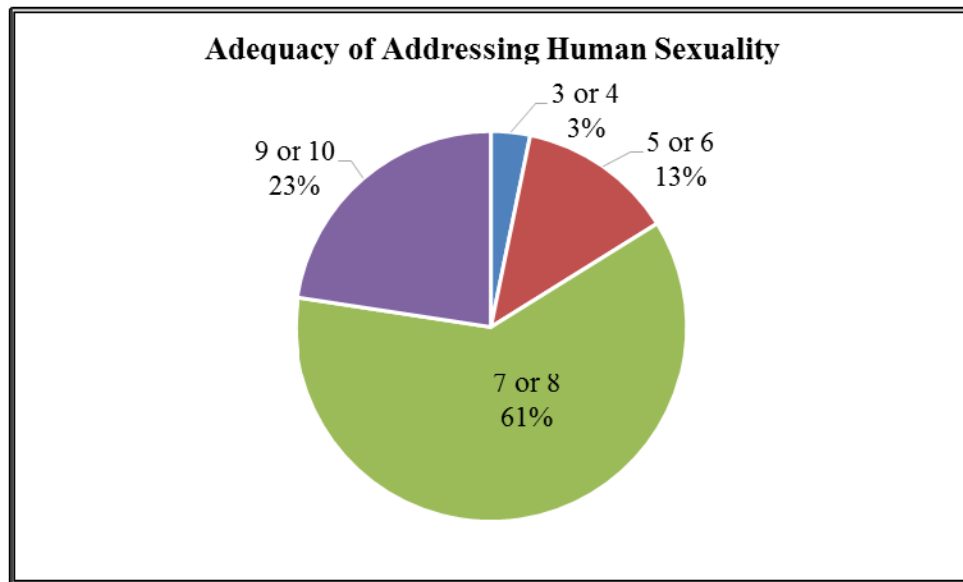
Spiritual direction	97%
Books and articles	94
Lectures/conferences by formation staff/faculty	91
Rector's conference(s)	91
Group discussions	88
Lectures/conferences by mental health professionals	84
Spiritual conference(s)	78
Day-long workshop(s)	72
Private counseling services on campus	56
Semester-long course(s)	34
Films/videos	28
Multiple-day workshop(s)	22
Other	22

- Nine in ten theologates use books and articles, lectures/conferences by formation staff/faculty, and Rector's conference(s) for celibacy formation.

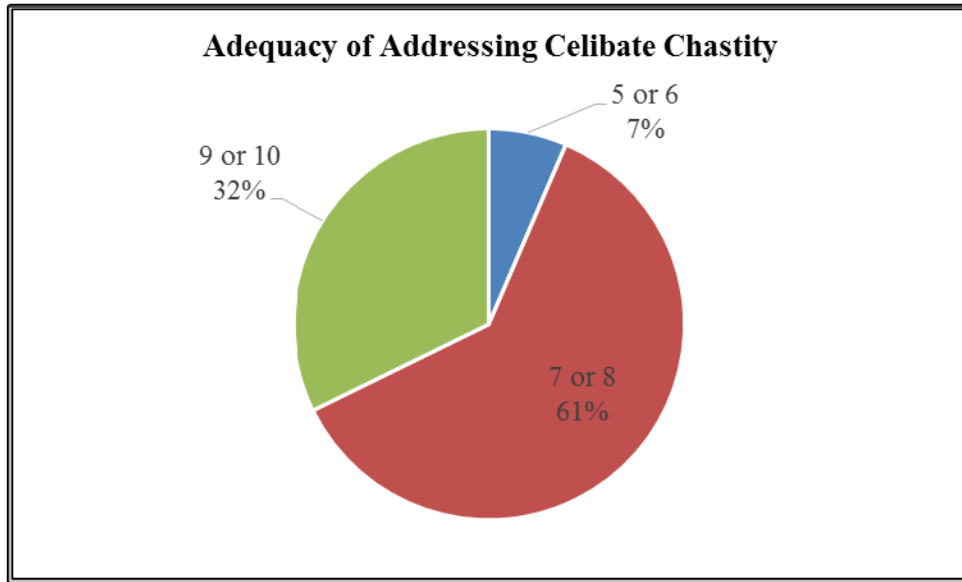
- More than four in five use group discussions and lectures/conferences by mental health professionals. Three-quarters use spiritual conferences and day-long workshops for celibacy formation.
- More than half utilize private counseling services on campus for celibacy formation. One-third offer semester-long courses. Course titles include *Catholic Social and Sexual Teaching*, *Human Sexuality & Marriage*, *Theology of the Body*, *Sexual Ethics*, and *Theology of Priesthood*, among others.
- About one-quarter use films/video and multiple-day workshops for celibacy formation.
- Other methods are reported by one-fifth of the theologates, such as off-campus counseling, developmental rubrics, meetings with formation advisors, and inner healing prayer teams.

Adequacy of Addressing Human Sexuality and Celibate Chastity

Theologate rectors were asked to rate how adequately their seminary addressed the topic of human sexuality as part of formation for celibate chastity on a 10-point scale, with 1 being very inadequately and 10 very adequately. On average, the responding rectors rate their seminaries at 7.6.



The rectors were also asked to rate their seminary on how well it addresses the topic of celibate chastity overall. On average, the rectors rate their seminaries at 8.0.



Access to Qualified Personnel

Nine in ten rectors (91 percent) say they have qualified in-house personnel to address the theological aspects of celibacy and the Church’s teaching on sexuality.

Adequate Access to Qualified Personnel			
Percentage of theologates responding			
	No Personnel	Yes, we have qualified external personnel	Yes, we have qualified in-house personnel
Theological aspects of celibacy	3%	6%	91%
The Church's teaching on sexuality	3	6	91
Discernment of celibacy	6	6	84
Boundaries in relationships	3	22	75
Emotional coping and well-being	3	22	75
Sexual identity	6	22	69
Internet pornography	6	53	41
Sexual addictions	9	56	34

- More than four in five report they have qualified in-house personnel to address the discernment of celibacy.
- Three-quarters of the rectors report having qualified in-house personnel for boundaries in relationships and emotional coping and well-being. Over two-thirds have qualified in-house personnel to address sexual identity.
- Over one-half of the rectors report that they have qualified external personnel to address internet pornography and sexual addictions.
- Fewer than one in ten rectors report having no personnel to address any of these topics.

Promotion of Self-Knowledge, Self-Possession, and Gift of Self

Three-quarters (77 percent) of theologate rectors report that their celibacy formation program promotes the gift of self “very well,” and one in six (16 percent) say it does this “somewhat well.”

Seven in ten (71 percent) rectors say that their celibacy formation program promotes self-knowledge “very well,” and less than one-quarter (23 percent) say it does this “somewhat well.”

More than half (55 percent) say their program promotes self-possession “very well,” and just over one-third (35 percent) say it does this “somewhat well.”

<i>How well does your celibacy formation program:</i>				
Percentage of theologates responding				
	Very well	Somewhat	Only a little	Not at all
Promote the gift of self	77%	16%	0%	6%
Promote self-knowledge	71	23	0	6
Promote self-possession	55	35	3	6

Behaviors Associated with Healthy Celibacy

Rectors were invited to write a response to the question: “What behaviors do you associate with healthy and unhealthy celibacy among clergy?” Thirty-one theologate rectors responded. These responses are grouped here according to four prominent behavioral areas of healthy celibacy mentioned by seminary rectors, with a complete transcription of all responses presented in Appendix II.

Friendships – The importance of having balanced and appropriate friendships with both priests and laity, men and women was noted by many rectors. Some examples are:

- *A balance of relationships, meaningful and long-standing relationships, with both clergy and laypeople (men and women)*
- *A variety of friends - celibate and married*
- *Balance in friendships and support systems*
- *Ability to have appropriate relationships that provide friendship & intimacy.*
- *Comfort with friendships and working relationships with women and men*

Self-knowledge or awareness – Having a healthy sense of oneself in terms of self-knowledge and self-esteem is seen as associated with healthy celibacy. Some examples are:

- *Good self-care (knowing oneself & caring for one's needs physically, emotionally, & spiritually)*
- *Having healthy self-esteem*
- *Self-knowledge (strong personal identity)*
- *Honest self-appraisal*
- *Knowledge of self and self-mastery of desires, passions, thoughts, understanding of what it needs to be a self-gift to a parish and how to live celibacy for the sake of the Kingdom.*
- *Authentic spiritual depth and contentment, emotional self-awareness, and appropriate modulation*

Prayer life – A strong and consistent prayer life is seen as important for living a healthy celibacy. Some examples are:

- *Regular prayer and spiritual life*
- *Prayer (including examination of conscience)*
- *Above all, healthy spiritual life, intimacy in relationship to Jesus, especially in the Eucharist*
- *Personal relationships with God (takes time for private prayer)*
- *Authentic spiritual depth and contentment*

Spiritual direction – Regular spiritual direction is cited by the rectors as an important behavior for healthy celibacy. Some examples are:

- *Regular spiritual direction and use of the Sacrament of Reconciliation*
- *Regular spiritual direction*
- *Transparency with spiritual director re celibacy issues*
- *Regular time for fraternal sharing of graces in a Jesu Caritas group or some sort of fraternity support group*

Behaviors Associated with Unhealthy Celibacy

Five prominent behavioral areas of unhealthy celibacy among clergy that were most frequently mentioned by seminary rectors are noted below, with a complete transcription of all responses presented in Appendix II.

Isolation – Isolation and a lack of engagement with others was cited as an important unhealthy behavior. Some examples are:

- *Sinful/vicious actions that isolate one from God, the community, and those to whom one is called to serve*
- *No meaningful relationships, especially long-term relationships*

- *The unhealthy behavior that I associate with celibacy is when priests do not socialize or maintain friendships with their brother priests. This is, at least for me, a big red flag.*
- *Especially the inability to establish and maintain relationships*
- *Isolated & aloof from others*

Superficial prayer life – The absence of a personal relationship with Christ or superficial prayer life are also frequently mentioned unhealthy behaviors. Some examples are:

- *Neglecting prayer*
- *Superficial prayer life*
- *An unintentional prayer life. Not having Christ at the center.*
- *Avoidance of spiritual direction and Sacrament of Reconciliation.*
- *No spiritual direction*

Addictions – Addictive behaviors such as alcohol, pornography, Internet abuse, etc. are associated with unhealthy celibacy among clergy. Some examples are:

- *Excessive masturbation/use of pornography*
- *Alcohol abuse, pornography issues*
- *Addictions, e.g. alcohol, pornography, gambling*
- *Excessive TV and Internet*
- *Unhealthy behaviors associated with a lack of sexual integration are addictions*

Lack of generosity – The absence of generous self-giving behavior is regularly cited as unhealthy. Some examples are:

- *Lack of generosity; selfishness; imprudence*
- *Excessive material possessions, intellectualizing the world*
- *Obsessiveness and neediness*
- *Lack of accountability, love of luxuries, arrogance, rigid formalism, emphasis on externals*

Entitlement, self-centeredness – Self-centered behaviors and a sense of entitlement are reported as unhealthy behavior for celibate clergy. Some examples are:

- *Entitlement; self-centeredness*
- *Unaware of others' perspectives; unaware of others' boundaries*
- *It's all about him (self-centered)*
- *Narcissism, heterodoxy, a sense of entitlement, laziness*
- *A self-centered attitude*

Recommended Resources for Celibacy Formation

The theologate rectors were asked “What resources for celibacy formation would you recommend to others who are engaged in celibacy formation work in seminaries?”

Recommended resources included specific documents and books, programs and workshops, along with more general advice. The complete transcription of all recommended resources is presented in Appendix II.

Desired Resources

When asked “What resources do you wish were available to you in your efforts to form seminarians in celibate chastity?” the theologate rectors often asked for a reference list of resources: print material, videos, workshops, and online resources. Additionally, the rectors asked for more current resources on pornography and sexual identity. A complete transcription of all responses is presented in Appendix II. Some brief examples are:

List of Resources for Celibacy Formation

- *A list of resources: pamphlets, articles, books, CDs, DVDs on the healthy integration of one's sexuality in a chaste celibate life.*
- *We can always use more resources. Information on workshops available through seminaries, places like St. Luke's etc.*
- *A list of resources where spiritual directors and external forum formators can access on various topics regarding celibacy.*
- *A website that would provide further readings and recommendations for seminary chastity formation.*

Resources on Pornography and Sexual Identity

- *A better pornography program*
- *Videos for formators on dealing with same sex attraction/orientation; underdeveloped sexuality*
- *More resources on dealing with and healing pornography addiction/use; dealing with stress/loneliness in parish environments*
- *Assistance with helping men to honestly and transparently address sexual identity issues - for the good of the Church and their own well-being.*
- *Resources for helping seminarians with same sex attraction and effeminate mannerisms*

College Seminaries

Celibacy Formation Programs

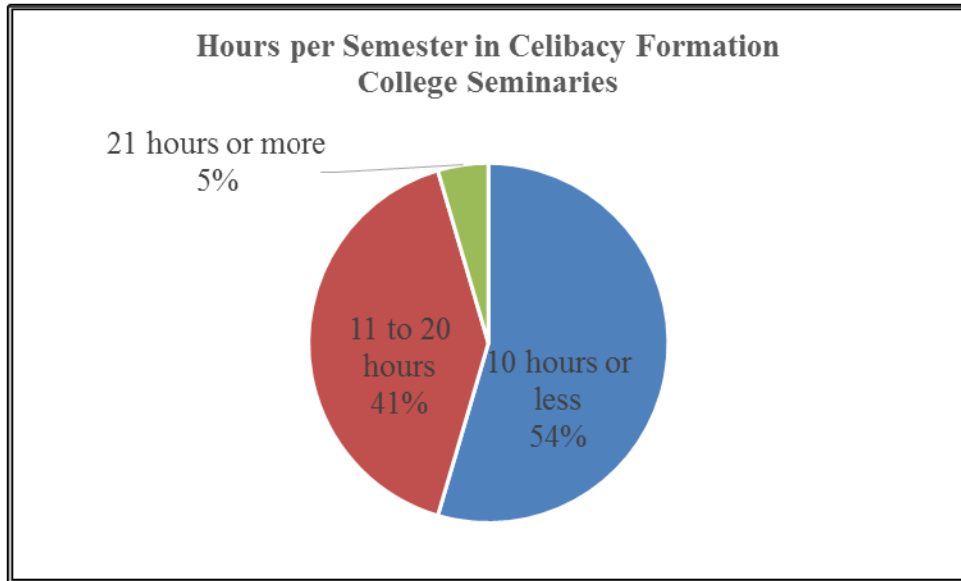
Nearly three in five college-level rectors report that the seminary has a well-established celibacy formation program with set content and personnel. Just over two in five report having a program in progress.

Which of the following most accurately describes your celibacy formation program?

Percentage of college seminaries responding

Well-established, with set content and personnel	57%
In progress	43
Ad hoc, with little consistency from year to year	0

On average, the responding college rectors report 9.4 hours devoted to formal programs in celibacy formation each semester. Just over one-half (54 percent) report 10 or fewer hours given to formal programs each semester, another two in five (41 percent) report 11 to 20 hours each semester, and only one seminary has 21 hours or more each semester.



Content Covered in Celibacy Formation

Virtually all of the responding college seminaries report offering content on appropriate boundaries, pornography, and friendship. About nine in ten offer content on affective maturity and human sexuality.

Content Covered in Celibacy Formation	
Percentage of college seminaries responding	
Appropriate boundaries	96%
Pornography	96
Friendship	96
Affective maturity	91
Human sexuality	87
Meaning of chaste celibacy	78
Virtues of celibacy	78
Personal responsibility	74
Discernment of celibacy	74
Emotional coping and well-being	70
Dealing with loneliness	70
Theology of celibacy	65
Catholic theology of sexuality	57
Dealing with falling in love	57
Theology of the Body	57
History of celibacy	30
Other	13
Celibacy and aging	9

- About three-quarters provide content on the meaning of chaste celibacy, virtues of celibacy, personal responsibility, and discernment of celibacy.
- About two-thirds cover emotional coping and well-being, dealing with loneliness, and theology of celibacy.
- Over one-half present content on the Catholic theology of sexuality, dealing with falling in love, and the Theology of the Body. About one-third offer content on the history of celibacy.
- One in ten offer content on celibacy and aging. One in eight offer other content, such as formation in three vows, evangelical counsels, and nuptial meaning of the body.

Content Covered in Human Sexuality

About nine in ten responding college seminaries offer content on pornography and sexual integration in their education in Human Sexuality.

Content Covered in Human Sexuality	
Percentage of college seminaries responding	
Pornography	91%
Sexual integration	87
Masturbation	74
Sexual orientation/homosexuality	70
Sexual addictions	57
Dealing with sexual attraction	48
Clergy sexual abuse	35
Sexual Abuse	30
Physiology	26
Other	9

- Three-quarters of college seminaries provide content on masturbation and seven in ten cover content on sexual orientation/homosexuality.
- Nearly six in ten cover content on sexual addictions and about half have content on dealing with sexual attraction.
- A third provide content on clergy sexual abuse and sexual abuse and a quarter offer content on physiology.
- About one in ten provide other content, such as a standard human sexuality course, gender identity, or eros and agape.

Theological Aspects Emphasized in Formation

“Service-oriented/celebracy for the sake of the Kingdom” is the theological aspect emphasized by nine in ten of the college seminaries. Seven in ten emphasize the “Spousal: bridegroom to the Church” aspect. Over one-half emphasize the aspect of “Celebracy and *In Persona Christi Capitis*” in the formation. Just over four in ten emphasize “Celebracy as asceticism.” Less than one in five reported some other emphasis, such as the imitation of Christ, the vow of chastity, the nuptial dimension, celibate fatherhood, or reality-detachment.

Which theological aspects of celebracy are emphasized?

Percentage of college seminaries responding

Service-oriented/celebracy for the sake of the Kingdom	91%
Spousal: bridegroom to the Church	70
Celebracy and <i>In Persona Christi Capitis</i>	57
Celebracy as asceticism	44
Other	17

Methods for Celibacy Formation in the Seminary

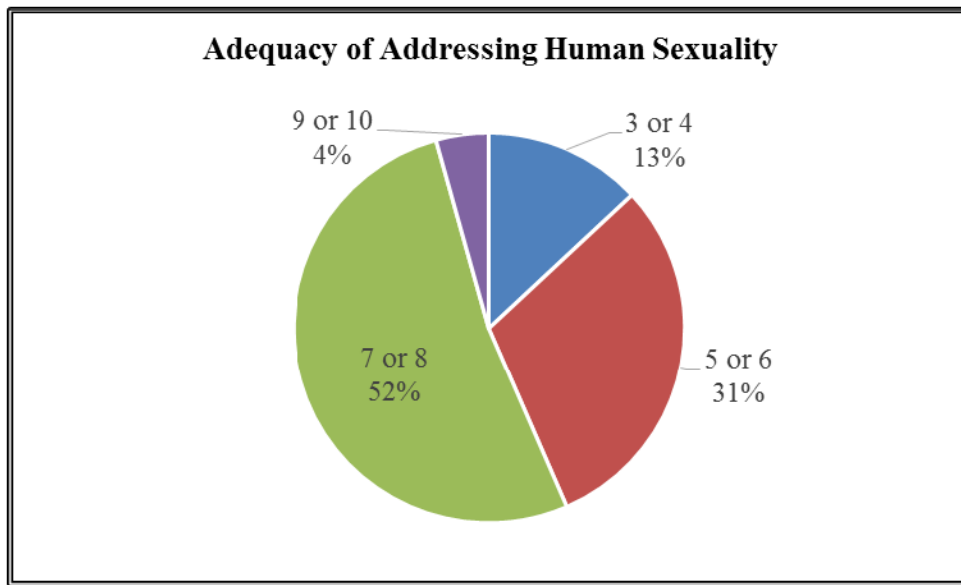
Nearly all responding college seminaries report using lectures/conferences by formation staff/faculty and spiritual direction as a method in celibacy formation of seminarians.

Methods for Celibacy Formation	
Percentage of college seminaries responding	
Lectures/conferences by formation staff/faculty	96%
Spiritual direction	91
Rector's conference(s)	87
Group discussions	87
Books and articles	78
Private counseling services on campus	78
Spiritual conference(s)	74
Lectures/conferences by mental health professionals	70
Day-long workshop(s)	35
Semester-long course(s)	17
Multiple-day workshop(s)	17
Films/videos	13
Other	4

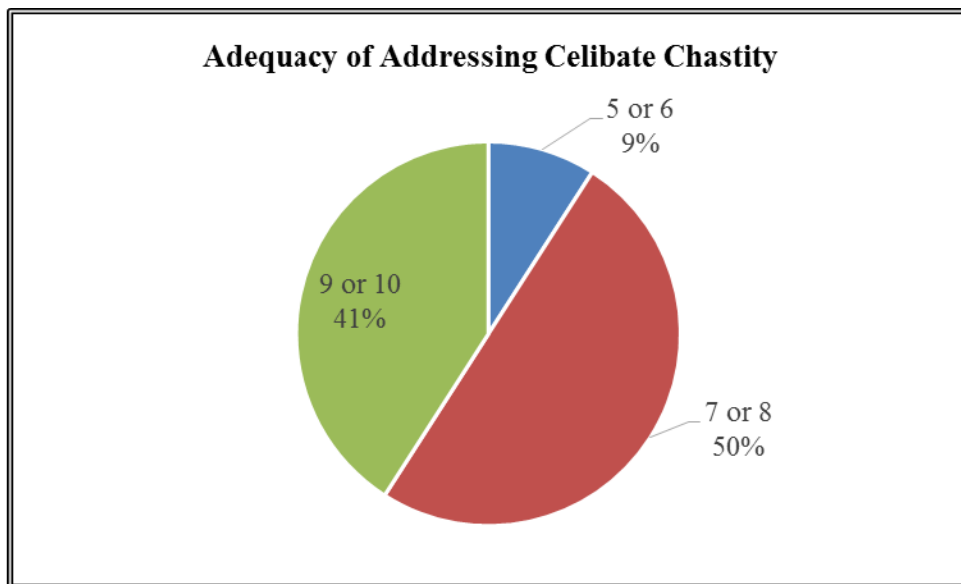
- Just under nine in ten college seminaries use Rector's conference(s) and group discussions for celibacy formation.
- About three-quarters use books and articles, private counseling services on campus, and spiritual conference(s). Seven in ten use lectures/conferences by mental health professionals for celibacy formation.
- About one-third utilize day-long workshop(s). One in six offer semester-long courses for celibacy formation. Course titles include: *Diversity in Human Sexuality*, *Christian Sexuality*, *Chastity & Celibacy in Human Sexuality*.
- Another one in six use multiple-day workshop(s).
- Other methods, reported by only one seminary, include counseling off-campus and a chastity support group.

Adequacy of Addressing Human Sexuality and Celibate Chastity

College seminary rectors were asked to rate how adequately their seminary addressed the topic of human sexuality as part of formation for celibate chastity on a 10-point scale, with 1 being very inadequately and 10 very adequately. On average, the responding rectors rated their seminaries at 6.5.



The rectors were also asked to rate their seminary on how well it addresses the topic of celibate chastity overall. On average, the rectors rated their seminaries at 7.3.



Access to Qualified Personnel

More than nine in ten rectors say they have qualified in-house personnel to address the Church's teaching on sexuality and discernment of celibacy.

Adequate Access to Qualified Personnel			
Percentage of college seminaries responding			
	No Personnel	Yes, we have qualified external personnel	Yes, we have qualified in-house personnel
The Church's teaching on sexuality	0%	5%	95%
Discernment of celibacy	0	9	91
Boundaries in relationships	0	18	82
Theological aspects of celibacy	5	14	82
Emotional coping and well-being	0	32	68
Sexual identity	5	41	54
Internet pornography	5	41	54
Sexual addictions	5	59	36

- More than four in five report they have qualified in-house personnel to address boundaries in relationships and the theological aspects of celibacy.
- About two-thirds of the rectors report having qualified in-house personnel for emotional coping and well-being. Over half have qualified in-house personnel to address sexual identity and internet pornography.
- One-third of the rectors report that they have qualified external personnel to address sexual addictions.
- Fewer than one in twenty rectors report having no personnel to address any of these topics.

Promotion of Self-Knowledge, Self-Possession, and Gift of Self

Just under one-half (45 percent) of college seminary rectors report that their celibacy formation program promotes self-knowledge “very well,” and just over one-half (55 percent) say it does this “somewhat well.”

More than two in five (43 percent) rectors say that their celibacy formation program promotes the gift of self “very well,” and nearly three in five (57 percent) say it does this “somewhat well.”

One-third (32 percent) say their program promotes self-possession “very well,” and two-thirds (68 percent) say it does this “somewhat well.”

No rector reports that their seminary program promotes any of the three topics “only a little” or “not at all.”

<i>How well does your celibacy formation program:</i>				
Percentage of college seminaries responding				
	Very well	Somewhat	Only a little	Not at all
Promote self-knowledge	45%	55%	0%	0%
Promote the gift of self	43	57	0	0
Promote self-possession	32	68	0	0

Behaviors Associated with Healthy Celibacy

Rectors were invited to write a response to the question: “What behaviors do you associate with healthy and unhealthy celibacy among clergy?” Seventeen college seminary rectors responded to the question. Their responses are grouped here according to three prominent behavioral areas of healthy celibacy mentioned by seminary rectors, with a complete transcription of all responses presented in Appendix II.

Friendships – The importance of having balanced and appropriate friendships with both priests and laity, men and women was noted by many rectors. Some examples are:

- *Has friendships among clergy, non-clergy male and female, ability to laugh*
- *Chaste relationships with both genders, good friendships with other priests*
- *Balance in friendships and support systems*
- *The ability of be non-exclusive in one's multiple relationships, both professional and personal*
- *Good honest and engaging friendships both with other clergy and with laity – married couples and singles*

Self-knowledge or awareness – Having a healthy sense of oneself in terms of self-knowledge and self-esteem is seen by seminary rectors as associated with healthy celibacy. Some examples are:

- *Affective maturity and self-possession*
- *Keen self-knowledge with emotional, spiritual, sexual integration*
- *Consistently growing in self-awareness*
- *A self-donative attitude*

Prayer life – A strong and consistent prayer life is seen by seminary rectors as important for living a healthy celibacy. Some examples are:

- *Established prayer life and sacramental regularity*
- *A strong spiritual life with regular spiritual direction & confession*
- *Regular prayer life, priest friends, priest support group*
- *Strong prayer life, faithfulness to spiritual direction/confession/annual retreat, balanced life (work, prayer, sleep, exercise, friendships)*
- *Undivided heart/focus on God, regular prayer and development of the spiritual life, attitude of gratitude*

Behaviors Associated with Unhealthy Celibacy

Four prominent behavioral areas of unhealthy celibacy among clergy that were most frequently mentioned by college seminary rectors are noted below, with a complete transcription of all responses presented in Appendix II.

Isolation – Isolation and a lack of engagement with others was cited by seminary rectors as an important behavior associated with unhealthy celibacy. Some examples are:

- *Isolation and not being involved and engaged with support groups within the clergy and the laity.*
- *"Lone ranger" approach to life*
- *Preferring to be alone (no close friends, a "lone wolf" attitude)*
- *withdrawn, isolated*

Materialism – An extravagance of lifestyle, focus on possessions, or attitudes of entitlement are unhealthy behaviors. Some examples are:

- *Self-indulgent*
- *Unhealthy celibacy is associated with behavior that seeks an escape in material possessions, workaholism, overindulgence in food and drink, etc.*
- *Attitudes of entitlement and compensation*
- *Careerism & cronyism. Extravagant lifestyles.*

Inappropriate relationships – Co-dependent and exclusive relationships were cited by seminary rectors as unhealthy behaviors. Some examples are:

- *Emotional instability that aims to manipulate or possess as object*
- *Unhealthy manipulation of relationships to meet emotional needs*
- *Having a tendency to be "possessive" when offering counseling, rather than creating an atmosphere of mutual freedom and non-dependency*
- *Compromised boundaries in relationship*
- *"Particular friendships" (dependency in relationships)*
- *Negative attitude about everything and everyone, gossip, social awkwardness & unable to relate to others*

Addictions – Addictive behaviors such as alcohol, pornography, Internet abuse, etc. are associated with unhealthy celibacy among clergy. Some examples are:

- *Pornography, extensive and unhealthy TV or DVD use*
- *Fixation on Internet porn that fosters a sense of isolation and self-centeredness*
- *Unhealthy sexual expressions include pornography, masturbation, fornication, adultery, homosexual acts, chat rooms, sexting*
- *Pornography or other acting out behavior*

Recommended Resources for Celibacy Formation

The college seminary rectors were asked “What resources for celibacy formation would you recommend to others who are engaged in celibacy formation work in seminaries?” Recommended resources included specific documents and books, programs and workshops, along with more general advice. The complete transcription of all recommended resources is presented in Appendix II.

Desired Resources

When asked “What resources do you wish were available to you in your efforts to form seminarians in celibate chastity?” the college seminary rectors often asked for a reference list of resources: print material, videos, workshops, and online resources. The rectors also asked for additional resources on healing past traumas, pornography and sexual identity. A complete transcription of all responses is presented in Appendix II. Some brief examples are:

List of Resources for Celibacy Formation

- *A national curriculum guide containing resources: handouts, articles, suggested books, electronic media recommendations.*
- *Sharing of resources listed by other seminaries in #21*
- *Would be wonderful to have a compendium of articles, books, essays on the topic that USCCB could provide.*
- *Information on best practices employed by other seminaries.*

Resources on Healing Past Traumas, Pornography and Sexual Identity

- *A better pornography program*
- *Videos for formators on dealing with same sex attraction/orientation; underdeveloped sexuality*
- *Resources related to helping young men heal from past wounds/pains related to psycho-sexual integration*
- *more resources on stress management, loneliness, more extensive training opportunities for formators/spiritual directors, more on healing and overcoming pornography*

Appendix I:
Questionnaires with Response Frequencies



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



Survey of Seminary Theology Programs
(Pre-Theology Not Included)

This survey will help us to understand the current state of seminary formation in the area of celibacy formation. The Bishops' Conference is seeking to understand more clearly how and to what extent this area is taught within the seminary curriculum and integrated into seminary formation. Please leave blank any question that does not apply to your program. Please respond by December 15.

Celibacy Formation

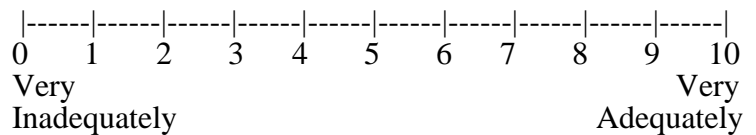
- 1. Which of the following most accurately describes your celibacy formation program? (v only one response)
24 a. Well-established, with set content and personnel
7 b. In progress
1 c. Ad hoc, with little consistency from year to year
2. Please estimate how many hours per semester are devoted to formal program(s) in celibacy formation:
14.5 average hours per semester
3. What content is covered in your celibacy formation program? (v all that apply)
30 a. Theology of celibacy
23 b. Theology of the Body (Pope John Paul II)
29 c. Catholic theology of sexuality
22 d. History of celibacy
31 e. Meaning of chaste celibacy
30 f. Human sexuality
32 g. Affective maturity
30 h. Personal responsibility
27 i. Emotional coping and well-being
27 j. Dealing with loneliness
31 k. Appropriate boundaries
24 l. Dealing with falling in love
27 m. Friendship
25 n. Discernment of celibacy
27 o. Virtues of celibacy
11 p. Celibacy and aging
29 q. Pornography
12 r. Other. Please describe:

- 5. Which of the following theological aspects of celibacy are emphasized in formation in your seminary? (v all that apply)
24 a. Spousal: bridegroom to the Church
26 b. Service-oriented/celibacy for the sake of the Kingdom
18 c. Celibacy as asceticism
23 d. Celibacy and In Persona Christi Capitis
10 e. Other. Please describe:

- 6. Which of these methods are used for celibacy formation in your seminary? (v all that apply)
30 a. Books and articles
28 b. Group discussions
9 c. Films/videos
29 d. Lectures/conferences by formation staff/faculty
27 e. Lectures/conferences by mental health professionals
23 f. Day-long workshop(s)
7 g. Multiple-day workshop(s)
11 h. Semester-long course(s). Please provide title(s):
25 i. Spiritual conference(s)
29 j. Rector's conference(s)
31 k. Spiritual direction
18 l. Private counseling services on campus
7 m. Other. Please describe:

- 4. If your celibacy formation program includes education in Human Sexuality, what content is covered? (v all that apply)
16 a. Physiology
28 b. Sexual orientation/homosexuality
29 c. Pornography
28 d. Masturbation
24 e. Sexual abuse
28 f. Clergy sexual abuse
26 g. Sexual integration
24 h. Sexual addictions
25 i. Dealing with sexual attraction
3 j. Other. Please describe:

Please use this scale for your response to questions 7-8.



- 7.6-7. Please rate how adequately your seminary addresses the topic of human sexuality as part of formation for celibate chastity.
8.0-8. Please rate how adequately your seminary addresses the topic of celibate chastity overall.

Please use these responses for questions 9-16.

1= Yes, we have qualified in-house personnel

2= Yes, we have qualified external personnel

3= No personnel

Please use these responses for questions 17-19.

1= Not at All

3= Somewhat

2= Only a Little

4= Very Well

Does your seminary have adequate access to qualified personnel to address the following:

1 2 3

29 2 1 9. Theological aspects of celibacy

29 2 1 10. The Church's teaching on sexuality

22 7 2 11. Sexual identity

13 17 2 12. Internet pornography

11 18 3 13. Sexual addictions

24 7 1 14. Boundaries in relationships

24 7 1 15. Emotional coping and well-being

27 2 2 16. Discernment of celibacy

How well does your celibacy formation program (see PPF nos. 80 and 93):

1 2 3 4

2 0 7 22 17. Promote self-knowledge

2 1 11 17 18. Promote self-possession

2 0 5 24 19. Promote the gift of self

20. What behaviors do you associate with healthy and unhealthy celibacy among clergy?

21. What resources for celibacy formation would you recommend to others who are engaged in celibacy formation work in seminaries?

22. What resources do you wish were available to you in your efforts to form seminarians in celibate chastity?

Seminary Name: _____

Name of person completing this form: _____

New Faculty Formation in the Program for Priestly Formation

The USCCB Committee on Clergy, Consecrated Life and Vocations is also estimating the need for and interest in an annual national workshop for new seminary faculty to assist in their orientation to the Program for Priestly Formation. Please respond to the following questions.

1. Please indicate the number of new full-time seminary faculty you have added in each of the last five years:

Academic Year	Clergy faculty	Religious/Lay faculty
2014-2015	56	48
2013-2014	55	40
2012-2013	41	23
2011-2012	38	26
2010-2011	35	15

2. What does your seminary currently do to integrate new faculty?

3. How many of your current full-time faculty have attended a program for the formation of seminary faculty conducted by:

12 a. The Institute for Seminary Formators (Sulpicians)

14 b. Institute for Priestly Formation

1 c. International Course for Seminary Formators (Regina Apostolorum)

6 d. Other. Please specify: _____

4. What else would newer faculty find helpful to orient them to their ministry?

5. If the Committee were to offer a Tuesday-Thursday national workshop for new faculty to orient them to the Program for Priestly Formation, which of these time periods would work best with your seminary's schedule? Please rank order your preference (i.e. First, Second, Third preference).

15 - 7 - 2 a. First week of June

8 - 8 - 10 b. Second week of July

5 - 9 - 11 c. First week of January

Thank you for participating in this survey.

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



Survey of College Seminary Programs (Pre-Theology Not Included)

This survey will help us to understand the current state of seminary formation in the area of celibacy formation. The Bishops' Conference is seeking to understand more clearly how and to what extent this area is taught within the seminary curriculum and integrated into seminary formation. Please leave blank any question that does not apply to your program. **Please respond by December 15.**

Celibacy Formation

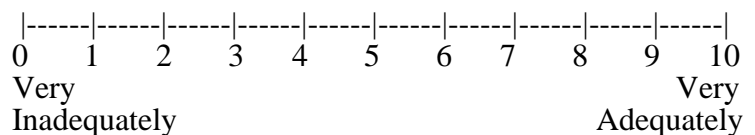
- Which of the following most accurately describes your celibacy formation program? (**✓** only one response).
 - Well-established, with set content and personnel
 - In progress
 - Ad hoc*, with little consistency from year to year
- Please estimate how many hours per semester are devoted to formal program(s) in celibacy formation: 9.4 average hours per semester
- What content is covered in your celibacy formation program? (**✓** all that apply).
 - Theology of celibacy
 - Theology of the Body (Pope John Paul II)
 - Catholic theology of sexuality
 - History of celibacy
 - Meaning of chaste celibacy
 - Human sexuality
 - Affective maturity
 - Personal responsibility
 - Emotional coping and well-being
 - Dealing with loneliness
 - Appropriate boundaries
 - Dealing with falling in love
 - Friendship
 - Discernment of celibacy
 - Virtues of celibacy
 - Celibacy and aging
 - Pornography
 - Other. Please describe:

- Which of the following theological aspects of celibacy are emphasized in formation in your seminary? (**✓** all that apply).
 - Spousal: bridegroom to the Church
 - Service-oriented/celibacy for the sake of the Kingdom
 - Celibacy as asceticism
 - Celibacy and *In Persona Christi Capitis*
 - Other. Please describe:

- Which of these methods are used for celibacy formation in your seminary? (**✓** all that apply).
 - Books and articles
 - Group discussions
 - Films/videos
 - Lectures/conferences by formation staff/faculty
 - Lectures/conferences by mental health professionals
 - Day-long workshop(s)
 - Multiple-day workshop(s)
 - Semester-long course(s). Please provide title(s):
- Spiritual conference(s)
- Rector's conference(s)
- Spiritual direction
- Private counseling services on campus
- Other. Please describe:

- If your celibacy formation program includes education in Human Sexuality, what content is covered? (**✓** all that apply).
 - Physiology
 - Sexual orientation/homosexuality
 - Pornography
 - Masturbation
 - Sexual abuse
 - Clergy sexual abuse
 - Sexual integration
 - Sexual addictions
 - Dealing with sexual attraction
 - Other. Please describe:

Please use this scale for your response to questions 7-8.



- Please rate how adequately your seminary addresses the topic of human sexuality as part of formation for celibate chastity. 6.5
- Please rate how adequately your seminary addresses the topic of celibate chastity overall. 7.3

Please use these responses for questions 9-16.

- 1= Yes, we have qualified in-house personnel**
- 2= Yes, we have qualified external personnel**
- 3= No personnel**

Please use these responses for questions 17-19.

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

Does your seminary have adequate access to qualified personnel to address the following:

- 1 2 3**
- 18 3 1** 9. Theological aspects of celibacy
- 21 1 0** 10. The Church's teaching on sexuality
- 12 9 1** 11. Sexual identity
- 12 9 1** 12. Internet pornography
- 8 13 1** 13. Sexual addictions
- 18 4 0** 14. Boundaries in relationships
- 15 7 0** 15. Emotional coping and well-being
- 19 2 0** 16. Discernment of celibacy

How well does your celibacy formation program (see PPF nos. 80 and 93):

- 1 2 3 4**
- 0 0 12 10** 17. Promote self-knowledge
- 0 0 15 7** 18. Promote self-possession
- 0 0 12 9** 19. Promote the gift of self

20. What behaviors do you associate with healthy and unhealthy celibacy among clergy?

21. What resources for celibacy formation would you recommend to others who are engaged in celibacy formation work in seminaries?

22. What resources do you wish were available to you in your efforts to form seminarians in celibate chastity?

Seminary Name: _____

Name of person completing this form: _____

New Faculty Formation in the Program for Priestly Formation

The USCCB Committee on Clergy, Consecrated Life and Vocations is also estimating the need for and interest in an annual national workshop for new seminary faculty to assist in their orientation to the Program for Priestly Formation. Please respond to the following questions.

1. Please indicate the number of new full-time seminary faculty you have added in each of the last five years:

Academic Year	Clergy faculty	Religious/Lay faculty
2014-2015	17	9
2013-2014	14	9
2012-2013	20	8
2011-2012	13	8
2010-2011	2	6

2. What does your seminary currently do to integrate new faculty?

3. How many of your current full-time faculty have attended a program for the formation of seminary faculty conducted by:

- 4 a. The Institute for Seminary Formators (Sulpicians)
- 9 b. Institute for Priestly Formation
- 0 c. International Course for Seminary Formators (Regina Apostolorum)
- 3 d. Other. Please specify: _____

4. What else would newer faculty find helpful to orient them to their ministry?

5. If the Committee were to offer a Tuesday-Thursday national workshop for new faculty to orient them to the Program for Priestly Formation, which of these time periods would work best with your seminary's schedule? Please rank order your preference (i.e. First, Second, Third preference).

- 15 – 3 - 1 a. First week of June
- 4 – 12 – 2 b. Second week of July
- 2 – 3 – 13 c. First week of January

Appendix II:
Complete Transcription of Open-ended Responses

Question 3r: What content is covered in your celibacy formation program? Other:

Rectors of Theologates

Much of the above included in spiritual conference

Discernment of Marriage (Eastern, Catholic)

In concert with faculty at CUA

Sacerdotalis caelibatus

Balance & Integration

Homosexuality, masturbation

Celibacy as expression of maturity for priestly service

Skills for freely and joyfully living a celibate life.

Celibacy as spirituality

Priestly identity, spiritual fatherhood, accountability/frat

Generativity and spousal love

We do not offer a program on celibacy

Rectors of College Seminaries

Formation in 3 vows

Evangelical counsels; nuptial meaning of the body

Question 4j: If your celibacy formation program includes education in Human Sexuality, what content is covered? Other. Please describe:

Rectors of Theologates

Over a four-year period the topics listed are reviewed

Triggers, attractions, intimacy, masculine spirituality and id

The inner dynamics of desire in human and spiritual formation

We do not offer a program on celibacy

Rectors of College Seminaries

We offer a standard human sexuality course.

Gender identity; eros and agape

Question 5e: Which of the following theological aspects of celibacy are emphasized in formation in your seminary? Other. Please describe:

Rectors of Theologates

Religious vow of chastity

All are reviewed

Celibacy as gift

Anthropology meaning of human life oriented toward God

Religious life

Spiritual fatherhood

Celibacy as non-genital generativity

Spiritual fatherhood, man of communion

Beloved Son of the Father

Spiritual fatherhood and fulfillment of desire....eschatology

We do not offer a program on celibacy

Rectors of College Seminaries

Imitation of Christ

Taught as affective maturity, not theologically

Vow of chastity

Nuptial dimension; celibate fatherhood; reality-detachment

**Question 6h: Which of these methods are used for celibacy formation in your seminary?
Semester-long course(s). Please provide titles(s):**

Rectors of Theologates

Catholic Social and Sexual Teaching, Cardinal Virtues

Included in courses Theology of Priesthood, Sexual Ethics

Courses offered at CUA

Holy Orders (2 credit hrs.)

Theology of priesthood

Included in course "Fostering Priestly Heart of Jesus"

Human Sexuality & Marriage (MO807) + Holy Orders (SY743)

Must be incl. in Th. of Priesthood, Th. of Min. & Sexual Eth

Theology of the Body; Sexual Ethics; Theol. of Priesthood.

Human Development and Christian Maturity

Spiritual formation

Priestly Identity, Celibacy and Ethics

Rectors of College Seminaries

Diversity in Human Sexuality; Christian Sexuality

Sophomore year focuses on celibacy and human sexuality

Formation conference each semester; Thl304 Xtn commit & moral life

Chastity & Celibacy in Human Sexuality

**Question 6m: Which of these methods are used for celibacy formation in your seminary?
Other. Please describe:**

Rectors of Theologates

Elective courses: Medical Moral Teaching and Biblical Backgr

External forums formation advising

Off campus counseling

Formation conferences

Private counseling services off campus.

Developmental rubrics; Meetings with formation advisors

Retreats, friends of St. Joseph, Guest Speakers: Jason Ever

Inner healing prayer teams

We do not offer a program on celibacy

Rectors of College Seminaries

Counseling off-campus/chastity support group

Question 20: What behaviors do you associate with healthy and unhealthy celibacy among clergy?

Rectors of Theologates

Healthy behaviors include: holy/virtuous actions in liturgical and private prayer, study, fraternity, ministry, and living out the evangelical counsels--if those clergy are consecrated (as are ours)

Unhealthy behaviors include: sinful/vicious actions that isolate one from God, the community, and those to whom one is called to serve. Some of these actions directly against celibacy include: pornography, masturbation, fornication, adultery, and sodomy. Some actions indirectly against celibacy include: abuse of alcohol, shunning of authentic friendship, lack of devotion in prayer.

Healthy: Good sense of self and self-understanding; a balance of relationships, meaningful and long-standing relationships, with both clergy and laypeople (men and women); strong prayer life; cultivation of a variety of areas of interest (cultural, intellectual, etc.); generosity with one's time and materials goods; love for the Church as Bride of Christ; understanding of celibacy for the sake of the Kingdom; regular spiritual direction and use of the Sacrament of Reconciliation.

Unhealthy: No meaningful relationships, especially long-term relationships; excessive time spent with others to whom attracted; excessive masturbation/use of pornography; turned in on self; avoidance of spiritual direction and Sacrament of Reconciliation.

Healthy: A self-donative attitude; a variety of friends - celibate and married; an understanding of celibacy as both gift, sacrifice, and mystery; balance in work and in recreation; established prayer life and sacramental regularity; addiction free.

Unhealthy: Entitlement; self-centeredness; irregular prayer; isolation; exclusivity.

Health - intimacy with God in prayer; self-discipline; close friendships.

Unhealthy - severe compulsions (eating, smoking, etc.); passions of control, anger; isolation.

Healthy -- sociable, hospitable, emotionally self-aware; joyful!; aware of boundaries; good peer friendships; spiritual direction.

Unhealthy -- emotionally shut down; unaware of others' perspectives; unaware of others' boundaries; no friends; no exercises; no spiritual direction; arrogant; power-centered; pornography.

Healthy: Avoiding occasions of boundary violations, maintenance of a variety of healthy relationships, communicating joy in our vocations

Healthy--peace, joy, chastity, generosity, asceticism, deep prayer.

Unhealthy--anger, gossip, unchaste, factions, materialism, indolence, gluttony

Boundary violations - unhealthy; clear sense of professionalism and conduct is necessary. At times some clergy are living and promoting a life-style as a bachelor rather than a chaste Christian man who loves and supports his people.

Healthy: Transparency in life-style; balance in friendships and support systems; regular spiritual direction, prayer.

Healthy: good friendships; balanced and integrated prayer life

Unhealthy: loner; inappropriate, suggestive humor; exclusive relationships

Healthy: strong prayer life, healthy fraternity, balanced life

Unhealthy: weak prayer life, excessive internet use, imbalanced life, lack of fraternity, busyness/work-a-holic

Healthy: Transparency with spiritual director re celibacy issues, authentic spiritual depth and contentment, emotional self-awareness and appropriate modulation, to name a couple.

Unhealthy: Compartmentalization of emotional/sexual feeling, denial of sexual feelings, lack of transparency, sexual innuendo comments, "particular friendships"/emotional attachments.

The unhealthy behavior that I associate with celibacy is when priests do not socialize or maintain friendships with their brother priests. This is, at least for me, a big red flag.

Friendships with other priests and lay people

A sense of fulfillment and joy

A willingness to be engaged with the bishop and other priests by attending convocations and retreats, ceremonies

Willingness to be involved in the life of the Church in general

Talking appropriate time off for holiday and retreat and days off

Frequent confession

Love for others and sharing in their lives

Healthy - knowledge of self and self-mastery of desires, passions, thoughts, understanding of what it needs to be a self-gift to a parish and how to live celibacy for the sake of the kingdom.

Unhealthy - acting out in sexually inappropriate ways, repression of sexual desires that does not lead to freedom, being cold or indifferent to women, or being overly affectionate to women.

Healthy: good intimate friendships with both men and women. Regular spiritual direction. Good self-knowledge. Transparency with superiors and peers.

Unhealthy: Few friendships. Hiddenness. Low affectivity.

Humble, holy, happy, healthy, hardworking, hospitable.

Unhealthy: overindulging in food/alcohol, self-isolating/seclusion, excessive material possessions, intellectualizing the world, entitlement/compensation, emotional neediness, lack of spiritual life, pornography or acting out

healthy: strong priestly fraternity, sense of belonging, joy in ministry, regular prayer and spiritual life, honest self-appraisal, connecting with parish families, variety of friendships, maintaining healthy boundaries, attitude of gratitude

Healthy - good self-knowledge, joyful living of the vows, zealous in ministry, ability to have appropriate relationships that provide friendship & intimacy. Unhealthy = neediness, low self-esteem, poor relational skills, alcohol abuse, pornography issues

Good friendships among clergy and lay people are always good signs of a good understanding of celibacy. Unhealthy behaviors associated with a lack of sexual integration are addictions, lack of a genuine prayer life, dependencies, and loneliness.

Healthy: Good self-care (knowing oneself & caring for one's needs physically, emotionally, & spiritually; genuine friendships (with peers, men & women); self-giving to others; personal relationships with God (takes time for private prayer); open to others & flexible; able to challenge & be challenged; able to manage one's feelings; willing to learn & grow.

Unhealthy: Isolated & aloof from others; it's all about him (self-centered); no time for prayer, recreation, exercise & overall good self-care; lack of balance; rigid.

Healthy: Forming healthy, celibate, chaste friendships; peace/serenity regarding celibate life; being able to peacefully spend time alone; healthy physical balance/exercise; above all, healthy spiritual life, intimacy in relationship to Jesus, especially in the Eucharist.

Unhealthy: Pornography, internet misuse; difficulties in maintaining healthy peer relationships; inability to be alone, self-monitoring; irregular or superficial prayer life.

Healthy: Developed prayer life. Spiritual Direction. Integration. Friendships. Joy in being a priest.

Unhealthy: An unintentional prayer life. Not having Christ at the center. Isolation. Lack of joy and generosity.

Healthy: maturing theological sophistication, generosity, orthodoxy, Eucharistic devotion, strong moral piety, solid work ethic, sense of humor.

Unhealthy: narcissism, heterodoxy, a sense of entitlement, laziness.

Healthy: a) Comfort with friendships and working relationships with women and men, b) Maintaining appropriate boundaries, c) Fraternity among priests, d) Having healthy self-esteem, e) Satisfaction in vocation and fruitfulness in ministry, f) Maintaining positive relationships with family, g) Conviction about call to celibacy, h) Prayer life

Unhealthy: a) Difficulty in developing healthy detachment, b) Obsessiveness and neediness, c) Superficial prayer life, d) Addictions, e.g. alcohol, pornography, gambling

Healthy: healthy boundaries; strong relationships (capacity for intimacy); spiritual direction; prayer (including examination of conscience); balance (time management); self-knowledge (strong personal identity); openness to seek assistance if needed; discernment of celibacy; skills for living celibacy (asceticism, prudence, self-mastery).

Un-Healthy: a lack of the above-mentioned strengths, especially the inability to establish and maintain relationships; a lack of self-knowledge; little openness to help; a self-centered attitude; failure to address problems; neglecting prayer.

Healthy Men of prayer; balance of head & heart; seeks appropriate help & support; hospitable, collaborator; true humility; good friendships/intimacy, with proper boundaries; bridge generations within presbyterate. Unhealthy Isolation; authoritarian; not accountable; lack of vulnerability; entitlement; narcissism; aloofness.

Healthy: Friendships with men and women with recognition of proper boundaries. Openhearted generosity

Unhealthy: aversion to one or the other sex. No boundary awareness. Lack of generosity.

Healthy: prayer, friendship, priestly fraternity accountability, generosity, accessibility, openness to new ideas, study, good preaching, kindness, mercy, joy, patience, emotional warmth, self-care.

Unhealthy: Isolation, drinking, workaholism, obesity, egoism, "bachelor mentality", lack of accountability, love of luxuries, arrogance, rigid formalism, emphasis on externals, inaccessibility, emotional distance, excessive TV and internet

Healthy: generosity; availability; kindness; joy; healthy friendship; self-mastery; and responsibility.

Unhealthy: lack of generosity; selfishness; imprudence; lack of appropriate boundaries; anger; sexual activity.

With healthy clergy there is a regular time for leisure and regular time for fraternal sharing of graces in a Jesu Caritas group or some sort of fraternity support group. The behavior is a prudent use of time.

We do not provide a celibacy formation program of our seminarians. They receive that formation through their formation with their own religious order.

Rectors of College Seminaries

Healthy - has friendships among clergy, non-clergy male and female, ability to laugh.
Unhealthy - withdrawn, isolated, and meeting with individuals late at night.

Healthy: A self-donative attitude; a variety of friends - celibate and married; an understanding of celibacy as both gift, sacrifice, and mystery; balance in work and in recreation; established prayer life and sacramental regularity; addiction free.

Unhealthy: Entitlement; self-centeredness; irregular prayer; isolation; exclusivity.

Healthy: A strong spiritual life with regular spiritual direction & confession; a close circle of priest friends/support group; careful selection of media (internet, movies, etc.); good boundaries.

Unhealthy: Preferring to be alone (no close friends, a "lone wolf" attitude); weak spiritual life; poor boundaries with women/others; self-pitying.

Healthy: chaste relationships with both genders, good friendships with other priests, regular prayer life

Unhealthy: unchaste relationships, isolationism, pornography, extensive and unhealthy TV or DVD use

Healthy: Appropriate boundaries with all, joy in ministry and service, clergy friends, lay friends, good family relationships.

Unhealthy: Negative attitude about everything and everyone, gossip, social awkwardness & unable to relate to others.

Boundary violations - unhealthy; clear sense of professionalism and conduct is necessary. At times some clergy are living and promoting a life-style as a bachelor rather than a chaste Christian man who loves and supports his people.

Healthy: Transparency in life-style; balance in friendships and support systems; regular spiritual direction, prayer.

Healthy: regular prayer life, priest friends, priest support group, friendships with Catholic married couples and families.

Unhealthy: gaps in above areas, fixation on Internet porn that fosters a sense of isolation and self-centeredness.

Healthy - wholesome, non-exclusive friendships, especially with women; chaste use of the internet

Unhealthy - relationships of co-dependence; use of internet pornography

Healthy: Good relationship with both men & women.

Unhealthy: "Particular friendships" (dependency in relationships).

Healthy behaviors: joyful, emotional and physical boundaries, generosity, service-minded, approachable, appropriately friendly, healthy eating habits, exercise, no exclusive relationships in the parish, able to relate well with all age groups, takes a day off, annual retreat, fraternity group, spiritual direction, daily personal prayer (holy hour), accountable, honest, healthy leisure activities, consistently growing in self-awareness, engaging in ongoing formation, stays connected with family.

Unhealthy behaviors: doesn't pray, never in the parish, isolates, bad eating habits, works all the time, exclusive relationships in parish, impatient, controlling, manipulative, internet porn, self-pity, low self-esteem, selfish, self-indulgent, stops praying, doesn't appreciate others, complains about others (Bishop).

Healthy: Good relationships with women and men where boundaries are observed; grounding in a good prayer life; keen self-knowledge with emotional, spiritual, sexual integration; generosity of spirit

Unhealthy: "immature" sexuality with lack of integration and acting out; compromised boundaries in relationship; "Lone ranger" approach to life

Healthy celibacy is associated with living a balanced life that includes healthy friendships, prayer, exercise, and intellectual formation.

Unhealthy celibacy is associated with behavior that seeks an escape in material possessions, workaholism, overindulgence in food and drink, etc.

Healthy: The ability of be non-exclusive in one's multiple relationships, both professional and personal. Demonstrating a sense of joy and inner peace while living the celibate life.

Unhealthy: Preoccupation with and obsessing over sexual topics and issues. Being overly judgmental and severe when dealing with people having sexual problems. Having a tendency to be "possessive" when offering counseling, rather than creating an atmosphere of mutual freedom and non-dependency.

Healthy: Strong interpersonal relationships, strong prayer life, faithfulness to spiritual direction/confession/annual retreat, balanced life (work, prayer, sleep, exercise, friendships)

Unhealthy: Isolation, emotional neediness, excessive eating/drinking, unhealthy manipulation of relationships to meet emotional needs

Healthy celibacy is a man of self-possession who does not look at pornography, masturbate, or act out with another. He feels attracted to beautiful women, recognizes the feeling but does not fantasize in a manner which seeks to "possess" her as an object. He relates with affective maturity/integration.

Unhealthy sexual expressions include pornography, masturbation, fornication, adultery, homosexual acts, chat rooms, sexting, as well as emotional instability that aims to manipulate or possess as object. I see also a number of priests overweight and/or smoking, which is typically signs of poor self-care.

Unhealthy: overindulging in food/alcohol, self-isolating, attitudes of entitlement and compensation, lack of spiritual life, pornography or other acting out behavior

healthy: interiorized value of celibacy, healthy and wholesome relationships with other clergy/lay men and women, connecting with parish families, careful keeping of appropriate boundaries, affective maturity and self-possession, undivided heart/focus on God, regular prayer and development of the spiritual life, attitude of gratitude

HEALTHY: Good honest and engaging friendships both with other clergy and with laity - married couples and singles.

Simplicity of life. Detachment from material goods.
A healthy regular prayer life.

UNHEALTHY: Isolation and not being involved and engaged with support groups within the clergy and the laity.

Careerism & Crony-ism. Extravagant lifestyles.

Question 21: What resources for celibacy formation would you recommend to others who are engaged in celibacy formation work in seminaries?

Rectors of Theologates

Celibacy formation should be considered holistically, and thus the resources must be thought broadly: a healthy seminary community of men, excellent teaching, a Thomistic appreciation for the virtuous life, liturgical prayer that encourages real devotion, confessors and spiritual directors, clear teachings about what is not acceptable, the availability of psychological counselors (if needed), exercise/sports opportunities, etc.

Courage to Be Chaste by Benedict Groeschel; Lumen Gentium 42-44, 46; Sacerdotalis Caelibatus by Paul VI; Sacra Virginitatis, John Paul II Holy Thursday letter to priests 1979; Catechism of the Catholic Church nos. 1579, 1599, 915, 916; Poverty of Spirit by Metz; Thoughts Matter by Funk; The Screwtape Letters by C.S. Lewis; Pastores Dabo Vobis by John Paul II; Cloud by Day, Fire by Night by Fr. David Knight; Quickening the Fire in Our Midst by G. Aschenbrenner; The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life, especially chapter 9, by James Martin, SJ; The Joy of Priesthood by S. Rossetti.

A greater emphasis earlier on of the Theology of the Body; a more comprehensive pornography interdiction and healing; a deeper understanding of the giftedness of celibacy as compared to its functional and sacrificial elements.

Formation for Priestly Celibacy - A Resource Book. The Inner Life of Priests. Conferences & workshops.

Attend workshops, have a mentor, good spiritual direction.

Full range of books, journal articles, and speakers on this topic-too numerous to list

Regular spiritual direction for all

Giles, "The Nature of Sexual Drive"

Manuel, "Living Celibacy"

Paris, "The End of Sexual Identity"

Wiesettier, "Against Identity"

Fr. Ray Carey's Workshops

Fr. Gerry McGlone, S. J.'s Workshops

Current videos & curricula on sexuality; integration of principles used to discern celibacy.

IPF Institute has a wonderful program of helping men discern celibacy and promote a dynamic balance on how it is lived on a day to day basis for a priest.

Clinical counselors

Sexual addiction experts

"In Defense of Purity" - Von Hildebrand

"A Pleasure for Purity" - Christoph Joseph Arnold
The Charism of Priestly Celibacy, ed. John Cavadini
Priestly Celibacy, ed. Peter Stravinskis
Pastores dabo vobis
Formation for Priestly Celibacy, Thomas Krenik (NCEA)
Sacerdotalis caelibatus, Pope Paul VI
Chaste Celibacy: Living Christs' Own Spousal Live, David Bohel, IPF
First Five Years of Priesthood, Dean Hoge

Workshops provided by Guest House, St. John Vianney and individuals like Dr. Peter Kleponis who are expert in their field

Make use of good Catholic psychologists for individuals and as part of the over-all program of psycho sexual development

Clergy small groups

Non-threatening education days that allow clergy to investigate issues such as human development, pornography, self-esteem

* working with counselors who are trained in this area

* support groups for men struggling with pornography

Have good access to professionals who understand and appreciate religious life. Gerdenio Manuel's book, "Living Celibacy". Ongoing workshops with experts regarding healthy boundaries and integrating psycho-sexual-affective maturation.

Many excellent books and conferences are available. PPF programs is excellent!!!
Cantalamesa: Virginty; Groeschel: The Courage to be Chaste; David Songy: Spiritual Direction for Priestly Celibacy; IPF; JPPII: Theology of the Body; one on one counseling;

Seminars on teaching celibacy as part of ongoing formation for seminary formators.

The Institute for Seminary Formators is excellent, and it does provide wonderful resources in addition to the workshop itself. The various counseling institutes (Southdown, St. Luke's, Guest House, St. John Vianney) are great resources for speakers and training for formators in addition to providing great support when needed for evaluation and assessment. Local resources can also be great.

- 1) Psychological counseling, from someone who has experience with priests
- 2) Covenant Eyes or similar programs to assist with addressing internet pornography challenges.

St. Luke's Institute.

Those mentioned above in number 6:

This must be included in Theology of Priesthood, Theology of Ministry, and Sexual Ethics
Theology of the body

Comprehensive psychological evaluations

Small support/sharing groups

Study of the Theology of the Body; further study in moral theology; formal instructional programs such as those offered by the IPF and the Catholic Psychotherapy Association; the guidelines and recommendations of the PPF itself; the availability of programs such as "Covenant Eyes" to seminarians.

Being able to call on the expertise of outside professionals has been of great value.

Safe space for seminarians to speak to about issues of celibacy with spiritual directors, each other, and even with the rector and his staff. This excludes material of the private forum.

Marked men for Christ and similar men's ministries

Covenant eyes, reclaim, and other internet helps

IPF

Friends of St. Joseph

Theology of the Body

Sacerdotalis Caelibatus by Paul VI

Theology of the Body.

It is wise to train small teams for inner healing prayer. This integrates human and spiritual formation in a way that is quite fruitful. Sacred Heart Detroit is who we imitated in developing this at KGS in St. Louis.

Rectors of College Seminaries

Articles from seminary journal. First Five Years of Priesthood by Hoge.

A greater emphasis earlier on of the Theology of the Body; a more comprehensive pornography interdiction and healing; a deeper understanding of the giftedness of celibacy as compared to its functional and sacrificial elements.

When God Asks for an Undivided Heart by Fr. Andrew Apostoli

Treating Pornography Addiction by Dr. Kevin Skinner

There are many that are very accessible to any institution. What I have encountered are the many people in formation still uncomfortable about simply talking about the subject, or those who do talk but only to spiritually solve all issues, i.e., pray a rosary, the feeling will go away.

John Paul II; Theology of the Body. Christopher West has written several books that college students find easy to understand and that serve as a great discussion starter for celibacy formation evenings.

Church documents: Pope Paul VI, *Sacerdotalis Caelibatus*; Pope John Paul II, *Pastores dabo vobis*; U.S. Bishops, Program of Priestly Formation; Timothy Dolan, *Priests for the Third Millennium*; Roman Choliz, *Clerical Celibacy in East and West*; Jean Galot, *Theology of the Priesthood*; Pope John Paul II general audiences on *Theology of the Body*.

Internet accountability software (e.g., Covenant Eyes), enrollment in the Angelic Warfare Confraternity, practical information about appropriate boundaries, especially in relationships with women

Institute of Sexuality Studies at Catholic Theological Union
When God Asks for an Undivided Heart, Andrew Apostoli
Men, Women, and the Mystery of Love, Edward Sri
Fill These Hearts, Christopher West
John Paul II Theology of the Body

The Prophetic, Missionary, and Charismatic Dimension of Priestly Celibacy, Fr. Rainero Cantalamessa

Address at the Symposium on "The Charism of Priestly Celibacy" by Archbishop Allen Vigneron
Paul II document *Caelibatus*...
Book entitled "Still Called by Name" by Dominic Grassi

Information on forming seminarians around the dangers of internet pornography (i.e. Covenant Eyes).

The Theology of the Body of St. John Paul II, whether the original or the popularized version. Citing passages from both Scripture and Church Tradition dealing with the beauty of healthy married relationships as well as the beauty of Christian relationships in general.

The formation of internal forum groups among the seminarians where the men can speak freely about these important issues; spiritual directors and/or psychologists could organize and run such groups.

Having a consistent relationship with a psychologist expert with whom the seminarians have consistent contact.

Integrating formation for chastity with the theologate formation for chastity to ensure that nothing is skipped.

- 1) We have implemented Pope John Paul II's Theology of the Body.
- 2) We have been blessed by conferences offered by Dr. Bob Schuchts, a psychologist from Florida, who does work with many people working toward freedom and wholeness in sexuality, indeed the whole person.
- 3) We have instituted chastity support groups, which are excellent!
- 4) A computer monitoring program Covenant Eyes is also helpful.

See attachment.

Cantalamessa's book: Virginité; Groeschel's book: The Courage to be Chaste; book Healing the Wounds of Sexual Addiction; John Paul II Theology of the Body; one on one counseling, formation/spiritual direction to help identify and integrate human needs
PPF!!! Many workshops, books and articles are available.

A good Vicar for Priests who engages with the presbyterate.

Regular attendance of on-going continuing education and formation of Formators
Groups of Supportive healthy celibates that gather throughout the year to support celibate life.

Question 22: What resources do you wish were available to you in your efforts to form seminarians in celibate chastity?

Rectors of Theologates

Greater prudence in me to form the men in celibate chastity.

A list of resources: pamphlets, articles, books, CDs, DVDs on the healthy integration of one's sexuality in a chaste celibate life.

A better pornography program.

More healthy priests to model and inspire!

More time.

Easier access to speakers at lower cost to hire.

Theologically and psychologically critical appreciations of the "theology of the body" and other romantic or identity-centered treatments of celibate chastity--too often our noncritical reception creates problems.

Videos for formators on dealing with same sex attraction/orientation; underdeveloped sexuality.

Workshops on celibacy

Relational living with others

Healthy interaction with members of the opposite sex

Better use of Adopt-a-seminarian program dinners/recreation with families

Incorporate into Teaching Parish Program

I will have to think about this more fully. Yet, perhaps some resource on helping someone make "lifelong promises" and the factors that enter into that kind of formation.

It would be useful to have two or three models for integrating the items listed above into a four year seminary formation program

There is no lack of outstanding resources.

More resources on dealing with and healing pornography addiction/use; dealing with stress/loneliness in parish environments; more training ops for format ors/spiritual directors

We can always use more resources. Information on workshops available through seminaries, places like St. Luke's etc.

A list of resources where spiritual directors and external forum formators can access on various topics regarding celibacy.

We could use some more up-to-date audio-visual materials. We have some good resources on audio tapes that are slowly becoming dated and lose effectiveness.

1) Assistance with helping men to honestly and transparently address sexual identity issues - for the good of the Church and their own well-being.

2) Strategies to respond effectively to the widespread challenge of internet pornography viewing

More time. While we have many resources to assist in the formation of sexuality, chastity and celibacy, it seems that "timing" is more of an art than a science. It is challenging to predict when certain issues might arise in the community and on the individual level. Sometimes we feel that a group of seminarians maybe struggling with a particular aspect of sexuality, and our response may be, "We will address that in four months at a particular seminar that we have planned."

Saying all of this, maybe it would be helpful to have some well-done learning or training modules on the internet about topics of sexuality, celibacy and chastity. In this way, we could refer our seminarians to some concrete information in real time instead of having to wait for the next scheduled talk.

There are few resources for dealing with the multi-cultural aspects of this issue.

Witness of both priests who have lived celibacy for a long period and those who have left priestly ministry

A curriculum addressing aspects of celibacy and formational methods appropriate for each year of priestly formation

A website that would provide further readings and recommendations for seminary chastity formation.

We are well situated.

Biographies of priests and religious dealing with this issue.

Formation programs for formators!

Resources for forming a culture of accountability in Seminarians and presbyterates

Resources for fraternal groups

Resources for helping seminarians with same sex attraction and effeminate mannerisms

N/A

Qualitative measuring tools that focus on interior conversion and integration of sexual desires with contemplative living would be most beneficial. These tools need to be developed for seminary formation

Rectors of College Seminarians

A national curriculum guide containing resources: handouts, articles, suggested books, electronic media recommendations.

A better pornography program.

Sharing of resources listed by other seminaries in #21

Greater variety of quality video programs in light of Catholic teaching.

Videos for formators on dealing with same sex attraction/orientation; underdeveloped sexuality.

Development of Pope John Paul II's Theology of the Body in relationship to celibacy.

Resources specifically for seminary formation related to sexual orientation/homosexuality, sexual abuse, clergy sexual abuse, sexual addictions, etc.

Better accountability software for mobile phones

Good Catholic websites on celibacy.

Resources related to helping young men heal from past wounds/pains related to psycho-sexual integration.

Would be wonderful to have a compendium of articles, books, essays on the topic that USCCB could provide.

Information on best practices employed by other seminaries.

If there were a total program staffed by competent professionals trained to treat these topics in a positive and not overly judgmental way, which could be engaged at a reasonable price, this could prove enormously useful at any given moment. With the "fluidity" by which new faculty

members (including rectors) are named by Bishops and existing faculty members (including rectors) are removed, whereas our faculty currently has within it the competence to handle such delicate issues responsibly "in House," such competence cannot always be presumed to be should the faculty be changed in its composition by episcopal fiat.

I would like to see a greater uniformity of psychological inventory and assessments for those entering seminary. With regards to other resources, I think there is much available, but in the end a rector and formator and spiritual director cannot give what they do not have. The greatest resource is chaste, celibate, joyful priests.

None at this time.

More resources on stress management, loneliness, more extensive training opportunities for formators/spiritual directors, more on healing and overcoming pornography

Adequate resources are available.

I feel that we have very good resources - that others should try to take advantage of. These include: NACS (National Assn of College Seminaries), MATS, and the Seminary committee at the NCEA (Nat'l Cath. Education Assn.)

The USCCB Committee on Clergy, Consecrated Life and Vocations is also a great resource.

The Annual Rector's Convocation is a great help in sharing ideas and discussing current topics.