

AGGIORNAMENTO IN TWO SEMINARIES

1962 - 1972

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By

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## ABSTRACT

The aim of this dissertation is first to detail the changes that have taken place in two Roman Catholic seminaries in southern Ontario in the course of the decade 1962-1972; second, to discern the direction of these changes as well as the forces that are powering them and their impact on priestly self-understanding in the Catholic Church of southern Ontario. In virtue of the social organization of Catholicism, such developments have far-reaching significance. They affect not only the clergy but the Church at large and they are an index to the evolution of Catholic self-understanding far beyond the borders of southern Ontario.

This dissertation is in two parts. Part One is informational, reporting changes that have taken place from 1962 to 1972 in the two major seminaries of southern Ontario: Saint Augustine's in Toronto and Saint Peter's in London. These changes are detailed under three headings: philosophical, theological and spiritual formation. Part Two is analytic in the manner of contemporary social religious history. It attempts to say what the changes

mean; that is, "what is going forward" in our time in and through the changes. The hypothesis of Part Two: the priesthood is being re-conceived in terms of ministerial function (on a "prophetic-deaconal" model) rather than as "state of life" (on a "sacro-hierarchic" model) and the priestly function (preaching and Eucharistic celebration) is increasingly seen:

- a) in the larger context of a common Christian task.
- b) the task being to create, sustain and develop Christian Community
- c) a Community which interacts and shares.

Thus the barriers created by previously authoritarian structures are laboriously given way to the expression in Community of a "holistic, environmental dynamic," favouring the fuller charisms of all individuals.

This changed priestly ideal and self-understanding has emerged from an ancient understanding of the Church and one attested in our day by the documents of Vatican II. But if this vision of the Church is to make its way as the Catholic self-understanding of our time, it would be through a new priestly self-understanding, ready to acknowledge the existence of charisms among the laity and to invite and capitalize on their expression. Such is "the meaning of the changes" reported and analyzed in the present study.

## INTRODUCTION

This dissertation is meant as a contribution to the social history of contemporary North American Catholicism. In one sense, its range is very limited and narrow. It deals with recent changes in the training of Roman Catholic priests in two regional seminaries of Southern Ontario. In another sense, however, its subject is vast, for the changes are indicators of a deliberate, fundamental, coherent and far-reaching transformation of the very core of North American Catholicism.

It is not the purpose of the dissertation to prove the foregoing statement, but its real and significant weight might be overlooked if the statement were left unexplained.

Traditionally, Catholic Bishops in North America have been expected to exercise thoroughgoing control over all aspects of official Catholic life in their respective dioceses. Although this traditional exercise of control has become less unilateral in the wake of the Second Vatican Council, there is one extremely sensitive and important area of Catholic institutional life over which the Bishop might



have been expected to retain his plenary, discretionary powers. That is the Seminary. Actually there has been a reversal of directive roles.

Because of the central role of the clergy in the Roman Church, the Seminary is a jealously guarded nerve-centre of Catholic life. The new factor is that in numerous regions it has become a peculiarly sensitive seismograph recording the release of new energies and the adoption of new directives in Catholicism - energies and directions which most significantly, Bishops themselves are not always sponsoring and promoting. In short, the changes in the seminaries have a privileged significance for the historian of contemporary North American Catholicism.

This is not to say that the clergy are the sole determining influence on Catholic life, nor that the seminary is the sole determining influence on the clergy. Other currents of cultural influence may prove in the end to be more decisive for Catholicism, but no historian may dare overlook the sphere of human deliberation and decision; and for the life of the Catholic Church in North America, the

consciously designed formation of the clergy is surely among the key factors deciding the colour, contour, rhythm and thrust of Catholic life.

It is, accordingly, the goal of this dissertation to do two things: first, to provide systematically correlated information about change in the academic life and total life-style of two Catholic seminaries in southern Ontario during the crucial decade of change from 1962 to 1972; second, to assess the accumulation of all these changes in terms of the North American Catholic self-understanding.

Here the category of self-understanding should itself be understood as summing up the answers to such questions as: Where are we? Where have we come from? Where are we going? For our limited purposes "self-understanding" will primarily signify responses to: "Where are we going?" and "Why?".

The accent in this dissertation will fall more heavily on the pioneer work of presenting accurate information on the seminaries than on the analysis, which must be largely tentative. Nevertheless, the exposition does not shrink from the task of interpreting the data in the style of Zeitgeschichte or contemporary religious social history. On the basis of the data provided here, the reader may himself judge how well the concluding analysis is grounded in observable fact.

Catholicism in the latter half of the twentieth century is "between the times" - between the time shaped by the historically decisive interpretation of the Council of Trent and the re-organization of the Church, and the time, still coming, when Vatican II shall have been interpreted in a way equally decisive and historically effective. We stand at a point in history at which one era has come to an end, but its successor is still a-borning. It is to be expected that the character of the era that has ended is clearer than the character of either the present or the future. Still, we may arrive at some insight into our own day by reviewing the yesterday from which we have come, as well as by seeking to discern the outline of tomorrow in its current, concrete, social dimension.

The past of the Catholic Church is a very long story, of which the Tridentine and Post-Vatican II epochs are of most immediate relevance to us.

In the course of the fourth century, Christianity became the state religion of the Roman Empire. The Empire collapsed, but its religion became the principal foundation of European civilization.

In the late eleventh century, the Popes established themselves at the summit of Christendom, and they maintained this position until the rise of the great national states between the fourteenth and the mid-seventeenth centuries.

Meantime, though the Reformation put an end to papal power in much of northern Europe, the papacy remained the centre of gravity in Catholicism, with Rome the principal, if not exclusive, initiator of movement and governor of direction, unchallenged until Pope John XXIII himself invited the whole Church to universal aggiornamento.

What did the Second Vatican Council intend? This is a large question, and one which cannot yet be answered in fully satisfactory fashion. But it is safe to say that the Council, like the Pope who convoked it, intended aggiornamento, or up-dating. What then, needed up-dating? Nothing less than the whole Catholic consciousness.

Today, the human race is passing through a new age of its history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires both individual and collective, and upon his manner of thinking and acting with respect to things and to people. Hence we can already speak of a true social and cultural transformation, one which has

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repercussions on man's religious life as well.

Men are more and more aware of great collective tasks ahead of them, involving increased inter-dependence, socialism, and co-operation. Never has there been a more powerful consciousness of humanity's engagement in a common adventure, driving as with irresistible force to the achieving of a goal which means, perhaps, man's willingness to transcend himself.

Any religious institution that means to play an active, not to say aggressive, part in the mainstream of human history must, from time to time, and even continuously, make adaptations to its ever-changing environment.

The pre-Vatican II Catholic Church is a fascinating object for the historian, not to say the antiquarian. She trailed clouds of glory from a remote past (the three crowns of the papal tiara). Her laws were articulated upon principles ultimately based upon those of Roman civil law. Her central administration was redolent of the familia of the Roman

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Gaudium et Spes (Pastoral Constitution on the Church in the Modern World) 4., p. 202. Walter M. Abbott, S.J. (Ed.) The Documents of Vatican II (Guild Press: New York, 196 ).

Emperors, and her ceremonial reflected that of a Byzantine court.' She had never fully recovered from the estrangement between Eastern and Western Catholicism. The Koinonia of ante-Nicene times had become the Latin societas, and that society, having been first imperialized, had been feudalized in the Middle Ages. Even into the middle of the twentieth century, she seemed to be trembling from the shock of the Protestant Reformation, and following her reaction against the once new theology of the sixteenth century, she had reacted also against the whole general stream of progress in that area of the world where she was geographically, but no longer spiritually, at home. The tremendous dynamic movement that had flung her upon the Graeco-Roman world of the early Christian centuries seemed to have taken shape in a parabolic curve, carrying her now ever further from the living, moving centre of human affairs. If this movement were to have continued, the Church might have become a monumental irrelevance. The ambivalent position of Teilhard de Chardin, Priest-Paleontologist, is, perhaps, the most striking symptom of this dichotomy.

Aggiornamento in depth was thus seen to be a true ecclesiastical necessity. There was the need of accommodating the Church to the world of today and tomorrow. The Decree Perfectae Caritatis offers its own rendering of the word aggiornamento; it speaks of "an accommodated or appropriate renewal." The word "accommodated" here refers to contemporary adaptation, as the text shows, not "innovation" but "recovery" of the initial inspiration.<sup>2</sup>

Vatican Council II is at once a first step and a new orientation affecting practically every aspect of Catholic life and devotion. Its implications are indeed far-reaching, strengthening, confirming and guiding. Yet its directives are also seen as a source of mistrust and suspicion. Without rejecting or denying her past, without any surrender of her patrimony, the Second Vatican Council along with its various commissions and institutions appears, even to the casual observer, to have greatly altered the course, the direction of the Catholic Church throughout the world.

Towards the end of its second session, the Council Fathers paused to solemnly celebrate the fourth centenary of

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2

Ibid., Perfectae Caritatis (Decree on the Appropriate Renewal of the Religious Life). 2. p. 468.

the closing of the Council of Trent. This Council ended in the year 1563, after a total life of about eighteen years. Trent was known in history as the Council of the Counter-Reformation -- a Council immersed in numerous discussions concerning ecclesiastical historiography brought about by Protestant-Catholic polemics. A new ecclesial system necessitated by the deterioration of the medieval equilibrium and the new exigencies of mankind were outlined in the corpus of the various Tridentine decisions.

Tridentine Decrees concentrated especially on a predominantly analytic sacramental theology, the role of Sacred Scripture, preaching, and a marked preponderance of the hierarchial over the communal.

Cardinal Pallavicini, the official historian of the Council of Trent, did not hesitate to point out in his records that the most important reform enacted by the Council Fathers took place on July 15, 1563, at its twenty-third session. Here they adopted the decree establishing the foundation of ecclesiastical schools (seminaries) to be exclusively devoted to the training and education of the clergy.

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<sup>3</sup>James A. O'Donohoe, Tridentine Seminary Legislation - Its Sources and Its Formation., pp. 1-16. (Louvain, 1957).



The existence, growth, and influence of the Catholic Seminary, initiated through Tridentine aggiornamento has been seen as a tremendously powerful and influential nerve centre within the Church. From 1563 to 1963, these pontifically established institutions have been responsible for the philosophical, theological and social formation of those individuals aspiring to the Catholic Priesthood. For all practical purposes, the essential directives and programmes remained the same for four hundred years.

Tridentine aggiornamento is quite different from the aggiornamento proposed by Vatican Council II. This is especially true in Catholic seminaries where the whole spectrum of Catholic life is presented. The spirit, the quest of today's Seminary and Seminarian suggests a major re-alignment of thought and action. The last decade is but a witness to a new convergence, understanding and application of various spiritual and intellectual elements.

A new apostolic orientation is now seen as an animating and integrating force. Today a new concept is being reflected -- the Priest, former local Pater-Familias, has become fraternal catalyst of the community in which he labors.

The history of Seminary formation and achievement fills many volumes. In 1663 Bishop Laval founded the first Canadian Seminary in Quebec. Since then, numerous Provincial and Diocesan schools or institutions have been established, entrusted with the serious responsibility of training and forming the Secular and Religious clergy.

The Council Fathers at Trent in 1563 were most optimistic as to the role that the newly established schools (seminaries) would play in the development of the life of the Church. In fact, the seminaries were to have an impact which, if anything, exceeded sixteenth-century expectations. On the twenty-eighth day of October 1965, the Fathers of Vatican II adopted the Decree on Priestly Formation<sup>4</sup>. A second followed December 7th, 1965 -- the Decree on the Ministry and Life of Priests.<sup>5</sup> If history is any guide, these two documents, written for modern times, are destined to play a role of major importance within ecclesiastical institutions and circles.

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<sup>4</sup>  
Ibid., p. 437. Optatam Totius - Decree on Priestly Formation.

<sup>5</sup>  
Ibid., p. 543. Presbyterorum Ordinis - Decree on the Ministry and Life of Priests.

It is here that one discovers the major topic of this thesis: an examination of the recent changes (1962-1972) pertaining to the training of Roman Catholic Clergy in Southern Ontario. What role does Vatican II aggiornamento (Optatam Totius and Presbyterorum Ordinis) offer? What have been their results on Seminarians? on Seminaries?

We use as examples, St. Augustine's Seminary, Toronto, Ontario, and St. Peter's Seminary, London, Ontario. The material will be presented with a view to assisting the reader to understand and reflect upon the new spirit as part of contemporary Social Religious History.

First, let us briefly examine something of these two institutions.

St. Augustine's and St. Peter's Seminaries are both "major seminaries", which, between them, educate practically all diocesan clergy of Southern Ontario. They both offer philosophical and theological programmes, and accept candidates from various North American dioceses. Saint Augustine's was founded in 1913, Saint Peter's in 1926. St. Augustine's lists over 1300 men as graduates, giving it

one of the largest Catholic seminary alumni in Canada. St. Peter's has graduated approximately 700.

From their openings until 1962, both Saint Augustine's and Saint Peter's Seminaries followed the universal programmes of Pontifical Institutions of clerical training, in isolation from all but their own seminarist world. Since then, the changes under discussion in this dissertation have begun to take place, with the focus on the Liturgy at Saint Peter's, and on Scripture at Saint Augustine's. For all practical purposes, both Seminaries have adopted, and adapted to, the directives of Vatican II,<sup>6</sup> and the Roman Congregation for Catholic Education.<sup>7</sup>

Regarding the many changes that have taken place within the last decade (1962-1972), this thesis raises two very important questions. One is Informational, the other analytic: What changes have taken place within the academic curriculum and life style at Saint Peter's and Saint Augustine's Seminaries? Chapter One of this thesis deals with this first

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Op. cit. Optatam Totius - Decree on Priestly Formation and Presbyterorum Ordinis - Ministry and Life of Priest.

7

Ratio Fundamentalis Institutionis Sacerdotalis (Basic Norms for Priestly Formation) Sacred Congregation for Catholic Education, Rome 1970 - Vatican Polyglot Press.

or informational question. The question for Chapter Two is: What is the underlying dynamism which explains the changes and allows us to define their direction? This chapter, then, provides a more analytic treatment of trends and offers a base on which to try to define what is going forward in Catholicism in Southern Ontario.

CHAPTER ONE

# I

## THE CHANGES

In this chapter, we will detail the changes which have taken place in the two seminaries, dividing them in accord with three categories: Philosophical Formation, Theological Formation, Changes in "Style of Life".

### 1. Philosophical Formation

On July 15, 1563, the Council of Trent, at its twenty-third session, adopted its decree concerning the foundation of schools of ecclesiastical studies. Interestingly enough, almost three-fourths of the decree was given over to a very detailed explanation of how seminaries were to be financed and supported. The emphasis was on administrative procedure rather than on philosophical direction. Faculties were generally lacking or poorly prepared, and in certain areas (e.g. France) there was a genuine disinterest in reform.

The Seminary that resulted was strongly isolationist. Defensive walls, such as the Index, were erected, and others

such as the Inquisition, were fortified.

In reaction to the individualism of the reformers and the humanists, personal freedom and initiative became suspect. Literary education was presupposed, but it was in some way, to be developed away from the university. Law and obedience became dominant themes. The emphasis was on uniformity and conformity.

In the year 1879, Pope Leo XIII issued his Encyclical (Aeterni Patris) that directed Catholic teachers of philosophy to augment and perfect the body of Thomistic doctrine, by the addition of all certainly established truths and discoveries in the fields of philosophy and science.

This Encyclical marked the beginning of the Neo-Scholastic age. It was for modern Scholastics, to apply the body of principles advanced by St. Thomas to their day and age. This task was taken up especially by the Seminaries, and has been the major motivating factor for hundreds of years in the research and study of the Catholic Seminary. This Thomistic environment was certainly experienced by Seminarians at Saint Augustine's and Saint Peter's Seminaries.

During the last centuries, Neo-Scholastic philosophical study tended toward "essentialism".



Two Vatican II documents Optatam Totius and Presbyterorum Ordinis along with the post-conciliar Ratio Fundamentalis Institutionis Sacerdotalis, clearly indicate a considerable program of renewal within seminary Philosophical and Theological chairs. These extend to admission, courses, language, staff, etc. Although not as striking as the numerous theological changes (see below) and changes in life style (see below), the new Philosophical Orientation has had a powerful impact on the education of seminarians in Ontario. Philosophic controversy still continues today - fear concerning the lack of canonization of Thomistic ideals - suspicion concerning the familiarity with non-Catholic or non-Christian authors - prophecy again of a skeptical, humanistic, materialistic age. Whether or not the new philosophical freedom in seminaries will lead to the fulfillment of these prophecies, is yet to be answered. One thing is certain - there is at this time a notable difference in the professors and students immersed in this important branch of speculative study.

#### Philosophical Renewal

The great "metaphysics" of the West, those of Plato,

Aristotle, Augustine and Aquinas, supposed a necessitarian ideal of science. Science, that is, was by definition concerned with universal and necessary objects. Modern culture, on the other hand, has developed an empirical ideal of science. The disparity between the two ideals has provoked a philosophical crisis. For philosophy in Catholic seminaries, the result has been the radical modification of the proposals of Leo XIII. As the Pastoral Constitution on the Church in the Modern World puts it:

The accelerated pace of history is such that one can scarcely keep abreast of it. Hitherto the destiny of mankind as a whole consisted of the fragmentary annals of various peoples. Now it merges into a complete whole. And so mankind substitutes a more evolutionary concept of nature for a static one, and the result is an immense series of new problems calling for a new endeavor of analysis and synthesis.<sup>8</sup>

Moreover, the decree (Optatam Totius on Priestly Formation) directed that today's philosophical student should:

be equipped with the humanistic and scientific training which in their own country enables young people to undertake higher studies. Their philosophical and theological studies should be integrated as much as possible; they should be made familiar with the findings of the social sciences, especially psychology, sociology and economics.<sup>9</sup>

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8

Gaudium et Spes (Pastoral Constitution of the Church in the Modern World) Vat. II - Guild Press, N.Y. 1966 - Ed. Walter Abbott - p. 199 and (5)

9

Optatam Totius (Decree on Priestly Formation - Vatican II) The Documents of Vatican II - Walter Abbott S.J. Guild Press - New York - 1966 - no. 13 p. 449. Gaudium et Spes (Pastoral Constitution on the Church in the Modern World Vatican II) Abbott op. cit. no. 62, p. 268.

In conformity with such directives, the changes in the Arts Program both at Saint Peter's and Saint Augustine's have been revised. Some of the philosophical considerations which were formerly part of the Arts Program have been integrated into the Theology Program. There are clear course requirements established by both faculties, but since 1966 classes tend to stimulate and deepen greater intellectual capacity within the School of Philosophy. Updated courses in religious sociology, sociology of religion, psychosociology, anthropology and in the philosophies of existentialism, personalism and phenomenology are found within the course options of the university institutions with which the seminaries are associated, (Saint Michael's College in Toronto, and the University of Western Ontario in London).

According to Vatican II's Gravissimus Educationes:

Philosophical studies should be a preparation for the seminarian's theological studies and for the right performance of his apostolic ministry which requires him to be properly trained for dialogue with people of this day and age.<sup>10</sup>

The result of these new directions has been a set of noteworthy changes within the House of Philosophy at both Saint Peter's and Saint Augustine's. Former timetables from both

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Gravissimum Educationes (Declaration on Christian Education Vatican II) Abbott op. cit. para. 10. See also Ad Gentes (Decree on the Church's Missionary Activity Vatican II) Abbott op. cit. para. 16.

Seminaries reveal a marked similarity: Latin, Logic, Cosmology, Ontology, Psychology, Theodicy, Ethics, History of Philosophy, etc., along with several house courses - Speech, Chant and Sacred Art. This sequence of courses was taken as the basic core of a liberal arts education for a modern seminarian.

A remarkable new Philosophical thrust is at present very evident at both Seminaries.

Prior to the year 1966, seminarians at St. Peter's underwent a traditional scholastic approach to various courses of liberal arts with emphasis on philosophical subjects. Classes were given in accord with the time-proven lecture method. Frequent examinations were indicators of advancement. Safe, familiar texts were recommended; a general approach rather than specialization was preferred. Only seminarians were permitted to attend classes.

The year 1966 represented a dramatic change. Philosophical students were directed to the various sister institutions of the University of Western Ontario. Specific courses were still set forth by the Seminary governing body, but they were now being presented outside the Seminary milieu. The upshot of this shift in policy is that seminarians now attend co-educational

classes and follow the seminar-type term-paper approach.

St. Peter's own staff has not completely abandoned teaching. Several courses are still taught on campus: Existentialism, Logic, and Thomistic Philosophy. These courses, however, are not reserved merely for the seminarian, but are open to any student from the University of Western Ontario wishing to take these subjects. Full credit is given towards their degree requirements.

Before 1966, it was the exception rather than the rule for the seminarian to obtain a B.A. Degree. Over the period 1966-1972, this trend has been reversed at both ecclesiastical institutions. A new impact of philosophy has been felt at St. Augustine's. The Coadjuter Archbishop of Toronto, the Most Rev. Philip F. Pocock, has long been particularly interested in this area. (He is himself a former professor of Philosophy, having taught at St. Peter's.) In 1964, Archbishop Pocock dedicated a new multi-million dollar edifice on the grounds of St. Augustine's Seminary. This monument, St. Augustine's College of Philosophy, was originally designed to become the showpiece of the Archdiocese, a model for the Seminary system in North America.

For six years, the new college struggled to live up

to its high expectations. The goal became impossible. Archbishop Pocock rejected the advice of his consulters and the trends of declining vocations. The result was a structure without purpose, or, at any rate, without students. An attempt to salvage various areas was mounted. The refectory, auditorium and gymnasium are now used, but not absolutely required. The library, one of the most modern in scholastic circles, was a welcome and needed addition to the old Seminary structure and intellectual life. It is now open to other university students and staff.

In the year 1970, it became apparent, for financial and educational reasons, that the College would have to be closed down. Students were dispersed to the University of Toronto (St. Michael's College), where they pursued their philosophical requirements. Today, all philosophers are directly enrolled at St. Michael's and follow their course requirements leading towards the granting of a B.A. Degree. Prior to 1971, most students failed to obtain their academic standing; now practically all expect to achieve this goal.

A private document, "Report on Seminary Renewal", has been submitted to the Sacred Congregation for Catholic

Education. This paper, compiled for the Canadian Catholic Conference, states:

Para. 12. Revision of the academic curriculum in the Houses of Philosophy are of urgent necessity; unnecessary duplication in Ethics and Moral Theology should be eliminated and a new emphasis must be given to the related subjects.<sup>11</sup>

Para. 14. The orientation of the student formation program in philosophy must be directed towards helping the student to discover himself, his talents, his potential and his weaknesses so that he may grow in stability and maturity.<sup>12</sup>

By the middle 1960's, philosophical studies in seminaries (including St. Peter's and St. Augustine's) had stagnated. Scholastic philosophy was still presented as a logical, coherent and totally self-sufficient system. Philosophic Studies were approached and used mainly as bulwarks against attacks on weaker Catholic positions.

Philosophies of all kinds were thriving in North America but unless the seminarian made a very special effort, he could easily remain entirely ignorant of them. Since 1966,

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Unpublished Material - Report on Seminary Renewal (English Sector) June 30, 1970 - For Submission to the Sacred Congregation for Catholic Education Canadian Catholic Conference, Para. 12 p. 4.

12

Report on Seminary Renewal, ibid., Para. 14 p. 4.

however, it has been all but impossible not to have some kind  
of contact with, for example, sociologists like Max Weber,  
Emile Durkheim, and contemporaries such as Berger, Luckmann,  
Glock and Stark, Fichter, Greeley and Rossi, and Yinger.

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- 13  
Weber, M., The Sociology of Religion, Beacon Press,  
Boston, 1963.
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Durkheim, E., The Elementary Forms of the Religious  
Life, translated by Joseph Ward Swain, The Free Press, Glencoe,  
Illinois, 1954.
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Berger, Peter L., The Sacred Canopy: Elements of a  
Sociological Theory of Religion, Doubleday and Company Inc.,  
Garden City, New York, 1967.
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Luckmann, Thomas, The Invisible Religion, MacMillan,  
New York, 1967.
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Glock, C., and Stark, R., Religion and Society in  
Tension, Rand McNally, Chicago, 1965.
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Fichter, J., Religion as an Occupation: A Study in the  
Sociology of Professions, University of Notre Dame Press, Notre  
Dame, Indiana, 1961.
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Greeley, A., and Rossi, P., The Education of Catholic  
American, Aldine, Chicago, 1966.
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Yinger, M., The Scientific Study of Religion, McMillan,  
New York, 1970.



Areas of Philosophical Concern

Seminary boards are aware that both the Ratio Fundamentalis and the Vatican II decree Optatam Totius contain certain areas of philosophic formation that seem to be neglected today. One reason could be the overcrowded curriculum - another, lack of appeal.

- A. (Philosophers) should acquire a command of Latin which will enable them to understand and use the source material of so many sciences and the documents of the Church.<sup>21</sup>
- B. It is strongly encouraged that (Philosophers) obtain a suitable working knowledge of various languages of Sacred Scripture - (Greek, Aramaic, Sanskrit, etc.)<sup>22</sup>

In the past, the study of Greek was minimal, that of Aramaic and Sanskrit non-existent. Latin was often highly over-stressed. Perhaps the revision called for by the Canadian Bishops will attain a happy medium.

- C. Bishops should also see that the needs of individual dioceses must be considered. A bishop who intends to use his priests to staff diocesan high schools should want a heavier emphasis on teacher preparation.<sup>23</sup>

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21

Pope Paul VI Apostolic Letter "Summi Dei Verbum", 4 November, 1963; A.A.S. 55 (1963) p. 993.

22

Pope Pius XII - Humani Generis - 12 August, 1960, A.A.S. 42 (1950) p. 571-575.

23

Christus Dominus (Decree on the Bishop's Pastoral Office in the Church, Vatican II) op. cit. Para. 15.

We might add that newly ordained priests today are quite concerned over matters such as appointments either to parishes or schools. Seminarians have been used to periods of consultation with superiors, and expect the same pattern to be carried out by their Bishop. Unfortunately, this is not always the case.

- D. Both Pope Paul VI and Pope Pius XII have urged that both philosophers and theologians be trained in the appreciation of art and music whether sacred or profane.<sup>24</sup>

Today's priest is called and expected to be a man of culture, capable of discussing those facets of life, upheld and respected by his parishoners.

Philosophical and Theological renewal both at Saint Peter's and Saint Augustine's is presently deeply involved in the quest for answers for meaning for truth. I have attempted to provide the reader with an overview of the changes and new spirit within the Houses of Philosophy of two English-speaking Canadian leading seminaries. We now

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24

Gaudium et Spes, Pastoral Constitution on the Church in the Modern World, Vatican II - Abbott op. cit. Para. 59. Pope John XXIII - "Sacerdotii Nostri Primordia" On the Priesthood - 1 August, 1969. N.C.C.W. Translation, Washington, D.C.

enter into the second stage of priestly formation, the Theologate.

## 2. The Theologate (Theological Formation)

Prior to 1965, the theological formation of seminarians both at St. Peter's Seminary in London and St. Augustine's Seminary in Toronto, was determined by four major documents:

1. Canon 1365 of the Codex Iuris Canonici (1918).
2. Sacred Congregation of Studies, 25 January, 1928, Digest 1 p. 647.
3. Sacred Congregation of Studies, 28 August, 1929, A.A.S. p. 22-146 Digest 1, p. 666.
4. Pope Pius XI Apostolic Constitution "Deus Scientiarum Dominus" (1931).<sup>25</sup>

Canon 1365, paragraph two, directs that the theology course should be of at least four years' duration, that it include besides dogmatic theology and moral theology, also Sacred Scripture, ecclesiastical history, canon law, liturgy, sacred eloquence and ecclesiastical chant. Paragraph three advises that there should also be lectures in pastoral theology and practical exercises especially on teaching catechism to

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Apostolic Constitution - "Deus Scientiarum Dominus" on Universities and Faculties of Ecclesiastical Studies May 14, 1931 - Pope Pius XI - A.A.S. - July 1, 1931, pp. 241-284. Irish Ecclesiastical Record - Vol. XXXVIII - 1931 p. 430.

children, hearing confessions, visiting the sick, and assisting the dying.

The Sacred Congregation of Studies in 1928 urged that special attention be given to Oriental theology and catechetics. In 1929 this same congregation extended the curriculum to include courses in pedagogy and sacred music.

The theological curriculum was greatly expanded and clarified by the Apostolic Constitution Deus Scientiarum Dominus by Pope Pius XI in 1931. This important document provided the foundation on which St. Peter's and St. Augustine's Theologates were founded. Not only did it expand the preceding documents, it also provided many additional directives concerning the Faculty, admission of students and method of teaching.

A careful examination of past calendars from the archives of St. Peter's and St. Augustine's reveals a marked fidelity to these four major documents. Interviews with priests in various age categories, constitute an informal confirmation of similarity between the two houses of theological studies.

Theological education in Seminaries throughout the world had felt the impact of the Modernist crisis early in the

twentieth century. It was on September 1, 1910, that the oath against "Modernism" was promulgated by Pope Pius X in his Metu Proprio, Sacrorum Antistitum.<sup>26</sup> It was clear that a pall had fallen over intellectual activity in the teaching and the pastoral priesthood. A gradually enveloping dread of heresy settled over seminaries, institutions of higher learning and episcopal residences. Security, safety, conservatism became imperatives. Free intellectual inquiry in ecclesiastical circles slowed, sometimes to a virtual standstill. Contacts with Protestant and secular thinkers were quickly broken off. The condemnation had the unfortunate effects of suppressing, especially in seminaries, freedom of debate and theological investigation, with the result that intellectual originality was inhibited and security cultivated. The security was that found in the manuals of theology.

Canon 1408 lists among the many clerics required to publicly proclaim the Oath against Modernism, Professors or lecturers in Seminaries, Superiors, Rectors, and those to be ordained.

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26

Metu Proprio, Sacrorum Antistitum - Pope Pius X, 1 September, 1910, Fontis n. 689, Vol. 111, p. 774.

For years the program followed in the two theologates of Southern Ontario seemed to fulfill its own goals. The program in both seminaries, however, was marked by formalism in what was undertaken and neglect of some large areas of concern. Dogmatic theology, moral theology, ascetical theology and canon law were often taught as though they had no relation to one another. The theological manuals were offered with ready-made answers and apologetic refutations of errors, many of which had been long defunct. Biblical texts and quotations from the Fathers were generally used as weapons for polemic. Historical developments were largely overlooked, in favor of a strict scholastic approach. Thus, the seminary curriculum was conducive to logical thought and to the development of an ability to analyze and distinguish. Theology accordingly, tended to become a closed system, defended, however, with dialectical nimbleness.

The theological curriculum reflected the polemic stance. Its teaching was static; many texts remaining standard for decades. In crucial areas, such as Protestant theology, the application of the virtue of justice to modern times and business life, modern apologetics and scriptural exegesis,

St. Peter's and St. Augustine's seminaries remained staunchly immobile.

Years of revolution - industrial, political, social, scientific, and intellectual - have shaken the religious consciousness of modern man, making it necessary in many ways to reshape ideas and ideals in the Catholic Church.

She (the Church) can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its expectations, its longings and its often dramatic characteristics.<sup>27</sup>

To even the casual observer, the last decade seems to bring more changes into Catholicism than had the previous five hundred years. In the late 40's and 50's, new thought, programmes, and authoritative texts laid the foundation for change. The convocation of the second Vatican Council October 11, 1962, by the late Pope John XXIII, opened the door for a full pastoral renewal. The sixteen major documents promulgated by the Council Fathers affect practically every

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27

Gaudium et Spes - (Pastoral Constitution on the Church in the Modern World). The Documents of Vatican II Walter M. Abbott S.J. - General Editor. Guild Press, New York, 1966 p. 202.

aspect of Catholic Life and devotion. Their impact has affected Bishops, Professors and Seminarians. Changes have touched curriculum, teaching methods, rule and spirit.

"The changes are not minor in nature, but strike at the very heart of the institution." Numerous mistakes have been made, the cause of suspicion, fear and doubt; yet, on the other hand, positive, rewarding, effective signs of true aggiornamento are being witnessed.

The two documents of most direct importance for seminaries since 1963 have been Optatum Totius and the Ratio Fundamentalis Institutioni Sacerdotalis. Both show that the Bishops of the whole Church agree to a new orientation. Instead of the defensive starting point of the decree of the Council of Trent and the powerful centralizing tendency since the mid-nineteenth century, they wanted to break through clerical isolation and to introduce true freedom in the application of renewal. The two main points of these documents are therefore a trusting openness, and a certain decentralization. For academic formation, both Documents

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28

Optatum Totius (Decree on Priestly Formation) Abbott ibid., p. 437.

29

Ratio Fundamentalis Institutionis Sacerdotalis (Basic Norms for Priestly Formation) Sacred Congregation for Catholic Education - Rome 1970, Vatican Polyglot Press.



stress that theology must be more harmoniously organized, and a new spirit injected into it. Theologates in many ways, have begun to abandon the strict speculative synthesis in favour of analytical and historical-critical investigation. There has also been a more widespread demand for a pastorally oriented training.

What effect have the Decree Optatum Totius and the Ratio Fundamentalis had upon the theological formation of Seminarians enrolled at St. Peter's and St. Augustine's?

#### Changes in the Theologates

The most significant change bearing on admission to  
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the Theologates is the use of psychological testing. This in itself evidences a significant acknowledgement of the positive value of empirical sciences.

Since 1966, St. Peter's Theologate has followed a program of integration with the University of Western Ontario, (cf. B.A. degree under Arts Section, and its affiliated colleges, Kings and Brescia). Seminarians are able to attend

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30

Findings of the American Catholic Psychological Association (New York: Fordham University) 1962

31

Psychiatry the Clergy and Pastoral Counseling, ed. D. Farnsworth and F. Braceland - Institute for Mental Health, St. John's University Press, Collegeville, Minnesota.

various seminars sponsored by the theology departments of the University of Western Ontario, when their schedule permits. In turn, students enrolled at Western may choose theological courses taught at St. Peter's Seminary. A great number of programs are now of a co-educational nature, unheard of in previous years.

The formal theology course at St. Peter's is still very formalized. The student is expected, over the four-year period, to complete one hundred hours of credit within four areas: Biblical, Historical, Theological and Pastoral. Unlike St. Augustine's, there is no room for the selection of individual options. The calendar covers certain selective areas of concern, quite general in their nature, and presented in traditional fashion. Most of the theology requirements are presented at the Seminary in the lecture and examination method. Great emphasis is placed on the pastoral application of each area, and Liturgy is elevated somewhat to the status of a major subject. We have seen that most philosophical students are encouraged to, and in practice do, obtain a B.A. degree from the University. By a special government Private Bill (1972), St. Peter's has been empowered to grant its own degrees in

Theology (B.Th.) to all seminarians possessing a B.A. and obtaining a 66% average over the first three years.

Serious discussions are now taking place on the university and advisory level, to enroll all theology students directly into the University of Western Ontario next year to decrease the number of theology courses being given at the Seminary proper. Seminary staff would become part of the university staff. Then, the overall situation would more closely resemble St. Augustine's and the Toronto School of Theology.

The final year of the Theologate is directly concerned with Pastoral Directives and Programmes. This will be dealt with at a later point.

St. Peter's, as of 1968, has provided courses open to the public: Social Teachings of the Church, Moral Theology, Theology of Marriage, and New Testament (Gospels). These are publicized through parish bulletins and pulpit announcements. University students and Seminarians may also take these subjects, and credit is given for them toward their degree requirements. These courses are very well attended, especially by students of the neighbouring Huron College, the Anglican Seminary.

Perhaps the most important achievement in the past decade affecting all Seminaries in Canada is to be found at Saint Augustine's in Toronto. It is a change affecting not only the intellectual life of the theologate, but the spiritual life and attitudes of newly-ordained priests. It has been carefully observed by Seminary faculties throughout Canada and the U.S. and reviewed by the Canadian Catholic Conference of Bishops in Ottawa. I refer to the Seminary's participation (1970) in the Toronto School of Theology (T.S.T.).<sup>32</sup> To grasp the full importance of the T.S.T., we now examine at some length various aspects of its origin and effect upon St. Augustine's.

Following some eighteen meetings, the Curriculum and Standards Committee on Co-operation in Theological Education in Toronto (COCTET) submitted the following recommendation:<sup>33</sup>

That a Toronto 'Centre' of Theological Studies be formed, to implement co-operative arrangements for both academic and professional degree programmes at both basic and post-graduate levels.<sup>34</sup>

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32

Toronto School of Theology - 4 St. Thomas St., Toronto 181, Ontario, Telephone (416) 928-4040, cf. 1972-73 Bulletin - Basic Degree Programs - advanced Degree.

33

Unpublished material: Committee on Co-operation in Theological Education in Toronto.

34

Curriculum and Standards Committee: Dean E. B. Allen, December 11, 1968.

In accordance with its mandate, the Committee has since devoted a great deal of time to matters of curriculum, rules and requirements, etc.

Other COCTET Committees, working closely with its Board of Trustees and Academic Council have been responsible with the establishment and Constitution of this unique ecumenical centre of theological Pastoral studies. Officially incorporated under the title: "The Toronto School of Theology"<sup>35</sup>

Saint Augustine's Seminary, along with six other participating colleges, form the charter members of this educational undertaking. The other members are:

1. Emmanuel College of Victoria University (United Church).
2. University of St. Michael's College (Basilian Fathers R.C.).
3. Knox College (Presbyterian Church).
4. University of Trinity College (Anglican Church).
5. Regis College (Jesuit Fathers R.C.).
6. Wycliffe College (Anglican Church).

The academic strength of these six Toronto institutions of learning has since been enhanced by the participation of McMaster Divinity College, Hamilton, at the Basic Degree level, and as well, by a course offered at Waterloo Lutheran

University at the advanced Degree level. Thus the main currents of Anglican, Protestant and Roman Catholic traditions in this part of the world are represented, making possible ecumenical education for an ecumenical age, and in the context of a major university centre.

The Toronto School of Theology presently employs a staff of over fifty full-time professors from all the major religious denominations. The qualifications and experience of this faculty has already contributed to its recognition as one of the leading centres of theological learning in North America.

The Preamble of the T.S.T. states its objectives in the following manner:

To encourage, facilitate and promote in all appropriate ways the co-operation of theological seminaries and colleges among themselves and with other educational institutions in Ontario, the Member Institutions establish a federated school for Basic and Advanced Degree programmes in theology or religion. They do so in conviction that they thereby serve a common cause. They also hold that the theological vigour of the school so established depends on the several Christian traditions represented by the participants being strongly maintained, both for the sake of the Member Institutions' own students and of others who desire a deeper understanding of the several traditions.

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 36

Preamble: Constitution and Bylaws of the Toronto School of Theology.

The students of St. Augustine's, while they live at the Seminary (Scarborough, Ontario) and have their courses supervised by St. Augustine's faculty, take practically all of their classes at the Toronto School of Theology (Campus of the University of Toronto) -- a major difference from the concept operative at St. Peter's.

The admission standards of the American Association of Theological Schools is strictly observed. A degree, or its equivalent, is required for admission. This standard is intended to insure that the school operates at a predominantly post-graduate level. Thus, the faculty of St. Augustine's requires that six courses in the area of Sacred Scripture (three Old Testament - three New Testament) be taken over a three year span. Here the seminarian has a choice of some forty courses given in the ecumenical atmosphere of T.S.T.

Facilities are provided for Seminarians to enable them to get to know other religions which may be more prominent in certain areas, to recognize what is good and true in them. <sup>37</sup> Courses taught by non-Catholics are encouraged by

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37

Ratio Fundamentalis op.cit. Par. 80, p. 62. Unitatis Redintegratio (Decree on Ecumenism), Vat. II Abbott op.cit. Par. 1-9 and 10. Nostra Aetate (Declaration on the Relationship of the Church to non-Christian Religions) Vat. II, Par. 2.

the seminary staff.

St. Augustine's seminarians, in their first three years at T.S.T., must successfully complete eight courses in Systematic/Dogmatic Theology, four courses in Church History, four in Christian Ethics/Moral Theology, and two in Canon Law. Some of these courses are given by the staff at the Theologate, but most are done in the context of downtown campuses of T.S.T. Ninety credits are required during the first three years.

The courses in Dogma, Moral and Canon Law must be taken from Professors within the Catholic tradition.<sup>38</sup> Numerous Catholic faculty members are included on the roster. They are drawn not only from St. Augustine's, but also from St. Michael's and Regis Colleges. Additional subjects in this field can be taken with non-Catholic professors, but credit requirements must first be fulfilled as prescribed.

Among the options available at T.S.T. are numerous courses reflecting current concerns, but undreamt of in the old curriculum, e.g. M231P "Phenomenology of Religious



Experience"; TST157P "Film and Television Today"; TST163P "Religious Themes in Modern Music"; TST248P "Eros and Agape: Theist and Atheist"; McM2D3 "The Newer Religious Groups"; R.3314 "Theological Anthropology", and so forth.

Alumni of St. Augustine's find it difficult to grasp that within the area of Theological studies, only two subjects, Canon Law and Liturgy, are actually taught on the Scarborough campus. The remainder of the three years' programme of the Theologate, as mentioned, is available through options at the T.S.T. Unlike St. Peter's, St. Augustine's offers no evening courses in Theology. The Seminary, in conjunction with the University of Ottawa, confers a S.T.B. degree at the conclusion of the third year to those who possess a B.A. degree and fulfill set requirements.

The final partial year will be discussed later, along with a unique contribution made by St. Augustine's, namely, the Permanent Diaconate Program.

Clearly, the influence of the Toronto School of Theology is witness of an almost revolutionary factor in the intellectual life, not only for the students at St. Augustine's,

but its Faculty and Episcopal sponsors. It is a major area of religious vitality for young men and women enrolled at the University of Toronto. Its effect can hardly fail to be felt throughout Canada and other parts of North America.

#### Specific Academic Changes

We can now detail some specific academic changes in theological formation at both seminaries. We will discuss, in turn, Moral Theology, Dogmatic Theology, Sacred Scripture, Liturgy, Canon Law and Pastoral Theology.

Seminarians, in the past, were confronted with a system of prescriptive morality: laws from the outside. Sin was treated in an abstract manner. The seminarian was taught to apply general rules to concrete situations by means of casuistry (e.g., principle of double effect). Moral theology was a type of "Verticalism", attending more to man's transcendental relation to God than to his historic relations with the world.

Today's seminarian, under the influence of Vatican II directives, and in the midst of debate over fundamental moral principles, finds that he is encouraged to re-think and re-interpret

many moral and religious implications, so as to be able to preach and teach them in a contemporary manner, providing himself and the laity with a meaningful Christian existence in a changing world.

The human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence there has arisen a new series of problems, a series as numerous as can be, calling for efforts of analysis and synthesis.<sup>39</sup>

During the last three centuries, thought about man, in the neo-scholastic philosophy of the Roman Catholic Church, tended toward "essentialism", or what men have in common, namely, essence or nature. This view of man neglected the individual differences that make each man unique. The emphasis was on uniformity and conformity. Christian existentialism and humanism have now contributed new insights: the human's individual uniqueness and his own personal accountability. Both directly affect the formation and teaching of modern Catholic moralists.

Thus, the seminarian both at St. Augustine's and St. Peter's is being taught a different kind of approach to the question. Here the morality of inter-subjectivity has increasing importance. Its main character is horizontalism,

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Gaudium et Spes, op. cit. Pastoral Constitution on the Church in the Modern World, 5.

for it is now aimed at guiding men in their mutual relationships.

A true Christian morality must emphasize that it is the task of a Christian - and of all men - to build a world where every man, no matter what his race, religion, or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control: a world where freedom is not an empty word where the poor man Lazarus can sit down at the same table with the rich man.<sup>40</sup>

Casuistry had formerly functioned in the seminarian's training as a discipline for the acquisition of prudent judgment, but it often became a kind of prescription book from which confessors drew recipes for the direction of penitents.

With some over-simplification, we could say that the casuistic and legalistic style of moral theology had its origin in fear and suspicion, the thinking of classical culture, the conservation of Church policy in caution, and sometimes with law. In any case, it accented man's attention and was scrupulously directed to the fulfillment of regulations; and moralists never let up in their insistence on positive laws to be observed under pain of sin. (Noldin, Prummern and

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Pope Paul VI, Encycl. Letter on the Development of Peoples - Populorum Progressio - Paulist Press, New York, 1967.

others enumerated some 200 obligations "under mortal sin" concerned with the administration and reception of the sacraments).

Course content in Moral Theology both at St. Peter's and especially at the Toronto School of Theology (St. Augustine's) is geared in a new direction. Both realize that survival means the ability to stand on one's own feet and the possession of responsible Christian conscience. It implies a moral formation that corresponds more faithfully to the Gospel than that given by the "morality of check and control". The theology of responsibility involves an existential approach, in submission to the word of God.

As pointed out in the section on philosophical studies and formation, the auxiliary sciences of psychology, sociology and anthropology are now fostered in the seminary curriculum, and their influence is clearly felt in contemporary Moral  
41  
Theology.

Seminarians should seek the assistance of reliable and modern anthropology in their efforts to restore a sense of virtue and sin to men's conscience.<sup>42</sup>

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41  
Pope Paul VI "Summi Dei Verbum": A.A.S. 55 (1963)  
p. 979.

42  
Pope Pius VII Apostolic Exhortation - "Menti Nostrae" A.A.S. - 52 (1950) p. 657, 23 September, 1950. Ratio Fundamentalis - op. cit. Par. 79 p. 60. Ad Gentes (Decree on the Church's Missionary Activity) Vat. II Abbott op. cit. Para. 16.

There can be no one textbook so ideally perfect that it could be written in the year 1250 and have the same relevant principles in 1973, even if its author was St. Thomas. The Catholic theologates in London and Toronto appear to subscribe to an openness to both traditional and contemporary resources for the solution of moral questions. The Scriptures function here, too, as a resource for moral theology.

The changes in doctrinal theology in the seminaries under review here, are hardly less striking than those in moral theology. Again the effort has been to adapt theology to the real needs of the Church today. This was the leading and prophetic idea of the late Pope John XXIII. Educators further distinguished between faith and doctrine, between dogma and theology. Dogma expresses the faith - heritage to which the Church is committed. Theology is an attempt to interpret, develop, and defend it.

Tremendous importance has been given to Fundamental and Dogmatic Theology throughout the centuries. In practical

terms, however, the procedure was to rely on a single text,  
 43  
 e.g. Hervé or Tanqueray. Lectures and examinations were  
 in Latin, and so required long hours of research and trans-  
 lation.

Today's students are encouraged to learn to look  
 for solutions to human problems in the light of revelation,  
 and not only have an insight into the eternal, embodied in  
 the changeable conditions of this world, but be able to  
 communicate these truths to man. Hence the need for careful  
 attention not only to the development of dogma, but also to  
 social, economic and political factors in each country.

Students are no longer satisfied with the classical  
 divisions "de Deo Uno" and "de Deo Trino", "de Christo  
 Incarnato" and so on, but are eager to find out the organic  
 relations between Trinity, Redemption, Church and Sacraments.

Today's Church is confronted with the necessity of  
 rethinking its whole presentation of dogma from their original  
 sources, so as to be able to separate the substance of its  
 faith from the different expressions of it throughout history.

The vistas which present themselves today in the

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43

Manuale Theologiae Dogmaticae: Canon J. M. Hervé,  
 Paris - 1934 Synopsis Theologiae Dogmaticae. A. Tanqueray,  
 Desclée, Belgium, 1929.

Sacraments, concept, or Church and so on, give a real promise of an understanding of the Church that extends far beyond anything that it has had up to the present.

No "de Ecclesia" tract today can ignore the anguished question of divided Christians. Here the proper attitudes must be based upon theological reality, not merely upon uninformed sentiment or manners.

The aim of Pope John and the Council was to bring the Roman Catholic Church up-to-date. The Church, its dogmas, institutions and activities are now being subjected to critical re-assessment. Men are seeking to discover what is of lasting value, and what needs to be renewed in the light of the present day situation.

Reconsideration and reformulation of the motive, purpose, and tactics of mission, have been given prime importance. Seminarians are taught, and, indeed, are spontaneously aware that the Church cannot fulfill her mission if she is not fully aware of the changed situation in both Church and world, if she does not take into account contemporary problems, and if she does not seek to make her Dogmatic, intelligible.

The world-wide presence of non-believers, the rise of



new religious currents, and the revival of traditional religions, make it necessary for the Church to re-define her relationship both with the non-Christian religions and with the many forms of agnosticism and of atheism. The question, neglected in the past, now being asked at St. Augustine's and St. Peter's could be stated: "What kind of Unity is necessary and what kind of diversity is possible for the true Dogmatic Catholicity of the Church?"

With respect to Sacred Scripture:

Due importance should be accorded to Biblical studies. Professors should explain what the main problems are in Sacred Scripture and their solution, and help them acquire a vision of the whole of Sacred Scripture. They should give a theological synthesis of divine revelation which is necessary for their spiritual life and future preaching.<sup>44</sup>

Today's seminarian must be prepared for ministry to an ever-growing number of Catholics who have gone through the disciplines of academic training in colleges and universities. These people rightly expect theological competence

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Pope Leo XIII, Providentissimus Deus - Nov. 18, 1893, A.A.S. 26 (1893-94), p. 283. Pope Pius XII - Divino Afflante Spiritu - Sept. 30, 1943, A.A.S. 35 (1943) p. 310. Ratio Fundamentalis, op. cit. Para. 78, p. 58. Optatam Totius, op. cit. Para. 16.

in their clergy, and frequently their main interest in matters theological lies in the field of biblical study.

In the past decade we have seen how exegesis led to theological and biblical insights, yet the Scripture Course seemed to deal only with an overwhelming mass of unrelated material. It was concerned principally with textual criticism and questions about authorship of the various biblical books. There was little attempt to integrate scriptural knowledge with dogma, moral or homiletics.

Instruction of the Pontifical Biblical Commission strongly directs that the seminary course in Scripture must today have as its main subject matter the theological doctrine of the Bible,

so that the Sacred Scripture may become for the future priests of the Church a pure and never-failing source of spiritual life for themselves and of nourishment and vigour for the sacred office of preaching which they are to undertake.<sup>45</sup>

Both St. Peter's and St. Augustine's take advantage of courses offered by other denominations. The Toronto School of

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Pius XII, Address Animus Noster, to the Academic Senate and students studying at the Pontifical Gregorian University in Rome. Oct., 1953, A.A.S. 45 (1953), p. 688.

Theology offers St. Augustine's students an even wider scope.

The Toronto School of Theology now provides the Seminarian (St. Augustine's) with an extremely wide choice both in Old and New Testament biblical studies. Some fifty courses are available from the T.S.T. These range from Elementary Hebrew, Greek, Archaeology, in addition to those of an exegetical nature. These subjects are also taught from an ecumenical dimension. Former seminary biblical teaching was limited in its scope and depth.

The new approach to Biblical studies was due, remotely, to the new vision of man and the world, and proximately, to a new (historical-critical) ideal of knowledge. The effort to renew the Biblical teaching within Seminaries and the Church has had the effect of furthering a new, more existentially and historically rooted understanding of God and His revelation.

Former Biblical training very often presented an impediment to the preaching of the Word. Theological speculation and moralizing were frequently equated with the Word itself. Former Biblical training thus provided the priest with a theological language foreign to the ears of his people, and unfortunately he found that he did not know how to be a Biblical preacher without using a strange out-dated Biblical

vocabulary. Today's seminarian is being taught that a priest must now obtain the mentality of one's time. If he hopes to effectively carry on communication, his preaching of the Word, he knows, must be pertinent to the contemporary experience. The seminarian is now taught that theological studies are intended to assist him to preach God's word and not to teach speculative theology.

Through an integrated theological course, many aspects of the liturgy will have been covered in Dogma, Scripture, and so forth. The Themes of Mediator Dei,<sup>46</sup> Menti Nostrae<sup>47</sup> and Sacrosanctum Concilium,<sup>48</sup> are to form one corporate action.

When the liturgy has been understood and used for what it is (namely, a genuine, personal communitarian experience), it has been the source of a vital apostolate. Both Seminaries, but especially St. Peter's, appear to be striving to bring about a reform of rites (Mass and Sacraments),<sup>49</sup> a liturgy that

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<sup>46</sup> Pope Pius XII, op. cit. Mediator Dei, A.A.S. 39 (1947), p. 526.

<sup>47</sup> Pope Pius XII, Apostolic Exhortation "Menti Nostrae", op. cit.<sup>48</sup>

Sacrosanctum Concilium (Constitution of the Sacred Liturgy Vat. II), Abbott op. cit. p. 137.

<sup>49</sup> Pope Paul VI Encyclical Letter "Mysterium Fidei", The Doctrine and Worship of the Holy Eucharist l'Osservatore Romano, September 12, 1965.

is truly human, one that reaches people here and now in their  
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concrete human situation.

The problem of modern liturgical renewal is not with the new rites; it lies often with old ideas, mechanical attitudes inculcated from the past. The new emphasis in the seminaries is on openness to truth, and willingness to change and be changed. The liturgical spirit within the seminary (Communion under both species, para-liturgical events, use of audio-visual sermons, modern folk music-theme celebrations, etc.) is probably well in advance of attitudes among older Bishops and priests.

Students are taught that mere performance of rites has little power to achieve objectives of the Council's constitution; that is, good liturgical reform shuns the routine, the mechanical, and the impersonal. Rubrics, then, do not exist for themselves, independently of what they signify.

### Liturgy

Liturgical courses in the past were determined by

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Liturgical Renewal: Document issued by the Holy See and the Canadian Episcopate 1963-64. Gauvin Press Ltd., Hull, Que. National Bulletin on Liturgy: A Review published by the Canadian Catholic Conference: National Liturgical Office, 90 Parents Avenue, Ottawa 2, Ontario.

the accumulation of his information and focussed on rubrics. In the Catholic diocesan seminaries of Southern Ontario today, they are planned with the congregation in mind, its size, age, mentality, background (e.g. musicians). Professional personnel are called on to help in the training of future priests, the establishment of Parish Worship Committees, use of optional Liturgical directives and community evaluation. The Sacred Congregation of Rites has recently issued an instruction outlining various steps for the implementation of the Decree Sacrosanctum Concilium.<sup>51</sup> It strongly urges that traditional strict Dogmatic and Moralistic sermons now be founded on

Sacred Scripture:

The homily is strongly recommended as an integral part of the liturgy and as a necessary source of nourishment for the Christian life. It should develop some point of the readings or of another text from the Ordinary of the Mass of the day. The homilist should keep in mind the mystery that is being celebrated and the needs of the particular community.<sup>52</sup>

Within the last ten years, the externals of all seven sacraments in the Roman Catholic Church have been revised or rewritten. Seminarians now use modern means of communication, audio-visual equipment and professional media men to assist

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Vat. II op. cit. Constitution on the Sacred Liturgy.

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General Instruction to the Roman Missal translated by International Committee on English in the Liturgy, Inc., Toronto, Canada, 1969, article 313.

in their preparation.

Canon Law

53

Gasparri, Seredi, Vermersch, Creusen and Jone are familiar names for past students of the Codex Iuris Canonici (Code of Canon Law).

Pope Pius X in the year 1904, established a special commission given the formidable task of collecting, adapting and setting in order the universal laws of the Catholic Church. This task took some fourteen years and resulted in the current Code which went into effect May 19, 1918.

The new Code was a marvel of legislative order. In a book containing 2,414 canons, it presented the law regulating the countless activities of the immense machinery of the Catholic Church throughout the world, from the baptism of a dying baby to the election of a new Pope.

In the past, heavy emphasis was laid on the study of Canon Law. The course was taught in Latin, the language of

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Gasparri - Seredi, Codicis Iuris Canonici Fontes  
 Vermersch - Creusen, Epitome Iuris Canonici  
 Jone - Commentarium in Codicem Iuris Canonici

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Pope Pius X - Encyclical "Ardium Sane Nunus" Commission to publish Code of Canon Law.

the Code. Today the importance of this subject has been reassessed and is now given a lower priority within the ecclesiastical curriculum.

Seminarians are keenly aware of the Church's need to be faithful, yet it is equally evident to the contemporary Catholic seminarian that the Church must hear and interpret the many voices of the age. A new Code is now entering into its final formation. From what has thus far appeared, it would seem safe to predict that Canon Law will not, in our time, regain the position it has had in the Seminary curriculum of a few years ago. Detailed study will be reserved for the few entering directly into Chancery duties.

The Vatican Council sums up the present thinking in the realm of Canon Law by stating:

While explaining principles, the point should be made in Canon Law, how the whole system of ecclesiastical government and discipline is in accordance with the salvific will of God and, in all things, has as its scope the salvation of souls.<sup>55</sup>

The last specific academic change to be considered is not the least: Pastoral Training. "Technopolis" is one of

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Optatam Totius, op. cit. Para. 16. Pope Paul VI address - Singulari cum, to the Pontifical Commission for the reform of the Code of Canon Law, 20 Nov., 1965: Insegnamenti, 111, p. 640.



many coinages which might serve to name the environment of Christian mission and ministry in the last third of the twentieth century. It implies, first of all, that the contemporary phase of industrial society is the product of an incredible acceleration in the rhythm of life. This society is marked by an extraordinarily complex interlocking of functions and accompanying side-effects of human alienation. The urban milieu is the overwhelming social fact, not only for the majority which directly lives that fact, but for the whole society which lives it at least vicariously through the mass media.

If "technopolis" is the all-embracing term, it demands a particular scrutiny from the contemporary Seminary. The term "technopolis" defines the age, at least provisionally, for enough is thereby implied to warrant juxtaposing it with the concepts of pastoral ministry and mission.

In former years, Pastoral training and Theology was taken in the last year of the Theologate. It was given a low-to-medium priority. In accordance with the accepted Seminary closed concept, Deacons were given the very special privilege of teaching catechism once a week to primary school children.

Care was taken to see that the schools were located within close proximity to St. Augustine's and St. Peter's. Other forms of apostolate were practically non-existent.

Vatican II renewal has greatly altered the pastoral course. The motivating factor for the convocation of the Second Vatican Council was that it was to be Pastoral by its very nature.

The forthcoming Council will meet therefore and at a moment in which the Church finds very alive the desire to fortify its faith, and to contemplate itself in its own awe-inspiring unity. In the same way, it feels more urgent the duty to give greater efficiency to its sound vitality and to promote the sanctification of its members, the diffusion of revealed truth, the consolidation of its agencies.<sup>56</sup>

Both Seminaries have accorded importance to the pastoral spirit and dimension of the whole seminary enterprise. They strongly urge their art students to become involved in some specialized apostolate of prayer or action. First and second year Theologians at St. Peter's find themselves enrolled in what is referred to as a Pastoral Internship Program. The former assist in various organizations such as the London

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Pope John XXIII - Apostolic Constitution "Humanae Salutis" Convocation of the Second Vatican Council, December 25, 1961 - Abbott, op. cit. p. 703.

Catholic Social Services and are initiated in basic case work. The latter assist in parishes in the surrounding areas, C.Y.O., etc.

First and second year theologians at Toronto carry out supervised pastoral work again through the various participating agencies of the Toronto School of Theology.

The contribution of the Field Education Program of the Toronto School of Theology certainly merits some additional  
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remarks at this point.

In September, of 1969, the T.S.T. established its Field Education Committee to discuss and work through the various aspects of liaison and co-operation in the pastoral, social area.

The community at large provides the full spectrum of churches, agencies, organizations and kindred institutions to provide a full field educational context. Several projects providing placements for T.S.T. students are:

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Assistant Director of Field Education,  
Toronto School of Theology,  
4 St. Thomas Street,  
Toronto 181, Ontario.

Toronto Institute of Pastoral Training  
Ontario Probation Services  
Catholic Children's Aid  
Project Ossington  
Distress Centres  
St. Michael's Hospital, etc.

In addition to the above areas of supervised Field education, the Seminarian is able, according to his schedule, to choose from over seventy-five specialized ecumenical subjects: Pastoral, Psychology, communications, Christian sexuality, church management, worship, and so on. At both schools, the fourth year theology students, newly ordained, find themselves involved with subjects specially geared towards the ministry. For example, they may take on assignments for week-ends and summer pastoral aid in their home dioceses.

A Seminary faculty member has been appointed full-time, in both seminaries, to direct the fourth-year apostolic program. Supervision and assistance are provided on an individual basis. Assessments of the student's pastoral work is sent to his Bishop regularly, throughout the final year, to assist him in placing the newly-ordained in a suitable parish or school for continuing post-graduate studies (very rare).

Again, a Deacon completing his last year in Toronto.

has at his disposal additional courses at T.S.T., where options are very limited at St. Peter's.

I would now like to examine three areas that should be considered as corollaries to the current programmes of Pastoral training. All three pertain directly to St. Augustine's Seminary in Toronto. They are the two-year diaconate, the permanent diaconate, and the Kehoe Renewal Centre.

The two-year diaconate envisages the evolution of the deacon-seminarian from student to full-time minister of the Church, serving in a local parish. The principle underlying the program is this: The active ministry is an integral and necessary part of priestly training, and should provide unique educative and pastoral experience of the priestly ministry.

The Archdiocese of Toronto has initiated in 1972 its two-year Diaconate Program. The student, upon completion of his final year, receives his assignment to a parish; he is not elevated to the priesthood, but works for a year as a Deacon. He is asked to return throughout his apprenticeship for a self-appraisal session, perhaps an additional course in pastoral theology at T.S.T. At the end of his year, he is free to seek ordination to the priesthood at his request.

In accordance with the most recent decrees from the Holy See, the Archdiocese of Toronto has also forged ahead with the basic structure for ordaining married men to serve as permanent Deacons in various parishes. No date has been given at this time for the initiation of this program, the first of its kind in Canada.

A Permanent Deacon is one ordained for Service of the Word, for Service of the Liturgy, for Service of Charity and for Service of Community. The new training program at St. Augustine's has been designed to meet these ends and tries not to exaggerate one objective nor neglect the other.

Presently, twenty-nine married men have embarked on this program of formation that will take two years to complete. These candidates bring with them a wide range of professional experience and formation. They are drawn from such fields as engineering, communication, media, management, skilled employment, education, guidance, social work, insurance, and law.

The two-year pastoral programme invites the candidates, before ordination, to live at the Seminary one week-end each month for ten months of the year. The men will learn to pray,

to study, to read and to proclaim the Scriptures. They study the major areas of dogmatic and moral theology, together with certain aspects of canon law and liturgy. The Deacon candidates will learn the art of celebrating the sacraments of Baptism and Matrimony, and the art of assisting at the Eucharist.

The wives of the candidates are encouraged to pray and study together, not just by themselves, but along with their husbands, and to develop a much needed deeper spirituality in keeping with their mental and familial environment and responsibilities. A special catechumenate has also been organized for their children.

To conclude this section on the Theological Formation of Roman Catholic Seminarians in Ontario, we will report on continuing education for priests through the Kehoe Renewal Centre.

The Ratio Fundamentalis states: Especially because of the circumstance of modern society, priestly training should be pursued and perfected even after the seminary course of studies has been completed.

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58

Pope Pius XII moto proprio "Quandoquidem", April 2, 1949, A.A.S., 41 (1949) p. 165-167. Ratio Fundamentalis op. cit. Para. 100, p. 73-74. Optatam Totius, Abbott, op. cit. Para. 22. Presbyterorum Ordinis (Decree on the Ministry and Life of a Priest - Vat. II), Abbott, op. cit. p. 532, Para. 7.

In this sphere, too, St. Augustine's Seminary finds itself as the spearhead of activity. At the request of the Canadian Conference of Bishops, a unique institute fostering the continuing education of priests was established. Known as the Kehoe Renewal Centre, this organization through constitutional development, established as its goals the following points:

- 1) To achieve responsibility and accountability in ministry.
- 2) To help priests to face their ministry honestly.
- 3) To help priests achieve a more professional approach to their ministry.
- 4) To provide tools and techniques for evaluation and reflection on ministry.
- 5) To provide basic input in areas where an individual priest feels a lack of competence.

The Institute is founded on a four-week programme of intense review and renewal; its programme is roughly divided as follows:

- ( 12% on Communication
- ( 9% on Practical Theology of Ministry and Spirituality
- ( 55% on Theological and Biblical study.
- ( 15% on Development in Moral and Ethical Attitudes
- ( 9% on Social concerns and pastoral techniques.<sup>60</sup>

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Kehoe Renewal Centre (Continuing Education of a Priest)  
 Director, Rev. R. Drake Will, B.A., S.T.L., M.A., 2661 Kingston Road, Scarborough 713, Ontario.

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Unpublished material - conversation with Director 1972-73 programme to be revised, somewhat increased stress on pastoral techniques.



Although initiated at the Bishop's request, the Kehoe Centre was, from the start, viewed with suspicion by conservative priests. Those who underwent the Kehoe experience, however, were almost unanimously pleased with the assistance it offered them. The Kehoe Centre, in any case, must be classified as a unique institution in Canada and the United States.

We now turn our attention to the final section of the chapter, namely, the seminarians (Life Style).

### 3. Spiritual Formation

In an age when the challenge to Christian life and thought has assumed literally cosmic dimensions, it is too much to expect the young adult male to respond to the closed, routine seminary rule of past ages.

The problems encountered by today's seminarian are compounded by the changing value systems of the modern world. Every young man entering the seminary today, brings with him the outlook of the society in which he has been raised. In a society which stresses security, acceptance by one's social peers, which encourages early, frequent and steady dating and which exalts material success, the problems of the seminarian, as those who are currently spiritual directors in the seminaries will confirm, are inevitably greater than those encountered by seminarians of the past years, even the past decade.

Vocational material must provide today's young adult, even before he applies for admission to the seminary, with a realistic view of what the priesthood really is. Students today simply will not respond to outdated material, or former incentives to the priestly life; hence the practical importance

accorded in the seminaries to Vatican II documents and commentaries.

In this context, the question of vocations (candidates for the priesthood) is of special importance. Roman documents direct that both the Seminary and the Seminarian should have a clear understanding of the entire scope of vocations in general.

Vocation to the priesthood has its setting in the wider field of Christian vocation, as rooted in the sacrament of Baptism, by which the People of God is founded by Christ for a fellowship of life, charity and truth; it is taken up by him as the instrument of salvation for all men; it is sent on a mission to the world at large as the light of the world and the salt of the earth. This vocation is aimed at the building up of the Body of Christ in which "there exists a diversity of members and functions".

Seminary faculties are constantly reminded that today's seminarian is at the most crucial period of his development and maturation. He is in process of trying to formulate for himself a sense of identity. He is casting off the protective and guiding influence of the family and formulating an entirely new set of subject-authority relationships. Here we see a

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Ratio Fundamentalis Institutionis Sacerdotalis (Basic Norms for Priestly Formation) Vatican Polyglot Press (1970) Para. 5, p. 21.

remarkable paradox of independence and dependence.

Reasons bearing on the decline of seminary enrolment are but a part of the larger question on the sense and significance of priestly life. A real challenge confronting the Church has been to keep its various movements and structures open to scrutiny and renewal. This implies a leadership which can communicate with criticism and dissidence, and discern the charismatic elements in them; that can undertake this without fear or suspicion; finally, that can draw out dormant or repressed insights.

A basic change in attitude towards the priesthood is required. It particularly needs to be seen as an office of this world, and as working with the elements of this world, and not set apart from it. This would provide a practical operating basis for shared responsibility between pastors and their bishops, as well as for the same style of collegiality between local communities and their pastors. Seminary directives clearly favour this type of renewal as we shall see.

#### Seminary Rule

The Seminary being a school for the development of the priestly character, Seminarians are obliged to

observe with fidelity and docility a strict disciplinary rule calculated to imbue them with true ecclesiastical spirit of self-sacrifice and faithfulness to duty. The Rule is one in complete conformity with the mind of the Church as detailed in the Code of Canon Law and the instructions of the Sacred Congregations. The Seminarians are continually urged to observe this rule from a purely religious motive and with a view of its power to prepare them for their future work and life in the Diocesan Priesthood.<sup>63</sup>

The previous paragraph clearly reflects the scope and spirit of the Discipline in the Seminaries of the last decade, in fact several generations. Here the bell is considered the voice of God, and the rules a directive of the Holy Spirit speaking to the student directly through human instrumentality.

In the past, the Seminary Rule reflected a very closed, almost monastic, spirit. To cite several directives observed by St. Peter's and St. Augustine's Seminaries, directives familiar to any former alumni:

- A) During the scholastic year, Seminarians shall not be permitted to visit the city or return to their homes, except for very serious reasons. All the ordinary necessities of life may be purchased in the Bookstore conducted at the Seminary. A Doctor, Dentist, Druggist, Barber and Tailor visit the Seminary regularly.
- B) Once each month, Seminarians may receive visitors in the Seminary Reception Room. At all other times, special permission must be obtained.

- C) Seminarians shall be required at all times to attend religious exercises.
- D) Reading in Latin will take place during the noon and evening meals.
- E) The customary dress of the Seminarian is that of a cleric. The wearing of the soutane is obligatory at all times. Ordinary secular clothing is forbidden.
- F) Seminarians are not permitted to leave campus unless special permission is obtained. Cars are forbidden.

Today's seminarian expresses a sense of shock and disbelief at the above prescriptions. Permission to leave campus was considered a very special privilege, one to be treasured. Visitors even from a great distance, were never permitted past the main door, let alone on the campus or in one's room. Permission to miss but a single religious exercise, e.g. particular examination of conscience or common novena prayers, certainly required consultation with one's prefect, if not a physician.

As mentioned earlier in this section, would such directives associated with spiritual formation be welcomed, accepted in the milieu of today's religious culture? Strangely, perhaps, criticism of, or dissatisfaction with the past, astonishes many parish priests today, men who look back on the seminary with nostalgic, old-school affection.

Traditionally, then, the student has been expected

to be passive, to have little or no voice in the administration of the Seminary. What role the seminarian of today is to have in administrative matters has been and continues to be a complex and delicate question in both seminaries.

At St. Augustine's in 1965, the seminarians were called on to give their views on various seminary regulations, and through the period 1965-1967 had an unexpected impact on the decision-making processes in the seminary. The upshot was that four priests from St. Augustine's faculty, including the Rector, left the seminary and the priesthood.

It has been a characteristic resource of Catholic social and political thought to emphasize, in terms of the principle of subsidiarity, a freedom within organization.

Pius XI, in Quadragesimo Anno, wrote:

One should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry.<sup>64</sup>

This principle, set forth principally for the social and economic order of nations, can hardly lose its validity if applied to the Seminary. The principle dictates that the seminary be ready and willing to revise its rules, so as to

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Pope Pius XI, Quadragesimo Anno, A.A.S., 1931, p. 203.

eliminate the petty and inconsequential, the overly-detailed and stifling. It may be that the predominant fault of past seminary discipline has been the multiplication of rules on the details of time and manner for carrying out every function.

The modern seminarian, in any case, seeks a rational basis for his obedience, if not precisely as a reason for obeying, at least so that he may obey in a more human manner. The seminary administration must maintain a delicate balance of authority and shared responsibility.

The past has seen striking differences in both discipline and spiritual formation. Both Seminaries, however, have sharply reduced the prescriptions of the House Rule. Both have promoted a new spirit and seminary revitalization. The following represent areas of mutual agreement:

- A) The seminarian will find that much is left to his personal initiative; he will be advised, guided, exhorted, but in the last analysis, it will be up to him to make the best use of his time and talents.
- B) During his seminary days, he is urged to develop a spirit of trust; he should learn to trust others, especially those who are placed over him. In turn, his superiors will place their trust in him and will expect that his way of acting will merit an increase in trust, so that the bond of unity between student and faculty may grow even stronger.



- C) Complete honesty and frankness are necessary if the relationship with his director is to assist him to advance in Christian living and to make a proper decision with regard to his vocation.<sup>65</sup>

Today's Seminary reflects an open concept. Initiative, trust and honesty are emphasized over rule. Obedience is required but founded on mutually approved and reasonable rules. Seminarians are free to leave the campus not only for studies, but for social reasons. Visitors are permitted and encouraged. Clerical garb is no longer required at St. Augustine's Seminary except for formal liturgical functions. Seminarians at St. Peter's are still required to observe traditional custom in this area, i.e. all liturgical functions and classes within the Seminary proper.

Both faculties are striving to integrate the new approach as well as they can; however, they recognize that if a seminarian fails to use his new liberty properly, then they must be resolute and fearless in removing him. The common good of the seminary and of the entire priestly state demands it.

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Unpublished House Information - St. Peter's Seminary, London, 1972 - "The Program of Formation".

The new approach to discipline certainly should not be construed as softness or relaxation of all standards. Faculty examination of each student is far more rigid and personal today than it has been in past years.

It lies with the Superior to train the young man to true and mature obedience. This must be exercised with prudence and respect for persons.<sup>66</sup>

#### The Group System<sup>67</sup>

In September, 1968, St. Peter's Seminary inaugurated a new mode of living among its staff and students which marked a radical departure from the previous style of priestly formation. After a long series of consultations with sociologists, psychologists, psychiatrists and people working with the formation of priests, it was decided to divide up the seminarians into six groups of approximately twelve students each. Six members of the staff volunteered to serve as group leaders which meant giving up many of their

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Pope John XXIII - Encyclical Sacerdotie Nostrae Primordia August 1, 1959: A.A.S. - 51 (1959) p. 556-558.

67

Sister Francis Ryan, London, Ontario, is presently preparing her M.A. thesis on this subject, University of Western Ontario.

other outside activities in order to devote more time to the seminarians themselves. The effect of this new type of living is still very much unknown since it is only in the fourth year of operation, but, one thing is clear to everyone: given the existence of seminaries, the possibilities of the group system seems to offer innumerable vistas of flexibility and development which definitely accord with the needs of the future priest.

In September, 1969, St. Augustine's adopted the London Group System, and is presently pleased with its results, though admitting it does not function as well as at St. Peter's. There may be several reasons for this. The construction of St. Augustine's residential quarters does not so easily lend itself to the division of students as the quarters at St. Peter's do, nor are there the required common rooms. The main reason, however, seems to be the individualism of the Toronto university-minded seminarians themselves. The faculty is presently striving to resolve the problems posed by adoption of the Group System.

In the last decade, one of the most insistent criticisms within St. Peter's and St. Augustine's has been the alleged

abyss that existed between the staff and the students. There was little exchange between them, on any intimate or personal level which would allow for a greater understanding of one another.

The groups at both seminaries gather together for common prayer and social activities. The Eucharistic Celebration (Mass) takes place in their own lounge. The atmosphere is casual. The students themselves prepare and present much of the liturgy. The stress is on such quiet and creative dialogue as can only be achieved within a small group gathering. The group leader (a priest) is also the spiritual director of most of the members of the group. The avoidance of extremes in liturgical practice is facilitated since nothing is done without a careful evaluation in the light of approved practice. Informal discussion sessions on relevant topics of the apostolate are frequently discussed.

The group system, like all new and imaginative aspects of seminary renewal, has encountered rather serious criticism. To quote but one: "These group sessions are nothing more than a gathering of young neurotics aimed at curing their own neuroses." The head psychiatrist at St. Joseph's Hospital in London prefers to see them as members of a dedicated church

working together to form a true Christian community.

The Group System is no panacea, but is an attempt under careful supervision, to work out a style of life featuring responsibility, creativity and imagination. It is a far cry from bells and from minutely detailed rules and exercises for one's spiritual formation.

#### Contemporary Spirituality

Part of the renewal that is taking place in the Church today, as a result of the Second Vatican Council, is found in the renewed interest in spirituality. The Church's effort to achieve a deeper understanding of herself and the roles of the various clerical, religious, and lay groups within her, forms a back-drop against which a renewal in spirituality is taking place. This is clearly seen within the halls of St. Peter's and St. Augustine's.

Over the past several years there has been an increasing interest in the psychological aspects of spirituality in seminary life. Much of this interest has been directed towards the understanding of the unique human person who seriously tries to live a spiritual life. This psychological

dimension has ushered in a more humane approach to many aspects of spiritual formation, to counter the sometimes mechanical aspects of nineteenth and early twentieth century piety.

The Codex Iuris Canonici has laid down specific and important guidelines pertaining to the programme of spiritual formation of the Seminarian: The Bishop is to see to it that the students:

- 1) Every day, say morning and evening prayers in common, spend some time in mental prayer, attend mass.
- 2) Confess at least once a week, and receive Communion frequently, with due devotion;
- 3) On Sundays and feast days, attend solemn Mass and Vespers, serve at the altar and practise sacred ceremonies, especially in the cathedral, if in the judgment of the Bishop this can be done without harm to discipline and studies;
- 4) Every year, make the spiritual exercises for several days continuously;
- 5) At least once a week, hear a spiritual instruction closing with a pious exhortation.<sup>68</sup>

Aggiornamento has not meant that something entirely new be substituted.

When the first seminaries were founded, the spiritual formation programme was drawn from the only available source, the life and rules of the religious orders and congregations.

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68

Canon 1367 - Codex Iuris Canonici, op. cit.

Now there is in seminaries a re-examination of this formation whose purpose is to direct the spirituality of the secular priest away from the monastic to something more specifically "in the world".

Michel de Certeau's article "Culture and Spiritual Experience" offers some interesting points and clarification regarding this reaction.

Every generation enters into debate with its predecessors and takes upon itself to choose the ground. In our generation, this might well be determined by the thousand and one pointers towards an "anthropology" of man. Where does man stand? What is the truth about man? What is his history and what risks confront him in the future?

The urgency of these questions would equally explain the wide divergence between the attitudes to spirituality, when it comes under the suspicion of despising culture and the tendency to look upon it simply as a particular mode of human language.

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69

deCerteau, M.: Article -"Culture and Spiritual Experience", from the book Spirituality in the Secular City, edited by Christian Duquoc O. P., Paulist Press, New York, 1966.

One might add the new Codex Iuris Canonici will certainly make some revisions of Book III, Part IV, Ecclesiastical Institutions and Canon 1367 in particular.

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Sacred Orders

Ecclesiastical books and rituals for centuries provide detailed instructions for the administration and reception of Sacred Orders within the Theologate. The  
 70  
 Codex Iuris Canonici comments on their required testimonials, examinations, Bans, Place and Record. Traditionally, the Minor Orders were listed as: Tonsure, Porter, Exorcist and Acolyte; the Major Orders: Subdiaconate, Diaconate and Priesthood. The elaborate and somewhat archaic Rites have  
 71  
 been revised in 1967 and again in 1972.

72  
 Pope Paul VI has issued two new decrees that eliminate the order of subdeacon, clarify the role of deacons and reform the Church's discipline for Tonsure and

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Canon - 992 - 1011 Codex Iuris Canonici, op. cit.

71

National Bulletin on Liturgy - Canada - English Section - Number 12 Vol. 11 - Canadian Catholic Conference - 90 Parent Ave., Ottawa 2, Ontario, May, 1967.

72

Ministeria Quaedam and Ad Pascendum. Pope Paul VI September 15, 1972. United States Catholic Conference, Washington, D.C.



the Minor Orders. The minor orders, now called "ministries" have been opened up to laymen, as well as candidates for the priesthood and diaconate, but they are still restricted to men.

Attachment to a diocese and entrance into the clerical state has been joined to the diaconate (Tonsure by the Old Norms). The conferring of the traditional four minor orders now "ministries" will be called "installation", not "Ordination". Only two of these ministries will be kept for the whole Church - Lector (reader) and Acolyte (server).

The commitment to celibacy, formerly made before receiving the subdiaconate, will now be made by all priesthood candidates and all unmarried candidates for the permanent diaconate, in a special rite preceding ordination to the diaconate. Because of the actuality of Permanent Diaconate in Canada,<sup>73</sup> and the specific duties of this order, it may very well be considered as a special order in itself, and may then be side-stepped by one seeking ordination to the ministerial priesthood.

#### Spiritual Exercises

One thing that the seminarian of past vintage did not

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See p. 61

have to be overly concerned with what he would do next. Class Horariums were arranged in such a manner that he could forecast what he would be doing at a certain hour months away. A comparison of a student's Daily Schedule shows that the schedule he followed in 1962 was practically identical with its 1942 counterpart. Presumably there were many reasons to freeze the schedule in a particular mould, down to the last accidental quality. An organized day was of paramount importance: students rose, ate, studied, recreated, retired at the sound of the bell.

The day usually began at 5:30; mental prayer was "gotten in" before breakfast or it would be lost for the day. While making all due allowance for the work of grace, it is still difficult to see how the average human being was capable of arising in the early hours and then of sitting in a chapel for a half hour or more while engaged in taxing mental concentration. To expect that a student who was not yet out of his teens would benefit from this was to presume much. Of likewise dubious benefit were the complex and involved outlines offered to students as guides for their morning meditation. The meditation period was lengthened

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Tanqueray, A. "The Spiritual Life", Society of St. John the Evangelist - Deacles & Co., Belgium, 1930.

by thanksgiving after Mass, so that the whole consisted in two hours of supposedly deep and prayerful concentration. A basic programme of religious formation? Or the precipitate of a traditional, simple, agrarian society?

No one would deny that the Liturgy was well planned and celebrated in a fitting manner; in the past however, the time chosen certainly was not conducive to active, intelligent participation.

In such a milieu, formalism was always a besetting danger, and despite seminary insistence on "getting in spiritualities", their omission was seldom accompanied by any real sense of loss.

Daily celebration of the Eucharist, which is completed by sacramental communion received worthily and in full liberty, should be the centre of the whole life of the Seminary and the students should devoutly take part in it.<sup>75</sup>

As mentioned under the section "Group System", Mass is now celebrated once or twice a week for the group in their own lounge (St. Peter's) or appointed area (St. Augustine's). Seminary authorities enlist student collaboration in the preparation of community liturgical celebrations five or six times a week.

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75

Sacrosanctum Concilium (Constitution on the Sacred Liturgy Vatican II, Abbott, Para. 10, op. cit. Sacred Congregation of Rites - Instruction De Cattu mysterii Eucharistici, May 25, 1967, A.A.S. - 59 (1967), p. 539-573.

Inasmuch as to "celebrate" is to perform a rite so that its nature is revealed as completely as possible through signs, these community celebrations are scheduled at prime time within the seminary schedule, St. Peter's at 5:15 p.m. every day except Sunday; St. Augustine's at 7:15 a.m. and 5:10 p.m. The additional mass here is required due to the travel arrangements and complex class schedule of the Toronto School of Theology.

Both Seminaries consider the celebration of the Eucharist as the core of their existence, the binding force and integrating factor that unites and relates all the different acts of the spirit programme into one coherent and meaningful whole.

In life style, the two seminaries thus have a common, core grounding radical similarity, yet the differences should not be underestimated. We will mention three: physical atmosphere, regulation of dress, and the special situation created by St. Augustine's belonging to the Toronto School of Theology.

The physical set-up at St. Augustine's has been completely modernized. The living quarters, classrooms, halls

and chapel have been transformed, high ceilings lowered, colour-schemes brightened, new lighting installed. All these things, together with the new library, dining room, and gymnasium facilities of the house of philosophy, have an impact on life style. Above all, the very newness of these appointments supports new departures vis-a-vis old traditions. St. Peter's could have modernized its physical plant, but the staff deliberately decided not to do so. For one thing, they argued, a big new plant could hardly spell "poverty and sacrifice", and was thus inappropriate to the conciliar idea of renewal. Physically, St. Peter's has hardly changed over the past forty years so far as living quarters are concerned. In both seminaries, the chapel is central; but, characteristically, St. Augustine's is modern and St. Peter's monastic.

In dress, St. Peter's is stricter than St. Augustine's. The only time seminarians wear the cassock at St. Augustine's is at major liturgical functions. Otherwise, they wear secular garb, not limited to black or grey. At St. Peter's, the cassock is worn for all liturgical functions, and at

classes given on the seminary premises. Otherwise, they wear dark suits, with black recommended.

The Breviary is still the official prayerbook of the priest and a fortiori of the seminarian.

Students should learn the Church's method of prayer (Divine Office), frequent recitation in common of part of the Office.<sup>76</sup>

Although a tremendous and greatly needed aid for St. Augustine's, the Toronto School of Theology has contributed to the seminary's problems. Psychologically, there is a rather serious problem concerning travel to and from the downtown campus of TST. Seminarians spend considerable hours riding public transportation to classes. St. Augustine's in Scarborough, is forty-five minutes away from downtown, using inconvenient public transportation (transfers). Since

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76

Pope John XXIII - Apostolic Exhortation, Sacrae Laudis - 6th Jan., 1962. A.A.S. 54 - (1962) p. 69. Canon 135 - Codicis Iuris Canonici op.cit.

practically all classes are taken at TST, the social and recreational life of the seminary as such, suffers. This goes hand in hand with the greater freedom at St. Augustine's to skip classes and other common exercises.

Perhaps the most valid objection to this new arrangement is that the TST presents a clear and credible academic programme. On the other hand, it does not benefit by a practical pastoral orientation comparable to St. Peter's. The seminary faculty at St. Augustine's is concerned over this dimension of the seminary's life, but admit that they have not as yet found a way of redressing the balance.

To summarize: Over the past ten years and in the wake of the Second Vatican Council, notable changes have imposed themselves in the two major seminaries of southern Ontario, affecting every aspect of the life of these institutions. Extraordinary changes in academic work have been matched by equally extraordinary changes in life style. Both prompt the question: What do the changes mean? Or again: What is actually going forward in and through these changes? We turn, then, to these questions, and in the following chapter will offer a hypothesis to meet them.

CHAPTER TWO



## II

### WHAT THE CHANGES MEAN

We have already offered various formulations of the question to which this chapter responds. We wish to know what the "underlying dynamism" is which "explains the changes [in the seminaries] and allows us to define their directions"<sup>1</sup>. This is a question about "seminaries" in "southern Ontario", but for reasons already outlined,<sup>2</sup> it has an undeniable further reference to the "colour, contour, rhythm and thrust of Catholic life",<sup>3</sup> not merely in southern Ontario, but in North America. Thus, though our area of investigation is limited, it has significance as a pointer to the "North American Catholic self-understanding."<sup>4</sup> The analysis may be surer the more limited its horizon, but the seminary, as such, is a "nerve-centre" and "seismograph", permitting at least some cautious statement about what is happening in the North American Catholicism of our time.

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<sup>1</sup>  
Cf. p. 14.

<sup>2</sup>  
Cf. p. 3.

<sup>3</sup>  
Cf. p. 3.

<sup>4</sup>  
Cf. p. 4.

We are therefore asking a question with two dimensions. In the light of the data we have reviewed, what is going forward (a) in the life of the Catholic seminary and priesthood in contemporary southern Ontario? (b) in the life of contemporary North American Catholicism?

In general, it is difficult to achieve a rounded view of what is happening in one's own time. Still, this axiom holds mainly with reference precisely to "a rounded view", and less stringently for less ambitious aims. Again, historical knowledge of limited areas is greatly enriched in contemporary Western societies, which are voraciously curious about themselves, and in this respect, differ sharply from Enlightenment society, to say nothing of medieval society or ancient society. Unlike the societies of the past, Western society expects to find itself in change, and is continually taking its own pulse and temperature, witness the booming business of opinion polls and the massive social-scientific knowledge industry. We are, perhaps, better positioned than ever in history to confront, with some hope of success, the project of discerning something, at least, of what is actually going forward in our own time.

Moreover, the question we are posing is limited in two

ways. First, we are asking about the meaning of particular changes; second, we are limiting our question about meaning to a particular sphere, namely, that of the North American Catholic, and especially clerical, self-understanding.

The particular changes we have outlined in the previous chapter may have (and doubtless do have) personal significance for the individuals affected; but we are not inquiring into personal significance as such. Again, the changes may have significance for the social history of Ontario, but we are not inquiring into this particular social significance. In short, not only are the changes we have recorded particular, but our inquiry into their meaning is also particular. It is limited first, to "Catholicism"; second, to the Catholic self-understanding; third, to this self-understanding as expressed (at least initially) in the clergy of a limited geographical area.

What, then, is the direction of these changes? And what, first of all, do the changes amount to?

#### The Changes Are Significant

The changes amount to a transition of significance. The years 1962-1972 can be singled out as a unique decade of

change within Catholic seminary life in southern Ontario. Even the most casual observer would agree that something very significant has taken place. Whether the individual agrees or disagrees with the changes, all acknowledge that the changes are significant. This acknowledgement is itself a striking phenomenon.

From an educational point of view, the fact is significant for it demands and has received a great deal of concern and investigation from various circles, both religious and secular. The changes constitute a fundamental realignment of seminary goals and objectives.

The present state is representative of a dramatic change from former years. Although the changes may appear to be confusing, even shocking to outsiders, including former alumni, they are generally expected and welcomed by the young.

Changes are significant when they affect a whole style of thought and life, not merely one element, e.g. the academic. Such is the case today at St. Augustine's and St. Peter's. The new freedom permeates every aspect, both on and off campus.

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5

For the key to this realignment, see the Declaration on Christian Education (Gravissimum Educationis), Abbott, op. cit., p. 637.

Institutional changes, moreover, are almost by definition significant. Such is the case with the changes we are concerned with: structural changes in curriculum, rules and regulations, life style, and total educational ideal.

#### The Changes Are Going in the Same Direction

Though we have regularly and carefully differentiated between the changes in the two Seminaries, the differences appear in the end to be differences of degree and emphasis and to some extent are reducible to mere circumstance, for the changes are going forward in the same direction. The real difference, then, is not between St. Augustine's and St. Peter's, but between the old style of both seminaries and the new.

There is a new sense of purpose in both communities. Both are aiming at the interiorization of set values, and these are basically the same Christian values: fidelity to the Gospel. Though one seminary appears more "liberal" (St. Augustine's), and the other more "pastorally oriented" (St. Peter's), both are inspired and influenced by the various decrees, constitutions, and declarations of Vatican II,

especially Optatam Totius,<sup>6</sup> Presbyterorum Ordinis,<sup>7</sup> and  
Gravissimum Educationis.<sup>8</sup> Both are consciously responsive  
to the papacy, the Vatican congregations, National Councils,  
and local Episcopate.

The Changes Are Partly But Not Wholly Reducible to Cultural  
Accommodation

These changes clearly signal a new openness to North  
American culture and are partly reducible to "cultural accom-  
modation".

One of the most startling proposals made during the  
debates of Vatican Council II was the suggestion of Cardinal  
Suenens that the Church should understand and delineate  
itself with reference not only to its internal structures but  
also to the world. The Cardinal, in his speech, made use of  
the expressions: "Ecclesia ad intra" and "Ecclesia ad extra".  
The proposal aroused an enthusiasm heightened by the pastoral  
concern of the Conciliar Fathers and by the universalist views

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6

Decree on Priestly Formation, Abbott, op. cit., p. 437.

7

Decree on the Ministry and Life of Priests, Abbott,  
op. cit., p. 532.

8

Declaration on Christian Education, Abbott, op. cit.  
p. 637.

of many in positions of responsibility in the Church today. As they saw it, the Church is not only a fixed entity, but a task to be fulfilled.

9

The Pastoral Constitution, Gaudium et Spes, perhaps more than any other Council document, reflected a new openness to the world, which here is seen and acknowledged in a positive light. Cultural accommodation was no longer considered an unmitigated evil. The result in Catholic life has been a gradual abandonment of the Catholic "paraculture". Both seminary institutions, for example, are much less suspicious of secular institutions; in fact, they now draw upon their resources and staffs (University of Toronto and University of Western Ontario). A new cultural pluralism is found within both schools. Books and articles reflective of contemporary thinkers and writers abound. Research and field work within other Christian traditions and groups are required in pastoral programmes. Even the time-proven monastic rule and practice have been subjected to thoroughgoing revision.

It is important to observe, however, that the changes

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9

Pastoral Constitution on the Church in the Modern World, Abbott, op. cit., p. 199.

are partly irreducible to cultural accommodation. Rather, they appear to represent the development of distinctive religious ideals.

Some of the changes relate directly to the cultivation of Catholic doctrine. These, indeed, are the mainspring explaining several of the most dramatic changes. Both Seminaries are striving after a far better philosophical and theological education. Directors, staff and students are encouraged to seek out and develop the best available means to achieve goals.

10

Vatican Council decrees Unitatis Redintegratio and Lumen Gentium provide a firm ground for dialogue. Ecumenism brings a certain change in direction, not simply that the Church may be identified with modern culture, but that it provide a sense of Christian idealism and open discussion in a transcultural way. Both seminaries promote independent discovery in the historical, existential and ecumenical spheres.

11

Both St. Augustine's and St. Peter's had traditionally assigned high priority to the scholarly study of Sacred

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Decree on Ecumenism: Redintegratio Unitatis, Abbott, op. cit., p. 341.

11

Dogmatic Constitution on the Church, Abbott, op. cit. p. 14.

12

The Ecumenical Revolution, Robert Brown (Garden City, N.Y.: Doubleday Anchor Image Book) 1969, p. 225.



Scripture. Today this subject is approached more from a pastoral viewpoint, and is intimately linked with homily preparation and celebration of the Liturgy. Accommodation is made for certain forms of Eucharistic celebration, e.g. Home, Folk, and Youth Masses. But this accommodation does not extend to changing essential rubrical matters.

Both institutions throughout their histories have been identified as bulwarks and champions of Catholicism in Southern Ontario. Although changes have assuredly taken place, allegiance and fidelity to Pope Paul VI and local Bishops, remain firm. Pope Paul's Credo of the People of  
<sup>13</sup> God <sup>14</sup> and the various Vatican II Documents continue to provide staff and student body with the foundations on which to develop living Christian community.

#### A Hypothesis on the Meaning of the Changes

Human purpose has always been considered a very important index to what is actually happening, i.e., "going

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13

Pope Paul VI, Credo of the People of God, (Glen Rock, N.Y.: Paulist Press, 1968).

14

Abbott, op. cit.

forward", although it is certainly not an infallible index. The purposes on the part of Pope John and Pope Paul, of the Fathers of the Vatican II, of the North American episcopate, and of the seminary staffs at St. Augustine's and St. Peter's have, without any doubt, had a real impact on the changes we have reported and discussed, and on the meaning of the changes. But "purpose" does not perfectly define what is actually happening. Hence, we wish now to propose a hypothesis designed to specify what is actually happening. Once the hypothesis has been framed and discussed, we will return to the question of how far the purposes of Pope and Council in the early 1960's have been realized by actual developments, and to the question of the ways in which actual developments have gone further than or have fallen short of the purposes that triggered them. The hypothesis we propose has two parts:

- a. The identity of the Roman Catholic Priesthood is being re-conceived today in terms of a prophetic-diaconal function, rather than a sacro-hierarchic state.
- b. There is an ever-sharpening definition of priestly function in terms of an "environmental holistic" dynamic; it is the creation of Christian community through preaching and the Eucharist.

To the above hypothesis, we join a further question:  
How do these conclusions affect, and how are they affected by  
developments in the larger Catholic community?

The Priesthood is being re-conceived today in terms of  
ministerial function (rather than of "state of life").

Modern historical development, especially regarding  
early Christianity, biblical and patristic scholarship, have  
brought about a re-thinking of many of the questions posed at  
the time of the Reformation and afterward, e.g. infallibility,  
phenomenon of sacralization and secularization,<sup>15</sup> and under-  
standing of priestly life and ministry.

Both St. Peter's and St. Augustine's Seminaries are  
involved in investigating this latter area. It is fundamentally  
a healthy sign to examine oneself and his role, even if this  
involves a series of painful confrontations with new ideas.  
This is certainly true of themes bearing on the priesthood.

In the New Testament, "office" was conceived flexibly  
in terms of charism and service. In the first Christian  
centuries, as the priesthood theme was expressly applied to the  
presbyteroi and episkopoi, a variety of communitarian ministries

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15

B. F. Meyer, The Church in Three Tenses (Garden City,  
N.Y.: Doubleday, 1971) pp. 119-120.

and ministers was specially sacralized. This went hand in hand with the reconception of "ministry" and "minister" in terms of a sacral hierarchy. This far-reaching transition was effected between 100 and 300 A.D. The sacral conception converted styles of life into states of life! A diaconal function became a hierarchical state. This conception has been triumphant in Eastern Christendom from the time of Cyril of Jerusalem (fourth century) to the present, and in Western Christendom from the time of Cyprian (third century) to the Reformation. In post-Reformation Catholicism until the present, in response to Luther's challenge<sup>16</sup> to the priestly character of the ministry, the Catholic Church everywhere strengthened the sacral mold of organizational and administrative structures.

The sacral pattern was reinforced. The priest was to be as detached as possible, and to remain emotionally uninvolved with people. He enjoyed a unique, privileged state of life. Cult was seen as the principle of authority. The priest was inclined to see himself as the official representative

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16

Erik Erikson, Young Man Luther, (New York: Norton Library) 1962.

of the Church, and a specialist in the liturgy and the sacraments. Stress was laid on his instrumental role. The emphasis in the relation between the cult and the pastoral ministry rested on the image of the priest and the Church whose action was sacral, and whose authority was hierarchic.

Without criticizing or rejecting this model, Vatican II and post-conciliar documents promoted a new orientation. Cult was seen as the expression of the symbolic action of the Word of faith. The emphasis fell on the expressive role of the priest inasmuch as he was both a witness to and a prophet of the Christian message. The priest was not exclusively occupied with sacred functions nor with administrative tasks, but his role was seen as a ministry of service in the ecclesial community. His pastoral ministry was collective in the sense that he was called to participate and co-operate in the proclamation of the Gospel, and to giving witness to a common faith. Here we see an image of the priest and of the church whose action is prophetic and whose authority is diaconal.

It is significant that a growing majority of English-speaking Canadian priests today desire to exercise a type of prophetic-diaconal ministry. From the point of view of their present activity and pastoral practice, priests, however, still

describe their image in sacro-hierarchical terms. What we see here is clear evidence of the fact that thought and desire are not yet in harmony with practice.

Both Seminaries clearly are orientated towards, not only the development, but also the promulgation of the prophetic-diaconal typology. The concept of a priesthood somewhat static, dominating and individualistic, is being laboriously substituted by a priesthood which is more dynamic, multiform, conceived as a service and collegially exercised. Emphasis is clearly placed on priests' discovery of role expectation and of how this matter strikes at the very heart of today's clerical identity crisis. From this historical examination, seminarians are urged to construct models of ministry and life style viable for today's culture. The question that arises is not whether the priesthood will continue, but what model will function decisively in the future Provincial, Diocesan and Parochial lives.

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17

Priests in Canada 1971, A Report on English-speaking Clergy, Centre de Recherches en Sociologie Religieuse, Faculté de Théologie, Université Laval, Québec. December 1971 (Table 4.2), p. 25.

18

The Priestly Ministry, Report of the International Theological Commission, James Dupuis, S.J., (Dasrahalli, Bangalore 22: St. Paul Press), p. 12.

Will it provide modern man with values which are relevant, not only in a particular institutional sphere, but in all other spheres -- political, economic, international -- which impinge on its consciousness? How are religious goals and values to be harmonized with the demands of the secular city? 19  
 However such questions are answered, the prophetic-diaconal typology at which the changes in the seminaries appear to converge, implies a re-definition of the priestly role. In what does this re-definition consist?

Among the sacred functions of the priest, the Decree Presbyterorum Ordinis now assigns the first place to preaching, while the Council of Trent traditionally considered the offering of the Sacrifice of the Mass as the first and most important function of the priest.

In the prophetic-diaconal conception of the priesthood, presentation of the Word of God and the celebration of the Sacraments belong to one and the same sphere as an organic unity. The priestly ministry is not thereby reduced to some sort of "sociological" function within the Church; it is rather

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19

Harvey Cox, The Secular City, (New York: MacMillan & Company, 1965).

eschatological, and is inconceivable apart from an ecclesiology of communion. One of the primary concerns therefore, is seen in the designing, evaluation and formation of Christian institutions. This cannot be answered except by proper understanding of the environmental-dynamic of ancient Christianity and its preaching.

Theology has a role to play in the historian's attempt to discern what is going forward in his own time. Thus:

We may say, perhaps riskily because briefly, that the priest is he who, related to an at least potential community, preaches the word of God by mandate of the Church as a whole, and therefore officially, and in such a way that he is entrusted with the highest levels of sacramental intensity of this word. In very simple words, he has the mission to preach the Gospel in the name of the Church. He does this at the highest level at which this word can operate in the anamnesis of Christ's death and resurrection through the celebration of the Eucharist.<sup>20</sup>

A prophetic-diaconal approach thus concerns itself with development of true Christian environments, environments where Christianity can be openly expressed and accepted, environments where an individual is able to find mutual Christian support and encouragement.

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20

K. Rahner, Definition of Priestly Ministry, (New York: Sheed & Ward, 1969) p. 46.



Formation of these communities is simply not achieved by mere institutional restructuring, but by the intelligent understanding and re-adjustments of the various forms of organizational dynamics.

Traditionally, the sacro-hierarchic typology of the priesthood rested upon a status community dynamic. It enjoyed certain advantages: e.g., it was stable. It endured despite individual weaknesses. It was, however, vulnerable to incompetence in positions of authority for long periods. As tradition was considered sacred, orderly procedure was the rule.

What dynamic informs the prophetic-diaconal ideal? If it is not the status-dynamic, what is it? Here there is still an ambiguity in practice. Some exponents of the prophetic-diaconal typology, support the need to employ what we may call a strictly functional model for the priesthood. No one in ecclesiastical circles should be allowed to hold his position, unless he can perform his function in strict accordance with modern directives. Obtain goals at all cost. Where functions and traditions clash, let traditions go.

The collaboration today of theologians with philosophers and social scientists, however, has issued in the definition of

a third dynamic (alternative to the "status" and "functional" models) which is open to new strategies. This is an "environmental holistic" dynamic <sup>21</sup> focusing attention on current needs and trends, the promotion of inter-action and co-operation, the shared acceptance of religious ideals, together with the kind of tradition which is open to new strategies. This model is "environmental" insofar as it aims to provide an atmosphere in which a community can be Christian. It is "holistic" insofar as it envisages the community as such and so in its social totality.

There is evidence that our time is witnessing a transition of incalculable importance from the sacro-hierarchical ideal of the priesthood to the prophetic-diaconal ideal. The evidence is in the seminaries. First, the theology, not only the theology of the priesthood, but the theology generally, which is held in honour, gives little support to the one ideal and much to the other.

Moreover, there is evidence that the model and dynamic of this transition, is environmental-holistic, rather than strictly functional. Negatively: we have evidence neither from St.

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21

Building Christian Communities, Stephen Clark, (Notre Dame, Indiana: Ave Maria Press, 1972), p. 120.

Augustine's nor from St. Peter's that pragmatic criteria such as "efficiency" have imposed themselves. Positively, the observer is struck by the high premium put on shared administrative responsibility (not as "more efficient" but as more in tune with the spirit of Christian community), and on shared reflection and action on common projects (social problems) institutional commitments of dioceses, parishes, etc.

Here, what is actually happening correlates fairly well with what Presbyterorum Ordinis prescribed.

Priests as co-workers with their bishops, have as their primary duty, the proclamation of the gospel to all.

For through the saving Word, the spark of faith is struck in the hearts of unbelievers, and fed in the hearts of the faithful. By this faith, the community of the faithful begins and grows.<sup>22</sup>

When the priestly office is "de-sacralized" and "de-mythologized" and full justice is done to the testimony of Scripture, the priesthood is seen in simpler, more human, and more feasible terms once again. If one reduces the specific nature of the priesthood simply to the power to pronounce certain words of consecration, then it will hardly, as a

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22

Decree on the Ministry and Life of Priests, Abbott, op. cit., V, p. 532.

human vocation, satisfy the vocational thoughts of a young man. If, on the other hand, it involves the task of leading (prophetic-diaconal) the ecclesial community (environmental-dynamic), then it most certainly will offer a far different attraction. Such a task calls for a courteous, responsible and balanced human being; it demands initiative, imagination and knowledge of human nature. It is interesting to note that in the first half of the decade examined in this thesis, the church in southern Ontario witnessed one of the most critical shortages of vocations in its history. Since 1968, it has seen a definite reversal of this negative trend. Today (1972-1973) enrolment at both St. Peter's and St. Augustine's Seminaries is greater than in any other year since 1962. It is very significant that these increased vocations are obtained from dioceses clearly open to aggiornamento.

Only with Vatican Council II have we seen the first attempt to break through this chasm, <sup>23</sup> between state and function, a chasm which would have been unthinkable in the first years of the Church's history, and which has never been accepted in the Eastern churches.

As we have recalled, the Decree Presbyterorum

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23

Dogmatic Constitution on the Church, Abbott, op. cit., p. 14.

Ordinis gives the first place to preaching, while the Council of Trent made the offering of the Sacrifice of the Mass the first and most important function of the priest.

Is preaching to be understood as an alternative emphasis to the cultic and sacramental aspects? The dilemma this question evokes is overcome once the priestly ministry is defined as the service of the active, properly eschatological power of the Word of God - Jesus Christ who died and rose again - of which the visible signs are the announcement of the Gospel message and the sacramental actions.

The priest is, in the service of the people of God, the herald of the Word of God up to the highest degree of intensity which it reaches in the sacramental order, especially in the Eucharist.

In the past, priests' training in the art of preaching had been scanty. In most cases, it practically consisted in training for rhetoric and the use of the voice. Sometimes a formal criterion and a summary of the history of preaching was included. This so-called pastoral technique meant little in the ensemble of the various theological disciplines. The teachers of the key disciplines were equally little concerned about the Church's mission to preach.

The scriptural text too often served the preacher merely as a springboard, after a few introductory words for something suggested by, but actually quite removed from, the biblical text. The "homily" dwindled into an exegetical or theological address, often avoiding the questions which the passage presented.

Today, the seminary homiletic courses provide a renewed biblical-theological contribution. They bring out the qualities that a "good" preacher should have, the dogmatic aspects of the homily, the question of "demythologization". With the help of professional collaboration, seminarians receive valuable experience within the various media. Ecumenical collaboration increases preaching effectiveness as well as the total pastoral and ecumenical approach to the developing of Christian  
24  
community.

The function of community leadership is carried out in a variety of individual functions which flow organically from the one main task of serving the unity of the Church. Thus, qualified lay people may be entrusted with the missio catechetica or the missio homiletica. The unity of the Church,

however, becomes operative concretely in the ministerial priesthood, highest form of preaching, in the unity of profession of faith, unity in Eucharistic celebration.

The sacramental ministry of the priest must be integrated with the ideal of creating community, whether this ministry be conceived on the sacro-hierarchic model or on the prophetic-diaconal model. But the prophetic-diaconal model implies the widest human horizons: the peace and unity of all mankind. It is thus tied in with one of the deepest and most pervasive longings of contemporary society.

In Christian theology the Eucharist nourishes the Church. God makes Himself sacramentally present to the universe and the Incarnation, thus prolonged, achieves its full effect in the most intimate way for mankind through time. The newly emerging ideal of the priestly ministry conceives its community-creating task in Eucharistic terms as well as in terms of preaching, for the Eucharist is, above all, the sacramentum unitatis. Its significance is grasped against the background of a mankind struggling for universal unity.

Eucharistic theology, therefore, has social, ecclesial,  
 christological, soteriological and cosmological implications<sup>25</sup>

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25.

Pierre Benoit, The Breaking of the Bread. (New York, N.Y.: Paulist Press, 1969).

for the newly emerging sacerdotal ideal. Both seminaries studied here realize this task and challenge. This is the meaning of their transition from a Eucharistic theology that was a memorization of rubrics to one that comes to grips with the social, cultural, psychological, and religious dimensions of worship and communion. Ecclesiastical renewal carried on in the name of liturgy draws its strength from public worship<sup>26</sup> and makes the renewal of this worship its main purpose.

This development affects and is affected by developments in the larger Catholic Community. Article 10 of<sup>27</sup> Lumen Gentium develops the notion of the priesthood of Christ. The first paragraph of this article stresses texts which refer to the priestly nature according to our prophetic-diaconal typology. It further states that Christians should evidence their calling through their example, to bear witness and build community according to an environmental dynamic.

The second paragraph of article 10 explicitly states that there is a qualitative difference between the priesthood

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26

The Crisis of Liturgical Reform, Vol. 42. Concilium, (New York: Paulist Press, 1969).

27

Dogmatic Constitution on the Church, Abbott, op. cit., p. 26.



of the faithful and that of the officially ordained ministers. They are directed towards each other and under no circumstances are they to be considered antagonistic one to the other. The Council makes it very clear throughout the Constitution that the ministerial priesthood exists as a service to the people of God, as a means to an end. Priests function as ministers for one reason only: the sanctification of the faithful for the honor of God.

The Council points out that, while the officially ordained priest is directly Christ's own minister at the altar, he is also the representative of the people before God. On the other hand, the texts say that the faithful, by reason of their priesthood, "concur" in the offering of the Eucharist and actively participate in it.

This priesthood of the Faithful (Laity) was fully lived out in the early church. From this arises a great dignity of the Christian vocation to, with and in the life of each member.

To be a Christian is not purely to serve God, but it is also a dynamic social ethic, a service to mankind; it is not merely a theology but also an anthropology. In the past most Catholic lay people have been the recipients of a notion

of religion which was pretty much restricted to sacramentalism and ritual. Today one witnesses a new dynamic religious and orientation within the lives of numerous individuals and groups. We meet "Applied Christianity". Many members react with disbelief and dismay when the voice of the laity is raised. They are now challenged to carry out their role, to use their abilities and charisms to help fulfill the goals of their church.

This sacred Synod (Vat. II) earnestly exhorts laymen, each according to his natural gifts and learning, to be more diligent in doing their part according to the mind of the Church, to explain and defend Christian principles, and to apply them rightly to the problems of our era.<sup>28</sup>

In general, the vocation of laymen is in and to the secular sphere; that is, their actions are directly orientated towards earthly goods which they must attempt to imbue with Christian values. Activities such as politics, government, trade, and family life must all reflect the intentions and orientations of a true Christian Humanism.

The laymen also possess an important function to perform in the sphere of the "sacral", the understanding of

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28

Apostolicam Actuositatem, Decree on the Apostolate of the Laity, Abbott, op. cit., 6, p. 496.

one's membership and responsibility. Catholic lay people are beginning to realize that like the priest they have the obligation, duty and privilege of building and spreading the thoughts of the Christian Community as a "Church of Service".

The gradual emergence of a new articulation of priestly ideals has both affected and been affected by other developments in contemporary Catholicism. This kind of interaction was foreseen and encouraged by Vatican II.

A great many benefits are to be hoped for from familiar dialogue between the laity and their pastors: in the laity, a strengthened sense of personal responsibility, a renewed enthusiasm, a more ready application of their talents to the projects of their pastors. The latter, for their part, aided by the experience of the laity, can more clearly and more suitably come to decisions regarding spiritual and temporal matters. In this way, the whole Church, strengthened by each one of its members, can more effectively fulfill its mission for the life of the world.<sup>29</sup>

Pastoral Councils in the dioceses of Toronto and London seek to involve lay people in the planning, oversight, and administration of diocesan and parochial projects, and seem to have met with considerable success. Though recommended by Vatican II, these councils have not been inaugurated everywhere. (They are not to be found, for example, in Hamilton,

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29

Decree on the Apostolate of the Laity, Abbott, op. cit. 37, p. 65.

St. Catharines, etc.)

Infringement of the laity upon sacral ground is often treated with suspicion and mistrust within the sacro-hierarchical mentality. Traditional authoritarian structures are preferred. The prophetic-diaconal mentality welcomes and encourages this new thrust, grasping its necessity for the proper implementation of any "environmental" goals.

The formation of the Priests' Senate has been an important move forward towards an integrated organization of pastoral work. Although formally established as an advisory body<sup>30</sup> many sense that it is developing into a policy-making body for the Diocese the Presbyterate.

Today the principle of competence has replaced the principle of investiture and at the same time the notion of universal competence has been ruled out. The Priest and Seminarian must work for intellectual competence. Hence new plans, here and there, for continuing education of all diocesan priests<sup>31</sup>. Two centers, Kehoe Centre for Continuing Education of Priests (Toronto) and Divine Word Institute (London) established within the last decade are both certain to play a role of some importance in the foreseeable future.

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<sup>30</sup> Most Rev. William Borders, Diocese of Orlando, Fla., Preamble: Constitution of the Senate of Priests, Diocese of Hamilton, Ontario, October, 1972.

<sup>31</sup> Program of Continuing Education of Priests, National Conference of Catholic Bishops, Washington, D.C., Nov. 14, 1972.

How Do the Actual Developments Reflect "Purposes"?

Does "what is in fact going forward" correlate at all with the intention of Pope and Council? Few events in the past 2000 years have affected the Catholic Church and its priesthood as deeply and as rapidly as has Vatican II, which opened on October 11, 1962. The charismata of the Council Fathers set in motion an "aggiornamento" that is now touching the lives of millions. Along with the great upsurge of new ideas and insights and the spirit of renewal indicating a vigorous life, there are also uncertainties, problems, restlessness, dissatisfaction, and "confrontation".

From the moment Angelo Roncalli accepted his election to the papacy, a new style and a new direction were given to papal affairs. In less than three years, some 800 theologians sifted and codified numerous facts relating to ecclesiastical affairs in the modern world.

Pope John's inaugural address to the Vatican Council was a bold message calling for pastoral renewal and reform; it clearly marked the beginning of a new era.

We feel we must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand.

In the present order of things, Divine Providence

is leading us to a new order of human relations which by men's own efforts and even beyond their very expectations, are directed towards the fulfillment of God's superior and inscrutable design. And everything, even human differences, lead to the greater good of the Church.<sup>32</sup>

Although John did not live to see the completion of the Council, his spirit permeated it. One convocing ecumenical event was that the Bishops of the World should direct their attention to the subject of Priestly formation and ministry. John personally compiled and suggested many points that were to be included in the first drafts of Optatam Totius and Presbyterorum Ordinus. Since these early drafts were private in nature no one will know whether his recommendations were carried out or rejected.

Pope John XXIII's dying wish was for the good outcome of the Ecumenical Council and for peace among men. Far from being the caretaker that the Church had expected, he was a quiet and cunning revolutionary. He created an atmosphere in which, said Jesuit theologian John Courtney Murray, a lot of things came unstuck -- old patters of thought, behavior and feeling.

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32

Pope John XXIII, Opening Speech to the Council, Oct. 11, 1962. Abbott, op. cit. p. 712.

John XXIII did not use the term "prophetic-diaconal priesthood", but in some ways it would seem to have been the ideal he followed in his own life. He never claimed to be a religious sociologist, but the "environmental community dynamic" does correspond in some measure to John's own goals.

Perhaps John XXIII, however, would have been disturbed by some of the changes we have reported: the sense of unrest and uncertainty within the priesthood, negative reactions towards certain conciliar documents (e.g. ecumenism), lack of leadership development and sharing, suspicion of scholastic pursuits, a conservative retrenching to a sacral inner sanctum, the harshness of purely functional organizational ambitions. It is difficult to imagine John XXIII approving the swift and decisive way in which "the Traditional seminary atmosphere" has disappeared from the contemporary scene (e.g. at St. Augustine's, under the influence of a variety of factors).

The sum and substance of the teachings of Vatican II has disturbed some and exhilarated others. While the

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33

Thesis, p. 100.

34

Thesis, p. 105.

writer's own views may be fairly transparent, it has not been the main purpose of this dissertation to say which of the two parties is wiser or better. We have wished to contribute to an understanding of the Catholic present -- not in order to contemplate it as an end achieved, but to find in it solid ground on which to step into tomorrow.

Conclusion: A Forerunner

In 1830 the French overthrew the Bourbon monarchy  
35  
and ushered in the Orleanist. The new government was anti-clerical and liberal. A group of younger Catholics followed a brilliant priest, Felicite Robert Lamennais, in an attempt to unite the new liberalism and the old Catholicism of France. They selected "God and Liberty" as their motto, and they established a paper to spread their ideas. Lamennais and his associates proposed that the essential task of priests after the revolutionary tornado was to re-establish in dioceses and parishes the conditions necessary for the practice of religion. Many priests, through a nostalgia for former times when the

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Neill Schmandt, History of the Catholic Church,  
(Milwaukee: Bruce Publishing Co., 1957), p. 498.



Catholic religion was the state religion, insisted on an exact reconstruction of the conditions that had existed fifty years earlier. Lamennais found that they wanted to discuss the old problems and fight the old enemies. The Clergy generally ignored current reality and worked in unawareness of France's intellectual ferment. Lamennais, however, addressed the Seminarians of his day:

We should not be afraid to admit that theology, so beautiful in itself, so attractive, so splendid as it is taught today in the majority of seminaries is a petty and degenerate Scholasticism, which repels students by its dryness and does not give them any idea of religion as a whole or of its wonderful connections with everything that is of interest to man, with all objects of all thought. This was not how St. Thomas conceived of Theology; in his immortal words he made it the center of all the learning of his time. Adopt his admirable method of coordination and generalization, and add to this the profound vision, the higher contemplation, the warmth and the life that we find in the Fathers; then you will be rid of that boredom and weariness which stifles in young men destined for the priesthood any taste for study and any talent for it.<sup>36</sup>

Lamennais regularly cautioned seminarians that it was necessary to learn differently and to learn more. They had to come to know the society of their time and its needs to establish a Catholic Theology that would make for unity of belief among

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Roger Aubert, Progress and Decline in the History of Church Renewal. (New York, N.Y.: Paulist Press, 1967), p. 112.

all Christians.

Lamennais insisted that the weakening of faith was due in part to the lack of zeal and absence of true priestly spirit among pastors. He placed strong emphasis on the social implication of the gospels. He called for a new apologetics, an openness to the various insights provided by worldly science. He proposed pastoral and diocesan synods, national conferences of bishops, new methods of recruiting and training clerical students, importance of religious freedom, etc. The boldness of such views provoked many accusations. He was placed under suspicion by superiors.

Lacordaire, Montalembert and Lamennais even appealed to Rome (Pope Gregory XVI) to endorse their crusade. The three Frenchmen left Rome without obtaining a verdict, but soon afterward the Pope rendered his decision in the encyclical letter Mirari Vos<sup>37</sup>. In this letter Gregory condemned practically all their suggestions. For Lamennais the condemnation was too much to take. Though he submitted at first, he soon left the Church and became one of its bitterest critics.

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<sup>37</sup>

August 15, 1832.

The Minnaissian crisis was first and foremost a theological crisis concerning the relation between the Church and the world -- a new world, in which classical culture was in decline, and science and history in the ascendant. The transition was a crisis for the Church, and one not to be resolved except by a deep theological renewal.

Lacordaire and Montalembert remained entirely loyal to the Church. Lamennais refused to withdraw his views, and proudly intensified their proclamation. He was then personally condemned by Gregory XVI in a second encyclical Singulari Vos.<sup>38</sup> It was the completion of a tragic rupture. Lamennais went on to become one of the bitterest critics of the Church. He died rejecting its sacraments in Paris, February 27, 1854.

It is ironic that this young Frenchman should have been condemned for advocating policies which the Church today officially adopts and encourages. Lamennais' gallant venture expressed the will to confront problems. They were the problems which since 1789 the Church had refused to face. But Lamennais' insights have in some sense been vindicated in Catholicism's decade of dramatic change.

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