

CHAPTER FOUR

SEMINARY ADMINISTRATION AND FACULTY

ARTICLE ONE

FORMATION OF POLICY

441. Formation of policy and the administrative structure of the seminary will depend on the nature, size, model, and level of the priestly formation program. Procedures outlined here should be adapted to each program.

442. Seminary administrators bear a special responsibility for planning, organizing, directing, and evaluating the implementation of the *Program of Priestly Formation* in their respective institutions.

443. Decisions should be made by the appropriate authorities in an atmosphere of trust and understanding. While adhering to the goals of priestly formation, administrators, faculty and staff should respond appropriately to the needs and suggestions of seminarians. They should foster initiative as well as individual and group responsibility by observing the principles of subsidiarity and collaboration, while demonstrating forthright and confident leadership. Seminary administrators have a unique opportunity to serve as models of leadership for seminarians.

444. Seminaries are accountable to the diocesan bishop or religious ordinary. The seminary administration reports to seminary boards, which share in the seminary's overall governance. The seminary responds to the priorities of the local churches and communities it serves.

A. THE ROLE OF THE DIOCESAN BISHOP OR RELIGIOUS ORDINARY

445. The Scriptures impose on ecclesiastical authorities the obligation of finding worthy and faithful co-workers in the service of God's people.¹⁸⁶ Diocesan bishops and religious ordinaries should encourage priests to enter the seminary apostolate and be willing to release them for such service.

446. The Second Vatican Council requires the diocesan bishop and the religious ordinary to implement the Decree on the Training of Priests

and its application in the United States by the National Conference of Catholic Bishops. They also have the responsibility to ensure that the seminary statutes correspond to the *Code of Canon Law*. They discharge these responsibilities personally and through the seminary administration, faculty, and staff. The diocesan bishop or religious ordinary should visit the seminary, oversee the progress of the seminarians, and encourage the priests and other faculty members in their dedication to this apostolate.

447. The diocesan bishop or religious ordinary ensures that the administration and faculty of the seminary offer a program in accord with the mind of the Church — including an approved written rule of life — and in keeping with the standards of American higher education.

448. It is essential that open, frequent communication be maintained between ecclesiastical authorities and the faculty and administration to discuss the changing needs of the Church, the progress of seminarians, and developments in the seminary program.

449. Even when the ordinary of the seminary is not the bishop of the diocese in which the seminary is located, the local diocesan bishop has canonical responsibility for the welfare of all diocesan seminarians.¹⁸⁷ Accordingly, he should be in regular communication with the seminary administration and accorded a voice in the governance of the seminary.

450. The formation of religious is the responsibility of each institute and is governed by the constitutions and other canonical legislation or directives governing religious.

451. Most religious seminaries associate in a federal model of cooperation. Responsibility for the canonical form of governance belongs to those who hold ecclesiastical jurisdiction. The statutes of such institutions must be approved by the competent ecclesiastical authority. The approval of the Holy See is necessary for centers formed by a number of religious institutes or societies.

B. SEMINARY BOARDS

452. A variety of administrative structures is legitimately used in the supervision of seminaries in the United States. In situations with multiple boards, the by-laws of each should establish the clear jurisdic-

tion and purpose of each board or corporation. Care should be taken to guarantee that the by-laws of these corporations and boards are canonically proper and in accord with civil law, providing for suitable ecclesiastical oversight.

453. An advisory board can provide a valuable service to the seminary by offering wise counsel on basic policy in accord with church law, the *Program of Priestly Formation*, and standard American educational practice. Members of the board should represent the clergy, religious, and laity who share a concern for priestly formation and higher education. They should be selected from the local churches and religious institutes or societies the seminary serves. The board ought to reflect the multicultural composition of the Church in the United States.

C. SEMINARY COMMUNITY

454. Policy is ordinarily proposed at the level of the seminary community where concrete needs and problems occur. After review by the seminary faculty and administration, policy proposals of major importance will be presented by the rector to the seminary board and appropriate ecclesiastical authority for approval. Direct involvement and participation by the seminary community, including seminarians themselves, should be characteristic of policy making in seminaries.

D. PLANNING

455. A realistic conception of the seminary's future should include effective planning in regard to finances, budget, and development. Development, communications, and public relations as well as vocational recruitment programs should be considered part of seminary administrative responsibilities.

456. Physical structures and facilities, which are adequate to the seminary's needs and comparable to those customary in institutions of higher education with a similar purpose, should be provided. The seminary buildings should provide an atmosphere conducive to human, spiritual, intellectual, and social formation.

457. Effective education may require laboratory and computer facilities and other instruments of modern technology valuable to the learning process.

ARTICLE TWO

ADMINISTRATION

A. SEMINARY ADMINISTRATIVE TITLES

458. Seminaries will use different titles to describe necessary administrative functions. Whatever the determination of titles, the functions described below are needed for an effective priestly formation program. In keeping with the unique nature and purpose of the seminary, major administrative posts normally are assigned to priests.

The Rector/President

459. The rector sets the direction and tone of the seminary program. By creating a climate of mutual confidence and trust, he elicits the full cooperation and involvement of faculty and students. The rector serves as the pastor of the seminary community. In some schools, the chief executive officer is called the president. He may have different responsibilities according to the ecclesiastical law governing these schools. His job description should carefully be drawn to ensure that he has the authority properly to discharge the responsibilities of his office.

460. The rector is appointed by appropriate ecclesiastical authority, who, according to local statutes, seeks the recommendation of the seminary board and other interested parties, especially the faculty. The rector is responsible to the bishop or religious ordinary and should consult with him in matters of major concern. As a rule, the rector also is responsible to a seminary board, if a legal corporation exists. If the board is advisory, he should give thoughtful consideration to its counsel and take advantage of its expertise in administering the seminary.

461. The rector serves as chief administrative officer and principal agent responsible for the implementation of the seminary program. He should also maintain close contact with the bishops and religious ordinaries of the dioceses and religious institutes or societies the seminary serves. In addition, he is often responsible for public relations and development. While these duties may call him away from the seminary, it is important that the rector serve as leader of the internal life of the seminary, as pastor and priestly model. Given the extent and gravity of these responsibilities, the rector should not have additional obligations outside the seminary which detract from his primary duties.

462. The spiritual and personal welfare of faculty and students is a central responsibility of the rector. On regular and frequent occasions, the rector should give conferences to the seminary community. He should preside regularly at prayer and at Eucharist.

463. Like other members of the faculty, the rector should "receive a careful preparation in sound doctrine, suitable pastoral experience and special training in spirituality and teaching methods."¹⁸⁸ The rector should be an exemplary model of priestly virtue, able to live himself the qualities he encourages in students. A man of sound and prudent judgment, the rector should evidence a love of and dedication to the Church's service.

464. Depending on the size and structure of the institution, the rector may also assume some of the responsibilities of other administrators mentioned in this chapter with the exception of the spiritual direction of seminarians.

Vice Rector

465. Ordinarily a vice rector assists the rector, often by sharing responsibilities for the internal operation of the seminary, especially as the rector attends to external responsibilities. Tasks vary according to the needs of the particular seminary.

Academic Dean

466. The academic dean, who normally should possess a terminal degree, assists the rector in academic formation, including faculty development. The academic dean administers the academic program of the seminary in all its aspects: curriculum, courses, methods of instruction, the academic quality, and performance of faculty and students.

467. The academic dean may be assisted by a registrar, who is responsible for maintaining the academic records of students.

Director of the Pre-Theology Program

468. The rector of the sponsoring institution has the ultimate responsibility to oversee the direction and implementation of the pre-theology program. The director of the pre-theology program should be a priest who normally would be a faculty member of the sponsoring institution. The director is responsible to the rector of the sponsoring institution for all aspects of the program.

Dean of Students

469. The dean of students assists the rector in co-curricular programs, the evaluation of students, and in the psychological services the seminary provides. The dean of students is responsible for co-curricular programs and for good order in the daily life of the seminary. He holds the seminarians accountable in the external forum for their conduct as men preparing for the priesthood, whose actions contribute to a wholesome spirit in the community.

470. The dean, sometimes called the director of formation, may oversee the evaluation process. The evaluation of seminarians often requires the assistance of a team or faculty group to assist in the evaluation program.

471. This officer makes provision for psychological and counseling services in areas distinct from spiritual direction. These services are made available to seminarians for their personal and emotional development as candidates for the priesthood. The counseling that is given should be consistent with the policy and practice of the total seminary program. The dean should ensure that those employed as counselors for seminarians are well versed in and supportive of the Church's expectations of candidates for the priesthood.

Director of Field Education

472. The director of field education assists the rector or another priest in the pastoral formation of seminarians. The director coordinates the pastoral activities of students so that they engage effectively in these programs, reflect on their work, and gain deeper insight into the mission of the Church.

473. The director provides an evaluation of the seminarians' work, calling attention to their strengths and their potential for general and specialized ministries.

474. It is important for the director to provide adequate pastoral supervision for the seminarians, including the orientation and training of adjunct field-education supervisors who work directly with the students in their pastoral assignments.

Librarian

475. The librarian ordinarily enjoys faculty status and administers the library, a central resource for an academic institution, according to the

standards of the respective professional accrediting and educational associations.

Director of Development and Public Relations

476. A director may be appointed to assist the rector in planning, communications, public relations, and fund-raising. This officer makes the seminary known to the general public, especially the priests, vocation directors, schools, parish recruiters, and others, in an effort to encourage vocations and gain support for the seminary.

477. This officer may serve as liaison with vocation directors and diocesan officials, and help the seminary community to know the needs and priorities of the various local churches and religious institutes or societies served by the seminary.

Business Manager

478. The business manager or treasurer assists the rector in stewardship of the financial and physical resources of the seminary. The business manager assists the rector in budget preparation and implementation as well as supervision of service personnel.

B. SPIRITUAL FORMATION ROLES

Director of Spiritual Formation

479. This priest is appointed by the ordinary and assists the rector by coordinating the entire spiritual formation program, giving it unity and direction. Because of the importance of this work in the formation of future priests, the director of spiritual formation should not have responsibilities outside the seminary that would detract from his primary duties.

480. The director of spiritual formation makes provision for the individual spiritual direction of all seminarians. He meets regularly with the spiritual directors, providing supervision and assistance for their work.

481. The director of spiritual formation provides for the liturgical life and prayer of the seminary community. In collaboration with the director of liturgy he makes provision for the daily celebration of the Eucharist, the Liturgy of the Hours, and opportunities for celebration of the sacrament of penance. He is also responsible for retreats and days of recollection, making sure they are well planned and carefully executed.

Spiritual Directors

482. Priests are responsible for the individual spiritual direction of seminarians on all levels of priestly formation. Those who act in this capacity should be exemplary priests who are dedicated to the Church's service and to the ministerial priesthood. They should be wise, experienced priests and should possess some formal training in spirituality and related areas of expertise, including ascetical and spiritual theology. Individual spiritual directors should continue to develop their skills and abilities through ongoing education programs and through in-service discussions with their fellow directors, taking care to preserve matters of internal forum.

483. Since spiritual direction takes place in the internal forum, the relationship of seminarians to their spiritual director is a privileged and confidential one. Spiritual directors may not participate in the evaluation of those they presently direct or whom they directed in the past.

ARTICLE THREE

FACULTY

A. CONDITIONS OF SERVICE

484. The central role of the seminary faculty is highlighted in the documents of the Church. The qualities necessary for faculty members have been stated generically by the Second Vatican Council: pastoral experience and excellent spiritual, academic, and professional preparation.¹⁸⁹

485. All members of the academic and formational faculty of the seminary are approved and appointed by the competent ecclesiastical authority on recommendation of the rector according to the approved statutes of the institution.¹⁹⁰ In order to teach on an ecclesiastical faculty, a canonical mission from the appropriate ecclesiastical authority is required.¹⁹¹ In both cases, such commissioning represents a collaborative link between the theologian and the magisterium. "The theologian's code of conduct, which obviously has its origin in the service of the Word of God, is here reinforced by the commitment the theologian assumes in accepting his office, making the profession of faith and taking the oath of fidelity."¹⁹²

486. The professors should have advanced, preferably terminal, degrees in their teaching areas. Professors in the sacred sciences, including philosophy, should possess a doctorate or licentiate from a university or institution recognized by the Holy See.¹⁹³ Priest faculty members should have appropriate experience in pastoral ministry.

487. Normally, priest faculty members should teach significant portions of the course of studies in the major theological disciplines.¹⁹⁴ To provide excellent and competent faculty, dioceses and religious institutes or societies should review their personnel priorities in the light of current and future needs.

488. The nature of high school and college seminary formation and the breadth of expertise required for a liberal arts education mean that the dedicated presence of many lay men and women will play an especially important role on these levels. By modeling a love for the Church, an appreciation of the priesthood, and a collaborative spirit in ministry, men and women religious, lay men and women make an important contribution to priestly formation on all levels. At the level of the theologate, the presence of exemplary priests as role models for seminarians is especially important.

489. All faculty members should be dedicated to the total formation of the students, willing to form with them a genuine educational community.¹⁹⁵ Faculty teach first by the quality of their lives. External discipline or mere words are much less effective teachers. Faculty members, priests, religious, and laity alike must therefore exemplify the Gospel in their own lives.

490. Every faculty member influences seminarians' growth in priestly maturity. Love for the Eucharist as a source and sign of unity within the seminary program clearly must be evident in the life and attitude of each member of the faculty and staff.

491. Some of the seminary faculty share responsibility in all areas of the priestly formation program, including the spiritual and the pastoral formation of candidates. This demands a full-time investment and ordinarily residence in the seminary community.

492. It is important to recruit well-trained and experienced faculty from diverse ethnic, racial, and cultural backgrounds. This is especially important in those sections of the United States in which the Church and seminary student body reflect such diversity.

493. If the seminary has a multicultural student body, the faculty should be encouraged to participate in programs and workshops which acquaint them with the specific situation and formational needs of their seminarians.

494. In order to inculcate in seminarians a sensitivity for issues of social justice, the seminary faculty must first themselves possess an awareness of the significance of questions of peace, justice, and respect for life.

495. Because of the importance of a pastoral orientation in seminary programs, some involvement by faculty in parish ministry or in other apostolic activities can complement their work in the seminary. Likewise, seminary faculty often are called upon to help with diocesan projects and responsibilities. In this way, the seminary faculty contribute to the local church or religious institute or society they serve. However, the demands of the seminary are to be given priority.

B. FACULTY ORGANIZATION

496. There should be a unity and harmony of effort among all members of the faculty. In order to achieve this, faculty handbooks should clearly outline and describe faculty expectations and responsibilities, rights, benefits, review and grievance procedures.

497. In order to maintain a qualified faculty in accordance with ecclesial and professional standards, there should be a faculty review process that regularly evaluates performance and offers direction for professional development. Review processes should consider the professor's academic competence, scholarly development, manner of life, personal dedication to the goals of priestly formation, and commitment to the Church.

498. Seminaries are expected to hold regularly scheduled meetings of the full faculty. Both standing and *ad hoc* committees regularly should present appropriate and pertinent reports to the full faculty. The administration and faculty periodically should discuss the seminary's mission to educate men for the ministerial priesthood in light of the Church's doctrinal understanding of the presbyteral office.

499. Together, members of the faculty should engage in a continuing evaluation of the programs of the seminary. This evaluation should consider the changing needs of the students, the Church in which they

will serve and the norms of higher education. In order to accomplish this continual renewal, the faculty needs to be in regular communication with academic and ecclesial groups outside the seminary.

500. The seminary should provide time and financial support for seminary professors to maintain professional competence in their fields of specialization through participation in professional associations, study leaves, and sabbaticals.

501. An appropriate staff of secretaries should be provided for the faculty and the administration in order to free them for the more essential tasks of their assigned offices and for personal renewal, serious scholarship, and student direction.

C. DOCTRINAL RESPONSIBILITY

502. Faculty members should have a firm foundation in the teaching of the Church. A fundamental task of the faculty is to set forth Catholic doctrine as formulated by the authoritative teaching office of the Church.¹⁹⁶

503. The freedom of expression required by the exigencies of theological science should be respected as well as the ability to do the research required for its progress. Seminary statutes should provide for appropriate academic freedom that allows and encourages study and reflection in teaching and publishing. This freedom must be understood in the context of the purpose of the seminary and balanced by the rights of the students, the institution, and the Church. "The freedom proper to theological research is exercised within the Church's faith. . . In theology this freedom of inquiry is the hallmark of a rational discipline whose object is given by revelation, handed on and interpreted in the Church under the authority of the magisterium, and received by faith."¹⁹⁷

504. Members of the faculty should be mindful of the varying degrees of theological certainty and carefully should distinguish between their own insights and other theological developments or opinions on the one hand and Catholic doctrine on the other.

505. Faculty handbooks should contain clear procedures for the resolution of conflicts regarding the correctness of theological expression on the part of faculty members in accord with existing ecclesiastical norms.¹⁹⁸