

SPIRITUAL DIRECTION

**Kenrick School of Theology
Program of Spiritual Formation**

August 2008

CONTENTS

Introduction

Spiritual Director
Associate Spiritual Director

- 1 Beginning Direction
- 2 Changing Directors
- 3 Frequency of Meetings
- 4 Place of Meetings
- 5 Content of Meetings
- 6 Ethical Considerations
 - Relationships
 - Dual professional relationships
 - The Sacrament of Penance
 - Friendship
 - Maintaining focus on the directee
 - Freedom and dependency
 - Confidentiality
- 7 Evaluating the Direction Relationship
- 8 Sharing Information and Directors
 - Admissions information
 - Annual student evaluation

INTRODUCTION

Spiritual direction is an integral part of the spiritual formation of each seminarian as he needs someone to act as a spiritual guide in his personal journey of following and

loving our Lord. Our seminarians need mentors who will help them recognize 1) the personal love of God the Father for them revealed in a personal and robust relationship with our Lord Jesus Christ and 2) how the Holy Spirit is active within each one of them. As a consequence, Kenrick School of Theology provides our seminarians with priests who direct them for conversion and growth in their spiritual lives and in responding to their vocations to the ministerial priesthood.

To give our seminarians the opportunity to be as transparent and as honest as possible, spiritual direction belongs in the arena of the internal forum. The discussions between the spiritual director and his directee are understood by the Church to be a most privileged communication requiring absolute confidentiality. Each of our seminarians needs a forum in which he can feel at ease in opening up the depths of his soul as regards both his successes in responding to the grace and love of God and his failures to live up to the teachings of the Gospel. Only when such a forum as spiritual direction is provided can each of our seminarians begin to have the courage to look at himself as to how he stands before God and receive the necessary guidance and challenge from his spiritual director regarding the steps he needs to take in growing spiritually and making himself, always with the help of God's grace, suitably ready to receive the sacrament of Holy Orders.

In order to create an optimal environment in which a seminarian can advance in the spiritual life, the spiritual director and directees are asked to abide by the following guidelines of the spiritual direction program of Kenrick School of Theology.

It is hoped that these guidelines will help each seminarian to hear and follow the inspirations of the Holy Spirit, the ultimate spiritual director, in doing his work of molding the hearts of our seminarians to be like the heart of Jesus, our Good Shepherd, so that in taking on the priestly ministry they may lead the people they serve to the rich love held for them by God the Father.

Spiritual Director

A. Ministry: The Spiritual Director is a priest whom the Archbishop of Saint Louis places within the seminary to assist the Rector with the following concerns:

1. He ensures 1) that each seminarian is assigned his own personal, regular spiritual director from among the priests who are approved by the Archbishop for acting as spiritual directors for the seminary and 2) that each seminarian is meeting with his spiritual director according to the required frequency. Each student must communicate with and receive approval from the Spiritual Director as regards his initial choice of a spiritual director and whenever the student desires to change his spiritual director.
2. He is available so that seminarians always have reasonably constant recourse to someone to talk to in the internal forum. He is available as a regular spiritual director for the students who choose him as their director and is available for any other student who desires to discuss any confidential matter in the internal forum, especially when unable to meet with his spiritual director to do so.
3. He serves as an adjunct confessor to supplement the ministry of the regularly assigned confessors.
4. He schedules and coordinates the in-service sessions and supervisory sessions for the enrichment of the spiritual directors.

B. Administration: Besides his internal forum ministry of spiritual direction, the Spiritual Director also attends to a number of items of public administration (see the *Guidelines for Spiritual Direction* below). These bring him into the external forum, specifically into the Program of Spiritual Formation, and thereby into dialogue and collaboration with the Director of Spiritual Formation and, as the occasion warrants, with the Director of Worship.

Associate Spiritual Director

The Associate Spiritual Director assists the Spiritual Director with his duties. He is likewise available as a regular spiritual director for those students who choose him for this role and is available for any other student desiring to discuss a confidential matter in the internal forum. If a seminarian discusses his choice of or change of his personal spiritual director with him, final permission in this matter must be deferred to and received from the Spiritual Director. He also acts as an adjunct confessor to supplement the ministry of the regularly assigned confessors.

SPIRITUAL DIRECTION GUIDELINES AND POLICIES

The following guidelines for spiritual direction have been established by the seminary as a help to both directees and directors. When expectations are clear, directors can more easily offer their ministry to seminarians. The guidelines also seek to foster a professional ministerial relationship between the directees and directors. Such clarity and professionalism respect and serve both the seminarians and the directors, as well as the Church.

1 Beginning Direction

1.1 Each seminarian at Kenrick School of Theology selects his personal spiritual director from a list approved by the Archbishop of Saint Louis.

1.2 During orientation, at a time worked out with the Dean of Students, the Spiritual Director has an opportunity to speak with all returning seminarians about spiritual direction and about selecting their directors for the coming year.

1.3 All of the approved directors are invited to the seminary during Orientation Week so that the seminarians can become more familiar with them. Each director will have an opportunity to share his views of doing spiritual direction. There will also be time for the seminarians and directors to mix and get to know each other more personally.

1.4 Seminarians selecting a spiritual director for the first time should interview three potential directors during the first month of school, preferably in person, although a phone interview may have to suffice at times. They will then discuss their interviews and discernment with the Spiritual Director as might be needed or desired. After the seminarian, the director, and the Spiritual Director have agreed on a choice, the seminarian as a matter of courtesy should notify any other directors whom he interviewed and then will officially notify the Spiritual Director using a form which is distributed at the beginning of the school term. Directors understand this process and are generous with their time in participating in it.

2 Changing Directors

2.1 Changing directors during the school term is discouraged, but for a serious reason this may be done with the permission of the Spiritual Director.

2.1.1 If a directee or director is not satisfied about some aspect of the direction relationship, the first and respectful recourse is, of course, to discuss it in direction. Clarifying mutual expectations will often resolve the difficulty. The Spiritual Director always first asks that the director and directee address their difficulties directly and charitably with each other in direction. If there still is dissatisfaction and serious cause, the Spiritual Director can approve a change of directors.

2.2 Over the course of four to six years at Kenrick, there are certain advantages and certain disadvantages to keeping the same director for the entire time. As these guidelines indicate elsewhere, regular evaluation of the direction relationship is important. In a long-term spiritual direction relationship, a prayerful and reflective evaluation can be particularly helpful, especially when the directee is about half-way through the seminary program.

3 Frequency of Meetings

3.1 Directors and directees are required to meet at least five times each semester. A meeting of 45 minutes to an hour's length is recommended. When the spiritual direction relationship is new, more frequent meetings can be helpful.

3.2 Scheduling meetings is the responsibility of the directee. If a regularly recurring time is not set for direction, it is often helpful at the conclusion of one meeting to schedule the next one.

3.3 The Spiritual Director should be kept informed regarding the regularity of meetings. At the end of each semester the Spiritual Director will request that each seminarian report the frequency of his meetings with his spiritual director. At the end of each semester, each of the spiritual directors will also be contacted to confirm the regularity of meetings and to receive any feedback on the external forum items associated with spiritual direction.

4 Place of Meetings

4.1 Spiritual direction can take place at the seminary or off campus.

4.2 If at the seminary, parlors on the student wings are provided as appropriate places. Seminarians' rooms, which also serve as bedrooms, are not

appropriate places for direction. Seminary policy precludes doing direction in faculty private living quarters.

- 4.3 If off campus, direction must be done in a professional space, for example, a rectory office or parlor at the spiritual director's location, never in his private living quarters or in social settings.

5 Content of Meetings

5.1 The directee is primarily responsible for generating the content of direction, hopefully from his reflections on his prayer and examen since the last session. Many find it helpful to journal between meetings. Directees are urged to spend quality time in preparing for direction.

5.2 Additionally, however, because direction is part of the seminary program of priestly formation, directors and directees will find it helpful to review at least once each semester the seminary's formational goals and expectations. Direction should address them in a timely and regular fashion.

5.2.1 Directors are asked to acquaint themselves with the envisioned outcomes of the human, spiritual, intellectual and pastoral formation programs, being ever ready to help their directees in overall growth toward the priesthood.

5.2.2 The overall formation program works best when both directors and directees appreciate the important role played by both the formation program in the external forum and spiritual direction in the internal forum. These two facets of the program complement each other.

6 Ethical Considerations

6.1 Relationships

Direction works best when directors and directees establish and maintain a balanced and integral relationship based on mutual trust and on faith in the promise of Jesus Christ who said: "For where two or three meet in my name, I am there among them" (Mt 18:20). Because this is easier said than done and because the seminary is anxious to give the seminarian as "clean" a space for direction as possible, the following considerations are

offered regarding the direction relationship.

6.1.1 Dual professional relationships

Dual professional relationships, while not totally avoidable, do pose special challenges and need to be carefully evaluated. In such instances, e.g., when a director may also be a seminarian's professor or supervisor, it is helpful to discuss in direction the dual professional relationship to clarify appropriate boundaries.

6.1.2 The Sacrament of Penance

Directors are free to serve as confessors to their directees and doing so may provide a spiritual advantage to the directee. A few caveats, however, are in order.

- When the director is also confessor, it is important for the director to be very solicitous in clearly and professionally distinguishing direction time and content from sacrament time and content. Sweeping confessions at the end of a direction session "for everything we talked about in direction this session" are less than prudent.
- When the director is not the confessor, the directee will remember his obligation to be integral in his disclosure to his director and not to play confessor and director off against each other.

6.1.3 Friendship

Friendship within direction is a matter requiring careful attention. A spiritual director must maintain a professional, as opposed to a personal, friendship with each of his directees.

Having said that, let us acknowledge that it is common for priests and future priests to develop friendships, and this can easily occur in the course of a spiritual direction relationship. Such friendships, always respectful of the differences of vocation and age, can also be a great formational help to seminarians.

As regards direction in such a case,

- seminarians are discouraged from choosing as directors priests with whom they already have a personal friendship; and
- if a personal friendship develops during direction, honest conversations concerning the possible influence of the personal friendship on direction and the prudence of continuing the direction relationship are required.

In any event, whether personal or not, friendship within direction calls for careful attention.

- Sound spiritual direction includes giving the directee honest feedback - something a personal friendship can be the occasion for softening or even avoiding. Both director and directee should occasionally check to see if the feedback is still honest and integral.
- Directors are generally discouraged from one-on-one socializing with their directees off campus.

6.2 Maintaining focus on the directee

Directors are called to support and assist directees as they discern God's Word in their lives. When sessions start to become filled with the director's materials and issues, the proper focus has become lost and needs to be restored.

6.3 Freedom and dependency

The directee's best spiritual interests are always paramount for his director. Part of this consideration includes maintaining and fostering the directee's inner freedom. For example, if the best spiritual interests of a directee indicate that he should move on to a different director, then it is important that the director help the directee be psychologically free enough to do so. This requires a certain discipline and inner freedom on the part of the director as well.

6.4 Confidentiality

6.4.1 A primary ethical and moral issue is confidentiality. Although the professional confidentiality of spiritual direction in the internal

forum is not canonically identical to the seal of confession, it is morally equivalent and it functions in a similar way. The spiritual director may never discuss the content of his spiritual direction sessions with a third party unless the directee gives him permission to do so. When there is a serious issue that needs to be brought to the attention of the external forum, especially an issue related to the directee's suitability of petitioning for holy orders, it is the directee's responsibility to do this, of which the spiritual director is to advise him. If a spiritual director judges that his directee is not fulfilling his obligation to bring a serious matter to the external forum, he can refuse to continue as the directee's spiritual director and, if need be, counsel the directee to withdraw from the seminary.

6.4.2 When the director also serves as confessor to the directee, he must be especially attentive in maintaining strict boundaries of confidentiality as regards direction.

6.4.3 With and only with the permission of the directee **in the form of a written release** may a director seek consultation about a directee's issues, always maintaining appropriate confidentiality and binding those he consults to the same.

6.4.4 Of course, directees, too, are asked to respect the private nature of the direction relationship and especially to be cautious and prudent about what they repeat from spiritual direction outside a direction session. When direction conversations are repeated outside of direction sessions too freely and publicly or without all the nuance and context of the direction session, the director can oftentimes be placed in a vulnerable position, one in which, because of his being bound to confidentiality, he is unable to explain himself or clarify what he is reported to have said. The direction relationship calls for profound respect of and by both parties. Therefore, matters should not be brought up casually in the external forum and should be entrusted only to those with due discretion and who hold in respect the relationship between the director and directee.

7 Evaluating the Direction Relationship

Each director and directee should take time in direction to evaluate and discuss whether the direction relationship is serving the directee's best spiritual interests. Such an evaluation is especially important at the end of a school term when it is possible for the direction relationship to continue into the next school term.

Rather than presume that the direction relationship will continue into the next school term, each director and directee should ask whether the direction relationship is serving the directee's best spiritual interests, how it might be improved, or even whether it should be terminated in favor of a new director.

8 Sharing Information with Directors

Each seminarian should provide his spiritual director with a copy of his autobiography as well as a copy of his Formation Contract after it has been prepared. He is encouraged to obtain the advice of his director in the preparation of the latter.

Each seminarian should be aware that his admission file is available to his director upon request. In the interest of openness, transparency and trust, he should inform his director that these documents are available for his perusal from the Dean of Students.

8.1 Admissions information

8.1.1 Some directors find certain admission information about directees helpful.

8.1.2 Copies of autobiographies submitted as part of the admission process can be requested from the directees.

8.1.3 Copies of psychological evaluations, also submitted as part of the admission process, can be requested from the directees if they have such copies. Otherwise, these are available only from the psychologist and only with the directee's written release.

8.2 Annual student evaluation

8.2.1 The directees' annual evaluation affords another opportunity for directors and directees to discuss the directees' progress in priestly formation.

8.2.2 Directees might well benefit from the assistance and input of their directors in drafting the annual self-evaluation in preparation for the annual evaluation. In any event, as a matter of integrity in the direction relationship, directees will share a copy of their self-evaluation with their directors.

8.2.3 Because directors find it helpful to have a copy of the Dean of Student's annual evaluation report, an additional copy of this report is given each student precisely so that he can share it with his spiritual director.

8.2.4 Directors are strongly encouraged to attend the annual evaluation session of their directees. Each directee is to advise his spiritual director far enough in advance of the date and time of his annual evaluation so that his spiritual director has ample time to plan to attend.

B. WORSHIP AND LITURGICAL FORMATION

(Revised Fall, 2007)

A. DAILY LITURGICAL LIFE IN THE SEMINARY

1. Worship in the Seminary

1.1 Recognizing that the worship of Father, Son, and Holy Spirit is at the heart of Kenrick School of Theology, it seeks to make real in the Seminary the vision of liturgy as described in the 5th Edition of the *Program for Priestly Formation*, 2006, USCCB.

1.2. The Director of Worship: The Director of Worship for the Seminary is directly responsible for the worship life of the Seminary, both for communal liturgies and for devotions, that is, for daily Mass, daily Liturgy of the Hours, frequent Penance (both the availability of individual confession

and occasions for public penance services), regular Eucharistic devotions, regular Marian devotions, opportunities for other kinds of devotional prayers (e.g., stations of the cross) and for devotions to the saints. The Director of Worship works with the Rector and in collaboration with the Director of Spiritual Formation, his supervisor, and with the Worship Committee, and in particular with the student Master of Ceremonies and student head sacristan.

1.3. The Director of Music: In connection with the Director of Worship, the Director of Music assists through the planning, preparing and executing of music for the many kinds of seminary liturgies. The Director of Music teaches the basics of choral singing, introduces the students to the seminary musical repertory, recruits and works with students who are willing and able to cantor, works with the first year class in developing a schola, and works with deacons in preparing to sing parts of the Mass.

2. Importance of the Liturgical Celebrations and Devotional Services at the Seminary

2.1. The celebration of the liturgy is so important to the priestly vocation that clerics promise to devote themselves to service at the Eucharist and the daily celebration of the Liturgy of the Hours. It is the guidepost by which the vocation of a Christian is tested and supported. The seminarian should therefore long to be present whenever the community gathers in prayer. "It is above all in the celebration of the sacraments and the Liturgy of the Hours that the priest is called to live and witness to the deep unity between the exercise of his ministry and his spiritual life." (John Paul II, *Pastores dabo vobis* #26) For this reason the seminary has the responsibility to set requirements of liturgical participation.

2.2. In addition to Mass and Liturgy of the Hours, a number of liturgical services will be planned to mark the liturgical year and to develop the devotion for the Blessed Sacrament, Mary and the saints. Opportunities will be provided to expose students to the wide variety of rites and customs which make up the church's treasury of prayer.

2.3. "There should be a daily celebration of the Eucharist in which every member of the community ordinarily participates. The seminary community should celebrate the Liturgy of the Hours, especially Morning and Evening Prayer, on a daily basis." (NCCB, *Program of Priestly Formation*, Fourth Edition, #312-313) These norms will be applied with special vigilance here at the seminary. Thus participation in the Morning and Evening Prayer as well as the daily and Sunday Mass are to receive the highest priority in the seminarian's daily schedule. No social,

academic or service activities should take the student away from the prayer of the community. On specific days the celebration of the Liturgy of the Hours may be held in smaller groups, either by diocese, hall, class or in private. Attending to these celebrations follows the same norms as when the entire community gathers.

2.4. Music is integral to the liturgy. Kenrick School of Theology offers its students the assistance of a Director of Music to help train them in music and in those things necessary for them in their future roles as celebrants and moderators of liturgical celebrations.

3. The Ordering of Seminary Worship

3.1. The Celebration of Holy Eucharist

3.1 a “Spiritual formation is first and foremost a participation in public worship of the Church that is itself a participation in the heavenly liturgy offered by Christ, our great high priest. ‘We have such a high priest, who has taken his seat at the right hand of the throne of the Majesty in heaven.’ The Eucharistic sacrifice is both spiritual sustenance, the Bread of Life, and the transformation of our lives by the power of the self-giving and redeeming love of Jesus Christ, crucified and risen. It is the source of pastoral charity, the love that animates and directs those who walk in the footsteps of the Good Shepherd, who gives his life for his sheep so that they may live. As source and summit of the Christian life, the daily celebration of the Eucharist is the “essential part of the day” -*Program for Priestly Formation*, 2006. #110.

3.1.b. The celebration of Holy Mass is integral to the life of the seminarian and therefore is placed first among the various rites and devotions treated in the life of the seminary. All students must attend the daily Community Mass unless given permission by the Dean of Students.

3.1.c. 2007-8 Mass Schedule:

Sunday Mass: 9:00am (when the students are not assigned to parochial assignments)

Daily Mass:

Monday, Tuesday, Wednesday and Friday at 7:30am

Thursday at 11:15am (to accommodate guest celebrants)

Saturday at 8:00am

- 3.1.d. Mass in other languages: In order to facilitate the celebration of Mass in other languages after a seminarian's ordination, Mass is offered in Spanish once a week and in Latin once a month.
- 3.1.e. Extraordinary Form of the Mass: Mass will be offered periodically according to the Johannine Missal of 1962 providing the seminarian with a familiarity of the Mass in this form so that he may celebrate it properly after his ordination in accordance with norms established by Pope Benedict XVI in his Motu Proprio, *Summorum Pontificem*,
- 3.1.f. Guest Celebrants: The Director of Worship assigns Mass celebrants and regularly invites priest faculty, spiritual directors, alumni priests, and pastors of acolytes and deacons. If a seminarian would like a particular priest to be invited to celebrate Mass, he should see the Director of Worship. Please do not extend the invitation directly.
- 3.2. Sacrament of Penance: "The Sacrament of Penance fosters the mature recognition of sin, continuous conversion of heart, growth in the virtues, and conformity to the mind of Christ. It is a school of compassion that teaches penitents how to live out God's compassionate mercy in the world. The frequent celebration of the Sacrament of Penance is aided by the practice of daily examination of conscience. -*Program for Priestly Formation*, 2006. #110.
- 3.2.a. 2007-8 Confession Schedule:
Monday-Thursday 5:00pm to 5:40pm
Thursday and Saturday 7:15am
- 3.2.b. Ordinarily on days of recollection, confessions are scheduled.
- 3.2.c. The House Confessor is always available for confessions.
- 3.2.d. General church law prohibits Kenrick students from going to confession to the Rector and Dean of Students of the Seminary.
- 3.3. The Liturgy of the Hours: "Through the Liturgy of the Hours, seminarians learn to pray with the Church and for the Church. They unite themselves with the Body of Christ in unceasing praise and petition. This prayer prepares them for their lifelong ministry as priests who pray on behalf of the whole Church. It also cultivates a mind and heart attuned to the whole Body of Christ, its needs, its sufferings, its graces, and its hopes. -*Program for Priestly Formation*, 2006. #110.

3.3.a. The daily communal celebration of the Morning Prayer and Evening Prayer, as well as the developing personal fidelity to the other Hours is essential to seminary spiritual and liturgical formation, to this end, each seminarian is required to own the four volume set of “*The Liturgy of the Hours.*”

3.3.b. 2007-8 Liturgy of the Hours Schedule:

Morning Prayer:

Monday - Friday at 7:00am

8:30am on Sundays (when the community is not on parochial assignments.)

Evening Prayer:

Monday - Thursday at 5:40pm.

Night Prayer:

Seminarians are encouraged but not required to pray Night Prayer together daily at 9:30pm in the St. Joseph Chapel.

3.3.c. When the Liturgy of the Hours is not scheduled Those desiring to pray together the Liturgy of the Hours over the weekend are invited to do so in Mary Mother of the Word Chapel. This leaves the main chapel free for quiet prayer. Those who regularly come together to pray the Liturgy of the Hours can determine and post the times of praying.

3.4. Devotions: “Devotional prayer, especially centered on Eucharistic Adoration, the Blessed Virgin Mary-in particular the rosary-and the saints assists seminarians in assimilating the mystery of Christ and hearing the invitation to live that mystery in the particular circumstances of their own life. Devotional prayer helps to sustain affective communion with the Lord and his Church. It also helps them to connect with the rich cultural diversity of devotional life in the United States and to appreciate devotional practices of other cultures.” -*Program for Priestly Formation*, 2006. #110.

3.4.a. Eucharistic Adoration and Benediction: Eucharistic adoration is normally held weekdays when the Seminary is in ordinary session. The Director of Worship will post times and exceptions.

3.4.b. Individual commitment: In addition to the community Holy Hour once a week, each Kenrick seminarian is asked to commit to one specific half-hour period each week to pray before the Blessed Sacrament solemnly exposed. All others (Glennon seminarians, faculty, sisters, staff) are invited to commit to one specific half-hour period.

If a regular commitment is not possible, they are invited to make visits to the Sacrament as their schedules allow.

3.4.c. 2007-8 Adoration Schedule:

Mondays, Wednesdays, Thursdays and Fridays: Students select from the following times to sign up for private prayer: 12:00pm concluding with Benediction at 3:00pm.

Tuesdays: Community Holy Hour: 5:00pm and includes 5:40pm Evening Prayer and Benediction. Mandatory for all Kenrick seminarians.

Sundays: 8:30pm and concluding with Night Prayer and Benediction by 9:30pm and is arranged by Cardinal Glennon College but Kenrick seminarians are welcome.

"40 Hours": Once a year the seminary community schedules an extended period of Eucharistic Adoration in which the seminarians keep vigil continuously throughout the day and night.

3.4.d. 2007-8 Weekly Marian Devotions Schedule:

The Rosary: Monday through Thursday at 5:00pm

Prayers to Our Lady of Perpetual Help: Tuesdays prior to Benediction at 3:00pm

3.4.e. Other Weekly Devotions:

Public Litanies: accompany the Exposition of the Blessed Sacrament when it does not directly follow Mass.

The Chaplet of Divine Mercy: 3:00pm before Benediction on Fridays.

3.4.f. Annual Devotions:

The Christmas Novena: During Advent the seminary community hosts the faithful of St. Louis in prayer for nine nights during which the seminarians are called on to perform a variety of roles to assist in this event.

Stations of the Cross: During Lent, Station of the Cross occur on Fridays following Benediction and the Reposition of the Blessed Sacrament.

Other devotions and liturgical celebrations may be scheduled throughout the year to expose the seminarians to the great diversity of prayer in the Catholic Church and to foster holiness in their daily lives.

4. Participation in the Liturgical Rites

- 4.1 More than simple presence, each student is expected to offer his talents in the preparation and execution of the sacred rites. For all students this will take three forms: a) preparation for the liturgy, b) ministry in the liturgy and c) a supporting service. For students studying for the St. Louis Archdiocese there is a fourth requirement: d) service at the Cathedral of St. Louis.
- 4.2. Student preparation of the liturgy: "Students ought not only to actively participate in the liturgy but also should be invited to collaborate with the teachers in preparing it." (*Liturgical Formation in Seminaries #12*)
 - 4.2.a. The Worship Committee is a working and advising committee which assists the Director of Worship in carrying out his responsibilities, serves as another venue for surfacing and responding to ideas and suggestions about the house worship life, facilitates communication and planning so that the house worship flows more smoothly, helps plan special and seasonal prayer and liturgical services especially when requested by the community, and brings feedback from the community to the Director of Worship.
 - 4.2.b. The committee is mostly composed of those who already are doing the work connected with the house's worship life. The members include the Director of Worship, the Director of Music, the Professor of Liturgy, the Director of Spiritual Formation (ex officio), the student Master of Ceremonies, and the student head sacristan. Additionally, two students from the student body at large are members. Each member usually has specific responsibilities in addition to the committee's corporate responsibility for the seminary worship life.
 - 4.2.c. The Director of Worship, besides chairing the committee, specifically attends to the daily worship cycle (Mass, Hours, Eucharistic adoration), assigns celebrants and deacons, oversees the training and ongoing supervision of ministers (with the master of ceremonies), coordinates liturgical season planning, and manages the annual ministries and ordinations.

- 4.2.d Divided among the members are the responsibilities of chapel art and environment, liturgical music, care of sacristy, assigning and training ministers, devotional concerns, and special events.
- 4.2.e The committee meets as a working group regularly during the school year. At these meetings the committee can look ahead to the next few weeks and coordinate the worship of the house. Additionally, the committee can attend to long-range worship planning and to listening and responding to any ideas or suggestions from the house.
- 4.3. Particular Ministries: The seminarian will exercise the ministry of acolyte and lector after he is installed in these ministries. Upon ordination to the diaconate, he will assist in liturgical celebrations through the ministry of the altar, presiding when appropriate and through preaching. Ceremonies where deacons, acolytes and lectors are assigned include, Mass, Morning and Evening Prayer, Exposition of the Blessed Sacrament and the various devotions. These services will be ordered according to the schedule posted regularly. Seminarians are expected to make performance of their ministerial duties a high priority and give of themselves to these ministries at the seminary at the expense of other commitments outside of the seminary.
- 4.3.a. Liturgical Norms: All seminarians performing liturgical ministries must be immersed in the liturgical norms that are prescribed for each particular role. These norms are normally covered either in Practicum Classes or at additional sessions arranged by the Director of Worship. Any particular custom that is not covered in the liturgical norms will be transmitted via the Director of Worship to the seminary community or the necessary ministers.
- 4.3.b. Preaching: Ordinarily, deacons are scheduled to preach to the Kenrick Community on Wednesdays and Fridays, normally they preach to the Glennon Community on Tuesdays. [During September this arrangement is modified in order to allow us to invite as celebrants the non-resident spiritual directors, thus making it possible for seminarians to get to know the non-resident spiritual directors as part of the process of choosing a spiritual director.] If a celebrant prefers to preach on a day assigned to the deacon, then within an appropriate time frame he should so inform the deacon. If the celebrant wants the deacon to preach on a day other than the specified days, then they should work this out between themselves.

- 4.4. Other Ministries: In addition to the ministries mentioned above there are a larger number of services which students are called upon to offer in support of the liturgy and the spiritual life of the seminary.
- 4.4.a Servers: In order to introduce the newer seminarians to service at the altar, those who have not been received into Sacred Orders, or installed into a particular ministry are to serve as Thurifer, Candlebearers, and any other needed ministry. Any exceptions to this norm are made at the discretion of the Director of Worship.
- 4.4.b. Schola and Cantors: All First Year students are formally introduced to liturgical music by participating in the choir. Seminarians with musical talent may also participate in the Sacred Liturgy by being in the schola or as serving as a cantor.
- 4.4.c. Sacristans: Certain seminarians may desire or be asked to serve as sacristan. These students are to prepare the chapel and vesting areas for each liturgical service and time of devotion. The Head Sacristan organizes his assistants, orders the necessary items for Mass and sees to the good order of the chapel and sacristies. Under the Head Sacristan assistants prepare the sanctuary, clean the chapel and sacristy, and organize the vesting areas. One sacristan will be assigned to the second floor “Mary, Mother of the Word Chapel”
- 4.4.d. House Master of Ceremonies: Each year one student will be selected to serve as the House Master of Ceremonies. The House Master of Ceremonies, under the supervision of the Director of Worship, is responsible for instructing the ministers and for giving them appropriate feedback. On occasion the Director of Worship also will directly do this; he also on occasion will address the community publicly about the same issues. Feedback and corrections should be received in the spirit in which they are given, namely, our sense of pastoral charity which moves us to respect and honor the right of God’s people to the Church’s liturgy and worship as the Church intends them.
- 4.5. Service at the Cathedral Basilica of St. Louis: Seminarians (both non-ordained and deacons) for the Archdiocese of St. Louis at Kenrick-Glennon Seminary will regularly make themselves available to assist in the celebrations of the liturgy in the Cathedral Basilica at which

the Archbishop or one of the Auxiliary Bishops presides. Specifically this includes the celebrations of Holy Week and Easter, Pentecost Sunday, Christmas, New Year's Day, All Soul's Day, Ash Wednesday and Cathedral Confirmations. Other celebrations may be announced during the course of the year. Seminarians are expected to attend rehearsals for these celebrations when requested to do so.

4.5.a Other seminarians are welcome and encouraged to volunteer for service at the Cathedral Basilica of St. Louis.

4.6. Attire for Seminarians in the Chapel: The worship of God is the primary ministry of a priest and therefore it is reasonable to attach to it a certain importance to the externals of every seminarian whether ministering at the altar or participating from the pews. To this end, every seminarian is required to own a cassock, surplice and Roman collar.

4.6.a. Sundays and Solemnities: Cassock and surplice is worn by the entire seminary community.

4.6.b. All other days: cassock and surplice.

4.6.c. For pre-theologians: cassock and surplice.

4.6.d. When assisting as an acolyte, lector, or other liturgical minister the cassock and surplice is worn. Those in Sacred Orders wear the prescribed vesture for each liturgical or devotional function.

4.6.e. When the Archbishop of Saint Louis is present, the entire seminary is required to wear cassock and surplice, unless an alb and other vestments are worn over the cassock. On these occasions those seminarians not involved in serving in the liturgy will process in ahead of the deacons and concelebrants and take a specified place in the chapel for the Mass.

4.6.f. Out of respect for the Blessed Sacrament, shorts are not to worn in the chapel.

5. Private Prayer and other concerns in the Chapel

5.1 The St. Joseph Chapel is the heart of the seminary. Besides being the holy place for coming together for communal and liturgical prayer each day (the Liturgy of the Hours, the Mass, and Eucharistic adoration), the chapel is a place of quiet prayer before Our Lord in the Blessed Sacrament, whether solemnly exposed each weekday afternoon or in the tabernacle. The chapel is shared by all in the seminary, and so no individual should do things in the chapel which might make it difficult for another member to

pray in quiet. In order to foster the chapel as a place of quiet prayer and to encourage an attitude of profound reverence within the chapel, the following guidelines are given regarding the chapel.

- 5.1.a. Private prayer in the Chapel: Each member of the seminary community should feel that the chapel is his or her spiritual home. Outside times of communal and liturgical prayer, members of the house are invited to pray with the most profound and heartfelt respect and reverence for the chapel itself, its sacred altar, and, above all, of course, Jesus Christ present in the Sacrament.
- 5.1.b. Votive Candles: The votive candles in the St. Joseph's Chapel are for the use of the seminary community. As they are expressions of sacrificial prayer, and in order not to be a financial burden to the seminary, those who make use of them are to make a donation.
- 5.1.c. Working and Talking: A certain amount of working and talking is necessary in chapel, whether by ministers or sacristans or others. All are encouraged to do so within the spirit of quiet and reverence.
- 5.1.d. Practicing Music: The seminary is blessed to have members gifted with an ability to play music and generous in sharing their talents with all at worship. The seminary community appreciates their service. In order to serve well, they need to practice. At times all need to be understanding that the quiet time in chapel might be interrupted by necessary practice. At the same time, as a general, musicians are asked to do what they can to practice between 7:00pm and 8:30 p.m., leaving the later hours of the evening and night for quiet prayer in chapel.
- 5.1.e. Mass Practicum: Priesthood candidates and deacon candidates will be occasionally scheduled in the mid-afternoons to practice the rubrics and formulas used at Mass. Should they desire additional times to practice they should contact the Director of Worship.
- 5.1.f. Scheduling Events: Any member of the Kenrick community wishing to schedule an outside group for a liturgical celebration in the St. Joseph Chapel may do so by contacting the Director of Worship.
- 5.1.g. Chapel Arrangement: Other than the Director of Worship, the Kenrick head sacristan and the Kenrick master of ceremonies, no one else should move things around in the St. Joseph Chapel. Before anyone else moves things, even temporarily, they should ask one of the above.

B. PRACTICAL LITURGICAL FORMATION PROGRAM

The goal of liturgical formation at Kenrick School of Theology is the development of effective priests as they celebrate the various rites of the Church and for serving the People of God in parishes and schools.

Liturgical formation has three dimensions:

- 1)Liturgy as an Academic Discipline (Instruction);
- 2)Liturgy as a Set of Skills (Apprenticeship); and
- 3)Liturgy as an Art (Mystagogy).

1. Liturgy as an Academic Discipline

1. Liturgy as Science is predominantly classroom instruction in the historical development of the sacraments and the prayer life of the People of God; liturgy as theology; biblical and spiritual foundations of liturgy and spiritual ramifications of liturgy; liturgical catechesis.
 - 1.1 There are presentations on oral interpretation of the scriptures and on specific magisterial documents in formation sessions and a selected topic of general interest for the annual liturgical formation day. The following four elements fall under the element of academic discipline:
 - Classes: see the Kenrick *Catalogue*
 - Presentations on oral interpretation
 - Presentations on magisterial documents
 - Liturgical formation day
2. Whether in class or in formation, the liturgical instruction of the Church is a major element of academic formation. Below is a list of the liturgical documents covered over the five year program:
 - *Sacrosanctum Concilium* (the Constitution on the Sacred Liturgy)
 - *General Instruction of the Roman Missal*
 - *General Instruction of the Liturgy of the Hours*
 - Introduction to the *Lectionary for Mass*
 - The *Praenotanda* for all the liturgical rites
 - The *ordo* and the General Roman Calendar
 - Circular Letter Concerning the Preparation and Celebration of the Easter Feasts *Paschales Solemnitatis*
 - *Directory for Masses With Children*
 - *Guidelines for the Celebration of the Sacraments with Persons With Disabilities*
 - *This Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion under both Kinds*
 - *Music in Catholic Worship/Liturgical Music Today*
 - *Built of Living Stones*

- *Sharing the Light of Faith: National Catechetical Directory for Catholics of the United States:*
Chapter 6: Catechesis for a Worshiping Community
- *Summorum Pontificum (Motu Proprio concerning the Classical Rites of the Church)*

2. Liturgy as a Set of Skills

Recognizing liturgy as a set of Skills leads to the need for apprenticeship. This dimension of liturgical formation provides students (apprentices) with hands-on experience in liturgical ministry and leadership: Students receive training and practice in presiding at the Liturgy of the Hours, proclaiming the Scriptures at Eucharist and the Liturgy of the Hours, ministry at the altar; leading congregational singing and singing the chants of the liturgy, preparation of liturgical celebrations.

The main elements of this area are:

- Annual Acolyte training
- Annual Lector training and evaluation
- Liturgy planning sessions
- Choir (required for first year students)
- Schola
- Cantor training
- Voice lessons
- Deacon practicum
- Priesthood practicum

- 2.1. In the area of apprenticeship, the goal is to impart a number of skills to the seminarian:
- The ability to serve at the altar as acolyte and to train others as acolytes
 - The ability to proclaim the Word of God effectively and reverently
 - The ability to prepare all aspects of liturgical celebrations, based upon the readings and prayers of the day
 - The ability to join in the song of the assembly
 - For those who are able, the ability to lead the song of the assembly
 - For all, the ability to sing the basic chants of the Deacon and Priest
 - For the deacon: a detailed understanding of the rubrics affecting the deacon for Mass (per partes), baptism, marriage, funeral rites, holy communion and the worship of the Eucharist outside Mass, blessings, and the Liturgy of the Hours

- For the deacon: an appreciation for the integration of rubrics, style, and pastoral care for the above
- For the deacon: an ability to preside and celebrate the above according to the Church's norms
- For the deacon: an understanding of the ordo and liturgical calendar and an ability to correctly interpret them
- For the deacon: an appreciation of vesture, both rubrically and aesthetically
- For the priest: a detailed understanding of the rubrics affecting the priest for Mass (per partes) and the sacraments, especially penance and anointing of the sick, and concelebration
- For the priest: an appreciation for the integration of rubrics, style and pastoral care for the above
- For the priest: an ability to preside and celebrate the above according to the Church's norms
- For the priest: an understanding of Mass intentions and offerings
- For the priest: an understanding of the ordo and liturgical calendar and an ability to correctly interpret them
- For the priest: an appreciation of vesture and vessels, both rubrically and aesthetically
- For the priest: a knowledge of canonical issues and of the force of diocesan statutes in liturgy

3. Liturgy as an exercise of priestly ministry

This is the mystagogical dimension of the liturgy. Every baptized Christian has the right, the privilege, and the obligation to full, conscious participation in the church's liturgy. The life of prayer and reflection upon prayer is thus an object of formation. Ideally the whole person is engaged in the church's liturgical celebration with enjoyment and duty. The whole person prepares for the liturgical celebration, and through the 'joyful duty' of the liturgy comes to understand the depth of the sacred mysteries. Such an encounter enhances, encourages and reinforces the process of daily conversion.

Liturgy as mystagogy is both a daily goal and a lifetime project. This is also the goal of the first two areas of formation. The experience of liturgy is both the beginning and the goal of all liturgical formation.

- 3.1 The liturgical art is imparted through the following areas of seminary life:
 - The daily *cursus* of liturgical celebration
 - The experience of Sunday, especially through Eucharist, but also in occasional solemn evening prayer

- The celebration of the sacrament of Penance
- The parish internships and seminary trips both provide parish experiences of RCIA, Eucharist and the other sacraments, Funerals, Liturgy of the Hours, catechesis to adults and children on the liturgy
- The hospital ministry exposes students to the special liturgical demands of that ministry, especially anointing of the sick
- The catechesis given to candidates for the ministries of Lector and Acolyte, and the assistance giving in planning these celebrations
- Scripture reflection, alone or in groups, especially for those ordained to preach to the community and for Lectors
- The assistance given to candidates for diaconate and priesthood in preparing the liturgical celebrations of these ordinations

- 3.2 Liturgical formation is fundamental to the total spiritual formation of the Kenrick seminarian. His work at and around the daily liturgy (*leitourgia* = public work) provides a sacrificial encounter with the Paschal Mystery. Liturgy provides the model and the most significant avenue for the basic prayer processes of transformation; it is also the bridge between the corporal and spiritual realms. "Liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows." (*Sacrosanctum concilium #10*) It is the model and an important means for the Kenrick seminarian to grow in understanding of his future identity, consecration and mission as a priest.
- 3.3 Liturgical formation at Kenrick is intended to be comprehensive, firmly centered on the living Tradition which is the church's precious inheritance and gift to generations yet to come. The goal is to develop priests who are animated leaders and able to communicate as they preside over the worshipping assembly. The priest must have the grounding in the Judeo-Christian tradition of prayer, and so the liturgical sciences are essential. To be an effective leader he must experience good liturgy and be trained in the skills that support good liturgical preparation and celebration.
- 3.4 Instruction, apprenticeship and mystagogical experience are the goals of liturgical formation. By the end of his program at Kenrick, the student has received but the foundation and the call to continued growth in expertise as priest within the particular roles demanded by the celebration of the Sacraments and Sacred Liturgy.

