

Into Full Communion

Pastoral Provision
for former clergy of the Episcopal Church

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THE PASTORAL PROVISION

The Pastoral Provision for Former Episcopal Clergymen in the United States

In 1980, the Holy See, in response to requests from clergymen and laity of the Episcopal Church of the United States who were seeking full communion with the Roman Catholic Church, created a Pastoral Provision to provide them with special pastoral solicitude. The Pastoral Provision is under the jurisdiction of the Congregation for the Doctrine of the Faith, the Delegate of which directs its activities.

The ordination of married former protestant clergy began under Pope Pius XII. The Pastoral Provision gave a *structure* for the integration, formation and eventual ordination as Catholic priests who are married former Anglican Clergy. Under the Pastoral Provision, the ordination of married former Episcopal clergymen was made possible. In response to the request of former faithful of the Episcopal Church, it also authorized the establishment of personal parishes in dioceses of the United States in which they may retain certain liturgical elements proper to the Anglican tradition. A specific liturgical provision was subsequently approved by the Congregation for Divine Worship and the Committee for the liturgy of the National Conference of Catholic Bishops. Two of the four parishes are in the process of being transferred into the Ordinariate of the Chair of Saint Peter. The new liturgy, known as “Divine Worship,” has been promulgated and should be published in the near future.

The Pastoral Provision is a service rendered to the bishops of the United States by which former married Episcopal clergymen, in recognition of their years of ministerial service and who have been accepted as candidates for priestly ordination, receive theological, spiritual, and pastoral preparation for ministry in the Catholic Church. Since 1983 over 100 men have been ordained for priestly ministry in Catholic dioceses of the United States; four personal parishes have been established, and the *Book of Divine Worship* approved.

In order to give due regard to the value of clerical celibacy, it is ordinarily the practice of the Congregation for the Doctrine of the Faith that the number of married priests in any particular diocese under the Pastoral Provision be limited to two.

THE HISTORY OF THE PASTORAL PROVISION

In July 1980 the President of the National Conference of Catholic Bishops received a letter from the Prefect of the Congregation for the Doctrine of the Faith indicating that the Holy Father, Pope Saint John Paul II, responding to requests received from some priests and laity formerly or actually belonging to the Episcopal Church in the United States and, after consultation with the National Conference of Catholic Bishops of the United States, had decided to make a special pastoral provision for the reception of these priests and laity into full communion with the Catholic Church. The decision provided for the priestly ordination of married former clergymen coming from the Episcopal Church and for the creation of personal worship communities, which would be allowed to retain elements of the Anglican liturgy.

The decision, announced later in 1980, was the result of requests addressed to the Holy See from two separate groups of members of the Episcopal Church in the United States: The American Church Union and the Society of the Holy Cross.

The Holy See appointed an Ecclesiastical Delegate to oversee the implementation of the Pastoral Provision. The Delegate developed a proposal that defined the process by which married former Episcopal clergymen, sponsored by a diocesan bishop, could become priests. The process includes the gathering of information by the candidate and his sponsoring bishop concerning his suitability for ordination. This information is then submitted to the Holy See through the Ecclesiastical Delegate. The sponsoring bishop then oversees the necessary human, spiritual, intellectual, and pastoral training of the candidate. To this is added the academic assessment and certification of each candidate by a body of theologians established by the Ecclesiastical Delegate.

This process was approved by the Congregation for the Doctrine of the Faith. It has led to the ordination in the Catholic Church of over 100 former Episcopal clergymen. In 2007, the Congregation for the Doctrine of the Faith clarified the competence of the Provision to include clergymen from the so-called “continuing Anglican communities.”

On the question of the liturgy, the 1980 decision specified that “the group may retain certain elements of the Anglican liturgy; these are to be determined by a commission of the Congregation set up for this purpose.”

Such a commission was set up in conjunction with the Congregation for the Sacraments and Divine Worship in 1983. The work of this commission resulted in the approval of the *Book of Divine Worship* to be used in the parishes and worship communities of former Episcopalians.

While the Pastoral Provision has been successful, challenges resulting from the different cultural environments of celibate and married clergy remain. For example, the financial arrangements for Catholic clergy are not suited to the needs of married men. The size of the flock is another issue. The average parish in the Episcopal Church might have fewer than 200 families; in the Catholic Church parishes of more than 1,000 families are common. Even though the married priest is prohibited from having the ordinary care of souls in a parochial setting, nevertheless his workload as a Catholic priest will usually be much greater, whether as a hospital chaplain or campus minister. Indeed, helping in a parish on the weekend, as most of them do, can be very time intensive. This can, and has, led to serious repercussions on married life. The pastoral care of priests’ wives is a new topic for the Catholic diocesan bishop as well as the “integration” of the priest’s wife into his relationship with the diocesan presbyterate and his pastoral assignment.

From the beginning, the Holy See and the bishops of the United States have viewed the Pastoral Provision as a caring response to the needs of a category of Christian faithful seeking full communion with the See of Peter. It must be emphasized that the ordination of married men is an exception granted on a case by case basis to former ministers of the Episcopal and Anglican communities. This exception has also been extended to non-Episcopal/Anglican clergymen, although not through the Pastoral Provision. The Pastoral Provision is not a proving ground for optional celibacy in the Catholic Church. In fact, the special challenges of a married clergy mentioned above and pointed out by bishops of the Eastern Catholic Churches show the value of the norm of celibacy for the sake of the kingdom in the Western Church.

On January 1, 2012, Pope Benedict XVI established the Personal Ordinariate of the Chair of Saint Peter within the territory of the United States Conference of Catholic Bishops and the Canadian Conference of Bishops for those groups of Episcopalians and Anglicans who desire full communion with the Catholic Church. It serves parishes, groups, and religious communities. Parishes previously established that preserve elements of a distinctive Anglican patrimony have become part of the Ordinariate. The Ordinariate is separate and distinct from the Pastoral Provision, each serving the cause of Christian unity in its own distinct manner.

For more information on the Ordinariate, please see <http://www.usordinariate.org/index.cfm?active=1>

DOCUMENT OUTLINING THE PASTORAL PROVISION

Document Outlining the Pastoral Provision issued by the Sacred Congregation for the Doctrine of the Faith on July 22, 1980 Prot. N. 66/77

His Excellency, the Most Reverend John R. Quinn
Archbishop of San Francisco
President, NCCB

Your Excellency,

The Congregation for the Doctrine of the Faith, in its Ordinary Session of June 18, 1980, has taken the following decisions in regard to the Episcopalians who seek reconciliation with and entrance into the Catholic Church.

I. General Decisions:

1. The admission of these persons, even in a group, should be considered the reconciliation of individual persons, as described in the Decree on Ecumenism *Redintegratio Unitatis*, n.4, of the Second Vatican Council.
2. It will be appropriate to formulate a statute or “pastoral provision” which provides for a “common identity” for the group.

II. Elements of the “Common Identity”:

1. Structures: The preference expressed by the majority of the Episcopal Conference for the insertion of these reconciled Episcopalians in to the diocesan structures under the jurisdiction of the local Ordinaries is recognized. Nevertheless, the possibility of some other type of structure as provided for by canonical dispositions, and as suited to the needs of the group, is not excluded.
2. Liturgy: The group may retain certain elements of the Anglican liturgy; these are to be determined by a Commission of the Congregation set up for this purpose. Use of these elements will be reserved to the former members of the Anglican Communion. Should a former Anglican priest celebrate public liturgy outside this group, he will be required to adopt the common Roman Rite.
3. Discipline: (a) To married Episcopalian priests who may be ordained Catholic priests, the following stipulations will apply: they may not become bishops; and they may not remarry in case of widowhood. (b) Future candidates for the priesthood must follow the discipline of celibacy (c) Special care must be taken on the pastoral level to avoid any misunderstanding regarding the Church’s discipline of celibacy.

III. Steps required for admission to full communion:

1. Theological-catechetical preparation is to be provided according to need.

2. A profession of faith (with appropriate additions to address the points on which there is divergence of teaching between the Anglican Communion and the Catholic Church) is to be made personally by all (ministers and faithful) as a *conditio sine qua non*.
 3. Reordination of the Episcopalian clergy, even those who are married, shall be allowed in accord with the customary practice, after the examination of each individual case by the Congregation for the Doctrine of the Faith.
- IV.** The statute or “pastoral provision” will not be definitive, but rather will be granted *ad tempus non determinatum*.
- V. Particulars regarding the execution of the decision:**
1. The contents of the statute or “pastoral provision” are to be determined with the agreement of the Episcopal Conference. In what concerns the liturgical aspects of the statute, the Congregation for the Sacraments and Divine Worship will be asked for its accord. The Congregation for the Doctrine of the Faith will keep informed of any developments both the Secretariat for Promoting Christian Unity and the Congregation for the Oriental Churches (the latter in view of the possible influence on the particular dispositions for ecclesiastical celibacy among Eastern-rite priests in the United States).
 2. A Catholic Ecclesiastical Delegate, preferably a Bishop, should be designated, with the approval of the Episcopal Conference, as the responsible person to oversee the practical application of the decisions here reported and to deal with the Congregation for the Doctrine of the Faith in what pertains to this question.
 3. These decisions should be implemented with all deliberate speed in view of the waiting period already undergone by the Episcopalians who have presented this request.

These decisions were approved by His Holiness Pope John Paul II in the audience granted to the undersigned Cardinal Prefect of the Congregation on June 20, 1980.

The complexity of the above decisions, Your Excellency, recommends early contact between yourself and the Congregation in order to discuss the details and procedures for their implementation. Given your knowledge of the matter, it would seem ideal that, even after your term as President of the Episcopal Conference has expired; you might remain as Bishop Delegate (cf. V, 2) responsible for overseeing the admission of these persons into full communion with the Catholic Church. Permit me to express the hope that, if convenient for you, you will contact the Congregation for the purpose of initiating the necessary discussion of this question during your stay in Rome to participate in the 1980 Synod of Bishops.

Finally, I am enclosing a letter which I would be grateful to you for forwarding, after you have taken note of its contents, to Father James Parker of the Pro-Diocese of St. Augustine of Canterbury, informing him that their petition has been accepted in principle. Since you will be in the best position to know what publicity may be deemed unavoidable or suitable, I would like to leave in your hands the manner and timing of any communication about the fact or nature of the decisions here reported. I am sure you will have already noted in the decisions as reported a concern for the sensitive areas of ecumenism and celibacy.

You will no doubt want to inform Bishops Law and Lessard of the abovementioned decisions, since they were so closely involved in the negotiations during various phases. Since the group in question involves a certain number of English clergy and faithful, the Congregation will undertake to give the necessary information to the hierarchy of England and Wales.

*With every best wish for Your Excellency, I remain
Sincerely yours in Christ,*

/S/ Franjo Card. Seper, Prefect

THE PROCESS FOR MARRIED EPISCOPAL CLERGY SEEKING ORDINATION TO THE PRIESTHOOD IN THE ROMAN CATHOLIC CHURCH

The Steps of the Process

1. The candidate, who is or was a married priest in the Episcopal Church or other “continuing Anglican community,” must be received into the Catholic Church.
2. The candidate directs a request for consideration of his desire for priesthood and incardination to the Ordinary of the diocese of his choice, who becomes the “sponsoring bishop.” The candidate normally must have a Master of Divinity degree from an accredited seminary. In instances where a person has been ordained with lesser studies, the sponsoring bishop should consult with the Ecclesiastical Delegate.
3. The sponsoring bishop appoints “formation mentors” to assist the candidate in the spiritual, intellectual, human, and pastoral dimensions of priestly formation. These mentors must be Catholic priests. For serious reasons, the sponsoring bishop may appoint an individual priest to oversee two or more of these specific areas of priestly formation. The mentors and those who assist him should be qualified and experienced in the areas of formation they oversee.
4. The sponsoring bishop sends the name, address, email, fax, and phone number of the candidate and formation mentors to the Ecclesiastical Delegate.
5. The candidate assembles his dossier. The dossier should be hard copy and also entirely digitally scanned.
6. The sponsoring bishop sends two (2) hard copies and a digital copy of the dossier to the Ecclesiastical Delegate for the Pastoral Provision. Copies of seminary transcripts are also sent via email to the Faculty Chair.
7. The Ecclesiastical Delegate examines the dossier for completeness and content, and if he is satisfied, he sends the dossier along with his own letter about the candidate to Rome by way of the Apostolic Nuncio.
8. The Congregation will undertake an initial review of the dossier in a timely manner. It will then write to the Ecclesiastical Delegate with any questions or difficulties regarding the case. If there are no difficulties, the Congregation will indicate that the candidate can proceed to theological assessment and the beginning of studies.
9. The candidate undergoes assessment at the Theological Faculty approved by the Ecclesiastical Delegate. The assessment will contain a full doctrinal evaluation of the candidate and a detailed description of the recommended program of intellectual formation in Catholic theology.
10. The candidate begins his formation under the supervision of his mentors. The normal length of formation is two years.
11. At the completion of the program of intellectual formation, the sponsoring bishop will notify the Ecclesiastical Delegate that the candidate is ready to take the certification examination, which consists of both written and oral. The Ecclesiastical Delegate will instruct the chair of the Theological Faculty to make the necessary arrangements.
12. If the candidate passes the certification examination, the Ecclesiastical Delegate will notify the sponsoring bishop that the candidate has successfully completed his program of intellectual formation.
13. At this time, the sponsoring bishop also will provide the Ecclesiastical Delegate with the evaluations and recommendations of those priests charged with the spiritual, human, and

pastoral formation of the candidate and the sponsoring bishop's personal evaluation and recommendation of the candidate.

14. The Ecclesiastical Delegate will then notify the Congregation that the candidate has passed his certification examinations and has received positive evaluations in his spiritual, human, and pastoral formation from his mentors and from his sponsoring bishop, and the Ecclesiastical Delegate's opinion about the candidate's qualification for ordination.
15. The Congregation, upon its positive evaluation of the petition, will present it to the Holy Father for his approval, and will inform the Ecclesiastical Delegate of the outcome.
16. If the decision is positive, the rescript will be sent and the Ecclesiastical Delegate will immediately inform the sponsoring bishop that he may proceed to the ordination of the candidate, first to the Diaconate and then to the priesthood.
17. The Congregation for the Doctrine of the Faith is to be notified shortly after the candidate is ordained. The notification is to contain the date and place of the ordination. If for some reason the ordination does not take place, this too is to be communicated to the Congregation.

Please note: These provisions apply in most cases, except when there are special considerations to be taken into account.

THE DOSSIER

The sponsoring bishop cooperates with the petitioner in compiling a dossier, which contains the required documents listed below. The petitioner himself is able to provide most of the necessary documents.

The sponsoring bishop provides for the psychological or psychiatric evaluation and closes the dossier by adding to it his own letter of endorsement assuring his willingness to ordain and incardinate the petitioner with permission of the Holy See. The dossier represents a petition to the Holy See.

The dossier must contain the following sixteen (16) items in the order and format enumerated below.

Contents of the Dossier

The dossier has three (3) parts:

- I. Title Page**
- II. Table of Contents**
- III. Sixteen Sections**

I. Title Page

Name of Petitioner
Name of Sponsoring Bishop and Diocese.

II. Table of Contents Listing of sixteen items noted below

III. Sixteen Sections

1. Cover letter. This letter is addressed to the Prefect of the Congregation for the Doctrine of the Faith from the sponsoring bishop stating his willingness to ordain the petitioner subject to receiving positive evaluations of the petitioner's formation process and addressing any special factors in the case needing particular consideration. This letter should indicate the assignment the bishop intends to give to the petitioner following the Congregation's norm that married priests may not have the ordinary care of souls.
2. Petitioner's letter to the sponsoring bishop. This letter is a formal request for ordination to the priesthood in the Catholic Church.
3. Photograph of petitioner.
4. Baptismal record.
5. Marriage record. This section must include marriage certificate(s). If there are previous marriages, this section must include death certificate(s) of previous spouse(s), decrees of civil divorce, ecclesiastical nullity, and convalidation(s). If either party had been a Roman Catholic, a brief statement of the circumstances should be added to this section of the dossier. Men who formally have defected from the Catholic Church are not eligible for this Provision.
6. Evidence of the stability and health of the marriage satisfactory to the sponsoring bishop.

7. A signed statement by the petitioner's wife advising of her agreement to and support of her husband's petition for priesthood in the Catholic Church.
8. Statement of the petitioner's provision for the Catholic religious education of any minor children.
9. Copy of petitioner's signed Profession of Faith.
10. Seminary and other graduate school transcripts.
11. Evidence of ordination in the Episcopal Church.
12. Detailed resume of ministerial service in the Episcopal Church and/or other church or churches. The resume should also include the petitioner's non-ministerial employment history.
13. Psychiatric evaluation report. See Human Formation for specific psychological tests. "To arrive at a correct evaluation of the candidate's personality, the bishop or his delegate can have recourse to both interviews and tests. These must always be carried out with the previous, explicit, informed and free consent of the candidate." (CONGREGATION FOR CATHOLIC EDUCATION, «Guidelines for the use of psychology in the admission and formation of candidates to the priesthood», 29 June 2008, no. 5)
http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20080628_orientamenti_en.html.
14. Documentation of criminal background checks of petitioner and petitioner's wife.
15. Biographical sketch written by petitioner. This should include religion of parents, number of siblings, childhood religious environment, motives for seeking full communion with the Catholic Church, motives for desiring Catholic Priestly Ministry, background of marriage, and other important factors in his decision as well as brief biographical data.
16. Other pertinent documents or letters of reference.

Format of the Dossier

- Simple three ring binder with the clear film on the front of the binder so as to insert the name of the candidate, bishop, and diocese.
- The dossier has three parts - the Title Page, the Table of Contents, and the sixteen Sections.
- The name of the candidate, the name of the sponsoring bishop, and the name of sponsoring diocese should be clearly depicted on the outside front cover of the dossier and on the Title Page.
- After the Title Page and Table of Contents, the sixteen (16) sections of the dossier shall follow. Each of the sixteen (16) sections consists of three (3) parts: a sheet with a numbered tab; a cover page with the Section Title centered on the page; and the content of the section.

Example of how each of the 16 Sections is to be arranged:

- Tab sheet marked "12"
- Plain white sheet with "Psychiatric Evaluation Report" centered on the page
- Copy of the Psychiatric Evaluation Report
- **Note:**
 - All documents may be photocopies.
 - All handwritten items should be followed by a typed copy of the text.

Sending the Dossier to the Ecclesiastical Delegate:

- Three (3) hard copy sets and a digital set of the dossier should be sent to the Ecclesiastical Delegate by the sponsoring bishop. When a petitioner provides documents for a dossier, the sponsoring bishop should advise him regarding how many additional copies the sponsoring bishop requires for diocesan files.
- The dossier is to be submitted to:
Most Rev. Kevin A. Vann, JCD, DD
Ecclesiastical Delegate for the Pastoral Provision
Bishop of Orange
13280 Chapman Ave.
Garden Grove CA 92840

What Happens to the Dossier?

- The Secretary of the Ecclesiastical Delegate reviews the dossier to see if all documents are complete and in order. If no adjustments or additions are required, the Ecclesiastical Delegate writes a letter of submission to the Congregation for the Doctrine of the Faith noting any pertinent facts known to him. With the Ecclesiastical Delegate's submission letter attached, one copy of the dossier is transmitted to the Congregation for the Doctrine of the Faith by the Apostolic Nuncio. The Nuncio keeps another copy in the files of the Nunciature. One copy of the dossier remains in the files of the Ecclesiastical Delegate
- If the sponsoring bishop has additional questions regarding his dossier petition after submission, these should be addressed by letter to the Ecclesiastical Delegate, who will forward the inquiry with his own letter to the Prefect of the Congregation for the Doctrine of the Faith.

DISCERNMENT OF PRIESTLY VOCATION

In discerning the vocation of a candidate to the Catholic priesthood, sponsoring bishops should be mindful that the qualities required for Catholic priesthood in some instances are different from those required for Episcopal or other Protestant clergymen. The sponsoring bishop cannot presume that the candidate has been formed according to the spiritual, intellectual, pastoral, and human pillars required by the United States Bishops' *Program of Priestly Formation*.

Therefore, the discernment process must include not only an examination of the candidate's readiness for ordination according to the standards required for ordination of celibate candidates, but also serious discussion regarding issues specific to the life of a married priest in the Catholic Church in the United States.

It is normally anticipated that those married men who present themselves as candidates for priestly ordination in the Catholic Church under the Pastoral Provision have served for a number of years in ministry. Cases sometimes arise, however, wherein a candidate has served as an Episcopal clergyman for only a short period of time. In cases when the candidate lacks significant ministerial experience, the sponsoring bishop should address in his letter of sponsorship a detailed description of the spiritual and pastoral formation and preparation the candidate will receive during the period before proceeding to the certification examination. In such cases, the sponsoring bishop must exercise due diligence that the Pastoral Provision is not abused as a means to circumvent clerical celibacy.

The sponsoring bishop should examine carefully the stability of commitment in all areas of the candidate's life. Stability of commitment should be evident in the candidate's marriage and family life as well as in his denominational affiliation.

A sponsoring bishop should give special care to a candidate who, in the course of his life, has been a member of several denominations before entering the Episcopal Church. In these instances, the sponsoring bishop should consult with the Ecclesiastical Delegate.

A man ordained under the pastoral provision is not to be entrusted with the ordinary care of souls; for example, as pastor of a parish. Care is to be taken that confusion is not caused among the faithful and the value of celibacy always be upheld. Married priests are often assigned to a specialized ministry outside the parish setting. Examples would include serving as a hospital or prison chaplain. There could be specific and rare occasions where derogation from these norms might be granted.

Since the Pastoral Provision requires that married priests exercise ministries that in principle do not involve the ordinary care of souls, the sponsoring bishop should determine whether the candidate is suitable to serve in non-parochial ministries. This determination should take place during the discernment process through an open discussion with the candidate.

The process of discernment of vocation must involve the wife and family of the candidate. It may be helpful to engage the experience of the Permanent Diaconate of the diocese in assisting the candidate and the sponsoring bishop in this aspect of discernment.

This particular discussion should focus on the cultural differences between the role of the wife of a clergyman in the Episcopal Church and the expected role of the wife of a married priest in the Catholic Church. It should prepare the wife of the candidate for a culture in which her role may be ambiguous within the celibate presbyterate of the diocese.

Given the size and complexity of most Catholic dioceses and the vast responsibilities of bishops, the wife and family of the candidate should be aware that, while the sponsoring bishop has solicitude for their well-being, his duties preclude the often close personal connection between an Episcopal bishop and his clergy.

To the extent possible, the sponsoring bishop and the candidate and his family should be aware that there will be tensions that may occur, especially during the transition period. It is important that the wife and family of the candidate be aware of the demands of the Catholic priesthood on the time of a priest.

At the beginning of the discernment process, it is very important that the sponsoring bishop realize that the financial needs of a married man are completely different from those of a celibate priest. The sponsoring bishop and the candidate should have an open and frank discussion regarding finances in the context of the foreseen pastoral ministry determined by the sponsoring bishop. These discussions should include salary and other compensation issues, health insurance, and retirement benefits. Depending on the circumstances, health insurance and retirement benefits also may be required for the wife and family of the candidate.

The sponsoring bishop should be aware that it is necessary to make special financial arrangements for the candidate in the period between the sponsoring bishop accepting him as a candidate and the candidate's ordination.

Since incardination imposes life-long relationships and responsibilities, prudence dictates that the candidate complete a thorough physical examination. The candidate must sign a waiver so that the results of this examination will be available to the sponsoring bishop. Similarly, the candidate must sign a waiver giving the sponsoring bishop access to the results of the psychological testing required under the discussion of Human Formation. "To arrive at a correct evaluation of the candidate's personality, the bishop or his delegate can have recourse to both interviews and tests. These must always be carried out with the previous, explicit, informed and free consent of the candidate." (CONGREGATION FOR CATHOLIC EDUCATION, «Guidelines for the use of psychology in the admission and formation of candidates to the priesthood», 29 June 2008, no. 5)

http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20080628_orientamenti_en.html.

Prudence dictates, and it is required by the Pastoral Provision, that the sponsoring bishop conduct a criminal background check of the candidate. Since the wife of the candidate will be involved in various areas of his future ministry, it is necessary that the sponsoring bishop conduct a criminal background check of the wife of the candidate.

All of the requirements of the *Charter for the Protection of Children and Young People* of the United States Conference of Catholic Bishops must be applied in the discernment process for each candidate.

PRIESTLY FORMATION

While a candidate has received formation in seminary and through pastoral experience, it is necessary, for the good of the Church, that his formation and readiness for ordination as a Catholic priest stringently be evaluated in ways similar to the evaluation of Catholic seminarians before ordination to the Priesthood. In particular, attention must be given to the candidate's readiness in the areas of spiritual, intellectual, human, and pastoral formation.

The Formation Mentors

The sponsoring bishop must appoint "formation mentors" to assist the candidate in the spiritual, academic, human, and pastoral dimensions of priestly formation. These mentors must be Catholic priests. For serious reasons, the sponsoring bishop may appoint an individual priest to oversee two or more of these specific areas of priestly formation. The mentors and those who assist them should be qualified and experienced in the areas of formation they oversee. At the direction of the sponsoring bishop, one of the formation mentors also may serve as a contact person with the Pastoral Provision.

Assessment

The assessment is not an examination. It is an evaluation of the candidate's education and knowledge in the areas of canon law, church history, dogmatic theology, liturgical and sacramental theology, moral theology, sacred scripture, and spirituality.

The scheduling of assessments is made by the Secretary of the Pastoral Provision in collaboration with the chair of the Theological Faculty.

At the beginning of the assessment process the candidate receives a syllabus of theological topics, of which each candidate is expected to have sufficient knowledge. The candidate meets with the members of the Theological Faculty. The members of the Theological Faculty review the candidate's academic record and each member conducts an oral interview with the candidate in the faculty member's area of expertise.

During the assessment interview, the assessors review the syllabus with the candidate. It is not presumed that anyone will master the entire syllabus. The purpose of the assessment interview is to determine the areas of the particular disciplines in which the candidate has sufficient knowledge and those in which he will be directed to pursue further study.

After assessment, the Theological Faculty provides a written report to the candidate's sponsoring bishop, pointing out areas in which further study is indicated. The program of studies normally includes a guided reading program. Where indicated, the Theological Faculty may recommend further formal study at a seminary or appropriate theological faculty in addition to private study. The candidate, under the direction of the mentor for intellectual formation, will proceed to engage in the indicated program of studies.

The time required for study will vary depending upon the candidate's needs and available time. The minimum time between the assessment and the certification examinations is two years.

Intellectual Formation

The sponsoring bishop must appoint a priest to oversee the intellectual formation of the candidate in accord with the recommendations of the Theological Faculty of the Pastoral Provision. This priest should be learned in the sacred sciences.

The goal of the process of intellectual formation is to ensure that the candidate possesses the *scientia debita* for ordination as a Catholic priest. The process has three parts: assessment, theological studies, and certification. The Office of the Ecclesiastical Delegate arranges for the assessment and certification and advises the sponsoring bishop of the results of these processes.

Spiritual Formation

The sponsoring bishop must appoint a spiritual formation mentor for the candidate. This priest shall oversee the spiritual formation of the candidate in all its aspects and meet with the candidate on a regular basis.

As part of his spiritual formation, the candidate is expected to participate daily in the Eucharist. He should be encouraged to receive the Sacrament of Reconciliation regularly and frequently. He is to be introduced to the Liturgy of the Hours, which will be part of his daily spiritual life as a priest.

The candidate must make a retreat of at least five (5) days each year. This retreat should be at a place and under the direction of a priest approved by the sponsoring bishop. The spiritual formation mentor should arrange for the candidate to make several “Days of Recollection” on a regular basis.

The candidate is to have a spiritual director of his own choosing and approved by the sponsoring bishop. The priest spiritual director should have experience in spiritual direction of priests and/or seminarians. If possible, the spiritual director should have formal training in spiritual direction or spirituality. The spiritual director also may be a formation mentor or may be another priest approved by the sponsoring bishop. The candidate must meet with his spiritual director at least once a month.

Spiritual direction takes place in the internal forum and is therefore a safe and privileged place for the candidate to discuss the work of the Holy Spirit in his heart.

Human Formation

The sponsoring bishop must appoint a mentor to oversee the various processes of evaluating the human formation of the candidate.

The sponsoring bishop or the human formation mentor should arrange for a thorough psychological evaluation of the candidate by a licensed psychologist or psychiatrist. And in order to arrive at a correct evaluation of the candidate's personality, the bishop or his delegate need to have recourse to both interviews and tests, with the previous, explicit, informed and free consent of the candidate.

The psychological evaluation should be comprehensive and thorough, and include the following tests:

The Minnesota Multiphasic Personality Inventory-2 (MMPI-2)
The Michigan Alcohol Screening Test (MAST)
The Children of Alcoholics Screening Test (CAST)
The Derogatis Sexual Functioning Inventory (DSFI)
The Thematic Perception Test (TAT)
The Sentence Completion Test

Other tests may be substituted at the discretion of the sponsoring bishop, always safeguarding the thoroughness of the evaluation.

The evaluation should also include a clinical interview and report to the sponsoring bishop. This evaluation should include an analysis of the stability of the candidate's marriage and family life. This process should be conducted under the direction of the sponsoring bishop himself or under the direction of his delegate.

If any difficulties or problems arise in the report, they should be resolved for the good of the Church.

In the course of the discernment of a priestly vocation, the human formation mentor should endeavor to know well the wife and family of the candidate and ensure that any questions that are raised are answered, and any issues that arise are addressed.

The human formation mentor should inquire among those with whom the candidate is working in pastoral situations and with the other formation mentors whether they are aware of any negative personality traits exhibited by the candidate. Should serious issues arise, the human formation mentor should bring them to the immediate attention of the sponsoring bishop. In some instances, additional psychological evaluation may be required.

The candidate's spiritual director, however, remains in the internal forum and may not be consulted for his opinion concerning the candidate.

Pastoral Formation

The sponsoring bishop must appoint a mentor to oversee and guide the pastoral formation of the candidate.

While the great majority of candidates have had pastoral experience, sometimes quite extensive, it is necessary that the candidate be aware that he will not be serving in a position that involves the ordinary care of souls. However, the candidate should experience Catholic parish life as intimately as possible since, more than likely, he will assist in a parish on weekends and on other occasions.

The pastoral formation mentor should arrange for practical experiences of various pastoral situations and the integration of the candidate's intellectual formation with practical pastoral

experience. In particular, the pastoral formation mentor should arrange for practica in which the candidate is instructed in the rubrics and style of the celebration of the Eucharist and the other sacraments and ceremonies of the Church.

It is extremely important that these practica include discussion of the celebration of the Sacrament of Reconciliation. This also may be in the form of practica involving the addressing of situations that arise in the confessional. Here too, the pastoral formation mentor should endeavor to integrate the petitioner's growing understanding of Catholic moral and sacramental theology with pastoral practice.

Depending on the pastoral needs of the diocese, the candidate should experience the particular devotions and observances of the various ethnic groups that are part of the local Church. The candidate must be aware that these groups of the faithful and their devotional practices always must be treated with the utmost esteem and respect.

Certification

Upon the completion of the program of studies, the candidate applies for "certification." The certification examinations are the conclusion of the process of intellectual formation and are intended to assure the Congregation and the sponsoring bishop that the candidate possesses the *scientia debita* for ordination as a Catholic priest. These examinations may be taken no sooner than one year after the assessment.

Certification is based on a written examination prepared by the Theological Faculty and an oral examination by the Theological Faculty. Questions for written examinations in each theological discipline will be sent to the sponsoring bishop who personally, or through his delegate, oversees administration of the examinations in the candidate's place of residence. The completed examinations are sent to the chair of the Theological Faculty. The members of the Theological Faculty evaluate the completed written examinations before the date arranged for the oral examinations. In coordination with the Secretary of the Pastoral Provision, the chair of the Theological Faculty makes all arrangements for the certification examinations.

Upon successful completion of these examinations, the chair of the Theological Faculty sends the certification reports to the Secretary of the Pastoral Provision. The Secretary of the Pastoral Provision then prepares a letter for the Ecclesiastical Delegate to send to the sponsoring bishop reporting the results of the certification examination, attaching the certification documents from each professor.

It is the responsibility of the sponsoring bishop to pay the expenses incurred by the assessment and the certification process, i.e., travel and lodging of the candidate, and costs associated with the process.

The Ecclesiastical Delegate's office will advise the sponsoring bishop of costs after assessment and certification.

At every step of the process, the office of the Ecclesiastical Delegate is prepared to offer assistance and guidance to the sponsoring bishop and to the candidate.

Evaluation and Recommendation

Each mentor shall provide to the sponsoring bishop a detailed evaluation and recommendation of the candidate in the specific areas of formation. In addition, each mentor must sign the form provided by the Ecclesiastical Delegate attesting to the candidate's readiness for ordination in their area of their responsibility.

The sponsoring bishop shall, after review of these evaluations and recommendations, provide his own evaluation and recommendation of the candidate.

The evaluations and recommendations of the mentors and the sponsoring bishops shall be sent to the Ecclesiastical Delegate.

PROFESSION OF FAITH

I, _____ with firm faith, believe and profess all and everything that is contained in the Symbol of Faith, that is:

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, accordingly as they are proposed by it, especially those things

dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff.

So I promise, so I swear, so help me God and these Holy Gospels.

Name of Candidate Signature

Name of Witness Signature

Date

SYLLABI

These syllabi are not meant to be exhaustive of Catholic doctrine or studies in their particular areas.

Their goal is to provide the candidate with direction in areas of study that normally were not part of his preparation as an Episcopalian clergyman but are necessary for preparation for ordination as a Roman Catholic priest.

The Professors of the Theological Faculty of the Pastoral Provision will adjust the specific program of studies for each candidate and may direct studies in areas not covered in the syllabi.

It should be kept in mind that *The Catechism of the Catholic Church* is a fundamental tool for all theological studies.

PASTORAL PROVISION

CANON LAW

- I. History of Canon Law
The influence of the Second Vatican Council on the Code of Canon Law (Apostolic Constitution *Sacrae disciplinae leges* and Preface to the Latin Edition).
- II. General Norms - Canons 1-203
 - a. What is Canon Law? (see handout)
 - b. Significance of Domicile - Canons 100-107
 - c. Invalidating / Incapacitating Laws (C. 10): a foundational canon for understanding legal activity in the church
 - d. Divine Law vs. Ecclesiastical Law (C. 11/ Coriden p. 36)
 - e. Universal vs. Particular Law (Canons 12-13)
 - f. Valid vs. Illicit: validity negates the effects of the act itself, but in cases of an illicit act, the law is violated but the effects are still recognized (Coriden p. 36)
- III. Sacred Ministers (Clerics)
Canons 232-293; Coriden, pp. 64-68
 - a. Formation of Clerics
 - b. Incardination
 - c. Obligations and Rights
 - d. Loss of Clerical State
- IV. Sacraments (other than Marriage)
Canons 840-1054; Coriden, pp. 121-138
- V. Matrimonial Law
Canons 1055-1165; Coriden, pp 139-148
 - a. canonical doctrine (cc.1055-1062)
 - b. pastoral preparation for marriage (cc.1063-1072)
 - c. impediments to marriage (cc.1073-1094)
 - d. consent to marriage (cc.1095-1107)
 - e. form of marriage (cc.1108-1123)
 - f. mixed marriages / permission vs. dispensation (cc.1124-1129)
 - g. secret celebration of marriage (cc.1130-1133)
 - h. effects of marriage (cc. 1134-1140)
 - i. convalidation of marriage (cc. 1156-1165)
 - j. basic understanding of grounds for annulments and the annulment process (cc. 1095-1103) Coriden. pp. 142-143; 147-148
- VI. This course of studies will expose the candidate to the basic canons and norms of Church law that will be necessary and useful for his future ministry as a Roman Catholic priest. It will give him a basic working knowledge of canon law, especially in the areas relevant to pastoral ministry. It is necessary that the candidate appreciate

and understand that in addition to specific legislation, there are the sources of relevant legislation and the proper application and pastoral interpretation of it.

Resources:

Beal, John P., Coriden, James A., and Green, Thomas J., eds. *New Commentary on the Code of Canon Law*. Mahwah: Paulist Press

Coriden, James A., *An Introduction to Canon Law (Revised)*. Mahwah: Paulist Press, 2004.

Vere, Peter – Trueman, Michael, *Surprised By Canon Law: 150 Questions Laypeople Ask About Canon Law*, 2005.

_____, *Surprised by Canon Law: More Questions Catholics Ask About Canon Law*, 2007.

Vere, Peter – Rapp, Jacqui, *Annulment: 100 questions and answers for Catholics*, 2009.

Peters, Edward, *Annulments and the Catholic Church. Straight Answers to Tough Questions*, 2004.

Spiteri, Laurence John, *Canon Law Explained. A handbook for laymen*, 2014.

PASTORAL PROVISION

CHURCH HISTORY

- I. Early Church
 - a. The Development of the Petrine Primacy
 - b. The Development of the Three-fold Hierarchy and the Moniscopate
 - c. The Ecumenical Councils of the First Millennium
 - d. Devotion to the Saints and Martyrs
- II. Medieval Church
 - a. The Development of Catholic Devotions
 - b. Scholasticism
 - c. Church - State Relations
- III. Reformation
 - a. The Catholic Reformation
 - b. The Reforms of the Council of Trent
 - c. New Religious Congregations
- IV. Early Modern
 - a. Missionary Expansion under Spain and Portugal
 - b. Jansenism and Gallicanism
 - c. Rationalism and the Enlightenment
- V. Late Modern
 - a. French Revolution
 - b. European Anti-clericalism
 - c. The First Vatican Council
 - d. Leo XIII
 - e. Reforms of Pius X
 - f. Missionary Expansion in Asia and Africa
 - g. World Wars I and II
 - h. Pius XII and the Holocaust
 - i. The Second Vatican Council
 - j. The World Church
- VI. American
 - a. Catholicism in Spanish and Portuguese America
 - b. Colonial Catholicism
 - c. 19th Century Immigration
 - d. Catholic Education
 - e. Impact of the Second Vatican Council
 - f. 20th and 21st Century Immigration

Resources:

Belloc, Hilaire. *Characters of the Reformation*.

Birely, Robert. *The Refashioning of Catholicism, 1450-1700*.

Cameron, Euan. *The European Reformation*.

Crews, Clyde *American & Catholic: A Popular History of Catholicism in the United States.*
Chadwick, Henry. *The Early Church.*
Chadwick, Owen. *The Reformation.*
Daniel-Rops, Henri. *The Church in an Age of Revolution 1789-1870.*
Daniel-Rops, Henri and Butler, Audrey. *The Protestant Reformation.*
Dolan, Jay. *The American Catholic Experience.*
Duffy, Eamon. *The Stripping of the Altars: Traditional Religion in England, 1400-1580.*
Dwyer, John. *Church History: Twenty Centuries of Catholic Christianity.*
Glazier, Michael and Shelley, Thomas. *The Encyclopedia of American Catholic History.*
Greengrass, Mark. *The European Reformation 1500-1618.*
Haigh, Christopher. *English Reformations. Religion, Politics and Society under the Tudors.*
Jedin, Hubert. *History of the Church.*
MacCulloch, Diarmaid. *The Reformation. A History.*
McGonigle, Thomas and Quigley, Charles. *A History of the Catholic Tradition, 2 vols.*
Mullett, Michael A. *The Catholic Reformation.*
Po-Chia Hsia, R. *The World of Catholic Renewal, 1540-1770.*
Mann, Stephanie A. *Supremacy and Survival. How English Catholics Endured the Reformation.*
Morris, Charles. *American Catholic.*
Southern, R.W. *Western Society and the Church in the Middle Ages.*

PASTORAL PROVISION

DOGMATIC THEOLOGY

- I. Justification and Faith
- II. Magisterium or Teaching Authority in the Catholic Church
- III. The Catholic Doctrine of Eschatology or Human Destiny: Between Death and Resurrection
- IV. Distinctive Notes in Catholic Doctrine Regarding Church Order:
 - a. The Petrine Ministry
 - b. Apostolic Succession
 - c. The Ministries of Priest and Bishop

Resources:

- I. Justification and Faith
 - a. "The Joint Declaration on Justification of the Lutheran World Federation and the Catholic Church," 31 October 1999;
 - b. "The Common Statement on Justification by Faith from the U.S. Lutheran-Roman Catholic Dialogue VII" (Philadelphia: Lutheran Church in America, 1985); and
 - c. Dulles, Avery. *The Assurance of Things Hoped For A Theology of Christian Faith* (Oxford University Press, 1997).
- II. Magisterium
 - a. Congar, Yves. *Tradition and Tradition* (London: Burns and Oates, 1966); and
 - b. Sullivan, Francis. *Magisterium Teaching Authority in the Catholic Church* (Mahwah, NJ, Paulist Press, 1983).
- III. Eschatology
 - a. Ratzinger, Josef. *Eschatology Death and Eternal Life*, translated by M. Waldstein (Catholic University of America Press, 1988); and
 - b. Hayes, Zachary. *Visions of a Future A Study of Christian Eschatology* (Liturgical Press, 1992).
- IV. Church Order
 - a. De Lubac, Henri. *Catholicism*, translated by L. Sheppard and E. Englund (Ignatius Press, 1988); and
 - b. Carijo Cuembe, Miguel. *Communion of the Saints: Foundation, Nature, and Structure of the Church*, translated by P. Madigan (Liturgical Press, 1994);
 - c. Auer, Johann. *The Church: The Universal Sacrament of Salvation*, translated by M. Waldstein (Catholic University of America Press, 1993);
 - d. Galot, Jean. *Theology of the Priesthood*, translated by R. Balducelli (Ignatius Press, 1985); and
 - e. Brown, Raymond and Meier, John. *Antioch and Rome: New Testament Cradles of Catholic Christianity* (New York: Paulist Press, 1983).

PASTORAL PROVISION

LITURGICAL AND SACRAMENTAL STUDIES

- I. Norms and Principles
 - a. Nature of the Sacred Liturgy and Its Importance
 - b. The Nature of Liturgy as Properly Hierarchical and Communal
 - c. The Instructional and Pastoral Nature of the Liturgy
 - d. The History and Development of the Liturgy

- II. The Mass and Eucharistic Worship
 - a. Theology of the Mass
 - b. Norms Concerning the Structural Elements of the Mass
 - c. Eucharistic Worship Outside Mass

- III. The Other Sacraments and Sacramentals
 - a. Christian Initiation: Baptism, Confirmation, Eucharist
 - b. Sacrament of Holy Orders and the Various Ministries
 - c. Marriage
 - d. Rite of Religious Profession and the Consecrated Life
 - e. Penance
 - f. Anointing and Pastoral Care of the Sick
 - g. The Liturgy of Christian Death

- IV. The Sanctification of Time
 - a. Sunday
 - b. The Liturgical Year
 - c. The Sanctification of the Hours of the Day and the Divine Office

Resources:

1. Required reading:
Pay special attention to Chapter 1: Second Vatican Council, *Constitution on the Sacred Liturgy*, *Sacrosanctum Concilium*

2. Required Reading: Read either the following Tridentine decrees or Part 2 of the *Catechism of the Catholic Church*:

Council of Trent, decrees on the Sacraments (available in J. Neuner and J. Dupuis, eds, *The Christian Faith in the Doctrinal Documents of the Catholic Church*, New York: Alba House, regularly updated):
 - Canons on the Sacrament of Baptism (1547)
 - Canons on the Sacrament of Confirmation (1547)
 - Decree on the Most Holy Eucharist (1551)
 - Doctrine on the Most Holy Sacrifice of the Mass (1562)
 - Doctrine on the Sacrament of Penance (1551)

- Doctrine on the Sacrament of Extreme Unction (1551)
- Doctrine on the Sacrament of Order (1563)
- Doctrine on the Sacrament of Matrimony (1563)

or

Catechism of the Catholic Church, Part II, “The Celebration of the Christian Mystery.”

3. Required Reading:
General Instruction of the Roman Missal (2002, 2010). In the *Roman Missal* and also in *The General Instruction of the Roman Missal including Norms for the Distribution and Reception of Holy Communion under Both Kinds in the United States of America* and *Universal Norms on the Liturgical Year and the General Roman Calendar*, Liturgy Documentary Series, no. 14 (Washington, DC: USCCB, 2011).
4. Required Reading:
General Instruction of the Liturgy of the Hours (1971).
5. Required Reading:
Paul VI, Apostolic Constitution *Indulgentiarum doctrina* (1967) (available in J. Neuner and J. Dupuis, eds, *The Christian Faith in the Doctrinal Documents of the Catholic Church*, New York: Alba House, regularly updated).
6. Recommended Reading:
John Paul II, Encyclical Letter on the Eucharist *Ecclesia de Eucharistia* (2003).
7. Perusing the following ritual books is highly recommended:
 - *Roman Missal* (Sacramentary). Various publishers, 2011.
 - *Lectionary for Mass* (4 vols; 1998, 2002)
 - *Holy Communion and Worship of the Eucharist outside Mass*
 - *Book of Blessings* (or *Shorter Book of Blessings*)
 - *The Liturgy of the Hours* and *The Liturgy of the Hours: Supplement*
 - *Order of Christian Funerals* (including Appendix 2: Cremation).
 - *Pastoral Care of the Sick*
 - *Rite of Baptism for Children*
 - *Rite of Christian Initiation of Adults*
 - *Rite of Marriage*
 - *Rite of Penance*
8. Perusing the following books, most of which are ritual books, may be of interest to some candidates at this time:
 - *Bendición al cumplir quince años / Order for the Blessing on the Fifteenth Birthday*
 - *Book of Gospels*
 - *Ceremonial of Bishops*

- *Collection of Masses of the Blessed Virgin Mary* (Vol. 1, *Sacramentary*; Vol. 2, *Lectionary*)
- *Eucharistic Prayers for Concelebration in Accord with the Roman Missal* (New York: Catholic Book, 2011; Collegeville, MN: Liturgical Press, 2011)
- *Eucharistic Prayers for Masses with Children for Use with the Roman Missal, Third Edition* (Washington, D.C.: USCCB, 2011)
- *Guidelines for the Concelebration of the Eucharist* (Washington, USCCB, 2003)
- *Lectionary for Masses with Children*
- *Norms Governing Liturgical Calendars* (Washington: USCCB, 1984)
- *Order for the Crowning of an Image of the Blessed Virgin Mary*
- *Order for the Solemn Exposition of the Holy Eucharist*
- *Pastoral Introduction to the Order of Mass* (Washington: USCCB, 2003)

PASTORAL PROVISION

MORAL THEOLOGY

Since graduates of Episcopalian seminaries have had preparation in Moral Theology as well as pastoral experience, this syllabus focuses only on some areas that are distinctive in Roman Catholic moral thought. If the assessment reveals further lacunae the requirements will be adjusted accordingly.

- I. Catholic Fundamental Moral Teaching
 - a. Judgment of conscience: general (*synderesis*) and practical (*syneidesis*)
 - b. Formation of conscience and role of the Magisterium
 - c. The human act
 1. What makes an act good
 2. Object, end, intention
 3. Principles of double effect; totality; cooperation and scandal
 - d. Sin
 1. Original sin
 2. Actual (personal) sin: mortal (grave) and venial
- II. Catholic Sexual Teaching
 - a. Anthropology: a theology of the body and sexuality
 - b. Sexual virtues (St Thomas Aquinas)
 - c. Principle of gradualism
 - d. Natural Family Planning and artificial contraception (*Humanae vitae*)
 - e. Sexual activity outside of marriage, masturbation, homosexuality
- III. Catholic Health Care Teaching
 - a. Respecting human life at its beginning
 1. Abortion, rape, sterilization
 2. Artificial interventions: *in vitro* fertilization, artificial insemination, genetic screening, stem cell and genetic technologies
 - b. Respecting human life at its end
 1. Prolonging life/allowing to die: ordinary and extraordinary means
 2. Resuscitation, nutrition/hydration
 3. Pain management and dying
 4. Active euthanasia, suicide, physician-assisted suicide
- IV. Catholic Social Teaching
 - a. Papal social teaching from Leo XIII to Benedict XVI
 - b. Principles: subsidiarity, solidarity, rights & duties, work, preferential option for the poor

RESOURCES:

I. a. & b.

Vatican II, *Gaudium et Spes* ("Pastoral Constitution on the Church in the Modern World"), paragraphs 15 and 16, in Austin Flannery, ed. *The Documents of Vatican II*, pp. 916-917.
John Paul II, *Veritatis Splendor* ("Splendor of the Truth") (6 August 1993), para. 32, 54-64.
Catechism of the Catholic Church, 1776-1794; 1803-1832.
Congregation for the Doctrine of the Faith (CDF), *The Ecclesial Vocation of the Theologian*, 13-31.

I. c. 1.

St Thomas Aquinas, *Summa Theologiae*, 1-2, q. 12: a. 4; q. 13; q. 15; q. 18: a. 4.

I. c. 2.

Veritatis Splendor, 70-80.
Catechism of the Catholic Church, "The Sources of Morality," para. 1751- 1754.

I. c. 3.

Ashley, Benedict and O'Rourke, Kevin D. *Health Care Ethics: A Catholic Theological Analysis*, 5th ed. (Washington, D.C.: Georgetown University Press, 2006).
Hayes, Edward J., Hayes, Paul J., et al., *Catholicism and Ethics* (Norwood, MA: C.R. Publications Inc., 1997): Chap 4: "The Twofold or Double Effect," 53-60; Chap 6: "The Morality of Cooperation," 71-76.

I. d.

John Paul II, *Reconciliatio et Poenitentiae* (Reconciliation and Penance), 17.
Catechism of the Catholic Church, sections on sin.

II. a.

John Paul II, *The Theology of the Body: A New Translation Based on the John Paul II Archives* (Pauline Books & Media, 2006), and/or
West, Christopher. *Theology of the Body for Beginners* (Ascension Press, 2004).
Smith, Janet E., ed. *Why Humane Vitae Was Right: A Reader* (San Francisco: Ignatius Press, 1993).

II. b.: St Thomas Aquinas, *Summa Theologiae*, 1, q. 78: a. 1, 3, 4, 8; 79: a. 8; 80: a. 1, 2; 82: a. 2; 83: a. 1; 1-2, q. 17: a. 3; 56: a. 2, 3, 4; 58: a. 2; 2-2, q. 143, a. 1.

II. c.: John Paul II, *Familiaris Consortio* (The Christian Family in the Modern World, 1981), 33-35.

II. d. & e.

Paul VI, *Humane vitae*, (1968).
Congregation for the Doctrine of the Faith (CDF). *Persona Humana*. (Declaration on Certain Questions Concerning Sexual Ethics, 1975).
Congregation for the Doctrine of the Faith (CDF). Letter to Bishops, "On the Pastoral Care of Homosexual Persons," (1986); *Catechism of the Catholic Church*, 2357ff.

III.

Ashley, Benedict and O'Rourke, Kevin D. *Ethics of Health Care: an Introductory Textbook*, 3rd ed. (Georgetown University, 2002).

Ashley, Benedict and O'Rourke, Kevin D. *Health Care Ethics: A Theological Analysis*, 4th ed. (Washington, D.C.: Georgetown University Press, 1997).
John Paul II, *Evangelium vitae* (The Gospel of Life, 1995).

IV.

Pontifical Commission on Justice and Peace. *The Compendium of the Social Doctrine of the Church* Chapter paragraphs 87-104; 160-208.

Further texts:

Benedict XVI. *Caritas in Veritate* (Charity in Truth, 2009).

John Paul II. *Laborem Exercens* (On Human Labor, 1981).

John Paul II. *Sollicitudo Rei Socialis* (On Social Concern, 1987).

John Paul II. *Centesimus Annus* (On the Hundredth Anniversary, 1991).

Leo XIII. *Rerum Novarum*, (1891).

OTHER GENERAL RESOURCES:

Catechism of the Catholic Church, "Part III: Life in Christ."

Companion to the Catechism of the Catholic Church: A Compendium of Texts Referred to in the Catechism of the Catholic Church. (Ignatius Press, 1994).

Ashley, Benedict. *Living the Truth in Love* (Society of St. Paul's, 1996).

Pinckaers, Servais. *Morality: The Sources of Christian Ethics* (Catholic University of America Press, 1995), or, for a briefer treatment: Servais Pinckaers, *Morality: The Catholic View* (South Bend, IN: St. Augustine's Press, 2001).

PASTORAL PROVISION

SCRIPTURE STUDIES

- I. Sacred Scripture in General
 - a. The Church's Magisterial Documents on Sacred Scripture: The Hermeneutics of Faith and Reason
 1. Béchard, Dean P., ed. and trans. *The Scripture Documents: An Anthology of Official Catholic Teachings*. Collegeville, MN: The Liturgical Press, 2002.
 - a) The essential documents in this volume are *Providentissimus Deus* (by Leo XIII);
 - b) *Divino afflante Spiritu* (by Pius XII);
 - c) *Sancta Mater Ecclesia* (by the Pontifical Biblical Commission), *Dei Verbum* (Vatican II); and
 - d) *The Interpretation of the Bible in the Church* (Pontifical Biblical Commission).
 2. Brown, Raymond E., and Thomas Aquinas Collins. "Church Pronouncements," in *The New Jerome Biblical Commentary*. Eds. Raymond E. Brown *et al.* Englewood Cliffs: Prentice Hall, 1990. Pages 1116-1174.
 - b. The Inspiration and Inerrancy of Scripture
 1. Collins, Raymond F. "Inspiration." In *The New Jerome Biblical Commentary*. Eds. Raymond E. Brown *et al.* Englewood Cliffs: Prentice Hall, 1990. Pages 1023-1033.
 2. Gadenz, Pablo T. "Magisterial Teaching on the Inspiration and Truth of Scripture: Precedents and Prospects." *Letter and Spirit* 6 (2001): 67-91.
 3. Smith, Richard F. "Inspiration and Inerrancy," in *The Jerome Biblical Commentary*. Vol. II. Eds. Raymond E. Brown *et al.* Englewood Cliffs: Prentice Hall, 1986. Pages 499-514.
 - c. The Transmission of the Scriptures: Texts and Versions
 1. Brown, Raymond, *et al.* "Texts and Versions," in *The New Jerome Biblical Commentary*. Eds. Raymond E. Brown *et al.* Englewood Cliffs: Prentice Hall, 1990. Pages 1083-1112.
 - d. The Assemblage of the Scriptures: The Canon
 1. Brown, Raymond E., and Raymond F. Collins. "Canonicity," in *The New Jerome Biblical Commentary*. Eds. Raymond E. Brown *et al.* Englewood Cliffs: Prentice Hall, 1990. Pages 1034-1054.
 - e. The "Literal" Sense: The Interpretation of the Scriptures on the Basis of Original Context and Compositional Factors
 1. Brown, Raymond E., and Sandra M. Schneiders. "Hermeneutics," in *The New Jerome Biblical Commentary*. Eds. Raymond E. Brown *et al.* Englewood Cliffs: Prentice Hall, 1990. Pages 1146-1153.
 2. Fitzmyer, Joseph A. *The Interpretation of Scripture: In Defense of the Historical-Critical Method*. New York: Paulist Press, 2008.
 - f. The "More-Than-Literal" Senses: The Interpretation of the Scriptures on the Basis of "Other-Than-Original" Contexts

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PASTORAL PROVISION

SPIRITUALITY

I. Catholic Spirituality: Foundations

1. Definition, Clarifications, Caveats
2. Biblical Origins
3. *Catechism of the Catholic Church*, Part IV.
4. Theological Themes: Christian Anthropology, Discipleship, Discernment, Grace and the Holy Spirit
5. The Theological Virtues of Faith, Hope and Love
6. Christocentric Spirituality

II. Spirituality and Prayer

1. Liturgical Prayer: Sacrament and Word in an Ecclesial Spirituality.
2. Types and Forms of Prayer
3. Lectio Divina
4. The Role of Asceticism in Catholic Spirituality
5. Mysticism
6. Stages of the Spiritual Life
7. Growth and Development of the Spiritual Life

III. Models of Spirituality

1. The Unique Role of Mary, Mother of God, in Catholic Life
2. “The Right Ordering and Development of Devotion to The Blessed Virgin Mary” (Pope Paul VI)
3. Relevance of Marian Spirituality Today; The Lived Expression of Marian Devotion
2. The Role of Saints and the Communion of Saints in Catholic Tradition
3. Certain Key Figures in Spirituality: Augustine, Benedict, Francis, Teresa of Avila, Ignatius, Francis de Sales, Thérèse of Lisieux

IV. Catholic Spirituality: an Historical Overview

1. The Patristic Contribution to an Ecclesial Spirituality.
2. Developments within Middle Ages.
3. The Modern Period (in particular the French and Spanish schools), Contemporary Emphases since Vatican II, e.g., the Universal Call to Holiness
4. Spiritual Themes in *Lumen Gentium*
5. Key Characteristics of Franciscan, Augustinian, Benedictine, Ignatian, Dominican, and Carmelite spiritual traditions.

V. Spirituality and Ministry

1. Pastoral Implications
2. Temptations/Distractions in the Spiritual Journey
3. Spirituality and Christian Suffering
4. Recent Key Figures such as Dorothy Day

VI. Spirituality in Daily Life

1. Spirituality of the Laity (*Christifidelis Laici*)
2. Spirituality and the Family (*Familiaris Consortio*)
3. Work and Prayer

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PASTORAL PROVISION

FREQUENTLY ASKED QUESTIONS

Further details may be found by consulting *Into Full Communion*, accessible through this site.

General Questions

1. *What is the Pastoral Provision?*

The Pastoral Provision provides a process for married former Episcopal clergymen in the United States to petition for ordination as Roman Catholic priests in the various Latin Rite dioceses of the United States while dispensed from the obligation of celibacy.

2. *To what ecclesial communities does the Pastoral Provision apply?*

Initially, the Pastoral Provision applied only to married clergymen of the Episcopal Church. In 2007, the Congregation for the Doctrine of the Faith determined that the Pastoral Provision applies to ecclesial communities that, in some form or other, have broken with the Episcopal Church USA. They sometimes are referred to as “continuing Anglican communities.” These are *The Reformed Episcopal Church, the Anglican Church in America, The Anglican Catholic Church – Original Province, The Anglican Province of Christ the King, the Episcopal Missionary Church, and the Christian Episcopal Church*. Since 2007, other ecclesial communities have separated from the Episcopal Church USA. Clergymen of these ecclesial communities may inquire of the Ecclesiastical Delegate whether the Pastoral Provision may apply to them. The Pastoral Provision does not apply to the *International Communion of the Charismatic Episcopal Church*.

3. *May unmarried former Episcopal clergymen apply for ordination to the Roman Catholic priesthood through the Pastoral Provision?*

No. An unmarried former minister in another church or ecclesial community would be handled as any other seminarian unless there is another issue (schism, for example) that has to be dealt with by the Congregation for the Doctrine of the Faith. Otherwise the bishop is competent and the CDF does not need to get involved as no dispensation from celibacy is being sought.

4. *May clergymen, married or unmarried, of other Protestant ecclesial communities apply to the Pastoral Provision?*

No. They must apply for the necessary formation and dispensations through their sponsoring bishop.

5. *May a clergyman who had been a Roman Catholic apply to the Pastoral Provision?*

Men who have formally defected from the Catholic Church may not be considered for the Pastoral Provision. Other cases must be referred to the Holy See.

6. *When was the Pastoral Provision established?*

The Pastoral Provision was established in 1982 by Pope Saint John Paul II at the request of former episcopal clergymen.

7. *How is the Pastoral Provision administered?*

The Congregation for the Doctrine of the Faith has appointed an Ecclesiastical Delegate to oversee its work. The Ecclesiastical Delegate is Most Rev. Kevin W. Vann, J.C.D., Bishop of Orange in California. He is assisted by the Secretary of the Pastoral Provision, Rev. Quan Tran of the Diocese of Orange. The Theological Faculty of the Pastoral Provision is chaired by Msgr Robert J. Wister of Immaculate Conception Seminary in South Orange, New Jersey.

8. *How does the Pastoral Provision work?*

The Pastoral Provision in the United States provides a process of formation, assessment, study, and certification of former clergymen of the Episcopal Church USA and other continuing Anglican communities. In this way it serves the bishops who sponsor these former clergymen for ordination as Roman Catholic priests.

9. *Is the Pastoral Provision strictly academic?*

No. While many of the services provided by the Pastoral Provision are academic, the process of preparation for ordination as a Roman Catholic priest includes psychological evaluation, pastoral training, spiritual direction, and liturgical preparation. These aspects of human, spiritual, and pastoral formation take place under the direction of the sponsoring bishop.

10. *Where do those ordained through the Pastoral Provision serve as Roman Catholic priests?*

Priests ordained through the Pastoral Provision are incardinated into one of the various Latin Rite dioceses of the United States.

11. *Do those ordained as married priests serve as pastors of parishes?*

Normally, they do not receive the *cura animarum* and are not pastors of parishes but serve in other apostolates of their individual diocese. Care is to be taken that confusion is not caused among the faithful and the value of celibacy always be upheld. Married priests are often assigned to a specialized ministry outside the parish setting. Examples would include serving as a hospital or prison chaplain.

12. *Is the ordination as Roman Catholic priests of former Episcopal clergyman a “conditional” ordination?*

No. Priests ordained through the Pastoral Provision are ordained *absolutely*, not conditionally. This was a personal decision of Pope Saint John Paul II. After Pope Leo XIII’s encyclical *Apostolicae curae* declared Anglican orders “absolutely null and utterly void” in 1897, numerous Anglican bishops were consecrated with the participation of schismatic bishops of the various “Old Catholic” churches or former Roman Catholic bishops who had entered into schism. Occasionally, a bishop of one of the Eastern

Orthodox churches participated in these ceremonies. According to some theologians, this allowed their consecration to be valid and in the apostolic succession. Thereby, the subsequent ordinations to priesthood performed by these Anglican bishops were deemed valid by some theologians. Pope Saint John Paul II decided to ignore this discussion by declaring the ordinations of former Episcopal clergymen to the Roman Catholic priesthood to be absolute, not conditional.

13. *Is the Pastoral Provision the same as The Personal Ordinariate of the Chair of St. Peter?*
<http://www.usordinariate.org/>

No. On January 1, 2012, Pope Benedict XVI established the Personal Ordinariate of the Chair of St. Peter for those groups of Anglicans in the United States who seek to enter into full communion with the Catholic Church. The Pastoral Provision is separate and distinct from the Personal Ordinariate of the Chair of St. Peter. The Personal Ordinariate of the Chair of St. Peter oversees individuals, parishes, religious communities, and priests who use the *Book of Divine Worship*.

14. *May a priest ordained through the Pastoral Provision and incardinated into a Latin Rite Diocese in the United States, celebrate the liturgy according to the Book of Divine Worship?*

A priest ordained through the Pastoral Provision may, with permission, celebrate the liturgy according to the *Book of Divine Worship*.

15. *What may be reasons for choosing either the Pastoral Provision or the Personal Ordinariate of the Chair of St. Peter?*

There are many reasons, depending on individual circumstances. Some former Episcopal clergymen choose the Pastoral Provision over the Ordinariate because they do not desire to celebrate the liturgy according to the *Book of Divine Worship*. Others choose it because they wish to serve in an area of the country in which there are few or no parishioners who attend this liturgy. Some former Episcopal clergymen choose the Ordinariate over the Pastoral Provision because they prefer to use the *Book of Divine Worship*. Others choose it because they are entering into full communion with the See of Rome together with members of their congregation and wish to preserve their Anglican traditions.

16. *Is there a limit on how many married former Episcopal clergymen may be ordained for an individual Latin Rite diocese?*

Yes. Several years ago, after several dioceses sponsored four or five candidates, the Congregation for the Doctrine of the Faith specified that there are to be a maximum of two married priests in individual dioceses. The Congregation considers that retired married priests (not in active ministry) do not count against the limit of two. This was done out of concern that it might appear that the discipline of celibacy was being relaxed.

Procedural Questions

1. *Who may sponsor a candidate for the Pastoral Provision?*
Only the Ordinary (Diocesan Bishop) of a Latin Rite Diocese in the United States may sponsor a candidate.
2. *How does an interested clergyman inquire about the Pastoral Provision?*
A potential candidate may make inquiry through the website of the Pastoral Provision. <http://www.pastoralprovision.org/home.htm>. Normally a potential candidate occasionally is encouraged to seek a sponsoring bishop. Either the Secretary of the Pastoral Provision or the Chairman of the Theological Faculty may explain procedures to a potential candidate but always remind the potential candidate that any communications of an official nature must be between a sponsoring bishop and the Ecclesiastical Delegate. This avoids miscommunication and subsequent confusion and misunderstanding. Similarly, should a candidates already in the process address inquiries to the Secretary or the Chairman, he will be advised to speak to his sponsoring bishop unless the inquiry is of a minor procedural issue such as an already approved date for certification and/assessment.

The Process

1. *What is the dossier?*
The dossier is a collection of documents prepared by the candidate and the sponsoring bishop and sent to the Ecclesiastical Delegate. Details of the documentation required for the dossier are found in *Into Full Communion*.
2. *What happens to the dossier?*
The dossier is reviewed by the Secretary of the Pastoral Provision who notes where there might be lacunae or deficiencies and reports to the Ecclesiastical Delegate, who also reviews the dossier. The dossier must be complete before it is sent to the Congregation for the Doctrine of the Faith.
3. *What is the next step?*

If its review is favorable, the Congregation for the Doctrine of the Faith informs the sponsoring bishop that the candidate may proceed with the formation process. The sponsoring bishop appoints formation mentors for the human, spiritual, pastoral and intellectual areas of formation.
4. *How long does the formation process last?*
The sponsoring bishop oversees the human, spiritual, and pastoral formation of the candidate. The candidate may not proceed to certification until a minimum of two years have elapsed.

5. *What are “assessment” and “certification?”*
The processes of assessment and certification are outlined on the website of the Pastoral Provision.
6. *When and where do the assessment and certification take place?*
Assessments and certifications take place in spring and fall each year. They last for two days. They take place at Immaculate Conception Seminary at Seton Hall University in South Orange NJ, or at a theologate designated by the Ecclesiastical Delegate. The exact dates are scheduled by the Chairman of the Theological Faculty after consultation with the Ecclesiastical Delegate.
7. *How much time must elapse between assessment and certification?*
A minimum of two year must elapse after the assessment before the candidate is allowed to take the certification examination.
8. *Who receives the results of the assessment and certification?*
The results of the assessment and certification are sent directly to the sponsoring bishop of the candidate. The members of the Faculty of the Pastoral Provision are instructed that they are not to reveal the results of certification examinations to candidates. They inform candidates that the results will be communicated to their sponsoring bishop who will inform them of the results. This also avoids miscommunication and subsequent confusion and misunderstanding.
9. *What happens after certification?*
After the process is ratified by the Ecclesiastical Delegate, the sponsoring bishop may petition the Congregation for the Doctrine of the Faith for a rescript authorizing him to proceed to the diaconal and priestly ordination of the candidate.