

**The Patriarchal Synod of Bishops of the Ukrainian Greek-Catholic Church**

**DIRECTIVES FOR THE PREPARATION OF CANDIDATES  
TO THE PRIESTHOOD  
IN THE UKRAINIAN GREEK-CATHOLIC CHURCH**

**Kiev 2009**

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## PREFACE

His Beatitude, Lubomyr (Huzar) and the Patriarchal Synod of Bishops of the Ukrainian Greek Catholic Church in their session of August 2005 took under consideration the question of priestly formation. Continuing deliberation on this question, the Synod established a Commission comprised of rectors of seminaries of the Ukrainian Catholic Church, including rectors of religious communities and institutes of higher learning in Rome. According to canon 330, §3 from the Code of Canons of the Eastern Churches, the Commission authorized the preparation (drawing up) of a program for the formation of priests in the Ukrainian Greek Catholic Church. His Grace Most Reverend Bishop Lawrence (Huculak), head of the Commission of Priestly Formation wrote a letter to all rectors of the Ukrainian Catholic Church inviting them to participate in preparing this program. The result of this protracted and painstaking work, which took as its basis the heritage of the fathers of the church, and the Apostolic letter of Pope John Paul II "*Pastores dabo vobis*" and founded on experience of professionals who took part in this project.

In September of 2008, the Synod of Bishops of the Ukrainian Greek Catholic Church established a Patriarchal Commission for Priestly Formation in seminaries, and accepted with corrections and additions the document "*Directives of the Preparation of Candidates for the Priesthood in the Ukrainian Greek Catholic Church*", with authorization for five years.

In the name of the Synod of the Ukrainian Greek Catholic Church, I offer my prayers and express my gratitude to all who carry out an important role in the work of priestly formation. As head of the Patriarchal Commission for Priestly Formation in seminaries, I proclaim this document for official use as a guide, which shall be used by all seminaries in the Ukrainian Greek Catholic Church, in the eparchies and monasteries in Ukraine and beyond its borders.

+Ken (Nowakowski)

Head of the Patriarchal Commission for Priestly Formation in Seminaries

Given at the Cathedral of the Blessed Sacrament,  
on April 26, year of our Lord 2009  
on the day of the announcement of the blessed Priest-martyr Omelian Kovch  
patron of pastors of the UGCC.

**Address**  
**of His Beatitude Lubomyr to priests, deacons, and seminarians**  
**on the occasion of the proclamation of 2009 as the year of Christian vocation**  
**with a special accent on the priestly vocation**

To the Honored and Reverend Priests and Deacons,  
to dear seminarians,  
peace and God's blessing!  
Dearly Beloved in Christ!

*“You, man of God... pursue righteousness, devotion, faith, love, patience, and gentleness.  
Compete well for the faith. Lay hold of eternal life,  
to which you were called when you made the noble confession  
in the presence of many witnesses.”*  
(I Tim. 6: 11-12)

**Introduction.**

The Synod of Bishops of the Ukrainian Greek-Catholic Church which took place in September of last year decreed to continue in 2009 the theme of the Christian vocation, with the accent on the vocation to the rank of the clergy. In this connection for all our faithful one wide explanation of this theme was recently published. Now I wish to appeal in a special way to persons who have accepted the vocation to the priestly status. I am doing this with one letter, directed both to already mature, experienced priests and to students who have recently begun studies, because a vocation is not only an invitation to enter the seminary, but also it is a task entrusted by God, which gives a special character to the life of the man who has felt the Lord's call and wants to prepare well to fulfill it and implement it in the best way possible.

Before clearly detailing the qualities and mission of the clergy, I want to turn your attention to the message of Metropolitan Andrey (Sheptytsky) to the clergy, written in March 1934. In it he recalls the horror of the Holodomor [forced famine] in the Dnipro River area, and also describes the spiritual and moral status of our people in general. This description in general is very sad; it is almost 100 % possible to apply to our days. The Metropolitan does not give a detailed analysis of the reasons for that time's situation, leaving it for historians and psychologists, but poses the question which is the title of this message: Who is guilty? Asking who is guilty for such a spiritual ruin, he searches for ways by which it is possible to lead our nation out of such a crisis. For the last 75 years our people have lived through various moments: very bright and very threatening. Not wishing to analyze them and to ascribe to someone the guilt for everything bad that happened in that time, I want to look at the future and to search for ways and means of making our whole nation spiritually healthy, a nation which the divine mercy today comforts with the independence of the state and freedom of the Church. Being in agreement with the Servant of God Metropolitan Andrey (Sheptytsky), I want to pay regard to the extraordinarily important role of the clergy on the road to the future, in which truth, beauty and good will

dominate. I do this especially joyfully in a year in which we consider the Christian vocation, emphasizing the priesthood.

### **The dignity and mission of the priest.**

The Old Testament describes the history of the people of Israel, whom the Lord God chose to be the transmitter of His promise about the coming Messiah-Redeemer. With the arrival of Jesus Christ, God's Son incarnate, that is, at the time of the realization of the promise given in paradise, the vocation to holiness spread to all humanity, and all those who accepted the divine appeal regardless of nationality or culture, those gathered in Christ's Church, create the People of God. Among the members of this community the Lord God calls the clergy who – as bishops, priests or deacons – have to serve their brothers and sisters, to be for them teachers, sanctifiers, and pastors. They should announce to them the divine teaching, administer the holy sacraments, lead the People of God, of whom they are members, to holiness, to closeness with the source of all life – God. The dignity of the priest is based on the fact that he is a living icon of Christ, the Good Pastor, among the faithful with the power and by the action of the Holy Spirit. The source of dignity of the priest is the eternal priesthood of Christ.

Our Ukrainian people preserve a still very living awareness of that dignity and mission which the gracious Lord provides to priests: people gladly listen to pastors and are ready to trust them. And this imposes an enormous responsibility on those whom the Lord called to this rank and whom He charges to lead souls to the Heavenly Kingdom now on earth and in eternity. The priest has to accept his holy task not proudly but with sacred trembling of the soul, because, as was said to him on the day he received the holy sacrament of the priesthood, for every soul entrusted to him he has to give an answer.

### **The importance of prayer.**

In the face of such responsibility feeble man has one source of necessary strength, the Lord God alone. Church administrators and lay people would wish that every priest was at the same time a capable administrator, manager, organizer, a good catechist and teacher, speaker, singer, activist, and able to lead various societies at the church. This would be good, if it indeed was like this.

However, it is unrealistic to expect that all these features be combined in one person. Every priest, as well as every person, has certain talents which serve him in order to be a good pastor. However, there is one feature without which a priest cannot be himself: he must be a man of God. This characteristic is not the fruit of some innate talent, but of ongoing and heartfelt prayers. In everything that a priest does, the people entrusted to his spiritual care must feel the work of God's grace. Otherwise he remains only a good worker, but not a real priest.

There are two main forms of prayer: liturgical and private. A priest has to practice both. The Divine Liturgy, Matins, Vespers and, when possible, other parts of the Church's rule have to be his daily spiritual food. Certainly it is better when a few people take part in this prayer, and this should be a goal. A large number of those present is not necessary, because of tasks of daily life which make it hard for the laity to take part in liturgical services. However, there are a few persons in every community, mostly it is older people, who gladly come to church daily. The experience of zealous pastors proves that such services are possible, especially where there is a

church or other premises for prayer. Liturgical prayer is communication with God, it is the prayer of the Church; it is the prayer in which Jesus promised His special presence. Through liturgical prayer the Lord sanctifies the human being without his own effort, something like the way in which in nature a body which lies motionless becomes tanned from the sun's rays. Sometimes priests ask whether they have the obligation to recite prayers from the book of hours, that is, liturgical prayers. In answer somebody alludes to the law, considering such prayer an undeserved load from which it is necessary to be freed. It is better to answer by posing the question: "Do we need to eat daily?"

In addition to liturgical prayer, a priest needs also personal spiritual practice, even daily. We know already from studies in the seminary that it is necessary to read Holy Scripture and to reflect on it prayerfully. God's word written in the Bible is the same word which created the world. Holy Scripture is not just one more devout or scholarly book. Reading it, we can from the mouth of Jesus Christ, after 2000 years, hear the word of God, this word with which the Lord God from the beginning of the world speaks to us, which cleanses and sanctifies. In addition, a priest with the words of prepared prayers or with his own prayers should present before the Redeemer his own necessities and the necessities of the people. Somebody considers mistakenly that it is very useful to engage in many projects or matters, and that time devoted to prayer is lost time. Only that man to whom faith is lacking can so think, because the success of the clergy is from the Lord. We as human beings are very limited and able to do little, but the Lord God, operating through us, can achieve successes worthy of our surprise. Through prayer we become remarkable instruments in God's hands. What does it mean to be good instruments in the divine hands? It means to be ready to answer His call, and also to care for purity of heart and soul, leaving all that can hinder us, through daily examination of conscience and, mainly, through the frequent reception of the holy sacrament of confession. Let us remember the prayer during the Divine Liturgy before the reading of the Holy Gospel: after the request to help us to understand the Gospel lesson we say: "Instill in us a fear of Your blessed commandments that we may subdue all carnal desires, and follow a spiritual way of life, thinking and doing all that pleases You."

### **A pastor is a teacher.**

When Jesus Christ, as the apostles and evangelists inform us, began His public mission, He taught and performed miracles. The main means of His activity were words, and the miracles served as signs through which He confirmed His divine teaching. Jesus Christ established the Church so that it might continue His saving mission throughout the ages. The Church carries out this task mainly through priests. The teaching authority of the pastor puts large requirements before him. First of all he must learn and understand very well the content of the divine teaching in order to pass it on in a simple and clear way. Each seminarian has to be very intent and have a sense of great responsibility for those whom in time he will help study the divine law. However, the years conducted in the seminary are only the beginning. They are not sufficient to know properly the divine teaching. During his whole life the pastor has to try to make deeper and update his knowledge and understanding of theology and all related studies. A good priest loves a book and tries to recognize widely the different aspects of human life and activity. He must be erudite, not for the sake of human glory or complacency, but in order to be able to understand better divine and human truths. It is not enough for a pastor to be devout. He also has to be

educated so that his piety can operate effectively. Ongoing self-improvement on the intellectual plan is as necessary as ongoing spiritual formation.

A pastor has many occasions to be a teacher, and devout people want to hear authoritative teaching from him. The most important means for a holy teacher is the sermon, God's living word. It is very annoying to hear when our laity, older and younger, loudly complain about the quality of sermons. Some of them turn away their attention when the sermon begins during the Divine Liturgy, others demonstratively leave the church. Should this be so? Certainly not. What is the cause of such a situation? Many pastors, not estimating the importance of the sermon for spiritually building up the community, simply do not take pains to give healthy food for people's souls. Some prove themselves correct, saying: "I do not have talent, I am not able, I am not a Chrysostom." There is no doubt that, regarding preaching, different pastors have different capabilities, but it should not be forgotten that the success of a sermon depends not on eloquence, but the simple and clear teaching of God's truth. The secret of a good sermon consists in its preparation. Every priest who studied well in the seminary can prepare a solid sermon. It is necessary only to want to do it; practically this means to devote enough time for this important task. To underestimate the importance of the sermon is obviously to dispute the example of the Redeemer.

A pastor teaches also by other methods: teaching while administering the holy sacrament of confession, by advice for individuals who come to him for help, by words at different parish meetings, by articles in parish bulletins or the eparchial newspaper. These are means which need to be used and for which, as was already mentioned above, it is necessary to prepare carefully. Preaching the divine word sets another important requirement before the pastor, namely: to believe in what he preaches and in accord with this faith to arrange his own life. In a priest, words and deeds have to be one and the same. The behavior of the priest is a necessary addition to the divine teaching which comes from his mouth. Incongruous behavior is an outrage to the divine teaching and unbelievable in its consequences for harming souls searching for God. Can only a holy man preach? None of us is so holy that it would be possible to apply to him Jesus' words: "Which of you convicts me of sin?" (Jn. 8:46) However, each of us has to try to live submissively and very consistently according to the divine law, because actually this effort of ours is expected from us by the souls entrusted to us, even those who are looking to justify themselves in our falls.

We often hear the question: "Which parish is good?" Some consider that this is the one which is well organized or which has accumulated much property. However, the suitable answer is that this is a Church community in which sinful people – because the Church consists of sinful people – try with all their strength to live in a Godly way, and among them in first place is their pastor. In everything that he does the desire as much as possible to execute God's and the Church's law must prevail.

### **Church ministry.**

The holy sacrament of the priesthood blesses the person who receives it, but it is given as a means for ministry to the holy Church. The concept of "ministry" is interpreted in various ways. Some consider the servant as fully subject to the community, that the priest should do what he is told. Another view – that the priest has to serve the community: to say only what is pleasant to the people and in everything to satisfy them. Both these views conflict with the nature of the

priest's ministry. But there is quite an opposite position: it is accepted by those priests to whom the concept of ministry is foreign and who consider that they are assigned to dominate and that the right to give orders is given to them. Such priests forget about the Divine Teacher, who praised the apostles and disciples because they recognized Him as Lord and Teacher. However, about himself He said: "I came to serve, not in order to be served." To serve in the same way as Jesus Christ did is a great art. A good priest reads the Gospel texts carefully in order to be inspired by Christ's spirit and to get to know His example. Jesus Christ distinctly and very expressly presented the will of the Heavenly Father: He praised or scolded, when necessary, mercifully received the sinner, set him on the road of righteousness, patiently listened, accepted praise, but did not reject the cross. He fully accepted the Lord's will and gave His life for humanity. This is our ideal. To such qualities of a leader-servant, adults, old and young people, and children react and gladly follow him. One of the three tasks of a pastor is to be a pastor based on the example of the One who said: "I am the Good Pastor who leads the flock to the good pasture, who protects it from wolves, who spares no effort to find the lost sheep." Such a pastor can be only a man who indeed trusts Christ and does not look at his life in the categories of the sinful world. And here there is a great paradox: the pastor who in the complete sense of this word is a good pastor and who, it would seem, leaves nothing for himself, and gives all, receives great internal satisfaction from the Lord and creates around himself an atmosphere of quiet happiness and real gladness.

### **Temptations of the pastor.**

It is a great tragedy when the priest's perception of the world is totally worldly. Young people who, to a large extent, have accepted the categories of values of their surroundings, in our time are thus alienated from a genuine Christian spirit, and thus enter the seminary. The long time of study and formation in the seminary ensures that students have the opportunity to assume Christ's spirit, and so to be able to look at the world with the eyes of faith. The pastor who does not understand this internal change from an essentially worldly to a Christian world view is not able to respond properly to his vocation. He continues to search for earthly values, human glory, benefits, easy money and the accumulation of material goods.

It is necessary to turn attention here to the fact that there is a wide difference between the need for money – since everybody needs it, and the priest, in particular, as one who bears the responsibility for his own family – and the love of money. Among the temptations with which the evil one tries to ruin a good pastor, love of money is one of the main ones, because, on one hand, it makes the pastor a tradesman, a merchant of spiritual things, and on the other, it deprives him of the respect of the people entrusted to him. The issue is respect, which is not human glory but a sincere acknowledgement that the priest believes in what he preaches.

The second major temptation for a pastor is improper attention to his own spiritual, intellectual and cultural development. It is known to all that living organisms can only grow or decay. The priest who does not tend to himself and does not care about his growth because of pride, laziness, emptiness of spirit, or some dependence, stops living spiritually and becomes unable to pass on to another the spark of life. Such a condition is very devastating. That is why it is necessary to entrust all priests to the fervent prayers of the whole Church, so that the one who is striving will continue to the end, and the one who, God forbid, has fallen down, will rise again.



## **The priest and his community.**

The basic unit of the Church as a society of people is the Church community. The typical community is a parish. It is an organized, well-formed group of people who live in a specified territory. A pastor is the spiritual leader, teacher, sanctifier and pastor of this community. He leads the faithful in prayerful liturgical life, he cares for their spiritual development through administration of the holy sacraments and fulfilling other so-called "needs." A good priest tries to get to know every member of this community and to help them to live a Christian way of life. He knows everyone who is sick, miserable, and needy in the community. Nobody is excluded from his loving care. When someone from the community does not take part in its life, especially that of prayer, he finds this person, goes to him with an open heart, and invites him to the community. The pastor is near to every person in the community. He is open to conversation, especially with young members of the community. He tries to make Church fraternities and societies better reflect the Christian life style. This is not even to mention catechesis: the deepening of the understanding of faith in the community, whether for adults, young people, or children.

Not every Christian community is a parish. It often happens, especially now in Ukraine, that the Christian community needs to be established; for diverse reasons those who should belong to it are scattered territorially or spiritually forgotten. The priest who comes to such a territory must actively search for those who have a right to his spiritual care. This requires great efforts, prudence, deep faith, patience, and above all sincere prayer. It is necessary to be ready for many inconveniences, a lack of understanding, or even opposition. The nature of this ministry is called "missionary," and makes up an important part of the life of our Church today. It is necessary to prepare properly for this type of work. It is possible even to say that it requires a special vocation. However, there is no doubt that the Lord God gives to the Church the necessary workers. And the one who feels the calling to such a vocation, and who understands the real mission of the Church, should not escape from it, but rather, with complete trust in the Lord God, should begin this difficult work.

The Church community is the laity. By the virtue of the holy sacraments of baptism and chrismation (confirmation) the laity also, as the Second Vatican Council recalls, take part in the prophetic, priestly and kingly ministry of Our Lord Jesus Christ. The priest in the holy sacrament of the priesthood receives the ministry of the priesthood in addition to a special participation in the priesthood of Jesus Christ, and this is the basis of his triple ministry as teacher, sanctifier, and pastor. Every pastor has to understand well these two truths of our faith, and in his pastoral ministry to encourage the greatest number of souls which are entrusted to him to carry out the vocation of the Christian laity. The parish or Church community in general is a large communal group, in which all members, both the clergy and the laity, are involved together. Only through cooperation, understanding, and mutual respect for one another is it possible to build up the Heavenly Kingdom, and thus promote the sanctification of the world and all that is around us, as our heavenly Redeemer wishes. Between the pastor and those lay people entrusted to him there has to be mutual respect and close cooperation. Inasmuch as this is carried out in a certain community, it especially appears in critical moments, when someone has fallen, or at least failed. In this case the pastor with all his strength should try to save the person, and if the unfortunate one is a pastor himself, a healthy Christian community has to show its support. All of us are members of the holy Church and have to instantly react to cases of the fall of a priest, to help him with love, advice, without spite or the humiliation of his dignity, to help him on the way in

which a standard-bearer helps soldiers who have fallen down injured in a fight, because they know that the army without a flag is easy prey for the enemy.

The pastor should always remember that he is also a member of the community in which he lives, a community with its social necessities. He has to be closely connected with the community and support all healthy, positive initiatives in educational, cultural, economic and political life. At the same time it is necessary for him to be vigilant and stay apart from all that would cheapen or compromise his spiritual ministry. In our Church we have many examples of priests, great civic activists thanks to whom education is promoted in our communities, villages and cities were rescued from drunkenness, people learned to manage things successfully, and all society became richer because of the co-operative movement. All that justifiably benefits the welfare the community cannot be strange or distant from a good pastor.

### **The priest's life.**

Reading the above-mentioned various truths of the faith and elements from the experience of life, someone might think that the issue here is the pastor as an independent entity. I wish to avoid the possibility of such an erroneous understanding, because in our daily life we have to talk about clergy in the plural, in a community of fellow brothers. This is extraordinarily important, because a solitary priest is exposed to a great number of dangers: psychic solitude and various dependencies that strongly threaten the loss of the holy faith. Priests have to live as in a community: communicate often, meet on various occasions, try to work with a spirit of cooperation, exchange experiences in ministry and so on. In the community, the priest finds necessary support, which gives him courage and inspiration to be a good servant of Christ. Priests should have a living feeling of solidarity, foster real friendships, protecting a pastor's good name, helping each other to grow, preventing one another from falling, and mercifully rescuing those who have been broken. When one speaks about solidarity, it is necessary to remember the practical aspect, because often a pastor who works in a large community has everything in abundance; while other ministers living in small communities, are barely surviving. For all priests it should be self-evident that it is necessary to share material goods.

In the Byzantine tradition a priest can be a married man. Some consider this a special privilege of our tradition. However, it is also possible to call the unmarried status of a priest a privilege, when together with a vocation to the priestly status a man receives also the charism of a vocation to the unmarried state. This state does not make someone automatically more holy or a better priest. It is only a powerful means for one who with Divine help is ready to use it 100 percent. The unmarried state, being similar to the monastic life, has always received great respect in Christ's Church, and it is desired that every *sui juris* (particular) Church of the Eastern tradition have an adequate number of unmarried priests. If they fully live their vocation, they can do much for the people of God.

The married priest equally can be an exemplary divine servant, because he has other means to witness to Christ, in particular an exemplary married and family life. The priest, as is known to all, is always living in some sort of community. His example can be instrumental in raising the general standard of family life in the Christian community. It is important here that the priest and his wife be conscious of this special vocation. The witnessing of persons united by the charism of family life becomes a very powerful and convincing means in the normal circumstances of

life. The fundamental choice of either the married or unmarried state is the discernment of God's call, but is in no way an earthly consideration.

### **The pastor fosters vocations.**

This is a long message devoted to the priestly vocation. Blessed is the one who receives this vocation and tries to grow in it and, pleasing God, fulfill it. However, it is necessary to remember another point to which the pastor has to pay attention. The Church is an historical body which has a past, present and future, until the second coming of Our Lord Jesus Christ. Our common duty is to ensure that we will have good pastors in coming generations. Therefore a good pastor is grateful to God for his vocation, needs to be vigilant and try to discern in the community those persons who are worthy of the priestly calling. In addition, he has to encourage the youth of the community to monastic life. Although we will pray together as a Church, for monasticism, and vocations to the monastic life with special prayer and consideration in 2010, it is impossible not to recall the duty of the pastor – always to be sensitive to the monastic vocation among the faithful.

### **A priest is a bearer of hope.**

Dear priests, deacons and seminarians! Unfortunately, the world in which we have to perform our ministry is rather far from how we would like to see it. Complaining about the state of the world is perhaps the most popular activity of the common man. To succumb to the influence of such a negative perception would be a grave error, a complete misunderstanding of the nature of priestly vocation, because nobody else in the whole world has such powerful capability to heal and sanctify human life as the Christian clergy. Jesus Christ, as the evangelists tell us, walked the cities and villages of Palestine and with word and miracles preached about the Kingdom of God. You, dear pastors, can by the divine word and the power of the holy sacraments continue this saving ministry and build God's Kingdom on earth. Be aware of the grandeur of your vocation and let us be the bearers of hope to all people.

May the blessing of the Lord be on you!

+ LUBOMYR

*Issued in Kyiv at the Cathedral of the Resurrection of Christ,  
on the Feast of the Naming of our Lord Jesus Christ  
January 1, 2009 A. D.*

"Do you know who the priest is? He is the Lord's evangelist. Does he announce what is his? If you do not pay him any attention, you do not offend him, but God who made him a priest. Next the question arises: "How do you know that God ordained him?" Well, if you do not believe, your faith is in vain. If God does not act through his mediation, then you are not baptized and are not a partaker of the sacraments, you have not been blessed, therefore you are not a Christian."

*St. John Chrysostom*  
*Sermon on the second letter of St. Paul to Timothy*

## **Directives for the Preparation of Candidates to the Priesthood**

### **I. General Introduction**

#### **Introduction**

1. The Synod of Bishops of the Ukrainian Catholic Church in August of 2005 turned their attention to the question of priestly formation. This question was posed due to the great need of instructing those who wish to become priests, and establish a personal relationship with the Blessed Trinity as the source of priestly identity and in conformity to Christ, the Head of the Church and the Good Pastor. The Synod formed a working commission which was authorized to prepare this document.<sup>1</sup>

#### **Sources for the Program of Priestly Formation in the Ukrainian Greek Catholic Church**

2. The directives found in this document, are based on the most important instructions of various church documents which state the norms and requirements of the Church in regard to the education of priests. Such documents are: Sacred Scripture, works of the Fathers of the Church, the decisions of the Synods of the Councils of the Ukrainian Greek Catholic Church, the Code of Canon Law, the particular laws of the Ukrainian Greek Catholic Church, especially the Post Conciliar Apostolic Letter of Pope John Paul II, "*Pastores dabo vobis*". In addition to this, the basic underlying material is the spiritual-liturgical tradition of the Kievan Church.<sup>2</sup>

3. The Program of priestly formation of the Ukrainian Greek Catholic Church is a response to the call for renewal which was proclaimed by the Holy Father John Paul II of blessed memory in his Apostolic Letter "*Orientalis lumen*" (Light of the East), encouraging Catholics to be faithful to

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<sup>1</sup> Code of Canons of the Eastern Churches (CCEC), Washington, DC: Canon Law Society, 1990. See: canon 330 §1.

<sup>2</sup> Ibid., canon 330 §1, n.1.

the holy and ancient traditions of the Eastern Church and to observe them as the integral constituent of ecclesiastical heritage.<sup>3</sup>

4. While the treasury of faith of the Church of Christ is one and the same for all people, nevertheless the expression of this faith is different in various individual Churches, especially in the Ukrainian Greek Catholic Church. In view of this, it is necessary to take into consideration the various cultural and linguistic contexts of the Kievan Church.<sup>4</sup>

5. This document outlines the directives for the preparation of candidates to the priesthood of the Ukrainian Greek Catholic Church in accordance with the four most important requirements of formation: personal, spiritual, doctrinal, and pastoral.<sup>5</sup>

### **Theological Foundations of the Priestly Vocation**

6. Priests, on account of the efficacy and grace of Holy Baptism, are called, as are all Christians, to continually to grow in holiness, and by the virtue and grace of the Priesthood to excel all others in love. "The power of the word makes him holy and a worthy priest, apart from the laity. Formerly he was one of the people, now he appears as a leader, a master, a teacher, a priestly minister of incomprehensible grace. Outwardly, he remains as he was unchanged in his appearance, but on account of the unseen power of the action of exceptional grace, he is totally transformed in his soul."<sup>6</sup>

7. The life of the priests in communion with the Holy Spirit calls upon their continual transformation, change of heart, ever conscious of their calling to become like Christ, the Head and Shepherd.<sup>7</sup>

Becoming like Christ takes place continually with the victory of the "new man" over the "the old". It includes the following characteristics:

\* learning, sanctification and pastoral care of the faithful

\* devout and authentic spiritual life, rooted in the sacraments, especially the Eucharist,<sup>8</sup>

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<sup>3</sup> See: Pope John Paul II, Apostolic Letter "*Orientalis lumen*" (Light of the East) to the bishops, clergy, and faithful on the occasion of the 100 year anniversary of letter of Pope Leo XIII "*Libreria editrice*" (Eastern dignity) (1991), 21.

<sup>4</sup> See: CCEC, canon 330 §2.

<sup>5</sup> See: CCEC, canon 330 §3, n. 2.

<sup>6</sup> See: Gregory of Nyssa: Sermon on the Baptism of Christ.

<sup>7</sup> See: John Paul II, "*Pastores dabo vobis*" (PDV), Vatican: March 25, 1993, nn. 24-26.

<sup>8</sup> See John Paul II, Encyclical about the Eucharist in the life of the Church, "*Ecclesia de Eucharistia*" (April 17, 2003), n.1.

in the rule of prayer, the liturgical life of the Church and private prayer<sup>9</sup>

\* filial obedience to the bishop and the Church, in communion with one's bishop and fellow brother priests<sup>10</sup>

\* for priest-monks: life according to the rules of their community

8. The vocation to the priesthood is a great gift from God, which the Lord entrusts to his people. The community of the faithful is headed by the bishop who has the responsibility for the discernment, development and establishment for the necessary conditions so that gift of a vocation may grow and offer its service to the Church.<sup>11</sup> "In the present context there is also a certain tendency to view the bond between human beings and God in an individualistic and self-centered way, as if God's call reached the individual by a direct route without in any way passing through the community."<sup>12</sup> Potential candidates to the priesthood come to know their vocation in a dialogue with the Church community.

9. The seminary plays a vital role in the process of discernment and development of a person's vocation to the priesthood. The seminary cooperates and is responsible with that person for their vocation in the eparchy. The rector, along with the assistance of the seminary staff, plays a vital role in this process.<sup>13</sup>

### **Those Responsible for the Formation of a Vocation to the Priesthood**

10. The first and most important teacher of the candidate to the priesthood is Christ Himself. The Holy Spirit conforms the youth to Christ, inspiring and guiding his spiritual life.<sup>14</sup>

11. The admission to the seminary is a sign of a response to the call of the Lord, in which the candidate to the priesthood grows through openness to the Holy Spirit and self-realization. In a certain sense, the future priest is the individual primarily responsible for his ongoing formation. He needs to work out a specific plan of personal development, in conjunction with his spiritual

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<sup>9</sup> See: PDV, n.33.

<sup>10</sup> See, Ibid., n. 28.

<sup>11</sup> See: CECC, canon 329 § 1: canon 195.

<sup>12</sup> See: PDV, n. 37.

<sup>13</sup> See: CECC, canon §2.

<sup>14</sup> See: PDV. n. 23

director. This plan is to include a daily meditation on the word of God and the mysteries of the faith, frequent participation in the Eucharist, and the veneration of the Mother of God, etc.<sup>15</sup>

### **Role of Eparchial Bishop in the formation of Priestly Vocations**

12. The first representative of Christ and the Church in priestly formation is the bishop as pastor of Christ's Church (see Acts: 20, 28) and the person responsible for the local Church. It is he who authentically discerns the internal voice of The Holy Spirit. The bishop should accept future priests as brothers and friends, as they are called to share in the Priesthood of Christ and ministry. That is why it is important that he frequently visit the seminary.

13. The bishop unites the seminary community with the eparchy, and plays an important role in establishing communion with the Universal Church. In addition, the bishop defines the role and aim of the seminary.

14. The founding bishop of the eparchial seminary, or the bishop who founded the inter-eparchial seminary, has the primary responsibility to oversee the preparation of candidates for the priesthood. The founding bishop is required to provide for the staffing and the financial endowment of the institution.<sup>16</sup> The rector, clergy, and educators should not be involved with the matter of financing the operation of the seminary, so that they will not be distracted from their primary duties. Every eparchial bishop who sends a candidate to the seminary for his eparchy, incurs the obligation to cover all costs required for his education and lodging.

15. The bishop in whose jurisdiction the seminary is located, is responsible for the decision to accept candidates to the seminary in accordance with the established criteria. The bishop shares his responsibility with the rector of the seminary and other members of the evaluation committee who have been appointed by the bishop. Therefore, the bishop should respect their opinions and decisions.

### **Role of the Family in the Formation of a Vocation to the Priesthood**

16. The process of developing a vocation to the priesthood begins in the home of a Christian family and in a Christian community. Parents should encourage their sons to courageously respond to God's calling to the priesthood or religious life.<sup>17</sup> The Vocation Director of the Eparchy should visit every family where there may be a potential vocation to the priesthood. The parish pastor has the greatest influence in promoting vocations. He should both, preach about

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<sup>15</sup> See: PDV, n. 79 §1.

<sup>16</sup> See: CCEC, canon 341§1.

<sup>17</sup> See: CCEC, canon 329, §1, n.1.

vocations, and encourage vocations in his parish as well as assist someone who may have a vocation to overcome any personal difficulties or family problems.<sup>18</sup> The example of the parish priest, confident in his ministry, has the greatest influence in confirming a young person of their vocation. Every eparchy should develop a program to promote vocations to the priesthood.<sup>19</sup>

17. The family promotes priestly vocations through their upholding and respect for Christian values. In addition to the Christian family, and the parish community, there are also parish schools, and youth organizations which can promote vocations and instruct the candidate in the faith.<sup>20</sup>

## **II. Acceptance of the Candidate into the Seminary**

### **The Requirement of Preparatory Courses**

18. In our time, the candidates to the seminary come from a culture, often greatly influenced by secularism, materialism and consumerism. This often results in a lack of personal and Christian maturity and also psychological instability. In addition, many young people are not prepared for life in a community and for philosophical and theological studies. That is why it is important that those entering the seminary first go through a preparatory course.<sup>21</sup>

19. Basic formation guidelines of the preparatory courses:

**Personal aspect** - assist the youth to make a free decision to enter the clerical state and to prepare him for community life and fraternal ministry.

**Spiritual aspect** - introduce the candidate to a life of prayer and the sacraments (especially the sacraments of Reconciliation and the Holy Eucharist) during spiritual direction.

**Intellectual aspect** - broaden his knowledge of Sacred Scripture, the Catechism, and humanistic studies

20. One of the basic purposes of the preparatory course is the candidate's discernment of his own vocation. For this reason it is recommended that a suitable institution be established with its own staff, outside the seminary, with an environment to promote personal vocational awareness.

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<sup>18</sup> See: CCEC, canon 380 §1, 2.

<sup>19</sup> See: CCEC, canon 329 §1, 3.

<sup>20</sup> See: PDV, n. 68.

<sup>21</sup> See: PDV, n. 62.



Following the completion of the preparatory course, the candidate may be enrolled in the seminary.

21. There are basic criteria for the discernment of a vocation to the priesthood.

*Those criteria necessary for the realization of a vocation to the priesthood:*

- \* a stable character (personality)
- \* the aptitude for self-knowledge
- \* the ability to achieve good grades
- \* a realization of one's personal responsibility and obligations
- \* a capacity for unselfish love and sanctification
- \* a concern for the common good
- \* willingness to cooperate and maintain good relations among people
- \* the capacity to bear difficulties
- \* an interest in the spiritual life and a desire for holiness
- \* love of prayer
- \* a readiness to accept reality in the light of faith
- \* a sincere desire to follow Jesus Christ as the ideal of one's life

*Impediments which need to be removed or overcome:*

- \* lack of physical health or psychological stability
- \* a lack of emotional equilibrium (strong tendency to anger, aggressiveness)
- \* a lack of flexibility, stubbornness, inability to accept correction, criticism, and advice
- \* self-centeredness, which manifests itself in the desire to always be the center of attention, receive praise, etc.
- \* the inability to become an integral member of the seminary community, with those traits which make community life in the seminary difficult
- \* indifference to the spiritual life
- \* inconsistency in the faith, a wavering under the influence of false doctrine

\* desire for comfort, avoid renunciation

\* a situation in the family which would make seminary studies impossible

### **Norms for the Acceptance of a Candidate to the Seminary**

22. The enrollment of candidates to the seminary takes place according to the approved norms.<sup>22</sup> At the same time, it would be well to foresee any possible influence that the acceptance of a candidate might have on the seminary community. All doubts and grave impediments must be resolved or removed before a candidate is accepted into the seminary.

23. Before a candidate is accepted to the seminary, he should be interviewed, and submit all necessary documents. In the event of transferring from another seminary or a religious institute, it is necessary to include a character reference from the respective rector or religious superior. Those individuals who do not fulfill all the entrance requirements cannot be admitted to the seminary.<sup>23</sup> The Admission Committee in its deliberations should take into careful consideration the prescribed requirements in regard to the personality of the candidate, and the requirements of the Church, and not deviate from them. The deliberation and decisions of the Admission Committee must not be influenced by any outside pressure. In this matter, the advice of St. John Chrysostom should be followed: "How comes it that when warfare, commerce or other secular business is in question, a farmer will not undertake the management of a ship, nor a soldier tillage, nor a pilot of warfare, even under the pressure of repeated threats of death. The reason is that they foresee the risk that would arise from their want of experience. When matters of no great importance are in question we act with such prudence and do not yield to the violence of pressure; and when everlasting punishment awaits those who are unable to fulfill the office of the priesthood, shall we rashly and readily throw ourselves into the danger under the pretext that we have been constrained by others."<sup>24</sup>

24. If the candidate had been expelled from a seminary or religious community, the question of his admission to the seminary can be determined only after a two year period with the agreement of the rector of the former seminary or superior of the former religious community. It is also necessary to obtain detailed information concerning the candidate during the time of review.

25. Any candidate who has been expelled from a seminary or religious community without the right of reinstatement, cannot be admitted to ordination regardless of the time when he was expelled.<sup>25</sup> On account of the distinguished vocation and great responsibility of the priest, no

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<sup>22</sup> See: CCEC, canon 337 §2.

<sup>23</sup> See: CCEC, canon 342 §1-3.

<sup>24</sup> St. John Chrysostom, *On the Priesthood*, IV, 2.

<sup>25</sup> See: CCEC, canon 342 §3.

one can be admitted to holy orders without the necessary preparation in a seminary or religious institution of the consecrated life. When one has completed theological education as a layman, but has not received seminary training, he cannot be considered adequately prepared for the priestly ministry.

26. If the student himself had decided to leave the seminary, he should be given no less than a year to consider his decision. In order for him to be accepted to another seminary, the agreement of the rector of the former seminary is required. If he had left a religious community, he is to be treated in the same manner as someone leaving the seminary.

27. Particular consideration should be given when evaluating those candidates who have recently returned to the Ukrainian Greek Catholic Church, or those who were not baptized and did not belong to the Church. It is suggested that the time between their return to the Church and acceptance into the seminary should not be less than two years. Candidates who formerly studied at Orthodox seminaries should be enrolled in the primary course of general formation with the blessing of the eparchial bishop.<sup>26</sup>

### **III. THE SEMINARY - A COMMUNITY OF FORMATION**

28. The seminary is an educational institution - a community of those individuals who have followed the calling of Christ to work in his vineyard. The aim of the seminary is preparation of candidates to the priesthood, who are called to holiness of life and a mature relationship with God, Christ's Church, the community, and to one's self. This mature relationship is the basis of priestly identity, which has its foundation in the Person of Our Lord Jesus Christ.

29. The way of life in the seminary is a communal life, in which the seminarians also gain that experience of the twelve apostles, gathered together around Jesus Christ.<sup>27</sup> Thus, in the seminary there is to be found an atmosphere of truth, an environment conducive to dialogue, respect, and trust among the educators and the seminarians.<sup>28</sup> Everyone living in the seminary forms a community in communion with God.<sup>29</sup>

30. In the Seminary, just as in the Church in general, there are many individuals (services), and each one has their particular role in regard to the growth of the community. The instructors of the seminary (rector, spiritual director, consultants, and teachers) work in harmony with one another along with the bishop whom they represent to the students. It is important to remember that the

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<sup>26</sup> See: CCEC, canon 762 §1, 2, 8.

<sup>27</sup> See: PDV, n. 60.

<sup>28</sup> See: *ibid.*, n. 61,

<sup>29</sup> See: PDV, nn. 66-67.

instructors cannot achieve positive results without the cooperation of those whom they are educating.

31. The seminary community is an environment which ensures necessary social relationships, through which every seminarian can grow to maturity. Thus, each individual with their personal characteristics is a social being and without relationships with others, one cannot exist or develop one's talents.<sup>30</sup>

32. The seminary educates the candidates in a deep spirit of fraternal unity with the eparchial clergy, religious, and laity. They help teach the seminarians to overcome the failings of contemporary society (individualism, lack of respect for the individual) and thus build up the community. From the sacrament of the Holy Eucharist, the seminary community draws strength in order to achieve this.<sup>31</sup>

33. The center of the seminary is community life. Within this community, relationships are built up among the seminarians, between the seminarians and the instructors, along with the eparchial clergy, and ultimately with the bishop.

34. The seminary community is an institution in which their life develops. This community is a place of warmth and joy, in which the various members foster a spirit of brotherhood and hospitality. The characteristics of this community are: benevolence, mutual assistance, sympathetic acceptance of difficulties, and joyful acceptance of different dispositions, the avoidance of any type of cruelty, jealousy, gloating and condemnation. Brotherly love promotes a fraternal unity, based on cooperation, solidarity in studies, spiritual life, and consideration for those having the greatest need.

35. Being in communion with the Father, Son and Holy Spirit, the seminary is at the same time the cradle and the primary experience of the life of the Church, the beginning of the particular and the Universal Church, and embryo of the eschatological Fullness. In the seminary individuals partake of the mysteries of the Church, and learn what it means to be a Church.

### **Personal Formation**

36. Personal formation - through various means and influences, has the aim to promote the integral development of the individual, on both the psychological and physical levels. Formation should ensure the normal development of the individual, and promote his development to become a mature adult.

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<sup>30</sup> See: Constitution on the Church: "*Gaudium et spes*", n. 12. Documents of the Second Vatican Council.

<sup>31</sup> See: Decree on the service and life of priests "*Presbyterorum ordinis*", Document of the Second Vatican Council, n.6

37. Feelings are an important component of one's personality, they specifically indicate the level of one's development. They are an important asset of one's character, source of energy and happiness. Feelings are those subjective experiences which give one direction in life and form one's orientation toward one's self and others. Feelings promote self-knowledge, knowledge of God and neighbor. The acknowledgement of one's feelings is an important means to attain self-knowledge. That is why it is important to be able to discern and express one's feelings.

38. Instructors should assist the seminarians to discern, understand, and express their emotions, and feelings so that the seminarians will be able to master them. It is particularly important to discover one's subconscious and unconscious emotions, desires and motives of one's behavior. The person who is aware of his feelings and emotional state is more fully aware and can experience God's presence in himself and is able to hear God's word and thus faithfully follow Christ. Only a person with a "free heart" is capable of doing God's will. The spiritual director should assist the seminarians to free themselves from illusion of sentimentality in order that they may not develop a sentimental attachment to God.

39. The course of studies in the seminary should necessarily elevate the cultural level of the seminarians. The instructors should be well educated in contemporary culture. The effectiveness of their instruction depends upon their knowledge of everything which contributes to the mentality and life style of contemporary culture. A deep understanding of cultural phenomena promotes an organic, well rounded understanding of contemporary culture in the light of faith to the seminarian.<sup>32</sup> The life style, prayer, and work in the seminary should reflect contemporary possibilities for the seminarians, the requirements of the apostolate, and requirements of culture. It is essential for the priest throughout his life to further his intellectual and spiritual development.

40. The continued development of an effective program of instruction on the appropriate level is the responsibility of the seminary staff selected by the bishop from among the best qualified priests of the eparchy. In the document entitled: "Instructions regarding the preparation of instructors for the seminary," accepted by the Roman Congregation for the Catholic education it is stated that every instructor should be known for their deep spirituality, personal maturity, willingness to sacrifice, ability to communicate, to be able to work in a community, pedagogical ability, psychological stability, and skill of listening.

41. The seminary is a place of communal life, work and prayer of the instructors, spiritual directors, and seminarians. All seminary personnel should live at the seminary. The seminary schedule includes the recitation of the Divine Office for the entire seminary community, a common table, and working together. On account of this, each seminarian should throughout the day be attentive to the observations of his instructors, and interact with them. The seminary schedule applies equally to the seminarians as well as to the instructors.

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<sup>32</sup> See: Directives for the Preparation of Seminary Instructors, Lviv: Svichado, 1999, n. 41.

42. An appropriate schedule of activities should be established in the seminary for the community. The seminarians should perform various services in the community, whereby they may acquire the spirit of sacrifice, readiness to serve, strengthen their character, and thus develop a love of work and the ability to cooperate with their fellow seminarians in performing various intellectual and manual duties.

43. In addition to service in the community, seminarians are called to show and develop personal qualities and leadership skills useful for future pastors. Instructors should encourage personal initiative of the seminarians, and assist them during instruction to be involved in the life of the Church and to develop their own personal abilities and interests thus encouraging them to active Christian service. By means of personal achievement, the seminarians will inspire one another to continued growth and development.

44. The aim of personal development for seminarians is the formation of the following qualities:

- \*love of the truth

- \*loyalty

- \*respect for all people

- \*sense of justice

- \*sympathy (solidarity)

- \*honor

- \*well balanced in intention and act

- \*emotional maturity

- \*self-knowledge

- \*the ability to accept a decision in respect to one's vocation

- \*good judgment

- \*willingness to work

- \*cultured (good manners)

- \*well mannered way of life

- \*capacity for self-improvement

45. Necessary for the realization of the abovementioned aims, the following things need to be put into practice:

\*instruction in liturgics

\*consultation with the rector, and those individuals responsible for instruction

\*plan of personal development

\*cultural-artistic abilities

46. Just as Christ became a man in order to unite the human race with the Father, so the priest in his humanity is called to bring others to God. The humanity of the priest is a striking sign of the presence and activity of God's grace. St. John Chrysostom teaches: "For if you consider what it is for a man yet clothed in flesh and blood to approach that pure and blessed nature, you will easily understand to what a dignity the grace of the Holy Ghost has raised priests. For by them these things are accomplished, and other not inferior to these pertaining to our redemption and salvation. For they who have their abode and sojourn upon earth had been entrusted with a heavenly ministry and have received a power which God has not granted to angels or archangels."<sup>33</sup>

47. The Church emphasizes the basic need to adequately prepare instructors on various levels: personal, theological, and spiritual. This relates to two levels of education, basic and ongoing. Instructors should have a precise understanding of the teaching of the Church and also theological knowledge. In addition they should have an understanding of the life of the Church, and know well the nature and mission of the Church especially in regard to ecumenism. Therefore in order to be able to adequately care for the deepening of the spiritual life of the seminarians, the instructors should be acquainted with the traditional as well as with the current studies, and have a special love for the Divine Liturgy, understanding its role in the spiritual life of the seminary community.

48. Instructors who are preparing future pastors, have the obligation to accomplish this according to the requirements and directives of church law. In addition, they should be knowledgeable in pedagogical and anthropological studies in order to present in a suitable manner applying the methods of Christian teaching and psychology when giving instruction on the teaching authority of the Church.

49. Taking into consideration the need for advancement of studies and improving technological skills, the instructors of the seminary should not neglect to further their own intellectual development, through their participation in seminars, exchanges, and consultations, etc.<sup>34</sup> In order for seminary instructors to fulfill their obligations in complete harmony with the Universal Church, their preparation for this work is very important. For this to happen it is necessary to

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<sup>33</sup> St. John Chrysostom, *On the Priesthood*, III, n. 5.

<sup>34</sup> See: Directives for the Preparation for Seminary Instructors, nn. 65-67.

create the necessary conditions whereby the instructors would be able to understand the needs, customs, and culture of the community among which they will exercise their pastoral ministry.

50. All those teaching in the Seminary should be exemplary role models for the seminarians in all they strive to pass on to their students. Each seminary should have someone who is responsible for the social development of the seminarians. This instructor is responsible for coordinating specific programs with other members of the community, and he may also maintain the discipline of the seminary as well as ensure that the internal regulations of the seminary are observed.<sup>35</sup>

51. The instructors along with the rector as well as other members of the faculty should keep up with the annual evaluation of each seminarian, the development of his vocation and his personal growth. The teaching faculty assists in the process of evaluation of the seminarians by their suggestions and observations.

52. If needed, the instructor, during the time of formation, may employ the assistance of psychological and consultative services to assist in the personal and emotional development of the seminarian as a candidate for the priesthood. All such consultations are to be confidential, and in conformity with the scope of activities and practices of the general programs of the seminary. Psychologists and consultants should uphold the norms of the Church in regard to the candidates for the priesthood.

53. The evaluation of the seminarian takes place according to the following criteria:

*\* The capacity to consciously and willingly observe the rules and regulations of the seminary.* This should be based on the personal conviction of the seminarian, and not on external compulsion. Here it is necessary to take into consideration the willingness of the seminarian to acknowledge, by himself and to take complete advantage of the established seminary schedule observing: canonical silence, meditation, prayer, study, and work. The seminarians from their perspective should realize the rules and requirements expected of them which they are obligated to observe and according to which they are evaluated.

*\* The capacity to become an integral member of the seminary community and to make this a part of one's personal and spiritual life.* An important criteria of this capacity is the level of openness of the seminarian to the process of formation, as well as the degree to which he receives formation.

*\* An indication of leadership ability, or at least a noticeable determination to achieve it.*

*\* An indication of a missionary spirit and a readiness to serve the Church even in difficult circumstances and where there is the greatest need.*

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<sup>35</sup> Directives for the Preparation of Seminary Instructors, nn. 65-67.



54. The evaluation process should take place in an atmosphere of mutual confidence and respect so as to assist the continued personal development of the seminarian. In order that the evaluation process is objective and as thorough as possible, the greatest number of instructors should be involved as possible. The evaluation of students should take place several times a year. Once a year the evaluation process should take place in the presence of the entire teaching faculty. It is useful to invite to such discussions lay educators, whose observations may be valuable. Each seminarian is to be informed individually concerning the results of his evaluation.

55. In formulating their program for personal development, each seminarian should have the agreement of their spiritual director and guidance counselor. At the end of each quarter (semester), the results of each program must be evaluated. Such a self-evaluation aids in the discernment of the strong and weak characteristics of the seminarian, his good qualities and his development.

56. The evaluation of the seminarian's progress by the faculty, along with his self-evaluation has the same purpose: to encourage his growth in virtue and spiritual development. In the event that the candidate to the priesthood neglects self-improvement, the instructors should warn and admonish him, and in extreme cases, expel him from the seminary.

57. The evaluation proceedings are included in the annual written reports given to the diocesan bishop or the superior of the religious community. The yearly report should include a detailed evaluation in regard to the suitability of the seminarian to continue his studies at the seminary. The specific points of the report are: an integral faith, right intention, required knowledge, good reputation, moral virtues, the required physical and psychological state of health.<sup>36</sup> The report should include the intention of the candidate in respect to choosing one's state in life: either the married life, or the religious (monastic) life. The seminary should take into consideration the period of the seminarian's summer vacation, and find suitable activities for them.

58. Every seminary, according to their cultural and pastoral context should have a developed program for the discernment of vocations, thus suitably preparing the seminarians for either the married or religious life in the priesthood, as approved by the presiding bishop.

59. Taking into consideration that within the tradition of our Church which includes the option for a married clergy, the eparchial bishop in conjunction with the seminary must provide for the adequate preparation of priest's wives. To be a priest's wife is a special vocation and gift from God. The Church community to whom God sends this gift, needs to ensure that it is developed, and fostered according to the cultural, social and communal circumstances of that particular eparchy.

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<sup>36</sup> See: CCEC, canon 758.

## SPIRITUAL FORMATION

60. St. John Chrysostom writes: "For the office of the priesthood is executed upon earth, yet it ranks amongst things that are heavenly, and with good reason. For it was neither an angel nor an archangel nor another created power, but the Paraclete Himself that established that ministry, and commanded that men yet abiding in the flesh should imitate the function of angels."<sup>37</sup>

61. According to the view of the holy fathers, the human person has a three-fold nature: spirit, soul, and body. The journey of man's attainment of the likeness of God (divinization) lies in the ongoing process of spiritualization. The seminary is that environment which provides all the necessary means for personal spiritual development of the seminarian. Although the young man comes to the seminary through the call of the Holy Spirit, nevertheless he still retains many weaknesses of the "First Adam" passions, egoism, ambition, etc. In the words of St. Paul, he is in the state of a "spiritual child". The foremost teacher and educator of that child is the Holy Spirit. Inspiring the seminarian with the call to the priesthood, and bringing him to the seminary, the Holy Spirit continues to watch over the development of the seminarian according to His plan.

62. The aim of spiritual formation is to assist the person in every moment of their lives so they are able to enter into a living relationship with God. Faith should be the foundation of life, and a person's life should express their faith. Spirituality is our union with Christ, which during the life of the person is directed by the Holy Spirit. Such a person's internal life is the image of the Blessed Trinity. (See: Romans 8, 14)

63. Spiritual direction at the seminary should take into consideration the difficulties of young men and from the beginning should be conducted in an atmosphere of kindness and love. On account of an atmosphere of love, the seminarian will be able to heal the wounds of sin and grow in virtue. Spiritual directors are to expound ascetical teaching appropriate to the spiritual state of the seminarian in accordance with the seminary schedule. Through this ascetical training, the seminarian is tried as gold in the furnace. Gradually the seminarian proceeds from the state of a "spiritual infant" to become a grown man "to the measure of the fullness of Christ", just as Christ experienced in his life journey - growing in to obedience to the will of the Father: "Father ... let not my will but Thine be done."(Mark 14, 36). Through prayer and liturgical life, culminating in the Communion of the Body and Blood of Christ, the seminarian grows to take up his cross, in the words of the apostle Paul, and receive "solid food" of Christianity. Becoming educated in the true spiritual freedom of the Son of God, the seminarian is more inclined to accept obedience to the Church and fellowship with other brothers in the seminary community. A sign of attaining spiritual maturity is the capacity to consciously assume one's state in life (married, single or

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<sup>37</sup> See: St. John Chrysostom, *On the Priesthood*, III, n. 4.

religious). The seminary aids the person to better understand the life style of both priestly families, and of religious communities.

64. Years of seminary training of "discipleship in Christ" should lead those educated to spiritual fatherhood - a readiness to "give birth through the Gospel" to spiritual sons and daughters. The calling of the "spiritual father" is an external expression of personal maturity. The one who entered the seminary through the calling of the Holy Spirit and has grown in Christ - the Son of God, reveals to the world the image of the Heavenly Father - merciful, compassionate, and able to forgive. The holy mystery of the Priesthood contains in itself a solemn recognition on the part of the Church of the spiritual fatherhood of the seminarian who is a graduate of the seminary. In this manner, the seminary thus becomes the sphere of the activity of the Blessed Trinity in the life of the individual. As a consequence of this, the young person in the Holy Spirit, through the Son of God, is directed to the Father, he is personally sanctified, becoming "a new person". This enables him to perform the priestly mission of sanctification and the transformation of every creature initiating a spiritual and personal rebirth.

65. The meaning of spiritual formation lies in this, teaching the candidates to live the priesthood in an uninterrupted union with God the Father through His Son Jesus Christ in the Holy Spirit.<sup>38</sup> For future apostolic ministry, it is necessary to form from the beginning, "the heart of a disciple" which listens and learns. "Only the one who listens can be safely directed."<sup>39</sup>

66. Life in communion with the Blessed Trinity is inseparable from communion with the Church - the visible icon of the Trinity. The spirituality of priests and those preparing for the priesthood, is at the same time Trinitarian, Christological, Pneumatological, and Ecclesial.

67. The spirituality, fostered in the seminary is connected with the priesthood. Through the sacraments, the seminarians take part in the paschal mystery of Jesus Christ along with the other members of the Church. They should also strive to become Christ-like the Head and Pastor of the Church, the great High Priest. The spirituality of the seminarians should lead them to the priestly, self-sacrificial way of Jesus, who gave his life a ransom for the many, the Good Pastor, who lays down his life for his sheep, "in order that they may have life and have it to the full," (Jn. 10:10), and the bridegroom who loves his bride, the Church, and "gives himself for her." Guided by the Spirit, "the pedagogue of Christ", the seminarians should follow the Teacher in His Paschal Mystery, and so be subservient to the Father, in order to become a spiritual father of their own flock.

68. The fruits of the Holy Spirit in the spiritual life of the seminarian are:

\*the ability to consciously remain obedient to the Church

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<sup>38</sup> See: PDV, n. 45.

<sup>39</sup> See: St. Thomas A Kempis, *The Imitation of Christ*.

- \*the capacity for community life with others
- \*the opportunity to know the various forms of community life: (religious, married, and friendship)
- \*formation to become a spiritual father
- \*formation of a disposition for continual growth in the spiritual life<sup>40</sup>

69. The means of spiritual formation:

- \*rule of prayer
- \*liturgical life
- \*assistance of the spiritual director
- \*establishment of a center for formation of spiritual directors
- \*ministry of the spiritual director: leader in prayer, listens to confessions, conducts regular meetings with the students, gives weekly conferences, organizes days of spiritual renewal (monthly), conducts retreats, (each semester - at the beginning of the school year)
- \*formation of small prayer groups
- \*common pilgrimages and prayer vigils

70. In order to fulfill the aims of spiritual direction, the Church needs to implement the following:

*\* to promote the integral spiritual development of spiritual directors themselves.* Today we are lacking people with spiritual experience, men of prayer, who can share their experiences with the youth, and give them adequate spiritual advice, and thus assist them to overcome any crisis on the way to become a priest. A center for the welfare of spiritual directors is yet to be established, where they would be able to share experiences, during their encounters, and coordinate approaches to spiritual formation within the seminaries of our Church.

*\* to hold regular encounters of spiritual directors for common prayer, under the direction of experienced directors as well as courses of instruction.* This need is based on unique requirements of spiritual directors. (they are enumerated in # 69)

*\* to nurture prayer life.* The rule of prayer of the seminary should reflect the rule of life at the seminary, and in order that those external requirements become accepted internally,

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<sup>40</sup> See: CCEC, canon 346, §1-3

personally. An indication of the development of a seminarian is his desire to find time for personal prayer. At times it is useful to conduct "prayer vigils", observing the entire rule of prayer found in the *Molytvoslov (Horologion)* inviting all who wish to participate. In this manner it is possible to form a prayer group in the seminary. The main topic of the weekly conversation of spirituality with the seminarians should be first of all the question of personal prayer. In order to facilitate such meetings, it is necessary that one spiritual director should not have more than fifty seminarians.

\* *to observance of the entire liturgical tradition according to the requirements of the Typikon, celebrated in Ukrainian and also in Church Slavonic, as well as the language of the country of residence.* The seminarians need to follow the theology of our liturgical traditions. The requirement of adhering to a stringent liturgical life will ensure the growth of a seminary community "from within", in order that the seminary reflect the community of the Church. In this way any problems connected with characters and temperaments can be overcome within the seminary.

Weekly conferences are to be conducted by the spiritual director for each group of students. These conferences are to be organized by theme, developing a line of thought according various stages. Common conferences for specific courses can be given by the same director. The aim of these conferences is to assist the seminarians in overcoming common problems. In addition to conferences, the spiritual directors need to organize days of spiritual renewal and spiritual exercises, (vigils, retreats), and pilgrimages for the seminarians.

71. "For the priest stands bringing down not fire, but the Holy Spirit, and he prays long not that fire may descend from heaven and consume the oblation, but that grace may descend upon the victim, and through it inflame the souls of all and render them brighter than silver fire-tryed. Who then, unless he has completely lost his reason and senses, could despise this most awful ministry? Know ye not that the soul of man could not endure the fire of that sacrifice, but all would have utterly perished were it not for the abundant assistance of the grace of God?"<sup>41</sup>

The Divine Liturgy is celebrated in the seminary daily, and is the source and summit of the life of the Church. The Liturgy is the primary example of the seminary community, which liturgically nurtures the students in the atmosphere of Kievan piety, that is faithfulness to the liturgical traditions of the Ukrainian Greek Catholic Church.<sup>42</sup>

72. All the priests of the seminary should maintain liturgical purity and promote devout liturgical singing. During their stay at the seminary, the students maintain the rule of prayer.

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<sup>41</sup> St. John Chrysostom, *On the Priesthood*, III, n. 4.

<sup>42</sup> See: CCEC, canon 346 §1-3.

73. To facilitate the hearing of confessions and the conferences of the spiritual director, the students are to be present as required by the spiritual director.<sup>43</sup> Every seminarian should have a regular confessor who can become the spiritual director of the seminarian, to whom the seminarian would be able to completely open his conscience. It is to be noted that every candidate to the priesthood may freely choose his confessor and spiritual director.

74. During the time of spiritual exercises (retreat), silence and solitude should be maintained. Prayer is to be conducted peacefully, and according to the rhythm of seminary life.<sup>44</sup>

75. Seminarians are to meet regularly with their spiritual director, at least once a month. They may choose one among the spiritual directors available at the seminary. Spiritual directors are to have a suitable preparation and adequate experience. These priests are presented by the rector and approved by the bishop. The vocation of the spiritual director is to come to know the heart of the seminarians and guide them to make their decision to become a priest.

### **Intellectual Formation**

76. There is a close working relationship between the spiritual directors and the instructors of the seminary. A seminarian comes to understand the spiritual life by means of reason, for the basis of the spiritual life is theologizing - *credo ut intelligam* (I believe, in order to know). "Intellectual formation ... is a fundamental demand of the human intelligence by which one "participates in the light of God's mind" and seeks to acquire a wisdom which in turn opens to and is directed toward knowing and adhering to God."<sup>45</sup>

77. The theological studies of the seminary continue the catechesis and mystogogy, which are a part of the faith journey of each Christian. Theology has an apostolic and missionary character, it is to serve the Church, and exists "for the salvation ... of brothers and sisters."

78. In the seminary, the intellectual formation of the students leads to the deepening of their understanding of the mysteries of the faith and also promotes their success in priestly ministry. The prerequisites of this understanding are an intellectual maturity, and a well balanced course of studies.

The general aim of intellectual formation at each stage of development is to possess well rounded knowledge in general, to know one's culture, to understand the way of thinking in contemporary society, to have a comprehensive knowledge of God's revelation and to be able to

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<sup>43</sup> Ibid., canon 347 §2, 4.

<sup>44</sup> Ibid., canon 346 §1,6.

<sup>45</sup> See: PDV, n. 51.

pass this knowledge on to the greatest number of people. In order to assure success in ministry, one's intellectual development must continue after finishing the course of studies at the seminary.

79. Developing the gift of human reason, the intellectual formation of the seminarian is complemented by common sense and spiritual formation which prepares him for the ministry to one's brothers and sisters in the faith. On account of their intellectual formation, seminarians not only come to profoundly know the truths of the Christian faith, but they are also able to explain and defend them. This enables the seminarians to know the Lord in His works according to the apostolic tradition of the Christian faith. Learning theology enables the priests to be authentic teachers of the faith and competent in their pastoral ministry.

80. The Synod of Bishops of the Ukrainian Greek Catholic Church of the Kievan-Halych Metropolia have authorized a common educational program for the formation of clergy in the UGCC for seminaries and higher institutes of learning.<sup>46</sup> According to this program, the seminarians need to know contemporary culture, corresponding to specific needs of that place and time, and obtain a broad and fundamental knowledge of clerical studies. Entrusted with a comprehensive understanding of the faith and strengthened by the light of Christ the Teacher, they will be able to successfully enlighten their contemporaries and be ministers of the truth.<sup>47</sup>

81. The intellectual formation of seminarians in every country needs to follow the requirements of that country of residence, the requirements of the local Church, according to the standards prescribed by the Apostolic See, and elaborated by the Holy Father John Paul II, in the Apostolic Constitution on Catholic Universities and faculties "*Sapientia Christiana*." On account of this, it is useful to visit institutes of Catholic learning, philosophical-theological institutes, of that country or in other countries. Therefore the ideal situation is to conduct the academic program of instruction within the seminary, along with the rule of prayer and the internal discipline of the seminary.

82. The intellectual formation of the seminarian takes at least a full six years, and is preceded by and preparatory introductory course.<sup>48</sup> The teaching of philosophy is complemented by general academic courses, and the learning of classical and foreign languages.<sup>49</sup>

83. History and academic courses are to be taught at the seminary in order that the seminarians, through intellectual analysis will be able to distinguish truth from falsehood, and easily associate with intellectuals.<sup>50</sup>

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<sup>46</sup> See: Decisions and Directives of the Synod of Bishops of the UGCC, 1989-1997, Lviv: *Blahovisnyk*, 1988, 29; (*Blahovisnyk of the Major Archbishop of the UGCC*, n. 1, Lviv 2001), 86.

<sup>47</sup> See: CCEC, canon 347.

<sup>48</sup> See: *Ibid.*, canon 348 §1; see: PDV, n. 56.

<sup>49</sup> See: *Ibid.*, canon 349, §1.

84. Theological courses are to be taught in the light of the Christian faith, in order that they may promote the personal integrity of the seminarian. The intellectual formation of every seminarian must be closely connected to the liturgical and spiritual life of the Church.<sup>51</sup>

85. Every seminary instructor must have the authorization from the presiding bishop to teach, and be a specialist in their field of study.<sup>52</sup> Fulfilling an important role in the process of intellectual formation, instructors should strive themselves to be enlivened by the faith, and encourage their students to have the desire to be zealous ministers of the Gospel and teachers of the people of God.

86. Instructors should manifest in their lives how their knowledge, particularly theological knowledge, is a spiritual heritage, a treasure which enlightens and reflects the Christian life. "In this way, instruction ought to be that knowledge which reflects a person's faith and prayer life, coexisting both as an understanding and celebration of the mysteries of faith. One of the fundamental characteristics of seminary instructors in addition to their knowledge and teaching skills is their ability to be a convincing witness of the faith."<sup>53</sup>

87. Seminary instructors should have the following qualities (characteristics):

- \*be a practicing (believing) Christian

- \*teach in accordance with the doctrine of the Catholic Church

- \*be a witness of the faith in one's personal life

- \*be proficient in one's field of study

- \*combine an upstanding moral life along with a profound liturgical and spiritual life<sup>54</sup>

88. So as to ensure a suitable level of intellectual development of future priests, each seminary is to have a library with a substantial collection of material. In addition, instructors need to encourage seminarians to write various papers; to encourage the formation of societies, and to promote academic cooperation among the seminarians.

89. Every seminary instructor is also to be a mentor. He has the responsibility to further the intellectual ability of every student, foster a love of books, encourage new research, assure the

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<sup>50</sup> See: *Ibid.*, canon 349.

<sup>51</sup> See: *Ibid.*, canon 350 §1-2.

<sup>52</sup> See: *Ibid.*, canon 351.

<sup>53</sup> Directives for the Preparation of Seminary Instructors, n. 46.

<sup>54</sup> See: Decree on Priestly Formation: "*Optatam totius*", Documents of the Second Vatican Council, n. 2.



proper use of theological terminology, and to ensure that each student can clearly express his ideas in writing.

90. Furthermore, instructors are to continue their own intellectual development, conduct scholarly research, participate in various conferences, forums, symposiums, so that the students, encouraged by their example, would continue to pursue knowledge and expand their outlook.

## **PASTORAL FORMATION**

91. Pastoral formation is the aim and verification of the effectiveness and the quality of the entire formation process. "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the good shepherd. Hence their formation in its different aspects must have a fundamentally pastoral character." <sup>55</sup>

92. The goal of pastoral formation is the creation of a genuine "pastoral heart" within the candidate, a compassionate heart which can feel all the pain and problems of those souls entrusted to its care, capable of understanding and finding that type of priestly ministry which best corresponds to the needs of the people of God. St. Gregory the Theologian said:

"For, to rule men, the most variable of all animals, seems to me the art of arts, the science of sciences. This appears when we compare the curing of souls with the curing of bodies. The aim of the physician is to give health to a body destined to corruption, a health which is ever uncertain and is an indifferent possession. This becomes clear when we compare the healing of the body with the healing of the soul and to think how much more important is the soul, how much greater attention it requires, and to what it is called. Medicine is concerned with the body, with the physical, that which is inescapably destined to dissolution and all that awaits it; even when through aid of medical science the victory over its demise is only temporary; for either through illness or age, the body will fail, and be overcome by the forces of nature because its inherent limitations cannot be overcome. Pastoral service however is concerned with the soul which comes from God and is spiritual, and participates in a higher realm, to which it aspires even when it is associated with the body." <sup>56</sup>

93. The Program of pastoral formation should help the seminarian attain the following qualities:

- \*a pastoral awareness of the needs of the faithful
- \*the capacity to work in various situations
- \*the ability to conduct missionary work

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<sup>55</sup> See: PDV, n. 57.

<sup>56</sup> Gregory Nazianzus, *Dignity of the Priesthood*, 16-18, 26, 28-34.

- \*a love of God and neighbor
- \*compassion for the poor and needy
- \*consideration for others including self-sacrifice
- \*the ability to strengthen family, community and parish relationships
- \*zeal for evangelization
- \*cooperation with one's bishop
- \*leadership
- \*competent pastoral administration <sup>57</sup>

94. Every seminary is to have its own program of pastoral formation and is responsible for the pastoral education of the seminarians. The scope of the program of pastoral formation corresponds to the pastoral context in which the candidate will be working.

The means by which the candidate can develop proficiency in pastoral ministry is by participation in following programs:

- \*catechetical
- \*pedagogical
- \*chaplaincy
- \*missionary
- \*homiletic
- \*liturgical
- \*mass-media

95. Pedagogical experience is to be organized under the direction of an experienced teacher, from whom the seminarian can learn how to prepare classes for students of various ages, and learn how to teach effectively. These exercises should be preceded by a course on the theory of pedagogy and developmental psychology.

96. Catechetical exercises give the seminarian the opportunity to use his knowledge, and during the time of instruction become a "catechist". Experienced catechists should teach the seminarians

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<sup>57</sup> See: CCEC, canon 353.

how to implement and perfect the catechetical programs of our Church, including various means of contemporary catechesis.

97. Chaplaincy exercises give the seminarians experience with:

- \*work with the handicapped (physically challenged)
- \*academic chaplaincy
- \*prison chaplaincy
- \*military chaplaincy
- \*hospital chaplaincy
- \*youth chaplaincy
- \*chaplaincy of professional organizations

During the period of seminary education, the student should experience various types of chaplaincy service: work with the handicapped, with the elderly, the sick, youth delinquents, prisoners, and those in military service, etc. It is very important that the seminarians meet with professionals who have had personal experience in these fields and can suggest effective methods which can be employed in pastoral ministry. The seminarians ought to have daily chaplaincy exercises. These are to aid them in their personal experience of ministry and to be recorded in their records.

98. An important element of pastoral education is the development of a missionary spirit and to gaining experience in performing missionary work and in evangelization. This type of service is to be based on a study of how missionary work is to be conducted, and thus prepare the students for practical missionary activities. It is important for the seminarians to have contact with priests who have had experience in working in the missionary field, and have the opportunity to visit missionary territory.

99. Homiletic instruction should give the future priest the ability to explain and elucidate the various situations and problems of contemporary life in the light of the Gospel of Christ. After having profoundly experienced the power of the word of God, the candidate for the priesthood should thus be able to explain in a clear and concise manner, according to the needs of the people entrusted to his care, how the word of God relates to their own lives, and their experience of God.

In his sermons, he is to be humble and not discourage them for lack of attendance and expect immediate results. St. John Chrysostom calls:

"By the grace of God, I wish that our words had a greater effect! If however, our listeners remain in their sins, even after our exhortations, we never fail to give them good advice: fountains continue to be a source of water even if no one comes to drink, springs continue to flow even if no one draws water from them, rivers continue to flow even if no one drinks from them. In the same way, preachers, even when no one listens to them, continue to reveal to all, that with which they are filled. We are entrusted with the ministry of the word given to us by the Divine Lover of mankind, never to end our ministry, not to stop announcing, regardless whether anyone listens to us, pays attention, or not ... and I, convinced in my conscience, until my last breath, whether anyone is listening or not, as long as God wills that I remain alive, that I will continue this ministry, and do all that has been entrusted to me."<sup>58</sup>

100. Upon the completion of formation, the director of these exercises is required to write a report on each seminarian, indicating his strengths and weaknesses as a future pastor. On the basis of these observations, the rector of the seminary recommends to the presiding bishop whether to admit the candidate to these or other fields of pastoral ministry.

#### **IV. CONTINUING FORMATION OF THE PRIEST**

"There are some who because they love earthly privileges more than their flock, rightly forfeit the name of shepherd. For his is to be called not a shepherd, but a hireling who feeds his flock from the Lord from no love of them but for earthly gain. A hireling is one who holds indeed the place of a shepherd but seeks not for the riches of souls. He desires only worldly favors and takes delight in the dignities of his office. While he is here, in spite of the obligations of his office, he is to be found along that for which he is searching. In the future he will be removed as pastor (of the Lord's) flock."<sup>59</sup>

101. The ordinary bishop is responsible for the continuing formation of the clergy in his eparchy. He is concerned with the personal, spiritual and intellectual formation of the clergy, and also assists the priests to learn new and more effective means of pastoral ministry. In the document "*Pastores dabo vobis*" it is written: "While every moment can be an "acceptable time" (2 Cor. 6:2) for the Holy Spirit to lead the priest to a direct growth in prayer, study and an awareness of his own pastoral responsibilities, nevertheless there are certain "privileged" moments for this, even though they may be common and prearranged."<sup>60</sup>

102. Various opportunities for the continuing education of the clergy:

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<sup>58</sup> John Chrysostom, Sermon on Lazarus, 1, 1-4.

<sup>59</sup> St. Gregory the Great, Sermon on the Second Sunday of Easter.

<sup>60</sup> See: PDV, n. 80 §1.

\*Meetings of the bishop with his priests, during which the participants discuss various questions in respect to the life of the Church. The bishop may appoint a priest to be responsible for the continuing formation of the eparchial clergy.

\* Clergy Days, during which the clergy will have the opportunity to deepen their understanding of the various branches of theology as well as current pastoral questions. This can take place at a seminar, a study group with the proper methodology, including the active participation of those present, or "Clergy Days" (two or three days) at the beginning and at the end of the liturgical year. The ordinary bishop provides for the establishment of an institute for the ongoing formation of the clergy. For the implementation of these encounters, the bishop can call upon the assistance from higher theological institutes.

103. The basic subjects, necessary for the continued spiritual formation of the clergy are:

\*theology of the priesthood

\*biblical theology

\*dogmatic theology

\*moral theology

\*liturgical theology

\*history of the UGCC in the context of universal history of the Catholic Church

\*Code of Canons of the Eastern Churches

\*Pastoral theology

\*heretical denominations, and new religious movements

104. It is necessary to organize monthly days of spiritual renewal and a yearly retreat for the clergy. The importance of the presence of the bishop is to foster encounters of mutual cooperation among the priests.

105. The future priest must realize that his formation does not conclude when he graduates from the seminary, but lasts throughout his lifetime.

106. The newly ordained priest requires the personal attention of the bishop, who should offer him the necessary support he requires. The first pastor of a newly ordained priest should be sensitive and aware of his needs, and assist him with the advice he needs. Every newly ordained priest needs to have adequate spiritual direction.

## V. CONCLUSION

107. The Church is most grateful to all those who have participated in the work of priestly formation. She is confident that this mission will continue on successfully in the third millennium. The Synod of Bishops expects that the publication of the document: "Directives for the preparation of Candidates for the priesthood in the UGCC" will achieve these ends.<sup>61</sup> Christ the Good Pastor always calls disciples to follow Him: "Come to me and I will make you fishers of men." (Mt. 4,19).

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<sup>61</sup> Patriarchal Synod of the UGCC has taken as a basis for this document: "Program of Priestly Formation", Washington, DC: United States Conference of Catholic Bishops, 2006.

Patriarchal Synod of Ukrainian Greek Catholic Church Bishops

**DIRECTIVES FOR THE PREPARATION OF CANDIDATES  
TO THE PRIESTHOOD  
IN THE UKRAINIAN GREEK-CATHOLIC CHURCH**

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