

**Center for Applied Research in the Apostolate
Georgetown University
Washington, DC**

**Catholic Ministry Formation Enrollments:
Statistical Overview for 2007–2008**



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C.A.R.A. collects enrollment data on every Catholic ministry formation program that prepares men and women for ministry in the U.S. Church as priests, deacons, and lay ecclesial ministers. This statistical overview is published annually and a complete directory listing the names, addresses, and other pertinent information on each program is published every other year.

C.A.R.A. was founded by Catholic leaders in 1964 to put social science research tools at the service of the Catholic Church in the United States.

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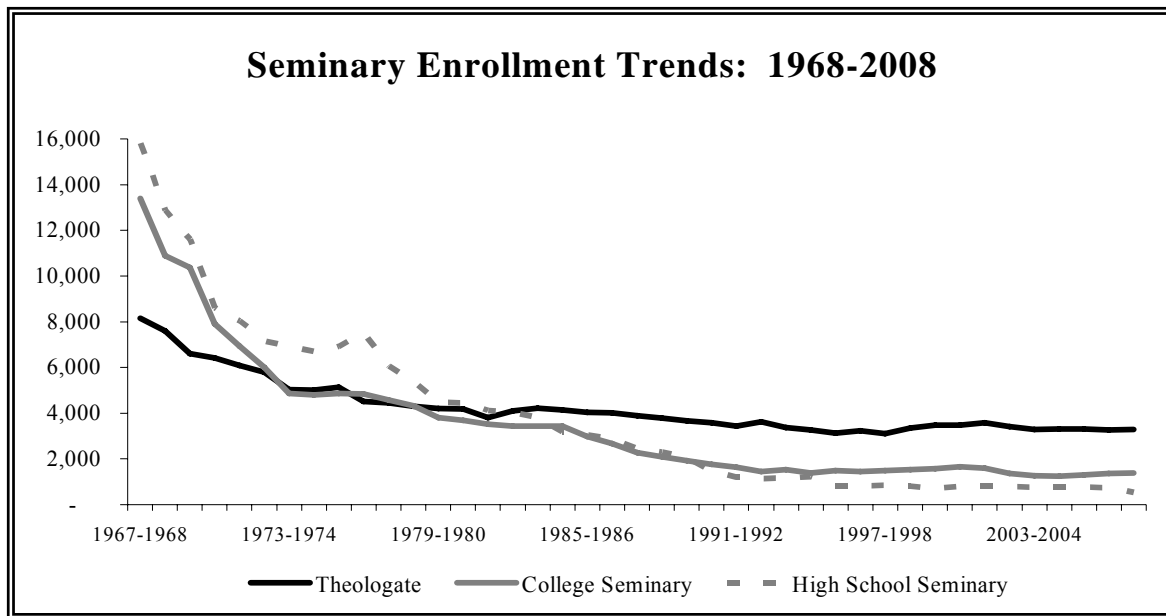
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Priestly Formation

During academic year 2007-2008, enrollments in the post-baccalaureate level of priestly formation totaled 3,286, a net increase of 12 seminarians (less than 1 percent) above last year’s theologate enrollments. Of these, 76 percent (2,489) were candidates for dioceses and 24 percent (797) were from religious orders. While diocesan seminarian enrollments increased by 79 seminarians (up 3 percent from last year), religious seminarian enrollments decreased by 67 seminarians (down 8 percent) from last year. These totals include pre-theology students who may have undergraduate degrees in another academic discipline but need additional work in philosophy or theology to qualify for theologate enrollment.

This year’s college seminary enrollment of 1,381 seminarians reflects an increase of 16 seminarians (1 percent) from last year. High school seminary enrollments declined 26 percent from last year, largely as a result of the closing of Archbishop Quigley Seminary in Chicago in May 2007, and are now at 536 seminarians in seven high school seminary programs.

Overall Seminary Enrollment Trends, 1968–2008



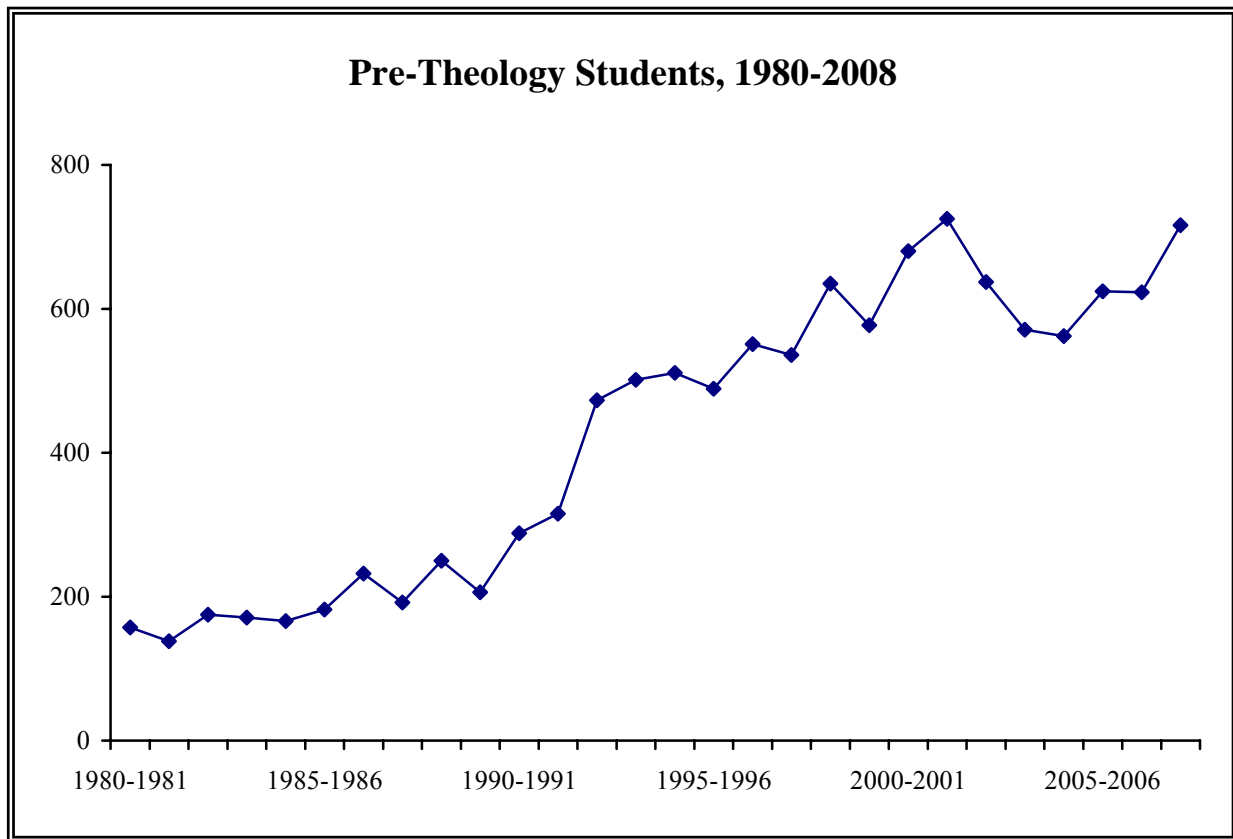
Since the 1967–1968 academic year, CARA has collected enrollment data for priesthood formation programs at the theologate, college, and high school levels in the United States. CARA also collects data about U.S. seminarians from the two priesthood formation programs abroad that are sponsored by the hierarchy of the United States – the Pontifical North American College in Rome and the American College at Louvain, Belgium, as well as from the Seminario Hispano de Santa Maria de Guadalupe in Mexico City. This seminary was established in 2000 by the Archdiocese of Mexico and accepts Hispanic students from dioceses in the United States who have a particular ministry to Hispanic Catholics in the United States.

Seminary Enrollments: 1968–2008					
Year	Theology Diocesan	Theology Religious	Total Theology	Total College	Total High School
1967-1968	4,876	3,283	8,159	13,401	15,823
1968-1969	4,561	3,045	7,606	10,889	12,875
1969-1970	3,978	2,624	6,602	10,362	11,603
1970-1971	3,874	2,552	6,426	7,917	8,611
1971-1972	3,864	2,225	6,089	6,943	8,029
1972-1973	3,640	2,162	5,802	5,996	7,172
1973-1974	3,336	1,699	5,035	4,856	6,928
1974-1975	3,299	1,708	5,007	4,796	6,712
1975-1976	3,385	1,752	5,137	4,871	6,920
1976-1977	3,005	1,538	4,504	4,844	7,517
1977-1978	2,941	1,506	4,447	4,574	6,069
1978-1979	2,844	1,469	4,313	4,316	5,380
1979-1980	2,811	1,386	4,197	3,816	4,474
1980-1981	2,872	1,315	4,187	3,689	4,448
1981-1982	2,649	1,164	3,813	3,514	4,117
1982-1983	2,742	1,361	4,103	3,430	4,039
1983-1984	2,793	1,431	4,224	3,437	3,807
1984-1985	2,799	1,351	4,150	3,430	3,186
1985-1986	2,719	1,314	4,033	2,978	3,051
1986-1987	2,736	1,275	4,011	2,670	2,872
1987-1988	2,729	1,167	3,896	2,285	2,448
1988-1989	2,724	1,064	3,788	2,091	2,295
1989-1990	2,607	1,051	3,658	1,923	2,051
1990-1991	2,516	1,057	3,573	1,760	1,476
1991-1992	2,536	896	3,432	1,634	1,210
1992-1993	2,695	921	3,616	1,459	1,140
1993-1994	2,545	826	3,371	1,529	1,178
1994-1995	2,396	884	3,280	1,395	1,221
1995-1996	2,348	774	3,122	1,488	817
1996-1997	2,331	898	3,229	1,445	816
1997-1998	2,343	771	3,114	1,490	841
1998-1999	2,551	793	3,344	1,527	810
1999-2000	2,536	938	3,474	1,576	732
2000-2001	2,549	934	3,483	1,647	787
2001-2002	2,621	963	3,584	1,594	816
2002-2003	2,489	925	3,414	1,376	808
2003-2004	2,348	937	3,285	1,268	761
2004-2005	2,307	1,001	3,308	1,248	758
2005-2006	2,397	909	3,306	1,297	763
2006-2007	2,410	864	3,274	1,365	729
2007-2008	2,489	797	3,286	1,381	536

The data are gathered in the fall of each year. The total number of seminarians enrolled, shown in the table on the previous page, includes pre-theology students studying at theologates, college seminaries, and other sites.

Pre-Theology

Since 1994, CARA has counted pre-theology students studying at theologates, college seminaries, and other sites in its totals of theology-level seminarians. The accompanying graph shows the trend in pre-theology students since 1980, the first year that CARA began monitoring this group. In more recent years, as enrollments in college seminaries declined and as more men apply for seminary with a college degree in hand, the need for pre-theology programs has increased. These programs provide the philosophical and theological preparation necessary to pursue graduate-level theology. The most recent documents regarding priestly formation now recommend two years of pre-theologate formation for those who did not complete college seminary.¹



In academic year 2007–2008, the 716 seminarians enrolled in pre-theology make up more than a fifth (22 percent) of all theology-level seminarians.

¹ Paragraph 185 of the *Program of Priestly Formation*, fifth edition, (Washington, DC: USCCB, 2006) reads “Because two full years should be dedicated to the philosophical disciplines, pre-theology programs should extend for at least two calendar years in length.”

The table below displays the total number of seminarians enrolled in pre-theology and compares that figure to the total theologate enrollment as a percentage of theologate students.

Pre-Theology Relative to Total Theologate Enrollments, 1980-2008				
Academic Year	Enrolled in Pre-Theology	Enrolled in Theology	Total in Theologate	Percentage in Pre-Theology
1980-1981	157	4,030	4,187	4%
1981-1982	138	3,675	3,813	4%
1982-1983	175	3,928	4,103	4%
1983-1984	171	4,073	4,244	4%
1984-1985	166	3,984	4,150	4%
1985-1986	182	3,851	4,033	4%
1986-1987	232	3,779	4,011	6%
1987-1988	192	3,704	3,896	5%
1988-1989	250	3,538	3,788	7%
1989-1990	206	3,452	3,658	6%
1990-1991	288	3,285	3,573	8%
1991-1992	315	3,117	3,432	9%
1992-1993	473	3,143	3,616	13%
1993-1994	501	2,870	3,371	15%
1994-1995	511	2,769	3,280	16%
1995-1996	489	2,633	3,122	16%
1996-1997	551	2,678	3,229	17%
1997-1998	536	2,578	3,114	17%
1998-1999	635	2,709	3,344	19%
1999-2000	577	2,897	3,474	17%
2000-2001	680	2,803	3,483	20%
2001-2002	725	2,859	3,584	20%
2002-2003	637	2,777	3,414	19%
2003-2004	571	2,714	3,285	17%
2004-2005	562	2,746	3,308	17%
2005-2006	624	2,682	3,306	19%
2006-2007	623	2,651	3,274	19%
2007-2008	716	2,570	3,286	22%

Theologate Profile

The table on the next page lists the 46 theologates that prepare seminarians for the priesthood in the United States. For institutions that have both a theologate and college-level program, enrollment figures for pre-theology seminarians are reported the way the institution reports them. For example, Holy Apostles College and Seminary in Cromwell, Connecticut treats its pre-theology seminarians as part of the theologate division, and so these students are counted in its theologate enrollment figure of 73. The pre-theology program at St. Charles Borromeo Seminary in Philadelphia is administered under the college division, so its pre-theology students are included with its college enrollments rather than in its theologate enrollment figure of 82. However, all pre-theology students are included in the CARA totals for theology-level enrollments provided elsewhere in this report. Thus, the total enrollment of 3,033 reported on page 6 includes 2,570 in theology and 463 in pre-theology.

Diocesan priesthood candidates typically live at the seminary and get their education and priestly formation at the theologate they attend.² For 2007–2008, the average tuition for the 45 programs that reported tuition was \$14,242, an increase of \$918 from 2006-2007. The average room and board for the 37 programs that reported room and board separately was \$8,474, an increase of \$344 from 2006-2007. Blessed John XXIII National Seminary and Seminario Hispano de Santa Maria de Guadalupe are excluded from these calculations since they have a single fee that covers the costs of both tuition and room and board. Religious priesthood candidates usually live in a house sponsored by their order and attend a nearby theologate for academic training.

CARA identified a total of 72 residences that currently house seminarians; 54 of these residences have seminarians that are studying at theologates. Apart from the one exception listed below, all of the theology-level priesthood candidates at these residences are enrolled in one of the theologate programs listed in the 2007-2008 theologate profile table. The exception is four Norbertines in St. Michael's Norbertine Postulancy, in studies at the Abbey seminary.

One other residence – the Dominican Missionaries for the Deaf Apostolate in San Antonio – is singular in that it is the only Catholic ministry formation program for deaf candidates to the priesthood in the United States. Currently, the residence has nine Dominican seminarians.

² In the case of The Catholic University of America, Latin Rite diocesan seminarians reside at Theological College, the official house of formation of The Catholic University of America. Seminarians pay half the CUA tuition that is listed in the table on the next page. Because room and board for most seminarians at Catholic University is provided at Theological College, room and board charges are reported with Catholic University's tuition. In the case of the Oblate School of Theology, diocesan seminarians reside at Assumption Seminary, so their room and board charges are reported with Oblate's tuition. In the case of St. Joseph's Seminary, students of the Archdiocese of New York are subsidized through scholarships and endowments. In the case of Washington Theological Union, the cost is based on an average M.Div. priesthood candidate living in a religious community.

Priesthood Candidates Enrolled at Theologates, 2007–2008					
Theologate	Tuition	Room & Board	Diocesan	Religious	Total
American College at Louvain, Belgium	16,900	—	12	1	13
Aquinas Institute of Theology, MO	14,208	—	0	18	18
Athenaeum of Ohio - Mount St. Mary's of the West	17,100	8,250	42	0	42
Blessed John XXIII National Seminary, MA	20,500	—	56	3	59
Catholic Theological Union, IL	15,039	6,525	0	131	131
Catholic University School of Theology, DC	27,700	7,119	67	0	67
Christ the King Seminary, NY	11,360	8,080	21	0	21
Dominican House of Studies, DC	12,240	—	0	53	53
Dominican School of Philosophy and Theology, CA	11,880	—	0	30	30
Franciscan School of Theology, CA	11,850	13,000	1	4	5
Holy Apostles College and Seminary, CT	10,550	8,500	57	16	73
Immaculate Conception Seminary, NJ	18,467	9,233	108	15	123
Jesuit School of Theology, CA	12,750	—	0	40	40
Kenrick School of Theology, MO	17,496	8,190	80	2	82
Moreau Seminary, IN	30,000	7,000	0	26	26
Mount Angel Seminary, OR	16,647	8,934	75	20	95
Mount St. Mary's Seminary, MD	14,366	9,130	150	9	159
Mundelein Seminary - St. Mary of the Lake, IL	17,088	7,305	201	3	204
Notre Dame Seminary, LA	13,225	8,625	71	19	90
Oblate School of Theology, TX	11,232	—	74	35	109
Our Lady of Guadalupe Seminary, NE	3,500	3,500	0	53	53
Pontifical College Josephinum, OH	19,282	7,498	75	0	75
Pontifical North American College, Rome	11,550	9,720	157	0	157
Sacred Heart Major Seminary School of Theology, MI	17,965	7,000	55	0	55
Sacred Heart School of Theology, WI	12,400	8,300	99	9	108
Saint John's School of Theology and Seminary, MN	12,400	5,660	0	6	6
St. Anthony's Seminary, TX	—	—	0	17	17
St. Charles Borromeo Seminary, PA	13,616	8,269	75	7	82
St. John Vianney Theological Seminary, CO	12,600	7,700	100	3	103
St. John's Seminary School of Theology, CA	12,250	9,750	80	12	92
St. John's Seminary School of Theology, MA	11,250	6,250	57	7	64
St. Joseph's Seminary, NY	7,100	5,500	25	14	39
St. Mary's Seminary and School of Theology, OH	9,450	6,985	25	0	25
St. Mary's Seminary, TX	13,900	9,270	76	5	81
St. Mary's Seminary and University, MD	13,260	10,480	70	0	70
St. Meinrad School of Theology, IN	15,759	9,375	80	15	95
St. Patrick's Seminary and University, CA	12,532	10,800	89	3	92
St. Paul Seminary School of Divinity, MN	15,464	9,080	62	0	62
St. Vincent de Paul Regional Seminary, FL	15,500	10,000	59	0	59
St. Vincent Seminary, PA	14,112	8,534	54	14	68
SS. Cyril & Methodius School of Theology, PA	8,000	8,000	5	0	5
SS. Cyril & Methodius Seminary, MI	13,620	13,480	40	0	40
Seminario Hispano de Santa Maria de Guadalupe, MX	14,000	—	11	0	11
Seminary of the Immaculate Conception, NY	12,000	8,000	34	3	37
Washington Theological Union, DC	11,000	9,000	0	59	59
Weston Jesuit School of Theology, MA	17,770	11,500	0	38	38
Average Costs and Total Enrollments	\$14,242	\$8,474	2,343	690	3,033

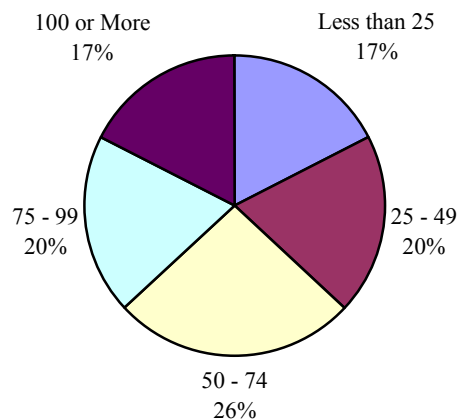
Theologates with the Highest Enrollments

The theologates with the ten highest enrollments account for 1,284 or 42 percent of total enrollments reported by theologates in 2007-2008. The table below lists these institutions in terms of enrollments of diocesan or religious priesthood candidates. New to the list this year are Oblate School of Theology in San Antonio, TX and Mount Angel Seminary in St. Benedict, OR, replacing Notre Dame Seminary in New Orleans, LA and St. John’s Seminary School of Theology in Camarillo, CA, from last year’s list.

Theologates with Highest Enrollments, 2007–2008				
Theologate	Diocesan Priesthood Candidates	Religious Priesthood Candidates	Total	Change from 2006-2007
Mundelein Seminary, IL	203	1	204	-8
Mount St. Mary’s Seminary, MD	150	9	159	+4
North American College, Rome	157	0	157	0
Catholic Theological Union, IL	0	131	131	-9
Immaculate Conception Seminary, NJ	108	15	123	-17
Oblate School of Theology, TX	74	35	109	+23
Sacred Heart School of Theology, WI	99	9	108	+2
St. John Vianney Theological Seminary, CO	100	3	103	+3
Saint Meinrad School of Theology, IN	80	15	95	+3
Mount Angel Seminary, OR	75	20	95	+17

Theologates by Size of Enrollment

The graph at right groups the theologates according to their reported enrollment for the 2007-2008 academic year. Eight theologates (17 percent) are relatively large, enrolling 100 or more seminarians. Just under half (21 of the 46 theologates) have between 50 and 99 seminarians enrolled, but 37 percent (17 in all) have fewer than 50 enrolled this year.



Canonical Degree Granting Theologates

Some theologates, as well as some other universities and academic departments, have special approval of the Congregation for Catholic Education and operate under special norms determined by the Holy See. These norms include the requirement that faculty members meet particular qualifications, including an upper-level canonical degree, and that the President, Rector, or Dean be appointed or confirmed by the Holy See. These faculties are entrusted with “the task of preparing with special care students for the priestly ministry, for teaching the sacred sciences, and for the more arduous tasks of the apostolate.”³ The table below displays the six ecclesiastical faculties at theologates in the United States, the year they were established, and the number of ecclesiastical faculty in each.

Ecclesiastical Faculties at U.S. Theologates, 2006–2008			
Theologate	Year Established	Ecclesiastical Faculty	
		Full-time	Part-time
Pontifical Faculty of Theology of the Immaculate Conception, Dominican House of Studies, DC	1941	7	5
Jesuit School of Theology, CA	1945	14	3
Faculty of Theology of the University of St. Mary of the Lake, Mundelein Seminary, IL	1936	23	4
School of Theology, St. Mary’s Seminary and University, MD	1822	11	7
Faculty of Theology, The Catholic University of America, DC	1900	13	5
Weston Jesuit School of Theology, MA	1932	8	4

CARA identified 14 theologates that offer a canonical degree in theology to seminarians. Six of these institutions grant canonical degrees under the authority of their own ecclesiastical faculty, as shown in the table above, and the others grant their canonical degrees through affiliation or aggregation to the ecclesiastical faculty at another institution.

- The American College at Louvain was established in 1857. Students enrolled there earn canonical degrees from the Catholic University of Louvain.
- The Pontifical North American College in Rome was established in 1859. Students enrolled there earn canonical degrees from the Pontifical Gregorian University and the Pontifical University of St. Thomas Aquinas (the Angelicum) in Rome.
- Mount Angel Seminary in St. Benedict, OR, established in 1889, is affiliated to the Pontifical Athenaeum of St. Anselm in Rome. St. Joseph’s Seminary in Yonkers, NY, has been affiliated to the Angelicum in Rome since 1994.

³ Apostolic Constitution *Sapientia Christiana*, April 29, 1979, Foreward III.

- Sacred Heart Major Seminary in Detroit, MI, is aggregated to the Angelicum in Rome since 2004, to grant both the S.T.B. and S.T.L. degrees.
- St. Patrick Seminary in Menlo Park, CA, has been affiliated to the ecclesiastical faculty at St. Mary’s Seminary and University in Baltimore, MD, since 1997; St. Vincent Seminary in Latrobe, PA, has had a similar affiliation to the Dominican House of Studies in Washington, DC, since 2000.
- St. John Vianney Theological Seminary in Denver, CO, has been affiliated to the Pontifical Lateran University in Rome since 2001.

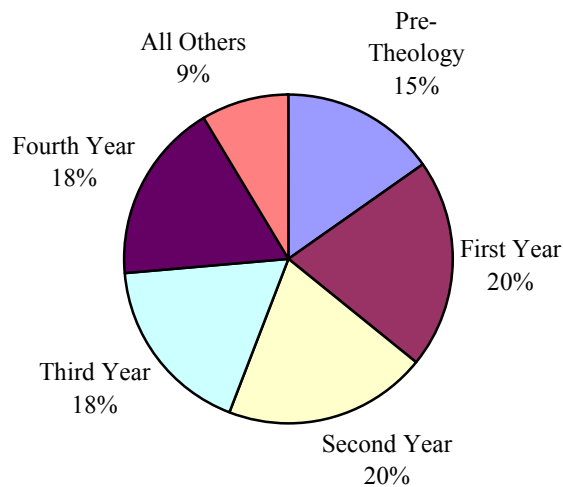
Seminarians Enrolled in Canonical Degree Programs at Theologates, 2007–2008			
Theologate	Seminarians Enrolled		Expected to Earn the Degree in 2008
	S.T.B.	S.T.L.	
North American College, Rome	125	22	31
St. John Vianney Theological Seminary, CO	103	0	3
St. Mary’s Seminary and University, MD	67	1	6
Mundelein Seminary, IL	57	24	34
St. Patrick Seminary, CA	50	0	3
The Catholic University of America, DC	37	3	10
Dominican House of Studies, DC	25	2	8
St. Joseph’s Seminary, NY	10	0	10
St. Vincent Seminary, PA	6	0	1
Jesuit School of Theology, CA	3	9	6
Mount Angel Seminary, OR	3	0	3
Pontifical College Josephinum, OH	2	0	2
Weston Jesuit School of Theology, MA	0	11	11

In addition to the seminarian numbers listed above, these institutions also report another 168 priests and 38 lay persons or deacons enrolled in their canonical degree programs. They anticipate awarding 59 S.T.L. or S.T.D. degrees to priests and nine canonical degrees to lay persons or deacons.

Theologate Enrollments by Year of Study for the Priesthood

The accompanying graph shows enrollments in theologates by different levels of study. The category “All Others” in the graph includes theologate students who are reported to be on their pastoral year, on leave of absence, or in other special circumstances.

Students Enrolled in Theologates by Level of Study 2007-2008	
Pre-Theology	463
First Year	622
Second Year	607
Third Year	541
Fourth Year	535
Pastoral Year	150
Leave of Absence	26
Other	89
TOTAL	3,033



Pre-Theology Enrollments

Pre-theology seminarians are more likely to be enrolled in theologates than at other formation sites designed for college-level seminarians. Theologates report 463 seminarians enrolled in pre-theology. Free-standing and collaborative college seminaries report 150 enrolled in pre-theology, while other seminary residences count 103 in pre-theology outside the seminary system.

In addition to the seminarians previously reported in the table on seminary enrollments, there are also four Norbertines in theology at St. Michael’s Norbertine Postulancy. These four seminarians are not included in the total on page 4.

Theology-Level Enrollment by Type of Program and Institution, 2007–2008	
Theologates	
Theologate, excluding pre-theology	2,570
Theologate, pre-theology only	463
Pre-theology at College Priesthood Formation Programs	
Free-Standing College Seminaries	99
Collaborative College Seminaries	51
Other Seminary Residences	103
Total Enrollment	3,286
Other Houses of Formation*	4
*Not included in the total count on page 4.	

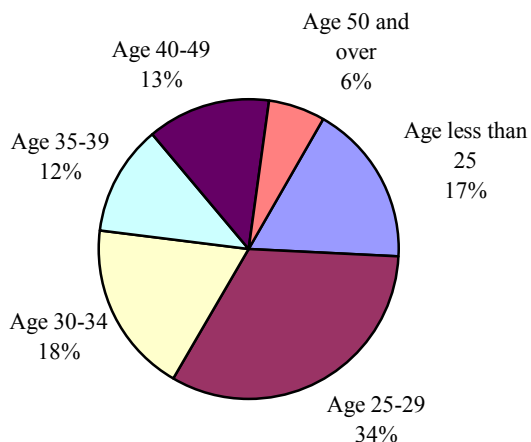
Retention of Seminarians in Theology

Although many individual exceptions occur, the typical pattern for seminarians entering their first year of theology is to have an undergraduate degree from a college seminary or to have completed a pre-theology program. The table below highlights the 2007-2008 class of seminarians through their four years in theology, that is, those who began theologate studies in 2004-2005 and who will be completing their theologate studies in 2007-2008. Each class of seminarians in theology can also be compared to its corresponding cohort in the preceding academic year by following the same diagonal.

Retention of Seminarians in Theology				
	Year of Study in Theology			
	First Year	Second Year	Third Year	Fourth Year
1999-2000	681	687	582	625
2000-2001	704	606	573	570
2001-2002	716	670	595	536
2002-2003	738	625	543	576
2003-2004	727	614	512	509
2004-2005	691	633	542	519
2005-2006	631	617	573	495
2006-2007	656	566	546	555
2007-2008	622	607	541	535

Of the 691 seminarians who began theologate study in 2004, 535 are completing their fourth year in 2008. Thus, the retention rate for the Class of 2008 throughout their four years of theologate study is expected to be 77 percent, nearly identical to the 76 percent rate for the Class of 2007 and somewhat higher than the 67 percent retention rate recorded for the Class of 2006 and the 72 percent for the Class of 2005. By comparison, the retention rate for the Class of 2003 was 85 percent.

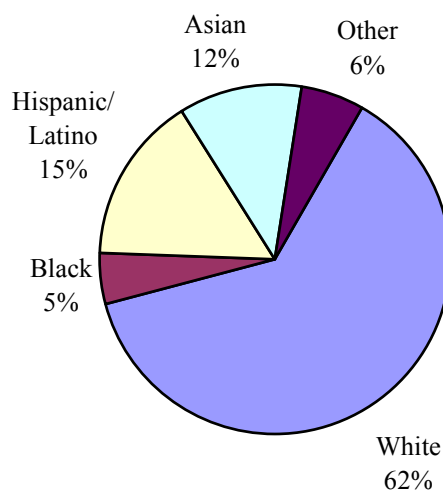
Age Distribution of Theologate Students



The age distribution for theologate students preparing for the priesthood is shown at left. Just over half of all seminarians enrolled in theologates (52 percent) are between the ages of 25 and 34 and another 17 percent are in their early twenties. About one in ten (12 percent), is between 35 and 39. One in five (19 percent) is age 40 and above. Thus, close to a third of all seminarians enrolled in theologates (31 percent) are age 35 or older. These percentages are very similar to those of the past two years.

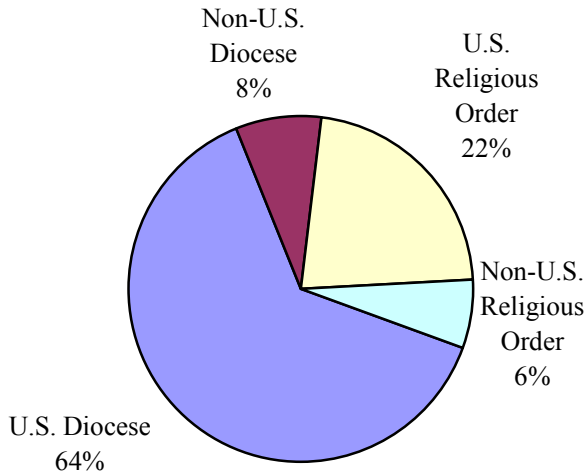
Racial and Ethnic Backgrounds of Theologate Students

Six in ten priesthood candidates enrolled in theologates (62 percent) are white. One in six (15 percent) is Hispanic/Latino, 12 percent are Asian, and 5 percent are black. Another 6 percent are listed as “other.” The racial and ethnic distribution of theologate students is gradually becoming more diverse, however. In 1993, the first year CARA collected racial and ethnic data, 79 percent of theologate seminarians were white, 11 percent were Hispanic/Latino, 8 percent were Asian, and 2 percent were black.



Foreign-born Seminarians in Theologates

In 2007–2008, more than a quarter of seminarians in theologates (27 percent, 832 seminarians), are from countries other than the United States. This is an increase of 71 foreign-born



seminarians from last year. As a proportion of all seminarians in theologate studies, the proportion of foreign-born continues to increase slightly. In 2006-2007, foreign-born seminarians were 25 percent of all seminarians in theology and in 2005-2006 they were 23 percent.

In all, 81 foreign countries are represented by these seminarians. Most of these seminarians, 64 percent, are preparing to be ordained for a diocese in the United States. Another 8 percent of foreign-born seminarians are studying for a diocese

outside the United States. Seminarians from religious orders, 239 in all, comprise the remaining 28 percent of these foreign-born seminarians. Breaking down that 28 percent, seminarians studying for a U.S.-based religious order account for 22 percent, while another 6 percent are studying for a religious order based outside the United States.

College Seminaries

In 2007–2008, there were 1,381 seminarians enrolled in 37 college-level priesthood formation programs. This does not include the 150 pre-theology students in college seminary programs, since pre-theology students are calculated in the theology-level counts. College-level priesthood formation programs may be divided into three categories: free-standing seminaries, collaborative seminaries, and seminary residence programs.

Free-Standing College Seminaries

Free-standing college seminaries are accredited in their own right to grant a college degree. They combine all aspects of a seminary program in one institution. There are 13 such institutions reporting enrollments for the 2007-2008 academic year.

Free-Standing College Seminary Enrollments, 2007–2008					
Free-Standing College Seminary	Diocesan	Religious	Total	Pre-Theology	College Level
Conception Seminary College, MO	88	14	102	15	87
Divine Word College Seminary, IA	1	35	36	4	32
Holy Apostles College and Seminary, CT*	5	5	10	0	10
Legionaries of Christ Center for Higher Studies, NY	0	79	79	0	79
Mount Angel Seminary, OR*	54	18	72	0	72
Pontifical College Josephinum, OH*	118	1	119	28	91
Sacred Heart Major Seminary College, MI*	35	0	35	0	35
Saint Joseph Seminary College, LA	77	0	77	10	67
Seminario Hispano de Santa Maria, MX*	20	0	20	0	20
St. Basil College, CT	14	0	14	0	14
St. Charles Borromeo Seminary College, PA*	72	5	77	22	55
St. Gregory the Great Seminary, NE	33	1	34	6	28
St. John Vianney College and Seminary, FL	64	2	66	14	52
Total Enrollments	581	160	741	99	642

* Also has a theologate division.

- Six of the free-standing college seminaries are sponsored by a diocese or archdiocese. Three of these diocesan institutions have a combined college and theologate seminary program. These institutions include Sacred Heart Major Seminary, College of Liberal Arts, in Detroit, MI; St. Charles Borromeo Seminary, College Division, in Wynnewood, PA; and the Seminario Hispano de Santa Maria de Guadalupe, Philosophy Division, in Mexico City, Mexico.

- There are six religious-sponsored programs, of which three are Benedictine – Conception Seminary College in Conception, MO; Mount Angel Seminary College in St. Benedict, OR; and Saint Joseph Seminary College in St. Benedict, LA. The other three free-standing college seminaries sponsored by religious orders are Divine Word College Seminary in Epworth, IA; Holy Apostles College and Seminary in Cromwell, CT; and the Legionaries of Christ Center for Higher Studies in Thornwood, NY.
- The Pontifical College Josephinum, in Columbus, OH, which also has both a free-standing college and a theologate, is not sponsored directly by either a diocese or a religious order but is operated instead by an independent board of trustees.

Collaborative College Seminaries

Collaborative programs usually have a formal relationship with an accredited undergraduate program at a Catholic college or university. They tend to be long-established programs, are typically diocesan-administered, and in many cases had originally been separate, stand-alone programs. This directory includes 24 programs in the category of collaborative college seminaries.

The pre-theology programs at Franciscan University of Steubenville and Ave Maria University are unique. Each prepares men for theologate-level formation and follows the U.S. Bishops' *Program for Priestly Formation* in a liberal arts college setting. Although they do not strictly meet the criteria for a collaborative college program, they most closely resemble this model. There is one seminarian enrolled in the pre-theology program at Franciscan University and two enrolled in pre-theology at Ave Maria University.

The newest collaborative college program, Bishop Simon Bruté College Seminary, was established in 2004 in the Archdiocese of Indianapolis. It is affiliated with Marian College in Indianapolis, IN.

Collaborative College Seminary Enrollments, 2007–2008					
Collaborative College Seminary	Diocesan	Religious	Total	Pre- Theology	College Level
Ave Maria University, FL	23	10	33	2	31
Bishop Simon Bruté College Seminary, IN	19	0	19	0	19
Bishop White Seminary, WA	11	0	11	0	11
Borromeo Pre-Seminary Program, MT	2	0	2	0	2
Borromeo Seminary, OH	35	11	46	0	46
Cardinal Glennon College, MO*	39	0	39	9	30
Cardinal Muench Seminary, ND	22	0	22	3	19
Cathedral Residence of the Immaculate Conception, NY	24	0	24	2	22
College Seminary of the Immaculate Conception, Saint Andrews Hall, NJ*	28	0	28	0	28
Franciscan University of Steubenville, OH	34	20	54	1	53
Holy Trinity Seminary, TX	30	0	30	7	23
Immaculate Heart of Mary Seminary, MN	49	0	49	0	49
Old College Seminary at Notre Dame, IN*	0	21	21	5	16
Seminary of Our Lady of Providence, RI	8	0	8	1	7
St. Ambrose University Seminary, IA	1	0	1	0	1
St. Francis DeSales Center, CA	7	0	7	3	4
St. John Fisher Seminary Residence, CT	8	0	8	2	6
St. John Neumann Residence and Hall, NY	14	4	18	5	13
St. John Vianney College Seminary, MN	154	0	154	0	154
St. Joseph and St. Peter Seminary, TX	9	0	9	0	9
St. Joseph College Seminary, IL	49	2	51	0	51
St. Mark Seminary, PA	9	0	9	1	8
St. Paul Seminary, PA	15	0	15	9	6
St. Pius X Seminary, IA	5	0	5	1	4
Total Enrollments	595	68	663	51	612

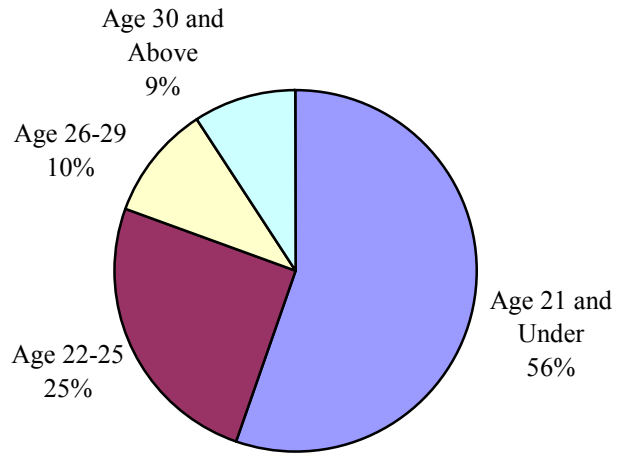
* Also has a theologate division.

Other College Level Formation Programs

Other college seminary residences generally have much smaller numbers of students than free-standing or collaborative college seminaries. They tend to be conducted by religious institutes for their candidates completing college degrees. CARA has identified 51 college-level programs that fit this model. Eighteen of these house only college-level candidates; the other 33 currently function as joint college and theology residences. In 2007–2008, the combined number of priesthood candidates pursuing college-level studies in these residences was 127, excluding pre-theology. Another 15 were enrolled in pre-theology course work. In both cases, these seminarians were not enrolled in programs reported here as theologates, free-standing colleges, or collaborative colleges, and therefore are not double-counted when added to the enrollment totals from these institutions.

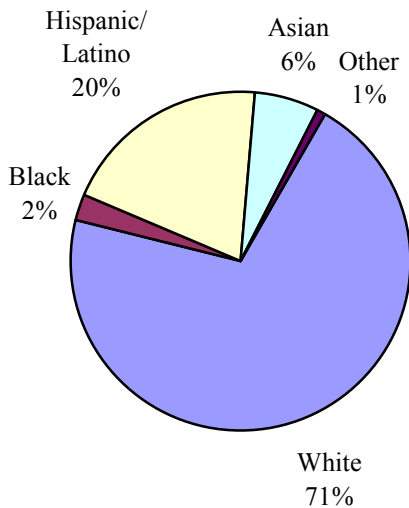
Age Distribution of College Seminarians

The age distribution of priesthood candidates at college seminaries largely mirrors the traditional ages of college enrollment, while also including substantial numbers of men in their late twenties and above. This is due in part to the pre-theology programs at many of these seminaries that prepare men who already have undergraduate degrees in other fields.



The figure at right depicts the age distribution of seminarians enrolled in free-standing or collaborative college seminaries during the 2007–2008 academic year. More than half of these seminarians are the typical college age of 21 or below. Another quarter are between the ages of 22 and 25 and a fifth are older than 25.

Racial and Ethnic Backgrounds of College Seminarians



Seven in ten college seminarians are white, compared to about six in ten theologate seminarians. Hispanics/Latinos and Asians comprise about a quarter of the priesthood candidates at free-standing and collaborative college seminaries during the 2007-2008 academic year and blacks make up 2 percent. Seminarians of other racial/ethnic categories, including Native Americans and multi-racial seminarians, make up the other 1 percent.

High School Seminaries

In 1967, there were 36 diocesan and 86 religious high school seminaries as well as 17 junior college seminaries, 38 combined high school and junior college seminaries, and a few others that also provided a high school education in a seminary context. Historically, seminaries at this entry level provided important training in Latin, Greek, and other subjects formerly essential for advanced seminary studies. Today, only seven active high school seminary programs remain, with a combined enrollment of 536 students. Of these programs, five are independent, free-standing institutions. Only one of the five is diocesan (Cathedral Preparatory Seminary in Elmhurst, NY) and four are religious (St. Lawrence Seminary in Mount Calvary, WI is sponsored by the Order of Friars Minor, Capuchin. Immaculate Conception Apostolic School in Center Harbor, NH; Sacred Heart Apostolic School in Rolling Prairie, IN; and Immaculate Conception Apostolic School in Colfax, CA are sponsored by the Legionaries of Christ). The other two programs collaborate with local Catholic high schools.

The diocesan high school seminary (Cathedral Preparatory Seminary in Elmhurst, NY) does not have a residential program. The four religious free-standing high school seminaries do have residential programs. Both collaborative high school programs (Cathedral Preparatory in Yonkers, NY, and Holy Cross Seminary in La Crosse, WI) have residential programs. Room and board at institutions with separate charges for a residential program averages \$2,660. Tuition averages \$4,808 among the six programs that reported the information. Average tuition declined by \$142, for a 3 percent decrease from 2006-2007.

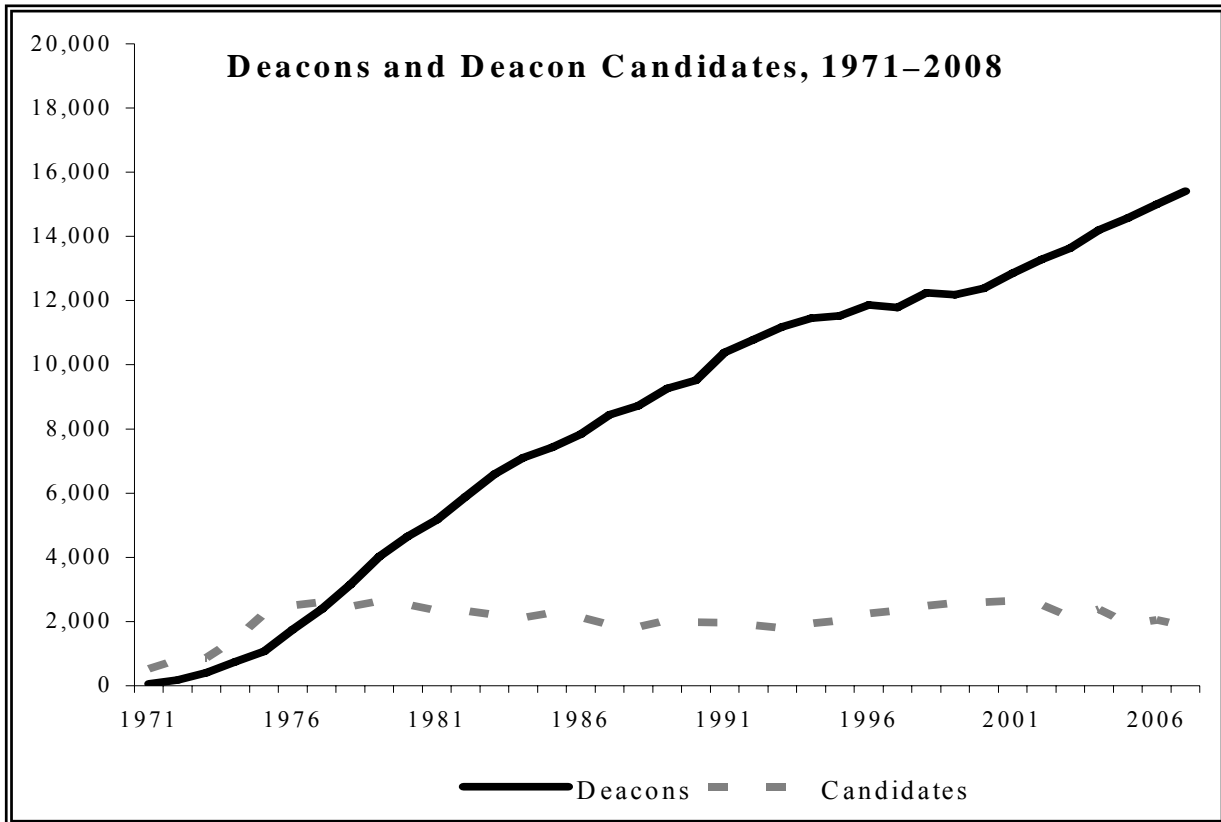
High School Seminary Enrollments, 2007–2008			
Free-standing High School Seminaries	Sponsorship	Tuition	Enrollment
St. Lawrence Seminary, Mount Calvary, WI	Religious	\$5,250	218
Cathedral Preparatory Seminary, Elmhurst, NY	Diocesan	6,200	162
Immaculate Conception Apostolic School, Center Harbor, NH	Religious	3,800	78
Immaculate Conception Apostolic School, Colfax, CA	Religious	5,000	17
Sacred Heart Apostolic School, Rolling Prairie, IN	Religious	5,000	27
Collaborative High School Seminary Programs			
Cathedral Preparatory Seminary House of Formation, Yonkers, NY	Diocesan	—	30
Holy Cross Seminary House of Formation, La Crosse, WI	Diocesan	3,600	4
Total High School Seminary Enrollments			536

Diaconate Formation

Trends

The number of permanent deacons in the United States has grown steadily since the restoration of this ministry in the aftermath of the Second Vatican Council. The accompanying graph illustrates this dramatic increase over the past 37 years to a total of 15,409⁴ permanent deacons, as reported in *The Official Catholic Directory* in 2007.

CARA completed the first study of diaconate formation programs in 1996–1997 and updated the information at the beginning of each academic year since then. This year, CARA obtained enrollment data from 134 of 170 identified diaconate formation programs.



Diaconate formation programs of some kind currently exist in all 50 states and in the District of Columbia. Active programs are found in 134 of the 195 dioceses and eparchies whose bishops belong to the USCCB. Three directors reported that the program is on hold at this time or currently operated through another diocese, most often because of a change in bishops. Three programs have been reactivated or newly formed within the last year; others have been redesigned in light of the new norms for diaconate formation.⁵

⁴ This number includes only the 195 dioceses and eparchies whose bishops belong to the USCCB.

⁵ *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, (Washington, DC: USCCB, 2005). The effective date of the document is December 26, 2004.

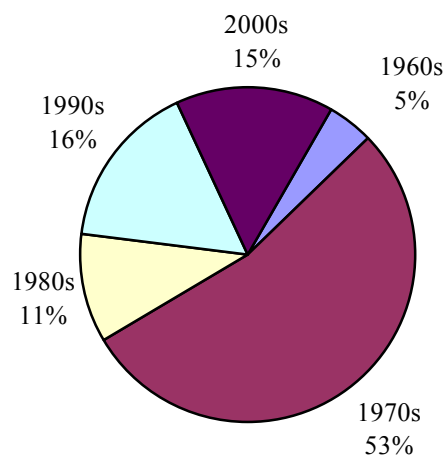
Thirty-three of the 135 reporting programs have no deacon candidates for the 2007-2008 academic year, although 15 of those same programs report aspirants that are preparing to become deacon candidates.

Diaconate Formation Programs and Candidates, 1996-2008				
	1996-1997	1999-2000	2004-2005	2007-2008
Dioceses with active formation programs*	122	135	136	134
States with formation programs**	45	46	47	51
Programs reporting candidates enrolled	117	116	117	117
Total deacon candidates enrolled	2,183	2,582	2,378	1,871
Total aspirants enrolled			1,017	993
Average enrollment per program	19	20	17	15
* Includes Eparchies				
** Includes the District of Columbia				

The total number of deacon candidates in the 117 diaconate formation programs that reported candidates or aspirants in formation during the 2007–2008 academic year is 1,871. This number is down 8 percent from the 2,044 deacon candidates reported by 111 programs in 2006-2007. In addition, these programs reported another 993 aspirants – men who are in a period of discernment prior to entering diaconate formation. The number of aspirants reported is up by 2 percent from the 978 aspirants reported in 2006-2007.

Active Programs

A total of 131 active diaconate formation programs reported the year that their program was organized. The figure at right shows the emergence of diaconate formation programs in the United States, by decade. As can be seen in the figure, over half of all currently active programs were established in the 1970s, but a substantial proportion, 31 percent, were established since 1990.



Characteristics of Diaconate Formation Programs

Diaconate formation programs vary considerably according to local needs and situations. Five dioceses or eparchies include deacon candidates from other dioceses or eparchies in their diaconate formation program, often to accommodate dioceses that are in the process of reorganizing or creating a new formation program.

A total of 29 programs offer formation in both Spanish and English and the Archdiocese of Chicago has an administratively separate diaconate formation program in Spanish. Some programs provide separate English-language and Spanish-language tracks within the same program and others conduct some of their classes in Spanish. A few provide instruction in other languages or train candidates to serve particular ethnic or cultural groups. The Native Deacon Formation program in the Diocese of Fairbanks conducts its program in English and Yupik. The Eparchy of Our Lady of Lebanon conducts its program in English and Arabic.

Diaconate Formation Programs with Highest Enrollments, 2007–2008			
Diocese	Diaconate Candidates	Aspirants	Anticipated Ordinations in 2008
Archdiocese of Atlanta, GA	81	16	20
Archdiocese of Los Angeles, CA	64	13	19
Archdiocese of Philadelphia, PA	54	20	8
Diocese of Pittsburgh, PA	46	1	0
Archdiocese of Washington, DC	44	0	16
Diocese of Trenton, NJ	40	14	12
Archdiocese of Chicago, IL (English program)	39	17	8
Diocese of Tyler, TX	39	0	35
Diocese of Camden, NJ	38	11	13
Archdiocese of Newark, NJ	35	0	0

The ten largest diaconate formation programs enroll just over a quarter of all deacon candidates. In total, these ten programs enroll 480 deacon candidates and have another 92 aspirants in discernment. These ten programs expect to ordain 131 deacons (26 percent of all deacon ordinations expected in 2008).

Diaconate formation programs differ in their requirements for admission, program duration and number of required courses, the frequency with which candidates meet, and tuition and fees. Average tuition per academic year among the 77 programs that report a charge for tuition is \$2,022 and the other fees reported by 56 programs average \$369. Typical admission requirements include a period of discernment, recommendation by the candidate's pastor, the support of the candidate's wife, letters of reference, psychological testing, and multiple interviews. Three in four programs report requiring either the MMPI-1 or MMPI-2 for admission and about a third require the Deacon Perceiver and/or a clinical interview. Although many programs do not specify academic prerequisites, some stipulate high school, college, or even graduate degrees. Three in ten programs report that deacon candidates must complete a lay ministry formation program as a prerequisite for diaconate formation. In many cases, however, this lay ministry formation is included as a part of the diaconate formation program.

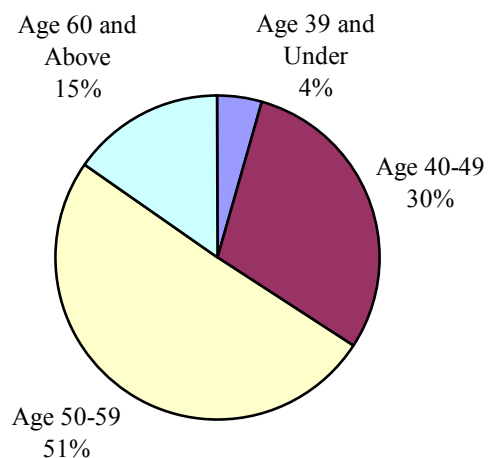
Deacon candidates typically meet one or two evenings or weekends a month over the course of four to five years, for an average of 180 hours annually. Program length ranges from three years to six and a half years, with an average length of 4.6 years. Shorter programs typically stipulate the prior completion of a lay ministry formation program. Program costs are often shared by participants, parishes, and dioceses, with the largest share (on average, 82 percent) typically paid by the diocese.

Profile of Diaconate Candidates

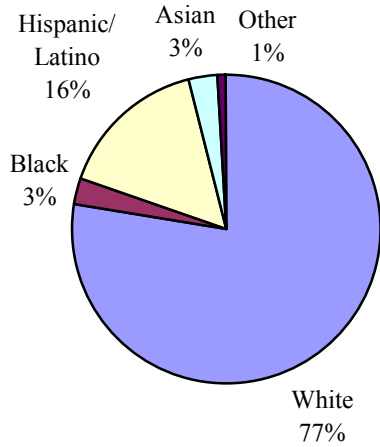
Age Distribution and Marital Status

As the chart at right illustrates, 81 percent of candidates for the permanent diaconate are in their forties and fifties. Just 4 percent are under age 40 and 15 percent are 60 or older.

The vast majority of candidates, 96 percent, are married men. Three percent are single, never married, and 1 percent are widowed or divorced.



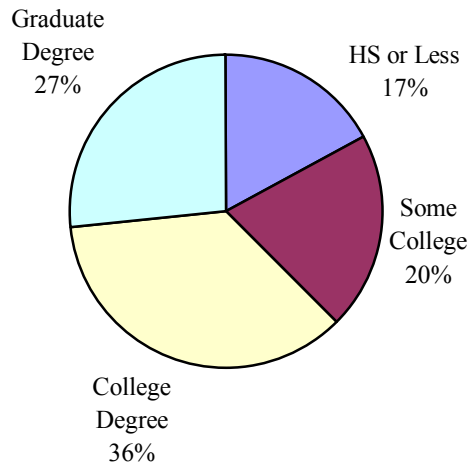
Racial and Ethnic Background



More than three in four deacon candidates are white. The other racial and ethnic groups constitute less than a quarter of total enrollees in permanent diaconate programs. Hispanics/Latinos form the largest minority group with 16 percent of enrollments. Asians comprise 3 percent of deacon candidates and blacks comprise 3 percent. Native Americans, multi-racial, and other ethnicities make up another 1 percent.

Educational Attainment

More than eight in ten diaconate candidates (83 percent) have at least some college education. More than a third (36 percent) have a bachelor's degree and 27 percent have a graduate degree. Seventeen percent have a high school education or less.



Lay Ecclesial Ministry Formation

In 2005, the United States Conference of Catholic Bishops adopted *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry*. In that document, the bishops note that they have been using the terminology of *lay ecclesial minister* and *lay ecclesial ministry* since 1980 in *Called and Gifted: The American Catholic Laity*.

In *Co-Workers*, the USCCB describes lay ecclesial ministry as characterized by

- *Authorization* of the hierarchy to serve publicly in the local church
- *Leadership* in a particular area of ministry
- *Close mutual collaboration* with the pastoral ministry of bishops, priests, and deacons
- *Preparation and formation* appropriate to the level of responsibilities assigned to them.

Lay ecclesial minister is intended to be a generic term, not a specific role description or title. *Co-Workers* states that the ministry is *lay* “because it is service done by lay persons [including vowed religious]. The Sacramental basis is the Sacraments of Initiation, not the Sacrament of Ordination.” It is *ecclesial* “because it has a place within the community of the Church, whose communion and mission it serves, and because it is submitted to the discernment, authorization, and supervision of the hierarchy.” It is *ministry* “because it is a participation in the threefold ministry of Christ who is priest, prophet and king.” (pp.10-11)

The longest section of *Co-Workers* is the one on formation for lay ecclesial ministry. It begins by noting that the Church has always required proper preparation of those who exercise a ministry and citing canon 231, which states that “lay persons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire the appropriate formation which is required to fulfill their function properly.” This section of the Ministry Formation Directory documents the development of such formation programs for lay persons in the United States.

Trends

In 1986, the USCCB Committee on the Laity completed the first nationwide study of formation programs designed to prepare lay Catholics for parish-level church ministry. CARA has been conducting studies of lay ministry formation programs nearly every year since 1994. As it has in each of its previous studies, CARA limits the scope of the survey to programs of at least two years’ duration that provide for professional-level lay ecclesial ministry training.

The role of the laity and their participation in the ministry of the Church has evolved considerably in the decades since the Second Vatican Council. At the same time, the number of formation programs to train lay people for professional church ministry has increased, and many programs have expanded their scope. Since the first study of lay ministry formation in 1985-1986, the number of programs has increased by more than 50 percent, and the number of participants in these programs has grown more than threefold.

Beginning in 2003-2004, CARA collaborated with the USCCB to improve its data collection so that participants in ministry formation programs who are preparing themselves for lay ecclesial ministry can be enumerated more accurately separate from those who are participating primarily for adult faith formation. Since that time, CARA asks programs to identify degree candidates and certificate candidates separately, rather than asking only for the total number enrolled in the program. In addition, CARA asks each program to identify more clearly its affiliation with a degree-granting institution, where appropriate. While adult faith formation is a vitally important ministry of the Church, the purpose of this part of the Directory is to provide a complete listing and monitor trends among the programs that prepare adults for lay ecclesial ministry in the Church.

CARA identified a total of 305 active lay ecclesial ministry formation programs in 2007–2008 and received current enrollment information from 240 of them, a response of 79 percent. CARA works throughout the year to identify new programs that have never before been listed in the Directory and to clarify the status of other programs that have been discontinued or that did not respond to the survey.

Of the directors of the 240 active programs that responded to repeated requests for information, 14 supplied program information but did not provide any information on their enrollments. Therefore, the information provided in the table below does not include any participants enrolled in those 14 programs that declined to provide the number of program participants.

The total number of lay ecclesial ministry candidates enrolled in degree and certificate programs in 2007-2008 is 18,622, of which 13,350 (72 percent) are working toward a certificate in ministry and 5,272 (28 percent) are working toward a graduate degree in ministry. The total number of enrollees represents an 8 percent decrease from the 20,240 candidates reported in 2006-2007. Refer to the table on the next page.

Reported enrollments in lay ecclesial ministry formation programs have fluctuated over the more than 20 years that the data have been collected. This fluctuation in numbers is partly a function of CARA's work with the USCCB to distinguish more carefully lay ecclesial ministry formation from adult faith formation. The largest number was in 2002-2003, when a record 36,048 total participants were reported. However, beginning with the 2003-2004 survey, CARA asked programs to report degree candidates separately from certificate candidates.

A second reason for the fluctuation, however, is that the number of active programs offering formation in lay ecclesial ministry has also varied widely. In recent years, CARA has noted in particular a decline in the number of diocesan certificate programs that are offered. The 240 active programs reported in 2007-2008 is a 5 percent decrease in the number of active programs reported in 2006-2007. These active programs are reported in 130 dioceses and in 45 of the 50 states and the District of Columbia.

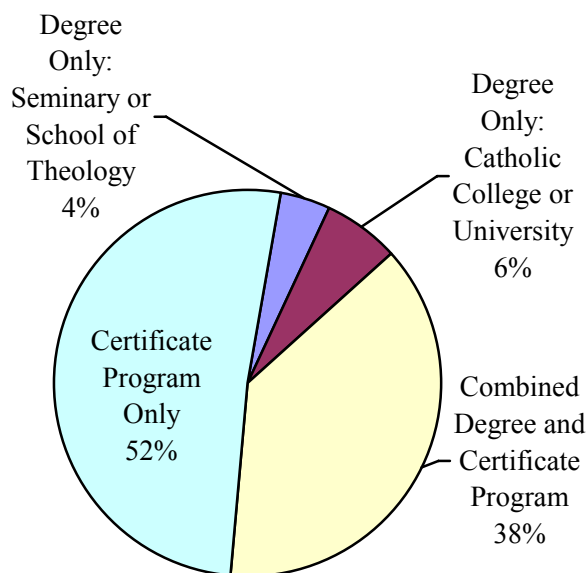
Lay Ecclesial Ministry Formation Programs, 1985–2008				
Year	States*	Dioceses	Programs	Enrollments
1985-1986	43	110	206	10,500
1994-1995	51	135	265	21,800
1996-1997	46	134	281	20,281
1997-1998	46	135	287	23,333
1998-1999	49	145	295	29,137
1999-2000	46	134	331	31,168
2000-2001	48	142	314	35,582
2001-2002	49	144	314	34,414
2002-2003	49	147	320	36,048
2003-2004	45	142	290	25,964**
2004-2005	46	143	289	18,847
2005-2006	45	122	226	16,037
2006-2007	44	126	253	20,240
2007-2008	44	130	240	18,622

* Includes the District of Columbia.

**Includes 7,630 estimated participants likely enrolled in the 23 programs that did not report enrollments.

Program Profile

A number of different types of lay ecclesial ministry formation programs offer either a degree or certification in a ministry-related field. CARA asked program directors to classify their program into one of four categories, according to the program’s relationship with a degree-granting institution. The figure at right shows the proportion of programs that place themselves in each of the four categories. More than half of all responding programs offer a certificate only.



The table below compares faculty and student characteristics in each of these four types of programs.

Lay Ecclesial Ministry Programs, 2007–2008				
Type of Program	Average Number of Faculty		Average Number of Program Participants	
	Full-time	Part-time	Degree	Certificate
Degree Program associated with a Catholic Seminary or School of Theology – no certificates	9	11	31	—
Degree Program associated with a Catholic College or University – no certificates	11	10	47	—
Combined Degree and Certificate Program	4	9	48	49
Certificate Program only – no degrees	1	13	—	78

Many lay ecclesial ministry formation programs can be classified as either exclusively diocesan-based or academic-based. Currently, 152 active programs are sponsored or co-sponsored by a diocese or archdiocese and 48 active programs are sponsored by a Catholic college or university. Other programs are the result of collaboration between a diocese and an academic institution. In these cases, the diocese assumes responsibility for the human, spiritual, and pastoral formation, while the academic institution is responsible for the intellectual formation. Some diocesan-sponsored programs are affiliated with a seminary (15 programs) and another 71 are affiliated with a college or university. Loyola University in New Orleans operates 46 active programs that are both diocesan-sponsored and college or university-affiliated as Loyola Institute for Ministry Extension (LIMEX) or Certificate in Specialized Studies (CSS) programs. CARA received program information from 42 of these programs in 2007-2008. Another four co-sponsored programs are sites of the Spring Hill College Extension, based at Spring Hill College in Mobile. In addition to academic and diocesan-based programs, independent Catholic organizations sponsor several other programs. Four of these independent programs are related to Education for Parish Service (EPS), based at Trinity University in Washington, DC. Another 21 independent programs in clinical pastoral education (CPE) are offered by Catholic hospitals to train ministers who serve as chaplains in medical settings. Finally, CARA received information from eight programs operated by the Center for Ministry Development (CMD) in Naugatuck, CT, which sponsors diocesan-based certificate programs in youth ministry.

Some programs are specially designed to meet particular needs in lay ecclesial ministry formation, including several programs designed for ministry formation in a multi-cultural church (such as the M.A. in Ministry for a Multicultural Church in Oakland, CA), nine programs designed specifically for ministry with and to the Hispanic community (such as the Southeast Pastoral Institute in Miami, FL), one program designed for ministry formation in the African American community (the Institute for Black Catholic Studies in New Orleans, LA), and one program designed for ministry formation in the Native American community (the Native American Lay Ministry Formation Program in Chinle, AZ).

Degrees and Certificates Offered

Academic-based programs offer academic degrees but many also offer certificates. Similarly, diocesan-based programs affiliated with a seminary, college, or university typically offer opportunities for both academic degrees and certificates. Programs that are exclusively diocesan-sponsored typically offer only non-degree certificates.

Most of the degree-granting programs offer graduate degrees, although a few grant associate or baccalaureate degrees. The most commonly offered graduate degrees in degree-granting lay ministry programs are the M.A. in Pastoral Studies or Pastoral Ministry (80 programs), the M.A. in Theology or Theological Studies (49 programs), the M.A. in Religious Education (47 programs), and the M.Div. (21 programs).

Master's Degrees Available in Lay Ecclesial Ministry, 2007–2008	
Type of Degree	Number of Programs
M.A. in Pastoral Studies or Pastoral Ministry	82
M.A. in Theology or Theological Studies	40
M.A. in Religious Education	49
M.Div.	18
M.A. in Religious Studies	17
M.A. in Spirituality	10
M.A. in Pastoral Counseling	5

In addition to the master's degrees listed above, one program grants the J.C.L. and another eight programs grant doctoral degrees – six grant the D.Min., one grants the Ph.D. in theology, and one the J.C.D.

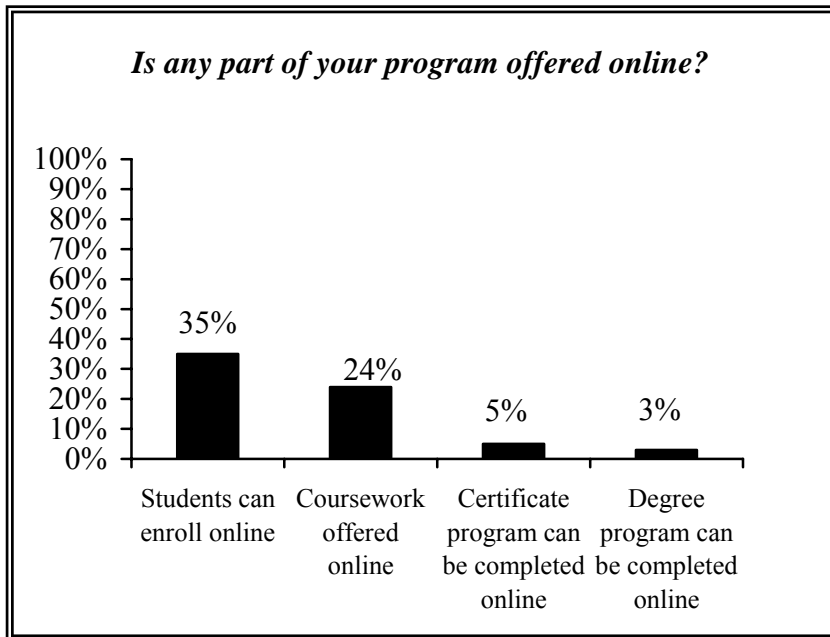
Most lay ecclesial ministry programs grant certificates of completion. The most common certificate programs are in Pastoral Ministry (118 programs), Religious Education (90 programs), Youth Ministry (71 programs), and Catechetics (54 programs).

Certificates Available in Lay Ecclesial Ministry, 2007–2008	
Type of Certificate	Number of Programs
Certificate in Pastoral Ministry	118
Certificate in Religious Education	90
Certificate in Youth Ministry	71
Certificate in Catechetics	54
Certificate in Liturgy	45
Certificate in Theology	28
Certificate in Clinical Pastoral Education	20
Certificate in Pastoral Administration	12
Certificate in Hispanic Ministry	8
Certificate in Pastoral Counseling	8
Certificate in Spiritual Direction	7
Certificate in Music	7

Distance Learning and Online Coursework

In addition to the extension programs described earlier, a number of programs are being developed to take advantage of the Internet as a tool for expanding their reach to a wider audience. Several programs offer some coursework online and a few offer their entire program online.

Online courses and distance learning are offered through the Aquinas Institute of Theology in St. Louis, MO; the Catholic Distance University in Hamilton, VA; and the Online Graduate Program in Religious Education at Felician College in Lodi, NJ. The figure at right shows the proportion of programs that report offering some part of their program online.



Language of Instruction

Lay ecclesial ministry formation programs are conducted in a variety of languages. Nearly all use English as the primary language of instruction, but 11 programs are taught only in Spanish, 34 use both English and Spanish, and two more make some accommodation for use of Spanish. In addition, one program uses English, Spanish, Portuguese, and Haitian Creole; another uses English, Spanish, and Haitian Creole; another uses English, Spanish, Vietnamese, and Korean; and one incorporates sign language where appropriate.

Spiritual Formation and Field Education

Although academic formation is indispensable to lay ecclesial ministry formation, human, spiritual, and pastoral formation are also essential components of formation for ministry. Of the 240 active programs, about half (49 percent) say that formal spiritual formation is required of program participants. Nearly as many (44 percent) report that the program includes a field education/internship requirement. Some 76 programs (32 percent) require both.

Requirements of Lay Ecclesial Ministry Programs, 2007–2008		
Type of Program	Percentage of Programs Requiring	
	Spiritual Formation Component	Field Education/Intern
Degree Program associated with a Catholic Seminary or School of Theology – no certificates	60%	60%
Degree Program associated with a Catholic College or University – no certificates	33	47
Combined Degree and Certificate Program	51	44
Certificate Program only – no degrees	48	43

Size of Program

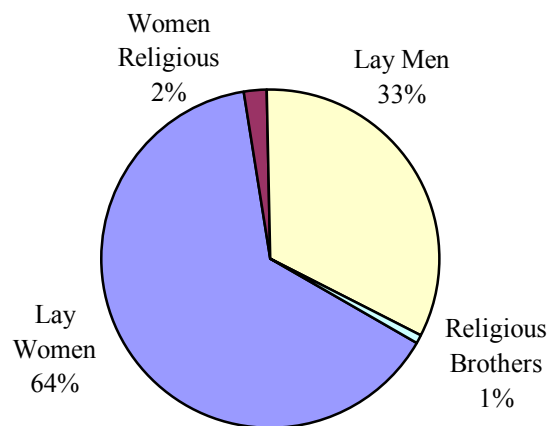
Fourteen programs report more than 100 degree candidates enrolled in 2007-2008. The 2,727 degree candidates enrolled in these programs are 52 percent of all degree candidates enrolled in reporting programs. These 14 programs also report 1,033 students working toward a certificate, or 8 percent of all certificate candidates reported.

Lay Ecclesial Ministry Programs with Highest Enrollments, 2007–2008		
Program	Candidates for	
	Degree	Certificate
Graduate Programs in Theology – The Catholic Distance University, Arlington, VA	532	476
Loyola Institute for Ministry Extension (LIMEX), all U.S. programs combined	328	179
Institute of Pastoral Studies, Loyola University of Chicago, Chicago, IL	268	—
Seattle University School of Theology and Ministry, Seattle, WA	244	44
Catholic Theological Union, Chicago, IL	211	20
Aquinas Institute of Theology, St. Louis, MO	159	11
Institute for Ministry, Sacred Heart Major Seminary, Detroit, MI	148	176
Department of Religious Studies, University of Dayton, Dayton, OH	140	—
Washington Theological Union, Washington, DC	135	33
Institute for Religious Education and Pastoral Ministry, Boston College, Chestnut Hill, MA	126	9
Graduate Program in Pastoral Ministries, Santa Clara University, Santa Clara, CA	120	—
Theological/Pastoral Studies Program, Spring Hill College, Mobile, AL	107	75
Lay Graduate Degree Programs, Saint Meinrad School of Theology, St. Meinrad, IN	105	—
School of Ministry, University of Dallas, Dallas, TX	104	10

Profile of Lay Ecclesial Ministry Program Participants

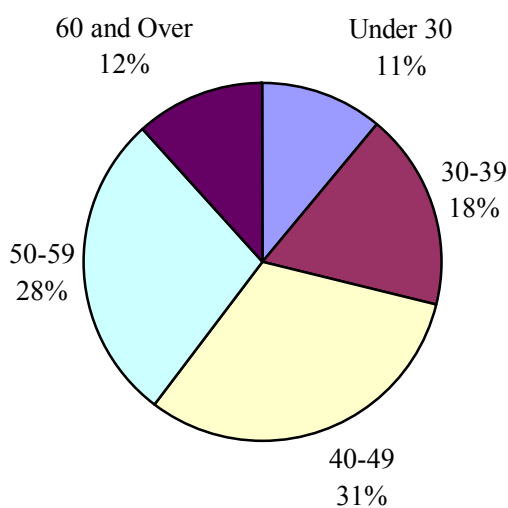
To reflect more accurately the lay composition of these programs, CARA asked program directors to exclude any priests and deacons from their reported statistics about program participants. Among lay students, women make up two-thirds of the enrollees.

The figure at right depicts the percentages of participants who are lay women, lay men, and women religious and religious brothers.



Women religious are somewhat more likely to be enrolled in degree programs and less likely to be enrolled in certificate programs. Women religious comprise 3 percent of participants in degree programs and 1 percent of participants in certificate programs. By contrast, lay women who are not members of a religious institute are slightly more likely to be enrolled in a certificate program than in a degree program (51 percent and 43 percent, respectively). Lay men are equally likely to be enrolled in a degree program as in a certificate program (26 percent and 25 percent, respectively), but religious brothers are a little more likely to be enrolled in a degree program than in a certificate program.

Age Distribution of Lay Ecclesial Ministry Program Participants

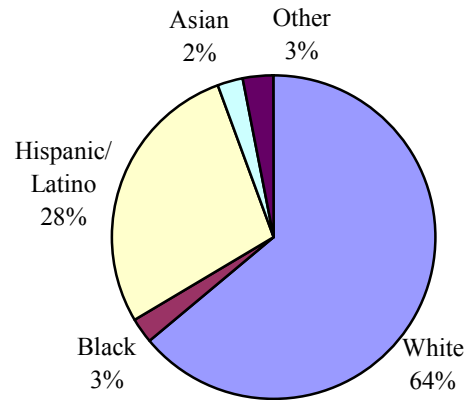


Six in ten (59 percent) students in lay ecclesial ministry formation programs are in their forties and fifties. A little more than a quarter (29 percent) are under the age of 40 and about one in eight (12 percent) are age 60 and older.

Students enrolled in degree programs are typically somewhat younger than those enrolled in certificate programs. About a third of degree program enrollees are under age 40, compared to 27 percent of certificate program enrollees. Only 9 percent of degree program enrollees are age 60 and older, while 13 percent of certificate students are that age.

Racial and Ethnic Backgrounds of Lay Ecclesial Ministry Program Participants

Almost two-thirds of participants in lay ecclesial ministry formation programs are white (64 percent). Hispanics/Latinos are just under three in ten of all program participants (28 percent). Blacks and others (including Native Americans) each make up another 3 percent of enrollees in these programs, and Asians are 2 percent of enrollees. Altogether, these three groups constitute 8 percent of lay ministry enrollments.



Hispanics/Latinos are much less likely to be enrolled in degree programs in lay ecclesial ministry formation and whites are much more likely to be enrolled in degree programs. Hispanics/Latinos are 7 percent of students enrolled in degree programs and 37 percent of students enrolled in certificate programs. Whites make up 80 percent of degree candidates and 57 percent of certificate candidates. Blacks, Asians, and others are as likely to be enrolled in a degree program as in a certificate program.