

Bullet-Point Statement of Christopher J Geraghty

- Failure to develop and implement a proper system for the selection of candidates.
- Seminary training and formation.

Formation in a hot-house and isolated environment.

Inadequate opportunities for psycho-sexual development and no opportunities to make mistakes.

Failure to encourage and confirm – no personal touch – loss of identity.

Discouragement of friendships and of warm, personal contacts.

Stress on unquestioning service, obedience, routine and numbers – an inappropriate form of militarism.

A self-sufficient, self-contained, anti-intellectual, anti-science, anti-Modernist mentality within the seminary which bled over into the ranks of the clergy, producing a band of warrior priests and a type of siege mentality.

Inadequate individual supervision.

No regular and systematic assessment programmes.

Formation geared to a clerical lifestyle.

A rigid hierarchical structure within the seminary.

Too ideologically orientated. Grace over nature. The ideal of a good diocesan priest – Curé of Ars.

No co-ordinated team plan.

No grounded and systematic spiritual formation.

Too much stress on external and devotional practices – the regular recitation of lengthy prayers in Latin, for example, when perhaps five percent of the student body had a working knowledge of the language. Too many Masses and routinized confessions; constant repetition of formulae of prayers and religious practices. In brief, the trivialization of spiritual and moral values and principles.

Formation aimed at engendering a unrealistic mentality of superiority.

Compulsory, institutionalized celibacy and no programme of formation.

Failure to develop leadership programmes and training.

Failure to exploit professional secular experience and scholarly educational research.

*Appointment and Training of Seminary Staff.

Failure to train members of staff.

Failure to develop a leadership programme and training for members of staff.

Failure to implement proper, efficient systems of administration and governance.

Chaotic administration.

Failure to develop and implement proper lines of communication within the seminary.

Excessive concentration on secrecy.

No regular review and auditing of the system.

Excessive loyalty to Rome and to the organization.

A pervasive mentality which asserted that the world outside the institution had nothing to contribute to the well-being and growth of the institution and that the world outside, secular or of other denominations, was hostile to it.

- General background and cultural context to priestly formation in the 40s, 50s and 60s.

Sexual morality á la Roman Catholicism.

Celibacy and virginity.

Sin and forgiveness.

The theology of the church.

The sacrament of priesthood.