

June 2014

**Catholic Ministry Formation Enrollment:
Statistical Overview for 2013-2014**

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

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CARA 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.

CARA 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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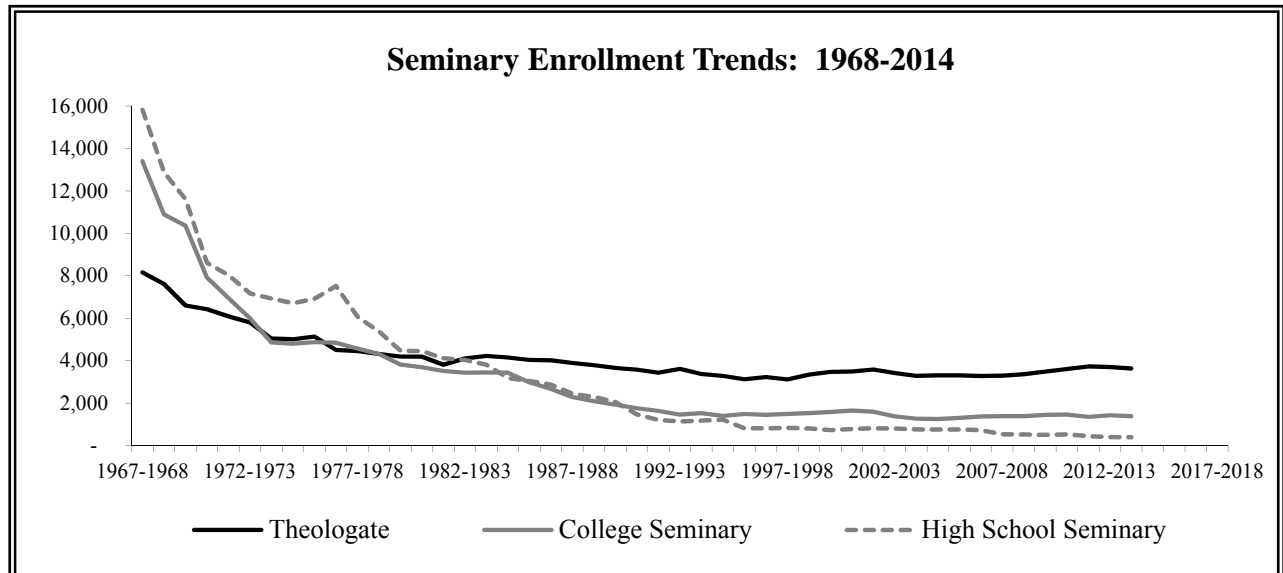
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Priestly Formation

During academic year 2013-2014, enrollment in the post-baccalaureate level of priestly formation totaled 3,631, a decrease of 63 seminarians from last year’s theologate enrollment of 3,694. Of these, 2,784 (77 percent) were candidates for dioceses and 847 (23 percent) were from religious orders. Diocesan enrollment decreased by 14 seminarians from last year’s total and religious enrollment decreased by 49 seminarians. These totals include pre-theology students who may have undergraduate degrees in another academic discipline but need additional work in philosophy, theology, or formation to qualify for theologate enrollment. The number of seminarians enrolled in theologates this year, although lower than enrollment in the last two years, is still higher than any other year since 1988-1989. The number of seminarians enrolled in pre-theology is also lower than in the recent past, with 792 enrolled in pre-theology this year, which make up 22 percent of all theology-level students.

This year’s college seminary enrollment of 1,381 seminarians reflects a decrease of 44 seminarians, down 3 percent from last year. High school seminary enrollment decreased by 13 (3 percent) from last year and is now at 391 seminarians in four high school seminary programs.

Overall Seminary Enrollment Trends, 1968-2014



Seminary Enrollment: 1968-2000					
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

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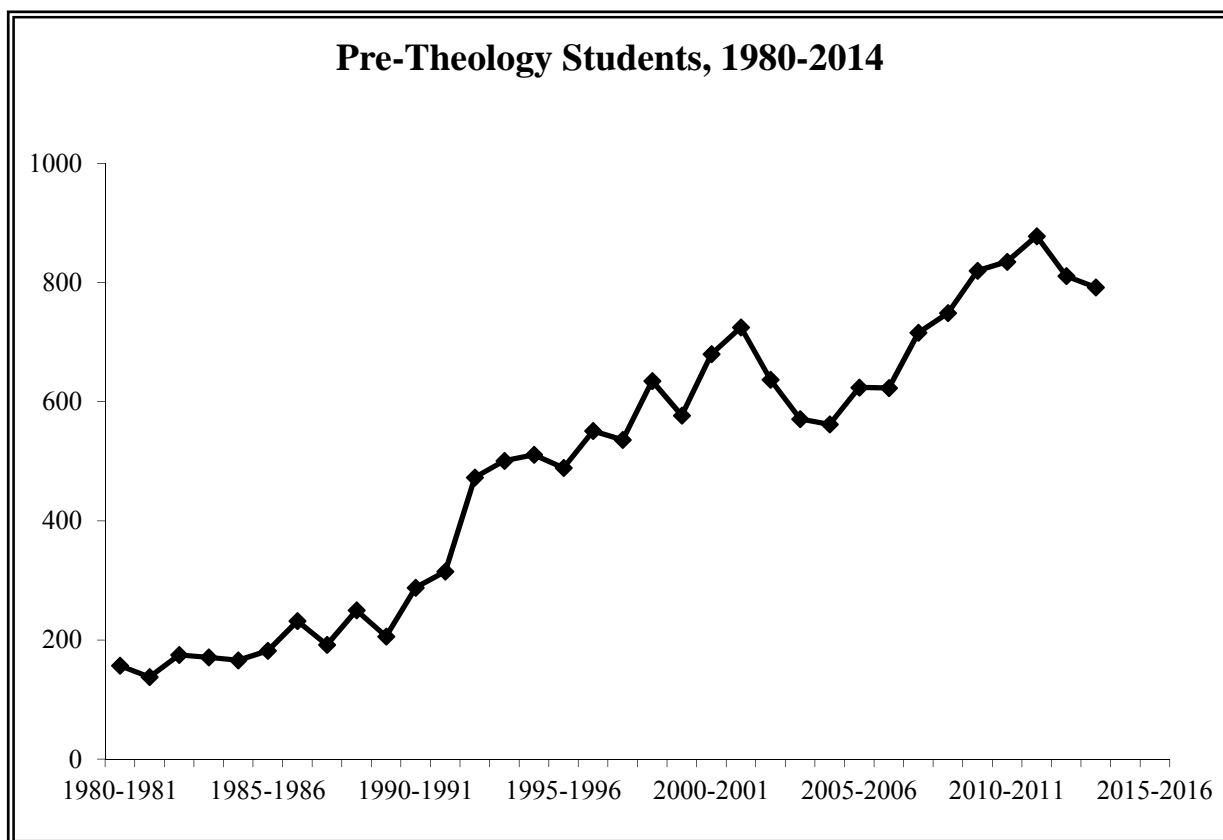
Seminary Enrollment: 2000-2014 (continued)					
Year	Theology Diocesan	Theology Religious	Total Theology	Total College	Total High School
2000-2001	2,549	934	3,483	1,647	787
2001-2002	2,621	963	3,584	1,594	816
2002-2003	2,489	925	3,414	1,376	808
2003-2004	2,348	937	3,285	1,268	761
2004-2005	2,307	1,001	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
2008-2009	2,530	827	3,357	1,384	524
2009-2010	2,656	827	3,483	1,443	510
2010-2011	2,742	866	3,608	1,460	532
2011-2012	2,805	918	3,723	1,355	448
2012-2013	2,798	896	3,694	1,425	404
2013-2014	2,784	847	3,631	1,381	391

Beginning with 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 only priesthood formation program abroad that is sponsored by the hierarchy of the United States – the Pontifical North American College in Rome. Another program located outside the United States that is included in these counts is 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.

The data are gathered in the fall of each year. The total number of seminarians enrolled in these programs, shown in the table above and 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 graph below shows the trend in pre-theology students since 1980, the first year that CARA began monitoring this group. In more recent years, as enrollment 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 2013-2014, the 792 seminarians enrolled in pre-theology make up just over a fifth (22 percent) of all theology-level seminarians, a decrease of 19 seminarians from last year but approximately the same percentage of overall theologate enrollment over the past decade.

The table on the next page 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.

¹ Paragraph 60 of the *Program of Priestly Formation*, fifth edition, (Washington, DC: USCCB, 2006) reads: “If a person has no previous preparation in a formation program, then the pre-theology program should extend over a two-year calendar period. Pre-theology programs are designed to address all four pillars of formation, not simply to meet academic requirements.”

Pre-Theology Relative to Total Theologate Enrollment, 1980-2014

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%
2008-2009	749	2,608	3,357	22%
2009-2010	820	2,663	3,483	24%
2010-2011	835	2,773	3,608	23%
2011-2012	878	2,845	3,723	24%
2012-2013	811	2,883	3,694	22%
2013-2014	792	2,839	3,631	22%

Theologate Profile

The table on the next page lists the 41 theologates that prepare seminarians for the priesthood in the United States. For institutions that have both theology- and college-level programs, enrollment figures for pre-theology seminarians are reported the way the institution reports them. For example, Holy Apostles College and Seminary in Cromwell, CT, treats its pre-theology seminarians as part of the theologate division, and so these eight students are counted in its theologate enrollment figure of 71. 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 enrollment rather than in its theologate enrollment figure of 70. However, all pre-theology students are included in the CARA totals for theology-level enrollment provided elsewhere in this report. Thus, the total theology enrollment of 3,631 reported earlier includes 3,309 enrolled in theologates (2,839 in theology and 470 in pre-theology), and an additional 322 in pre-theology who are enrolled in college seminaries.

Diocesan priesthood candidates typically live at the seminary and get their education and priestly formation at the theologate they attend.² For 2013-2014, the average tuition was \$18,263, an increase of \$405 from 2012-2013. The average room and board for the 33 programs that reported room and board separately was \$11,191, an increase of \$385 from 2012-2013. 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. Seminarians at Oblate School of Theology reside at Assumption Seminary. The other programs that do not report room and board are for religious priesthood candidates, who usually live in a house sponsored by their order and attend a nearby theologate for academic training.

CARA identified a total of 75 residences that currently house seminarians; 55 of these residences have seminarians that are studying at theologates. Apart from the exceptions listed below, all of the theology-level priesthood candidates at these residences are enrolled in one of the theologate programs listed in the 2013-2014 theologate profile table. The exceptions are seven Norbertines in study at St. Michael's Abbey, eight Trappists in study at the Abbey of New Clairvaux, and eight seminarians from religious institutes studying at theologates outside the United States and not included in the 41 theologates counted here.

² In the case of The Catholic University of America, Latin Rite diocesan seminarians reside at Theological College, the official house of formation at The Catholic University of America. Seminarians pay half the graduate CUA tuition (the seminarian tuition 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 St. Joseph's Seminary, students of the Archdiocese of New York are subsidized through scholarships and endowments. In the case of Moreau Seminary, priesthood candidates receive a full scholarship from the University of Notre Dame.

Priesthood Candidates Enrolled at Theologates, 2013-2014

Theologate	Tuition	Room & Board	Diocesan	Religious	Total
Aquinas Institute of Theology, MO	15,840	—	0	27	27
Athenaeum of Ohio - Mount St. Mary's of the West, OH	20,400	11,100	51	0	51
Blessed John XXIII National Seminary, MA	27,000	—	53	4	57
Boston College School of Theology and Ministry, MA	24,570	—	5	49	54
Catholic Theological Union, IL	15,658	9,540	0	105	105
Catholic University of America School of Theology, DC	19,500	11,800	89	59	148
Christ the King Seminary, NY	22,085	10,500	27	0	27
Dominican House of Studies, DC	15,120	—	0	64	64
Dominican School of Philosophy and Theology, CA	15,600	—	0	22	22
Franciscan School of Theology, CA	17,280	12,375	0	2	2
Holy Apostles College and Seminary, CT	13,000	10,500	48	23	71
Immaculate Conception Seminary School of Theology, NJ	16,020	10,860	126	39	165
Jesuit School of Theology of Santa Clara University, CA	15,084	—	0	39	39
Kenrick School of Theology, MO	22,601	9,961	88	9	97
Moreau Seminary of the University of Notre Dame, IN	30,000	10,000	0	53	53
Mount Angel Seminary, OR	13,352	10,766	74	17	91
Mount St. Mary's Seminary, MD	20,271	11,817	166	2	168
Notre Dame Seminary Graduate School of Theology, LA	19,715	12,864	76	12	88
Oblate School of Theology, TX	13,400	—	46	26	72
Pontifical College Josephinum, OH	23,693	8,984	105	0	105
Pontifical North American College, Rome	13,500	14,345	242	0	242
Sacred Heart Major Seminary School of Theology, MI	24,500	9,208	63	9	72
Sacred Heart School of Theology, WI	15,750	10,250	66	21	87
Saint John's School of Theology and Seminary, MN	13,500	6,050	2	13	15
Saint Meinrad School of Theology, IN	19,920	12,790	141	17	158
Saint Paul Seminary School of Divinity, MN	19,010	11,160	103	3	106
Saint Vincent Seminary, PA	23,398	11,566	30	18	48
St. Charles Borromeo Seminary, PA	19,845	12,060	68	2	70
St. John Vianney Theological Seminary, CO	18,000	10,500	90	2	92
St. John's Seminary School of Theology, CA	16,500	14,000	91	5	96
St. John's Seminary School of Theology, MA	17,750	8,250	81	33	114
St. Joseph's Seminary, NY	16,800	13,200	59	20	79
St. Mary's Seminary Graduate School of Theology, OH	10,120	9,250	36	4	40
St. Mary's Seminary, University of St. Thomas, TX	17,260	10,000	72	13	85
St. Mary's Seminary and University, MD	17,120	13,510	83	1	84
St. Patrick's Seminary and University, CA	17,250	14,600	93	0	93
St. Vincent de Paul Regional Seminary, FL	20,000	11,000	83	1	84
SS. Cyril & Methodius Seminary School of Theology, PA	11,000	11,000	6	0	6
SS. Cyril & Methodius Seminary, MI	16,000	15,700	34	1	35
Seminario Hispano de Santa Maria de Guadalupe, MX	20,000	—	5	0	5
University of St. Mary of the Lake /Mundelein Seminary, IL	22,900	9,542	188	4	192
Average Costs and Total Enrollment	\$18,263	\$11,191	2,590	719	3,309

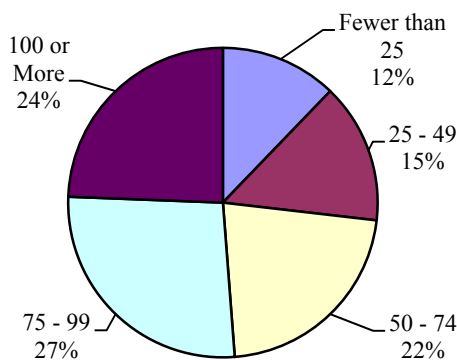
Theologates with the Highest Enrollment

The ten theologates with enrollment of at least 100 account for 1,503 or 41 percent of the 3,631 seminarians reported by theologates in 2013-2014. The table below lists these institutions in terms of enrollment of diocesan or religious priesthood candidates. New to the list this year is Pontifical College Josephinum Graduate School of Theology, in Columbus, OH.

Theologates with Highest Enrollment, 2013-2014				
Theologate	Diocesan Priesthood Candidates	Religious Priesthood Candidates	Total	Change from 2012-2013
Pontifical North American College, Rome	242	0	242	+6
University of St. Mary of the Lake/Mundelein Seminary, IL	188	4	192	+19
Mount St. Mary’s Seminary, MD	166	2	168	-5
Immaculate Conception Seminary School of Theology, NJ	126	39	165	-8
Saint Meinrad School of Theology, IN	141	17	158	+4
Catholic University of America School of Theology, DC	89	59	148	-10
St. John’s Seminary School of Theology, MA	81	33	114	+4
Saint Paul Seminary School of Divinity, MN	103	3	106	+2
Catholic Theological Union, IL	0	105	105	-22
Pontifical College Josephinum – Theology, OH	105	0	105	+13

Theologates by Size of Enrollment

The figure at right groups the theologates according to their reported enrollment for the 2013-2014 academic year. One in four theologates (10 of the 41 theologates) are relatively large, enrolling 100 or more seminarians. About half (20 of the 41 theologates) have between 50 and 99 seminarians enrolled, and another one in four (11 in all) have fewer than 50 seminarians 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 of theology in the United States, the year they were established, and the number of faculty in each.

Ecclesiastical Faculties of Theology in the United States, 2013-2014			
Theologate	Year Established	Ecclesiastical Faculty	
		Full-time	Part-time
Faculty of Theology of the University of St. Mary of the Lake, Mundelein Seminary, IL	1936	21	6
Jesuit School of Theology of Santa Clara University, CA	1945	16	5
Pontifical Faculty of Theology of the Immaculate Conception, Dominican House of Studies, DC	1941	18	2
School of Theology, St. Mary’s Seminary and University, MD	1822	11	4
Faculty of Theology, The Catholic University of America, DC	1900	15	5
Faculty of Weston Jesuit, Boston College School of Theology and Ministry, MA	1932	10	3

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 other eight grant their canonical degrees through affiliation or aggregation to the ecclesiastical faculty at another institution.

- 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.
- The Pontifical College Josephinum in Columbus, OH, has been affiliated to the Pontifical Lateran University in Rome since 2005.
- 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, Foreword III.

- Sacred Heart Major Seminary in Detroit, MI, is affiliated 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.

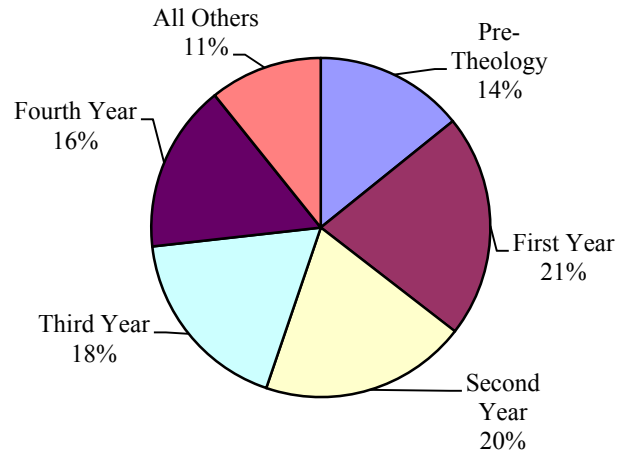
Seminarians Enrolled in Canonical Degree Programs at Theologates, 2013-2014			
Theologate	Seminarians Enrolled		Expected to Earn the Degree in 2014
	S.T.B.	S.T.L.	
Pontifical North American College, Rome	176	53	53
The Catholic University of America, DC	148	0	12
St. Patrick Seminary and University, CA	78	0	10
St. Mary’s Seminary and University, MD	87	0	12
Sacred Heart Major Seminary, MI	67	0	12
St. John Vianney Theological Seminary, CO	67	0	11
Dominican House of Studies, DC	45	8	8
Mundelein Seminary, IL	47	9	18
Pontifical College Josephinum, OH	31	0	4
St. Joseph’s Seminary, NY	57	0	9
St. Vincent Seminary, PA	0	0	0
Mount Angel Seminary, OR	4	0	0
Jesuit School of Theology of Santa Clara University, CA	0	5	5
Weston Jesuit Department, Boston College School of Theology and Ministry, MA	0	10	3

In addition to the seminarian numbers listed above, these institutions report another 152 priests and 36 lay persons or deacons enrolled in their canonical degree programs. They anticipate awarding canonical degrees to 71 priests and 14 lay persons or deacons in 2014.

Theologate Enrollment by Year of Study for the Priesthood

The accompanying table shows enrollment in theologates by levels of study. The category “All Others” in the figure 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 2013-2014	
Pre-Theology	470
First Year	704
Second Year	653
Third Year	596
Fourth Year	530
Pastoral Year	184
Leave of Absence	14
Other	158
TOTAL	3,309



Pre-Theology Enrollment

Pre-theology seminarians are more likely to be enrolled in theologates than at other formation sites designed for college-level seminarians. Theologates report 470 seminarians enrolled in pre-theology. Free-standing and collaborative college seminaries report 171 enrolled in pre-theology, while other seminary residences count 151 in pre-theology outside the seminary system.

In addition to the seminarians previously reported in the table on seminary enrollment, there are also seven Norbertines studying theology at St. Michael’s Abbey, eight Trappists studying theology at the Abbey of New Clairvaux, and eight seminarians from religious institutes studying abroad. These 23 seminarians are not included in the total on page three.

Theology-Level Enrollment by Type of Program and Institution, 2013-2014	
Theologates	
Theologate, excluding pre-theology	2,839
Theologate, pre-theology only	470
Pre-theology at College Priesthood Formation Programs	
Free-Standing College Seminaries	131
Collaborative College Seminaries	40
Other Seminary Residences	151
Total Enrollment	3,631
Other Houses of Formation*	23
*Not included in the total count on page 3.	

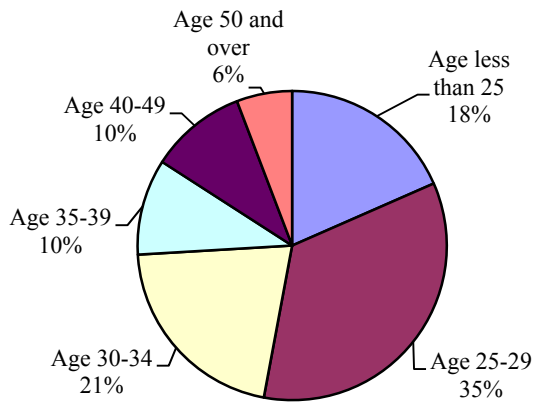
Retention of Seminarians in Theology

Although 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 2013-2014 class of seminarians through their four years in theology, that is, those who began theologate studies in 2010-2011 and who are completing their theologate studies in 2013-2014. 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				Retention Rate
	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	85%
2003-2004	727	614	512	509	72%
2004-2005	691	633	542	519	72%
2005-2006	631	617	573	495	67%
2006-2007	656	566	546	555	76%
2007-2008	622	607	541	535	77%
2008-2009	709	546	524	500	79%
2009-2010	646	600	568	497	76%
2010-2011	725	626	549	535	86%
2011-2012	768	686	542	520	73%
2012-2013	739	706	571	513	79%
2013-2014	704	653	596	530	73%

Of the 725 seminarians who began theologate study in 2010, 530 are completing their fourth year in 2014. Thus, the retention rate for the Class of 2014 throughout their four years of theologate study is expected to be 73 percent, identical to that reported for the Class of 2012 and a little lower than last year's rate of 79 percent. The average retention rate for those who began theology from 1999-2000 to 2010-2011 was 76 percent.

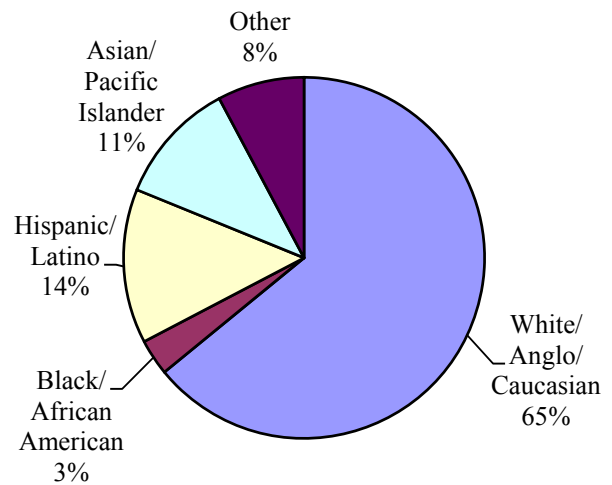
Age Distribution of Theologate Students



The age distribution for theologate students preparing for the priesthood is shown at left. Just over half of all seminarians enrolled in theologates (53 percent) are under age 30 and another fifth (21 percent) are in their early thirties. One in ten (10 percent), is between 35 and 39. One in six (16 percent) is age 40 and above. Thus, just over a quarter of seminarians enrolled in theologates (26 percent) are age 35 or older. The proportion of seminarians within each category of age is identical to what was reported last year by theologates.

Racial and Ethnic Backgrounds of Theologate Students

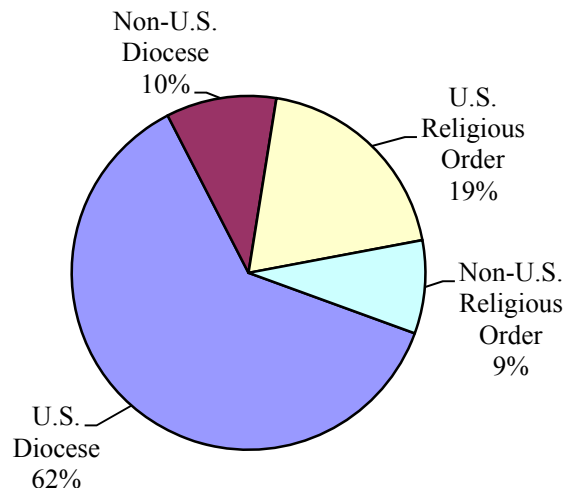
Two in three priesthood candidates enrolled in theologates (65 percent) are white/Anglo/Caucasian. One in seven (14 percent) is Hispanic/Latino, 11 percent are Asian/Pacific Islander, and 3 percent are black/African American. Another 8 percent are listed as “other,” which includes Native Americans, multi-racial, and international students that do not identify with these racial and ethnic categories.



The racial and ethnic distribution of theologate students is gradually becoming more diverse. In 1993, the first year CARA collected racial and ethnic data, 79 percent of theologate seminarians were white/Anglo/Caucasian, 11 percent were Hispanic/Latino, 8 percent were Asian/Pacific Islander, and 2 percent were black/African American. The white/Anglo/Caucasian percent declined from 79 percent to 65 percent during the past twenty years.

Foreign-born Seminarians in Theologates

In 2013-2014, 24 percent of seminarians in theologates, 787 seminarians, are from countries other than the United States. This is a decrease of 10 percent from the 879 foreign-born



seminarians reported last year. In 2012-2013, foreign-born seminarians were 26 percent of all seminarians in theology, compared to 27 percent in 2011-2012, 28 percent in 2010-2011, 30 percent in 2009-2010, 25 percent in 2008-2009, 27 percent in 2007-2008, 25 percent in 2006-2007 and 23 percent in 2005-2006. On average, 26 percent of seminarians came from other countries between 2005-2006 and 2013-2014.

In all, 83 foreign countries are represented by these seminarians. The greatest numbers are from

Mexico (137 seminarians), Vietnam (102), Colombia (84), the Philippines (60), Poland (58), and Nigeria (26).

Most of these seminarians, 59 percent, are preparing to be ordained for a diocese in the United States. Another 10 percent of foreign-born seminarians are studying for a diocese outside the United States. Seminarians from religious orders, 243 in all, comprise the remaining 31 percent of these foreign-born seminarians. Breaking down that 31 percent, seminarians studying for a U.S.-based religious order account for 21 percent, while another 10 percent are studying for a religious order based outside the United States.

College Seminaries

In 2013-2014, there were 1,381 seminarians enrolled in 29 college-level priesthood formation programs. This number does not include the 171 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 (692 seminarians), collaborative seminaries (529), and seminary residence programs (160).

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 enrollment for the 2013-2014 academic year. The 692 seminarians enrolled at the college level in these institutions is an increase of 22 seminarians (3 percent) from the 670 seminarians reported last year.

Free-Standing College Seminary Enrollment, 2013-2014					
Free-Standing College Seminary	Diocesan	Religious	Total	Pre-Theology	College Level
Conception Seminary College, MO	89	6	95	3	92
Divine Word College Seminary, IA	4	60	64	10	54
Holy Apostles College and Seminary, CT*	6	1	7	0	7
Mexican American Catholic College, TX	36	4	40	14	26
Mount Angel Seminary, OR*	57	6	63	0	63
Pontifical College Josephinum, OH*	135	0	135	23	112
Sacred Heart Major Seminary College, MI*	43	7	50	23	27
Saint Joseph Seminary College, LA	119	1	120	9	111
Seminario Hispano de Santa Maria, MX*	18	0	18	0	18
St. Basil College, CT	1	0	1	0	1
St. Charles Borromeo Seminary College, PA*	89	1	90	20	70
St. Gregory the Great Seminary, NE	47	0	47	9	38
St. John Vianney College and Seminary, FL	93	0	93	20	73
Total Enrollment	737	86	823	131	692
* Also has a theologate division.					

- Seven 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.

- There are five 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 two free-standing college seminaries sponsored by religious orders are Divine Word College Seminary in Epworth, IA, and Holy Apostles College and Seminary in Cromwell, CT.
- 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 16 programs in the category of collaborative college seminaries. The 529 seminarians enrolled at the college level in these programs is nearly identical to the 534 seminarians reported last year.

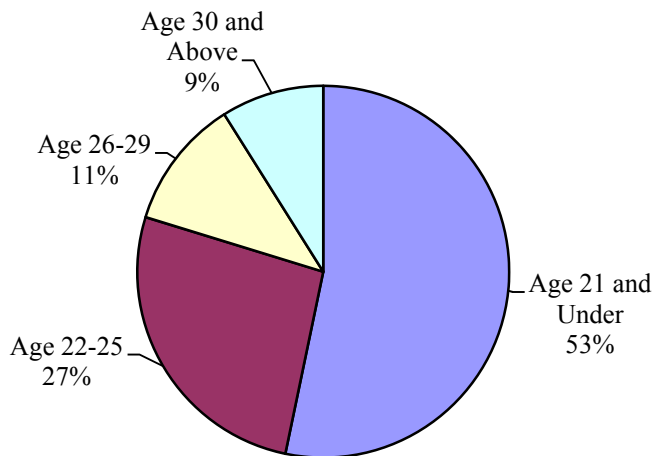
Collaborative College Seminary Enrollment, 2013-2014					
Collaborative College Seminary	Diocesan	Religious	Total	Pre-Theology	College Level
Bishop Simon Bruté College Seminary, IN	44	0	44	0	44
Bishop White Seminary, WA	9	0	9	0	9
Borromeo Seminary, OH	25	6	31	0	31
Cardinal Glennon College, MO*	28	0	28	0	28
Cathedral Seminary House of Formation, NY	61	0	61	15	46
College Seminary of the Immaculate Conception, Saint Andrews Hall, NJ*	31	0	31	0	31
Holy Trinity Seminary, TX	75	0	75	17	58
Immaculate Heart of Mary Seminary, MN	41	0	41	0	41
Old College Seminary at Notre Dame, IN*	0	12	12	0	12
Seminary of Our Lady of Providence, RI	26	0	26	2	24
St. John Fisher Seminary Residence, CT	8	0	8	3	5
St. John Vianney College Seminary, MN	131	0	131	0	131
St. Joseph College Seminary, IL	38	4	42	0	42
St. Mark Seminary, PA	11	0	11	2	9
St. Paul Seminary, PA	17	0	17	7	10
St. Pius X Seminary, IA	10	1	11	3	8
Total Enrollment	555	23	578	49	529
* 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 53 college-level programs that fit this model. Fifteen of these house only college-level candidates; the other 38 currently function as joint college and theology residences. In 2013–2014, the combined number of priesthood candidates pursuing college-level studies in these residences was 160, excluding pre-theology. Another 151 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 for these institutions.

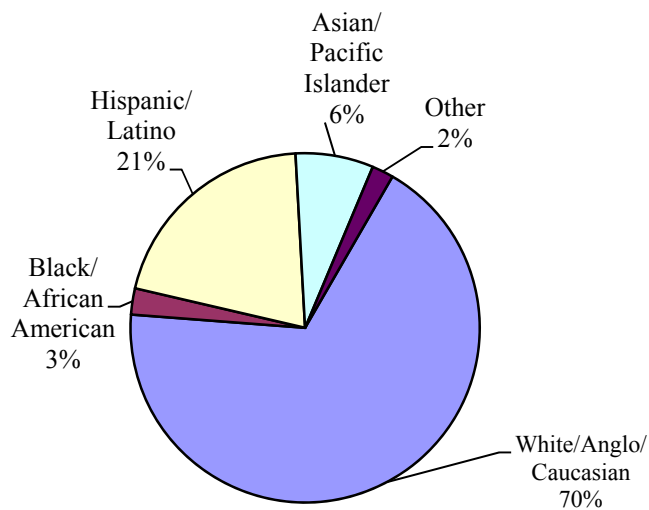
Age Distribution of College Seminarians

The age distribution of priesthood candidates at college seminaries largely mirrors the traditional ages of college enrollment, although one in five college seminarians are 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 2013–2014 academic year. Just over half of these seminarians are the typical college age of 21 or below. More than a 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/Anglo/Caucasian, compared to about two in three theologate seminarians who are white/Anglo/Caucasian. Hispanics/Latinos comprise about a fifth of the seminarians at college seminaries during the 2013-2014 academic year. Asians/Pacific Islanders and blacks/African Americans make up about a tenth. Other racial/ethnic categories, including Native Americans and multi-racial seminarians, make up the other 2 percent of seminarians.

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 considered essential for advanced seminary studies. Today, only four active high school seminary programs remain, with a combined enrollment of 391 students. These programs are all independent, free-standing institutions. Only one of the four is diocesan (Cathedral Preparatory Seminary in Elmhurst, NY) and the other three are sponsored by a religious institute. One is sponsored by the Order of Friars Minor, Capuchin, and the other two are sponsored by the Legionaries of Christ.

The diocesan high school seminary (Cathedral Preparatory Seminary in Elmhurst, NY) does not have a residential program. The three religious high school seminaries do have residential programs. Room and board at institutions with separate charges for a residential program averages \$6,603 and tuition averages \$7,398. Average tuition increased by \$125, a 2 percent increase over that reported in 2012-2013.

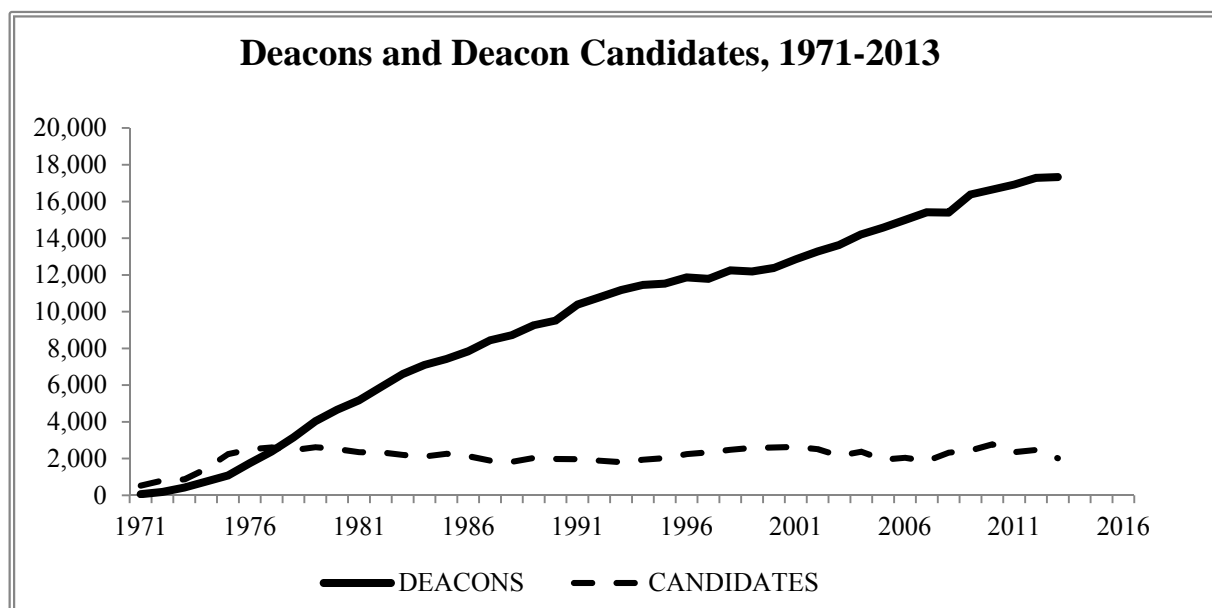
High School Seminary Enrollment, 2013-2014			
Free-standing High School Seminaries	Sponsorship	Tuition	Enrollment
St. Lawrence Seminary, Mount Calvary, WI	Religious	\$7,240	193
Cathedral Preparatory Seminary, Elmhurst, NY	Diocesan	7,600	135
Immaculate Conception Apostolic School, Center Harbor, NH	Religious	7,750	35
Sacred Heart Apostolic School, Rolling Prairie, IN	Religious	7,000	28
Total High School Seminary Enrollment			391

Diaconate Formation

Trends

The number of permanent deacons in the United States has grown steadily since the restoration of this ministry in the years following the Second Vatican Council. The accompanying graph illustrates this increase over 40 years to a total of 17,325 permanent deacons, as reported in *The Official Catholic Directory* in 2013.⁴ The number of permanent deacons has increased by approximately 2 percent per year over each of the last ten years.

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 167 of 177 identified diaconate formation programs.



Active diaconate formation programs currently exist in all 50 states and in the District of Columbia. Active programs are found in 166⁵ of the 195 dioceses and eparchies whose bishops belong to the U.S. Conference of Catholic Bishops (USCCB). Sixteen 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. Several other programs have been reactivated or newly formed within the last few years; others have been redesigned in light of the new norms for diaconate formation.⁶

⁴ This number includes only the 195 dioceses and eparchies whose bishops belong to the U.S. Conference of Catholic Bishops.

⁵ The Archdiocese of Chicago operates two administratively separate diaconate formation programs – one in English and one in Spanish.

⁶ *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, (Washington, DC: USCCB, 2005).

Fifty-three of the 167 responding programs report no deacon candidates for the 2013-2014 academic year, although 26 of those programs report that they have aspirants – men who are preparing to become deacon candidates.

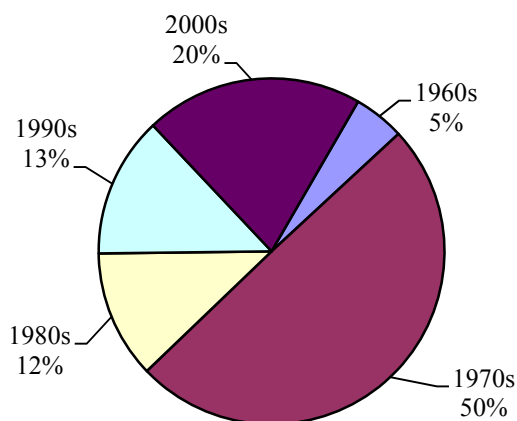
Diaconate Formation Program Enrollment: 1996-2014					
Year	Aspirants*	Candidates	Average Enrollment	Reporting Programs	Anticipated Ordinations
1996-1997		2,247	22	102	149
1997-1998		2,238	22	104	36
1998-1999		2,370	22	109	209
1999-2000		2,497	20	125	552
2000-2001		2,606	21	125	124
2001-2002		2,575	20	126	273
2002-2003	897	2,470	18	135	558
2003-2004	1,240	2,144	16	136	470
2004-2005	958	2,342	17	135	580
2005-2006	1,134	1,903	14	133	444
2006-2007	1,042	2,105	15	141	547
2007-2008	1,067	1,963	14	139	560
2008-2009	1,433	2,319	14	167	582
2009-2010	1,457	2,445	15	168	498
2010-2011	945	2,775	17	172	578
2011-2012	982	2,302	18	158	722
2012-2013	1,098	2,468	16	172	801
2013-2014	1,291	2,018	18	167	521

*CARA first asked programs to report aspirants in 2002-2003.

The 114 diaconate formation programs that have candidates in formation during the 2013–2014 academic year report 2,018 candidates. This number is down 18 percent from the 2,468 deacon candidates reported by 172 programs in 2012-2013 and most similar to the 2,105 candidates reported by 141 programs in 2006-2007. In addition, 88 programs, including 26 programs that have no current deacon candidates, reported another 1,291 aspirants – men who are in a period of discernment prior to entering diaconate formation. The number of aspirants reported is similar to the number reported in 2005-2006 and reflects the cyclic pattern found in many diaconate formation programs, which often accumulate aspirants for several years and then create a candidacy class who go through formation together.

Active Programs

All 167 active diaconate formation programs reported the year that their program was organized. The average year of organization was 1984. The figure at right shows the proportion of all diaconate formation programs in the United States that were created in each decade. Half of all currently active programs were established in the 1970s and 5 percent were established in the 1960s. About a tenth of active programs were established in the 1980s and a third were organized since 1990.⁷



Characteristics of Diaconate Formation Programs

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

A total of 33 programs offer formation in both Spanish and English, including the Archdiocese of Chicago which 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 Rural Deacon 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 and the Ukrainian Catholic Diocese of Stamford conducts its program in English and Ukrainian.

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 107 programs that report a charge for tuition is \$2,943 and the other fees reported by 78 programs average \$517. 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. Eight in ten programs report requiring either the MMPI-1 or MMPI-2 for admission and more than half require the Deacon Perceiver and/or a clinical interview. Although many

⁷ Following the recommendations of the Second Vatican Council, the permanent diaconate was re-established on June 18, 1967, by the Apostolic Letter *Sacrum Diaconatus Ordinem*. It was approved for the United States on August 30, 1968, the year in which the first four programs were established.

programs do not specify academic prerequisites, some stipulate a high school/equivalency diploma or college degree. 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 six years, for an average of 154 hours annually. Program length ranges from three years to six years, with an average length of 4.7 years. Shorter programs typically stipulate the prior completion of a ministry formation program. Program costs are often shared by participants, parishes, and dioceses, with the largest share typically paid by the diocese (on average, 78 percent).

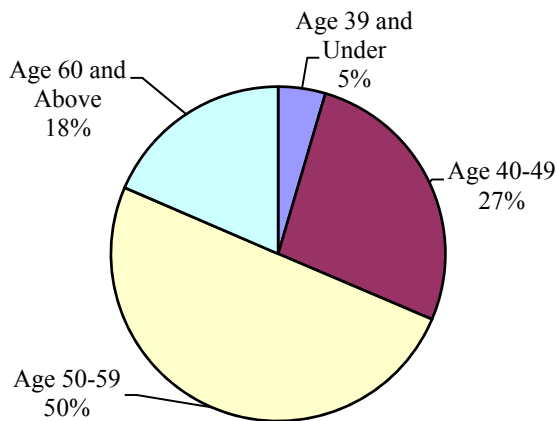
Diaconate Formation Programs with Highest Enrollment, 2013-2014			
Diocese	Diaconate Candidates	Aspirants	Anticipated Ordinations in 2014
Archdiocese of Los Angeles, CA	76	22	16
Archdiocese of Newark, NJ	75	0	0
Archdiocese of Philadelphia, PA	65	11	8
Archdiocese of San Antonio, TX	59	17	22
Diocese of Allentown, PA	50	0	0
Archdiocese of Chicago, IL (English program)	49	10	9
Archdiocese of Atlanta, GA	47	12	12
Archdiocese of St. Louis, MO	42	28	20
Diocese of Rockford, IL	38	17	21
Diocese of Charleston, SC	38	14	0
Diocese of Brooklyn, NY	36	20	18
Diocese of Sacramento, CA	33	0	20
Archdiocese of Galveston-Houston, TX	32	19	0

The table above displays the largest diaconate formation programs, which enroll nearly a third of deacon candidates (32 percent). In total, these 13 programs enroll 640 deacon candidates and have another 170 aspirants in discernment. These 13 programs expect to ordain 146 deacons (28 percent of all deacon ordinations expected in 2014).

Profile of Diaconate Candidates

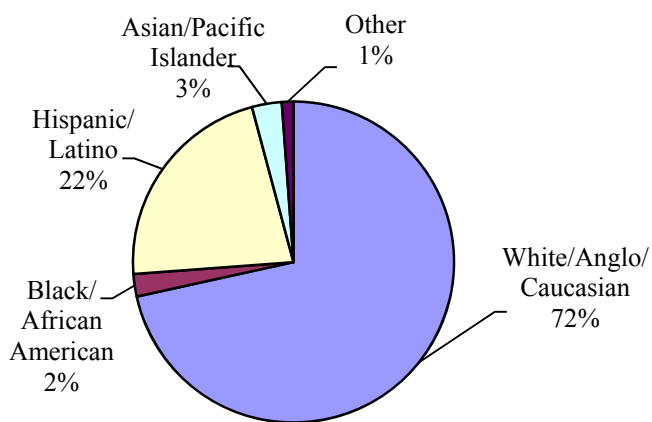
Age Distribution and Marital Status

As the figure at right illustrates, more than three in four candidates (77 percent) for the permanent diaconate are in their forties and fifties. Just 5 percent are under age 40 and about one in five (18 percent) is age 60 or older. According to Canon Law, married deacon candidates must be 35 or older to be ordained.



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

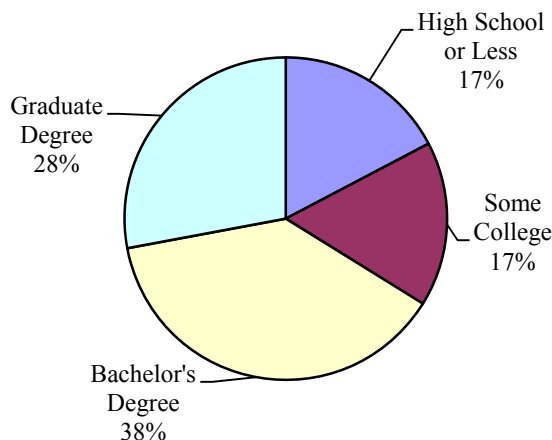
Racial and Ethnic Background



Seven in ten deacon candidates (72 percent) are white/Anglo/Caucasian. Just over one in five deacon candidates in formation programs (22 percent) are Hispanic/Latino. Asians/Pacific Islanders comprise 3 percent of deacon candidates and blacks/African Americans comprise 2 percent. Native Americans, multi-racial, and other ethnicities make up another 1 percent.

Educational Attainment

More than eight in ten deacon candidates (83 percent) have at least some college education. Two in five (38 percent) have a bachelor's degree and three in ten (28 percent) have a graduate degree. One in six (17 percent) has 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 [for lay ecclesial ministry] 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.”

The longest section of *Co-Workers* is on formation for lay ecclesial ministry. It begins by noting that the Church has always required proper preparation of those who exercise a ministry: it cites 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 its survey to programs of at least two years’ duration that provide training for professional lay ecclesial ministry.

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 the data collection so that participants in ministry formation programs who are preparing themselves for lay ecclesial ministry can be differentiated more accurately from those who are participating in these programs primarily for adult faith formation. Since that time, CARA now 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 vitally important for the Church, the purpose of this part of the Directory is to provide a complete list and to monitor trends among the programs that prepare adults for lay ecclesial ministry in the Church.

Reported enrollment in lay ecclesial ministry formation programs has 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, as described above. The largest number reported in formation was in 2002-2003, when a record 36,048 total participants were identified.

A second reason for the fluctuation is that the number of active programs offering formation in lay ecclesial ministry has also varied widely. CARA works throughout the year to identify new programs that have not been previously listed in the Directory and to clarify the status of other programs that have been discontinued or that did not respond to the survey. In 2013-2014, CARA identified a total of 210 active lay ecclesial ministry formation programs and received program information from 195 active programs, for a response of 93 percent. The 195 responding programs in 2013-2014 is a decrease of 14 percent from the 227 active programs that responded in 2012-2013.

Among the directors of the 195 active programs that responded to repeated requests for information, 19 supplied program information but did not provide any information on their enrollment. The information provided in the table below does not include the participants enrolled in those 19 programs.

The total number of lay ecclesial ministry candidates enrolled in degree and certificate programs in 2013-2014 is 22,791, of which 17,114 (75 percent) are working toward a certificate in ministry and 5,677 (25 percent) are working toward a graduate degree in ministry. The total number of enrollees is nearly identical to the 22,564 candidates reported in 2012-2013.

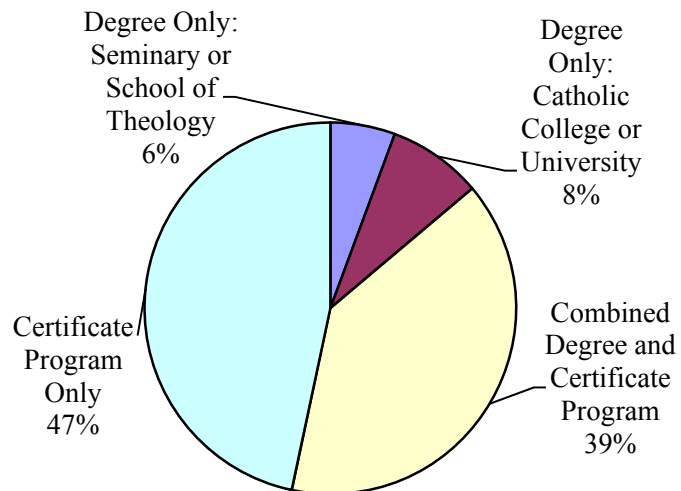
Lay Ecclesial Ministry Formation Programs, 1985-2014				
Year	States*	Dioceses	Programs	Enrollment
1985-1986	43	110	206	10,500
1994-1995	51	135	265	21,800
1996-1997	46	134	281	20,281
1997-1998	46	135	287	23,333
1998-1999	49	145	295	29,137
1999-2000	46	134	331	31,168
2000-2001	48	142	314	35,582
2001-2002	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
2008-2009	44	119	234	17,538
2009-2010	47	123	233	17,935
2010-2011	45	116	233	18,493
2011-2012	45	111	200	17,452
2012-2013	45	119	227	22,564
2013-2014	43	109	195	22,791

* Includes the District of Columbia.

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

Program Profile

A number of different types of lay ecclesial ministry formation programs offer either a degree or a certificate 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. Almost half of all responding programs offer a certificate but no degree.



This table presents the average number of faculty and students in these four types of programs.

Lay Ecclesial Ministry Programs, 2013-2014				
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	10	7	48	—
Degree Program associated with a Catholic College or University – no certificates	13	7	82	—
Combined Degree and Certificate Program	5	10	46	61
Certificate Program only – no degrees	2	16	—	145

Many lay ecclesial ministry formation programs can be classified as either exclusively diocesan-based or academic-based, but several are the result of collaboration between a diocese and an academic institution. In these cases, often the diocese assumes responsibility for the human, spiritual, and pastoral formation, while the academic institution is responsible for the intellectual formation. Currently, 138 active programs are sponsored or co-sponsored by a diocese, 70 are sponsored or co-sponsored by a Catholic college or university, and 30 are sponsored or co-sponsored by a seminary or school of theology. Loyola University in New Orleans operates 29 active programs that are both diocesan-sponsored and university-affiliated through the Loyola Institute for Ministry. CARA received program information from 18 of these programs in 2013-2014.

In addition to academic and diocesan-based programs, independent Catholic organizations sponsor several other programs. Another 17 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 three programs operated by the Center for Ministry Development (CMD) in Naugatuck, CT, which sponsors diocesan-based certificate programs in youth ministry.

Some programs are designed to meet particular needs in lay ecclesial ministry formation, including several programs designed specifically for ministry with and to the Hispanic community (such as the Escuela de Ministerios Pastorales of the Diocese of Oakland), one program designed for ministry formation in the African American community (the Institute for Black Catholic Studies in New Orleans, LA), and one program, offered by the National Association of Pastoral Musicians, which prepares pastoral musicians for certification as a Director of Music Ministries. Another program, the Master of Science in Church Management at Villanova University, is designed to prepare those who are in church leadership and administrative roles who are seeking to become better stewards of church resources by improving their business and management skills.

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 also 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 (55 programs), the M.A. in Theology, Theological Studies, or Pastoral Theology (45 programs), the M.A. in Religious Education (26 programs), the Masters in Divinity (20 programs), the M.A. in Religious Studies (13 programs), and the M.A. in Spirituality (9 programs).

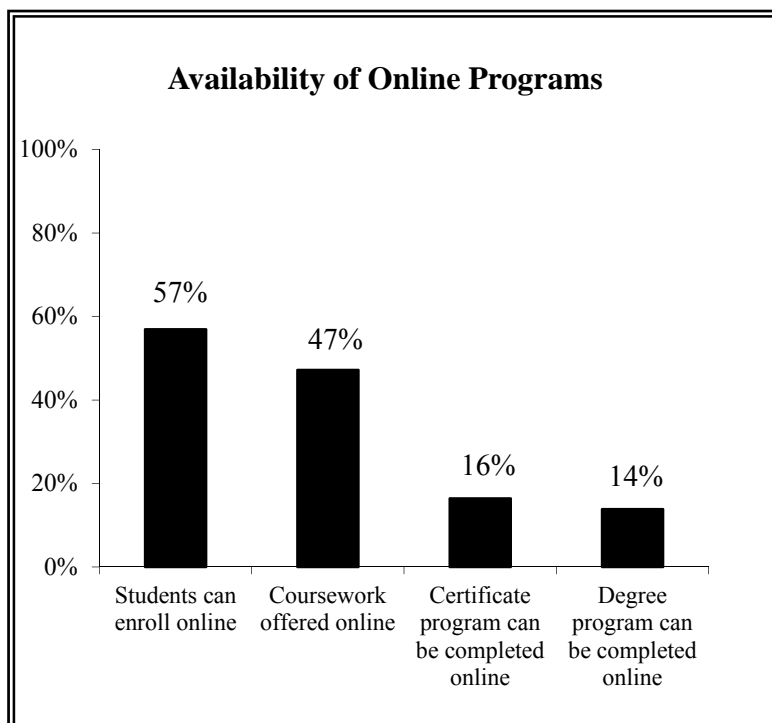
Degrees Available in Lay Ecclesial Ministry, 2013-2014	
Type of Degree	Number of Programs
M.A. in Pastoral Studies or Pastoral Ministry	55
M.A. in Theology, Theological Studies, Pastoral Theology	45
M.A. in Religious Education	26
M.Div.	20
M.A. in Religious Studies	13
M.A. in Spirituality	9
D.Min.	9
M.A. in Ministry or Lay Ministry	7
M.A. in Pastoral Counseling	2
J.C.L. and J.C.D. in Canon Law	1

Most lay ecclesial ministry programs grant certificates of completion. The most common certificate programs are in Pastoral Ministry (92 programs), Religious Education (60 programs), Catechetics (54 programs), and Youth Ministry (50 programs).

Certificates Available in Lay Ecclesial Ministry, 2013-2014	
Type of Certificate	Number of Programs
Certificate in Pastoral Ministry	92
Certificate in Religious Education	60
Certificate in Catechetics	54
Certificate in Youth Ministry	50
Certificate in Liturgy	34
Certificate in Theology	29
Certificate in Clinical Pastoral Education	17
Certificate in Pastoral Administration or Business Management	12
Certificate in Spiritual Direction	10
Certificate in Pastoral Counseling	8
Certificate in Hispanic Ministry	7
Certificate in Liturgical Music	7
Certificate in Biblical Studies	5

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. Thirty-two programs report that their certificate program can be completed online and 27 programs report that they have a degree program that can be completed online. 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, 40 use both English and Spanish, and two more make some accommodation for use of Spanish. In addition, one program uses English, Spanish, and Haitian Creole; and one uses English, Spanish, Vietnamese, and Korean.

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. Overall, among the 195 responding active programs half (51 percent) say that formal spiritual formation is required of program participants. Just as many (51 percent) report that the program includes a field education/internship requirement. Fewer programs (34 percent) require both. The table below separates the programs by type and displays the proportion within each type of program that require a spiritual formation component as well as the proportion that require a component of field education/internship.

Requirements of Lay Ecclesial Ministry Programs, 2013-2014		
Type of Program	Percentage of Programs Requiring	
	Spiritual Formation Component	Field Education/Internship
Degree Program associated with a Catholic Seminary or School of Theology – no certificates	78%	82%
Degree Program associated with a Catholic College or University – no certificates	23	50
Combined Degree and Certificate Program	56	52
Certificate Program only – no degrees	47	47

Size of Program

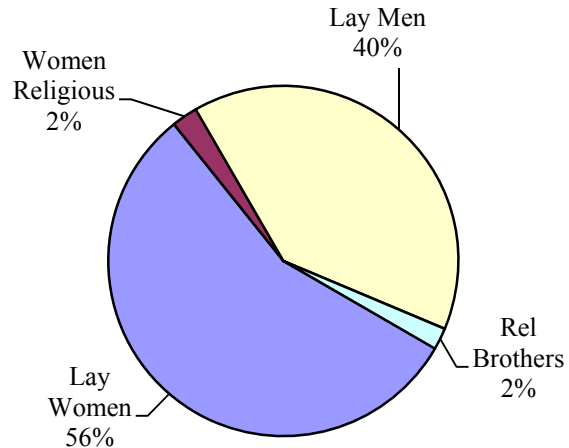
Twelve programs report more than 100 degree candidates enrolled in 2013-2014. The 2,556 degree candidates enrolled in these programs are just under half (45 percent) of all degree candidates enrolled in reporting programs. These 12 programs also report 554 students working toward a certificate (3 percent of all certificate candidates reported).

Lay Ecclesial Ministry Programs with Highest Degree Program Enrollment, 2013-2014		
Program	Candidates for Degree Certificate	
School of Theology and Religious Studies – The Catholic University of America, Washington, DC	370	—
School of Theology and Ministry – Boston College, Chestnut Hill, MA	292	30
M.A. in Theology and Christian Ministry – Franciscan University of Steubenville, Steubenville, OH	273	—
Institute of Pastoral Studies, Loyola University of Chicago, Chicago, IL	236	11
Graduate Programs in Ministry – Catholic Theological Union, Chicago, IL	218	17
M.A. in Theology and Pastoral Theology – Augustine Institute, Denver, CO	215	25
Graduate School of Religion and Religious Education – Fordham University, New York, NY	215	16
Loyola Institute for Ministry Extension (LIMEX), all U.S. programs combined	193	63
School of Theology and Ministry – Seattle University, Seattle, WA	162	21
Graduate Programs in Theology – Catholic Distance University, Arlington, VA	135	14
School of Ministry – University of Dallas, Dallas, TX	121	2
Graduate School of Theology and Catholic Studies – St. Charles Borromeo Seminary, Philadelphia, PA	126	355

Profile of Lay Ecclesial Ministry Program Participants

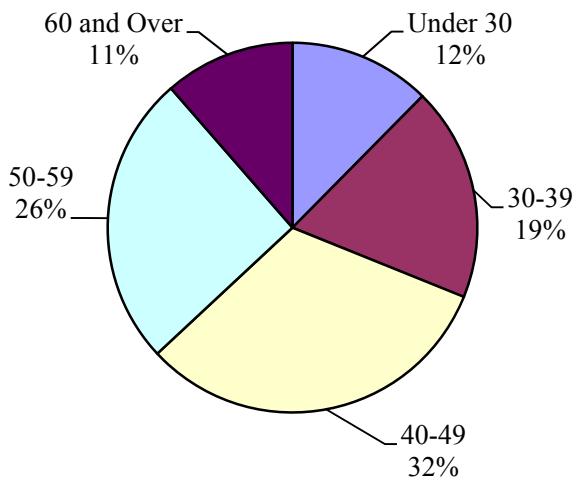
To reflect more accurately the lay composition of these programs, CARA asked program directors to exclude any priests and deacons from their reported statistics about program participants. About three in five lay program participants (58 percent) are women (including women religious).

The figure at right displays all lay participants in these lay ecclesial ministry programs according to their ecclesial status.



Women and men religious are slightly more likely to be enrolled in degree programs than to be enrolled in certificate programs. Lay women who are not members of a religious institute are more than twice as likely to be enrolled in a certificate program as in a degree program. Lay women who are enrolled in a degree program make up 16 percent and lay women enrolled in a certificate program make up 40 percent of all lay ecclesial ministry program participants. Lay men are also more than twice as likely to be enrolled in a certificate program (28 percent of all lay ecclesial ministry program participants) than in a degree program (12 percent).

Age Distribution of Lay Ecclesial Ministry Program Participants

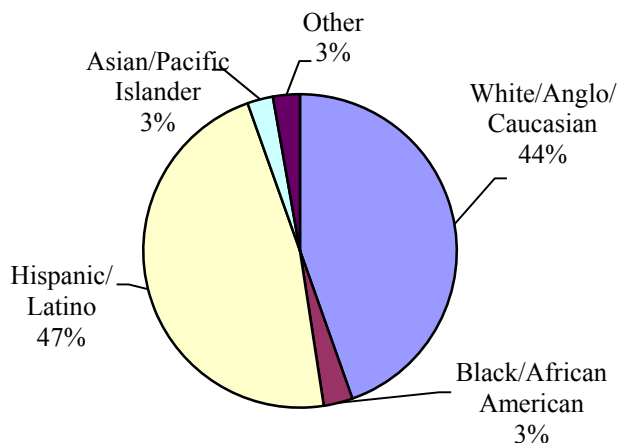


More than half of students in lay ecclesial ministry formation programs (58 percent) are in their forties and fifties. A third (31 percent) are under the age of 40 and about one in ten (11 percent) are age 60 and older.

Students enrolled in degree programs are typically somewhat younger than those enrolled in certificate programs. Four in ten degree program enrollees (43 percent) are under age 40, compared to 26 percent of certificate program enrollees. Only 11 percent of degree program enrollees are age 60 and older, compared to 12 percent of certificate students who are 60 or older.

Racial and Ethnic Backgrounds of Lay Ecclesial Ministry Program Participants

Hispanics/Latinos make up almost half (47 percent) of participants in lay ecclesial ministry formation programs. White/Anglo/Caucasian participants make up a little more than four in ten (44 percent). Blacks/African Americans and Asians/Pacific Islanders make up another 3 percent each. Others (including Native Americans) also make up 3 percent of enrollees in these programs.



Hispanics/Latinos are much less likely to be enrolled in degree programs than in certificate programs. By contrast, whites/Anglos/Caucasians are much more likely to be enrolled in degree programs than in certificate programs. Hispanics/Latinos comprise 17 percent of students enrolled in degree programs and 60 percent of students enrolled in certificate programs. Whites/Anglos/Caucasians make up 67 percent of degree candidates and 35 percent of certificate candidates. Blacks/African Americans, Asians/Pacific Islanders, and others are about equally likely to be enrolled in a degree program as in a certificate program.