

Marquette University

e-Publications@Marquette

Dissertations (1934 -)

Dissertations, Theses, and Professional
Projects

With Due Respect for Humanity: Engaging Affectivity Through Simulation in Catholic Seminary Formation

Marie Diane Pitt-Payne
Marquette University

Follow this and additional works at: https://epublications.marquette.edu/dissertations_mu



Part of the [Education Commons](#)

Recommended Citation

Pitt-Payne, Marie Diane, "With Due Respect for Humanity: Engaging Affectivity Through Simulation in Catholic Seminary Formation" (2021). *Dissertations (1934 -)*. 1091.
https://epublications.marquette.edu/dissertations_mu/1091

WITH DUE RESPECT FOR HUMANITY: ENGAGING
AFFECTIVITY THROUGH SIMULATION IN
CATHOLIC SEMINARY FORMATION

by
Marie Pitt-Payne

A Dissertation submitted to the Faculty of the Graduate School,
Marquette University,
in Partial Fulfillment of the Requirements for
the Degree of Doctor of Philosophy

Milwaukee, Wisconsin

December 2021

ABSTRACT
WITH DUE RESPECT FOR HUMANITY: ENGAGING
AFFECTIVITY THROUGH SIMULATION IN
CATHOLIC SEMINARY FORMATION

Marie Pitt-Payne

Marquette University, 2021

Since 1992, Catholic seminaries have approached the education of future priests through a lens of four areas of formation: intellectual, human, pastoral, and spiritual. Although human formation is considered foundational in the formation process, it has not been effectively integrated into seminary curriculum. The language of integral personalism was introduced into the formation landscape by Pope John Paul II, but this anthropology has not sufficiently informed seminary pedagogy. There is still a subordination of the affective sphere in seminaries, particularly in intellectual formation.

Medical schools have developed a pedagogical method that inserts real emotion into the educational process. This method, called *simulation*, enables a student to not only test the relevant knowledge required for practice, but also to experience affectively what it is like to engage in practice. Simulation involves staging scenarios typical for the field and inserting students into those scenarios as if they were real. Unlike a simple role play, simulation generates emotion through *phenomenal realism*: the scenarios portrayed are so realistic that students suspend disbelief and act as they would in an actual encounter. The simulation method and debrief process is unique in promoting the development of affective maturity by enabling students to become aware of, accept, appreciate, and hone their ability to control the strong emotion generated by encounters with others.

This qualitative study examines seminarians' responses to the introduction of simulation into seminary formation. For this study, medical simulation scenarios were translated into pastoral care scenarios. The meaning seminarians made of these simulated encounters was recorded in free-write responses and semi-structured interviews. Data indicate that among first-year theologians, the simulation method cultivated new levels of emotional self-awareness, introduced a new kind of holistic learning grounded in reality, provided a space to work through fear and self-doubt, and enabled a surprising shift in focus from content delivery to a more fully human personal encounter. The results of this study suggest that the simulation method is unique and valuable in the development of an integrated pedagogical model at seminaries to address human formation and affective maturity within the curriculum.

ACKNOWLEDGEMENTS

Marie Pitt-Payne

With tremendous gratitude to:

John and Kathleen Grimley, my parents, who came to the US from Scotland in 1962. My dad was driven by a desire to see his children go to college. His passion for education and its transformative value for all shaped my sense of self and ultimately my sense of vocation. My sisters, Dr. Kathleen Ahn and Dorothy Imper, inspiring examples of strength. Jeremy Pitt-Payne, with whom I have chosen to embark on the creative journey of a lifetime. Catherine, Clare, Veronica, Teresa, Bernadette, and Isaac who fill me with awe and wonder. You all have taught me so much. It is my great privilege to be your mom.

Dr. Cynthia Ellwood who persisted in the belief that I could be a doctoral student. Dr. Jody Jessup-Anger, whose intellectual analysis and editorial help have been invaluable. Fr. Jeffrey LaBelle, S.J., whose compelling philosophy of education class served as the undercurrent of this paper and whose professionalism as an advisor has kept me on track even during a pandemic. Melissa Econom of the College of Education, for continual technical support.

Fr. John Kartje, without whom none of this would have been done or written about. Thank you for inviting me into a creative space at Mundelein Seminary. I am grateful for the opportunity you have given me and honored to partner with you in this work. Michelle Shaffer, Sr. Caroline Onuoha, D.M.M.M., and Fr. Gerardo Cárcar, for spiritual encouragement without which I could not have persevered. Diana Calliou for ongoing inspiration, support, and accountability.

The seminarians who volunteered for this research with openness and vulnerability. Your voices are essential. I hope this work proves helpful to you as you prepare to serve others.

Dr. Jim Carlson and Mary Launder at Rosalind Franklin University for enthusiasm, help, and support of this fledgling project. Dr. Dominic Vachon at the University of Notre Dame for generously sharing experience, insights, and groundbreaking research. Andrew Holmes at Marquette University for being a model of goodwill and collaboration.

The Brach and Schreiber Foundations, Holly Gibout, Matt Paoletti, Corinne Callender, Judi Golemba, Dcn. Bob Thomas, John Lehocky and all who have worked on developing support for this project. Faculty observers Fr. Tom Baima, Fr. Ray Webb, Fr. Anthony Muraya, Fr. Elmer Romero, Dr. Linda Couri, Sr. Kathleen Mitchell, F.S.P.A., Dr. Juli Vazquez, and those yet to come.

Dr. Daniel Wynn, Cathy Meyer, R.N., M.S.C.N., and Dr. Anelia Vassileva who demonstrate compassionate care in medicine. Dr. Stephen Hauser, who continued to target B-cells when the NIH would only fund T-cell research. Your dedication has made many things possible.

TABLE OF CONTENTS

ACKNOWLEDGMENTS.....	i
LIST OF FIGURES.....	iv
CHAPTER	
I. INTRODUCTION.....	1
Statement of the Problem.....	1
Purpose Statement.....	18
Research Questions.....	18
Conceptual Framework.....	19
II. REVIEW OF LITERATURE.....	24
Theological Education.....	24
Medical Education.....	27
III. METHODS.....	43
Participants.....	43
Permission and Approval.....	45
Setting.....	45
Data Collection Procedures.....	52
Data Analysis.....	54
Positionality.....	55

IV. FINDINGS.....	57
Overview.....	57
Process of Analysis.....	58
Category 1 – Self-Awareness.....	61
Category 2 – Getting Real.....	67
Category 3 – Space for Fear and Self-Doubt.....	75
Category 4 – Shift to the More Fully Human.....	78
V. DISCUSSION.....	85
Overview.....	85
Limitations of the Study.....	94
Implications for Future Research.....	95
Implications for Practice.....	96
Conclusion: Designing Academic Curriculum for Affective Maturity...103	
BIBLIOGRAPHY.....	110

LIST OF FIGURES

I. Figure 1 – Designing Academic Curriculum for Affective Maturity.....	41
II. Figure 2 – Process of Analysis.....	59

Chapter I - Introduction

Statement of the Problem

Clergy fill one of the most emotionally demanding professional roles. A study considering the “emotional intensity and labor” in faith-related helping professions found that clergy reported higher stress levels than teachers, counselors, and health care personnel in several areas, including exposure to crisis and emotional isolation (Adams et al., 2016). While it is important for all professionals to learn to manage their emotions effectively, it is especially urgent for helping professionals who work in consistently emotionally demanding environments (Malette, 2018).

For almost thirty years the Catholic Church has emphasized that those preparing to enter the clerical state must develop *affective maturity*. Fr. Thomas Cheruparambil (2015) of St. Joseph’s Pontifical Seminary in Aluva, India, defines affective maturity in this way:

Affective maturity is the capacity to manage emotions constructively and smoothly. It requires awareness about one’s emotions, especially negative ones, due appreciation and acceptance of them as part of self and the ability to control them reasonably. Many of the pastoral problems arise due to the mismanagement of emotions. (p. 322)

In 1989, Pope John Paul II (Karol Wojtyla) led the world’s bishops in a synodal discussion of *the formation of priests in the circumstances of the present day*. The report before the discussion had warned: “Nothing is more dangerous, nothing is more harmful, than the priest who has little or minimal maturity... he is able to corrupt human

consciences and lives” (Anello, 2013, p. 56). In the post-synodal apostolic exhortation *Pastores Dabo Vobis - “I Will Give You Shepherds”* (PDV, 1992), Wojtyla set out a comprehensive vision of education for those preparing to serve as Catholic clergy (seminarians). In this vision, the seminarian’s acquisition of affective maturity is essential. This vision is echoed by the Congregation for the Clergy. The Congregation for the Clergy is a congregation of the Roman Curia, a Vatican administrative body, which handles matters related to ordained ministers. In their most recent *Ratio Fundamentalis Institutionis Sacerdotalis – “The Gift of the Priestly Vocation”* (RFIS), a document which establishes the global norms for Catholic seminary education, it says: “It would be gravely imprudent to admit to the sacrament of Orders a seminarian who does not enjoy a free and serene affective maturity” (#110, 2016). In spite of the stress placed on the importance of affective maturity for the seminarian, how it is to be attained is not explained.

In PDV, Wojtyla declared that a Catholic seminary education should be characterized by four areas of formation: human, spiritual, intellectual, and pastoral. The introduction of four areas, now referred to as “dimensions” of formation, was significant. The concept of human formation had only entered the vocabulary of seminary education in 1981, and prior to PDV in 1992, human formation was considered a subset of spiritual formation (Anello, 2013). Wojtyla (1992) required that all four dimensions be included in seminary education and identified human formation specifically as the “necessary foundation” (#43). However, in subsequent years seminaries have struggled to make human formation foundational. Fr. Robert Anello, M.S.A. contributed the following historical insights in *Seminary Journal* (2013):

The concept of human formation was slow in gaining acceptance... Cardinal Joseph Bernardin noted that, even with the imprimatur given to human formation in *PDV (Pastores Dabo Vobis)*, skepticism still existed on the part of vocation directors, formators, and even bishops regarding the efficacy of human formation. He in part attributed the skepticism to the appearance of “an excessive personalism which could easily encourage a subjective approach to priestly ministry” and the possible acceptance of “what some authors have described as the ‘psychological society’ so prevalent, especially in the West.” (p. 58)

Here, *subjective* is used negatively. Cardinal Bernardin’s comments were a decade before the eruption of the clergy sexual abuse scandal in the United States. Serious concerns regarding seminary formation would be addressed in the coming decade, but the revision of formation programs remains an ongoing process, in part due to challenges related to the appropriate incorporation of the subjective. Hans Zollner, S.J., member of the Pontifical Commission for the Protection of Minors, and President of the Center for Child Protection at the Pontifical Gregorian University, continued to draw attention to the challenges in 2018:

As vocation crises are regularly precipitated by unexpected feelings of infatuation, it is surprising that formation in affective maturity is often de facto relegated to a subordinate position in formation programs. Formators’ uneasiness with addressing affectivity, their inertia despite the need to rethink formation programs, and their reluctance to seriously consider the impact of human processes result in negative attitudes passed on to candidates. (p. 229)

Seminarians have individual advisors and counselors to assist them with human formation, but that is not enough. The subordination of formation in affective maturity is most significant in the intellectual or “academic” aspects of seminary formation. The United States Conference of Catholic Bishops’ *Program of Priestly Formation (PPF)* 5th Edition (2006), which sets the norms for priestly formation in the United States, addresses intellectual formation (#136-235). While mentioning “the reciprocal relationship between spiritual and intellectual formation” in the very first line (#136), there is no mention of the role affective maturity plays in intellectual formation. The norms are content driven. While there can be no denying the importance of the content of studies, a content-centric approach to intellectual formation misses vital curricular aspects that a more holistic focus would consider.

Intellectual formation is a dimension in which strategies for integration can and should be developed. *Pastores Dabo Vobis* (1992) clearly links human and intellectual formation:

Intellectual formation has its own characteristics, but it is also deeply connected with, and indeed can be seen as a necessary expression of, both human and spiritual formation: It is a fundamental demand of the human intelligence by which one "participates in the light of God's mind" and seeks to acquire a wisdom which in turn opens to and is directed toward knowing and adhering to God. (#51)

The acquisition of wisdom requires more than content knowledge enlightened by spirituality. It is a process that is not siloed in the intellect, and for this reason there needs to be a broadened understanding of the term *intellectual formation*. Fortunately, much of the foundational work toward this broadening has already been done. Eileen Cantin

summarizes the thought of Catholic personalist philosopher Emmanuel Mounier in this way: “the metaphysics of the person will provide the ultimate criteria for all *praxis*” (Leopando, 2017, p. 108). Pedagogy is grounded in anthropology.

The Catholic intellectual tradition has long rooted its understanding of the person in Aristotelian philosophy, but on its own this can prove problematic for understanding seminary formation in an integrated way, especially with regard to the inclusion of affectivity. In *The Heart: An Analysis of Human and Divine Affectivity* (1965/2007), Dietrich von Hildebrand offered this critique of the Aristotelian subordination of the affective sphere:

According to Aristotle, the intellect and the will belong to the rational part of man; the affective realm, and with it the heart, belong to the irrational part in man, that is, to the area of experience which man allegedly shares with the animals... the secondary place assigned to the sphere of affectivity and to the heart have remained, strangely enough, a more or less noncontroversial part of our philosophical heritage. The entire affective sphere was for the most part subsumed under the heading of passions, and as long as one dealt with it expressly under this title, its irrational and nonspiritual character was emphasized... One of the principal reasons for underrating the affective sphere – for denying the existence of spiritual affective acts, for refusing to grant the heart a status analogous to that of the intellect and the will – is that one identifies affectivity with the lowest types of affective experience. (pp. 4-5)

St. Thomas Aquinas fundamentally adopted the philosophical anthropology of Aristotle, and identified three powers of the soul: vegetative, sensitive, and rational. The vegetative

power, involving reproduction, growth, and nutrition, is a power that persons are said to share with all living beings, including plants. The sensitive power, involving sensation, locomotion, and appetite, is a power that persons are said to share with all animals. Included in the sensitive power are the concupiscible and irascible appetites, or passions, the supposed sphere of affectivity. The rational power, involving intellect and will, is the only power that is said to separate persons from all other animals. This is where reason and the ability to choose is said to reside. Based on the Aristotelian and Thomistic perspective alone, it would be understandable that formation in affectivity was not considered matter for intellectual formation since the affective sphere was perceived to be an irrational part of the person.

Von Hildebrand contested this portrayal of affectivity, which he believed was impoverished. While he did not deny that some affective experiences are related to urges, appetites, and passions of a lower nature, he insisted on an important distinction: affectivity can also be spiritual and motivated by value. This is not accounted for in Aristotle's paradigm. Von Hildebrand (1965/2007) maintained that a spiritual value response is "affectivity of a specifically human and personal character" which

...manifests itself in love in all its categories: filial and parental love, friendship, brotherly and sisterly love, conjugal love and love of neighbor. It displays itself in "being moved," in enthusiasm, in deep authentic sorrow, in gratitude, in tears of grateful joy, or in contrition... (pp. 42-43)

He saw this spontaneous voice of the heart as a unique "word" spoken, which represented "the very core of the person," (p. 68) not something "subjective, ridiculous, and soft" (p. 42) as some would suggest. The intellect cooperates in the cognition of the object

towards which the affective response is directed, and the will can sanction or disavow the affective response, depending on its propriety. This is how von Hildebrand (1965/2007) understood the collaboration of the three spiritual centers. “The fact that our heart conforms to the value, that the important in itself is able to move us, brings about a union with the object that goes even further than in knowledge” (p. 37). Intellection without affectivity is a less-complete way of knowing.

Von Hildebrand (1965/2007) proposed that the practice of “affective neutrality” is non-objective. Rather, true objectivity is manifested in the capacity to give a “full affective response” as warranted by the perceived value of the object: “The more conscious a joy is, the more its object is seen and understood in its full meaning, the more awakened and outspoken the response, the more joy is lived” (p. 46). A claim to true objectivity was a crucial element in von Hildebrand’s argument in favor of the heart as a third spiritual center, and essential to his understanding of authentic human experience: “The true affective experience implies that one is convinced of its objective validity. An affective experience which is not justified by reality has no validity for the truly affective man” (p. 47). This understanding establishes affectivity in a far more positive light than the Aristotelian and Thomistic tradition alone.

Karol Wojtyla was also critical of the limits of the Aristotelian and Thomistic tradition as an anthropological model. In *The Selfhood of the Human Person* (1996), John Crosby speaks of Wojtyla’s perspective:

Wojtyla says that there is a *cosmological* focus of the Aristotelian tradition that needs to be completed by a more *personalist* focus, which studies human beings not only in terms of substance, potentiality, rationality, and the like, but also in

terms of subjectivity, that is, in terms such as self-presence, inwardness, self-donation. Only by probing the subjectivity of human beings can we understand them in all their personhood. (p. 82)

The cosmological focus of the Aristotelian tradition considers the shared nature of human beings as objects in the world. It is important to grasp the kind of being a human is, and *individual substance of a rational nature* explains the specific whatness of the human being in Aristotelian terms. This cosmological focus does address fundamental questions about the person. The humanity of individuals has been questioned based on privation (as in a person with dementia), or unactualized potency (as in a fetus), or on account of an accidental quality (like a person's ethnicity or race), but the cosmological understanding of the human being acknowledges the sameness in the substantial form of the person – the soul (animating principle or life force) - which is shared by each of these individuals and makes them human in spite of their differences. Cosmologically, one cannot be more or less human, one is simply either human or not based on the presence or absence of the soul. While this is an important focus, as Wojtyla suggests, it needs completion from a personalist perspective to give a fuller account of personhood. Once the sameness of all persons is recognized, the uniqueness of the individual person is also worthy of focus.

Wojtyla was influential in the writing of *Dignitatis Humanae (On the Right of the Person and of Communities to Social and Civil Freedom in Matters Religious)* and *Gaudium et Spes (On the Church in the Modern World)* during Vatican Council II and had been developing his own understanding of personalist philosophy in light of the realism of St. Thomas Aquinas and the phenomenology of Max Scheler. St. Thomas provided the Aristotelian metaphysics, but reference to phenomenology made up for the

incompleteness of this presentation and its distance from subjectivity. Juan Manuel Burgos (2019) explains how Wojtyla proceeded to synthesize the two approaches:

Wojtyla always considered that modern philosophy, when starting from a subject not rooted in being, had wrong and problematic premises, but this did not prevent him from recognizing that a significant number of its anthropological theses presented aspects worthy of attention, to the point that, somehow, they reflected more exactly “what”—or, better—“who” the person was, since it spoke about it from the inside, from the personal self and not from an exteriority assimilable to the world of nature. (p. 92)

Wojtyla built on the understanding provided “from an exteriority assimilable to the world of nature” to access the *who* of the person. This approach accessed subjectivity and the affective sphere. It is Wojtyla’s philosophical vision that is expressed in the documents of Vatican Council II and subsequently in *PDV*, underlying the call for four integrated dimensions of priestly formation.

In April of 2014, Pope Francis declared Karol Wojtyla a saint of the Catholic Church. He is now known among Catholics as Pope *Saint* John Paul II, and his memorial is celebrated by the Church every year on October 22. This day was chosen as his memorial because it commemorates Wojtyla’s first day as pope: his inaugural Mass took place on October 22, 1978. In the Office of Readings prayed annually on this memorial, an excerpt from Wojtyla’s homily from that 1978 inaugural Mass is included. Contained in that excerpt is a striking passage:

The power of the Lord, absolute yet at the same time sweet and gentle, responds to the whole depths of the human person, to his loftiest aspirations of intellect,

will and heart. It does not speak the language of force, but expresses itself in charity and truth. (1978, #4)

Wojtyla would have prepared his inaugural homily with great care. It is inconceivable, based on his scholarly interests and his grounding in the Catholic intellectual tradition, that he would not have understood the significance of the triad “intellect, will and heart” when referring to the “whole depths of the human person,” nor would he be unaware of the implications of rejecting “the language of force” and what that implies regarding human freedom. In this homily, Wojtyla made an appeal for an adequate anthropology, and to this day on October 22, the Catholic Church recalls that appeal in the Office of Readings. The invitation to incorporate this fuller understanding of personhood into seminary education remains.

Archbishop Jorge Carlos Patrón Wong, Secretary for Seminaries at the Congregation for the Clergy, cautions that quality seminary education should integrate the four dimensions of formation because imbalances, “often part of the tradition of our seminaries, tend to deform priestly identity” (n.d, p. 2). It is not possible to achieve balance in the dimensions unless the dignity of the affective sphere is fully embraced.

Intellectual formation has such a substantial place in seminary education because of respect for a person’s capacity to reason. It is far more challenging to create space for something within the context of intellectual formation if it has long been considered irrational. An inadequate anthropology that subordinates affectivity reinforces the siloing of the dimensions, which in turn leads to deforming, imbalanced seminary education and deformed, imbalanced priestly ministry. The *RFIS* (2016) has provided support and guidance for improvement:

The concept of integral formation is of the greatest importance, since it is the whole person, with all that he is and all that he possesses, who will be at the Lord's service in the Christian community. The one called is an 'integral subject', namely someone who has been previously chosen to attain a sound interior life, without divisions or contradictions. It is necessary to adopt an integrated pedagogical model in order to reach this objective: a journey that allows the formative community to cooperate with the action of the Holy Spirit, ensuring a proper balance between the different dimensions of formation. (#92)

It is crucial that the *RFIS* mentions an *integrated pedagogical model* with specific reference to the seminarian as an *integral subject*. Referring to the seminarian as an integral subject introduces a personalist anthropology that is critically different from an Aristotelian or Thomistic understanding of the person as an *individual substance of a rational nature*. Acknowledging the necessity of a proper pedagogy places the concern for integral formation clearly within the realm of academics or intellectual formation. If it is only by probing the subjectivity of human beings that we can understand them in all their personhood, then it is only by rethinking intellectual formation in a way that includes the subjectivity of human beings that we can educate them in all their personhood. It is necessary to consider the subjectivity and affectivity of human beings in seminary intellectual formation.

The concepts Wojtyla derived from modern philosophy to understand the *who* of the person include "subject, subjectivity, consciousness, self-determination, the person as an end in himself" (Burgos, 2019, p. 93) and "self-presence, inwardness and self-donation" (Crosby, 1996, p. 82). Essential to Wojtyla's understanding is what he calls the

incommunicability of the person. He explained this in the book *Love and Responsibility* (1960/2013) :

The nontransferability or incommunicability of the person is most closely linked with his interiority, with self-determination, and with free will. No one else can will in my stead. No one can substitute his act of the will for mine. It happens that sometimes someone wants very much for me to want what he wants. What is then best made manifest is this impassible boundary between him and me, the boundary that is determined precisely by free will. I can not want what he wants me to want – and precisely in this I am *incommunicabilis*. I am and should be self-reliant in my actions. All human interactions are based on this presupposition, and the truth about education and about culture is reduced to it. (p. 6)

This understanding is at the core of Vatican Council II's expression of religious freedom.

The opening line of *Dignitatis Humanae* (1965) states:

A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man, and the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty. (#1)

Responsible freedom understood in this way is also at the core of the concept of self-possession that can result in self-gift: “the person is a subject that is thinking and capable of self-determination – these are two properties that first of all we discover in the interiority of the person” (Wojtyla, 1960/2013, p. 10). Education of the whole person requires acknowledgment of the person as subject and the promotion of self-possession

and interior freedom. It rejects “the language of force” (Wojtyla, 1978). It also must embrace what Wojtyla (1960/2013) calls *the personalistic norm*: “the person is a kind of being such that only love constitutes the proper and fully-mature relation to it” (p. 26). For Wojtyla, in choosing to love, the free person-subject makes a self-gift. A seminary education is education in love. It should prepare the person-subject to make a sincere, truly free, gift of self. Here, Wojtyla (1960/2013) explains the relationship between love, freedom, and self-gift:

Love consists in a commitment of freedom because, after all, love is self-giving, and to give oneself means precisely to limit one’s own freedom on account of the other person. The limitation of one’s own freedom would be something negative and unpleasant, but love makes it something positive, joyful, and creative.

Freedom is for love. (p. 117)

The ability to limit one’s own freedom on behalf of another, the ability to love rather than use another, and to do both of these things in a way that makes a self-gift positive, joyful, and creative, is a response that is ultimately grounded in affective maturity. And here, the crucial role of affective maturity in seminary formation is seen. It is worth noting that the *RFIS* (2016) uses the term “self-gift” seven times to describe the purpose of seminary formation:

The process of formation is intended to educate the person in the truth of his being, in freedom and in self-control. It is meant to overcome all kinds of individualism, and to foster the sincere gift of self, opening him to generous dedication to others. (p. 30, #63)

An adequate anthropology is required to educate persons in the truth of their being. If the concept of intellectual formation at seminaries is rooted in an inadequate anthropology that subordinates affectivity, it will not be possible to design an integrated pedagogical model. Seminary formators are tasked with understanding the person as an integral subject, and therefore the seminarian's self-presence, inwardness, and capacity for self-donation should be an essential consideration when designing a pedagogical model. This understanding necessitates a new way of thinking which embraces the "specifically human and personal character" (von Hildebrand, 1965/2007, p. 42) of affectivity and views affective maturity as a legitimate student learning outcome of intellectual formation. The approach to intellectual formation needs to be broadened to correspond with the anthropology that underlies it. The *how* of teaching at a seminary should be fashioned to support a seminarian's growth as an integral subject, which includes growth in affective maturity, to enable self-gift.

An integrated pedagogical model requires consideration of broader philosophical questions about knowledge itself. Most seminaries in the United States award a Master of Divinity (M.Div.) degree. The M.Div. is an appropriate degree for a parish priest because, as a professional degree, it mandates that the student gain not only graduate level objective theological content knowledge, but also pastoral knowledge through experience. However, within *PDV* (1992) itself, Wojtyla acknowledges a "problem, which is experienced especially when seminary studies are entrusted to academic institutions," namely, the "relationship between high scientific standards in theology and its pastoral aim" (#55). Pastoral knowledge has been considered by some to be an unnecessary distraction from what is essential to seminary study. However, downplaying

pastoral knowledge is not consistent with *PDV*. Wojtyla (1992) identifies this as a problem that raises “difficulties, tension and confusion in the life of the Church,” and explains:

It is a question, really, of two characteristics of theology and how it is to be taught, which are not only not opposed to each other, but which work together, from different angles, in favor of a more complete “understanding of the faith.”
(#55)

The first notable aspect of this statement is the acknowledgment of two characteristics of theology. Wojtyla states that these two characteristics of theology are “to be taught,” not that one is to be taught and the other is to be arrived at accidentally at some point in the future: “It needs to be studied therefore as the true and genuine theological discipline that it is; pastoral or practical theology” (1992, #57). This is relevant to note because when intellectual formation is approached primarily as the delivery of content, the pastoral dimension of formation is often minimized or viewed as something that will be acquired primarily after ordination. The documents on priestly formation challenge seminaries to embrace a more difficult task – to develop an integrated pedagogical model that challenges integral subjects to engage with two characteristics of theology that work together. The pastoral dimension of formation is needed consistently throughout the seminary experience to present to the seminarian, in the words of Wojtyla (1992) “a more complete ‘understanding of the faith.’” Pastoral encounters are dynamic relations. The encounters themselves are shaped by those involved in them, but they also continually shape those who are involved in them.

Those in the field of medical education have already acknowledged that, due to the amount of objective content covered when preparing a practitioner, the importance of learning to care for others can be deemphasized. However, this content-centric approach ends up producing less competent doctors. The practice of medicine requires facility with objective and subjective knowledge. Dominic Vachon, Director of the Ruth M. Hillebrand Center for Compassionate Care in Medicine at the University of Notre Dame, refers to the knowledge obtained through the complementarity of objective and subjective components in medical education as “clinical judgment” (2020, p. 189). A doctor cannot practice medicine competently without sound clinical judgment. He goes on to say:

We have erroneously equated our rational process of clinical judgment to be the same as being a scientist, when these are really two different things. Our clinical judgment is our use of science and our experience of what happens in actual practice to interpret what we see before us in a particular patient. That is a subjective process that clinicians conduct in a rational manner, what I call a trained subjectivity. (p. 191)

The same appeal to trained subjectivity can be made regarding the practice of the priest, historically referred to as a “physician of the soul” (McGrath-Merkle, 2011). An integrated pedagogical model based on the concept of person that Wojtyla articulated would incorporate objectivity and subjectivity. Burgos (2019) explains that Wojtyla’s approach is

...a new path that did not lead to objectivism or subjectivism. This path was based on an integral concept of experience, meaning that experience contains, simultaneously, objective and subjective elements. The objective elements come

from the knowledge and perception of the world external to the subject, and the subjective elements come from our own intimate world of subjectivity. (p. 108)

In this model, the cosmological “knowledge and perception of the world external to the subject” is complemented by the unique, personal “intimate world of subjectivity.” It is experience that makes this “new path” possible and intelligible. This understanding, which includes the affective word of the heart and “brings about a union with the object that goes even further than in knowledge” (Von Hildebrand, 1965/2007, p. 37) cannot be gained without experience. Creating balance in seminary formation requires not only embracing the two characteristics of theology mentioned by Wojtyla, but also recognizing that the knowledge of them is obtained intentionally and simultaneously and must involve experience. This balance cannot be achieved effectively with a single semester in a parish, disassociated from the rest of the formation program, or with a “pastoral synthesis year” at the end of the program only, which is far too late in the formation process. Due respect for humanity requires a mixture of pedagogical methods and reveals why the *RFIS* (2016) says that an integrated pedagogical model is necessary to form priests.

Educators in other fields have been aware for some time of the need for pedagogical models that integrate affectivity. Applicants to medical schools, nursing schools, and residency programs state that the desire to help others is a primary motivating factor in their choice of profession, but often this motivation does not last (Vachon, 2020). The emotional toll of caring for others threatens longevity in many helping professions and, at times, threatens the personal wellbeing of the practitioner (Back et al., 2009). In response to this, medical schools have developed curricula and

methods that enable students to practice controlling emotion, a necessary aspect of affective maturity. The most successful method currently in use is simulation.

Simulation is rooted in concepts consistent with a personalist educational philosophy. It places affectivity within the realm of intellectual formation, broadly understood. If the simulation method does translate from medical school to theological education, it could unite both objective and subjective elements of knowledge in one learning experience for seminarians, giving them an enhanced opportunity to develop their own version of trained subjectivity or clinical judgment. This method has the potential to bring the “new path” (Burgos, 2019) of integral personalism to seminary curriculum in a unique way. Exploring simulation’s impact within the context of seminary intellectual formation is part of a larger quest for a breakthrough that opens the door to a more fully integrated pedagogical model at seminaries.

Purpose Statement

The purpose of this qualitative study is to explore the affective experiences and meaning making of first year theologians who participated in simulated pastoral scenarios as an instructional method at Mundelein Seminary.

Research Questions

How do first-year theologians describe and make meaning of their experiences with simulated pastoral scenarios? How are these descriptions aligned with the development of an integrated pedagogical model at seminaries that promotes affective maturity?

Conceptual Framework

If Catholic seminaries are going to achieve their stated four-dimensional formation goals and assist seminarians in the development of affective maturity, it “is necessary to adopt an integrated pedagogical model” (RFIS, 2016, #92). The language could not be any clearer, but in academic settings the *how* of teaching is not always given as much thought as the content to be taught. The simulation method has specific characteristics that align with integral personalist philosophy and therefore could bring new strengths to the seminary pedagogical model. These characteristics and strengths include the *person-centric* nature of simulation, its development of *phronesis*, and its use of *reflective practice*.

1. Simulation is *person-centric*: Paulo Freire, an educational philosopher heavily influenced by Catholic personalism (Leopando, 2017) critiqued a “banking model” (Freire, 1998) of education, one in which professors *deposit* knowledge *into* students, often through classroom lectures. In this model, a student’s success is determined by the ability to demonstrate that an accurate transfer of content knowledge has occurred. It is truly content-centric. Freire (1998) maintains that this model of education “transforms students into receiving objects” (p. 77), which opposes the personalist intention of developing the person-subject:

Knowing, whatever its level, is not the act by which a Subject transformed into an object docilely and passively accepts the contents others give or impose on him or her. Knowledge, on the contrary, necessitates the curious presence of Subjects confronted with the world... Knowing is the task of Subjects, not of objects. It is

as a subject, and only as such, that a man or woman can really know. (Freire, 1974/2013, p. 89)

A banking model of education is potentially deforming. To develop the person-subject, the educational process needs to be person-centric and rouse the student into consciousness, “returning to myself I can ask, But what do I, myself, really think?... It is above all in recollected subjectivity that persons are empowered to transcend themselves” (Crosby, 1996, pp. 102-106). Crosby explains that this power of self-transcendence enables the more authentic “I” to act (pp. 190-191). John Neumayer, founder and senior tutor at Thomas Aquinas College, explains how this can be facilitated methodologically:

Lectures hardly help. Something more is required; something that turns awareness back on itself. This is why Socrates searched the souls of his disciples with questions. If any responded saying “I have heard such and such...” he would invariably reply: “But what do you think?” (n.d.)

To develop the person-subject through pedagogy, it is essential to assist students in developing the ability to think for themselves. The subject can develop the capacity to express thoughts verbally, expose them to critique and synthesize them effectively as opposed to the object who will be expected to reproduce content accurately.

2. Simulation supports the development of *phronesis*: In *Making Social Science Matter* (2001), Bent Flyvbjerg discusses the importance of *phronesis*, an intellectual virtue that Aristotle identifies along with *episteme* and *techne* in Book VI of the *Nicomachean Ethics*. *Phronesis* is a kind of practical wisdom. St. Thomas Aquinas may call it prudence. “*Phronesis*,” says Flyvbjerg (2001), “requires an interaction between the

general and the concrete; it requires consideration, judgment, and choice. More than anything else, *phronesis* requires *experience*” (p. 57).

An integrated pedagogical model should develop *phronesis*. To do this, it must help the student to develop knowledge that can only come from experience. The research of Eric Mazur, the Balkanski Professor of Physics and Applied Physics and Member of the Faculty of Education at Harvard University, addresses this. Mazur admits that when he first began teaching at Harvard, he did not ask himself how he was going to teach, he merely asked himself what he was going to teach. His content-centric approach had significant ramifications. What he uncovered (Zhang, Ding, & Mazur, 2017) is that students in his introductory physics course developed more novicelike epistemologies about physics after a semester-long traditional lecture course:

Novicelike beliefs are characterized by viewing physics knowledge as disconnected facts, and this often results in rote memorization of content knowledge. These differ drastically from the beliefs of experts and scientists, who view the subject as a matrix of coherent, connected topics and use reasoning through one’s knowledge base to figure out problems or questions. (p. 2)

When Mazur introduced methods that integrated student discussion and subjective experience contemporaneously with the process of objective content learning, statistically significant expert-like shifts in student epistemologies were identified (2017). This is a goal of an integrated pedagogical model. Combining methods that engage the students as subjects with practical experience of the concepts learned creates an opportunity for deeper, more expert-like learning. This is like Vachon’s (2020) concept of developing trained subjectivity or clinical judgement.

3. Simulation introduces *reflective practice*: The post-simulation debriefing experience is carefully constructed so that students “feel simultaneously challenged and psychologically safe” (Rudolph et al., 2006, p.49). The debrief method, called *debriefing with good judgment*, has three elements:

The first component is a conceptual model, drawn from research in cognitive science and on reflective practice, that guides the instructor on how to illuminate the mental models that were salient in guiding the trainees’ action during the simulation. The second is an underlying debriefing “stance” that unites the apparently contradictory values of curiosity about and respect for the trainee and the value of clear evaluative judgements about trainee performance. The third component is a way of talking – combining advocacy and inquiry – that embodies the underlying stance. (pp. 49-50)

The debriefing method used in simulations has the capacity not only to identify mistakes in practice, but also to provide a supportive environment in which the underlying reasons or “frames” leading to error can be explored and corrected. In this practice of debriefing, mistakes are viewed as “puzzles to be solved” (p. 49), not objects for “shame and blame” (p. 51) or “crimes to be covered up” (p. 52). Faculty members are encouraged to engage student mistakes with an attitude of curiosity in order to widen the focus of the discussion “to include not only the trainees’ actions, but also the meaning-making systems of the trainees such as their frames, assumptions, and knowledge” (p. 52) in a process that both values the expertise of the faculty member and the understanding of the trainee. The goal is to address any problems constructively and proactively, in safe environment, so that

the root causes of harmful actions can be identified, corrected, and subsequently avoided in practice.

Simulation supports the development of the person-subject, encourages the acquisition of phronesis, and introduces reflective practice. This method gives intellectual formators a focus for intentional integration of human formation and growth in affective maturity within the curriculum and therefore makes a substantial contribution to the development of an integrated pedagogical model. If the simulation method is translated to seminary formation, there is reason to believe it could provide an opportunity to integrate the two characteristics of theology that Wojtyla mentions – high scientific standards and the pastoral aim – in a way that would enable seminarians to develop a more complete understanding of the faith in preparation for ministry.

Chapter II – Review of Literature

Theological Education

Recent research supports the need for an integrated pedagogical model at seminaries. The National Association of Catholic Theological Schools (NACTS) and the Center for Applied Research in the Apostolate (CARA) invited 1,379 recently ordained priests to participate in a survey between April and July of 2020 to share their perceptions of ministry. The survey generated 1,012 valid responses, a response rate of 73%. The summary document *Enter by the Narrow Gate: Satisfaction and Challenges among Recently Ordained U.S. Priests* (2020), states the following:

By far, the areas they most often report being best prepared in are presiding at liturgies, preaching, and their theological training in various areas. The areas in which they say they are least prepared are those related to administration, human resources, and leadership; preparing couples for marriage; ministering in multicultural or multilingual settings; handling stress or managing their time; and having the kind of practical knowledge that would have really helped them with the realities of parish life. (p. 2)

This feedback provided by newly ordained priests regarding their own sense of preparedness indicates that after seminary, they feel least prepared for aspects of personal interaction (human resources, leadership, marriage preparation, multicultural ministry) and areas of human maturation (coping with stress and time management, dealing with the “realities of parish life”). These data indicate that seminary education in its present form gives a seminarian the most comfort with aspects of ministry that can be carried out in a one-directional way, like “presiding at liturgies, preaching, and their theological

training.” These findings reveal significant gaps that are consistent with a banking model of education (Freire, 1998).

The study also indicates that among some of the newly ordained, ministry has not lived up to their expectations: “one in 20 that reports that they would “definitely” (1%) or “probably” (4%) not enter the priesthood if they had the choice again and who are uncertain (5%) about whether they plan to remain a priest in the future” (2020, p. 4). An integrated pedagogical model would present a more holistic understanding of the life as a priest to all, including those who would otherwise find out after ordination that the life of a priest is more complex than they had imagined, or ultimately not what they feel called to do.

There is evidence that this lack of preparedness is perceived at the highest levels of the Church. In October of 2015, Pope Francis led the world’s bishops in a synod on the family. In his post-synodal apostolic exhortation *Amoris Laetitia – The Joy of Love* (AL, 2016), Francis wrote: “The answers given to the pre-synodal consultation showed that most people in difficult or critical situations do not seek pastoral assistance, since they do not find it sympathetic, realistic or concerned for individual cases” (#234). There is awareness in the Church that the pastoral needs of the faithful are not being met.

The Association of Theological Schools (ATS), accrediting body for theological schools in the United States and Canada, has explicitly recognized the need to prioritize the balanced integration of pastoral and human formation in theological studies. In October of 2018, after a four-year research project which involved 90% of ATS members (Tanner, 2020) eighteen ATS-affiliated peer groups’ final reports on the educational models and practices of theological schools were compiled in an executive summary. “It

was somewhat surprising to those who facilitated the peer groups how frequently the topic of formation of students emerged... toward theological study that emphasized the formation of persons as much as the development of knowledge and skills” (Graham, 2018). The recognition by the membership of ATS of the need to emphasize the formation of persons as much as developing skills and acquiring knowledge led to a “once in a generation” redevelopment of accreditation standards on June 25, 2020. This redevelopment was based on eleven themes indicated in Graham’s executive summary (2018) of the peer group reports, including the theme of balanced formation:

Formation of students *and* faculty has become a central part of the conversations across the Association. Generally corresponding to the fourfold dimensions of formation in the Roman Catholic *Program for Priestly Formation*, (intellectual, pastoral, human, and spiritual), but utilizing different language and concepts drawn from the particular theological traditions of the schools, there is widespread agreement on the necessity of the four dimensions and the need for better balance between them. (pp. 1-2)

Similarly, in the new *Directory for Catechesis* (2020), a document that guides the Catholic Church’s faith educators - including bishops and priests – evidence of an existing banking or one-directional model of education is noted: “Within the Church, there is often a habit of one-directional communication: preaching, teaching, and the presentation of dogmatic summaries” (#214). This one-directional approach makes relation to another optional. A more comprehensive preparation of seminarians through an integrated pedagogical model would include relationality within intellectual formation. The 2020 directory encourages faith educators to adopt methods that are “open to

interaction” (#214) and the adoption of a dialogical style of engagement, a ‘laboratory’ of dialogue, without relativism (#54). This reflects the integral personalist understanding of Wojtyła, with the simultaneous presence of the cosmological and subjective aspects of knowledge accounted for within the pedagogy. The degree of engagement called for here implicitly requires an integrated pedagogical model.

Medical Education

Research from the medical profession shows that when the emotional demands of helping professions are addressed academically, there are benefits to the students themselves and benefits to those whom the students will one day serve. Dominic Vachon (2020) confirms that in medical practice, *compassionate caring* is not an addition to competent medical care, but rather it is essential for competent medical care. He has compiled an extensive body of evidence, *the science of compassion*, made possible through advances in neurobiology, evolutionary biology, and diagnostic tools like the *fMRI* (functional magnetic resonance imaging) machine. Among the evidence Vachon (2020) notes: the human nervous and endocrine systems have evolved to fulfill the survival needs of mutual dependence (p. 60); when showing compassion to another, a helper is rewarded with stress buffers and bonding hormones, including oxytocin and endogenous opioids (pp. 62-63); pathologies like compassion fatigue, burnout syndrome, secondary traumatic stress, and vicarious traumatization are not caused, as some assert, by compassionate caring itself; these pathologies are a consequence of emotional detachment resulting from ineffectively managed empathic distress (pp. 80-81). Questions posed by Vachon (2020) in the *Clinician Compassion Mindset Process* provide

students with the tools to monitor and effectively manage emotion in order to prevent, or recover and learn from, empathic distress (pp. 90, 106-107).

Vachon's findings are a vital antidote to those who advocate for a supposedly "objective" or "detached" approach to practice that subordinates affectivity – be it medical or pastoral. Crucially, he shows that a compassionate practitioner is a more competent practitioner. The one giving help will not be able to do so competently unless the environment is perceived as emotionally safe (2020, pp. 64-66). Through compassionate care, the bond of trust established between the helper and person being helped ensures that more intimate information is shared. This makes the patient history taken by the practitioner more complete. Diagnoses are therefore more accurate. Subsequently, the person being helped is significantly more likely to follow the instructions given by the helping professional (2020, pp. 128-134), leading to better outcomes.

For the student preparing to serve as a helping professional, the integration of emotion occurs through self-awareness and the development of empathic capacity (Adriaenssens et al., 2015. Back et al., 2009). Self-awareness helps the student identify personal emotions, recognize the essential role emotions play in each encounter with another person, and alerts the student to empathic distress caused by overidentification with the person being helped (Harrison & Westwood, 2009; Malette, 2018). Empathic capacity is complex and has "...both emotional and cognitive aspects," or in philosophical terms, a role for affectivity and the intellect. Emotional resonance with another leads the helper to actually "work to understand the other from the other's perspective" (Vachon, 2020, p. 53). The ability to identify internal movements like

distress, disgust, or a sense of being overwhelmed, and the development of skills to regulate empathy even in those contexts, can be taught. Learning to cultivate empathic capacity through encounter and dialogical constructive feedback sets the helper on a trajectory towards *compassion satisfaction*, associated with well-being and longevity in helping professions (Harrison & Westwood, 2009).

Zollner's (2018) concern over the subordinate position given to formation in affective maturity in seminaries is shared in principle by Vachon (2020) who sees a similar problem in medical schools: "A solar system is inconceivable without a sun. This is the point: Compassionate caring is actually 'the sun,' yet it has been viewed in health care work as if it were merely an orbiting planet" (p. 10). Using Thomas Kuhn's understanding of *paradigm shift* taken from *The Structure of Scientific Revolutions* (1962/2012), Vachon proposes a paradigm shift in medical education – from a biomedical/technical-centric model to the more holistic, compassion-centric model. The emergence of compassion science in medical education provides a lens through which a paradigm shift in seminary education can be viewed. A content-centric one-directional banking model, identified through the NACTS/CARA (2020) and ATS (2018) research and owned through the practical evidence cited in *Amoris Laetitia* (2016), can shift to a person-centric model as advocated by the *Directory for Catechesis* (2020). With the need identified, different person-centric methods can then be examined.

Medical education has made inroads developing emotional awareness in students specifically through *simulation* as an instructional method. The Society for Simulation in Healthcare (2017), accrediting body for simulation use in medical education curriculum, assessment, and research, defines simulation as "a technique that uses a situation or

environment created to allow persons to experience a representation of a real event for the purpose of practice, learning, evaluation, testing, or to gain understanding of systems or human actions” (p. 29). The unique aspect introduced by simulation is *phenomenal realism*. Phenomenal realism is a term which signifies the student’s insertion into a learning scenario sufficiently realistic that the student experiences the representation of a real event with suspension of disbelief. This is a departure from methods of instruction in which a student simply sees, hears, reads about, or is told about an event. Simulation is immersive.

In studies conducted to test simulation’s impact on students, researchers confirmed that the use of simulation produces real emotion and autonomic nervous responses in students (Rudolph et al., 2007). The stress responses triggered in simulated scenarios are identifiable through measurements of heart rate, salivary cortisol, and alpha amylase (Bong et al., 2010; Müller et al., 2009; Valentin et al., 2015), and these responses are notably not present when classroom tutorial methods are used to impart the same conceptual knowledge. Bong et al. (2010), Müller et al. (2009), and Valentin et al. (2015) used biochemical markers to study the stress response of participants in medical simulation scenarios, and all came to the same conclusion: measures of these markers before and after simulated scenarios establish that simulation, unlike other learning methods, creates statistically significant, realistic stress, indicated through common physiological responses. These responses occur across professions and genders.

The emotion is so realistic in simulated scenarios that Fraser et al. (2012) suggested the weight of the emotion experienced while using this method increases cognitive load too much for learning to be effective. This position has been strongly

challenged (Littlewood & Park, 2013) due to flaws in the design and implementation of the study from which this conclusion was drawn. Fraser et al. (2012) proposed that the degree of stress in simulated scenarios is bad for learning due to the increase in cognitive load that results from stress. In their study, 25-30% of the students failed to recognize a standard cardiac murmur after a simulation exercise – a sub-optimal result. Littlewood and Park (2013) refuted Fraser et al. (2012) by noting that the original study was conducted with no pre-simulation assessment of students' ability to recognize a cardiac murmur as a baseline. In addition, student self-assessment was the only measurement of cognitive load used in the study. Littlewood and Park (2013) maintained that this design of student-only feedback was too subjective to be the sole indicator of results. Therefore, the conclusion of the Fraser et al. (2012) study regarding simulation as cause of excessive cognitive load has not been accepted.

More frequently, studies have indicated simulation is particularly helpful in acclimating students to the emotional demands of professional practice (Felton & Wright, 2017). Simulation has been shown to improve competence and increase the confidence of students preparing for careers in complex, high-risk domains (Cooke et al., 2008; Muckler & Thomas, 2019). Additional research has shown that real stress in simulated scenarios does not negatively impact student confidence levels. In fact, evidence suggests that student confidence levels are increased through simulation. Cooke et al. (2008) and Felton and Wright (2017) both used Likert scale surveys to assess increase in student confidence after high-pressure simulation exercises. In all areas related to student confidence, students themselves determined that simulation was “very good” at contributing to these skills. Felton and Wright (2017) conducted a qualitative study based

on a free-response survey, and analysis indicated the most common theme mentioned by students in their perception of the simulation experience was that it was “reflective of real life” (p. 49). This result reinforced the importance of phenomenal realism in simulation. The students in Felton and Wright’s (2017) study were grateful for the opportunity to “...try things which were outside of their comfort zone” (p. 50) in an environment that was known to be safe, with opportunities for processing the experience with their professors.

Muckler and Thomas (2019) conducted a phenomenological study on the impact simulation has on student confidence levels. To assess this, they conducted 30-minute confidential interviews with students from two very distinct populations: experienced graduate students in a Doctor of Nursing Practice program and inexperienced undergraduates in a Bachelor of Science in Nursing program. A 7-step phenomenological analysis process was used to interpret interview data. This phenomenological analysis produced consistent results that indicated a decrease in baseline anxiety and an inverse increase in student confidence as students’ experiences of simulation exercises accumulated. This would suggest including simulation regularly throughout a program of study to see the most impact on student learning.

The literature indicates that the simulation method engenders real, measurable emotion in students. The same indicators of emotion have not been seen in students learning content during classroom-based tutorial methods. Simulation appears to introduce something new to the curriculum due to its phenomenal realism, described in student qualitative surveys as “reflective of real life.” Once emotion is introduced into the learning process, it is possible to utilize debriefing methods to help students integrate

the emotions they have become aware of and identified. The simulation method brings the affectivity of the person into the curricular landscape.

Quality debriefing is crucial to the effectiveness of simulation as an exercise of emotional awareness and integration. Wear and Varley (2008) expressed concern that if simulation is used as a summative assessment tool, a student engaged in a simulation exercise could be so focused on a positive evaluation that the genuine attempt to connect with the *patient-as-subject* would be subordinated to meeting the requirements of an evaluator, thus undermining an important goal of simulation. Steele and Hulsman (2008) countered that superficial assessment is a companion to superficial teaching; if simulation is used in assessment and the teaching is appropriate to the method, there would be no reason to assume the lack of a substantial debrief process. This process would provide far more depth of analysis to the student than a checklist. A substantial debriefing requires that the faculty member agrees on, and is intentional about, addressing the desired curricular outcomes. Using simulation only to demonstrate a checklist of content knowledge would be counterproductive. Whether or not simulation is used as an assessment tool, good debriefing is essential to gain understanding of the student emotional experience.

Anthony Back and several other doctors who care for those who are seriously ill collaborated on the development of a curriculum for medical professionals, with simulation as the foundational instructional component. In a written summary of their years refining the curriculum (Freyer-Edwards et al., 2006; Jackson & Back, 2010), they explained the importance of developing a learner's ability to self-assess. This involves deliberately and explicitly calibrating (Novack et al., 1997) each learner's self-awareness

and requires "...a process of focusing the discussion and feedback on those issues that are the closest to the learning edge for each learner" (Freyer-Edwards et al., 2006, p. 641). Questions like: "What is it about this case that makes you uncomfortable?" and "What's the discomfort you are feeling?" (p. 641) invite the student to begin the process of emotional integration through self-awareness and the identification and naming of internal movements. Paired with Vachon's *Clinician Compassion Mindset Process* (2020, pp.106-107), this kind of instruction can be foundational to developing affective maturity.

In another effort to devise curriculum to address the affective aspects of the medical profession, oncologists developed the SPIKES Protocol (SPIKES). SPIKES consists of six steps for "delivering bad news" (Baile et al., 2000, p. 302). The steps are 1) *Setting up* the interview; 2) Assessing the patient's *perception*; 3) Obtaining the patient's *invitation*; 4) Giving *knowledge* and information to the patient; 5) Addressing the patient's *emotions* with empathic responses; and 6) *strategy* and *summary*. SPIKES is being used as a cognitive road map to train novice students in empathic conversation. In its original structure, SPIKES reflected elements of a banking model approach to education: delivery of bad news implies passivity in the patient. The method was also limited in scope. However, it was a first step toward acknowledging that clinician performance in this aspect of medical practice can have a decisive impact both on patients' wellbeing and on the trajectory of a physician's career. Twenty-one years ago, SPIKES was groundbreaking.

According to Baile et al. (2000), over the course of a career, oncologists must disclose adverse medical diagnoses to patients and their families thousands of times, yet no standard method for conducting those challenging emotional conversations had been

in place. The SPIKES Protocol emerged from the 1998 Annual Meeting of the American Society of Clinical Oncology, where a survey on communication skills was conducted. The survey was prepared by several educational experts in the area of doctor-patient relationships. Survey questions focused specifically on practices to “break bad news” to patients. Only 10% of oncologists surveyed for the study reported any formal training in breaking bad news (p. 304). Of the 500 oncologists surveyed, 52% reported that “using empathic, validating, and exploring statements to respond to patient emotions would be the greatest challenge of the protocol” (p. 308). They did not feel prepared to address patient emotion. Baile et al. (2000) concluded that “...techniques for disclosing information in a way that addresses the expectations and emotions of the patients also seem to be strongly desired, but rarely taught” and stated “...physicians who are comfortable in breaking bad news may be subject to less stress and burnout” (p. 305).

An important revision to SPIKES was made by Anthony Back, Robert Arnold, and James Tulsky in *Mastering Communication with Seriously Ill Patients* (2009). Although they acknowledged that in the time since the emergence of SPIKES “...what the medical literature has called ‘breaking bad news’ has become a fundamental task in the communication repertoire” (p. 21), they moved away from the concept of breaking bad news and embraced instead the process of *talking about serious news*. “After years of teaching ‘how to break bad news,’ we have become concerned that framing the task this way tacitly encourages a view of this skill as information dumping” (p. 22). The shift in emphasis moved away from a content-centric delivery of news to a person-centric experience of relation. This revision coupled an attitude of mutuality in communication with a de-emphasis on the quantity of information shared. The new focus invited the

doctor to create an atmosphere of trust, cemented by empathic statements, that would enable the patient to share more.

The SPIKES based theoretical framework for serious conversations developed by Back et al. (2009) reinforced the necessity of addressing patient emotion if oncologists were to “protect themselves against burnout” (p. viii). It has been tested in a variety of environments worldwide and its relevance has been documented in many fields. Studies on the effectiveness of SPIKES have been conducted in the following areas: emergency medicine (Park et al., 2010), mental health (Milton & Mullan, 2017), optometry (Spafford et al., 2008), palliative care (Carver, 2018), dentistry (Curtin & McConnell, 2012), HIV diagnosis (Emadi-Koochak et al., 2016), pharmacology (Hanya et al., 2017), and even organizational downsizing in a medical environment (Von Bergen et al., 2011). The study by Park et al. (2010) on the use of SPIKES in emergency medical training served as a model for this research.

The Park et al. (2010) study notes that, in the past, most communication training in medical schools had been in the form of didactic lectures or seminars. In this study (Park et al., 2010) SPIKES was used as a cognitive framework for students. The pedagogical model included expert faculty presentations, practice role plays, and a simulation exercise. Inclusion of new methods was a recognition that one-way deposits of information into the student-as-object were insufficient in achieving the desired outcomes. The adjustments to SPIKES (talking about serious news) made by Back, Arnold, and Tulsy (2009) regarding relation to the patient did not occur in the Park et al. (2010) study, however the approach was nevertheless innovative in the moment.

The study (Park et al., 2010) involved 14 medical students training in emergency medicine. A multidisciplinary educational team led the training. Its lecture-based portion consisted of detailed instruction in SPIKES; a 20-minute video on patient and senior physician perspectives; a presentation on effective communication and reflective listening; and a presentation on the role of the chaplain in medical emergencies. In addition, a neonatologist spoke about breaking bad news involving children, and a surgical oncologist/cancer survivor spoke about breaking bad news from the lived perspective of both doctor and patient. The presentations were not limited to sharing techniques: “All the lectures stressed empathic communication during death and bad news notification and the necessary information to give the family” (p. 386).

Following the presentations there were 3 practice role plays with feedback and debrief. After this practice, students went to the simulation lab where they participated in cases “...designed to create a high-pressure environment and have volatile psychosocial stressors and issues” (p. 386). The three cases, high in emotional content, included: an injured, intoxicated teen who crashed a car in which an exchange-student passenger was killed; a non-helmeted 12-year-old bicyclist who had been struck by a car and killed while under his grandmother’s supervision; and an elderly victim of a home invasion and assault who died of her injuries in the emergency department.

Students were given surveys to rate the effectiveness of this day of training, in its parts and in its entirety. On a Likert scale of 1-5 (1 = low, 5 = high), the mean student response for each aspect of training is listed here: educational quality = 4.86; expected improvement in patient care = 4.79; simulation = 4.79; overall usefulness = 4.73; lecture

= 4.71; role play = 4.71. Asked what portion of the day the students found *most* useful responses were: simulation = 43%; all of them = 36%; role play = 14%; lecture = 7%.

The study concluded that the educational effort had been successful and played a unique role in preparing students for the vitally important task of breaking bad news. This obligation often occurs in an emergency room immediately after a very draining emotional experience, like a failed resuscitation. The importance of the simulation method comes through in student responses regarding the most useful portion of a very successful day. Real emotion produced during simulation offers students the unique opportunity to engage holistically in very emotionally challenging situations, and to do so in a safe environment where mistakes do not actually harm others. Simulation engages students' affective sphere in a compelling way.

Back, Arnold, and Tulskey (2009) focus specifically on step five of SPIKES, "E," addressing the patient's emotions with empathic responses. Neurobiological evidence shows that emotion is processed more quickly by the brain than rational cognitive thought (2009, p. 22). A patient who has been presented with serious news will often be unable to cognitively process the information while the emotion caused by it remains unaddressed. For this reason, Back, Arnold, and Tulskey (2009) claim that "...for physicians giving serious news, the most important skill to acquire is the ability to detect and respond to patients' emotions" (p. 22). Because individuals will have different emotional responses for a wide variety of reasons, it is important that the one helping pays close attention to the one in need of help, since there will not be a single formula that can be applied to every scenario. To pay close attention to the person seeking help, however, the helper's own emotions must be appropriately regulated. Vachon's *Clinician*

Compassion Mindset Process (2020, pp. 106-107) provides questions to assess the emotional data present in an encounter and make choices based on that data to facilitate emotion management. He identifies four movements of compassion: 1) *noticing* another's suffering, 2) *empathic response*, 3) *intention* to relieve suffering and 4) *acting* to attempt to relieve suffering. During any of these movements, the clinician can either proceed toward compassion and away from empathic distress or toward empathic distress and away from compassion. To engage in the *Clinician Compassion Mindset Process*, the helping professional needs sufficient self-awareness of emotional, cognitive, and physiological internal movements to answer the following questions:

Am I willing and able to recognize and safely engage with the suffering of the patient?

Am I aware of and able to understand the patient's emotional experience?

Do I view the patient as a fellow human being who is suffering?

Can I view the patient as deserving of some type of help?

Do I have the ability to cope with the suffering of the patient (with safety)?

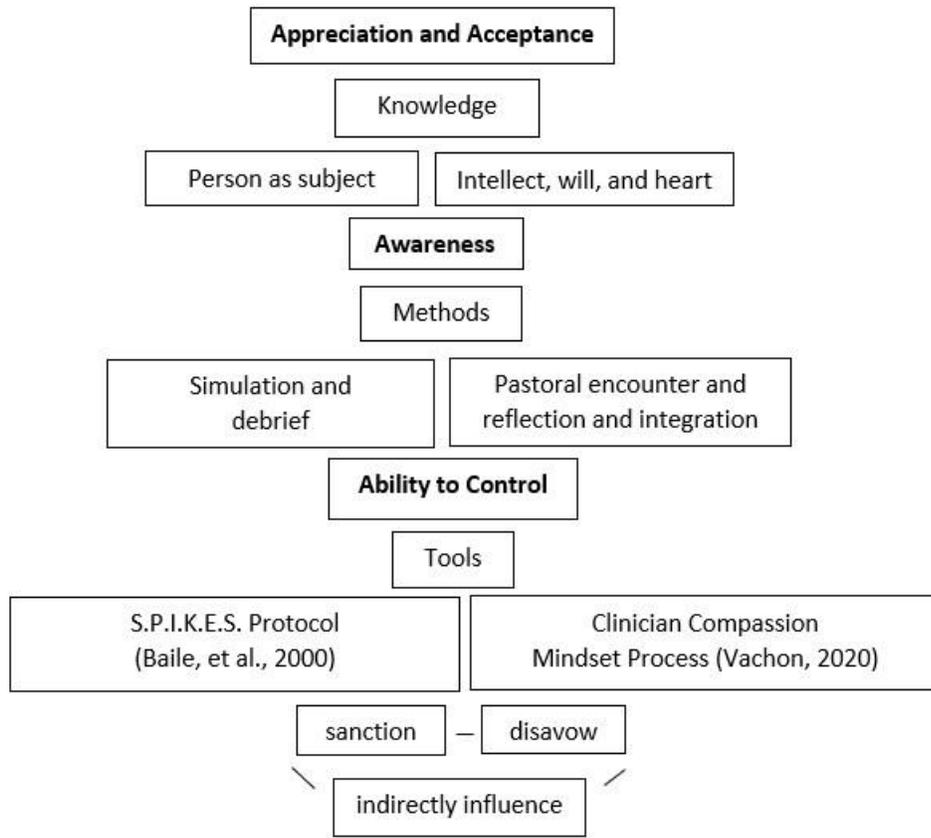
Am I motivated to attempt to alleviate the suffering? (2020, pp.106-107)

If the clinician proceeds to answer "yes" to all these questions, compassionate care can be achieved. If at any point during the encounter the clinician answers "no" to one or more of these questions, the clinician is at risk for empathic distress and would need to "reset" to reengage with compassion. When empathic distress is experienced by the clinician, the compassion mindset process provides a post-encounter framework for reflection and growth.

Using these insights from theological and medical education and returning to this study's conceptual framework, it is possible to propose an academic curriculum for affective maturity in seminaries which employs an integrated pedagogical model (See Figure 1). Using Cheruparambil's (2015) definition of affective maturity for curriculum design, *Appreciation and acceptance* of emotion can be accomplished through a person-centric shift towards a *knowledge* of student-as-subject, coupled with respect for the dignity of the heart as a spiritual center of the truly human affective sphere. *Awareness of emotion* can be accomplished through enhanced pedagogy with the incorporation of simulation and debrief *methods* concurrent with pastoral encounter, reflection, and integration.

These methods, through *reflective practice*, lay the groundwork for an *Ability to control emotion* fostered by the implementation of proven *tools* from the medical field which help develop *phronesis*, trained subjectivity or clinical judgment – including SPIKES and the *Clinician Compassion Mindset Process*. Informed by von Hildebrand's engagement of the will to either sanction or disavow emotions based on their appropriateness, the self-knowledge gained could encourage exploration of how to indirectly influence affectivity, leading to an ongoing cultivation of the habit of compassion and the self-possession necessary to make a self-gift.

Making use of these tools early in the formation process (Muckler & Thomas, 2019) would be beneficial to reduce anxiety, build confidence, and foster affective maturity within intellectual formation. Ultimately, a more integrated pedagogical model would also contribute to compassion satisfaction and resilience in priests (Harrison & Westwood, 2009).

Figure 1*Designing Academic Curriculum for Affective Maturity*

Utilizing Dietrich von Hildebrand's understanding of affectivity, the seminarian can, at any point during a pastoral encounter, sanction the emotions that lead towards compassion and disavow those that lead away from compassion and toward empathic distress. The seminarian, aware of those emotions, must accept them as part of the self, and be able to identify them. Subsequently, if the seminarian is honest and can identify feelings like disgust or fear when encountering *the other*, von Hildebrand would assert

that steps can be taken to indirectly influence those emotions “by preparing the ground for it” (1965/2007, p. 49) in the soul ahead of time so that the movement towards compassion becomes more habitual. Vachon (2020) says that the person caring “discerns what the other person needs and responds in such a way to facilitate his or her growth, not to impede it” (p. 37). This is a process which involves “cognitive, emotional, philosophical, and spiritual components” rooted in “a deep sense of the dignity of the human person” (p. 37). Vachon uses personalist language that implies a movement of the heart in compassion toward the other. Compassion satisfaction is associated with well-being and longevity in helping professions (Harrison & Westwood, 2009) and implementing this academic curriculum for affective maturity in seminaries would be a way of educating priests for compassion satisfaction.

Chapter III - Methods

Participants

If the four-dimensional formation goals of Catholic seminaries are going to be achieved, “it is necessary to adopt an integrated pedagogical model” (*RFIS*. 2016, #92). Simulation as an instructional method aligns with integral personalist philosophy and has strengths including its person-centric nature, its development of phronesis through experience, and a debriefing process which introduces reflective practice. These characteristics are necessary to form the basis of an integrated pedagogical model which promotes the development of affective maturity. To investigate the applicability of the simulation method to seminary formation, this qualitative study was designed to explore the affective responses of first-year theologians participating in simulated pastoral scenarios and assess if the meaning they make of their experience with simulation aligns with its use in an integrated pedagogical model that promotes the development of affective maturity.

This research was conducted at Mundelein Seminary in Mundelein, Illinois. The seminary is located within the Roman Catholic Archdiocese of Chicago. It is one of six schools that make up the University of St. Mary of the Lake. Cardinal Blase Cupich, Archbishop of Chicago, is the chancellor of the university, and the Very Reverend John Kartje is the president of the university and rector of the seminary.

In recent years Mundelein Seminary has served the formational needs for priesthood candidates from 25 to 30 Catholic dioceses, mostly within the United States,

with some international participation from Africa, South America, and Asia. Seminarians from within the United States come from part of the country. Geographically, the student body is very diverse. Enrollment at the seminary can vary in any given year based on the vocational discernment of the seminarians. During the 2020/2021 academic year, enrollment was in the range of 130 students.

The seminary curriculum is divided up into 2 pre-theology years and 4 theology years. Students who have completed a bachelor's or master's degree in philosophy are able to begin the 4-year theology program, while those who do not have a bachelor's degree in philosophy must begin with 2 years of pre-theology. Students who complete the pre-theology program can be awarded the Master of Arts in philosophy and religion. Those who go on to complete the 4-year theology program are awarded a Master of Divinity degree.

The students who participated in this study were first-year theologians at Mundelein Seminary. All 23 seminarians in the target population were notified of the opportunity to participate in this new study prior to the simulation experience. The research consent form was read aloud in class, posted in the class Microsoft Teams site, and sent to all class members in an email so that the details could be reviewed privately at the seminarians' convenience. Fourteen seminarians turned in signed consent forms expressing their willingness to participate in this study. Twelve consent forms were received prior to the simulation experience and two consent forms were received after the simulation experience. Of the 14 seminarians who consented, 13 went on to complete the free-write response after the simulation experience. Of the 13 who completed the free-write response, 12 went on to complete a semi-structured interview. Of the 12

theologians who participated in each stage of this research study (consent, post-simulation free-write, and follow-up interview), 6 of them had completed pre-theology studies at Mundelein while the other 6 were brand new to Mundelein.

Permission and Approval

Permission to conduct this study onsite was granted by Very Reverend John Kartje, rector of Mundelein Seminary. Marquette University's Institutional Review Board approved the study. Seminarian participants completed a consent process approved by Marquette University's Institutional Review Board.

Setting

Mundelein Seminary's partnership with Rosalind Franklin University's Center for Advanced Simulation in Healthcare (RFU) began in the Fall of 2019. After initial exploratory conversations with Dr. James Carlson, vice president for interprofessional education and simulation at RFU, seminary faculty members decided to embark on a collaborative attempt to translate existing medical simulation scenarios into chaplaincy scenarios for use in seminary formation. Six Mundelein faculty members toured RFU's simulation lab and attended a half-day workshop on outcomes-based curriculum design led by Dr. Carlson. The SPIKES Protocol, which is used to construct assessment benchmarks for patient encounters in RFU's program, became a bridge between medical training and chaplaincy training. What was recognizably common in desired student outcomes became a framework for formative debriefing with seminarians.

During the next several months, four Mundelein faculty members met consistently to translate existing medical simulation scenarios into pastoral care scenarios. To accomplish this, the medical histories and presenting problems of the

patients in the scenarios remained the same, but seminary faculty identified realistic spiritual concerns, ambiguities, and conflicts that can arise during the pastoral care of people in these medical situations. Four Mundelein faculty members wrote these concerns into the lives of realistic characters who would typically seek care from a Catholic chaplain at such times. The fictional character sketches included detailed personal histories of each patient, including faith history, and specific concerns related to the Catholic faith that stemmed from their health crises. Mundelein faculty members handed over these character sketches to the professionals at RFU who prepare standardized patients (SPs). Barrows (1987) explains that the SP is trained to simulate the given scenario so well that a skilled clinician cannot tell that a simulation is occurring. The patient's history, body language, physical appearance, and emotional and personality characteristics are adopted by the SP for the portrayal.

Mundelein Seminary reserved two full days at the RFU simulation lab so that seminarians could participate in a pilot simulation exercise. The pre-COVID-19 plan had 36 seminarians divided up into pairs to participate in four simulated scenarios. This would enable each seminarian to take the lead in two scenarios. Seminarians would receive feedback from their peer/partner, the SP and a faculty member observing unobtrusively through one-way glass. Sessions would be video recorded for debrief purposes. Formative feedback from peers and the SPs would be based on survey questions derived from the principles of the SPIKES Protocol. Debriefing with a faculty member was designed to be a more general overview of the seminarian experience, especially regarding emotion and empathy, based on an advocacy/inquiry approach as

explained by Rudolph et al. (2006) in *There's No Such Thing as "Nonjudgmental" Debriefing: A Theory and Method for Debriefing with Good Judgment*.

The simulation experience was designed for seminarians in their first year of theological study. Methods for the project were based on the Park et al. (2010) emergency medicine study. All 36 first-year theologians participated in a required, one-credit course that met weekly for 55 minutes during the fall and spring semesters. The content of the course included excerpts from Dietrich von Hildebrand's *The Heart: An Analysis of Human and Divine Affectivity* (1965/2007), which presents a positive view affectivity, and a detailed study of the SPIKES Protocol (2000). Seminarians watched and discussed videos of simulation scenarios conducted with medical students and standardized patients, moderated by Dr. Anthony Back. In addition, the seminarians observed, discussed, and provided feedback on a live role play conducted by faculty where SPIKES was used in a pastoral setting. The role play imitated a premarital pastoral meeting but did not capture the phenomenal realism of a simulated scenario. Three classes in March/April of 2020 had been reserved for seminarian role play in four groups, with faculty feedback. This face-to-face role play had to be cancelled due to COVID-19. The trip to the RFU simulation lab in April was also cancelled due to COVID-19.

RFU moved all simulations into a *TeleSim* format on Zoom. Mundelein Seminary proceeded with the pilot study in *Telesim* form. The same group of seminarians who had prepared for the simulation in the spring of their first year participated in it once they returned to campus in the fall as second-year theologians. Thirty-one of the original 36 seminarians returned. Neither the Mundelein faculty members nor the professionals at RFU knew what impact the Zoom format would have on the method. Since the SPs

would be presenting from home rather than an emergency room, inpatient, or outpatient clinic, the seminarians' challenge of suspending disbelief could be increased. The pilot ran on September 23 and 25, 2020.

In this exercise, the 31 seminarians were divided into pairs or triads and assigned one faculty observer. Each group participated in three simulation scenarios: a case of depression/suicidal ideation, a case of chronic obstructive pulmonary disease (COPD) with decision making regarding a do-not-resuscitate order (DNR), and a case of opioid addiction. The fourth prepared scenario, the death of an infant in the emergency room, was eliminated due to the determination that it was inappropriate for a *TeleSim* format. All 31 seminarians participated as the sole pastoral care provider in at least one case, and 5 seminarians participated as the sole pastoral care provider in two cases because 36 individual sessions had been prepared based on the number of students enrolled in April of 2020.

Each simulation experience began with a 5-minute period to examine a patient chart, followed by a 20-minute pastoral encounter between the seminarian and the SP. During the encounter, the peer and faculty observers remained invisible and silent (cameras and microphones off), while the lead seminarian ministered to the SP. At the conclusion of the encounter, the lead seminarian met privately with the SP for a debriefing based on SPIKES. Faculty and seminarian observers filled out surveys based on their impressions of the encounter using the principles of SPIKES as a guide. The encounters were not recorded during the *TeleSim* experience because recording on Zoom was not considered to be in compliance with the privacy and security guidelines of FERPA.

All 31 seminarians took post-simulation surveys administered by RFU at the conclusion of the exercise. They were asked to indicate their level of agreement with the following statements related to the simulation on a Likert scale of 1-7 (1 = strongly disagree, 7 = strongly agree). For the purpose of this study, I considered two statements on the survey most relevant, one related to realism, and the other related to the suspension of disbelief. The reason I considered these questions most relevant is because it is the phenomenal realism that is the most critical element in the simulation method for engaging the affective sphere. The realism and ability of the participant to suspend disbelief ensures that the emotions that would occur during a real encounter actually do occur in the simulated encounter (Bong et al., 2010; Müller et al., 2009; Rudolph et al., 2007; Valentin et al., 2015). These results, in answer to those two questions, were obtained by RFU from the seminarians after the pilot simulation exercise in September of 2020:

1. *Realism*: In response to the statement “The standardized patient portrayed realism as if they were my patient,” 87.10% of the students in the pilot study ranked the exercise as a 7 (strongly agree) and 9.68% ranked it as a 6 (agree).

2. *Suspension of disbelief*: In response to the statement “I was able to suspend my disbelief during the simulation experience,” 54.84% of the students in the pilot study ranked the exercise as a 7 (strongly agree) and 22.58% ranked it as a 6 (agree).

It was notable to the faculty at Rosalind Franklin and at Mundelein that seminarian perceptions of realism and the ability to suspend disbelief were high, even for a *Telesim* on Zoom. Unknown until the realities of the pandemic forced the issue, it indicated that

online perceptions of *presence* are sufficient to establish an environment of mutual encounter.

I administered surveys to the seminarians through Microsoft Forms during the pilot study to gauge if it was worth exploring the simulation method further. In particular, I wanted to consider to what degree emotion played a part in the seminarians' simulation experience; first, if they were aware of it and, second, if they were able to identify it. I believed their responses to these questions would give me some indication if simulation would bring something new to seminary pedagogy; specifically, if it would provide an opportunity for seminarians to participate in a standardized, realistic, pastoral experience, observable by faculty, subject to immediate, personal feedback that incorporated their intellects, wills, and hearts. The key element I was looking for was the addition of the heart.

All 31 seminarians participated in the post-simulation survey. Since the surveys were administered to the seminarian who provided pastoral care during the encounter, five seminarians were surveyed twice because they each provided care in two encounters. The seminarian answered questions regarding the emotional impact of the simulation experience. In 31 out of the 36 simulation scenarios, the seminarian providing pastoral care claimed to have experienced emotion during the simulation. Of the 31 seminarians who provided pastoral care that day, 27 were able to identify and name the emotion or emotions they experienced.

Additional pilot-study data was obtained from 24 of the seminarians took an anonymous, optional, pre-simulation survey gauging their comfort level *preparing* to discuss serious news and *discussing* serious news. They were asked to complete the same

survey again after the simulation exercise. The purpose of the questions posed was to see if the simulation experience had any immediate, discernable positive or negative impact on the seminarians' comfort level discussing serious news in a pastoral care situation. For the sake of the survey, serious news was defined as *something perceived to be negatively life-altering by the receiver and likely to produce a strong emotional reaction (fear, sadness, anger, etc.)*. This definition of serious news was based on the original SPIKES Protocol (2000) which categorized the patient as a *receiver*, a perspective that was chosen to reflect the original protocol but is no longer encouraged due to the possible objectifying passivity of the patient that can be implied, as if there is not a mutuality of encounter. Seminarians were given the option of selecting *very comfortable, somewhat comfortable, somewhat uncomfortable, very uncomfortable* or *N/A*. The post-simulation responses appeared to be less "extreme," with fewer seminarians selecting the *very comfortable* (3 pre, 0 post) and *very uncomfortable* (4 pre, 1 post) categories, but no meaningful conclusions were drawn from the responses.

This pilot study research was beneficial. The shift in personal assessments pre-and-post-simulation indicated that something had happened to some of the seminarians that changed their comfort level discussing serious news with patients through participation in the simulation exercise. However, these survey results were anonymous and gave no specific understanding of what had happened, or to whom. The inconclusive but intriguing result, coupled with conclusive evidence of the presence of emotion during the simulation experience, suggested a need for further exploration of the impact of simulation, but with redesigned methods. Thus, this research study began, and the survey

as a data gathering tool was eliminated from my methods, but not from the methods of RFU.

Data Collection Procedures

This research study used free-write responses and semi-structured interviews to discover and document the richness of each seminarian's experience in the hope of obtaining more pertinent qualitative data than can be acquired from surveys. All first-year seminarians enrolled in theological studies at Mundelein Seminary for the 2020/2021 academic year participated. There were 23 seminarians in this group. Like those in the pilot study, they were all enrolled in a required, one-credit course that met during the fall and spring semesters. The course culminated in a simulation exercise directed by RFU on March 24 and April 7, 2021. Half of the class participated on each day. Due to the ongoing COVID-19 pandemic, as in the pilot study, the simulation was a Zoom-based *TeleSim* experience, utilizing the same scenarios: a case of depression/suicidal ideation, a case with decision making regarding a DNR, and a case of opioid addiction. The format of the exercise was the same as the pilot study, except for the elimination of the seminarian and faculty surveys for my research. Instead, I included a voluntary post-simulation free-write, and semi-structured interviews, since these methods enable a more meaningful exploration of the research question. RFU once again administered their own surveys.

The free-write responses provided proximate feedback from seminarians who had engaged in the simulation experience. They had been encouraged to submit their written responses within 24 hours of completing the exercise if possible. Some, due to academic scheduling demands, took longer. The free-write prompt was:

How do you assess the methods used to teach emotion management in medical schools, as translated, for the seminarian? Specifically, as you clarify your role as a future priest, what meaning do you make of the simulation exercise with regard to: achieving awareness of emotion in self and the other, learning to accept and appreciate emotion in self and the other, and learning to control emotion reasonably? In addition to the simulation exercise itself, you can reference any class content leading up to it.

On the free-write submission form, seminarians were asked to provide a pseudonym so that the data could be deidentified to protect their privacy. They were also asked whether they were willing to participate in a follow-up semi-structured interview, and if so, when their schedule permitted that follow-up. Only one seminarian declined a follow-up interview due to end-of-semester academic scheduling pressures. Most follow-up interviews occurred within one week of the simulation exercise, and a few a bit later due to scheduling needs. All interviews were conducted after the free-write data had been received. I conducted all of the interviews personally, recorded them using Otter transcription software, and imported the transcriptions into Microsoft Word so that I could correct any transcription errors.

The three standard questions for the semi-structured interviews were:

What did the simulation experience mean for you as someone who will care for persons?

What role, if any, did emotion play in the simulation exercise?

What advice would you give to incoming seminarians who wanted to get the most out of this experience?

The goal in asking these questions was to understand and report as authentically as possible how the seminarians experienced the simulation method and what meaning they made from the experience in order to gauge its translatability from medical training to seminary curriculum.

Data Analysis

I approached the free-write submissions and semi-structured interview transcripts inductively, using open coding (Saldaña, 2021, p. 148) to determine if there were any emerging patterns in seminarians' meaning making from this shared experience. I noted several patterns, which led to the construction of 13 verbatim codes (Saldaña, 2021, p. 137). I then revisited each interview transcript and free-write and categorized excerpts according to those codes. It became evident that the seminarians had identified specific attributes of the simulation method that bring unique opportunities for integration into their formation. Using axial coding (Saldaña, 2021, p. 308) I derived four categories from the 13 verbatim codes. These categories represent unique attributes of simulation that provide irreplaceable tools for integration in the seminarians' formation. I determined that *integrated formation* is the theme uniting the data I will share. In my findings, I will review this process of analysis in detail with study data (See Fig. 2). I used this thorough, multi-step coding process to establish trustworthiness in the findings (Creswell & Guetterman, 2019, p. 261).

I have quoted each of the interviewed seminarians at length in my report out of a desire to adequately represent their voices. The interviews had a significant thematic overlap. I shared the perspective of each seminarian once, at times using multiple quotes, under the category heading that they emphasized most in their comments. Due to the

small class size and potential for violation of privacy, I have carefully avoided sharing information that may lead to the identification of individuals, even though that does limit the depth and richness of this report.

Positionality

I am the Director of Intellectual Formation at Mundelein Seminary, where the research took place. I was the instructor in the one-credit course that prepared the seminarians for the simulation experience. The course was designed as pass/fail to reduce tension and/or concern for grades among seminarians. To avoid undue influence on the seminarians during the simulation exercise, I was not designated as a faculty observer, and I did not give feedback or debrief with them. Many of the seminarians gave me permission to observe their simulation scenarios, so I did observe some participants anonymously (camera and microphone off).

I have been involved in the simulation project from the beginning and therefore I am very sensitive to the possibility of bias in favor of this pedagogical method. I have been scrupulously attentive to present the data accurately. My purpose when analyzing and reporting the results was to give voice to the seminarians, not to have predetermined, desired outcomes. This is reflected in my research design: a qualitative study based on interviews that were coded inductively to reflect in a robust way the meaning the seminarians made of the simulation experience.

I am a white Catholic woman, a wife and mother, a child of immigrants, with a varied socioeconomic background and an educational background that includes the study of philosophy, theology, and education. All of the seminarians are men studying to be chaste celibate Catholic priests. The seminarians come from a variety of cultural and

socioeconomic backgrounds. The seminary is a graduate school, and all who participated in this study have at least one bachelor's degree that precedes their theological study, while some have studied far more extensively in other fields. For some of the seminarians, English is a second language, and the United States is a second home. I am aware of, and attentive to, the commonalities and the differences of experience represented in this study and recognize the impact of my own lens on the analysis.

Chapter IV – Findings

Overview

Convinced of the importance of a person-centric approach to education, I took the same approach in my research study. With this qualitative study I sought to understand the impact of the simulation experience on first-year theologians; therefore, I saw as my primary task the accurate presentation of each seminarian's recounting of his experience and the meaning he made from it. This directly impacted the process of my analysis of the data. I did not enter into the analysis phase with predetermined themes that I was looking for, rather, I chose to engage the free-writes and semi-structured interview transcripts through open coding, which allowed the seminarians to speak most personally and freely.

It is important to mention that RFU conducted the same survey of seminarians after this simulation exercise as they did after the pilot exercise. Their results contained even stronger seminarian perceptions of *realism* and the *ability to suspend disbelief* than in the pilot study: regarding their experience of realism, in this study, 95.24% of the seminarians ranked the exercise as a 7 (strongly agree) and 4.76% ranked it as a 6 (agree) for a total of 100%; regarding their experience of the ability to suspend disbelief, 61.90% of seminarians ranked the exercise as a 7 (strongly agree) and 23.81 ranked it as a 6 (agree), for a total of 85.71%. Awareness of the success of simulation's phenomenal realism contextualizes my own findings.

This process of analysis led to discovery. Moving from open coding to verbatim coding, I was able to identify consistent themes in the seminarians' experiences which I

was then able to categorize. From their experiences, I derived four categories that provide insight into the impact and potential of simulation as a pedagogical tool.

Process of Analysis

In the first round of coding, I used an open method and documented information that I found related to my interest in discerning whether this pedagogical method offers something distinctive and new. Once I had done that for all of the free-writes and semi-structured interviews, I proceeded to employ a verbatim coding method, also called In Vivo coding, (Saldaña, 2021, p. 137) to break down the information into distinct parts. Then, I documented common expressions I had noticed in the whole body of data. For example, the word “real” was used by 6 of the seminarians.

Real

“It was real world, felt real world” – Ben

“five minutes into the session, it just, it felt as real as it could get” – Casper

“It wasn’t hard to get into the role of ‘okay, this is real life’” – David

“It did feel real, at least for me” – George

“It felt very real and authentic” - Karl

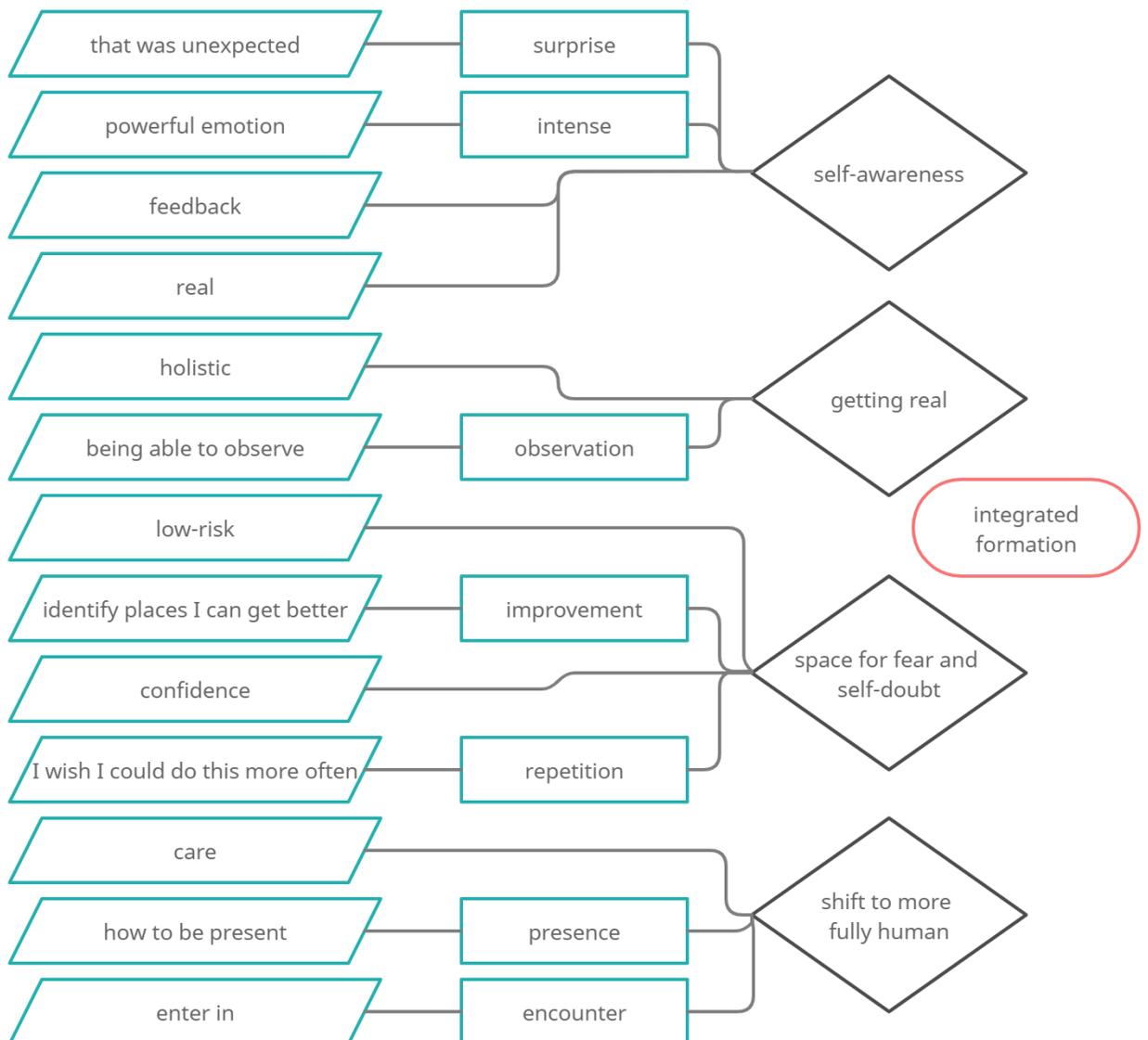
“It was like it was real and it was really happening, and I was really reacting to this actual person who was bearing her heart out to me” - Troy

After documenting “real” as a verbatim code, I looked to see if any other seminarians gave voice to the same meaning, utilizing a different word. I came across this, and placed it under the code “real,” as a seventh instance: “It didn’t really seem like there was any disbelief to suspend” - Jim

Using the same process, I found 13 verbatim codes which represented shared experiences of the seminarians. Those 13 codes are found on the left side of Figure 2.

Figure 2

Process of Analysis



I continued the data analysis through an axial coding process, rebuilding the information into comprehensible categories. Here, I identified four “axes” categories that had distinctive, summary themes. Linking the verbatim codes to these categories, I translated any phrases into single words that I thought captured the essence of the code’s meaning (for example: “that was unexpected” became “surprise”). The related single-word codes became sub-categories of the axis categories.

Here is an example of the process of analysis: taking the category “Shift to More Fully Human” and understanding it to be a unique aspect of simulation that actually changes an encounter from one thing to another, I identified sub-categories from the seminarians’ own descriptions that pinpointed the movements that take place within the learner as that happens.

Example Category: *Shift to More Fully Human*

Sub-category: Care

“just focusing on finding ways to communicate your concern and communicate your desire to *make them feel cared for* and listened to” - Roger

Sub-category: Presence

“it gave me an experience of not just responding to somebody’s theological question but also *how to be present* to someone” – Benjamin

Sub-category: Encounter

“just really allow yourself to put yourself in the place and ignore whatever, everyone else, is going on and *just focus on the person* that you’re dealing with” – George

The simulation exercise permitted the seminarians to shift their focus from content-centric delivery of knowledge to person-centric encounter. This is the *shift to more fully human* (category), expressed through their *care* (sub-category) for the SPs. They were able to identify the act of being *present to someone* (sub-category) as substantially different from simply answering a question. They were able to understand the difference through the reality of *encounter* (sub-category) or entering into relation with the one they were ministering to. This shift in their focus from content-centric delivery of knowledge to more fully human person-centric encounter is only obtained through experience. Through the process of coding the meaning seminarians made of the simulation experience and identifying the commonalities, I was able to see how an integrated pedagogical model works through the eyes of the learner, what steps are involved in this adaptation of method, and what makes this kind of method unique.

Once I identified four main categories and their appropriate sub-categories, I was able to discern a common theme. The aspects of simulation mentioned most consistently by the seminarians are the distinctive things that make it an integrated method involving intellect, will, and heart. What stood out to them most are the ways in which the method gave them something new, holistic, and person-centric.

Category 1 – Self-Awareness

One of the aspects of the simulation method that makes it a unique tool for seminary formation is its ability to produce a sense of surprise in participants that leads to a new level of *self-awareness*, especially with regard to the role of emotion in pastoral encounters. This self-awareness is essential for developing affective maturity. Zollner (2018) identifies growth towards “inner freedom and knowing oneself better” and

“identifying and healing vulnerabilities as well as harmonizing the intellect, will, and emotions” as necessary for the cultivation of maturity (p. 229). Simulation scenarios are extremely realistic even on Zoom, as confirmed by RFU’s data gathered from our seminarians. The seminarians’ opportunity to experience these realistic, intense encounters in a controlled environment, with feedback directed towards integration, had a definite impact on them. Several mentioned in their free-write submissions and semi-structured interviews that, by participating in the simulation exercise, they learned something about themselves that they had not known before. They were both surprised by the self-awareness they had gained and grateful for it. For this reason alone, I consider the simulation exercise a successful contribution to seminary formation.

Ben, who sees himself as typically friendly and talkative, was surprised by the perception of his demeanor during the simulation.

...in the feedback we got later was like, “Well, you kind of came across as, like, aloof and cold and like not wanting to engage at all” and I don’t think that’s normally me... It’s given me, I mean we’re in seminary, everything should give pause for at least some self-reflection. That’s formation. But especially this experience gave me pause, like, how do I handle things?... I responded emotionally, and I think my, like, I’m trying to get back to the core of the question. I responded emotionally, but by responding emotionally, I think I almost disconnected, which actually, again, sort of surprised me because I didn’t think that would be my reaction, ‘cause I’m not normally that way.

Ben spoke a few times about the emotional intensity of the simulation experience:

I mean, it was a lot! I mean, we finished up right before Mass, but sounds dramatic, but like we finished the performance, it was right before Mass and I found myself like, I'm just gonna have to sit here. I'm like, I need a minute... I think maybe going and being physically present is going to be, maybe could be, even more overwhelming... Like, at the end, I thought "Oh, Mass is in five minutes. I just need to sit. I'm sorry, Jesus. I need a minute!"

In his interview Ben opened up about challenges he faced in his childhood home, how he has worked to process his background through the seminary counseling services, but that the simulation led him to think more deeply about what his reaction would be when he encounters pastoral situations that are similar to the challenges he faced at home. He has not done a simulation that reflected his home environment, but given the emotional resonance he experienced in the simulation he did complete, he was left thinking more intentionally about the impact of the trauma from his past:

I haven't done any simulations (about the topic of his past trauma), but I've walked through that scenario a lot in my head, but I don't know how I would have dealt with it in a hospital because that's just a little, even a little different. I would have rather, this is gonna sound funny, I would rather talk to the dying guy ten times than have to deal with that, just because I don't have a clue how I would have reacted.

This self-awareness, for Ben, is vital to his seminary formation. As essential as work with counselors has been in processing his childhood experience, the self-knowledge gained from counseling alone has not integrated Ben's experience into his identity as one who will care for persons, including some persons who will reflect painful experiences from

his own past. Classroom learning has not prepared Ben for the lived reality of a parish priest. Only an integrated pedagogical model can accomplish that.

Regarding simulation, he went on to say: “This gives guys that chance to play those things out in real life, not just in their heads, and to see and feel out what that’s going to do to them.” The seeing and feeling of simulation offers a fundamental step towards the attainment of affective maturity. By addressing Ben’s concerns in a realistic but safe environment with constructive feedback, he is learning what his affective movements are, how they impact his practice (“I almost disconnected,” “I need a minute!”), and how to work at managing the emotions that are most challenging to him. He may not have the time or the space to work on this as an ordained priest in a parish. The self-awareness Ben has gained can prepare him to avoid being blindsided by emotion when ministering in the future, which will give him more freedom to serve. The simulation method not only benefitted Ben; it will also benefit anyone who may seek help from Ben in the future because he will be better equipped to be present to them with serenity and tranquility.

Jim also experienced, and was surprised by, great emotional intensity during the simulation exercise. In Jim’s case, the simulation realistically portrayed a painful scenario from his past and brought him to a new level of self-awareness regarding its impact.

I think it was a very valuable experience because it was an experience of self-discovery. It was an experience through which I learned more about myself and how I react in this type of situation, I guess, but it’s also not necessarily a comfortable experience... As someone who leans too heavily on empathy, I

noticed that during the simulation I was becoming emotionally involved and so I consciously thought about whether the things I was saying were actually a compassionate response for the SP, or if I was simply trying to relieve my own emotional distress. This is a level of self-awareness that I would not have been able to duplicate in a normal role-playing scenario with peers...when we were talking about like the difference between empathy and compassion, I very, very specifically remembered, I remember thinking to myself at one point, are the questions that I'm posing actually trying to help the person in front of me or am I trying to escape?

Jim's response highlights the importance of phenomenal realism in attaining the learning objectives during a simulated scenario. He understood, from the degree of his emotional involvement, that a classroom role play could not give him the self-knowledge that he attained through participation in simulation. This indicates the unique value of the simulation method, specifically. The fact that the simulation method has been shown to produce real emotion, unlike classroom role plays or lectures, is crucial. This unique component resulted in an uncomfortable experience that made Jim aware of his need to process the experience with his counselor. Empathic distress is a leading cause of emotional detachment and burnout in helping professions (Vachon, 2020). Jim has now caught on to this affective movement within himself, which is the first step in managing those emotions constructively and smoothly.

If Jim had experienced this discomfort later in the field, he would not have had the same access to faculty and peer observation and immediate feedback, which he was able to benefit from while in the seminary. His inability to control his emotional reaction

may also have unintentionally hurt someone he was ministering to, and without prior processing, he may not have had the tools necessary to understand what happened. When a seminarian becomes aware of emotional distress stemming from participation in a simulation, it can be addressed supportively and comprehensively during formation without those negative consequences.

The importance of this kind of integration during seminary formation is also evident from Casper's experience. He spoke repeatedly about how valuable the feedback was to him when he, too, was surprised by his experience.

I am just surprised by how inadequate I was at communicating my emotion and reading the emotion of the patient. The simulation allows me to study my emotion as well as receive feedback from my peer observers, the faculty observers, and especially the patients themselves. I am so glad I got to experience it in a controlled environment. The simulation provides indispensable training for me in the role of future priests... And for me it is really, really great to actually hear the feedback from my peers, the feedback from the faculty observer, and especially the feedback from the patients themselves. So, when I go to the parish, I don't really get the feedback. And you might get feedback but it's also only in the extreme cases where, like, you are really upsetting somebody that there will be feedback, unless you know the person very well, they are going to give you feedback. And here is in a controlled environment... So, I really think it is, it's very important that we have this type of training, and that we also get feedback, like medical doctors, in a controlled environment we get feedback... And I also think, maybe a video recording of the session would be very helpful. To see the

interaction between you and the patient so you can be like, “oh, I had no idea I made that face... I had no idea I came out as like, strong and interrupting other people even though I thought I was fine, I was doing, I was communicating normal.”

Casper has a background in science and research. He was very enthusiastic about the simulation experience, saying, “I really think this is like, more like emulation because it’s so real.” The feedback he appreciated so much was conducted according to the framework provided by Rudolph et al. (2006) for debriefing with good judgment:

The approach draws on theory and empirical findings from a 35-year research program in the behavioral sciences on how to improve professional effectiveness through “reflective practice.” This approach specifies a rigorous self-reflection process that helps trainees recognize and resolve pressing clinical and behavioral dilemmas raised by the simulation and the judgment of the instructor. (p. 49)

This debriefing process makes reflective practice possible. Using the advocacy/inquiry model, the attempt is made to understand the reasons for a student’s actions before making any recommendations for re-framing. It is one of the most important aspects of the simulation method, and an aspect that directly challenges a banking model of education.

Category 2 – Getting Real

Although an M.Div. can be awarded by earning 72 credit hours of study, most Catholic seminaries require over 110 credit hours of study. The Mundelein Seminary M.Div. program requires 110 credit hours: 9 credit hours for a semester-long internship,

and 101 credit hours (92% of the program) in a classroom environment. The disproportion evident in the distribution of academic credit is indicative of prevailing attitudes towards the relative value of encounter-based, person-centric aspects of learning and the necessity of integration contemporaneous with what is considered traditional academic study.

Efforts to integrate more pastoral elements into the curriculum have been met with resistance. Resistance is grounded in more than just competition for credit hours, although that can be a manifestation of it. There is a deeper issue: a particular approach to seminary that understands the time of priestly formation as separating a seminarian from the world in order to maximize his personal development through a life of prayer and study, with substantial coursework as a fundamental expectation. The average minimum full-time course load for the seminarian in the M.Div. program is 16 graduate credit hours per semester. It is understandable that efforts at integration of pastoral elements could be perceived as overwhelming when considered “additional” to a classroom load which is that demanding. It is worth questioning the load itself, and whether the current structure can ever truly allow a balanced approach to the four-dimensional formational goals enunciated in *Pastores Dabo Vobis*. Although beyond the scope of this study, integrated curriculum design is another area in which medical schools – like Harvard – have taken a creative approach from which theological schools could learn.

In the post-simulation free-writes and semi-structured interviews, seminarians recognized that the simulation experience had given them something that all the other classes at the seminary did not give them. It is a different kind of learning. It made things real. Karl spoke of this explicitly:

It feels different to me, just from like, this is much, it's a very distant feeling of an academic model where, here's the information presented to you and some methods to help you get it, and now prove that you've got it by returning that information in an essay or in a test or in an oral exam – that kind of thing. This is much more holistic, to the point where it's tapping not just into intellectual but also into the emotional life, the affective life, which is so important within ministry especially, but it's not as academically integrated all the time, or it's not as integrated in academics all the time. So, there's this side of it as you're entering in – it's like, wow, coming away from the morning of simulations we were all drained. The folks I talked to, like we're just sitting there going, “Yeah, and I got to write this paper!” I mean, that's real life, though, right? That's part of it. Wow. There was no consequence to the other person, necessarily, as far as crisis, but it still had a real effect on me and how the rest of the day looks now. It's important to know. It's important to experience that.

Caring for others is demanding. Karl and his peers had papers due in two other classes that week and found themselves drained and struggling to write after the simulation experience. The emotional toll of pastoral encounters was concretized for them. Karl appreciated that as an important learning experience – an opportunity for *getting real*.

One of the advantages of the simulation method is that it can be standardized, so that all students have the same opportunity to experience and learn from equally demanding situations. In the simulation, Karl encountered a man with severe COPD who had signed a DNR and feared that by doing so, he had done something morally wrong. What Karl discovered was that “being keyed into the emotional state, really, drove the

conversation much more than the knowledge he was looking for or presented as looking for.” He went on to explain:

One of the touching moments for me was he was talking about how he was living with his son and feeling like a burden. And I was, so we kind of talked about what’s his perspective on this? Has he ever mentioned that he feels that way? Like, what’s his perception here? And he just said nice things about Assad and “oh no, he’s just very generous” and “the kids are there” and I’ll ask him “you must be really proud of him?” And just, like that felt like such a, such a like, there, you know, the father proud of his son. That’s just like, that was, that was like the emotional highlight. It was that moment right there, for me.

Karl said the SP left “encouraged and enlivened.” Karl experienced the simulation as a moment of confirmation of his own vocation, “like, this could be a really fruitful way that God’s looking to make use of you in the world, right, and just the internal peace that has brought.” When it came to assessing simulation’s place in the curriculum, Karl saw the effort as

...a balancing of goods... I think this very certainly beats out a lecture... I mean, that’s a whole different way, it’s a lot more expensive than the lecture, but like it’s a, it has a deeper resonance all that in anybody’s talk would.

That deeper resonance was a consequence of getting real.

Troy also saw the benefits of the simulation method in moving his seminary education beyond ideas into the realm that was more real:

I would say it gave me a real glimpse of what that will look like, to use one of our Rector's lines, you know like "this looks like something," right? And we're just seeing what that would look like. I'm in a situation that I've never really had to deal with before, but that I definitely will in the future, right? Seeing what that's like. And being confronted with that and seeing how I would react to that was really helpful for me, one, just make it more real. This is not just an idea. This will actually be a thing I do one day. And this is what it looks like, and this is what I'll do. An also, it makes it less scary, right? I've done this, I know what it looks like, I know what to do.

The movement Troy experienced was a movement from the theoretical to the concrete, not in a static way, but in a living encounter. This type of experience develops phronesis. Experiencing simulation changed Troy's perspective, which was initially skeptical:

I will admit at the beginning I was a bit skeptical... I don't really need this. And it would be better if we just were actually doing this, and I don't really see the purpose of it... But it was actually like, I would say, I view this as being very valuable, very uniquely valuable... it was so nice being able to do it in an environment where I'd be monitored and evaluated, but in a constructive way... this is a very uniquely valuable thing that I think should be more integrated into seminaries everywhere.

Like other seminarians, Troy went on to list several areas in which he thought education through simulations would be helpful: spiritual direction, marriage issues, mental health issues. He also found something in the experience that was applicable to his sense of vocation, and like Karl, helped him see that he has something to offer to

others. Through reflection on the simulation experience, Troy was able to look at his own life in a new way and see how his own experiences formed him with something beyond academic learning that made him capable of speaking to the hearts of others in a personal, relevant way:

It was amazing because the stuff I've worked on for years, like counseling and spiritual direction, I was able to recognize in her the things I've dealt with. And that's why I was able to make up lines like, you know, "these men in your life were meant to reflect God's love for you, and [that] they didn't do that was their choice, not your fault," like I was able to do that because I was recognizing my own past experiences...It was just cool seeing how the mystery of suffering, right, how we wonder "why is that I go through this, this seems pointless. This is not necessary. Why are you allowing me to go through this?" and seeing how God is using those moments to reach others.

Troy said all of the seminarians in his group felt the same way about their scenarios. Each of them had an encounter in which they were able to relate to a prior suffering in their own life in order to speak to the needs of the other. This aspect is another indication of integral formation and how it differs from a banking model of education. Through encounter, the seminarian not only helps the person being ministered to but is also personally formed by the experience. Making meaning from the simulation experience can be an opportunity to make meaning of prior experiences and understand how they shape personal identity.

Benjamin also mentioned the importance of getting real:

Part of our classes here are structured in a traditional academic sense and that's

totally fine. But at the end of the day, in reality, at the end of our time here it's like we're going to be ordained, and I'm not just going to be writing books as Fr. Kartje says, you know, we're actually going to be interfacing. And so, I think that's a valuable dynamic.

Benjamin struggled with his encounter but found it helpful to receive feedback afterwards and also appreciated the opportunity to watch his peers and learn from them.

I really enjoyed watching the other guys...there's almost more of an emotionality with watching the other people. I almost felt a little numb and mine, almost because of that blindsiding, like "What am I gonna do?" it's like fight or flight response. But watching other people, I don't know, you start to form conversations in your own mind. You're like, "Oh wow, this is how I would respond to that." I got a lot out of that.

The fight or flight response that impacted Benjamin's own encounter did not impact him when observing his classmates. Reflective debriefing with Benjamin after his own encounters could focus on his learning edge to calibrate his ability to self-assess (Freyer-Edwards et al., 2006).

Roger also saw how the simulation experience brought something different and essential to his education. In his account, it is possible to see why simulation is different even from a case study. Phenomenal realism is so central to the method and facilitates getting real. Here, he indicates why an experience of something real is more educationally effective for him than a hypothetical:

I felt that it was really just a reminder that, okay, when you're face to face with a person really struggling and sharing really deep difficult things with you, that really all that matters in that moment is the way that you respond to that person, the way you are received by that person, and just focusing on finding ways to communicate your concern and communicate your desire to make them feel cared for and listened to...when you talk about those situations in a hypothetical way, sometimes you can lose sight of that, or I can lose sight of that, and try to treat it like a theological test question or something like that, and so, yeah, I thought that was the biggest difference for me...I think it was kind of a wake-up call for all of us as to, "Oh wow, this is really... like, these are the realities that we're going to be facing, and so I can't just kind of hide behind all of the seminary-speak all the time that we kind of are used to here."

When studying anything, it is easy to disappear into the topic being studied, especially when that topic is fascinating, and theology is fascinating to many! Seminarians carry a heavy academic load which, without some grounding in the realities of the people they hope to serve, can end up an exercise in hypotheticals and "seminary speak." Roger spoke of the simulation exercise as a collective "wake-up call" for his class, an opportunity for getting real in a program where it is easy to lose sight of the ministerial focus. Roger's insight invites seminary faculty to consider seriously the impact a habit of "seminary-speak" has upon the future ministry of the priest: when getting real is a wake-up call, it can be inferred that the seminary's formation is not sufficiently integrated.

Category 3 – Space for Fear and Self-Doubt

In the semi-structured interviews, more than half of the seminarians made explicit reference to the benefit of having an opportunity to practice pastoral care in a low-risk environment with *space for fear and self-doubt*. This was one of the most crucial elements of the method. Tom explained why it was important to him:

The simulation experience gave me an opportunity to see how I would be in that kind of environment, in that kind of high stakes environment with low-risk. And so, I mean, on a very concrete level it gave me feedback about myself, in a way that, I'm pretty confident in my skill set on how I deal with people, on how I'm empathetic or how I can listen to people, but the exercise exposed weaknesses in a way that I didn't feel attacked, I didn't feel like it was undermining my personhood.

It is important to create spaces in which students feel supported and encouraged in the midst of fear and self-doubt. Seminaries are no different in this respect. Tom experienced the simulation as an opportunity to uncover weaknesses without feeling attacked or undermined. As we prepared the seminarians for the experience, we emphasized the formative nature of this exercise, hoping it would increase their psychological safety enough to enter into a place of fear and self-doubt with trust. We were selective in the choice of faculty observers and promoted an advocacy/inquiry approach to honest, constructive feedback. The low-risk environment provided a safe place for the exploration of fear, self-doubt, and vulnerability in the seminarian and in the SP they were ministering to. During the simulation, Tom's safety created space for the SP's vulnerability:

...if we laughed, I knew that was a good thing. I knew we were developing a connection. If she was crying afterwards, after telling me something really vulnerable and really true, I knew, all right, she's in a vulnerable state.

Immediately I knew I had to get her past shame. I had to get her past emotional triggers... the fact that she was laughing with me, crying with me and whatnot, showed me you were vulnerable, you were open, and it's a matter of how do I navigate through your emotions and get to your heart?

Tom's advice for getting the most out of the simulation exercise directly addressed the topic of fear, and how to view simulation as a space for learning to face fear and self-doubt:

... don't be afraid, and go into the deep, because we're gonna learn a breadth of stuff here at the seminary, but this is one aspect we get to go really deep on. How do you minister to those who suffer...it's easy to be afraid of those kinds of situations because suffering is not attractive. You want to go the other way, so don't be afraid. But then go into the deep, like, if you're gonna go in, go!

Fulton had a similarly positive experience. He was nervous prior to the simulation, but said the experience gave him "a reassurance of element of confidence." He arrived with fear because he believes he is very intellectual and worried how that would play out in an emotional encounter: "I know emotionally sometimes I'm not as adept at, or as aware" and he wondered "is that something that's core to what it means to be human, the emotions that, is something missing from that in me?" He began the exercise with questions, full of self-doubt: "If I don't do well on this, am I less human? Or am I able to perform?" That fear could be stifling. Crucially, he ended the exercise

more confident, “afterwards I did feel, I felt very consoled. I felt very assured.” The simulation experience provided a touch-point for Fulton in his first year as a theologian and helped resolve a nagging concern of his. He went on to say:

I think this simulation drove this home all the more. In a situation like this your goal is, not in a manipulative way, but to gain trust, so that they have someone that they feel they can go to, they feel comfortable around. It’s the next however many meetings or the next referral you give them to, that’s where they’re gonna really have growth... But yeah, speak to the emotions, and really doing that in that moment really caters to that long term.

Although Fulton began the simulation exercise with a fear of delving into emotion due to his own self-doubt and sense of inadequacy as a very intellectual and possibly emotionally underdeveloped person, the simulation experience gave him confidence, and he advocated the need to “speak to the emotions.”

David also had come into the simulation nervous, conscious of his lack of pastoral experience:

I think it helped in that it gave me a sense of like, comfort, in that, I don’t have a lot of like prior CPE experience to go off of. So a lot of my one-on-one interactions with people have been, you know, very like either, you know, pulling me aside for five-minute whatever. This is, I guess, it just provided me a sense of, sense of comfort, and a little bit more confidence in my ability to address clinical situations of like actually going and meeting with somebody to discuss something that I know will be really, really difficult to address, rather than just like, you know, five-minute answers to whatever because somebody pulled me

aside wants to know something. So yeah, confidence and a little bit just more comfortable...I'd do it again and this was a good, good experience. It was mentally exhausting. But I'm very glad that I did it.

Category 4 – Shift to the More Fully Human

A discernible shift in seminarian perspective of the encounter to the more fully human is a compelling and in my opinion, most profound educational aspect of the method. Seminarians reported that their emotional engagement in the scenarios *caused* a conscious change of direction in the conversation. This shift was an expression of their care and a consequence of fully entering into the encounter: intellect, will, and heart. Their engagement and ability to navigate the complexity of the emotion in the encounter forged a deeper connection and more comprehensive understanding of what mattered to the SP. This provides additional clarity regarding the need for an integrated pedagogical model. A non-integrated model is insufficient: it will not produce the shift to the more fully human that occurs through a living encounter. A non-integrated model will stifle the learning process for the seminarian as an integral subject. Pastoral care which is left at the intellectual level alone will miss opportunities for the deep personal healing that marks pastoral care at its finest. Gene had this experience:

Her story was just like, so heartbreaking...If I hadn't had such a strong sense of grief or, I don't know if grief is really the right word, compassion, towards what she was feeling, I might have been a little bit less attentive actually to maybe what was going on inside of me and also what she might have needed...So, about ten seconds into the encounter, she started bawling. And at that point I was like "Ah, there is so much going on here," and so my shift focused from "okay, well, let's

figure out the big picture, let's figure out some long term plans and goals" to the immediate "she just needs to know that she's loved right now. That's what she needs right now." ...that kind of just changed the entire direction of the conversation...what is the depth of her grief right now? How far, how deep does it go? What is that core problem?... There was a deeper grief that she was really experiencing which was essentially knowing that she was loveable by God and knowing that the Father wasn't trying to punish her for missteps in her life, which, the questions that I would ask to work through that are very different from the questions I would ask if I thought her main problem was a marriage issue.

"If I hadn't had such a strong sense of grief..." Gene identified his emotion as the gateway to a more profound expression of pastoral care. He saw that compassionate engagement can provide an opportunity for much deeper healing. A simple question, like "Is this a sin?" addressed on a purely intellectual level can be answered with a yes or a no. With emotional engagement, "my shift focused... that kind of just changed the entire direction of the conversation." This was an important realization for Gene who, because he was "coming from scientific background," thought the inability to provide the patient with "a solid answer with evidence behind it and stuff like that" was going to negatively impact the encounter. However, he discovered that a pastoral encounter with a suffering person exceeds the bounds of evidence-based, solid answers:

So, in my encounter there was one point that I was kind of reaching that moment where it's like, okay I just feel like I need to give you something more. I said, "I just need you to trust me that God does love you" and like, whenever I said that, I was like, I know that's not gonna go well. Who am I for her to trust me? In my

follow up with her she said that like, because I had been so attentive in the conversation and had expressed empathy with her, whenever I said, “I need you to trust me,” the actor said, “I really did feel like, okay, I will trust you.” But that was unexpected.

Gene experienced first-hand, through the simulation, how personal encounter is different from just offering answers, however skillfully: “it made it very clear in that moment that it’s really that connection that you develop with the other person that becomes that credibility for you.” He became more aware of what is foundational to his formation.

This suggests that the other dimensions of Gene’s formation will be impacted by what he learned during the simulation experience. This integrated method, when inserted into the curriculum, has the potential to transform the entirety of seminary education because of the value of introducing the affective sphere in a serious way. An integrated, more fully human pedagogical model in seminaries can provide the conditions necessary to obtain a greater breadth of knowledge throughout the entirety of formation, positioning the seminarian to be far better prepared to make prudent determinations in pastoral settings at the outset of his priesthood. Once again, we see evidence of what Vachon (2020) would call trained subjectivity or clinical judgment. The *RFIS* (2016) says repeatedly that the goal of seminary formation is self-gift. Integration makes self-gift possible, and Gene experienced an awareness of how that can be aided by an integrated pedagogy:

So I think that was really helpful... going in to the encounter, realizing that we’re doing this, so that way whenever it does come to the time that we’re doing this for real, that we are able to kind of give our full selves to the situation, that there’s a

lot about us that is a gift to other people, but can easily be blocked by fear, and by not adequately exploring our own barriers that we have, and also not knowing our gifts in that situation. So yeah, just realizing that this is an opportunity to really kind of move, push those barriers away, and also see like, what else we do need to work on, you know?

The awareness of a need to “kind of give our full selves to the situation” is very different from the intention to acquire a *pastoral skill set*, and knowledge of this difference is key when proposing this paradigm shift in seminary education. George was initially worried about what he was going to say during his encounter. He had been asked by a dying patient for a yes or no response to a question of Catholic medical ethics, and a pastoral skill set could have guided his approach to giving an answer. George was 90 percent sure that he knew the answer and he did give the correct response, but it was giving his full self to the encounter, intellect, will, and heart, and the resulting emotional engagement with the patient that brought it to a deeper level:

I think that the emotion of when he told me “Well I haven’t talked to my daughter or my son,” I think the emotional sadness of grief, like, “What’s going on with them?” and so that led me to talk more about like, “How is your relationship with them, what can we do to, to this limited time that you have left to talk to them to see what, you know, what God is inviting you to do? Instead of focusing so much on the end, focus on what you’re gonna do before the end.” And so, I think there, the emotion in me is what helped me continue that conversation and get to a more fruitful episode.

It is precisely the emotion George experienced and his desire to care for a person that shifted his focus to “a more fruitful episode.” That cannot be replicated in a case study assigned for homework due to the lack of phenomenal realism in a case study pedagogical model. It is the phenomenal realism of simulation that introduces the affective realm into the learning experience. George appreciated this opportunity to move beyond text knowledge:

The rules of the Catholic Church are great, but how do you project them? How do you teach them? How do you walk with people through them in specific scenarios? Because I think that’s sometimes where we get lost sometimes. We should say, “Well, the book says this.” But the person is experiencing something that doesn’t fit into this book. So how, how do you work with that person... when it comes to scenarios where it doesn’t fit into those little boxes, it’s just like, “Well, it doesn’t fit, so it doesn’t belong here, so let’s not go there.” ...I mean that’s the education system here. You tell me, I repeat it back to you and that’s it, you know.

The importance of developing trained subjectivity or clinical judgment (Vachon, 2020) is implied in George’s reference to “something that doesn’t fit into the book.” It is impossible to teach to every possible scenario that a seminarian will encounter in his future as a priest. If passivity on the part of the seminarian becomes a habit instilled by the educational landscape: “you tell me, I repeat it back to you,” he will be disadvantaged as he transitions to ministerial practice. A habit of engagement as a subject is required, and this means that a concentrated effort to move beyond a banking model of education at seminaries is necessary.

One of the consequences of a banking model of education is the undue influence of the fear of being wrong, since the goal of the banking model is to replicate what has been deposited. It can be hard for a professor to establish discussion and break away from a banking model if students are habituated to a need to be “right”:

I’ve seen professors try to have dialogue in conversation, “What do you guys think?” And it’s just like “Well, what do you think, professor?” And then they [the professor] tell you that [what they think], like [the students say] “Oh, I think the same.” ...and it’s like “No, but what do you honestly think?”

In his reaction to the limits and consequences of existing pedagogy, George made the case for personalist educational philosophy that acknowledges the seminarian as an integral subject. Crosby (1996) explains the personalist approach to education in this way:

Of course we all know that our own thought will not be worth much if we do not immerse ourselves in the thought of the greatest minds, but still, we fail to be not slaves but freemen in the kingdom of the mind if we do not know how to put aside our books and teachers and, entering into ourselves, ask ourselves what we, *we ourselves* really think about the great issues. (p. 109)

This experience of subjectivity, self-presence, and inner freedom can be fostered or diminished by educational experiences. If a banking model is used and encounter is devalued rather than viewed as the serious pedagogical tool it is, the means for achieving integration and affective maturity are undermined. This will ultimately have a negative impact on pastoral judgment that could manifest throughout the ministerial life of the priest. An integrated pedagogical model, as called for in the *RFIS* (2016), opens up

tremendous opportunities for growth in self-knowledge, confidence, freedom, and ultimately, self-gift. A seminarian who embraces the opportunity to grow in these ways during formation will serve better from the very beginning of his ministry. The insights offered by these 12 seminarians after one simulation exercise indicate great potential for development in seminary formation, especially in the dimension of integrated intellectual formation.

Chapter V – Discussion

Overview

As I began this research, my hope was that I would be able to find an answer the following questions: How do first-year theologians describe and make meaning of their experiences with simulated pastoral scenarios? How are these descriptions aligned with the development of an integrated pedagogical model at seminaries that promotes affective maturity? These questions were prompted by a desire to equip seminarians as well as possible to care for the people entrusted to them and to withstand the challenges they will face in ministry. I believe both ends can be achieved by facilitating seminarians' greatest possible personal growth in all four dimensions of formation, and that affective maturity is foundational to the entire effort. In answering those questions, however, I derived some specific insights that I would like to share about improvements in seminary education that can help better realize the vision of *Pastores Dabo Vobis* (1992) expressed in its opening line: "I will give you shepherds after my own heart" (Jer. 3:15).

1. There is an urgent pedagogical message for seminaries to receive and implement.

The directive to construct a more integrated pedagogy comes directly from a close reading of Church documents. This emphasis on integration found in the documents has not translated to seminary formation as seamlessly as could be hoped. The discrepancy is seen in the recent research conducted by NACTS/CARA (2020) on the satisfactions and challenges of newly ordained priests. That study's data show newly ordained priests have greater comfort with one-directional rather than relational aspects of ministry. This is indicated again from a different angle by Pope Francis (2016), who spoke in *Amoris Laetitia* of the feedback provided by bishops of the world to the synod on the family: that

Catholics do not seek pastoral care at times of crisis because it is not “sympathetic, realistic or concerned for individual cases” (#234). I believe this simulation study can provide insight into how these data points are related.

Seminarians identified emotional engagement during “crisis” simulation exercises as the cause of the *shift to the more fully human* in their encounters, where what was “deeper” (Gene) or “more fruitful” (George) in the SP’s life could be addressed. It was precisely the engagement of the heart on the part of the seminarians that opened the door to development in their pastoral care. An integrated pedagogical model will create the space for seminarians to engage pastoral care from their hearts rather than from their intellects only in a one-directional manner. The engagement of their hearts was made possible through encounter, and this is not replicated in a one-directional, banking model of education.

The message delivered regarding this adaptation in pedagogy is urgent. It is not uncommon to hear it said that *pastoral skills* are obtained in the field after ordination, and that working on these areas prior to ordination is a waste of precious study time. In that approach, a seminary is for a particular kind of study: *episteme*, or scientific knowledge, the content/fruits of which are later deposited by the priest, more or less skillfully, during pastoral interactions after ordination. The priest himself may extend the banking approach to the people to whom he ministers, in which case the objectification would continue, and persons would not be led by him in a way that cultivates their own interior freedom. In *PDV*, Wojtyla asks for more: “a type of formation meant not only to ensure scientific, pastoral competence and practical skill, but also and especially a way of being in communion with the very sentiments and behavior of Christ” (1992, #57). If “being in

communion” and developing “the very sentiments and behavior of Christ” are not included in seminary curriculum in a structured, ongoing, intentional way, the seminarian will have to attempt to develop these things on his own. Once again, there is a parallel to medicine. Vachon (2020) writes:

In medicine, we often think that what it takes to approach and engage a patient with a compassion mindset is something simple enough that clinicians can just pick it up on the fly. In *On Combat*, Grossman and Christensen (2004) warn “you do not rise to the occasion in combat; you sink to the level of your training. Do not expect the combat fairy to come bonk you with the combat wand and suddenly make you capable of doing things that you have never rehearsed before. It will not happen” (p. 33). A similar thing is true in medicine. Maintaining a compassion mindset while working with one challenging patient after another in a complicated, dysfunctional health care system requires advanced mental training and rehearsal. (p. 102)

I posit that one of the reasons “most people in difficult or critical situations do not seek pastoral assistance, since they do not find it sympathetic, realistic or concerned for individual cases” (AL, 2016, #234) is because seminaries have not approached the pastoral dimension of formation with a viable pedagogical model. The pastoral care fairy will not come and bonk priests with the pastoral charity wand. I suggest that if that expectation exists, it largely stems from suspicion of the subjective and a subordination of affectivity. As Zollner (2018) pointed out: “Formators’ uneasiness with addressing affectivity, their inertia despite the need to rethink formation programs, and their reluctance to seriously consider the impact of human processes result in negative attitudes

passed on to candidates” (p. 229). It will take intentionality and work to overcome implement an integrated pedagogical model. In the Conclusion section, I provide a framework for designing academic curriculum to develop affective maturity within seminary formation. Approaching formation from an adequate anthropological lens is essential to overcoming these deeper issues, but requires an urgent adaptation in pedagogy.

2. Seminaries should develop a personalist pedagogical vision.

The 2020 once-in-a-generation revision of accreditation standards by ATS was prompted by a consensus among member theological schools of the need to emphasize balance and integration in formation of students *and* faculty according to the four-dimensional Catholic model: intellectual, spiritual, human, and pastoral (vocational). There is a consensus that theological education in general is missing the mark (Graham, 2018). The study of educational philosophy taught me the impact pedagogy has on the formation of persons. Sometimes referred to as the *hidden curriculum*, pedagogy is not always given the consideration it deserves. Perry Shaw (2006), Chair of the Department of Ministerial Studies at the Arab Baptist Theological Seminary in Beirut, Lebanon, refers to the “how” of teaching as the *hidden curriculum*:

The hidden curriculum is subtle but is in fact far more powerful than the explicit curriculum, as the messages we communicate through *how* we teach embed themselves deeply within the psyches of our students and influence their attitudes, motivations, and behaviors in a way that our words rarely accomplish (p. 26).

Seminary professors are more likely to have been prepared for research than to have studied the principles of education *per se*, so it is not surprising to find a general

lack of pedagogical innovation at seminaries (Williams-Duncan & Gin, 2017). Like other graduate institutions where content expertise has been the primary criterion for hiring, Paulo Freire's critique of the banking model of education resonates. Faculty pass on what they know. Freire's distinction between methods which promote a student's identity as a person-subject vs. those which undermine that identity provides insight into what a personalist understanding of pedagogy can do to assist the task of integration. It is important to ask seminary faculty: where, in the curricular model, do students have the space to ask, "What do I, myself, think?" This question comes up repeatedly in personalist philosophy as an expression of the dignity and incommunicability of the person. Asking the question encourages awareness of personal subjectivity and nourishes an openness to self-possession and interior freedom. These are qualities that must be cultivated if seminary learning outcomes are to be achieved, but these qualities are not universally embraced, even within the Church. Respect for the subjective, and with it, affectivity, as legitimate and necessary concerns for academic curriculum and intellectual formation needs to be cultivated. To accept this task requires an anthropology that treats these aspects of humanity with due respect. The methods that make up an integrated pedagogy will be varied, but they will flow from the understanding of the person that underlies them.

If faculty take up the call to embrace a personalist approach to pedagogy, they are equipping seminarians to do the same. When a seminarian knows that "there's a lot about us that is a gift to other people" (Gene), and personally moves beyond a content-centric model into an appreciation of person-centric model of encounter, this realization of his own capacity for self-gift leaves room for the seminarian's acknowledgment that there is

a lot about other persons, including laypersons, that will be a gift for him through encounter. This vital realization provides the groundwork for a far more satisfying experience of pastoral ministry and implies an awareness of the collective subjectivity of persons, as explained by Crosby:

When persons join together as co-subjects of the same act, as when they grieve or rejoice *miteinander*, together with each other, thus giving rise to what I called collective subjectivity, they surely do not encounter each other in the polarity of subject-object. They encounter each other indeed; they do not remain in their own experiencing as they do in any non-intentional experience, with their relation to the other amounting only to a causal relation; no, they are consciously present to each other, and may well be exercising significant self-transcendence in achieving this presence. (1996, p. 153)

Self-transcendence implies a strong self-presence and identity as a person-subject, which is necessary not only for self-gift from the priest, but also something that should be acquired by the people entrusted to his care. It is dependent upon the “inner freedom and knowing oneself better” that Zollner references (2018, p. 229). Self-transcendence can be undermined even unintentionally by a pedagogy that treats the person as an object or receptacle.

Crosby contrasts this notion of transcendence with *bad transcendence* achieved at the *expense* of selfhood. Bad transcendence can result from a banking approach to others, in which one person in the encounter sees himself or herself primarily as an unquestioning, passive receiver. Upon receiving from another, the one experiencing bad transcendence finds it possible “to live so intensely in *their* thought that we cease to

cultivate *our own*” (1996, pp. 108-109). Freire (1970/2018) warns that the banking model of education can produce a passivity in students which can result in “the very negation of their ontological vocation to be more fully human” (p. 74). Integrated pedagogy helps to push back against bad transcendence which undermines a student’s identity as a subject. A seminarian who has been encouraged, through carefully prepared pedagogy, to claim his own identity as a subject will be better equipped to lead in a way that aids parishioners in the discovery and nurturing of their own subjectivity. It is particularly important in our current cultural reality to educate in a way that promotes the subjectivity of the person. According to Crosby (1996), weakened subjectivity leads to tribalism, where a domineering leader “finds plenty of followers who are only too glad to dissolve into his group to escape the burdens of individual existence” (p. 32). He claims there is a human temptation to rebel against having to exist as a free and responsible person. Weakened subjectivity, according to Crosby (1996), leads to less developed selfhood:

It is not difficult to see how persons of weakened subjectivity relate to other persons. They can be easily manipulated by others, they live too much in the expectations of others; they repeat the opinions of others without really making any opinions their own and without even realizing that they have no mind of their own. (p. 101)

Pope Francis speaks of the Church’s responsibility in *Amoris Laetitia* (2016): “We have been called to form consciences, not to replace them” (#37). A banking model of education serves those who would rather have their consciences replaced. It weakens subjectivity and encourages escape from the burdens of individual existence. It is not a model that should be used for future priests.

While the hunger for what is perceived as traditional academic learning represented by the banking model is understandable, the seminarians' collective experience of simulation documented in this study points towards a different, more complete perspective. There is an implicit recognition of the importance of a model of education in which the seminarian is viewed as an integral subject. The formative years of a seminarian destined to serve as a parish priest should be designed by a faculty committed to an educational philosophy that sees the great value in his being consistently present with others, both claiming his own identity as a subject and fostering that same growth in his parishioners.

3. Seminaries need more engagement with reality.

In a section of his recent encyclical, *Fratelli Tutti* (2020), entitled “Information without wisdom,” Pope Francis states: “True wisdom demands an encounter with reality. Today, however, everything can be created, disguised and altered. A direct encounter even with the fringes of reality can thus prove intolerable” (2020, #47). Social media makes it possible to “immediately separate likes from dislikes, what I consider attractive from what I deem distasteful,” including “the people with whom we wish to share our world” (2020, #47). For the seminarian who is preparing for priesthood and its pastoral demands, it becomes even more important to avoid a culture of “information without wisdom.”

A classroom can be a closed environment, and seminarians are already a homogeneous population. An integrated pedagogical model invites the seminarian beyond knowledge which is only *notional* into knowledge which is *real* (Newman, 1870/2013). Of Newman's account of real apprehension, John F. Crosby (2014) says:

...real apprehension takes things concretely and does not lose the concrete in the universal; it has an experiential immediacy and does not keep reality at a distance; it is imaginative and does not work merely with aggregates; and it engages the whole person, touching the heart, and does not engage merely the intellect; it has an existential urgency and does not take reality with a detached objectivity. (p. 51)

What, in seminary formation, has contributed to an environment in the Church where the pastor's role of providing care to people in need has been so poorly executed that the equivalent of a no-confidence vote from parishioners has been registered (*AL*, 2016, #234)? It is worth asking if seminaries are educating in a way that grounds pastoral care in notional apprehension rather than real apprehension. This could be expected based on a content-centric, banking model of seminary education which focuses more on cosmological than subjective knowledge. According to John Henry Newman, it is real apprehension that reaches the heart:

The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us. (1870/2013, p. 62)

Breaking this down further, if *pastoral skills* are temporally unrelated to the development of seminarians as integral subjects during their years of study, the educational role of the pastoral encounter in shaping the seminarian is decisively diminished. This is logically consistent with a banking model of education, which Freire (1970/2018) says is known for its “sonority of words, not their transforming power” where contents of narration are

“detached from reality, disconnected from the totality that engendered them and could give them significance” (p. 71).

It is unrealistic to expect development of trained subjectivity or clinical judgement (Vachon, 2020) from an educational model that is not integrated. The impact of the simulation exercise provided evidence of this. Wojtyla’s vision in *PDV* (1992) regarding seminary formation cannot be achieved by a banking model because it does not embrace the two characteristics of theology that, from different angles, work together for a more complete understanding of the faith. A banking model cannot produce integration and affective maturity in the seminarian and, as Zollner (2018) says, relegates integration and affective maturity to a subordinate position in formation, even though *PDV* (1992) and *RFIS* (2016) stress that they are both foundational.

These insights are the fruit of reflection on the data from this study. I will now address the study’s Limitations and Implications for Future Research, followed by Implications for Practice and my Conclusion, which includes a framework for designing academic curriculum that can promote the acquisition of affective maturity.

Limitations of the Study

This study was limited (a) by the restrictions placed on the simulation method due to the COVID-19 pandemic. While the simulation method was shown to be effective through *TeleSim* on Zoom, how non-mediated simulated pastoral encounters will impact seminarians is yet to be seen. Due to the need to translate the method from medical education to seminary education, this study was also limited because (b) all scenarios in this research medically themed. Simulating pastoral scenarios beyond those occurring in a medical setting has not been attempted. This study was also limited because (c) the

sample size is small. However, the consistency and coherence in responses from those seminarians who participated in the study have provided sufficient data for clearly discernable conclusions. Finally, Roman Catholic seminarians are exclusively male, and, therefore, (d) the research sample is limited by sex.

Implications for Future Research

It would be helpful for future research to examine how the four dimensions of formation, human, pastoral, spiritual, and intellectual, might be formulated to denote integration. Can the dignity of affectivity and its intimate connection to intellectual formation be better expressed? Whether or not the heart is accepted as a third spiritual center (Von Hildebrand, 1965/2007), approaching academic study as if it is wholly directed towards the intellect is inadequate and a reflection of an underdeveloped anthropology. Overemphasis on the intellect can facilitate nominal rather than real apprehension (Newman, 1870/2013), which may be responsible for ineffectiveness in pastoral settings (AL, 2016).

A greater balance in the approach to academic study could generate a rethinking of formation programs as suggested by Zollner (2018). Like medical school, the seminary is extremely demanding due to the quantity of learning that is expected. Seminaries could benefit from exploring medical models which respect the need for high levels of *episteme*, *techne* and *phronesis*. Harvard Medical School's "Pathways" program provides an innovative approach worth investigating.

Another avenue for future research would be the consideration of possible links between the philosophical concept of self-possession and the psychological concept of self-differentiation. According to Friedman (1985/2011), "Differentiation means the

capacity of a family member to define his or her own life's goals and values apart from surrounding togetherness pressures, to say 'I' when others are demanding 'you' or 'we'" (p. 27). Friedman addresses family systems, but "togetherness pressures" may come from other sources as well. Today, we even find these pressures among factions in an increasingly polarized culture.

Friedman goes on to say that self-differentiation is neither autonomy nor narcissism, rather, self-differentiation is an experience of "I" while remaining connected to others. Self-possession and self-differentiation both involve the freedom of the person and the resulting authenticity. The identification of links between the philosophy and psychology involved in authentic freedom may also help with the design of a more integrated pedagogical model.

Implications for Practice

From an analysis of the categories and sub-categories that I was able to derive, simulation provides the opportunity for a different kind of learning that could bring unique benefits to seminary education. These are what I perceive to be the most notable benefits for practice:

1. Seminarians learned something about themselves that they had not known before.

All of the seminarians who were interviewed after their simulation encounters mentioned the powerful emotion involved in the method. The introduction of real emotion into learning brings unique benefits. The holistic nature of the experience makes it more fully human than other pedagogical methods. Because of that, the seminarian is given access to a whole new level of personal knowledge. The *self-awareness* category

documents how surprised some of the seminarians were, both due to how they felt during the simulation, and due to what they did during the simulation. The exploration of the seminarians' responses was aided greatly by the debriefing process that is person-centric, explores the learning edge of the student and is designed to get to the underlying frames that motivate choices within an encounter. Taking the time to respectfully discover the seminarians' frames in a context of genuine curiosity enabled honest disclosure in an environment of trust.

2. Seminarians have been provided with the tools necessary to work on the emotional areas that they find most challenging.

The acquisition of self-knowledge mentioned in the *self-awareness* category took place within a well-structured environment, as explained by the seminarians' responses in the *space for fear and self-doubt* category. There are several elements in the simulation model that provide tools to address challenges previously unseen. In the *getting real* category, seminarians mentioned that the holistic nature of the experience made them aware of how draining it can be to care for others and still attend to other obligations. This gave direct insight into the life of full-time pastoral ministry and its expectations. In the same category, seminarians highlighted the benefits of being able to observe peers facing these difficult situations and learn from them.

In addition, the fact that the experience is standardized meant that sharing among seminarians was common after the simulation, and this provided another avenue for peer-to-peer transparency and integration. The standardization also provides an evenness to the formation that cannot be experienced from pastoral placements alone. Faculty can determine what experiences are very important to have, either because they will happen

all the time and seminarians need to practice them, or because they will happen rarely, but when they do, seminarians really need to get them right and not be caught completely off guard. Sometimes very emotional simulations will cause intense, unexpected reactions. Gaining self-knowledge of those areas of vulnerability while in formation as opposed to after ordination provides a tremendous opportunity for seminarians to use all the tools for growth at their disposal while in the seminary.

3. Seminarians experienced simulation as a moment to make meaning of prior experiences and understand how those have shaped their personal identities.

Both in the *self-awareness* category and in the *getting real* category, seminarians expressed how making meaning of the simulation experience helped them at least to *begin* a process of making meaning of prior life experiences and how those experiences relate to their personal identities. Through overwhelming emotion in the face of a scenario that brought up painful memories from childhood, or in realizing that personal dedication to the work necessary to process past sufferings could be used for the good of others, or by experiencing the confidence instilled through a sense of vocational awareness when the desire to help others *became real*, several of the participants had experiences during the simulation that drove deeper reflection on their lives and identities, in the past, in the present, and in the future. A person-centric model enables this depth of reflection because of what it evokes. Other pedagogical methods are not as evocative.

4. Seminarians learned that emotional engagement through encounter creates something new.

The *shift to more fully human* category was the most compelling discovery. It is important to see the connection between understanding relation and an adequate anthropology. Relation cannot and will not be taught through a pedagogy that excludes subjectivity and affectivity. This will be addressed more thoroughly in the Conclusion. What is important to note is that a non-integrated pedagogy in a seminary leaves the most intimate and creative aspect of ministry - relation - to chance, with formators having little to no knowledge of a seminarian's capacity for encounter.

Pope Francis speaks often of the necessity of a "culture of encounter." In a homily from September 13, 2016, he invited others into this culture of encounter by sharing his reflection on the Gospel of Luke's (New American Bible) story of the widow of Nain whose only son had just died:

Soon afterward he journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region. (7:11-17)

Jesus sees the dead son being carried out and is moved. It is possible to see Vachon's (2020) four movements of compassion in Jesus' response: noticing suffering, empathic

response to suffering, intention to relieve suffering, and acting to relieve suffering.

Francis (2016) describes the encounter in this way:

Jesus did not say: “What a poor woman!” ...he went further. He was seized with compassion. “And he drew near and spoke. He said to her: Do not weep...” Jesus, with his compassion, involves himself with that woman’s problem. “He drew near, he spoke and he touched”. The Gospel says he touched the coffin. Surely, however, when he said “do not weep”, he touched the widow as well. A caress. Because Jesus was moved. And then he performed the miracle...And Jesus’s action truly shows the tenderness of an encounter, and not only the tenderness, but the fruitfulness of an encounter. “The dead man sat up and began to speak, and Jesus returned him to his mother”. He did not say: “The miracle has been done”. No, he said: “Come, take him, he is yours” ...every encounter is fruitful. Each encounter returns people and things to their place.

In this fruitful encounter, in this returning of people to their place, no theological question was posed. Jesus was not asked a question. He did not dispense any theological knowledge. He observed, his heart was moved with compassion, he desired to help, and then he entered into a life-giving encounter that relieved suffering. His heart spoke its word and the gift of new life was given. Pope Francis (2016) invited all those listening to “work and ask for the grace to build a culture of encounter, of this fruitful encounter, this encounter that returns to each person their dignity as children of God, the dignity of living.” The seminarian George explained how the emotion he experienced during the simulation changed the conversation and made it “fruitful.” Person-to-person encounter creates something new, and the word of the heart is essential to its realization. By truly

entering into the encounters in a way that their hearts were moved with compassion, the seminarians discovered that the compassion itself, or word of the heart, created something new. Previously set goals faded into the background during the I-You encounter. As Gene recounted:

...my shift focused from “okay, well, let’s figure out the big picture, let’s figure out some long-term plans and goals” to the immediate “she just needs to know that she’s loved right now. That’s what she needs right now.”

The *Directory of Catechesis* (2020) takes a creative approach to the Church’s historical admonition *to instruct the ignorant*, saying that this instruction “consists in offering the possibility of escaping the greatest form of ignorance, which prevents people from knowing their own identity and vocation” (#52). Encounter is a means of instruction. Unlike a content-centric model, encounter is person-centric, instructing the subject in identity and vocation: the identity of being beloved, and the vocation to accept that identity.

Pastores Dabo Vobis (1992), the post-synodal exhortation on the formation of priests, is the document that provided a foundation for this study. As with all papal documents, the Latin title is taken from the beginning of its first sentence. In this case, “pastores dabo vobis” is the Latin translation of “I will give you shepherds.” But “I will give you shepherds” does not complete the first line. The first line of the post-synodal exhortation is taken from the book of the prophet Jeremiah, in which the voice of God is speaking. In its entirety, the line reads: “I will give you shepherds after my own heart” (Jer. 3:15). Wojtyla’s seminal document on priestly formation refers to priests after the heart of God. As important as content knowledge is, the primacy in priestly formation

that Wojtyla seeks to draw our attention to is not that of the mind, but of the heart. For von Hildebrand (1965/2007), likeness to the heart of Jesus "... in no way implies a banning of affectivity, which would amount to silencing the heart. On the contrary, transformation in Christ implies that the heart is incomparably more sensitive, more ardent, and endowed now with unheard of affectivity" (p. 117).

If the heart of the seminarian is to have primacy in formation, a paradigm shift would be necessary. This paradigm shift would be equivalent to Vachon's (2020) paradigm shift in medical education and would see formation of the heart as the sun of the formation solar system, rather than an orbiting planet. This is what it means to say that human formation is the necessary foundation of seminary education. The movements of compassion would become an essential part of the curriculum.

5. Seminarians experienced how integration makes self-gift possible.

Fear, which is an affective movement, is an impediment to action. Some seminarians in the *self-awareness* category indicated that the simulation introduced fear, while others indicated in the *getting real*, *space for fear and self-doubt*, and *shift to the more fully human* categories that the simulation assisted them in overcoming fears and gaining confidence, which is a common outcome in medical simulation research. The important result here is that to overcome fear, it is necessary to engage affectivity. To engage affectivity, an integrated pedagogical model is necessary. By offering a forum to introduce and overcome seminarians' fear in pastoral encounters, simulation provides a unique pedagogical tool for promoting self-possession. The ability to manage affective movements well removes the emotional impediments that can impede entering into

encounters, especially with those who are suffering. This mitigation of fear makes self-gift possible.

Conclusion: Designing Academic Curriculum for Affective Maturity

In this qualitative study, I had the opportunity to explore with 12 seminarians their affective experiences and meaning making regarding the simulation method. They offered their insights after participating in challenging, emotionally intense pastoral simulation scenarios. I was moved by the depth of their reflections. Through a careful analysis of their free-write responses and semi-structured interviews, I have found the answer I was seeking regarding the simulation method in pastoral education: the simulation method can contribute to the development of an integrated pedagogical model in seminaries that promotes affective maturity.

I have designed a framework to develop affective maturity within the dimension of intellectual formation. The framework is based on Cheruparambil's (2015) definition of affective maturity. The use of simulation is essential to this framework. The phenomenal realism of simulation produces real emotion in seminarians. This fundamentally changes what can be learned and expands the scope of learning to the creative realm of encounter, encompassing intellect, will, and heart. Simulation is pedagogically oriented to the personalist anthropology of Wojtyla, which underlies the four necessary areas of seminary formation: intellectual, spiritual, human, and pastoral. Introducing simulation into a curriculum makes it possible to give serious attention to the essential, powerful role affectivity plays in ministry, weaving it into the larger body of knowledge acquired. It also gives seminarians experience of the vital shift to the more fully human in pastoral encounters. This shift in focus has the potential to impact every

aspect of knowledge acquisition throughout their ongoing formation and enhance priestly identity.

To design academic curriculum which directly addresses affective maturity, I recommend the following steps indicated in Figure 2:

1. For appreciation and acceptance of emotion, give seminarians knowledge of an adequate anthropology.

Because of the abiding subordination of the affective sphere in seminary formation stemming from a long history of Aristotelian/Thomistic language and understanding (Von Hildebrand, 1965/2007, pp. 4-5), there first needs to be an intellectual rehabilitation of affectivity within seminary curriculum. Seminarians should be presented with the knowledge that gives them permission to see the essential role that affectivity plays in ministry. Too often, emotions are considered an irrational force to be contended with and subdued rather than a gift which increases the ability to engage with reality in a more fully human way. Tender affectivity, in particular, can fall prey to what von Hildebrand refers to as “an outlook perverted by the cult of virility” (1965/2007, p. 10), one that sees emotion as sentimentality which is “subjective, ridiculous and soft” (p. 42).

While some may argue that St. Thomas Aquinas never intended to subordinate the affective sphere in his writings, von Hildebrand makes a strong case that just such a diminishment is seen in Aquinas. The categorization of appetites or passions as a characteristic shared in common with all animals renders this characteristic, in one sense, completely unlike the categorization of intellect and will. Intellect and will are said to define what it is to be human. The consequences of this, even if unintended by Aquinas,

continue to play out (Zollner, 2018, p. 229). Von Hildebrand's assertion of a tri-fold spiritual center of intellect, will, and heart remedies this diminishment. It is notable that Wojtyla used this tri-fold description of intellect, will, and heart in his inaugural homily as Pope John Paul II (1978) when referring to the "whole depths of the human person." Presenting affectivity in a serious way, academically, gives seminarians permission to appreciate and accept affectivity in themselves and in others.

The seminarian also needs knowledge that persons are subjects. The *Directory for Catechesis* (2020) reminds us: "Within the Church, there is often a habit of one-directional communication: preaching, teaching, and the presentation of dogmatic summaries" (#214). A banking model of education can be objectifying; therefore, there needs to be a conscious infusion of awareness of personal subjectivity into the seminarian – both through philosophical discussion and through appropriate pedagogy.

2. For awareness of emotion, embrace the method of simulation with debrief. Pastoral encounter with reflection and integration as a necessary and contemporaneous curricular development can be built on the foundation of simulation and will be more fruitful as a consequence.

If von Hildebrand is correct and affectivity is a response (1965/2007, p. 26), new experiences will generate new responses. This study found that simulation increased self-awareness in seminarians. Developing the ability to notice and name interior movements of affectivity in oneself while being attuned to identifying signs of affectivity in others is crucial, both to effective pastoral care and to the personal wellbeing of the minister. Simulation with debrief stirred up affective responses in seminarians that did not occur in other forums. The more the habit of awareness of affectivity can be developed in the

seminarian during formation, with avenues for debrief, reflection, and integration, the less likely he is to be blindsided by emotional responses when he enters full-time ministry.

Simulation also introduces relation into seminary formation in a profound way. Due to relation, affectivity is experienced in a whole new way, and this enhanced understanding of the role of affectivity can then be further developed through pastoral encounter with reflection and integration. Martin Buber (1970/1996) expresses the importance of relation:

The human being to whom I say You I do not experience. But I stand in relation to him, in the sacred basic word...The basic word I-You can be spoken only with one's whole being. The concentration and fusion into a whole being can never be accomplished by me, can never be accomplished without me. I require a You to become; becoming I, I say You. (pp. 59-62)

This I-You relation, according to Buber, does not last long, but in the encounter, the whole being speaks. It is a moment to know and be known. Buber identifies this relation as sacred, which echoes the words attributed to Jesus in the Gospel of Matthew (New American Bible): "For where two or three are gathered together in my name, there am I in the midst of them" (18:20).

Dietrich von Hildebrand introduces another element to the experience of relation: gift. A priest provides pastoral care in response to a gift given by God. As it says in *PDV* (1992), "Pastoral charity is a gift, but it is likewise a task, a grace and a responsibility to which we must be faithful" (#72). Von Hildebrand describes the affective response in this way:

These affections of a higher level, then, are truly gifts – natural gifts of God which man cannot give himself by his own power. Coming as they do from the very depth of his person, they are in a specific way voices of his true self, voices of his full personal being. (1965/2007, p. 70)

3. For the ability to control emotion, use tools including SPIKES and the Clinician Compassion Mindset Process, informed by von Hildebrand's integrating tools of sanction, disavowal, and indirect influence of affectivity.

The gift of pastoral charity is also a task and a responsibility (PDV, 1992, #72); therefore, in addition to knowledge and methods incorporated into the curriculum, seminarians need tools to take up the responsibility of the task. Among the tools available, SPIKES and the *Clinician Compassion Mindset Process* were used in this study to provide seminarians with cognitive scaffolding to support their efforts at encounter through simulation. These tools could also be used in pastoral settings to learn to effectively control emotion in oneself and respect emotion in others.

The usefulness of cognitive tools in this process stems from the fact that the experience of empathy in pastoral care comes from two directions (Vachon, 2020) – from the bottom up and from the top down. Bottom up empathy processing is the emotional draw to a person who is suffering. It is not always present, for a number of reasons (Vachon, 2020). Top down empathy processing is cognitive (“this is a human being who is suffering and therefore is intrinsically worthy of my help”). Ideally, affectivity and cognition meet, and an act of the will is then made to help the person suffering. However, when the affectivity is not engaged, or it is engaged in a way that is not conducive to a caring response (for example, through an experience of a feeling like disgust), a cognitive

scaffolding provides the tools needed to act with compassionate care in spite of a lack of affectivity or non-compassion oriented affectivity.

Von Hildebrand's tools are helpful here because it is valuable to understand that an experience of positive affectivity towards a person suffering (compassion) can be sanctioned by the will, an experience of negative affectivity (disgust) can be disavowed, and areas where affectivity can be indirectly influenced toward the good can be uncovered and worked on. One way of uncovering affectivity that needs to be indirectly influenced is through the process of compassion reset found in the *Clinician Compassion Mindset Process*. For example, if through the compassion reset process found in the *Clinician Compassion Mindset Process*, I discover my affective experience of disgust was precipitated by an implicit bias, not only can I disavow my disgust, I can also look for active ways to overcome my implicit bias which has indirectly influenced my affective response.

This framework for academic curriculum which addresses affective maturity is based on the understanding that pedagogy is determined by anthropology. What became clear during this research is that contemporary Church documents on priestly formation, since *Pastores Dabo Vobis* in 1992 until the present, articulate an integral personalist anthropology. This necessitates an adaptation in seminary pedagogical methods to achieve internal coherence. If seminaries are diligent in managing the content of the curriculum but are not actively examining how instruction is taking place and seeking to implement what the *Ratio Fundamentalis Institutionis Sacerdotalis* (2016) refers to as an "integrated pedagogical model" (#92), the hidden curriculum will undermine the intended outcomes of priestly formation.

Amoris Laetitia (2016), NACTS/CARA (2020), and ATS (2018) have already established that theological education is inadequately preparing seminarians for ministry. In addition, Zollner (2018) astutely identifies the subordination of affectivity in seminary formation as a serious problem. Furthermore, as Vachon (2020) notes regarding medical education, a paradigm shift is warranted. This should not be surprising. *PDV* (1992) begins with the citation from Jeremiah 3:15: "I will give you shepherds after my own heart." This is impossible to accomplish unless the pedagogical model is constructed to cultivate the development of the heart, as will be indicated by seminarians' affective maturity, compassion, and capacity for self-gift.

Wojtyla has given us a vision in which all these pieces can be drawn together. Von Hildebrand (1965/2007) provides the philosophical rationale for serious consideration of affectivity, Cheruparambil (2015) delineates the definition of affective maturity, and Vachon (2020) identifies the tools for practical application of compassion science. The simulation method supplies a pedagogically sound way to bring these elements together in a standardized way, to promote the capacity for self-gift which can then be experienced in pastoral placements during seminary formation.

In conclusion, the identity of the seminarian as an integral subject is vital to Church's understanding of seminary formation. Pedagogy which objectifies (Freire, 1970/2018) or leads to bad transcendence (Crosby, 1996) will undercut the formational goal of self-possession which facilitates self-gift. The present framework is provided to enhance existing pedagogical models in seminaries in an effort to better achieve the outcomes given in *Pastores Dabo Vobis* (1992).

BIBLIOGRAPHY

- Adams, C. J., Hough, H., Proeschold-Bell, R. J., Yao, J., & Kolkin, M. (2016). Clergy burnout: A comparison study with other helping professions. *Pastoral Psychology, 66*(2), 147-175.
- Adriaenssens, J., De Gucht, V., & Maes, S. (2015). Determinants and prevalence of burnout in emergency nurses: A systematic review of 25 years of research. *International Journal of Nursing Studies, 52*(2), 649-661.
- Anello, R. (2013). In the beginning were the bells: The development of human formation for priests. *Seminary Journal, 19*(3), 51-65.
- Back, A., Arnold, R., & Tulsy, J. (2009). *Mastering communication with seriously ill patients: Balancing honesty with empathy and hope*. New York, NY: Cambridge University Press.
- Baile, W. F., Buckman, R., Lenzi, R., Glober, G., Beale, E. A., & Kudelka, A. P. (2000). SPIKES—a six-step protocol for delivering bad news: Application to the patient with cancer. *The Oncologist, 5*(4), 302-311.
- Barrows, H. (1987). *Simulated (standardized) patients and other human simulations*. Chapel Hill, NC: Health Sciences Consortium.
- Bong, C. L., Lightdale, J. R., Fredette, M. E., & Weinstock, P. (2010). Effects of simulation versus traditional tutorial-based training on physiologic stress levels among clinicians: A pilot study. *Simulation in Healthcare, 5*(5), 272-278.
- Buber, M. (1996). *I and thou*. New York, NY: Touchstone.
- Burgos, J. M. (2019). Wojtyla's personalism as integral personalism. *Quaestiones Disputatae, 9*(2), 91-111.
- Carver, C. (2018). The fear of dying: A case study using the SPIKES protocol. *Families in Society, 99*(4), 333-337.
- Cheruparambil, T. (2015). Priestly formation according to Pastores Dabo Vobis. *Catholic Theology and Thought, (75)*, 305-357.
- Congregation for the Clergy. (2016). *Ratio fundamentalis institutionis sacerdotalis*. Vatican City: L'Osservatore Romano. Retrieved from

<http://www.clerus.va/content/dam/clerus/Ratio%20Fundamentalis/The%20Gift%20of%20the%20Priestly%20Vocation.pdf>

- Cooke, J. M., Larsen, J., Hamstra, S. J., & Andreatta, P. B. (2008). Simulation enhances resident confidence in critical care and procedural skills. *Family Medicine-Kansas City*, 40(3), 165.
- Creswell, J., & Gutterman, T. (2019). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. Saddle River, NJ: Pearson.
- Crosby, J. (1996). *The selfhood of the human person*. Washington, DC: Catholic University of America Press.
- Crosby, J. (2014). *The personalism of John Henry Newman*. Washington, DC: Catholic University of America Press.
- Curtin, S., & McConnell, M. (2012). Teaching dental students how to deliver bad news: SPIKES model. *Journal of Dental Education*, 76(3), 360-365.
- Emadi-Koochak, H., Yazdi, F., Abdolbaghi, M. H., Salehi, M. R., Shadloo, B., & Rahimi-Movaghar, A. (2016). Breaking HIV news to clients: SPIKES strategy in post-test counseling session. *Acta Medica Iranica*, 313-317.
- Felton, A., & Wright, N. (2017). Simulation in mental health nurse education: The development, implementation and evaluation of an educational innovation. *Nurse Education in Practice*, 26, 46-52.
- Flyvbjerg, B. (2001). *Making social science matter: Why social inquiry fails and how it can succeed again*. Cambridge, UK: Cambridge University Press.
- Francis. (2016). *Amoris Laetitia* [Post-synodal exhortation]. Retrieved from https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf
- Francis. (2016, September 23). For a culture of encounter. *L'Osservatore Romano*, weekly edition in English, n. 38. Retrieved from https://www.vatican.va/content/francesco/en/cotidie/2016/documents/papa-francesco-cotidie_20160913_for-a-culture-of-encounter.html
- Francis. (2020). *Fratelli Tutti*. [Encyclical]. Retrieved from https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

- Fraser, K., Ma, I., Teteris, E., Baxter, H., Wright, B., & Mclaughlin, K. (2012). Emotion, cognitive load and learning outcomes during simulation training. *Medical Education*, 46(11), 1055–1062.
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy and civic courage*. Lanham, MD: Rowman & Littlefield.
- Freire, P. (2013). *Education for critical consciousness*. New York, NY: Bloomsbury Academic.
- Freire, P. (2018). *Pedagogy of the oppressed*. New York, NY: Bloomsbury Academic.
- Friedman, E.H. (2011). *Generation to generation: family process in church and synagogue*. New York, NY: The Guilford Press.
- Fryer-Edwards, K., Arnold, R. M., Baile, W., Tulsy, J. A., Petracca, F., & Back, A. (2006). Reflective teaching practices: An approach to teaching communication skills in a small-group setting. *Academic Medicine*, 81(7), 638-644.
- Germer, C. K., & Neff, K. D. (2013). Self-compassion in clinical practice. *Journal of Clinical Psychology*, 69(8), 856-867.
- Graham, S. (2018). *Educational models and practices in theological education: Summary reflections on final peer group reports*. Association of Theological Schools. Retrieved from <https://staging.ats.edu/uploads/resources/current-initiatives/economic-challenges-facing-future-ministers/emp-peer-group-reflections.pdf>
- Hanya, M., Kanno, Y., Akasaki, J., Abe, K., Fujisaki, K., & Kamei, H. (2017). Effects of communication skill training (CST) based on SPIKES for insurance-covered pharmacy pharmacists to interact with simulated cancer patients. *Journal of Pharmaceutical Health Care and Sciences*, 3(1), 11.
- Harrison, R. L., & Westwood, M. J. (2009). Preventing vicarious traumatization of mental health therapists: Identifying protective practices. *Psychotherapy: Theory, Research, Practice, Training*, 46(2), 203.
- Jackson, V. A., & Back, A. L. (2011). Teaching communication skills using role-play: An experience-based guide for educators. *Journal of Palliative Medicine*, 14(6), 775-780.
- John Paul II. (1978). Homily of his holiness John Paul II for the inauguration of his pontificate. Retrieved from https://www.vatican.va/content/john-paul-ii/en/homilies/1978/documents/hf_jp-ii_hom_19781022_inizio-pontificato.html

- John Paul II. (1992). *Pastores Dabo Vobis* [Post-synodal exhortation]. Retrieved from https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis.html
- Kuhn, T. (2012). *The structure of scientific revolutions. 50th anniversary*. Chicago, IL: University of Chicago Press.
- Leopando, I. (2017). *A pedagogy of faith: The theological vision of Paulo Freire*. New York, NY: Bloomsbury Academic.
- Littlewood, K., & Park, C. (2013). Comments on “Emotion, cognitive load and learning outcomes during simulation training.” In *Medical Education*, 47(8), 851.
- Malette, J. (2018). Self-care for helping professionals. *Safeguarding: reflecting on child abuse, theology and care*. Louvain, Belgium: Peeters Publishers.
- McGrath-Merkle, C. (2011). Gregory the Great’s metaphor of the physician of the heart as a model for pastoral identity. *Journal of Religion & Health*, 50, 374–388.
- Milton, A. C., & Mullan, B. (2017). Views and experience of communication when receiving a serious mental health diagnosis: Satisfaction levels, communication preferences, and acceptability of the SPIKES protocol. *Journal of Mental Health*, 26(5), 395-404.
- Müller, M. P., Hänsel, M., Fichtner, A., Hardt, F., Weber, S., Kirschbaum, C., Ruder, S., Walcher, F., Koch, T., & Eich, C. (2009). Excellence in performance and stress reduction during two different full scale simulator training courses: A pilot study. *Resuscitation*, 80(8), 919-924.
- Muckler, V. C., & Thomas, C. (2019). Exploring suspension of disbelief among graduate and undergraduate nursing students. *Clinical Simulation in Nursing*, 35, 25-32.
- National Association of Catholic Theological Schools & The Center for Applied Research in the Apostolate. (2020). *Enter by the narrow gate: satisfaction and challenges among recently ordained priests*. Retrieved from <https://cara.georgetown.edu/wp-content/uploads/2020/11/NACTS.pdf>
- Newman, J. H. (2013). *Essay in aid of a grammar of assent*. Worcester, MA: Assumption Press.
- Neumayer, J. (n.d.). *Why the discussion (Socratic) method?* Retrieved from <https://www.thomasaquinas.edu/a-liberating-education/discussion-method/why-discussion-socratic-method>

- Novack, D. H., Suchman, A. L., Clark, W., Epstein, R. M., Najberg, E., & Kaplan, C. (1997). Calibrating the physician: Personal awareness and effective patient care. *The Journal of the American Medical Association*, 278(6), 502-509.
- Park, I., Gupta, A., Mandani, K., Haubner, L., & Peckler, B. (2010). Breaking bad news education for emergency medicine residents: A novel training module using simulation with the SPIKES protocol. *Journal of Emergencies, Trauma and Shock*, 3(4), 385.
- Patrón Wong, J.C. (n.d.). *Foundations of priestly formation*. Congregation for the Clergy. Retrieved from <http://www.clerus.va/content/dam/clerus/Dox/Conference%20-%20Foundations%20of%20Priestly%20Formation.pdf>
- Pontifical Council for the Promotion of the New Evangelization. (2020). *Directory for catechesis*. Washington, DC: United States Conference of Catholic Bishops.
- Rudolph, J. W., Simon, R., Dufresne, R. L., & Raemer, D. B. (2006). There's no such thing as “nonjudgmental” debriefing: A theory and method for debriefing with good judgment. *Simulation in Healthcare*, 1(1), 49-55.
- Rudolph, J. W., Simon, R., & Raemer, D. B. (2007). Which reality matters? Questions on the path to high engagement in healthcare simulation. *Simulation in Healthcare*, 2(3), 161-163.
- Saldaña, J. (2021). *The coding manual for qualitative researchers* (4th ed.). Thousand Oaks, CA: Sage Publications, Inc.
- Shaw, P. W. H. (2006). The hidden curriculum of seminary education. *Journal of Asian Mission*, 8(1/2), 23-51.
- Society for Simulation in Healthcare Council for Accreditation of Healthcare Simulation Programs. (2017). *Information guide for the accreditation process from the SSH council for accreditation of healthcare simulation programs*. Retrieved from <https://nursing.lsuhscc.edu/Docs/Quality/SSH%20Accreditation%20Process%202017.pdf>
- Spafford, M. M., Schryer, C. F., & Creutz, S. (2008). Delivering bad news: Applying the SPIKES protocol to the practice of optometry. *Optometric Education*, 34(1).
- Steele, D. J., & Hulsman, R. L. (2008). Empathy, authenticity, assessment and simulation: a conundrum in search of a solution. *Patient Education and Counseling*, 71(2), 143-144.
- Tanner, T. (2020). Once-in-a-generation motion to occur at ATS biennial meeting. *Colloquy Online*. May 2020. Retrieved from <https://www.ats.edu/uploads/resources/publications->

[presentations/colloquy-online/once-in-a-generation-motion.pdf](#)

United States Conference of Catholic Bishops. (2006). *Program of Priestly Formation* (5th ed.). Washington, DC: United States Conference of Catholic Bishops.

Vachon, D. O. (2020). *How doctors care: The science of compassionate and balanced care in medicine*. San Diego, CA: Cognella.

Vatican Council II. (1965). *Declaration on religious freedom: Dignitatis humanae*. The Holy See. Retrieved from

https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_en.html

Valentin, B., Grottko, O., Skorning, M., Bergrath, S., Fischermann, H., Rörtgen, D., Mennig, M., Fitzner, C., Muller, M., Kirschbaum, C., Beckers, S., & Rossaint, R. (2015). Cortisol and alpha-amylase as stress response indicators during pre-hospital emergency medicine training with repetitive high-fidelity simulation and scenarios with standardized patients. *Scandinavian Journal of Trauma, Resuscitation and Emergency Medicine*, 23(1), 31.

Von Bergen, C. W., Stevens, R. E., & Loudon, D. (2011). Breaking bad news in healthcare organizations: Application of the SPIKES protocol. *Administrative Issues Journal*, 1(2), 11.

Von Hildebrand, D. (2007). *The heart: An analysis of human and divine affectivity*. South Bend, IN: St Augustine Press.

Wear, D., & Varley, J. (2008). Rituals of verification: The role of simulation in developing and evaluating empathic communication. *Patient Education and Counseling*, 71, 153-156.

Williams-Duncan, S., & Gin, D.H.C. (2017). Three insights about faculty development in theological education. *Theological Education*, 50(2), 79-101.

Wojtyła, K. (2013). *Love and responsibility*. Boston, MA: Pauline Books and Media.

Zhang, P., Ding, L., & Mazur, E. (2017). Peer Instruction in introductory physics: A method to bring about positive changes in students' attitudes and beliefs. *Physical Review Physics Education Research*, 13(1). Retrieved from

<https://journals.aps.org/prper/abstract/10.1103/PhysRevPhysEducRes.13.010104>

Zollner, H. (2018). Safeguarding minors: Challenges and perspectives. *Safeguarding: reflecting on child abuse, theology and care*. Louvain, Belgium: Peeters Publishers.